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

Provisional Parallel-Text Study Series

Volume 67:

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

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Series preface

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

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

Altogether, the series comprises over 29,0000 authored works and reported utterances spanning the years 1843 to 1921. Despite its length—over 10,000,000 words without double-counting the translations—it is not a comprehensive corpus. Rather, it represents the material presently known to the compiler to be publicly obtainable in the original and/or in translation. It is estimated to represent somewhat more than half of the known total, the remainder being held in the International Baha'i Archives in Haifa, Israel.

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

13. Bayan-i-Farsi (The Persian Bayan, Maku 1847)
14. The Seven Proofs and the Arabic Bayan (Maku 1847)
15. Maku: Early writings of the third period (Maku 1847)

16–17. Commentary on the Qur'an I and II (Maku 1847?) (place-holder volumes)

18–19. Kitab-i-Asma' (The Book of Names, Chihriq 1848–1849)

20. Kitab-i-Jaza' (The Book of the Reckoning, Chihriq 1848)
21. Themes of declaration, affirmation and negation (Chihriq 1848–1850)
22. Writings on Tabarsi and Zanjan (Chihriq 1848–1850)
23. Prayers and visitation tablets (Chihriq 1848–1850)
24. Anticipation of He Whom God Will Make Manifest (Chihriq 1848–1850)
25. Panj Sha'n (Book of the Five Modes, 1850)
26. Matters of transition and succession (Chihriq 1848–1850)
27. Misc. works and correspondence

Bahá'u'lláh

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- 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)
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109. The Secret of Divine Civilization (1875)
110. A Traveller’s Narrative (ca. 1886)
111. Letters and utterances in the year 1892
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Introduction to volume 67

This second 1299/1881–1882 collection is dominated by epistolary administration under constraint: Tablets—often mediated through the voice of "the servant"/Khadim—respond to incoming correspondence, convey salutations to dispersed communities, and repeatedly couple the mandate to teach with warnings about discretion, silence, and "wisdom" in an atmosphere of clerical hostility and political suspicion. Across the volume, the friends are urged to preserve unity, avoid discord and provocation, and let the Cause be advanced by rectitude of conduct and measured utterance—an emphasis framed not only as prudence under persecution but as a spiritual discipline integral to the new Dispensation. In retrospect, these concerns may be read in light of Baha'u'llah's celebrated interview with E. G. Browne in April 1890 (BHU0015), in which He presented His sufferings as wholly subordinated to "the welfare of the world and the betterment of nations," and articulated the same universal horizon that underlies many of these Tablets: the cessation of religious, racial, and national estrangement; the strengthening of the bonds of affection among peoples; the coming of the Most Great Peace; and the moral transformation by which love of country is surpassed by love of humankind. The measured, often guarded, epistolary texture of the present volume thus belongs to the same larger project later expressed to Browne in lapidary form: the pacification and moral reconstruction of the world from within the confines of imprisonment and exile.

Several items, however, rise above the routine texture of acknowledgements and greetings. BH03705 is especially noteworthy for the window it opens onto high-level political proximity and reformist discourse: it addresses a prominent believer serving as secretary to Zillu's-Sultan and reflects an attempt to avert clerical persecution through influence at court, while also linking the Faith's nonviolent social vision to the composition and circulation of The Secret of Divine Civilization, explicitly welcomed and contextualized as having been prompted by Baha'u'llah's charge to 'Abdu'l-Baha to write on the causes of the world's "prosperity" and "ruin." In the same broad orbit, BH00044 situates the community amid renewed Azali agitation, with specific reference to activity in Isfahan, returns again to the balancing act of teaching and concealment, and is notable for its repeated mention of Huqúqu'llah—including an explicitly future-oriented rationale, connected with public treasury and communal enrichment, that is unusual in this genre of correspondence.

The volume also preserves striking memorial and world-diagnostic moments. BH00807 combines an elegiac report on the death in 'Akka of Mulla Muhammad-'Ali-i-Qa'ini with an expansive diagnosis of the moral disequilibrium of the age—casting deprivation from recognition as itself a form of chastisement, and presenting Baha'u'llah's mission as the reconstruction and pacification of the world, with an arresting warning about "excess" in civilization or development tending toward destruction. This note of world-diagnosis anticipates, in a more compressed and epistolary idiom, the public-facing universality of the 1890 Browne interview: war, estrangement, and rivalry among nations are treated not as incidental political evils but as symptoms of a deeper spiritual disorder for which the Cause offers a comprehensive remedy. A different kind of historical texture appears in

the notice of the ascension of Nabil-i-Qabli-'Ali of Qa'in, including the detail that the Aghsan were directed to accompany the funeral procession—an archival glimpse of practice and hierarchy within the prison milieu. And BH01352 stands out for its directly theological register: answering an inquiry into the "essential truth" of Him "Who shall be made manifest," it insists on the inadequacy of language before that Reality while simultaneously redirecting the reader to evidences and proofs—an apologetic posture characteristic of the late 'Akka period but here expressed with particular concentration.

Finally, a number of administratively "small" passages nonetheless preserve distinctive documentary practices. One remarkable instruction describes the delivery of unnamed Tablets, to be drawn by a ritualized method of prayer, ablution, and selection before the recipient's name is inscribed—explicit evidence of controlled circulation and anonymity as protective strategy. Likewise, guidance on inheritance and funds occasionally departs from mere citation of law, privileging, in at least one case, allocation toward teachers of the Cause as "most beloved," while elsewhere affirming the acceptability of arrangements made under Islamic law prior to the Kitab-i-Aqdas—revealing how legal norms are negotiated pastorally in situ. Taken together, these details show a community at once vulnerable and disciplined, outwardly constrained yet inwardly ordered toward the universal peace and human solidarity that Baha'u'llah would later summarize before Browne as the very purpose of His revelation.

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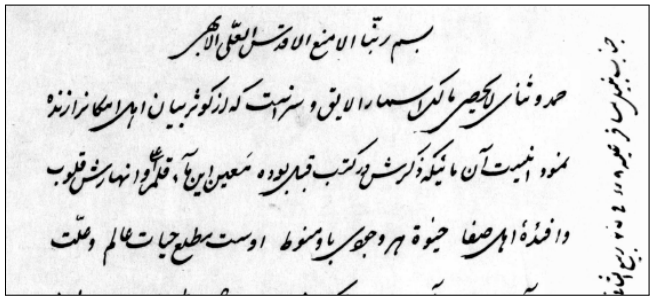
BH00590

To: Muhammad Baqir Hamadani et al.
Date: 1299-04-27 [1882-Mar-18]



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1 In the name of our Lord, the Most Invincible, the Most Holy, the Most Exalted, the All-Glorious!

1 بسم ربّنا الأمنع الأقدس العلیّ الأبهی

2 Immeasurable praise and glory befit the Lord of Names, Who hath quickened all created things with the waters of utterance. This indeed is that Water mentioned in all previous Books. Its source is the Supreme Pen, and its streams are the hearts and souls of them that are pure in spirit. The life of all being dependeth upon it. It is the wellspring of the life of the world and the cause of its continuance, and it is that Living Water which the chosen ones and loved ones of God strove to attain. In most excellent language hath it been mentioned by the All-Merciful in the Qur'an, where He saith, exalted be His utterance: "By means of water have We given life to everything." It sustaineth and nourisheth all the waters of the world. Were its sustenance to be withheld for less than a moment, all things would return to nothingness. Glory be unto Him Who hath adorned it, exalted it and made it manifest!

2 حمد و ثنای لایحصی مالک اسماء را لایق و سزاست که از کوثر بیان اهل امکان را زنده نمود اینست آن مائیکه ذکرش در کتب قبل بوده معین این ماء قلم اعلی و انهارش قلوب و افئدهٔ اهل صفا حیات هر وجودی باو منوط اوست مطلع حیات عالم و علّة دوام آن و اوست آب زندگانی که اصفیا و اولیای الهی در طلبش ساعی و جاهد بودند باحسن بیان از لسان رحمن در فرقان ذکر شده بقوله تعالی و من المآء کلّشیء حیّ اوست ممدّ و مدد آبهای عالم از او بوده و خواهد بود اگر مدد خود را در اقلّ من آن اخذ نماید کل بعدم راجع سبحان من زیّنه و رفعه و اظهره

3 Whoso hath on this day attained unto this Water through the divine chalice of His words is accounted among the living, and whoso hath failed to attain unto it is reckoned among the dead. Should the true followers of the Bayan, from the beginning that hath no beginning unto the end that hath no end, seek to praise and glorify this most holy, most exalted, most resplendent, most pure, and most sanctified Water, they would surely find themselves powerless to do so. If the end of existence cannot be known, how then can the end of that which encompasseth all things be reckoned? Glorified be the Creator and glorified be He Who hath manifested and revealed His purpose. He, verily, is the One Who ruleth in truth and judgeth with justice in both the beginning and the end.

3 هر نفسی الیوم از کأس کلمات الهی بآن فائز شد او از اهل حیات محسوب است و من‌دون آن از اموات اگر اهل بیان حقیقی از اوّل لا اوّل الی آخر لا آخر این ماء اعزّ اقدس انور اطهر اصفی را مدح و ثنا گویند هرآینه خود را عاجز مشاهده کنند انتهای وجود معلوم نه چگونه انتهای محصی آن احصا شود جلّ الخالق و جلّ من ظهر و اظهر ما اراد و هو المالک بالحقّ و الحاکم بالعدل فی المبدء و المعاد

4 I offer salutations, peace, and glorification upon His loved ones and chosen ones, the Manifestations of His utterance, the Daysprings of His laws, the Sources of His Cause, and the Rising-places of the suns of His knowledge–they who have cast

4 و اصلّی و اسلّم و اکبّر علی اولیائه و اصفیائه و مظاهر بیانه و مطالع احکامه و مصادر امره و مشارق شموس عرفانه الّذین نبذوا العالم مسرعین

away the world in their haste to reach the Most Great Ocean, that station wherein the Tongue of Grandeur proclaimeth: "The Kingdom belongeth unto God, the One, the Peerless, the All-Knowing, the All-Informed!"

الى البحر الأعظم المقام الّذى فيه ينادى لسان العظمة الملک لله الواحد الفرد العليم الخبير

5 Glorified art Thou, O Thou before Whose remembrance and praise the very essence of knowledge standeth abashed, and the kingdom of utterance findeth itself ashamed to describe Thy station! For all besides Thee hath been created by Thy Will and through the movement of Thy Most Exalted Pen. How then can that which was created by a movement from Thee comprehend Thy manifestations, Thy attributes, and the pearls of the ocean of Thy knowledge and wisdom?

5 سبحانک يا من تستحيي كينونة العلم عن ذكرک و ثنائک و ملكوت البيان يرى نفسه خجلاً عن وصف ما انت عليه لأنّ ما دونک قد خلق بارادتک و حركة قلمک الأعلى و الّذى خلق بحركة من عندک كيف يقدر ان يعرف ظهوراتک و شئوناتک و لآلئ بحر علمک و حكمتک

6 Glorified art Thou, O Lord of Kings and the Merciful One to all who are possessed! I beseech Thee by the leaves of the Divine Lote-Tree and the Manifestations of Thy bounty in the Most Exalted Paradise to ordain for him who hath turned unto Thee that which beseemeth the heaven of Thy grace and the ocean of Thy generosity. Thou, verily, art the Almighty to do as Thou pleasest, and in Thy grasp are the kingdoms of all names. There is none other God but Thee, the All-Forgiving, the Most Generous.

6 سبحانک يا مالک الملوک و راحم المملوک اسئلک بأوراق سدرة المنتهى و مظاهر عنايتک فى الجنّة العليا بأن تكتب لمن اقبل اليک ما ينبغى لسمآء فضلک و بحر كرمک انّک انت المقتدر على ما تشآء و فى قبضتک ملكوت الأسمآء لا اله الّا انت الغفور الكريم

7 O Lord! Illumine all faces with the lights of Thy countenance and all hearts with the effulgences of the Sun of Thy knowledge. Thou art He at Whose most sweet call the Concourse on High hastened to Thy Most Glorious Horizon, and through Whose Most Great Name the world was set ablaze. I beseech Thee by Thy Command, Thy pervading influence, and Thy sovereignty, to draw nigh unto those who have desired Thy nearness and Thy presence. Then write down for them the reward of those who have attained unto Thy presence and have hearkened unto Thy verses.

7 اى ربّ نوّر الوجوه بأنوار وجهک و القلوب بتجلّيات شمس علمک انت الّذى بندائک الأحلى سرع الملأ الأعلى الى افقک الأبهى و باسمک الأعظم اشتعل العالم اسئلک بأمرک و نفوذک و سلطانک بأن تقرّب الّذين ارادوا قربک و لقائک ثمّ اكتب لهم اجر من حضر لدى بابک و سمع آياتک

8 O Lord! Thou art He Whose power and might every tongue hath testified to, and Whose sovereignty and authority every possessor of utterance hath acknowledged. There is none other God but Thee, the Expositor, the All-Wise.

8 اى ربّ انت الّذى شهد كلّ ذى لسان بقدرتک و اقتدارک و كلّ ذى بيان بسلطنتک و اختيارک لا اله الّا انت المبيّن الحكيم

9 To continue: Several of thy letters, arriving one after another, were received. Praise be to God! Each of them was as a garden adorned with the flowers of remembrance and praise, and was perfumed with the fragrance of love for the one Beloved. After they had been read and their purport apprehended, they attained unto the Most Holy, the Most Inaccessible Presence, and each, according to the requirements of the time, was laid before the Countenance. At every moment the Sun of loving-kindness shineth forth from the horizon of bounty; and on this day—which is reckoned among the latter part of the month

9 و بعد چند دستخطّ آنجناب پی در پی رسید الحمد لله هر يک از آن حديقهئی بود مزيّن باوراد ذكر و ثنا و معطّر بود بعرف محبّت محبوب يكتا و بعد از قرائت و اطّلاع بساحت امنع اقدس اعلى فائز و هر يک بمقتضيات وقت لدى الوجه عرض شد در هر كرّه شمس عنايت از افق فضل مشرق و در اين يوم كه از اواخر شهر ربيع‌الثّانى محسوبست اينكلمات عاليات و بيانات واضحات از افق اراده ظاهر قوله جلّ كبريائه

of Rabi'u'th-Thani—these exalted words and these clear utterances have appeared from the horizon of the Will. Exalted be His glory:

10 In My Name which is sanctified above all words and mention

10 بسمی المقدّس عن الألفاظ و الأذکار

11 O Musafir! The Wronged One remembers thee and calls to mind the days when thou didst stand at the gate and sit in the presence of His countenance, hearkening unto that which the Speaker of Sinai uttered in the Land of Manifestation and beholding the face of thy Lord, the Most High, the Most Great. Blessed be thine eye for what it hath beheld, thine ear for what it hath heard, and thy tongue for having uttered the praise of God, the Lord of the worlds. We bear witness, even as We bore witness before, that thou didst leave thy homeland, turning unto God, until thou didst arrive at the Prison and attain that which was recorded in the Books of the Messengers. Thou didst attain My presence and drink the Kawthar of reunion from the hands of My bounty. Thou didst enter the Prison by leave of Him Who is the Source thereof and departed therefrom by His command. Verily, He recordeth the deeds of every steadfast believer. The servant in attendance hath presented thy letter before the Wronged One. He hath heard and answereth thee through this Tablet, the mighty, the wondrous. We have inhaled the fragrance of thy love, heard thy call, and witnessed thy devotion. We turn unto thee from the precincts of the Prison. Verily thy Lord is He Who ruleth as He pleaseth and ordaineth what He willeth.

11 یا مسافری انّ المظلوم یذکرک و یذکر الأیّام الّتی کنت فیها قائماً لدی الباب و جالساً تلقآء الوجه و سامعاً ما نطق به مکلّم الطّور فی ارض الظّهور و ناظراً منظر ربّک العلیّ العظیم طوبی لعینک بما رأت و لأذنک بما سمعت و للسانک بما نطق بثنآء الله ربّ العالمین نشهد کما شهدنا من قبل بأنّک ترکت الوطن مقبلاً الی الله الی ان حضرت فی السّجن و فزت بما کان مسطوراً فی کتب المرسلین انّک ادرکت لقائی و شربت کوثر الوصال من ایادی عطائی دخلت السّجن باذن من عنده و خرجت عنه بأمر من لدنه انّه یذکر اعمال کلّ موقن مستقیم قد حضر العبد الحاضر بکتابک و عرضه لدی المظلوم انّه سمع و اجابک بهذا اللّوح العزیز المنیع قد وجدنا عرف حبّک و سمعنا ندائک و رأینا اقبالک اقبلنا الیک من شطر السّجن انّ ربّک لهو الحاکم علی ما اراد و الآمر بما یرید

12 From this spot We make mention of My loved ones in that place who have taken hold of the Book of God with the power granted by Him and have clung to His luminous hem. Convey My greetings unto them and remind them of My days, My verses and My clear proofs which have encompassed all who are in the heavens and on earth. We also make mention of the children of the Friend and the heirs of Him Who conversed with God, whom the affairs of men have not prevented from the Most Great Vision. They heard, responded, and hastened with their hearts unto the Truth, the Knower of the unseen. These have testified to that which God testified before the creation of earth and heaven: that there is none other God but Him, the Protector, the Self-Subsisting. The world hath been illumined by the Most Great Light, yet the people do not comprehend. Blessed are ye, O children of the Friend, in that the Glorified One maketh mention of you, appearing resplendent in this hour while seated upon the Throne of Grandeur in this exalted Station. Beware lest the signs of the people prevent you from the Lord of this Day. Leave behind what is with

12 انّا نذکر منهذا المقام احبّائی فیهناک الّذین اخذوا کتاب الله بقوّة من عنده و تشبّثوا بذیله المنیر کبّر من قبلی علی وجوههم و ذکّرهم بأیّامی و آیاتی و بیّناتی الّتی احاطت من فی السّموات و الأرضین و نذکر ابنآء الخلیل و ورّاث الکلیم الّذین ما منعتهم شئونات البشر عن منظری الأکبر سمعوا و اجابوا و سرعوا بالقلوب الی الحقّ علّام الغیوب اولئک شهدوا بما شهد الله قبل خلق الأرض و السّمآء انّه لا اله الّا هو المهیمن القیّوم قد انار العالم بالنّیّر الأعظم ولکنّ القوم لا یفقهون طوبی لکم یا ابنآء الخلیل بما یذکرکم الجلیل ظاهراً باهراً فی هذا الحین الّذی کان مستویاً علی کرسیّ العظمة فیهذا المقام المرفوع ایّاکم ان تمنعکم اشارات القوم عن مالک الیوم دعوا ما عند النّاس مقبلین الی الله مالک الغیب و الشّهود

the people, turning unto God, the Possessor of the visible and invisible.

13 O Nabil, O My Musafir! Give them the glad tidings of My mercy, My loving-kindness and My favor which have encompassed all created things. The Glory shining forth and dawning from the horizon of the Forehead be upon thee, upon those with thee, upon them, and upon those who have attained the recognition of God, the Mighty, the Loving.

13 یا نبیل یا مسافری بشّرهم برحمتی و عنایتی و فضلی الّذی احاط من فی الوجود البهآء الظّاهر المشرق من افق الجبین علیک و علی من معک و علیهم و علی الّذین فازوا بعرفان الله العزیز الودود انتهی

14 Praise be to God that you have attained unto that which was recorded and inscribed in the divine Books of former and latter times. God willing, may the friends of God in that land who are adorned with the ornament of steadfastness engage in the mention and praise of the Beloved of the worlds with utmost joy and fragrance, with wisdom and utterance. Wisdom hath been beloved in all conditions. Blessed is he who holdeth fast unto it and acteth in accordance with what hath been ordained in the Book of God, the All-Knowing, the All-Wise.

14 الحمد لله آنجناب فائز شدند بآنچه در کتب الهی از قبل و بعد مذکور و مسطور است انشآءالله اولیای الهی که در آن ارض بطراز استقامت مزیّنند بکمال روح و ریحان و حکمت و بیان بذکر محبوب عالمیان و ثنایش مشغول باشند در جمیع احوال حکمت محبوب بوده و هست نعیماً لمن تمسّک بها و عمل بما امر به فی کتاب الله العلیم الحکیم

15 This evanescent servant conveyeth his utter nothingness and greetings to each one, and declareth: Praise be to God that ye have attained unto the most great bounty and the supreme gift, and have recognized this mighty Day whose greatness hath been revealed by the Supreme Pen in former and latter scrolls. Now preserve this most great station in the name of the Lord of Eternity. I swear by the Sun of the horizon of inner meanings that all the treasures and riches and wealth and bounties of the world cannot equal the station of a single one of the friends of God. This evanescent servant hath heard such utterances from the Tongue of Grandeur concerning these stations that were they to be revealed, some might perish from joy and gladness. God willing, may all be aided to do what God loveth and be enabled to achieve the good-pleasure of the Peerless Friend.

15 این خادم فانی خدمت هریک عرض فنا و تکبیر میرساند و عرض میکند الحمد لله بنعمت عظمی و موهبت کبری فائز شدید و این یوم عظیم را که اعظمیّتش از قلم اعلی در صحف اولی و اخری نازل شده ادراک نمودید حال اینمقام اعظم را باسم مالک قدم حفظ نمائید قسم بآفتاب افق معانی که جمیع خزائن و دفائن و ثروت و نعمت عالم بمقام یکی از دوستان حقّ معادله ننماید و این خادم فانی از لسان قدم در اینمقامات بیاناتی اصغا نموده که اگر اظهار نماید شاید بعضی از بهجت و سرور هلاک گردند انشآءالله جمیع به ما یحبّه الله مؤیّد شوند و برضای دوست یکتا موفّق گردند

16 Concerning what you wrote about His Holiness Ismu'llah Jamal, upon him be all the most glorious Glory of God, it was submitted to the Most Holy and Exalted Presence. He said: "For God's sake hath he chosen to travel. God willing, may he be successful in serving the Cause of God, that is, in teaching His Cause. We have mentioned him before and at this time, as a token of Our grace, for verily I am the All-Bountiful, the Generous."

16 اینکه در بارهٔ حضرت اسم الله جمال علیه منکلّ بهآء ابهاه نوشته [بودید] در ساحت امنع اقدس عرض شد فرمودند لله سفر اختیار نموده انشآءالله بخدمت امر الهی یعنی بتبلیغ امرش موفّق باشد انّا ذکرناه من قبل و فیهذا الحین فضلاً من لدنّا و انا الفضّال الکریم انتهی

17 And likewise concerning the son of Ismu'llah Asdaq, upon both of them be the Glory of God, and regarding Aqa Mirza Haydar-'Ali, upon him be the Glory of God, you wrote. In these days their letters have reached this evanescent one and I am engaged in preparing replies. Mention of them was also made

17 و همچنین در بارهٔ ابن جناب اسم الله اصدق علیهما ٩ ٦٦ [بهآء الله] و جناب آقا میرزا حیدر علی علیه بهآء الله مرقوم [داشتید] این ایّام مکاتیب ایشان باین فانی رسیده و مشغول

in the Most Holy and Exalted Presence. His exalted Word: "They have moved by God's command, traveling in His name, speaking His praise, and known for His love. They have especially chosen to travel for the purpose of teaching according to the Command. God willing, may they attain unto that which is today beloved and acceptable."

عرض جوابم ذکر ایشانهم در ساحت امنع اقدس اعلی معروض گشت قوله تعالی بامر الهی حرکت نمودند باسمش سائر و بذکرش ناطق و بحبّش معروف مخصوص ایشان حسب الأمر لأجل تبلیغ مسافرت اختیار نموده‌اند انشآءالله فائز باشند بآنچه الیوم محبوب و مقبول است

18 Regarding what you wrote about Aqa Muhammad-'Ali, upon him be the Glory of God, one Most Holy and Exalted Tablet was specifically revealed for him and sent. God willing, may he attain unto it and receive his portion from the sweetness of the utterance of the All-Merciful. The blessed fragment is also available and will be sent when appropriate.

18 و اینکه در بارهٔ جناب آقا محمّد علی علیه ٩ ٦٦ [بهآء الله] مرقوم [داشتید] یک لوح امنع اقدس مخصوص ایشان نازل و ارسال شد انشآءالله بآن فائز شوند و از حلاوت بیان رحمن قسمت برند قطعهٔ مبارکه هم موجود است هر وقت اقتضا نماید ارسال میشود

19 Concerning your mention of meeting with Nabil, upon him be the Glory of God, in the land of Ta [Tehran], and likewise the mention of the honored beloved Mirza Varqa, upon him be the Glory of God and His light - all were submitted before the Divine Throne of Grandeur and were blessed with the rays of the Sun of Providence. This evanescent servant in all conditions beseecheth God, exalted be His glory, for their confirmation, that all may drink successively from the ocean of divine bounty in this most mighty, most holy, most exalted Day. Verily our Lord, the All-Merciful, is the Forgiving, the Generous. Praise be unto Him for He is the Goal of all the worlds. Glory be upon you and upon those with you and upon your family and upon those whom God hath related unto you and upon the friends of God, the steadfast, the firm, the well-assured, the unshakeable.

19 اینکه ذکر ملاقات با جناب نبیل علیه بهآء الله در ارض تاء فرموده [بودید] و همچنین ذکر محبوب مکرّم جناب میرزا ورقا علیه بهآء الله و نوره جمیع تلقاء کرسیّ عظمت الهی عرض شد و بانوار آفتاب عنایت فائز گشتند این خادم فانی در جمیع احوال از حقّ جلّ جلاله از برای ایشان تأیید میطلبد تا کل از بحر عطای الهی در این یوم اعزّ امنع اقدس پی در پی بیاشامند انّ ربّنا الرّحمن لهو الغفور الکریم الحمد له اذ هو مقصود العالمین البهآء علی جنابکم و علی من معکم و علی اهلکم و علی الّذین نسبهم الله الیکم و علی اولیآء الله المستقیمین الثّابتین الرّاسخین القائمین

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BH00546

To: Muhammad Baqir Hamadani
Date: 1299-05 [1882-Mar]

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

1 بسم ربّنا الأقدس العلیّ الأبهی

2 Praise is befitting and worthy of my Beloved Who hath unlocked the gate of union and meeting through the key of His Most Great Name, and with the most exalted call hath given

2 حمد محبوبی را شایسته و سزاست که باب وصل و لقا را بمفتاح اسم اعظمش باز نمود و بأعلی النّدآء جمیع را بظهور فصل اکبر بشارت فرمود

glad-tidings unto all of the advent of the Most Great Distinction. All good belongeth unto the soul that hath hearkened unto His call and hath arisen to serve Him. I beseech Him, exalted be He, to aid whosoever hath turned towards Him and placed his trust in Him, and to ordain for him that which the world and all that is therein cannot equal. Verily, He is the Omnipotent, the Almighty.

كلّ خير از برای نفسی است كه ندایش را شنید و بخدمتش ایستاد اسئله تعالی بأن یوفّق من اقبل الیه و توكّل علیه و یكتب له ما لا یعادله ما فی العالم انّه لهو المقتدر القدیر

3 This evanescent one maketh mention that after completing the response to your earlier letters, another letter dated the fourteenth of Rabi'u'l-Avval was received which brought to mind the days of attainment to His presence. After its perusal and review, it was presented in the Most Holy Court before His countenance. He said: "Praise be to God, again and again they have attained their goal. God willing, may they ever be adorned with the ornament of love for the Beloved of the worlds, be vocal in His praise, soar in His atmosphere, and arise to serve Him. The tongue of My favor calleth him, the glance of My loving-kindness beholdeth him, and My white hand hath written for him that which no earthly things can equal. He must rejoice in My bounty and make mention of Me by night and by day. The glory that hath shone forth from the kingdom of My mercy be upon him and upon his sons and upon My loved ones who have inhaled the fragrance of My luminous garment."

3 عرض اینفانی آنكه بعد از اتمام جواب دستخطهای اوّلیّهٔ آنجناب دستخطّ دیگر كه تاریخ آن چهاردهم ١٤ ربیع‌الأولی بود ایّام وصال را یاد آورد و بعد از مشاهده و اطّلاع قصد مقصد اقصی نموده در ساحت اقدس تلقاء وجه عرض شد فرمودند الحمد لله مرّة بعد مرّة بمقصود فائز گشتند انشآءالله در جمیع اوان بطراز محبّت محبوب عالمیان مزیّن باشند و بذكرش ناطق و در هوائش طائر و بخدمتش قائم لسان فضلی یدعوه و لحاظ عنایتی یراه و یدی البیضآء كتب له ما لا تعادله الأشیآء له ان یفرح بعنایتی و یذكرنی فی اللّیالی و الأیّام البهآء الظّاهر من ملكوت رحمتی علیه و علی ابنائه و علی احبّائی الّذین وجدوا عرف قمیصی المنیر انتهی

4 Concerning what you wrote about meeting with the friends one day of the week to recite the divine verses, God willing, may you ever be confirmed and assisted. However, by His command, in no matter should you depart from wisdom. In all conditions you must hold fast unto wisdom, for the manifestations of tyranny have ever been, and continue to be, in search of a pretext, whether out of sheer wickedness or specifically to gain advantage. By manifestations of tyranny is meant, in the first instance, those divines who are honored in the name of truth yet have turned away from it. The cawing of heedless divines hath been the cause of opposition against the people of truth in all ages and centuries. Thus hath it ever been.

4 اینكه مرقوم داشتید یومی از ایّام هفته با مجمع احبّا بتلاوت آیات الهی مشغولند انشآءالله لازال مؤیّد باشید و موفّق ولكن در هیچ امری از امور حسب الأمر نباید از حكمت خارج شوید در جمیع احوال باید بحكمت متمسّك باشید چه كه مظاهر ظلم لازال در تفحّص دست‌آویزی بوده و هستند یا محض شقاوت و یا مخصوص جلب منفعت در صدد برمیآیند و مقصود از مظاهر ظلم در رتبهٔ اوّلیّه علمائی هستند كه باسم حقّ معزّزند و از او معرض نعیق علمای غافل سبب قیام امراست بر اهل حقّ در جمیع اعصار و قرون اینقسم بوده

5 Concerning what you wrote about Shaykh Muhammad, upon him be the Glory of God, and his journey to Kermanshah - this was presented before His Presence. He said: Teaching the Cause is and has ever been beloved before God. God willing, may the entire world attain the bounties of the All-Bountiful Lord and drink from the ocean of His knowledge. The presence of teachers is necessary in that land and its surroundings, but the teachers must conduct themselves with perfect wisdom, lest

5 اینكه در بارهٔ جناب شیخ محمّد علیه بهآء الله و توجّهشان بارض كرمانشاه مرقوم داشتید تلقاء وجه عرض شد فرمودند تبلیغ لدی الحقّ محبوب بوده و هست انشآءالله جمیع عالم بفیوضات حضرت فیّاض فائز شوند و از بحر عرفانش بیاشامند در ارض مذكوره و اطراف آن وجود مبلّغ لازم ولكن باید مبلّغین بكمال حكمت رفتار

the fire of corruption be ignited and cause the extinguishing of the warmth in weak souls.

نمایند که مباد نار فساد مشتعل شود و سبب اخماد حرارت نفوس ضعیفه گردد انتهی

6 This evanescent one begs God, exalted be His glory, to raise up servants specifically for this service and adorn them with wisdom and utterance, that they may guide the diverse peoples of the world to the single point and give them to drink of the water of life. The command is in His hands, and He is the Powerful, the Mighty.

6 اینفانی از حقّ جلّ جلاله میطلبد عبادی مخصوص این خدمت مبعوث فرماید و بحکمت و بیان مزیّن دارد تا احزاب مختلفهٔ عالم را بنقطهٔ واحده هدایت نمایند و از کوثر زندگانی بنوشانند الأمر بیده و هو المقتدر القدیر

7 This evanescent servant conveys greetings to Shaykh [Muhammad], upon him be 966 [Baha'u'llah], and gives him the glad tidings of God's grace and bounty. At this moment, while engaged in writing this letter, being blessed with His presence, the tongue of grace spoke these blessed and decisive words - exalted be His glory: "We, from this station, send greetings to him who is named Muhammad, that he may rejoice and be of the thankful ones. We have mentioned him before and after, and We counsel him to wisdom in the Cause of God, the Lord of the worlds. He is among those who have attained the presence of the Wronged One and heard what the Tongue of Utterance spoke in His mighty prison. The Glory be upon him and upon God's sincere servants."

7 این خادم فانی خدمت جناب شیخ علیه ٩ ٦٦ [بهآء الله] تکبیر میرساند و ایشانرا بشارت میدهد بعنایت حقّ و فضلش و در این حین که بتحریر اینکتوب مشغول بشرف حضور فائز لسان عنایت باینکلمهٔ محکمهٔ مبارکه ناطق قوله عزّ اجلاله انّا نکبّر من هذا المقام علی وجه من سمّی بمحمّد لیفرح و یکون من الشّاکرین انّا ذکرناه من قبل و من بعد و نوصیه بالحکمة فی امر الله ربّ العالمین انّه ممّن فاز بلقآء المظلوم و سمع ما نطق به لسان البیان فی سجنه العظیم البهآء علیه و علی عباد الله المخلصین

8 God willing, may the earth be sanctified and purified through the endeavors of God's friends from the conditions of self and passion, from conflict and contention, from corruption and the doubts of the divines. And since Shaykh Muhammad has spent his days teaching God's Cause, we beseech God that he may be assisted in that which befits this divine Day. Today, the purification of souls through the water of wisdom and utterance is beloved, that all on earth may be cleansed by this holy water from unworthy deeds and displeasing character. Blessed are those souls who have recognized this water and been enabled to achieve the purification that comes from God. This is that water with which the son of Zacharias baptized, and which the Son commanded. This is that water which has ever been and shall ever be mentioned with God, and which has been recorded by the Supreme Pen in books, psalms, scrolls and tablets.

8 انشآءالله ارض از همّت اولیای حقّ از شئونات نفس و هوی و نزاع و جدال و فساد و شبهات علما مقدّس و مطهّر شود و چون جناب شیخ محمّد ایّام خود را صرف تبلیغ امر الهی نموده از حقّ میطلبیم مؤیّد شود بر امریکه سزاوار یوم الهی باشد امروز تطهیر نفوس بماء حکمت و بیان محبوبست تا من علی الأرض باین ماء مقدّس از اعمال نالایقه و اخلاق غیر مرضیّه پاک و پاکیزه شوند طوبی از برای نفوسیکه باین ماء عارف شدند و بتطهیر من عند الله مؤیّد گشتند این است آن مائیکه ابن زکریّا بآن تعمید نمود و ابن بآن امر فرمود اینست آن مائیکه لم‌یزل و لایزال عندالله مذکور و در کتب و زبر و صحف و الواح از قلم اعلی مسطور انتهی

9 Whoever is enabled to teach today must be adorned with wisdom and blessed with patience, tranquility, submission and contentment, so that gradually the fragrance of recognition and acceptance may be diffused among the people.

9 هر نفسی امروز موفّق بتبلیغ شود باید بحکمت مزیّن باشد و بصبر و سکون و تسلیم و رضا موفّق تا بتدریج نفحهٔ اقبال و عرفان مابین قوم متضوّع شود

10 Know that concerning the children of Khalil and the heirs of Kalim, upon whom be the glory of God, and their enkindlement in divine love and their steadfastness in the Cause, what

10 اینکه در بارهٔ ابناء خلیل و ورّاث کلیم علیهم بهآء الله و اشتعالشان در محبّت الهی و استقامتشان بر امر مرقوم داشتید بساحت امنع اقدس اعلی

you wrote was presented before the Most Holy, Most Exalted Presence, and the Sun of favor shone upon all. They stated: "This is the Day of which David gave tidings and Isaiah bore witness. All that hath been manifested concerning the prison, the seat of authority, the lands and dwellings of previous Prophets–of these they gave news and glad-tidings. Blessed is he who hath seen and recognized, who seeth and knoweth." The Supreme Pen conveyeth greetings and counseleth that which today is the cause of the exaltation of God's Cause. Know, O loved ones of God, then hearken unto what the Speaker of Sinai uttereth: Know ye, then be assured that weakness appeareth from discord and strength emergeth from unity. There is no human excellence save through fairness, and no power except through unity. God willing, be ye as lamps lit from a single flame–though the forms and vessels may differ, they are united in the diffusion of light. The Cause is in the grasp of God, the Single, the One. God willing, they must be united in word and find rest and repose beneath the Lote-Tree. From this station We send Our greetings to their faces and counsel them to unity and harmony and to that whereby God's Cause is exalted amongst His servants.

عرض شد و آفتاب عنایت نسبت بکل مشرق فرمودند امروز روزیست که داود از آن خبر نموده و اشعیا بر آن گواهی داده جمیع آنچه ظاهر شده از سجن و مقرّ کرسی و دیار و مساکن انبیای قبل از آن اخبار نموده‌اند و بشارت داده‌اند طوبی لبصیر رأی و عرف و یری و یعرف قلم اعلی تکبیر میرساند و وصیّت میفرماید بآنچه که الیوم سبب ارتفاع امر الهی است فاعلموا یا احبّآء الله ثمّ اسمعوا ما تکلّم به مکلّم الطّور اعلموا ثمّ ایقنوا بأنّ الضّعف یظهر من الاختلاف و القوّة تبرز من الاتّحاد لا انسان الّا بالانصاف و لا قوّة الّا بالاتّفاق انشآءالله بمثابهٔ سرج از یک دهن روشن [باشید] اگر هیئت و مشکوة مختلف باشد در افاضهٔ نور متّحد الأمر بید الله الفرد الواحد باید انشآءالله در کلمه متّحد باشند و در ظلّ سدره ساکن و مستریح انّا نکبّر من هذا المقام علی وجوههم و نوصیهم بالاتّحاد و الاتّفاق و بما یرتفع به امر الله بین العباد انتهی

11 The favor of God, exalted be His glory, hath encompassed them. God willing, may they be aided to attain recognition and to that which hath streamed forth and been revealed from the Supreme Pen. This lowly one conveyeth greetings to them.

11 عنایت حقّ جلّ جلاله نسبت بایشان بوده انشآءالله موفّق شوند بر عرفان و بر آنچه از قلم اعلی جاری و نازل اینفانی خدمت ایشان تکبیر میرساند

12 As to your mention of the friends in that land, their degrees of devotion, humility, submissiveness, unity and concord, and likewise your request for favor on their behalf–these matters attained the honor of being heard by the Lord of Names. This is what the Tongue of the Intended One uttered, exalted be His glory:

12 و اینکه ذکر دوستان آن ارض و مراتب توجّه و خضوع و خشوع و اتّحاد و اتّفاق ایشانرا مرقوم [داشتید] و همچنین طلب عنایت در بارهٔ ایشان [نمودید] ایمراتب بشرف اصغاء مالک اسماء فائز هذا ما نطق به لسان المقصود قوله جلّ کبریائه

13 He is the Rememberer and the Remembered

13 هو الذّاکر و المذکور

14 O My loved ones in that place! Hearken unto My call from the direction of My prison. Verily We have remembered you once in My Kingdom, and again in My Dominion, and at another time in this exalted Station, and yet again in a station sanctified above names and remembrances. Verily your Lord, the All-Merciful, is the All-Knowing, the All-Informed Remembrer. Rejoice in that We have caused you to hear, at one time the rustling of the Lote-Tree of My utterance, and at another the cooing of the Dove of My remembrance, and I am the Compassionate, the Generous. We have sent down to you from the heaven of Our Will that which the tongues of My servants are powerless to mention. Be thankful for this manifest grace. We counsel you to preserve your stations and that whereon

14 یا احبّائی فیهناک ان اسمعوا ندائی من شطر سجنی انّا ذکرناکم مرّةً فیملکوتی و اخری فی جبروتی و تارةً فی هذا المقام المنیع و طوراً فی مقام کان مقدّساً عن الأسمآء و الأذکار انّ ربّکم الرّحمن لهو الذّاکر العلیم الخبیر ان افرحوا بما اسمعناکم مرّة حفیف سدرة بیانی و اخری هدیر حمامة ذکری و انا المشفق الکریم قد انزلنا لکم من سمآء مشیتی ما عجزت عن ذکره السن عبادی ان اشکروا بهذا الفضل المبین نوصیکم بحفظ مقاماتکم و ما انتم علیه فی حبّ الله ربّکم و ربّ آبائکم الأوّلین کذلک

ye stand in the love of God, your Lord and the Lord of your fathers of old. Thus crowed the Cock, and cooed the Dove of the Cause, and the Tongue of Grandeur spoke, as a favor from Him, and He is the All-Bountiful, the Ancient of Days. Glory be upon you and upon those who have quaffed the choice wine from the hands of the bounty of their Lord, the Generous, the Mighty, the Great.

دلع الدّيک و هدرت حمامة الأمر و نطق لسان العظمة فضلاً من عنده و هو الفضّال القديم البهآء عليکم و علی من شرب الرّحيق من ايادی فضل ربّه الباذل العزيز العظيم

15 This servant conveyeth greetings to all the friends. God is witness and testifier that he always presents mention of them at the Holy Court and seeks their success that the horizons of hearts may be illumined by the light of unity in such wise that its radiance may illumine the world of being.

15 انتهی خدمت جميع دوستان اين عبد خادم تکبير عرض مينمايد حقّ شاهد و گواهست که همیشه در ساحت اقدس ذکرشان را معروض ميدارد و توفيق ميطلبد تا آفاق قلوب بنور اتّفاق منوّر گردد بشأنيکه نورش عالم امکانرا روشن نمايد

16 And as to the mention made of the noble sons, upon them be the glory of God, all are recipients of God's favors and mention of them hath flowed from the Tongue of Grandeur. Special expressions of favor have appeared from the Dayspring of Grace for each one, and this evanescent servant also conveyeth greetings to each one and beseecheth God to keep them beneath the shadow of His favor and that, God willing, they may attain to service to the Divine Cause in their early youth.

16 و اينکه ذکر مخدومزادها عليهم بهآء الله فرموده بودند جميع بعنايت حقّ فائزند و ذکرشان از لسان عظمت جاری مخصوص هر يک اظهار عنايت از مشرق فضل ظاهر و اينعبد فانيهم خدمت هر يک تکبير ميرساند و از حقّ ميطلبد ايشانرا در ظلّ عنايت محفوظ دارد و انشآءالله در اوّل جوانی بخدمت امر الهی فائز شوند

17 As you wrote indicating your intention to send his honor Aqa Muhammad-Rida, upon him be Baha'u'llah's glory, to Daru's-Salam after the festival - this matter was presented before His presence. He said that he should proceed with the utmost wisdom, and stated that whatever was said during the days of his presence should be acted upon. God willing, may they be assisted and confirmed in all conditions and be mindful of wisdom. His honor should conduct himself in that land in such a way as to cause the heedless souls to become calm and quiet. God willing, they have been and are successful in this matter, for the enemies are observed to be awaiting tumult and clamor. As the poet of old has said: "They drink wine in secret while denouncing others," meaning that the wine of divine knowledge must be drunk in secret until the capacity and receptivity of the people of the earth becomes manifest for the recognition of this Most Holy, Most Exalted Station.

17 و اينکه مرقوم فرموديد اراده هست که جناب آقا محمّد رضا عليه بهآء الله را بعد از عيد به دارالسّلام روانه نمائيد اينفقره تلقاء وجه عرض شد فرمودند بايد بکمال حکمت حرکت نمايد و فرمودند آنچه در ايّام حضور گفته شد بايد بآن عمل نمايند انتهی انشآءالله در جميع احوال مؤيّد و موفّق باشند و بحکمت ناظر بايد بقسمی آنجناب در آن ارض حرکت نمايند که سبب سکون و سکوت نفوس غافله شود و انشآءالله باينفقره موفّق بوده و هستند چه که اعدا مترصّد غوغا و ضوضا مشاهده ميشوند بقول شاعر قبل که ميگويد پنهان خورند باده که تکفير ميکنند يعنی بادهٔ معرفت الهی را بايد در سرّ بياشاميد تا استعداد و قابليّت اهل ارض بعرفان اينمقام اقدس اعلی ظاهر گردد

18 And regarding what you wrote about his honor your brother and nephews, may God assist them - kindness and expression of love is most fitting. They know not what news there is. The turbaned ones have deprived the people of the supreme bounty, for truly whoever becomes aware of the station would place his eye upon the path and turn to the greatest vista. Beseech God that He not deprive his honor your brother and nephews from the ocean of knowledge, nor prevent them from the highest

18 و اينکه در بارهٔ جناب اخوی و اخوی‌زادها وفّقهم الله مرقوم [داشتيد] مدارا و اظهار محبّت اولی نميدانند چه خبر است اهل عمائم ناس را از فضل اعظم محروم نموده‌اند چه هر نفسی فی‌الحقيقه مطّلع شود بر مقام پا چشم گذارد و بمنظر اکبر اقبال نمايد از حقّ [بطلبيد] انشآءالله جناب اخوی و اخوی‌زادها را از دريای دانائی

horizon, and that He may assist them in such wise that the ornaments of the world and its various colors may not make them heedless of and veiled from the Truth, exalted be His glory. The glory shining forth from the horizon of eternity be upon you and those with you and upon the loved ones of God in those parts, and praise be to God, my Lord and your Lord.

محروم نفرماید و از افق اعلی منع ننماید و ایشان را مؤیّد فرماید بشأنیکه زخارف دنیا و الوان مختلفهٔ آن ایشانرا از حقّ جلّ جلاله غافل و محجوب نکند البهآء المشرق من افق البقآء علی جنابکم و من معکم و علی احبّآء الله فیهناک و الحمد لله مولای و مولاک

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BH00298

To: Jamal Burujirdi et al.
Date: 1299-05-09 [1882-Mar-29]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be unto God Who hath appeared and manifested His sovereignty and enforced His command in such wise as to subdue the world and cause all peoples to speak that there is none other God but Him. He hath ever been and will ever be. He is the Single One, the All-Compelling, the Self-Subsisting.

2 الحمد لله الّذی ظهر و اظهر سلطانه و انفذ امره علی شأن سخّر العالم و انطق الأمم علی انّه لا اله الّا هو لم یزل کان و یکون انّه لهو الفرد المهیمن القیّوم

3 Glorified art Thou, O Thou at Whose Name the Cockerel of the Throne crowed, and through Whose love they that are in the heavens and on earth were drawn! I beseech Thee by Thy Name which Thou hast made the Sun of the heaven of Thy utterance and the Lote-Tree of the paradise of Thy knowledge, and the Most Great Word in Thy Hidden Book and the Mystery of the Command in Thy Treasured Tablet, to protect Thy near servants from the oppression of those who have been heedless of Thy Cause, who have turned away from Thy sovereignty, who have disputed Thy signs and denied Thy proof. O Lord! Thou seest Thy chosen ones in the hands of Thine enemies. I beseech Thee to ordain for them that which befitteth Thy power and might. Thou knowest, O my God, that this servant hath attained unto the letter of one of Thy friends and hath been seized by the wine of His love in such wise as to raise his hands in supplication to the heaven of Thy grace, seeking from the wonders of Thy bounty that which would assist him in Thy service with such confirmation as would cause the tongues of Thy creation to testify. Verily, Thou art the Powerful over whatsoever Thou willest, and within Thy grasp are the reins of all things. There is none other God but Thee, the All-Knowing, the All-Wise.

3 سبحانک یا من باسمک دلع دیک العرش و بحبّک انجذب من فی السّموات و الأرض اسئلک باسمک الّذی جعلته شمساً لسمآء بیانک و سدرةً لفردوس عرفانک و الکلمة العلیا فی کتابک المکنون و سرّ الأمر فی لوحک المخزون بأن تحفظ عبادک المقرّبین عن ظلم الّذین غفلوا عن امرک و اعرضوا عن سلطانک و جادلوا بآیاتک و انکروا برهانک ای ربّ تری اصفیائک بین ایادی اعدائک اسئلک بأن تقدّر لهم ما ینبغی لقدرتک و اقتدارک و انت تعلم یا الهی بأنّ الخادم فاز بکتاب احد من اولیائک و اخذه رحیق حبّه علی شأن رفع ایادی الرّجآء الی سمآء فضلک و اراد من بدائع جودک ما یؤیّده علی خدمتک تأییداً [تشهد] به السن بریّتک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأمر لا اله الّا انت العلیم الحکیم

4 May my spirit be a sacrifice for your exile! Its duration has passed, and this servant was not successful in expressing his longing and yearning in the presence of Your Holiness, as the whereabouts of that Beloved One was unknown, until praise be to God, the spiritual herald brought the glad tidings of your well-being and settlement in the land of Hadba. After offering praise and thanksgiving to the Lord of the Seen and Unseen, and learning of that which was revealed from the treasure of divine knowledge, I approached the station and presented myself before His presence.

4 روحی لغربتکم الفداء مدّتها گذشت و اینعبد موّفق بر اظهار عرض شوق و اشتیاق خدمت آنحضرت نشد چه که مقرّ آنمحبوب معلوم نه تا آنکه الحمد لله مبشّر روحانی مژدهٔ سلامتی و استقرار در ارض حدبا آورد بعد از حمد و ثنای مالک غیب و شهود و اطّلاع به ما ظهر من کنز العرفان قصدت المقام و عرضت تلقآء الوجه

5 Then He spoke, and His sweetest utterance was: "O My Name, O Jamal! At the time when the gaze of God's favor was directed toward thee, the servant in attendance arrived and mentioned thy letter in its entirety before the Face. God willing, mayest thou ever be illumined by the Sun of divine favor, gazing toward its horizon, speaking His praise, and arising in His service. The people of the world have been overtaken by the slumber of heedlessness to such extent that they have not been awakened by the cry, the call, and the trumpet blast. This is in consequence of the deeds they have previously committed. Should the True One, exalted be His glory, act according to the requirements of justice, all would return to the most wretched of abodes, save whom God willeth. Verily thy Lord is the Forgiving, the Bountiful.

5 اذاً قال و قوله الأحلی یا اسمی یا جمال در هنگامیکه طرف عنایت حقّ بتو متوجّه بود عبد حاضر وارد و مکتوب آنجناب را بتمامه تلقاء وجه ذکر نمود انشآءالله لازال از آفتاب عنایت الهی منیر باشی و بافقش ناظر و بثنایش ناطق و بخدمتش قائم اهل عالم را نوم غفلت فراگرفته بشأنیکه از صیحه و ندا و صور برنخاسته‌اند این نظر بجزای اعمالیست که از قبل کسب نموده‌اند اگر حقّ جلّ جلاله بمقتضیات عدل عمل نماید کل به بأس المقرّ راجع الّا من شآء الله انّ ربّک لهو الغفور الکریم

6 The fire of corruption hath encompassed the world, yet none is aware of it and all are utterly heedless of its cause and reason. God willing, may that honored one drink at all times from the Kawthar of joy and hold fast in that land to silence and quietude, for the light of the All-Merciful is not visible on the foreheads of those people, and they seek to lay hold of some matter and rise up in rejection and opposition. The divine religion and community, namely the religion of Islam, has become exceedingly weak. The enemy, like unto a serpent, hath begun to move from every direction. Implore the Exalted True One to aid His religion through the hosts of the unseen. Verily He is the Powerful, the Mighty.

6 نار فساد عالم را احاطه نموده معذلک احدی شاعر نه و از سبب و علّت آن بغایت غافل انشآءالله آنجناب در کلّ احیان از کوثر سرور بیاشامند و بصمت و سکون در آن ارض متمسّک چه که در جبین آنقوم نضرهٔ رحمانی مشاهده نمیشود و در صدد آنند بامری متمسّک شوند و بر اعراض و اعتراض قیام نمایند مذهب و ملّت الهی یعنی دین اسلام بغایت ضعیف شده دشمن از هر طرف بمثابهٔ ثعبان بحرکت آمده از حقّ منیع بطلب تا بجنود غیب دین خود را نصرت نماید انّه لهو المقتدر القدیر

7 O My Name! As yet no ear hath been found into which a word might be cast. We beseech Him, exalted be He, to assist His servants to turn unto Him and to make known unto them that which profiteth them. Verily He is the All-Merciful, the Most Compassionate. The light shining forth from the horizon of the Will be upon thee and upon those who are with thee, from God, the Lord of the worlds." Thus ended His words. Praise be to God that the Sun of favor hath ever been and will continue to be shining and manifest in relation to Your Holiness.Retry

7 یا اسمی هنوز سمعی مشاهده نشد که باو کلمه‌ئی القا شود نسئله تعالی بأن یوفّق عباده علی الاقبال الیه و یعرّفهم ما ینفعهم انّه لهو الرّحمن الرّحیم النّور المشرق من افق الارادة علیک و علی من معک من لدی الله ربّ العالمین انتهی

8 Two Most Holy Tablets were previously revealed and sent specifically for the Imprisoned Leaf, upon her be the Glory of God, and likewise specifically for his honor Buzurg, upon him be the Glory of God. They commanded: Write in My name to Jamal that they should be mindful of wisdom in all circumstances, for the ears of the mischief-makers are alert at their posts, appearing with a hundred thousand tricks and deceptions that perchance they may, in their imagination, find cause for corruption. Silence is best, and the Lord of creation, the Beloved of the world, hath said: "The most excellent of deeds is silence." By God, silence is beloved in all circumstances, that is, in that land and its surroundings, and in this land and its surroundings. Regard the world as a child in need of education, both now and in the past, but the Educator is forbidden. In these days the secret movement of this land has somewhat come to light, therefore one must act according to the requirements of wisdom and hold fast to that which is befitting. Verily He is the Counselor, the Commander, the All-Knowing, the All-Wise.

8 الحمد لله شمس عنایت نسبت بآنحضرت در کلّ احیان مشرق و لائح دو لوح امنع اقدس از قبل مخصوص ورقهٔ مسجونه علیها بهآء الله نازل و ارسال شد و همچنین مخصوص جناب بزرگ علیه بهآء الله فرمودند باسمی جمال بنویس در جمیع احوال بحکمت ناظر باشند چه که آذان مفسدین بر مراصد مترصّد بصدهزار حیل و مکر ظاهر میشوند که لعلّ اسباب فسادی بزعم خود بدست آورند الصّمت اولی و مولی الوری محبوب عالم فرموده افضل الأعمال الصّمت بالله صمت در جمیع احوال محبوبست یعنی در این ارض و اطراف آن و در آن ارض و اطراف آن عالم را بمثابهٔ طفلی مشاهده نما محتاج تربیت بوده و هست ولکن مربّی ممنوع این ایّام حرکت سرّی این ارض فی‌الجمله بعرصهٔ ظهور آمده لذا باید بمقتضیات حکمت عمل نمود و بما ینبغی تمسّک جست انّه لهو النّاصح الآمر العلیم الحکیم انتهی

9 Given these manifest, evident and luminous bestowals, there remains and shall remain no station for the utterances of this evanescent servant. The silence that hath ever been and shall ever be beloved is the silence of this servant in this station. God willing, may they drink in all conditions from the ocean of grace and be blessed with the bounty of remembrance and praise. I convey greetings and glory to the friends of God who dwell in that land. God willing, may all drink from the Kawthar of wisdom and be occupied with the mention of the Peerless Friend.

9 با این عنایات مشرقهٔ ظاهرهٔ منیره دیگر از برای افاده‌های خادم فانی شأنی نبوده و نخواهد بود صمتیکه فی‌الحقیقه لم‌یزل و لایزال محبوب بوده صمت این خادم است در اینمقام انشآءالله در جمیع احوال از بحر فضل بیاشامند و بنعمت ذکر و ثنا متنعّم باشند خدمت دوستان الهی که در آن ارض ساکنند تکبیر و بها معروض میدارم انشآءالله کل از کوثر حکمت بیاشامند و بذکر دوست یکتا مشغول باشند

10 As for your mention of his honor Aqa 'Abdu's-Samad, upon him be the Glory of God, from the people of Mim, it was presented before His presence. This is what the tongue of the Beloved spoke in reply:

10 اینکه ذکر جناب آقا عبدالصّمد علیه ٩ ٦٦ [بهآء الله] از اهل میم فرموده بودید تلقاء وجه عرض شد هذا ما نطق به لسان المحبوب فی الجواب

11 In the Name of the One God

11 بنام خداوند یکتا

12 The whole world hath been created for the recognition of this blessed Day, and hath been brought from nothingness into being. This is the Day that cannot be compared to a single moment of past ages and centuries. How excellent is the state of the one who hath attained unto its recognition and been illumined by its lights. Today is the day of service and assistance, and assistance hath been and shall be through teaching His Cause. O 'Abdu's-Samad! By My life! If thou attainest unto this most exalted station, thou shalt have attained unto all good. Strive that perchance thou mayest guide one who

12 جمیع عالم از برای عرفان این یوم مبارک خلق شده‌اند و از عدم بوجود آمده اینست آن یومیکه معادله ننماید بآنی از آن اعصار و قرون نیکوست حال نفسیکه بعرفانش فائز شد و از انوارش منوّر گشت امروز روز خدمت و نصرت است و نصرت بتبلیغ امر او بوده و خواهد بوده یا عبدالصّمد لعمری اگر باینمقام اعلی فائز شوی بکلّ خیر فائزی جهد نما که شاید از عرف بیان گمگشته‌ئی را بافق رحمن هدایت نمائی اینست از اعظم اعمال نزد غنیّ متعال جمیع امور در

is lost by the fragrance of utterance to the horizon of the All-Merciful. This is among the greatest of deeds in the sight of the Self-Sufficient, the Most High. All affairs have been and are in the grasp of God's power. With a single word He transformeth remoteness into nearness, separation into union, and the poison of absence into the honey of presence. He is the Supreme, He is the Powerful. If thou observest with the eye of truth, thou wouldst testify that nothing that is witnessed on earth can compare with this Tablet. Be thou grateful to thy Lord for this mighty grace. Say: Praise be to God, the Lord of the worlds.

قبضهٔ اقتدار حقّ بوده و هست بیک کلمه بعد را بقرب تبدیل فرماید و فراق را بوصال و سمّ هجران را بشهد لقا اوست مهیمن و اوست مقتدر اگر ببصر حقّ مشاهده نمائی شهادت میدهی که معادله ننماید باین لوح آنچه در ارض مشاهده میشود ان اشکر ربّک بهذا الفضل العظیم قل الحمد لله ربّ العالمین انتهی

13 God willing, may they attain unto this Most Holy, Most Great Tablet and drink from its oceans of inner meanings. Today is the day of mention and utterance. They and the friends in that land must be aflame with the fire of God's love and, with perfect wisdom, be occupied with teaching the Cause of the All-Merciful. God willing, may they not be deprived of this greatest bounty. This is the most mighty deed that hath ever been acceptable in His presence. Blessed is he who achieveth it, and woe unto the heedless. If their journey towards pilgrimage is necessary, let them proceed as commanded, otherwise God shall record for them the reward of attaining His presence, the Mighty, the Beloved. This lowly one also conveyeth greetings and glory to them, and beseecheth God, exalted be His glory, for their success and confirmation.

13 انشآءالله باین لوح امنع اقدس فائز شوند و از بحور معانی آن بیاشامند امروز روز ذکر و بیانست باید ایشان و دوستان آن ارض بنار محبّت الهی مشتعل باشند و بحکمت تمام بتبلیغ امر رحمن مشغول انشآءالله از این فضل اعظم محروم نمانند اینست عمل اعظمیکه لازال لدی الوجه مقبول بوده طوبی لمن فاز به و ویل للغافلین اگر لازم است حرکت ایشان بسمت حجّ حسب الأمر توجّه نمایند والّا انّه یکتب له اجر لقائه العزیز المحبوب اینفانی هم خدمت ایشان سلام و تکبیر میرساند و از حقّ جلّ جلاله توفیق و تأیید ایشانرا طالب و سائل

14 Regarding what was written about whether it would be advisable to send a letter to His Majesty the Sultan or to the Viceroy - to His Majesty the Sultan it is not necessary, but if to His Excellency the Viceroy a letter were written indicating and demonstrating the absence of corruption and conflict - that is, drawing evidence from divine verses that in numerous Tablets all have been forbidden from reprehensible and displeasing acts - and if some relevant verses in Arabic and Persian were quoted exactly, there would be and is no harm. And it should be written that given these clear verses, how could those who have accepted the Faith transgress the aforementioned bounds. And they should write: I swear by the lights of His countenance that shall endure after all things have perished, this community has never been, even to the extent of a needle's point, willing to harm anyone. This servant dwelt for years in the land of Ta [Tehran]. If its people speak with fairness, all would testify to the truthfulness, honesty and religiosity of this ephemeral one. I seek testimony from His Excellency himself - did those who suddenly entered this ephemeral one's house and other houses during this period observe any trace of corruption, conflict or contention? No, by God! Through God's grace, the hearts of these servants are sanctified and purified from all that is

14 اینکه مرقوم داشتند اگر مصلحت باشد بحضرت سلطان و یا نایب‌السّلطنه نوشته‌ئی ارسال دارند بحضرت سلطان لازم نه ولکن اگر بسرکار نایب‌السّلطنه مکتوبیکه مشعر و مدلّ باشد بر عدم فساد و نزاع یعنی از آیات الهیّه استدلال نمایند که جمیع را در الواح متعدّده از امورات منکرهٔ غیر مرضیّه منع فرموده‌اند و بعضی از آیات عربی و فارسی که مقتضی است عیناً نوشته شود بأسی نبوده و نیست و نوشته شود که مع این آیات واضحات چگونه میشود مقبلین از حدودات مذکوره تجاوز نمایند و بنویسند که قسم بانوار وجه بعد فناء اشیاء که این حزب بقدر سمّ ابره راضی بضرّ نفسی نبوده و نیستند سالها اینعبد در ارض طاء بوده اگر اهل آن بانصاف تکلّم نمایند کل شهادت میدهند بر صدق و راستی و دیانت اینفانی از خود آنحضرت شهادت میطلبم نفوسیکه بغتةً در بیت اینفانی و بیوت اخری در اینمدّت وارد شدند آیا از اسباب فساد و نزاع و جدال اثری

unworthy of human station. The fruits of the divine tree of humanity have been kindness, grace and forbearance, and its root truthfulness, trustworthiness and religion. This blessed word is counted among the essence of books: "The heaven of understanding is illumined with two luminaries: tolerance and righteousness."

مشاهده نمودند لا والله از عنایت حقّ قلوب این عباد از آنچه لایق شأن انسان نیست مقدّس و مبرّاست اثمار سدرهٔ انسانی شفقت و عنایت و بردباری بوده و اصل آن صداقت و امانت و دیانت اینکلمهٔ مبارکه از جوهر کتب محسوبست میفرماید آسمان خرد بدو آفتاب روشن و منیر بردباری و پرهیزکاری

15 Praise be to God that despite the clamor of the calumniators, His Excellency has not turned a blind eye to the care of these poor ones. I swear by the Source of existence and the Educator of the seen and unseen, among all parties, this party has been and is the one showing perfect trustworthiness and truthfulness toward government and nation. God, exalted be His glory, is witness and testament that these words were submitted with perfect sincerity. God willing, the rays of His Excellency's sun of justice will encompass and surround all the inhabitants of the earth.

15 الحمد لله مع ضوضاء مفترین آنحضرت از رعایت این فقرا چشم نپوشیدند قسم بمبدء وجود و مربّی غیب و شهود مابین احزاب حزبیکه بکمال امانت و صداقت با دولت و ملّت است این حزب بوده و هست حقّ جلّ جلاله شاهد و گواهست که اینکلمه بکمال صدق عرض شد انشآءالله انوار آفتاب عدل آنحضرت جمیع سکّان ارض را فراگیرد و احاطه نماید

16 In any case, if something with such contents were written and sent directly through the post office, there would be and is no harm. These souls have been and are a hundred thousand times more distinguished, ancient and exalted than the ignorant ones of the earth who are known by the name of learned. If the rulers of the earth had acted according to the judgments of the divines, assuredly not one person of truth would remain on earth. The wickedness of those people has reached such a degree that pen and tongue are powerless to mention it.

16 باری اگر باینمضامین چیزی مرقوم دارند و رأساً از پوستهخانه برسانند بأسی نبوده و نیست صدهزار مرتبه این نفوس از جهلای ارض که باسم علم معروفند اسبق و اقدم و اعلی بوده و هستند و اگر امرای ارض باحکام علما عمل مینمودند هرآینه یک نفس از اهل حقّ در ارض باقی نمیماند خباثت آنقوم بمقامیست که قلم و لسان از ذکر آن عاجز است

17 One day this supreme utterance was heard from the Dayspring of utterance, the Lord of Names. He said: "The dog of princes is better than the knowledge of these ignorant ones, and their oppression is better than the justice of those calumnious, heedless and veiled souls." In their own estimation, the death sentences they have issued against the gems of existence have been from justice. Nay! The curse of God be upon the wrongdoing people! Ask God, exalted be His glory, to free the sun of justice from the clouds of oppression. Verily He is the Almighty, the All-Powerful.

17 یومی از ایّام اینکلمهٔ علیا از مطلع بیان مالک اسماء شنیده شد فرمودند کلب امرا افضل است از علم این جهلا و ظلمشان احسن است از عدل آن نفوس مفتریهٔ غافلهٔ محتجبه بزعم خود فتواهائیکه بر قتل جواهر وجود دادهاند از عدل بوده الا لعنة الله علی القوم الظّالمین از حقّ جلّ جلاله بخواهید آفتاب عدل را از سحاب ظلم فارغ نماید انّه هو المقتدر القدیر

18 And regarding what you had written about the honorable and just lady, upon her be the glory of God, it was submitted before His presence. These exalted words appeared from the Dayspring of grace:

18 و اینکه در بارهٔ مخدّره عادله علیها بهآء الله مرقوم فرموده بودید تلقاء وجه عرض شد اینکلمات عالیات از مطلع عنایت ظاهر

19 In the name of the All-Knowing, the All-Powerful

19 بنام دانای توانا

20 All the peoples of the earth, both men and women, were expectant and yearning for this glorious and wondrous Day. Yet when the effulgent rays of the Sun of Truth shone forth from

20 جمیع اهل ارض از عباد و اماء منتظر و مشتاق این یوم عزیز بدیع بوده و چون اشراقات انوار آفتاب حقیقت از افق سماء ظهور تجلّی نمود کل

the horizon of the heaven of revelation, all were found lifeless and veiled, save whom God willed. The affairs of the world have made the people of creation heedless of the Lord of Names. The most heedless among the servants have been and are the divines of the age, for the false utterances of those heedless souls have prevented the servants from the Dawning-Place of the Light of Oneness. Consider the lack of understanding of these souls - they themselves say that when the Qa'im appears, He will speak a word that will cause the nobles of the earth to flee. Yet they have not reflected in the least what that word might be that would transform acceptance into rejection. Fie upon them and upon what their hands have wrought!

محمود و محجوب مشاهده گشتند الّا من شآء الله شئونات دنیا اهل انشاء را از مالک اسماء غافل نموده غافل ترین عباد علمای عصر بوده و هستند چه که اقوال مجعولهٔ آن نفوس غافله عباد را از مطلع نور احدیّه منع نموده در قلّهٔ درایت آن نفوس تفکّر نما خود میگویند حضرت قائم بعد از ظهور بکلمهٔئی تکلّم میفرماید که نقبای ارض فرار اختیار مینمایند در اقلّ من آن تفکّر ننموده‌اند که آنکلمه چیست که اقبال را باعراض تبدیل مینماید افّ لهم و بما اکتسبت ایادیهم

21 Praise be to the Beloved of the worlds Who has enabled thee to recognize the Cause whereof most upon earth remain heedless and veiled. Were thou to know the station of this Most Exalted, Most Holy Tablet which hath been revealed in thy name, thou wouldst be detached from the world and all who dwell therein, and wouldst be occupied with the remembrance of the Beloved of all creation in the night season and in the hours of day. Be not saddened by worldly affairs. Verily, He giveth and withholdeth, and He is the All-Bountiful, the Most Generous. Say:

21 حمد کن محبوب عالمیانرا که ترا مؤیّد فرموده بر عرفان امریکه اکثر من علی الأرض از او غافل و محتجبند اگر مقام این لوح امنع اقدس را که باسم تو نازل شده بدانی از عالم و عالمیان فارغ و آزاد گردی و در لیالی و ایّام بذکر محبوب امکان مشغول شوی از شئونات دنیا محزون مباش انّه یعطی و یمنع و هو الفضّال الکریم قولی

22 "Glory be to Thee, O Thou Who art the Object of worship of the worlds and the Desire of the nations! I beseech Thee by the Most Great Name, through which the ocean of Thy bounty surged and the fragrance of Thy garment was wafted, to ordain for me through Thy Most Exalted Pen that which shall profit me in the next world and in this one, and shall draw me nigh unto Thee, O Thou Who art the Lord of all beings and the King of the throne above and the dust beneath. There is none other God but Thee, the All-Knowing, the All-Informed."

22 سبحانک یا معبود العالم و مقصود الأمم اسئلک بالاسم الأعظم الّذی به ماج بحر جودک و هاج عرف قمیصک بأن تکتب لی من قلمک الأعلی ما ینفعنی فی الآخرة و الأولی و یقرّبنی الیک یا مالک الوری و ملیک العرش و الثّری لا اله الّا انت العلیم الخبیر انتهی

23 As to what was written concerning being at the house of Aqa Muhammad-Taqi at the time of writing, and that Aqa Mirza Habibu'llah and Haji Muhammad, as well as Haji Muhammad, upon them be the Glory of God, were present and requested that mention of them be made in the Most Holy, Most Exalted Presence - these matters were presented, and the Sun of favor dawned upon each one:

23 و اینکه مرقوم فرموده بودند حین تحریر در منزل جناب آقا محمّد تقی بوده و جناب آقا میرزا حبیب‌الله و حاجی محمّد و همچنین حاجی محمّد علیهم بهآء الله حاضر بودند و استدعا نمودند که ذکرشان در ساحت امنع اقدس معروض شود ایمراتب عرض شد نسبت بهر یک آفتاب عنایت مشرق فرمودند

24 O Muhammad-Qabli-Taqi! Blessed is the place that hath been honored with the mention of My Name, and the assembly wherein the call of My loved ones hath been raised, and the house wherein My verses have been recited. God willing, thou shalt be so enkindled with the fire of the love of the All-Merciful that the ungodly shall be powerless to quench it. Every word that proceedeth from the mouth of thy Lord's Will is verily a

24 یا محمّد قبل تقی طوبی لمحلّ فاز بذکر اسمی و لناد ارتفع فیه ندآء اولیائی و لبیت قرئت فیه آیاتی انشآءالله بنار محبّت رحمن مشتعل باشی بشأنیکه مشرکین از اطفاء آن عاجز باشند کلّ کلمة تخرج من فم ارادة ربّک انّها جوهرة ثمینة عزیزة غالیة تعجز عن احصآء ثمنها کلّ مقوّم و کلّ محاسب و

precious, mighty, and priceless jewel whose value no reckoner can reckon, no accountant compute, and no learned one eloquently express. Be thankful unto God for My remembrance of thee and My attention to thee from this exalted station.

كلّ عالم بليغ ان اشكر الله بذكری ايّاک و توجّهی اليک من هذا المقام المنيع

25 O Habibu'llah! My Name "The Beauty" hath mentioned thee that thou mayest attain unto the remembrance of the Wronged One. However, at this time this lofty and most mighty station is hidden from all eyes. By the Essence of Being! The entire world cannot equal one blessed word that floweth from the Divine mouth. Rejoice thou in this bounty and be of the thankful ones.

25 يا حبيبالله اسمی جمال ذکر ترا نموده تا بذکر مظلوم فائز شوی ولکن حال اينقام بلند اعزّ اسمی از انظار مستور است قسم بجوهر وجود که جميع عالم بيک کلمهٔ مبارکه که از فم الهی ظاهر و جاری ميشود معادله ننمايد ان افرح بهذا الفضل و کن من الشّاکرين

26 O Muhammad! My Name hath mentioned thee. We make mention of thee in the Prison that thou mayest be mindful of God's favor and mercy which have preceded existence itself. Bear thou witness to that which God Himself hath testified: that there is none other God but He, the Supreme, the Self-Subsisting. He hath created all things by His command and brought the existences into being as a grace from His presence. He is powerful over what was and what will be. Glory be upon those who have cast away what the people possess and have taken what they were commanded by God, the Lord of the seen and the unseen.

26 يا محمّد قد ذکرک اسمی نذکرک فی السّجن لتکون متذکّراً بعناية الله و رحمته الّتی سبقت الوجود ان اشهد بما شهد الله انّه لا اله الّا هو المهيمن القيّوم قد خلق الکائنات بأمره و ذرء الموجودات فضلاً من عنده و هو المقتدر علی ما کان و ما يکون البهآء علی الّذين نبذوا ما عند النّاس و اخذوا ما امروا به من لدی الله مالک الغيب و الشّهود

27 O Muhammad! The Wronged One makes mention of thee. Verily He hath made mention of all who have believed in God, the Lord of all worlds. He beseecheth God to confirm His loved ones in steadfastness in His Cause, the Unassailable, the All-Wise. Be thou vocal in the remembrance of thy Lord and grateful to thy Lord, the All-Forgiving, the All-Bountiful. The Glory and Peace be upon thee and upon God's chosen ones and His loved ones who have shown patience in adversities, holding fast to the cord of their Lord's grace, the All-Forgiving, the All-Merciful.

27 يا محمّد يذکرک المظلوم انّه ذکر کلّ من آمن بالله ربّ العالمين و يسئل الله بأن يؤيّد اوليائه علی الاستقامة علی امره المبرم الحکيم کن ناطقاً بذکر مولاک و شاکراً ربّک الغفور الکريم البهآء و السّلام عليک و علی اصفيآء الله و احبّائه الّذين صبروا فی الشّدائد متمسّکين بعروة عناية ربّهم الغفور الرّحيم انتهی

28 This lowly one offers praise that, by God's grace, the friends of God have been and continue to be the recipients of divine favors. I convey greetings and salutations to all. God willing, may all be assisted to achieve that which leads to the exaltation of the Cause and the betterment of the world.

28 عرض اينفانی آنکه الحمد لله دوستان الهی بعنايت حقّ فائز بوده و هستند خدمت جميع تکبير و سلام معروض ميدارم انشآءالله کل موفّق شوند بآنچه سبب ارتفاع امر و اصلاح عالم است

29 Concerning what was written about the steadfast leaf, upon her be the Glory of God, it was presented before the Most Holy Court. He said: "Blessed is she. We were with her and witnessed her deeds and heard what she uttered, and We have revealed for her that which every letter thereof testifieth to My loving-kindness, My mercy and My tenderness towards her. O My Name! She must in all conditions praise the Beloved of the worlds, for He hath enabled her to attain unto that which shall

29 و اينکه در بارهٔ ورقهٔ ثابته اهل عليها بهآء الله مرقوم فرموده بودند در ساحت اقدس عرض شد فرمودند طوبی لها انّا کنّا معها و رأينا ما عملت و سمعنا ما نطقت به و انزلنا لها ما يشهد کلّ حرف منه بعنايتی و رحمتی و شفقتی لها يا اسمی بايد در کلّ احوال حمد کند محبوب عالميانرا چه که او را فائز فرمود بآنچه ذکرش را محو اخذ نکند و فنا ادراک ننمايد بشّرها من قبلی و کبّر عليها من لدن

never be overtaken by extinction nor comprehended by annihilation. Convey to her My glad-tidings and greet her from thy Lord, the All-Informed. Every bounty in the world shall change, every glory shall be transformed, every wealth shall return to nothingness, and every existence shall be seized by non-existence. However, that which she heard and witnessed in the path of Truth, and that which hath been recorded concerning her in the Tablets, hath been and shall ever remain steadfast, mighty and everlasting. By the life of God! O My Name! She hath attained unto that which is mentioned with God and is adorned with the ornament of His acceptance."

30 This servant also conveys greetings to that leaf, upon her be the Glory of God, and offers true congratulations, for she hath attained the ornament of the grace and acceptance of God, exalted be His Glory. Well is it with her and may she rejoice. This evanescent servant beseecheth the Exalted Truth to confirm that leaf, in all conditions, in that which is beloved before His Presence.

ربّک الخبیر هر نعمتی در عالم تغییر نماید و هر عزّی تبدیل شود و هر ثروتی بفنا راجع گردد و هر وجودیرا عدم اخذ کند ولکن آنچه را او در سبیل حقّ اصغا نمود و مشاهده کرد و آنچه در بارهٔ او در الواح ذکر شده ثابت و عزیز و باقی بوده و خواهد بود لعمر الله یا اسمی فائز شد بآنچه لدی الله مذکور و بطراز قبول مزیّن انتهی

30 این خادم هم خدمت ورقه علیها بهآء الله تکبیر میرساند و مبارک‌باد حقیقتی اظهار میدارد چه که بطراز عنایت حقّ جلّ جلاله و قبولش فائز گشتند هنیئاً لها و مریئاً لها این خادم فانی از حقّ منیع راجی و آمل در کلّ احوال آنورقه را مؤیّد فرماید بر آنچه لدی الوجه محبوبست

BLIB_Or15704.006

BH00807

To: Aqa Mirza Muhammad et al.
Date: 1299-05-09 [1882-Mar-29]

1 Praise be unto Him Who is sanctified above thought and utterance, the Beloved of the worlds, Who through one Word bestowed existence, through another Word caused return unto nothingness...

1 حمد مقدّس از فکر و لسان محبوب عالمیان را لایق و سزاست که بیک کلمه هستی بخشید و بکلمهٔ اخری بنیستی راجع نمود

2 Glory be to Thee, O Thou through Whose Name the gates of mercy and success were opened! I beseech Thee by this morning wherein the hands of hope were raised toward the heaven of Thy grace, that Thou send down upon me and upon Thy servants that which will draw them nigh unto Thee and cause them to recognize what Thou hast willed for them through Thy bounty and sovereignty. O my Lord! I beseech Thee by the rustling of the Lote-Trees of Paradise to inscribe for me by Thy Most Exalted Pen that which shall profit me in the Hereafter and in this world. Thou knowest what is with me, and I know not what is with Thee. Verily, Thou art the All-Forgiving, the All-Bountiful. There is none other God but Thee, the All-Knowing, the All-Informed....

2 سبحانک یا من باسمک فتحت ابواب الرّحمة و الفلاح اسئلک بهذا الصّباح الّذی فیه ارتفعت ایادی الرّجآء الی سمآء فضلک بأن تنزل علیّ و علی عبادک ما یقرّبهم الیک و یعرّفهم ما ارادت لهم بجودک و سلطانک ای ربّ اسئلک بحفیف سدرات الفردوس بأن تکتب لی من قلمک الأعلی ما ینفعنی فی الآخرة و الأولی تعلم ما عندی و لا اعلم ما عندک انّک انت الغفور الکریم لا اله الّا انت العلیم الخبیر...

3 Glory be to Thee, O Sovereign of existence, Who art manifest in Thy praised station! I beseech Thee by the Dawning-Place of Thy signs, the Dayspring of Thy clear tokens, the ocean of Thy knowledge and the river of Thy wisdom, and by the yearning of the lovers in their separation from Thee, to strengthen me to remain steadfast in Thy Cause and to ordain for me that which will gladden mine eyes, rejoice my heart and dilate my breast. Thou art, verily, powerful over whatsoever Thou willest, and in Thy grasp are the reins of all things. There is none other God but Thee, the Mighty, the Forgiving. O my Lord! Thou seest me turning toward Thy most exalted horizon and clinging to the cord of Thy most sublime Word. I beseech Thee by the pearls of the ocean of Thy knowledge to send down upon me from the heaven of Thy mercy that which will draw me nigh unto Thee and purify me from all that Thy good-pleasure abhorreth. Then protect me and my family and those who are with me from every affliction and hardship and from every grief and sorrow. Thou art verily the Powerful, the Protector, the All-Knowing, the All-Wise....

3 سبحانک یا سلطان الوجود و الظّاهر فی مقامک المحمود اسئلک بمشرق آیاتک و مطلع بیّناتک و بحر علمک و فرات حکمتک و بحنین العشّاق فی فراقک بأن تؤیّدنی علی الاستقامة علی امرک و تقدّر لی ما تقرّ به عینی و یفرح به قلبی و ینشرح به صدری انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأمور لا اله الّا انت العزیز الغفور ای ربّ ترانی مقبلاً الی افقک الأعلی و متمسّکاً بحبل کلمتک العلیا اسئلک بلآلئ بحر علمک بأن تنزل لی من سمآء رحمتک ما یقرّبنی الیک و یطهّرنی عن کلّ ما یکرهه رضائک ثمّ احفظنی و اهلی و من معی عن کلّ بلآء و مکروه و عن کلّ همّ و غمّ انّک انت المقتدر الحافظ العلیم الحکیم ...

4 O Zayn! On this day the Wronged One is observed to be sorrowful, for one of the steadfast, assured, content and well-pleasing souls has, on the previous day, ascended to the Supreme Companion. In truth, he was counted among the pillars of faith and certitude. He bore countless hardships in the path of divine love. He left his homeland and sought shelter in exile beneath the shade of the Divine Lote-Tree. The mention of grief was only to show My favor unto him. Praise be to God, all the friends and the four Branches were present at the funeral procession, and the Wronged One was occupied with his remembrance. At that very moment, the Pen was engaged for some time in praise and remembrance and in recording what he had manifested in the path of God. Blessed is he and joy be unto him! Blessed is the one who has ascended unto God, detached from all else save Him. Convey greetings once again from the Wronged One to all the friends in that land. Likewise, We repeatedly bid them to preserve their stations and ranks. The Glory be upon you and upon those with you and upon them.

4 یا زین در این یوم مظلوم محزون مشاهده میشود چه که یکی از نفوس مستقیمهٔ مطمئنّهٔ راضیهٔ مرضیّه در یوم قبل برفیق اعلی صعود نمود فی‌الحقیقه از ارکان ایمان و ایقان محسوب بودند در سبیل محبّت الهی شدائد لاتحصی حمل نمودند از وطن گذشتند و در غربت ظلّ سدره مأوی جستند و ذکر حزن اظهاراً لعنایتی له بوده الحمد لله جمیع دوستان و اغصان اربعه در تشییع جنازه حاضر شدند و مظلوم بذکرش مشغول در همان حین عبد حاضر حاضر قلم مدّتی بذکر و ثنا و ما ظهر منه فی سبیل الله مشغول طوبی له و نعیماً له طوبی لمن صعد الی الله منقطعاً عمّا سواه جمیع دوستان آن ارض را از قبل مظلوم مرّةً اخری تکبیر برسان و همچنین مکرّر ایشانرا بحفظ مقامات و مراتبشان امر مینمائیم البهآء علیک و علی من معک و علیهم انتهی

5 It is submitted that Jinab-i-Mulla Muhammad-Ali-i-Qa'ini, upon him be the Glory of God, His mercy, His favor and His grace, ascended to the Supreme Companion at dawn on the twentieth of Rabi'u'l-Avval, attaining to that which was the hope of those near and sincere. At all times they are blessed with new mercy and fresh bounty. The Glory be upon him, and the Mercy be upon him, and the Light be upon him....

5 عرض میشود جناب ملّا محمّد علی قائنی علیه بهآء الله و رحمته و عنایته و فضله در بیستم ۲۰ ربیع اوّل در اوّل فجر برفیق اعلی صعود نمودند و فائز شدند بآنچه که آمال مقرّبین و مخلصین بود و در کلّ حین برحمت جدید و عنایت تازه فائزند البهآء علیه و الرّحمة علیه و النّور علیه...

6 After completing this petition, another missive from that Beloved One dated the 17th of Rabi'ul-Avval illumined the horizon of longing. The servant drank therefrom the cups of union and meeting. When I read it, I presented it before His countenance, whereupon the Tongue of Utterance spoke that which all the pens and tongues in creation are powerless to recount. Your honor is well aware of the signs of the bounties of the All-Bountiful Lord.

6 عرض میشود بعد از اتمام اینعریضه دستخطّ دیگر آنمحبوب که بتاریخ ۱۷ ربیع‌الأوّل بود افق شوق را منوّر نمود قد شرب الخادم منه کؤوس الوصال و اللّقآء فلمّا قرأت عرضت تلقآء الوجه اذاً نطق لسان البیان بما یعجز عن ذکره الأقلام و السن من فی الامکان خود آنحضرت از آثار فیوضات حضرت فیّاض مطّلعند

7 "You yourself know what that pure water speaks to the flowers and saplings"....

7 هم تو میدانی که آن آب زلال می چه گوید با ریاحین با نهال...

8 I beseech Thee, O Thou through Whom the winds have been set in motion and the gates have been opened, I beseech Thee by the light of Thy countenance which shall endure after all things have passed away, to strengthen me in steadfastness in Thy love and in acting according to what Thou hast sent down from the Supreme Pen in Thy Book. O my Lord! Thou art He to Whose might and power and greatness and all-encompassing sovereignty the tongues of all created things have testified. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen ones. All things testify to my poverty and need, and to Thy loftiness and riches. There is no God but Thee, the All-Knowing, the All-Wise....

8 اسئلک یا من بک سرت الأریاح و فتحت الأبواب اسئلک بنور وجهک بعد فنآء الأشیآء بأن تؤیّدنی علی الاستقامة علی حبّک و العمل بما انزلته من القلم الأعلی فی کتابک ای ربّ انت الّذی اعترفت السن الکائنات بقوّتک و اقتدارک و عظمتک و احاطتک اسئلک ان لا تخیّبنی عمّا قدّرته لأصفیائک یشهد کلّشیء بفقری و احتیاجی و بعلوّک و غنائک لا اله الّا انت العلیم الحکیم...

9 Most strange it is, nay stranger than strange, nay stranger beyond all measure, for this evanescent one observeth that while all the peoples of the world await some pretext and long for some matter to appear from them, the people of Iran who are in truth possessed of consciousness and understanding remain heedless and veiled from this Most Great Cause, the like of which hath never been witnessed in the world. Wonder upon wonder ariseth from this tale! In any case, we implore God, exalted be His glory, to open their eyes and grant them new and attentive ears. He is the Powerful, the Mighty....

9 بسیار عجب است و عجب مشاهده میشود بلکه عجب فوق عجب است الی ما لا نهایه چه که اینفانی مشاهده مینماید جمیع اهل عالم منتظر آنند که دست‌آویزی پیدا نمایند و امری در عالم از ایشان بظهور آید اهل ایران که فی‌الحقیقه اهل شعور و ادراکند از این امر اعظم که شبه آن در عالم دیده نشده غافل و محجوبند حیرت اندر حیرت آمد زین قصص باری از حقّ جلّ جلاله سائل و آمل که ابصار را بگشاید و آذان جدیدهٔ واعیه عطا فرماید اوست مقتدر و توانا...

10 If thou hast attained unto the fragrances of the divine Tablet, arise and say:

10 اگر بنفحات لوح الهی فائز شدی بایست و بگو

11 O my God, my Lord, and my Hope! I beseech Thee by the pearls of the ocean of Thy knowledge not to deprive this evanescent one from the wine of immortality. O my Lord and the Desire of my heart! By Thy power, protect this weak one from the cawing of the crows. Illumine him with the light of recognition and keep him ablaze with the fire of Thy love, that all peoples may testify to this light and bear witness to this fire. Thou art the Mighty, the Powerful, the Able, the All-Knowing....

11 یا الهی و سیّدی و رجای سؤال میکنم ترا بلآلی دریای دانائی تو که اینفانی را از رحیق بقا محروم نفرمائی ای پروردگار من و مقصود جان من بید قدرت این ضعیف را از نعیق ناعقین حفظ نما از نور معرفت روشنش کن و از نار محبّت مشتعلش

دار تا عالمیان بر این نور شهادت دهند و بر این
نار گواهی توئی مقتدر و توانا و قادر و دانا ...

INBA30:109x, ADM2#098 p.181x, ADM2#099 p.182x, ADM2#100x p.188, MSHR3.156x, MSHR5.346x, FRH.308x

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BH01081

To: Mirza Abdullah Falah from Sad
Date: 1299-05-09 [1882-Mar-29]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be worthy of the Lord of the unseen and the visible, Who through His complete power created man and made him the manifestation of His names and attributes. Exalted is He Who made him the dawning-place of His signs, the manifestation of His evidences, the dayspring of His revelation and the source of His command. He is the Most Great Talisman in the world. The "man" who is here mentioned refers, in its primary degree, to the Seal of the Prophets - may the spirit of all else be sacrificed for His sake. He is the manifestation of the words "He is the First and the Last, the Manifest and the Hidden." He is the Primal Point from which all the books of the world have been derived and elaborated. He is the true Most Great Sign and the spiritual Farthest Mosque. He is the Kaaba of God among creation and the Frequented Fane amidst His servants. Whosoever acknowledges His mission and grandeur and greatness - may the spirit of all else be sacrificed for His sake - his acknowledgment of all God's Messengers is confirmed and established. Blessed are the people who turned to Him, who drank from the ocean of His bounty, and who acted according to His bidding. The claim of every pretender in this regard has not been and will not be accepted. The servant beseecheth His Lord to open the eyes of those who have turned away from His straight path and cast the Cause of God behind their backs, taking that which every ignorant doubter hath uttered. And prayers and peace be upon Him and His family and companions throughout the duration of the earthly and heavenly kingdoms.

2 حمد مالک غیب و شهودیرا لایق و سزاست که بقدرت کاملهٔ خود انسان را خلق نمود و او را مظهر اسماء و صفات خود فرمود تعالی الّذی جعله مطلع آیاته و مظهر بیّناته و مشرق وحیه و مصدر امره اوست طلسم اعظم در عالم و مقصود از این انسان که ذکر میشود در رتبهٔ اوّلیّه خاتم انبیا روح ما سواه فداه بوده و هست اوست مظهر کلمهٔ هو الأوّل و الآخر و الظّاهر و الباطن و اوست اوّل نقطه که کتب عالم از او استخراج شده و تفصیل یافته و اوست آیت کبرای حقیقی و مسجد اقصای معنوی و اوست کعبة الله بین الخلق و بیت معمور مابین عباد هر نفسی برسالت و عظمت و بزرگی آنحضرت روح ما سواه فداه اعتراف نمود اعتراف او بجمیع رسل الهی ثابت و محقّق است طوبی از برای امّتیکه باو اقبال نمودند و از بحر عنایتش آشامیدند و بآنچه فرمود عامل گشتند قول هر مدّعی در اینمقام تصدیق نشده و نمیشود یسئل الخادم ربّه بأن یفتح ابصار الّذین اعرضوا عن صراطه المستقیم و نبذوا امر الله عن ورائهم آخذین ما نطق به کلّ جاهل مریب و الصّلوة و السّلام علیه و علی آله و اصحابه بدوام الملک و الملکوت

3 Glory be to Thee, O Thou the Goal of the world and the Beloved of the nations! I beseech Thee by the treasuries of Thy knowledge and the repositories of Thy wisdom and that which was hidden in Thy Name, to acquaint Thy servants with

3 سبحانک یا مقصود العالم و محبوب الأمم اسئلک بکنوز علمک و مخازن حکمتک و ما کان مکنوناً باسمک بأن تعرّف عبادک ما

that which they have neglected and draw them nigh unto a station wherein they will behold Thy manifestation, Thy power, Thy might and Thy sovereignty. O my Lord! Vain imaginings have kept them away from the ocean of Thy nearness, and idle fancies have withheld them from the heaven of Thy knowledge. I beseech Thee by the steadfastness of Thy chosen ones and Thy pure ones, and by the tears of them that are in love with Thee and yearn for Thee, to assist all to achieve what Thou hast willed through Thy sovereignty. Verily Thou art the Powerful over what Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

غفلوا عنه و تقرّبهم الی مقام یرون فیه ظهورک و قدرتک و قوّتک و سلطانک ای ربّ انّ الأوهام ابعدتهم عن بحر قربک و الظّنون منعتهم عن سمآء علمک اسئلک باستقامة اولیائک و اصفیائک و دموع العاشقین فی حبّک و فراقک بأن تؤیّد الکلّ علی ما اردته بسلطانک انّک انت المقتدر علی ما تشآء لا اله الّا انت الغفور الکریم

4 Thereafter, it is submitted that your letter, time and again, brought joy and recalled the days of reunion. It is a messenger sanctified from provisions and supplies and free from toil and hardship. In truth it is a spiritual courier and a luminous herald, especially when it proceeds from one who is adorned with the ornament of the love of God, glorified be His majesty, and whose heart is sanctified from the dust of the world. In any case, after being presented before His presence, He said: "God willing, may they be successful and assisted in all conditions in that which is loved by God."

4 و بعد عرض میشود نامهٔ آنجناب مرّة بعد مرّة مسرّت بخشید و ایّام وصال را یادآوری نمود قاصدی است مقدّس از زاد و توشه و منزّه از کلفت و مشقّت فی‌الحقیقه پیکی است روحانی و بشیری است نورانی مخصوص اگر از نفسی ظاهر شود که بطراز محبّت حقّ جلّ جلاله مزیّن است و قلبش از اغبرهٔ عالم مقدّس باری بعد از اطّلاع لدی الوجه عرض شد فرمودند انشآءالله در جمیع احوال به ما یحبّه الله فائز و مؤیّد باشند

5 Today is the day when all must hold fast to the cord of wisdom, for the false one appears in the guise of the truthful, and the treacherous in the name of the trustworthy. Beseech ye God to protect all from the evil of malicious, atheistic, false, and treacherous souls. Verily He is the Protector of those who place their hopes in Him. And praise be to God, the Lord of the worlds. Peace, mercy and glory be upon thee and thy family and My loved ones in that place and upon every assured and steadfast believer.

5 امروز روزیست که جمیع باید بحبل حکمت متمسّک شوند چه که کاذب بطراز صادق ظاهر است و خائن باسم امین از حقّ بطلبید کلّ را از شرّ نفوس شریرهٔ ملحدهٔ کاذبهٔ خائنه حفظ فرماید انّه ولیّ الآملین و الحمد لله ربّ العالمین السّلام و الرّحمة و البهآء علیک و علی اهلک و علی احبّائی فی هناک و علی کلّ موقن مستقیم انتهی

6 Regarding what was mentioned about Abdullah Ansari, upon whom be God's mercy, and his words - this matter was presented at the Most Holy and Most Exalted Court, and He said: "O Abdullah! From the mention of that word, it became evident that you perceived the sweetness of the Divine Call. Now reflect upon the stations of those souls who hear this word from the tongue of the Manifestation Himself, and beseech God that all may attain to the recognition of this Most Exalted and Most Glorious Station. Verily, He speaks that which guides the people to His mighty and impregnable Kingdom." After delay and postponement, this evanescent servant was enabled to present this response and send it forth. This is naught but the result of the attention and prayers of the friends of God, exalted be His glory. This servant submits that mention has been and continues to be made of you and the friends of God in the

6 اینکه ذکر عبدالله انصاری علیه رحمة الله و کلمهٔ او را نموده بودند این فقره در ساحت امنع اقدس عرض شد فرمودند یا عبدالله از ذکر آنکلمه معلوم شد که حلاوت ندای الهی را ادراک نمودی حال در مقامات نفوسیکه این کلمه را از لسان مظهر ظهور میشنوند تفکّر نما و از حقّ بطلب تا کلّ بعرفان اینمقام [اسمی] الأسنی و اعلی الأعلی فائز شوند انّه ینطق بما یهدی النّاس الی ملکوته العزیز المنیع انتهی الحمد لله این خادم فانی بعد از تعطیل و تأخیر باظهار جواب و ارسال آن مؤیّد گشت این نیست مگر از توجّه و دعای دوستان حقّ جلّ جلاله اینقدر این خادم عرض میکند که ذکر آنجناب و دوستان الهی در ساحت اقدس بوده و هست انشآءالله کلّ موفّق شوند بر حفظ

Most Holy Court. God willing, may all succeed in preserving their stations. In truth, this response was greatly delayed, but this matter was due to wisdom.

مقامات خود فی‌الحقیقه این کرّه جواب بسیار بطول انجامید ولکن اینفقره نظر بحکمت بوده

7 Today, this evanescent servant and all friends are commanded to observe wisdom, lest the clamor of every heedless and remote one be raised. God willing, may you eternally partake of the choice wine of divine love and the Kawthar of the All-Merciful's utterance, and with utmost joy and fragrance remain occupied with the mention and praise of God, exalted be His glory. Verily, He is the Protector of those who remember Him, the Guardian of those who are steadfast, the Friend of those who are firm, the Helper of those who are patient, and the Supporter of those who act. Praise be to Him, for He is the Lord of all worlds. I request that you convey greetings and salutations on behalf of this ephemeral one to the friends in that land who have drunk of the sealed wine and who are gazing toward the Supreme Horizon. Praise be to God, mention of the friends of that land has been and continues to be made among the Concourse on High and the denizens of Paradise. Blessed is the soul who does not lose this station due to vain imaginings and the affairs of this transient world, and who, through the Name of God, exalted be His glory, succeeds in preserving it. Their call is continuously raised without interruption.

7 الیوم اینعبد خادم فانی و جمیع دوستان بحکمت مأمورند لئلّا یرتفع ضوضآء کلّ غافل بعید انشآءالله لمیزل و لایزال از رحیق محبّت الهی و کوثر بیان رحمانی بنوشید و با کمال روح و ریحان بذکر و ثنای حقّ جلّ جلاله مشغول باشید انّه ولیّ الذّاکرین و ولیّ الثّابتین و ولیّ الرّاسخین و ولیّ الصّابرین و ولیّ العاملین الحمد له اذ هو ربّ العالمین استدعا آنکه خدمت دوستان آن ارض که از رحیق مختوم آشامیده‌اند و بافق اعلی ناظرند تکبیر و سلام از قبل اینفانی برسانید الحمد لله ذکر دوستان آن ارض بین ملأ اعلی و ملأ فردوس بوده و هست طوبی از برای نفسیکه این مقام را نظر باوهامات و شئونات دنیای فانیه از دست ندهد و باسم حقّ جلّ جلاله بحفظش فائز شود ندای ایشان متّصلاً من غیر تعطیل مرتفع است

8 Many matters are now veiled due to the weakness of the servants, but God will reveal what He wishes. Verily, He does not allow the reward of the doers of good to be lost. There has befallen you in the path of God that which has been recorded in the Books, Tablets and Scriptures. Blessed are you, O friends of God, and joy and felicity be upon you. Glory be upon you, and the Spirit be upon you, and the mercy of God and His blessings.

8 بسیار از امور حال نظر بضعف عباد مستور است ولکنّ الله یظهر ما اراد انّه لا یضیع اجر المحسنین در سبیل الهی وارد شده بر شما آنچه که در کتب و صحف و الواح ثبت شده نعیماً لکم یا اولیآء الله و هنیئاً لکم و مریئاً لکم البهآء لکم و الرّوح لکم و رحمة الله و برکاته

9 The servant 9 Jamadiyu'l-Avval 1299

9 خادم فی ۹ جمادی‌الأولی سنة ۱۲۹۹

BLIB_Or15732.288

BH01352

To: Mirza Sadiq, in Kirmanshah
Date: 1299-05-09 [1882-Mar-29]

1 He is the Dayspring shining forth from the horizon of the heaven of Utterance.

1 هو المشرق من افق سمآء البيان

2 In His Name, the All-Merciful.

2 باسمه الرّحمن

3 God willing, through the grace of the Truthâ€"glorified be His majestyâ€"thou shalt drink of the choice Wine of divine knowledge, and shalt fix thine gaze upon the Most Exalted Horizon. Thy letter, conveyed through the present servant, was received; and whatsoever was written therein was mentioned in the presence of the Wronged One. We beseech God to bestow upon thee a new ear and a piercing sight, for

3 انشآءالله بعنایت حقّ جلّ جلاله از رحیق عرفان بیاشامی و بافق اعلی ناظر باشی نامه‌ات بتوسّط عبد حاضر رسید و آنچه در او مسطور بود نزد مظلوم ذکر نمود از حقّ میطلبیم سمع جدید و بصر حدید بآن جناب عطا فرماید چه که

4 Verily I say, this is the Day in which mankind can behold the Face, and hear the Voice, of the Promised One. The Call of God hath been raised, and the light of His countenance hath been lifted up upon men. It behooveth every man to blot out the trace of every idle word from the tablet of his heart, and to gaze, with an open and unbiased mind, on the signs of His Revelation, the proofs of His Mission, and the tokens of His glory.

4 فی‌الحقیقه امروز روز مشاهده و اصغا است هم ندای الهی مرتفع است و هم انوار وجه از افق ظهور مشرق و لائح باید جمیع آنچه شنیده شد محو نمود و بعدل و انصاف در آیات و بیّنات و ظهورات ناظر شد

5 Great indeed is this Day! The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger, hath thirsted for this wondrous Day. All the divers kindreds of the earth have, likewise, yearned to attain it. No sooner, however, had the Daystar of His Revelation manifested itself in the heaven of God's Will, than all, except those whom the Almighty was pleased to guide, were found dumbfounded and heedless.

5 امروز عظیم است چه که در جمیع کتب بیوم الله معروف جمیع انبیا و اصفیا طالب لقای این یوم بدیع بوده‌اند و همچنین احزاب مختلفهٔ ارض و چون آفتاب ظهور از سماء مشیّت الهی اشراق نمود کل منصعق و مدهوش مشاهده گشتند الّا من شآء الله

6 O thou that hast remembered Me! The most grievous veil hath shut out the peoples of the earth from His glory, and hindered them from hearkening to His call. God grant that the light of unity may envelop the whole earth, and that the seal "the Kingdom is God's" may be stamped upon the brow of all its peoples.

6 یا ایّها الذّاکر حجاب اکبر بشر را از مشاهده منع نمود و از شنیدن ندا بازداشت انشآءالله آفاق بنور اتّفاق منوّر شود و در جبین جمیع من علی الأرض نقش خاتم الملک لله منطبع گردد

7 Thou didst inquire about the essential truth of Him Who shall be made manifest. Glory be to God! This station cannot be encompassed by words, nor can all the pens in the world enumerate its praise. All the Prophets and chosen ones acknowledge their powerlessness, and all the holy ones confess their

7 از حقیقت حقّیّت من یظهر سؤال نمودی سبحان‌الله این مقام ببیان نیاید و اقلام عالم احصای ثنای آن نکند جمیع انبیا و اصفیا بعجز مقرّند و جمیع اولیا بتقصیر معترف این مضماری است لا یجول فیه فوارس العرفان و البیان و

shortcomings. This is an arena wherein the horsemen of mystic knowledge, expression, comprehension and intellect cannot venture. He cannot be known except through Himself, nor described save by His own Self. None hath ever encompassed this hidden secret and treasured mystery, nor ever shall. Whatever hath been mentioned is but as a shadow before the lights of the Sun of Truth. However, in view of the supreme benevolence and boundless grace, the Most Exalted Pen hath spoken this most exalted Word which shineth as the sun from the horizon of the divine Tablet: "Return ye to the evidences, O ye who are endowed with insight!"

الادراک و العقول انّه لا یعرف بدونه و لا یوصف بسواه احدی باین سرّ مکنون و رمز مخزون احاطه ننموده و نخواهد نمود آنچه ذکر شده بمثابهٔ ظلّ است نزد انوار آفتاب حقیقت ولکن نظر بعنایت کبری و فضل لایحصی باین کلمهٔ علیا قلم اعلی ناطق باین کلمهٔ مبارکه که بمثابهٔ شمس از افق سماء لوح الهی مشرقست ناظر باش فارجعوا الی الآثار یا اولی الأبصار

8 Should anyone contemplate with the eye of fairness the evidences, manifestations and proofs that have appeared in this Most Holy, Most Exalted Revelation, he would surely proclaim: "I believe in Thee, O Thou the Desire of the worlds!" What hath been mentioned was but a drop from the ocean of truth. By the life of God! This ocean hath no bounds, and no expert diver hath ever reached its depths. If ye were to look to the Bayan, it declareth: "He it is Who speaketh in every condition, 'Verily I am God, there is none other God but Me."' All the names that have been heard were and are created by the Word of this Most Great Revelation. Ponder thou, that thou mayest know and be numbered among them that comprehend.

8 اگر نفسی ببصر انصاف در آثار و ظهورات و بیّنات که در این ظهور امنع اقدس ظاهر شده تفکّر نماید البتّه بکلمهٔ آمنت بک یا مقصود العالمین ناطق گردد آنچه ذکر شد رشحی از بحر حقیقت بود لعمر الله از برای این بحر کران نبوده و نیست و هیچ غوّاص ماهری بعمق آن نرسیده و اگر ناظر به بیان [باشید] میفرماید هو الّذی ینطق فی کلّ شأن انّنی انا الله لا اله الّا انا جمیع اسامی که شنیده شد بکلمهٔ این ظهور اعظم خلق شده و میشود تفکّر لتعرف و تکون من العارفین

9 Nevertheless, the people of the Bayan have denied these stations and cling to their vain imaginings, like unto the rebellious and tyrannical faction who hasten unto fancy and conjecture, turning away from the light of certitude. This Wronged One arose to promote the Cause at a time when, from the tyranny of the oppressors, none dared speak, and guided all on earth to the Most Exalted Horizon. I swear by the Sun of the divine Word! We have accepted all the tribulations of the earth for the reformation and education of the world, and there befell Us in successive years that which caused the dwellers of the all-highest Paradise to weep and lament. Yet these withered and faded people were not moved by the divine breeze and the fragrance of His garment.

9 مع‌ذلک اهل بیان این مقامات را انکار نموده‌اند و باوهام متشبّثند بمثابهٔ حزب طاغیهٔ باغیه یسرعون الی الوهم و الظّنّ معرضین عن نور الیقین این مظلوم در هنگامی که از سطوت معتدین احدی قادر بر تکلّم نبود بر امر قیام نمود و جمیع من علی الأرض را بافق اعلی هدایت کرد قسم بآفتاب کلمهٔ الهی جمیع بلایای ارض را محض حیات و اصلاح عالم قبول نمودیم و در سنین متوالیه وارد شد آنچه که اهل فردوس اعلی بنوحه و ندبه قیام نمودند مع‌ذلک این خلق افسردهٔ پژمرده از نسمة الله و عرف قمیص بحرکت نیامدند

10 Say: Glory be unto Thee, O Thou in Whose grasp is the kingdom of names and in Whose right hand is the dominion of all created things! I beseech Thee by the rushing of Thy winds in the Supreme Paradise and by the warbling of Thy Nightingale upon the branches of the Divine Lote-Tree, to make me in all conditions steadfast in Thy Cause, speaking Thy praise, soaring in the atmosphere of Thy love, and acting in accordance with what Thou hast commanded me in Thy Book. O my Lord! I am the poor and needy one, and Thou art the All-Possessing,

10 قل سبحانک یا من فی قبضتک ملکوت الأسمآء و فی یمینک زمام من فی الانشآء اسألک بهزیز ارياحک فی الفردوس الأعلی و هدیر عندلیبک علی اغصان سدرة المنتهی بأن تجعلنی فی کلّ الأحوال قائماً علی امرک و ناطقاً بثنائک و طائراً فی هوآء حبّک و عاملاً بما امرتنی به فی کتابک ای ربّ انا الفقیر المحتاج و انت الغنیّ الوهّاب

the All-Bountiful. Thou seest me, O my God, standing before the door of Thy grace, which Thou hast opened by the finger of Thy power unto all in Thy earth and Thy heaven. I beseech Thee not to disappoint me of what is with Thee, to make known unto me what Thou hast intended through the wonders of Thy bounty and favors, and to confirm me in steadfastness unto this Cause whereby the feet of most of Thy creatures who cast away Thy Covenant, turned away from Thy Beauty, disputed Thy verses, and denied what hath appeared from Thee have slipped. Thou art He Whom nothing whatsoever hath preceded and no command hath frustrated. Thou doest what Thou willest and ordainest what Thou pleasest. Thou art the Mighty, the Peerless, the One, the Triumphant, the Powerful, the All-Knowing, the All-Wise.

ترانی یا الهی قائماً لدی باب فضلک الّذی فتحته باصبع قدرتک علی وجه من فی ارضک و سمائک اسألک بأن لا تخیّبنی عمّا عندک و عرّفنی ما اردته ببدائع جودک و الطافک و وفّقنی علی الاستقامة علی هذا الأمر الّذی به زلّت اقدام اکثر خلقک الّذین نبذوا میثاقک و اعرضوا عن جمالک و جادلوا بآیاتک و جاحدوا ما ظهر من عندک انت الّذی لم یسبقک شیء و لم یمنعک امر تفعل ما تشآء و تحکم ما ترید و انت العزیز الفرد الواحد الغالب القادر العلیم الحکیم

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BSW#03.02x, GWB#007x, ADJ.078x, GPB.099x, PDC.015x

BH05108

To: Dhulfaqar Khan, in Kirmanshah
Date: 1299-05-09 [1882-Mar-29]

1 He is the All-Witnessing, the All-Hearing, the Answerer

1 هو الشّاهد السّامع المجیب

2 Thy letter hath come before the Wronged One, and the attending servant hath read it. We have heard and answer thee through this perspicuous Tablet. Whosoever in this day hath attained unto the recognition of God is accounted among the most exalted of all creation in the sight of the Truth. This is that sovereignty which no decline shall overtake, and that precious pearl whose value the appraisers are powerless to estimate. By the life of God! The riches of the earth cannot equal it. Whosoever hath attained this most exalted station is recorded in the Crimson Book as one of the denizens of the Kingdom of immortality.

2 قد حضر کتابک لدی المظلوم و قرأه العبد الحاضر سمعنا و اجبناک بهذا اللّوح المبین هر نفسی امروز بعرفان الله فائز شد او از اعلی الخلق لدی الحقّ مذکور است اینست آن دولتی که او را زوال اخذ ننماید و آن لؤلؤ ثمینیکه مقوّمین از تحدید قیمت آن عاجز و قاصرند لعمر الله ثروت ارض باو معادله ننماید هر نفسی دارای این مقام اعلی شد او از اهل ملکوت بقا در صحیفهٔ حمرا مذکور و مسطور است

3 Say: Glory be unto Thee, O Thou through Whose Name the ocean of utterance hath surged and the horizon of knowledge hath been illumined! I beseech Thee by such of Thy servants as are nigh unto Thee and such of Thy creation as are sincere, who have spent all they possessed until they attained the waters of martyrdom in Thy days, to ordain for me through Thy Most Exalted Pen that which shall profit me in the world to come and in this world. O my Lord! Thou seest the poor one hastening to the gate of Thy bounty and the weary one turning

3 قل سبحانک یا من باسمک ماج بحر البیان و انار افق العرفان اسئلک بالمقرّبین من عبادک و المخلصین من بریّتک الّذین انفقوا ما عندهم الی ان فازوا بکوثر الشّهادة فی ایّامک بأن تقدّر لی من قلمک الأعلی ما ینفعنی فی الآخرة و الأولی ای ربّ تری الفقیر سرع الی باب فضلک و الکلیل اقبل الی ملکوت بیانک اسئلک بأن لا تخیّبنی

toward the kingdom of Thy utterance. I beseech Thee not to disappoint me of that which lieth with Thee. O my God, my Lord, my Master and my Hope! I testify that I know not what profiteth me in Thy worlds. Thou knowest me better than I know myself. Deal with Thy servant as beseemeth the heaven of Thy generosity and the ocean of Thy grace. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

عمّا عندک فیا الهی و سیّدی و مولای و رجائی اشهد انّی لا اعلم ما ینفعنی فی عوالمک انّک اعلم بی منّی فاعمل بعبدک ما ینبغی لسمآء عطائک و بحر کرمک لا اله الّا انت الغفور الکریم

BLIB_Or15715.250

BH08279

To: Abdullah son of Abdur-Rahim, in Kirmanshah
Date: 1299-05-09 [1882-Mar-29]

He is the Most Holy, the Most Ancient, the Most Glorious

God testifieth that there is none other God but Him, and He Who hath come upon the clouds is, verily, the Mighty, the All-Bountiful.

Praise be to God! Thy letter was received and through the intermediary of him who is present it attained unto the hearing of the Wronged One. A hundred thousand blessings upon the one who hath in this Day arisen with supreme steadfastness to make mention and sing the praises of the Lord of all beings, and hath remembered the Wronged One of the horizons in the Most Great Prison. All matters have been and shall be held within the claws of extinction, save that which appeareth for the sake of God and is adorned with the ornament of His acceptance. Say: O people of the earth! Strive ye that ye may attain unto this most exalted station. The Supreme Pen doth make mention of the friends at morn and eventide, and doth summon them unto that which will draw them nigh unto God. Blessed is the soul that hath heard and turned unto Him and responded. Woe unto every heedless one who doubteth.

هو الأقدس الأقدم الأبهی

شهد الله انّه لا اله الّا هو و الّذی اتی علی السّحاب انّه لهو العزیز الوهّاب

الحمد لله عریضه‌ات رسید و بتوسّط عبد حاضر باصغاء مظلوم فائز گشت صدهزار طوبی از برای نفسیکه الیوم باستقامت کبری بذکر و ثنای مالک وری قیام نمود و مظلوم آفاق را در سجن اعظم یاد نمود

جمیع امور تحت مخالب فنا بوده و هست مگر امری که لله ظاهر شود و بطراز قبول مزیّن گردد بگو ای اهل ارض جهد نمائید تا بایتمقام اعظم فائز گردید قلم اعلی در صباح و مساء دوستانرا ذکر مینماید و به ما یقرّبهم الی الله دعوت میکند طوبی لنفس سمعت و اقبلت و اجابت ویل لکلّ غافل مریب

BLIB_Or15715.251a

BH00152

To: Karbalai Muhammad Qandihari et al.
Date: 1299-05-16 [1882-Apr-5]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 It is submitted that the substance of the matters set forth by the honored Haji Muhammad-'Ali Valiyani (upon him be the glory of God)—which the dearly-loved and honored Jinab-i-Samandar (upon him be the glory of God and His loving-kindness) hath sent unto that Beloved One—was laid before the Most Holy, the Most Inaccessible, the Most Exalted Presence.

2 عرض میشود صورت مطالب جناب حاجی محمّد علی ولیانی علیه بهآء الله که جناب محبوب مکرّم جناب سمندر علیه بهآء الله و عنایته نزد آنمحبوب ارسال داشته‌اند در ساحت امنع اقدس اعلی عرض شد

3 As to that which they had written concerning Jinab-i-Ibn Khan Ílchi: after this was presented, these exalted words were sent down and made manifest from the Dawning-Place of the Utterance of the Lord of all that is seen and all that is unseen. Exalted be His glory:

3 اینکه در بارهٔ جناب ابن خان ایلچی نوشته بودند پس از عرض اینکلمهٔ علیا از مطلع بیان مالک وری نازل و ظاهر قوله جلّ اجلاله

4 We have heard that which he desired from God, the Lord of all that is seen and all that is unseen, and the Lord of the worlds; and We have answered him as a bounty from Our presence, that he may rejoice and be numbered among the thankful. Let him say:

4 قد سمعنا ما اراده من الله ربّ ما یری و ما لا یری و ربّ العالمین و اجبناه فضلاً من عندنا لیفرح و یکون من الشّاکرین له ان یقول

5 O my Lord! Glory be to Thee, O Thou by Whose name the pearls of the seas of knowledge and understanding appeared, and the sun of wisdom shone forth from the horizon of the heaven of utterance! I beseech Thee to make me adorned with the ornament of Thy good-pleasure, which hath been the hope of Thy chosen ones and Thy trusted ones. This is a station which no station in Thy dominion can equal, and a deed which no deed in Thy lands can compare with. Then I beseech Thee, O God of the world Who hath appeared with the Most Great Name, to ordain for me by Thy Most Exalted Pen that which shall profit me in the Hereafter and in this world. Verily, Thou art the Lord of Names and Creator of Heaven. O my Lord! Grant me goodly offspring who shall inherit me in the Bayan. Verily, Thou art the One with power over what Thou willest, and in Thy grasp are the reins of all things. There is no God but Thee, the Forgiving, the Bountiful.

5 سبحانک یا من باسمک ظهرت لآلئ بحور العلم و العرفان و اشرقت شمس الحکمة من افق سمآء البیان اسئلک بأن تجعلنی مزیّناً بطراز رضائک الّذی کان امل اصفیائک و امنائک هذا مقام لا یعادله مقام فی مملکتک و عمل لا یقاس بعمل فی بلادک ثمّ اسئلک یا اله العالم و الظّاهر بالاسم الأعظم بأن تکتب لی من قلمک الأعلی ما ینفعنی فی آخرة و الأولی انّک انت مالک الأسمآء و فاطر السّمآء ای ربّ هب لی ذرّیّة طیّبة یرثنی فی البیان انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأشیآء لا اله الّا انت الغفور الکریم

6 Though children are among God's great bounties and among the fruits of the human tree, none save God, exalted be His glory, knoweth their goodness and the duration of their lives. We inform thee of a fruit that is ever-ripe and everlasting, and

6 اولاد اگرچه از نعمتهای بزرگ الهی است و از اثمار شجرهٔ انسانی ولکن بر حسن آن و مدّت بقای آن احدی جز حقّ جلّ جلاله مطّلع نه

it is in these days the commanding Word of God, which is dearer and more excellent than a hundred thousand children, for it is adorned with the ornament of perpetuity. Should one attain unto a single word from Him, one would attain unto all good. Blessed is the soul that hath attained unto the fruits of the Most Exalted Pen.

انّا نخبرک بثمرة جنيّة باقية دائمة و هی فی هذه الأيّام کلمة الله المطاعة و او از صدهزار اولاد احبّ و افضل است چه که بطراز بقا مزيّن اگر مالک يک کلمه شوند از نزد او مالک کلّ خير خواهند بود طوبی از برای نفسيکه باثمار شجرهٔ قلم اعلی فائز شد انتهی

7 Verily, this day is associated with God, exalted be His glory, and in all the Books it is designated as the Day of God. All who dwell on earth cannot equal a single mention from among His mentions and a single word from among the words that have shone forth from the horizon of the will of the Lord of Names. The exposition of this glorious and mighty station is treasured in the repository of the heart. By the life of God! Were but an intimation thereof to be revealed, all souls would be seen yearning and longing for it. God willing, may they be blessed through God's grace and be adorned with the ornament of steadfastness. This is the most excellent of all deeds in the sight of the Self-Sufficient, the Most Exalted.

7 فی‌الحقيقه امروز منتسب بحقّ جلّ جلاله است و در کلّ کتب بيوم الله موسوم جميع من علی الأرض بذکری از اذکار و کلمه‌ئی از کلمات که از افق ارادهٔ مالک اسماء اشراق نموده معادله ننمايد شرح اينمقام عزيز کبير در مخزن جان مستور اگر رمزی از آن ظاهر شود لعمر الله کل بجان طالب و مشتاق مشاهده شوند انشآءالله بعنايت حقّ فائز باشند و بطراز استقامت مزيّن اينست افضل اعمال نزد غنیّ متعال و همچنين جناب کربلائی محمّد قندهاری که اذن توجّه بشطر سجن خواسته بودند تلقاء وجه عرض شد هذا ما ماج به بحر البيان فی الامکان قوله جلّ و عزّ

8 O Muhammad! God willing, may you be blessed with divine grace. The whole world has been created for this Day, and in the heavenly Books all are promised the meeting with God and His manifestation. All tongues and pens fall short of describing this blessed Day. This is that Day of which He says: "Lead forth the people from darkness into light and announce to them the Days of God." Likewise He says: "The Kingdom on that Day shall be God's." Nevertheless, when the Sun of Revelation shone forth from the horizon of God's Will and the lights of His countenance illumined the world, all were found heedless and veiled save whom God willed. Those who turned away have utterly denied this most great bounty and this supreme grace, and God, exalted be His glory, has spoken of such souls in His words: "They are in doubt concerning the meeting with their Lord." The references revealed in the divine Books in praise and glorification of this luminous blessed Day are clear and evident, yet all are so intoxicated with the wine of pride that they have not attained to a single drop from the ocean of inner meanings. Woe unto them for having cast fairness behind their backs and chosen oppression on a Day wherein the Interlocutor of Sinai spoke forth, the lights of Revelation encompassed all things, and all things proclaimed: "The Kingdom belongeth unto God, the Sovereign of the throne and of the dust, the Lord of the Hereafter and of this world."

8 يا محمّد انشآءالله بعنايت حقّ فائز باشی جميع عالم از برای اين يوم خلق شده‌اند و در کتب آسمانی کل بلقآء الله و ظهوره موعودند جميع السن و اقلام از وصف اين يوم مبارک عاجز و قاصر است اينست آن ايّاميکه ميفرمايد ان اخرج القوم من الظّلمات الی النّور و بشّرهم بأيّام الله و همچنين ميفرمايد الملک يومئذ لله معذلک چون آفتاب ظهور از افق اراده اشراق نمود و انوار وجه عالم را منوّر ساخت کل غافل و محتجب مشاهده گشتند الّا من شآء الله معرضين بيان که بالمرّه انکار اين فضل اعظم و فيض اکبر نموده‌اند و حقّ جلّ جلاله از آن نفوس اخبار فرموده بقوله تعالی و هم فی مرية عن لقآء ربّهم اذکار منزلهٔ در کتب الهی در ذکر و ثنای اين يوم مبارک نورانی واضح و آشکار است ولکن کل از خمر غرور بشأنی غافلند که بقطره‌ئی از بحر معانی فائز نشده‌اند ويل لهم بما نبذوا الانصاف و اخذوا الاعتساف فی يوم فيه تکلّم مکلّم الطّور و احاطت انوار الظّهور و نطقت الأشيآء الملک لله مالک العرش و الثّری و ربّ الآخرة و الأولی

9 O Muhammad! The chosen ones seek, and He Who is imprisoned also seeks, but the hypocrites have become as veils. The

9 يا محمّد اوليا طالب و مسجون هم طالب ولکن اهل نفاق حائل انوار آفتاب عدل خلف سحاب

lights of the Sun of Justice are hidden behind clouds of oppression. He has come for the reformation of the world and appeared specifically for the meeting, yet the veiled and heedless have become obstacles.

ظلم مستور او از برای اصلاح عالم آمده و مخصوص لقا ظاهر شده ولکن محتجبین و غافلین مانع شده‌اند

10 Say: Glory be unto Thee, O Thou through Whose manifestation the ocean of reunion surged and the decree of meeting was fulfilled and that which was recorded in the scriptures and tablets was revealed! I beseech Thee by the lights of Thy countenance, whereby earth and heaven were illumined, to make me steadfast in Thy love and to aid me in that which Thou lovest and approvest, O Thou in Whose grasp is the kingdom of names. O my Lord! I am he who has turned to the horizon of Thy grace and clung to the hem of Thy bounty. I beseech Thee not to deny me that which is with Thee. O my Lord! Thou seest me alone, and Thou art the Best of inheritors. Ordain for me through Thy generosity and grace that which Thou hast willed and that which will profit me in every world of Thy worlds. Verily Thou art the All-Compelling Whom the affairs of Thy creation cannot frustrate, and the All-Powerful Whom the might of Thy servants cannot weaken. There is no God but Thee, the Giving, the Bountiful, the Forgiving, the Merciful. O my Lord! I beseech Thee to ordain for me the reward of one who sought the prison by Thy leave and turned toward Thy face until he attained Thy presence and stood before Thy gate and heard Thy verses. O my Lord! I am the needy and Thou art the All-Sufficient, the All-Conquering, the Almighty, the Powerful. There is no God but Thee, the All-Knowing, the All-Informed.

10 قل سبحانک یا من بظهورک ماج بحر الوصال و ظهر حکم اللّقآء و برز ما کان مسطوراً فی الزّبر و الألواح اسئلک بأنوار وجهک الّتی بها اشرقت الأرض و السّمآء بأن توفّقنی علی الاستقامة علی حبّک و تؤیّدنی علی ما تحبّ و ترضی یا من فی قبضتک ملکوت الأسمآء ای ربّ انا الّذی اقبلت الی افق فضلک و تشبّثت بذیل عطائک اسئلک بأن لا تحرمنی عمّا عندک ای ربّ ترانی فرداً و انت خیر الوارثین قدّر لی ما اردته بجودک و افضالک و ما ینفعنی فیکلّ عالم من عوالمک انّک انت المهیمن الّذی لا تمنعک شئونات خلقک و المقتدر الّذی لا تضعفک سطوة عبادک لا اله الّا انت المعطی الباذل الغفور الرّحیم ای ربّ اسئلک بأن تکتب لی اجر من اراد شطر السّجن باذنک و توجّه الی وجهک الی ان فاز بلقائک و قام لدی بابک و سمع آیاتک ای ربّ انا المحتاج و انت الغنیّ الغالب المقتدر القدیر لا اله الّا انت العلیم الخبیر انتهی

11 Praised be God! The effulgent rays of the Sun of bounty are not confined to limits requiring mention by this evanescent servant. At midday they shine forth and are manifest, and all the realities of things turn toward them, chanting the wondrous praise thereof. This servant's regret is that not one ear, but rather a hundred thousand ears formed of the essence of understanding, would be needed to attain what is befitting. O friends! By the life of the Beloved, this is the Day of hearing and sight! This evanescent servant begs of God to bestow attentive ears, that none may be deprived of the sweetness of this call, and to grant penetrating vision, that none may be excluded from beholding the lights of His countenance. All things are within His grasp, and all bounty revolves around Him. I beseech Him, exalted be He, to make us among those who see, who hear, who are steadfast, who are firm, who are upright. This is the Day of mention and praise. God willing, may we not be disappointed nor remain deprived.

11 الحمد لله اشراقات انوار آفتاب فضل نه بحدّیست که محتاج بذکر این خادم فانی باشد در وسط زوال مشرق و لائح و جمیع حقایق اشیاء متوجّه و ببدایع ذکرش مترنّم افسوس این خادم از آنست که یک گوش لایق این ندا نه صدهزار گوش از جوهر هوش باید خلق شود تا بآنچه سزاوار است فائز گردد ای دوستان بجان محبوب که امروز روز سمع و بصر است از حقّ این خادم فانی میطلبد که اذن واعیه عنایت فرماید تا از حلاوت این ندا ممنوع نشود و بصر حدید عطا نماید تا از مشاهدهٔ انوار وجه محروم نگردد کلّشیء فی قبضته و کلّ الفضل یطوف فی حوله اسئله تعالی بأن یجعلنا من النّاظرین السّامعین الثّابتین الرّاسخین المستقیمین روز روز ذکر و ثناست انشآءالله مأیوس نشویم و محروم نمانیم

12 Likewise mention was made of Aqa Mirza Isma'il from the villages of Savijbulagh. This matter also attained the honor of being heard by the Lord of Names, and the Tongue of Grandeur spoke these firm words, exalted be His glory:

12 و همچنین ذکر جناب آقا میرزا اسمعیل از قراء ساوجبلاغ بود اینفقره هم بشرف اصغاء مالک اسماء فائز و لسان عظمت باینکلمات محکمات ناطق قوله جلّ اجلاله

13 In My Name, the Manifest, the Concealed

13 بسمی الظّاهر المستور

14 O Isma'il! The world is illumined by the lights of His countenance, but very few eyes have there been and are. The call of the All-Merciful is raised at all times, yet all are heedless of it. The ancient centuries cannot equal a single moment of these days, for this precious Day is truly attributed in all the Books and is mentioned as the Day of God. Blessed are they who today have drunk from the Living Waters and have not been deprived of the outpourings of the true Bestower of bounty. Every deed that appeareth today for God's sake is the lord of deeds. He with Whom is the Mother Book beareth witness to this. Strive that perchance thou mayest attain to that which beseemeth this Most Great Cause. The servants of the heaven of this Cause have been and shall be as suns. Reflect upon His greatness and His sovereignty, and be of the thankful ones.

14 یا اسمعیل عالم بانوار وجه منوّر ولکن چشم بسیار قلیل بوده و هست ندای رحمن در کلّ احیان مرتفع و جمیع از او غافل قرون اولی بیک آن این ایّام معادله ننماید چه که این یوم عزیز در جمیع کتب بحقّ منسوبست و بیوم الله مذکور طوبی از برای نفوسیکه الیوم از بحر حیوان آشامیدند و از فیوضات فیّاض حقیقی محروم نگشتند هر عملیکه الیوم لله ظاهر شود او سیّد اعمالست یشهد بذلک من عنده امّ الکتاب جهد نما که شاید فائز شوی بآنچه که سزاوار این امر اعظم است خدّام سماء این امر شموس بوده و خواهند بود تفکّر فی عظمته و سلطانه و کن من الشّاکرین انتهی

15 And likewise mention was made of Mashhadi Muhammad-Taqi Ishtihardi, who had recently become illumined with the lights of certitude. After this was presented, this Most Holy, Most Exalted Tablet was revealed especially for him. Exalted be His grandeur:

15 و همچنین ذکر جناب مشهدی محمّد تقی اشتهاردی نموده بودند که تازه بانوار ایقان فائز شده‌اند بعد از عرض این لوح امنع اقدس مخصوص ایشان نازل قوله جلّ کبریائه

16 He is the Present, the All-Seeing

16 هو الحاضر النّاظر

17 God beareth witness that there is no God but Him, and He Who hath appeared with the truth, He verily is the Most Great Ocean, the heaven of grace, the Dayspring of the lights of justice, the Source of revelation and the Dawning-Place of inspiration unto all in the world. Blessed is he who hath heard and hastened and held fast unto His strong cord and clung to His luminous hem.

17 شهد الله انّه لا اله الّا هو و الّذی ظهر بالحقّ انّه لهو البحر الأعظم و سمآء الفضل و مطلع انوار العدل و مشرق الوحی و مطلع الالهام لمن فی العالم طوبی لمن سمع و سرع و تمسّک بحبله المتین و تشبّث بذیله المنیر

18 O Muhammad-Taqi! We have heard thy call and have answered thee that thou mayest find in thy Lord the All-Merciful's utterance that which will make thee steadfast in this Most Great, Most Mighty Cause. Blessed is the face that hath turned, and the heart that hath sought the Most Exalted Goal, and the hand that hath clung to the Most Firm Handle–He Who speaketh between earth and heaven and giveth all the glad-tidings of this Revelation, whereupon, when it appeared, the Tree of Sinai proclaimed: "He Who is the Lord of Resurrection is come, through Whom the Trump was blown and all who are in earth and heaven were thunderstruck, save whom God pleased, the Almighty, the

18 یا محمّد قبل تقی قد سمعنا ندائک اجبناک لعلّ تجد من بیان ربّک الرّحمن ما یجعلک مستقیماً علی هذا الأمر الأعظم العظیم طوبی لوجه توجّه و لقلب قصد المقصد الأعلی و لید تمسّکت بالعروة الوثقی الّذی ینطق بین الأرض و السّمآء و یبشّر الکلّ بهذا الظّهور الّذی اذا ظهر نطقت سدرة الطّور قد اتی مالک النّشور الّذی به نفخ فی الصّور و انصعق من فی الأرض و السّمآء الّا من شآء الله المقتدر القدیر انّک اذا سمعت ندائی و فزت ببیانی

Powerful." When thou hearest My call and attainest unto My utterance, say:

19 O Thou Who holdest my destiny! I beseech Thee by Thy Most Exalted Self to protect me from the arrows of the enemies who have broken Thy Covenant and Testament and have denied Thy signs. O Lord! I was heedless; the hand of Thy bounty stirred me. I was asleep; the breezes of Thy grace awakened me. I beseech Thee to make me steadfast in Thy love. Thou art God. There is no God but Thee, the Forgiving, the Mighty, the Inaccessible.

19 قل یا مالک ناصیتی اسئلک بنفسک العلیا بأن تحفظنی من سهام الأعدآء الّذین نقضوا عهدک و میثاقک و کفروا بآیاتک ای ربّ کنت غافلاً حرّکتنی ید عنایتک و کنت نائماً هزّتنی ارياح جودک اسئلک بأن تجعلنی مستقیماً علی حبّک انّک انت الله لا اله الّا انت الغفور العزیز المنیع انتهی

20 And likewise, the name of the honored Aqa Mirza 'Abdu'r-Rahim, of Kahrizak, was included in the list; and after it was submitted in the Most Holy, the Most Inaccessible, the Most Exalted Presence, the Sun of Utterance shone forth from the horizon of the divine Kingdom in the form of these exalted words:

20 و همچنین ذکر جناب آقا میرزا عبدالرّحیم اهل کهریزک در صورت فهرست بوده بعد از عرض در ساحت امنع اقدس اعلی شمس بیان از افق ملکوت الهی بر هیئت اینکلمات عالیات تجلّی فرمود

21 His word—glorified be His majesty—is this:

21 قوله جلّ جلاله

22 He is the Sustainer, the All-Knowing, the All-Wise!

22 هو المؤیّد العلیم الحکیم

23 O 'Abdu'r-Rahim! The All-Merciful remembers thee from the prison, and summons thee to God, the Peerless, the All-Informed. Beware lest the affairs of the world prevent thee from this mighty grace. Leave behind what the people possess and take hold of the Book of God with the strength that proceedeth from Him, and say:

23 یا عبدالرّحیم یذکرک الرّحیم من شطر السّجن و یدعوک الی الله الفرد الخبیر ایّاک ان تمنعک شئونات العالم عن هذا الفضل العظیم دع ما عند القوم و خذ کتاب الله بقوّة من عنده و قل

24 Praise be to Thee, O God of all worlds! I was drowning in the ocean of heedlessness and desire when the hand of Thy grace rescued me, O Lord of all names! I beseech Thee by the suns of Thy verses and the oceans of Thy utterance, and by those meanings which none but Thy knowledge hath comprehended, to make me in all conditions one who gazeth upon Thee, who turneth toward Thy countenance, who speaketh Thy praise, who prostrateth at the manifestation of Thy grandeur, and who boweth before the revelation of Thy sovereignty. O my Lord! I am he who hath sought the highest goal, the ultimate end, and the loftiest summit at the dawning of the lights of the Sun of Thy Will. I beseech Thee to draw me nigh unto Thee and enable me to remember Thee, to praise Thee, and to act according to what Thou hast revealed in Thy Book. O my Lord! I have come before Thee with a mountain of disobedience, which by its very essence beseecheth Thy forgiveness. O Thou by Whose Name, the All-Merciful, all creation hath been adorned! I beseech Thee not to disappoint the servant who hath hastened to the ocean of Thy grace and turned toward the horizon of Thy bounty. I call upon Thee, O Lord of

24 لک الحمد یا اله العالمین انّی قد کنت غریقاً فی بحر الغفلة و الهوی انقذتنی ید فضلک یا مالک الأسمآء اسئلک بشموس آیاتک و بحور بیانک و المعانی الّتی ما اطّلع بها الّا علمک بأن تجعلنی فیکلّ الأحوال ناظراً الیک و متوجّهاً الی وجهک و ناطقاً بثنائک و ساجداً عند ظهور عظمتک و خاضعاً لبروز سلطنتک ای ربّ انا الّذی قصدت المقصد الأعلی و الغایة القصوی و الذّروة العلیا عند تجلّیات انوار شمس ارادتک اسئلک بأن تقرّبنی الیک و توفّقنی علی ذکرک و ثنائک و العمل بما انزلته فی کتابک ای ربّ قد جئتک بجبل من العصیان و انّه بکینونته یطلب منک الغفران یا من باسمک الرّحمن تزیّن الامکان اسئلک بأن لا تخیّب العبد الّذی سرع الی بحر فضلک و توجّه الی افق عطائک ادعوک یا مولی العالم و الظّاهر بالاسم الأعظم بأن تجعل عاقبتی فیکلّ الأحوال خیراً بجودک و احسانک انّک

the world, Who hath appeared through the Most Great Name, to make my end in all conditions a goodly one, through Thy generosity and favor. Verily, Thou art the Omnipotent over whatsoever Thou willest. Thou doest and decreest as Thou pleasest. There is none other God but Thee, the All-Bountiful, the Most Generous.

انت المقتدر على ما تشآء تفعل و تحكم لا اله الّا انت الفضّال الكريم انتهى

25 Praise be to God that the aforementioned person hath been honored with the remembrance of God, exalted be His glory. God willing, may he be occupied with His remembrance in all conditions and speak His praise. Today the water of life hath appeared and the true spirit existeth. Strive that ye may receive your portion from this infinite bounty and attain unto the grace of the Lord of Names. This blessed Day hath had no peer or likeness, nor shall it ever have one. That which is lost cannot be regained. This evanescent servant beseeches night and day that God, exalted be His glory, may strengthen all. Verily, He is the Generous, the Bountiful. There is none other God but Him, the Single, the One, the Mighty, the Wise.

25 الحمد لله جناب مذكور بذكر حقّ جلّ جلاله فائز شدند انشآءالله در جميع احوال بذكرش مشغول باشند و بثنايش ناطق امروز كوثر زندگانى ظاهر و روح حقيقى موجود جهد نمائيد تا از اين فضل بيمنتهى قسمت بريد و بعنايت مالک اسماء فائز شويد اين روز مبارک را شبه و نظير نبوده و نخواهد بود آنچه فوت شود تدارک آن محال اين خادم فانى شب و روز استدعا مينمايد كه حقّ جلّ جلاله جميع را مؤيّد فرمايد انّه جواد كريم لا اله الّا هو الفرد الواحد العزيز الحكيم و همچنين ذكر جناب ملّا محمّد على وليانى در آن ورقه مذكور هذا ما نزّل من لدى الله الغنىّ المتعال

26 In the Name of the Forgiving, the All-Generous!

26 قوله عزّ كبريائه بسمه الغفور الكريم

27 This is a Book which the All-Merciful hath sent down for all who dwell in the realm of possibility, that He may draw them nigh unto Him. Verily, He is the Truth, the Knower of the unseen. O Muhammad-'Ali! Bear thou witness unto that whereunto God Himself hath testified: that there is none other God but Him, the Protector, the Self-Subsisting. Blessed is the stranger who hath sought the highest homeland, and the poor one who hath turned toward the ocean of wealth, and the seeker who hath been illumined by the lights of the Desired One. Cast away the world through My Most Great Name and take hold of My Book which hath been sent down from the heaven of the will of thy Lord, the Mighty, the Loving. We have manifested the Cause and revealed the verses, yet the people do not understand. They have taken their own principles and cast the principles of God behind their backs. Verily, they are unaware. Take thou the chalice of mystical knowledge in the name of thy Lord, the All-Merciful. Beware lest the allusions of the divines prevent thee from this forbidden cup. Drink thou therefrom despite those who have disbelieved in God, the Lord of existence. Beseech thou God to strengthen thee in this Cause and draw thee nigh unto Him. Verily, [thy Lord] is the Single, the One, the Mighty, the Beloved. Thus hath the cock crowed and the tongue of revelation spoken. Blessed is he who hath heard, and woe unto every heedless one who is rejected.

27 كتاب انزله الرّحمن لمن فى الامكان ليقرّبهم اليه انّه لهو الحقّ علّام الغيوب يا محمّد قبل على ان اشهد بما شهد الله انّه لا اله الّا هو المهيمن القيّوم طوبى لغريب قصد الوطن الأعلى و لمسكين اقبل الى بحر الغنآء و لطالب تنوّر بأنوار المطلوب ضع العالم باسمى الأعظم و خذ كتابى الّذى نزل من سمآء مشيّة ربّک العزيز الودود انّا اظهرنا الأمر و انزلنا الآيات ولكنّ النّاس هم لا يفقهون قد اخذوا اصول انفسهم و نبذوا اصول الله عن ورائهم الا انّهم لا يشعرون خذ كأس العرفان باسم ربّک الرّحمن ايّاک ان تمنعک اشارات العلمآء عن هذا القدح الممنوع فاشرب منه رغماً للّذين كفروا بالله مالک الوجود فاسئل الله بأن يؤيّدک على هذا الأمر و يقرّبک اليه انّ [ربّک] لهو الفرد الواحد العزيز المحبوب كذلک دلع الدّيک و نطق لسان الوحى طوبى لمن سمع ويل لكلّ غافل مردود انتهى

28 و همچنین ذکر جناب مشهدی علی ساکن طالقان باصغاء محبوب عالمیان فائز لسان قدم در بارهٔ او باینکلمات عالیات ناطق قوله تعالی

28 In like manner, mention was made of Mashhadi 'Ali, resident of Taliqan, who attained the honor of being heard by the Best-Beloved of the worlds. The Ancient Tongue speaks concerning him in these exalted words:

29 یا علی ذکرت در سجن اعظم باصغاء مظلوم فائز حمد کن محبوب یگانه را که ترا مؤیّد فرمود بر عرفان کنز مکنون و غیب مخزون الّذی منعت الأبصار عن النّظر الیه و اللّسان عن ذکره و الأفئدة عن ادراکه و السّمع عن اصغآء آیاته هواهای نفسانیّه و ثروت فانیه جمیع را از مطلع نور احدیّه منع نموده الّا من شآء الله یا علی ندای مظلوم را بشنو و اصنام موهوم را باسم قیّوم بشکن یعنی ظنون و اوهام را بانوار یقین مبدّل نما این ظهور اعظم محض اصلاح عالم ظاهر شده فساد و نزاع ممنوعست باید نفوس مقبله بکمال روح و ریحان با اهل امکان معاشرت نمایند الأمر بید الله یفعل ما یشآء و یحکم ما یرید و هو العزیز الحمید انتهی

29 O 'Ali! Your mention in the Most Great Prison has attained unto the hearing of the Wronged One. Praise the Peerless Beloved Who enabled you to recognize the Hidden Treasure and the Concealed Mystery, from which sight has been prevented from beholding, tongues from mentioning, hearts from comprehending, and ears from hearing its verses. Selfish desires and transient riches have prevented all from the Dawning Place of the Light of Oneness, save whom God willeth. O 'Ali! Hearken unto the call of the Wronged One and shatter the idols of fancy through the Most Self-Subsisting Name - that is, transform doubts and imaginings through the lights of certitude. This Most Great Revelation hath appeared for the reformation of the world. Corruption and conflict are forbidden. The accepted souls must associate with all the peoples of the world with the utmost joy and fragrance. The Command is in God's hands. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy.

30 فضل و عنایت و مکرمت حقّ جلّ جلاله بمقامی رسیده که اگر جمیع عالم خود را در سبیلش فدا نمایند هرآینه قلیل بوده و خواهد بود یشهد بذلک ما نزّل من سمآء عنایته لأولیائه نعیماً لمن فاز و ویل للغافلین الحمد لله ربّ العالمین

30 The bounty, favor and grace of God - exalted be His Glory - hath reached such a degree that were all the peoples of the world to sacrifice themselves in His path, it would still be little, now and forever. This is attested by that which hath been sent down from the heaven of His bounty to His loved ones. Blessed is he who hath attained, and woe unto the heedless. Praise be to God, the Lord of the worlds.

31 و این آیات بیّنات مخصوص جناب حاجی محمّد علی ولیانی علیه بهآء الله که اسامی نفوس مذکوره را ارسال داشته نازل انشآءالله از کأس عرفان بیاشامند و به ما اراده الله فائز گردند قوله تعالی

31 These manifest verses were specifically revealed for Haji Muhammad-'Ali-i-Valyani, upon him be the Glory of God, who had sent the names of the aforementioned souls. God willing, may they drink from the cup of recognition and attain unto that which God hath willed. His exalted Word:

32 هو النّاطق العلیم

32 He is the All-Knowing Speaker

33 یا محمّد قبل علی مخصوص هر یک از نفوس مذکورهٔ در ورقه آیات بدیعهٔ منیعه از سماء مشیّت الهیّه نازل و ارسال شد انشآءالله بابصار مقدّس از غبار اوهام و رمد ظنون مشاهده نمایند و بالسن طلقهٔ صادقه قرائت کنند و باذن واعیه بشنوند اگر نفسی فی‌الحقیقه باستماع یک آیه از آیات الهی موفّق شود البتّه او را جذب نماید و بمقام مقدّس از اوصاف عالمیان هدایت فرماید بشنو ندای مظلوم را و بکمال روح و ریحان بذکرش مشغول باش که شاید خلق غافل

33 O Muhammad-'Ali! Specifically for each of the souls mentioned in the letter, wondrous and sublime verses were revealed from the heaven of divine Will and were sent. God willing, may they behold them with eyes sanctified from the dust of idle fancies and the rheum of vain imaginings, recite them with truthful, unfettered tongues, and hear them with attentive ears. If a soul truly succeeds in hearing but one verse of the divine verses, it will surely attract him and guide him to a station sanctified above the attributes of the peoples of the world. Hearken unto the call of the Wronged One and occupy thyself with His remembrance with the utmost joy and fragrance, that perchance

the heedless people might become mindful and discover the ultimate purpose and cause of creation. Verily, He guideth whom He willeth unto His straight path. All parties have exerted such efforts in arranging means that man is powerless to mention them, even though at every moment the world proclaims: "O son of Adam! Soon shall thou return to dust, and neither riches, ornaments, nor glory shall prove faithful to thee, even as they proved faithful to none before thee." Blessed art thou, O Muhammad-'Ali, in that thou hast attained unto the verses of thy Lord, which the treasures of the world cannot equal. Be thou thankful unto thy Lord, the Forgiving, the Generous. Beseech God to ordain for thee the reward of attaining His presence, and of them who circled round Him and were present at His gate, which was opened unto all who are in the heavens and the earth. The Glory shining from the horizon of eternity be upon thee and upon those who have attained unto this Most Great Cause and have arisen to serve God, the Lord of the worlds.

متذکّر شوند و سبب و علّت غائی خلقت را بیابند انّه یهدی من یشآء الی صراطه المستقیم جمیع احزاب بشأنی بترتیب اسباب همّت گماشته‌اند که انسان از ذکرش عاجز است مع آنکه در هر حین دنیا ندا مینماید و میگوید ای پسر آدم زود است بتراب راجع شوی و زخارف و ثروت و عزّت بتو وفا ننماید چنانچه باحدی قبل از تو وفا ننمود طوبی لک یا محمّد قبل علی بما فزت بآیات ربّک الّتی لا تعادلها خزائن العالم ان اشکر ربّک الغفور الکریم فاسئل الله بأن یکتب لک اجر لقائه و من طاف حوله و حضر لدی بابه الّذی فتح علی من فی السّموات و الأرضین البهآء المشرق من افق البقآء علیک و علی الّذین فازوا بهذا الأمر الأعظم و قاموا علی خدمة الله ربّ العالمین انتهی

34 At the end of the letter, mention was made of Nayib Rida from the land of Ash. After it was presented before the Most Holy Presence, these manifest verses were revealed specifically for him. God willing, may he attain unto the fragrance of the divine words and act as befitteth. His exalted Word:

34 در آخر ورقه ذکر جناب نایب رضا از ارض اش شده بود بعد از عرض در ساحت اقدس این آیات باهرات مخصوص ایشان نازل انشآءالله بعرف کلمات الهی فائز شوند و بما ینبغی عامل قوله تعالی

35 He is the Caller between Earth and Heaven

35 هو المنادی بین الأرض و السّمآء

36 O Rida! The Wronged One makes mention of thee from the prison precincts, as a token of His grace, that He may draw thee nigh unto God, the Mighty, the All-Bestowing. We have sent down verses in such wise that proofs and evidences circle round them, yet the people remain in doubt and dissension. The Promise hath come, and the Promised One hath appeared. Blessed is he who hath heard the Call and responded to his Lord, and woe betide every heedless doubter. How many a servant lamented separation from this Day, yet when the horizon of the world was illumined by the lights of the Most Great Name, he broke God's Covenant and His Testament by following every contemptible imposter.

36 یا رضا یذکرک المظلوم من شطر السّجن فضلاً من عنده لیقرّبک الی الله العزیز الوهّاب قد انزلنا الآیات علی شأن طافت حولها الحجّة و البرهان ولکنّ القوم فی مریة و شقاق قد جآء الوعد و ظهر الموعود طوبی لمن سمع النّدآء و اجاب مولاه و ویل لکلّ غافل مرتاب کم من عبد ناح لفراق الیوم فلمّا انار افق العالم بأنوار وجه اسمی الأعظم نقض میثاق الله و عهده بما اتّبع کلّ همج رعاع

37 We have heard thy call and what thou didst seek from the ocean of grace. Thy Lord is verily the One Who hath power over whatsoever He willeth. He giveth and withholdeth, and He is the Mighty, the Bountiful. God hath forgiven thee as a token of His grace, and hath forgiven thy father. He is verily the Bestower, the Forgiving. Through His Name the ocean of forgiveness surged in the realm of existence, and every seeker hath sought the station which God hath made the most exalted of stations. Beware lest the doubts of the world withhold thee from the Lord of all beings. Leave the clay to those who fashion

37 قد سمعنا ندائک و ما اردته من بحر الفضل انّ ربّک لهو المقتدر علی ما یشآء یعطی و یمنع و هو العزیز الفضّال قد غفرک الله فضلاً من عنده و غفر اباک انّه لهو الواهب الغفّار باسمه ماج بحر الغفران فی الامکان و قصد کلّ قاصد المقام الّذی جعله الله اعلی المقام ایّاک ان تمنعک شبهات الدّنیا عن مالک الوری دع الطّین لخراطین الأرض مقبلاً الی الله مالک الرّقاب

clay, turning unto God, the Lord of all men. We beseech Him, exalted be He, to ordain for thee from His Most Exalted Pen that which shall profit thee and solace thine eyes. He is verily the Mighty, the Powerful, the All-Knowing.

انّا نسئله تعالی بأن یقدّر لک من قلمه الأعلی ما ینفعک و تقرّ به عینک انّه لهو المقتدر العزیز العلّام

38 The True One, glorified be His majesty, hath ever answered and will continue to answer the hopes of those who hope and act. If at times there be delay, this hath been and shall be due to His consummate wisdom. Blessed is the soul whom no circumstance hath withheld from the Truth. He hath heard thy call and ordained for thee what He desired. He is verily the Forgiving, the Generous. Rejoice thou in this Most Great Remembrance and say: Praise be unto Thee, O Thou Who hast remembered me in Thy Great Prison.

38 لمیزل و لایزال حقّ جلّ جلاله رجای آملین و عاملین را اجابت فرموده اگر وقتی از اوقات تأخیر یابد این از حکمتهای بالغهٔ او بوده و خواهد بود طوبی از برای نفسیکه هیچ شأنی از شئون او را از حقّ منع ننمود انّه سمیع ندائک و قدّر لک ما اراد انّه لهو الغفور الکریم ان افرح بهذا الذّکر الأعظم و قل لک الحمد یا من ذکرتنی فی سجنک العظیم انّا نکبّر من هذا المقام علی اولیآء الله و اصفیائه و نبشّرهم برحمته الّتی سبقت العالمین انتهی

39 From this station We send greetings to God's chosen ones and His loved ones, and We give them the glad-tidings of His mercy that hath preceded all created things. This evanescent servant offereth his nothingness before all the friends of God. May they, God willing, be illumined with the light of steadfastness in such wise that they may regard the people of tyranny and wickedness as non-existent. Today in the market of wisdom, the jewel of steadfastness is of great price; the precious gems of the world cannot equal it. Blessed is the soul that hath attained unto it and hath preserved it from the treacherous and the thieves. Verily our Lord, the All-Merciful, is the Helper, the Teacher, the All-Hearing, the All-Seeing.

39 این خادم فانی خدمت جمیع دوستان الهی عرض فنا و نیستی معروض میدارد انشآءالله بنور استقامت منوّر شوند بشأنیکه اهل بغی و فحشا را مفقود دانند و معدوم شمرند امروز در بازار دانائی گوهر استقامت گرانبهاست جواهر ثمینهٔ عالم باو معادله ننماید طوبی از برای نفسیکه باو فائز شد و او را از خائنین و سارقین محفوظ داشت انّ ربّنا الرّحمن لهو المؤیّد المعلّم السّمیع البصیر

40 That beloved one hath taken the trouble to send this leaf to the honored beloved, Jinab-i-Samandar, upon him be the glory of God, the Lord of destiny, that he may send it to the aforementioned Haji, that all may partake of and receive their portion from the ocean of bounty. The end belongeth to the God-fearing, and praise be to God, the Lord of the worlds.

40 آنمحبوب زحمت کشیده این ورقه را نزد محبوب مکرّم جناب سمندر علیه بهآء الله مالک القدر ارسال دارند و ایشان نزد جناب حاجی مذکور بفرستند تا کل از بحر عنایت قسمت برند و نصیب بردارند العاقبة للمتّقین و الحمد لله ربّ العالمین ۱۵۲

41 Likewise, their other letter dated the 29th of Safar, number 39, which they sent to that beloved one, was as water that increased the flame of the fire of longing. What water it was that had hidden within it the power of true combustion! If it was water, it was such water as the alchemists have termed the divine water, for it brought burnt bodies to a golden state. And if it was oil, it was such oil as bestowed equilibrium upon bodies. In any case, after seeing and perusing it, it was brought to the presence of the Lord of Creation, and each portion was

41 و همچنین دستخطّ دیگر ایشان که تاریخ آن ۲۹ صفر و نمرهٔ ۳۹ بود و بآنمحبوب ارسال داشتند مائی بود که بر شعلهٔ نار اشتیاق افزود ماء چه دهنی بود که قوّهٔ اشتعال حقیقی در او مستور اگر ماء بود مائی بود که اهل صنعت او را بماء الهی تعبیر نموده‌اند چه که اجساد محترقه را بمقام ذهبی رساند و اگر دهن بود دهنی بود که مقام اعتدال بر اجساد عطا نمود باری بعد از مشاهده و اطّلاع قصد مقام مالک ابداع شد و فقره بفقره تلقاء وجه معروض گشت هذا ما نطق

presented before His face. This is what the Tongue of Utterance spoke in the Kingdom of Knowledge. His word, exalted and sanctified is He: God is Most Glorious.

به لسان البیان فیملکوت العرفان قوله تعالی و تقدّس الله ابهی

42 O Samandar! The letter thou didst send in the name of Jud was presented before the Face by this servant. Convey greetings to the friends on behalf of the Wronged One. His honor Nabil, upon him be the Glory of God, is mentioned in the presence of the Wronged One. God willing, may they act with utmost strength and steadfastness in accordance with that which they are commanded by the Truth - that is, to speak the divine word and direct their efforts toward that which exalteth the Cause of God. Likewise, his honor 'Andalib and the other friends in Rasht and its surroundings - give them all the gladtidings of God's favor. The glances of His grace have been and will continue to be directed toward them.

42 یا سمندر مکتوبیکه باسم جود ارسال نمودی عبد حاضر در این حین تلقاء وجه عرض نمود دوستانرا از قبل مظلوم تکبیر برسان جناب نبیل علیه بهائی لدی المظلوم مذکورند انشآءالله بآنچه از نزد حقّ مأمورند بکمال قوّت و استقامت عمل نمایند یعنی بکلمهٔ الهی ناطق باشند و همّت را در ما یرتفع به امر الله مصروف دارند و همچنین جناب عندلیب و سایر دوستان رش و اطراف آن کل را بعنایت حقّ بشارت دهید لحاظ عنایت متوجّه ایشان بوده و انشآءالله خواهد بود انتهی

43 Convey my sincere greetings to the honored Nabil the Great, upon him be the Most Glorious Glory of God. Praise be to God, they have attained the grace and favors of the Desired One of all worlds. And to the spiritual beloved, his honor 'Andalib, upon him be the Glory of God and His grace, I offer sacred greetings beyond limit. Several letters from them have arrived and all were presented. The Sun of Grace hath risen and shineth upon them, but this servant is greatly embarrassed before them, as I have not yet been enabled to reply to what they have sent. This is because time, like the phoenix, is rare and scarce in all corners of the world. Nevertheless, through the grace and favor of the Desired One, I hope to be enabled to offer a reply.

43 عرض خلوص اینفانی را خدمت سرور معظّم جناب نبیل جلیل علیه بهآء الله الأبهی برسانید الحمد لله فائزند بعنایت و الطاف مقصود عالمیان و خدمت جناب حبیب روحانی جناب عندلیب علیه بهآء الله و عنایته تکبیر مقدّس از تحدید معروض میدارم چند دستخطّ از ایشان رسیده جمیع عرض شد آفتاب عنایت نسبت بایشان مشرق و لائح ولکن اینعبد بسیار خجل است از ایشان چه که بر جواب آنچه ارسال فرموده‌اند تا حال مؤیّد نشده و این بسبب آنست که فرصت بمثابهٔ عنقا در اطراف عالم نایاب و مفقود معذلک از فضل و عنایت حضرت مقصود امیدوارم که موفّق شده جواب عرض نمایم

44 I send greetings and salutations to them and all the friends who are present in that region and its surroundings. The petitions from that land which were with his honor Nazir, upon him be the Glory of God, arrived and the response hath been revealed from the heaven of divine will - God willing, it shall be sent. Regarding what was written about his honor Mulla Sadiq, upon him be the Glory of God, his letter arrived via Istanbul. God willing, a reply will be sent. According to the command, if a wise person who is eloquent and knows the Turkish language would proceed to Maraghih and Urmiyyih and their surroundings for the purpose of teaching, it would be most beloved. Whenever such a soul is found, they should turn to what was mentioned, for the work of teaching is most important and great. Blessed is he whom God aids in this. However, one must proceed with perfect wisdom, feed the children according to their capacity, and not be heedless of the

44 خدمت ایشان و جمیع دوستان که در آنحضرت و اطراف موجودند تکبیر و سلام میرسانم عرایضیکه از آن ارض با جناب ناظر علیه بهآء الله بود رسید و جواب از سماء مشیّت الهی نازل انشآءالله ارسال میشود و اینکه در بارهٔ جناب ملّا صادق علیه بهآء الله مرقوم داشته‌اند مکتوب ایشان از طریق اس رسید انشآءالله جواب ارسال میشود حسب الأمر اگر شخص عاقلی که مبیّن باشد و لسان ترکی بداند به مراغه و ارومیّه و اطراف آن لأجل تبلیغ عازم شود بسیار محبوبست هر هنگام چنین نفسی یافت شود باید توجّه نماید بآنچه ذکر شد چه که امر تبلیغ بسیار مهمّ و عظیم است طوبی لمن ایّده الله علیه ولکن باید بکمال حکمت رفتار شود و اطفال را

requirements of the time and the souls. He is the Helper, the All-Knowing, the All-Informed.

باندازه غذا عطا نماید و از مقتضیات وقت و نفوس غافل نشود انّه هو المؤیّد العلیم الخبیر

45 Regarding what was written about the honored Sadat Khamsih, upon them be the Glory of God, it was presented in the Most Holy Court. According to the command, it was written to his honor Zaynu'l-Muqarrabin, upon him be all the Most Glorious Glory, that if the books are available they should be sent quickly, otherwise they should be written and sent. The details about sending the funds were also written to them, and his honor Nazir, upon him be the Glory of God, also gave some funds to this servant to send, but thus far no one has proceeded to that direction so it could be sent. Regarding the books, it was written to them and they will send them as they have been commanded. Please convey my greetings to them as well. I beseech God to enable all to achieve that which diffuseth the fragrance of eternity.

45 و اینکه در بارهٔ آقایان سادات خمسه علیهم ٩ ٦٦ [بهآء الله] مرقوم داشته بودند در ساحت امنع اقدس عرض شد حسب الأمر بحضرت اسم الله زین‌المقرّبین علیه من کلّ بهآء ابهاه نوشته شد که اگر کتب موجود باشد بتعجیل ارسال دارند والّا بنویسند و بفرستند و تفصیل ارسال وجه هم خدمت ایشان نوشته شد و جناب ناظر علیه بهآء الله هم وجهی باینعبد دادند که ارسال دارد ولکن تا حال نفسی بآنشطر توجّه ننموده که ارسال شود و در باب کتب بایشان نوشته شد و ارسال میدارند که مأمور شده‌اند استدعا آنکه خدمت ایشانهم از قول اینفانی تکبیر برسانند از حقّ میطلبم جمیع را موفّق فرماید بر آنچه که عرف بقا از او متضوّع است

46 Regarding what was written that "Today we gathered in the home of his honor Mashhadi 'Ali-Akbar, upon him be the Glory of God, with a group" - blessed are they and joy be unto them. God willing, may the people of that gathering be considered among the people of the Kingdom in the presence of God.

46 و اینکه مرقوم داشته‌اند الیوم در منزل جناب مشهدی علی اکبر علیه بهآء الله مع جمعی حاضر شدیم نعیماً لهم و طوبی لهم انشآءالله اهل آنجمع از اهل ملکوت لدی الله محسوب شوند

47 Mention was also made of Kadkhuda, upon him be 966 [Baha'u'llah]. His remembrance was present before the Most Holy Court, especially after the ascension of Sadr of Iran, when a word was revealed concerning him - if one were to voice its praise for the duration of the kingdom and the heavenly realm, it would indeed be and forever remain insufficient. The details of the gathering in the aforementioned house were presented before the Most Holy Court. His exalted Word states: "Blessed are they who have held fast to that which exalteth the Cause of God and His remembrance. These are numbered among the people of the Most Exalted Paradise in a perspicuous Book. We make mention of them and of those who have believed in God, the Lord of the worlds. O loved ones of God! Cleave ye unto wisdom, truthfulness, and trustworthiness, and to the fear of God, the Desire of the worlds. Give thanks unto God for this Most Great Remembrance. He hath indeed preferred you and caused you to know His straight Path. The glory from Us be upon you and upon him who hath attained unto this noble station."

47 و همچنین ذکر جناب کدخدا علیه ٩ ٦٦ [بهآء الله] را نموده بودند ذکر ایشان در ساحت اقدس بوده مخصوص بعد از ارتفاع صدر ایران کلمه‌ئی در بارهٔ ایشان نازل شده که اگر بدوام ملک و ملکوت بثنای آن ناطق شوند هرآینه قلیل بوده و خواهد بود تفصیل اجتماع در بیت مذکور در ساحت امنع اقدس عرض شد قوله تعالی لله درّ الّذین تمسّکوا بما یرتفع به امر الله و ذکره اولئک من اهل الفردوس الأعلی فی کتاب مبین انّا نذکرهم و الّذین آمنوا بالله ربّ العالمین یا احبّآء الله علیکم بالحکمة و الصّداقة و الأمانة و بتقوی الله مقصود العالمین ان اشکروا الله بهذا الذّکر الأعظم انّه فضّلکم و عرّفکم سبیله المستقیم البهآء من لدنّا علیکم و علی من فاز بهذا المقام الکریم

48 "We make mention of the Kaf before Dal who was mentioned in the Book. We glorify him from this station and counsel him with that which beseemeth the days of God, the Lord of

48 و نذکر الکاف قبل الدّال الّذی کان مذکوراً فی الکتاب نکبّر من هذا المقام علیه و نوصیه بما ینبغی

all men. We have remembered him and revealed for him that which cooleth the eyes, and We send him a promise from Our presence, and We are the Mighty, the All-Knowing."

لأيّام الله مالک الرّقاب انّا ذکرناه و انزلنا له ما قرّت به الأبصار و نرسل اليه وعداً من لدنّا و انا العزيز العلّام

49 O friends! Through divine bounty ye have attained unto a mighty Cause. Know ye its worth and recognize your stations. I counsel you to preserve your stations. Verily your Lord, the All-Merciful, is the Counsellor, the All-Informed. The glance of favor is directed towards you, the stream of mercy floweth, and the verses of grace are being sent down. With perfect unity and harmony, be ye engaged in offering praise and thanksgiving to the Peerless Friend. The glory be upon you, and the mercy be upon you, and the bounty be unto you.

49 ای دوستان از عنايت الهی بامر عظيمی فائز شديد قدرش را بدانيد و مقامات خود را بشناسيد وصيّت مينمايم شما را بحفظ مقامات خود انّ ربّکم الرّحمن لهو النّاصح الخبير طرف عنايت بشما متوجّه و فرات رحمت جاری و آيات فضل نازل بکمال اتّحاد و اتّفاق بشکر و ثنای دوست يکتا ناطق و ذاکر باشيد البهآء عليکم و الرّحمة عليکم و العناية لکم انتهی

50 With this Most Great Remembrance, before which all other remembrances are as nothing, what can this evanescent non-entity say? In truth, none hath the capacity to make mention, were they to judge fairly in the Cause of God, the Lord of the heavens and the earth. Glory be upon your honor, and upon him who sent the letter, and upon him who was named with your name, and upon Nabil son of Nabil, and upon those who have attained unto the recognition of God, the Lord of the worlds.

50 با اين ذکر اعظم که جميع اذکار نزدش معدوم صرف است اينفانی معدوم چه عرض نمايد فی‌الحقيقه از برای احدی مجال ذکر نه لو ينصف فی امر الله ربّ من فی السّموات و الأرضين البهآء علی حضرتکم و علی من ارسل الکتاب و علی من سمّی باسمکم و علی نبيل بن نبيل و علی الّذين فازوا بعرفان الله ربّ العالمين

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BH01396

To: Aqa Muhammad
Date: 1299-05-16 [1882-Apr-5]

1 God is He, exalted be His station in grandeur and power!

1 هو الله تعالی شأنه العظمة و الاقتدار

2 All things testify to their impotence to mention and describe Him, and the Kingdom of Names bears witness to its inadequacy to know Him. In a station where the Kingdom of Utterance stands powerless and wanting to describe Him, how can the limping steed of this evanescent servant gallop in that vast arena? My outward and inward tongue, and the inward of the inward confess that His chosen ones cannot be described by my descriptions nor mentioned by my mentions - how much more so He Who created them, raised them up, and sent them forth! God is the Most Great! This is a station wherein every tongue of utterance falls short of His mention, and the Kingdom of

2 تشهد کلّ الأشيآء بعجزه عن الذّکر و البيان و ملکوت الأسمآء بقصوره عن العرفان مقاميکه ملکوت بيان از ذکرش عاجز و قاصر است کجا کميت لنگ اين خادم فانی در آن عرصهٔ واسعه قابل جولانست يعترف لسان ظاهری و باطنی و باطن باطنی بأنّ اصفيائه لا يوصفون بأوصافی و لا يذکرون بأذکاری فکيف من خلقهم و بعثهم و ارسلهم الله اکبر هذا مقام کلّ لسان البيان عن ذکره و ملکوت العرفان عن ثنائه يشهد الخادم انّه

Knowledge of His praise. This servant testifies that there is none other God but Him, acknowledging His oneness and confessing His sovereignty, His transcendence, His exaltation and His power - a testimony that neither the might of them that are in the world can prevent, nor the chains of those who have turned away from God, the Lord of all nations.

لا اله الّا هو اعترافاً بوحدانيّته و اقراراً لسلطنته و علوّه و سموّه و اقتداره شهادة لا تمنعها سطوة من فی العالم و لا زماجير الّذين اعرضوا عن الله مالک الأمم

3 Glorified art Thou, O Thou through Whose Name and Will the four rivers did flow, and by Whose tongues the world hath spoken of Thy unity and oneness! I beseech Thee by the fruits of the Tree of Thy oneness and the mysteries of the Manifestations of Thy uniqueness, to aid Thy chosen ones in their love and praise of Thee. O Lord! Thou beholdest them turning to Thee, clinging to the cord of Thy favors, and holding fast to the hem of the robe of Thy bounty and grace. Send down upon them from the heaven of Thy loving-kindness that which will preserve them from the oppression of the transgressors among Thy servants and the deniers among Thy creation. There is none other God but Thee, the Mighty, the Dominant, the Powerful, the All-Knowing.

3 سبحانک يا من جرت الأنهار الأربعة باسمک و ارادتک و نطقت السن العالم بوحدانيّتک و فردانيّتک اسئلک بأثمار سدرة توحيدک و اسرار مظاهر تفريدک بأن تؤيّد اصفيائک علی ما هم عليه فی حبّک و ثنائک ای ربّ تريهم مقبلين اليک و متمسّکين بحبل الطافک و متشبّثين بأذيال ردآء جودک و فضلک فانزل عليهم من سمآء عنايتک ما يحفظهم عن ظلم المعتدين من عبادک و المعرضين من خلقک لا اله الّا انت القوىّ الغالب المقتدر القدير

4 And I invoke blessings and peace upon Him before Whom the necks of the nations have bowed, and through Whose might the worshipers of idols have been brought low; He through Whom the Dove of Utterance hath raised her voice upon the boughs, proclaiming: There is none other God but Him. He it is through Whom the standards of idolatry have been cast down and the banners of unity have been uplifted; through Whom the foundations of those who have turned away from proof and evidence, and have clung to the hems of phantoms and images, have been shaken. And blessings and peace be upon His kindred and His companions, through whom the Cause of the All-Merciful was spread abroad in the lands, and the ordinance of the Furqan made manifest amongst the religions; through whom the Straight Path was revealed, and every firm and unassailable matter established.

4 و اصلّی و اسلّم علی من خضع له رقاب الأمم و ذلّت له عبّاد الصّنم الّذی به هدرت حمامة البيان علی الأغصان انّه لا اله الّا هو هو الّذی به نكست اعلام الشّرک و ارتفعت رايات التّوحيد و به تزعزع بنيان الّذين اعرضوا عن البرهان و الدّليل و تشبّثوا بأذيال الأشباح و التّماثيل و علی آله و اصحابه الّذين بهم انتشر امر الرّحمن فی البلدان و ظهر حكم الفرقان بين الأديان و بهم ظهر الصّراط المستقيم و كلّ امر محكم متين

5 Thereafter the blessed handwriting of that dearly-loved and honored one, fresh and verdant as the springtime rain, bestowed the water of joy upon the sapling of existence. Praise be to God! It was adorned and embellished with thy remembrance and praiseâ€"fruits of the Lote-Tree of fidelity. God, the All-Knowing, beareth witness that this lowly servant hath ever held, and doth hold, that the remembrance of the loved ones of God is unto the body as the spirit. From the Inaccessible and Mighty God I supplicate and hope that He may prepare and confirm all bodies in the world to receive the spirit of the All-Mercifulâ€™s utterance, that all may be enabled to

5 و بعد دستخطّ آنمحبوب مكرّم از تریّ و تازگی نهال وجود را ماء سرور عطا نمود و الحمد لله بذكر و ثنائيكه از اثمار سدرهٔ وفاست مزيّن و مطرّز بود حقّ آگاه گواه اين خادم فانی بوده و هست كه اذكار اولیای حقّ بمنزلهٔ روح است از برای جسد از حقّ منيع سائل و آمل كه جميع اجساد عالم را مستعدّ و مؤيّد فرمايد از برای قبول روح بيان رحمن تا كلّ موفّق شوند بر اقرار و اعتراف بما نزّل فی الكتاب

acknowledge and confess that which hath been sent down in the Book.

6 The world hath been encompassed by the winds of discord and oppression, and though appearing to ascend, is in constant descent. Countless trials have become manifest and evident, all stemming from the heedlessness of the people. Strange indeed that the great ones of state and nation have not arisen to discover the cause and reason thereof. What they possess hath deluded them from what is with God, the One, the Munificent, the Bountiful, and their affairs, manifestations, appearances and ornaments have occupied them - their words and deeds bear witness to this, as doth every person of insight. At all times we beseech God, exalted be His glory, to protect His Faith through the hosts of the seen and unseen, and to guard it from the oppression of the various factions. He verily hath power over all things.

6 ای حبیب من عالم را ارياح اختلاف و اعتساف احاطه نموده و در کلّ حين در تنزّل است اگرچه در علوّ و سموّ مشاهده ميشود بلايای لايحصيه ظاهر و باهر جميع از غفلت خلق بوده و هست عجب در اينکه بزرگان دولت و ملّت در صدد عرفان سبب و علّت بر نيامده‌اند قد غرّهم ما عندهم عمّا عند الله الواحد الباذل الکريم و شغلتهم شئوناتهم و ظهوراتهم و بروزاتهم و زخارفهم يشهد بذلک اقوالهم و اعمالهم و کلّ عالم بصير در کلّ حين از حقّ جلّ جلاله ميطلبيم که بجنود غيب و شهود دينش را حفظ فرمايد و از ظلم احزاب محافظت نمايد اوست بر هر شیء قادر و توانا

7 In regards to what you had written about proceeding to Egypt, your attention to that direction is in accordance with the wisdom with which all are charged. God willing, you shall be divinely assisted in all matters. Concerning what you wrote about the trees and flowers and their arrangements, God willing, may their fruits be eternally remembered by the names of those beloved ones and masters, even as His Most Beautiful Names endure. Verily, He is powerful over all things. Prayer from this evanescent servant and its acceptance from the Eternal Truth is assured. The glances of His loving-kindness shall turn toward you and make manifest the fruits of the Tree of humanity. Verily, He is the All-Forgiving, the All-Bountiful, and He is the Kind, the Merciful. To the beloved of heart and soul, Aqa Siyyid 'Ali, upon him be the Glory of God - since a petition was previously submitted to his presence, this time I shall not add to the burden. His letter brought strength to heart and sight. God willing, may he ever abide beneath the shade of the favor of the Self-Sufficient, the Most High, dwelling in peace, speaking, remembering and praising.

7 و اينکه مرقوم داشته بودند عازم مصرند توجّه آنجناب بآنسمت موافق است با حکمتيکه کلّ بآن مأمورند انشآءالله در جميع امور من عندالله مؤيّد باشيد اينکه در فقرهٔ اشجار و اوراد و ترتيبات آن مرقوم فرمودند انشآءالله اثمار آن باسماء آنمحبوبان و آقايان بدوام اسماء حسنی مذکور باشد انّه علی کلّشیء قدير دعا از خادم فانی و اجابت از حقّ باقی يقين است لحاظ عنايت توجّه نمايد و اثمار سدرة انسانی را ظاهر و آشکار فرمايد انّه لهو الغفور الکريم و هو الرّءوف الرّحيم خدمت جناب محبوب دل و جان آقا سيّد علی عليه بهآء الله چون از قبل خدمت ايشان عريضه عرض شد لذا اين کرّه بر زحمت نيفزودم دستخطّ ايشان قوّت دل و بصر آورد انشآءالله در کلّ احوال در ظلّ عنايت غنیّ متعال ساکن و مستريح و ناطق و ذاکر و مثنی باشند

BLIB_Or15700.177, BLIB_Or15711.137

BH01647

To: Aqa Abdul-Husayn from Kaf, in Tihran
Date: 1299-05-16 [1882-Apr-5]

1 In the Name of the Peerless Lord God

2 Praise that is sanctified above the comprehension of created things and the understanding of contingent beings befitteth the most luminous, most holy court of that Desired One Who created the entire world through a single word, and through its fragrance guided detached souls to the supreme horizon. He is the One with power Whom neither the opposition of the aggressive nor the objections of the heedless have prevented or will prevent from His purpose. He hath commanded all the peoples of the earth to observe what is right and forbidden what is wrong, that in all hearts the lamp of unity may be lit and all tongues may proclaim "We are God's." Blessed is the soul whom these fleeting two days have not deprived of eternal life, and whom transient conditions have not barred from the Dayspring of the light of oneness. This evanescent one testifieth that there is none other God but Him. He hath ever been and will forever be sanctified above any peer or likeness, and exalted above all that is subject to decline. And I bear witness that He hath ever been one in His essence and attributes, hath been and will forever be as He hath always been. There is none other God but Him, the Self-Sufficient, the Most High.

3 To continue: your letter dated the 28th of Safar was received, bringing glad tidings of that honored friend's well-being. God willing, may this herald not be barred from bearing glad tidings, and may this messenger not be deprived of the ultimate goal and highest purpose, which is the place where the light of truth is made manifest. This evanescent servant beseecheth and imploreth the Desired One of the world and the Beloved of the nations to assist you in that which shall endure in both the earthly and heavenly kingdoms. We are powerless before the manifestations of His might and weak before the expressions of His power. We beseech Him, exalted be He, to aid us in serving and obeying Him and to assist us in preserving what He hath graciously bestowed through His generosity and bounty. Verily, He is the Protector of whosoever turneth unto Him, holdeth fast to His cord, and cleaveth to His robe. There is none other God but Him, the All-Forgiving, the All-Generous.

4 Praise be to God that you have attained to that which is acceptable in God's sight. In truth, your letter was a cause of joy and gladness, for the fragrance of love wafted from it. Praise

1 بنام یکتا خداوند بیهمتا

2 حمد مقدّس از ادراک کائنات و عرفان ممکنات لایق بساط انور اقدس حضرت مقصودی است که بجمیع عالم را بیک کلمه خلق نمود و از عرف آن نفوس فارغه را بافق اعلی هدایت فرمود اوست مقتدریکه اعراض معتدین و اعتراض غافلین او را از ارادهاش منع ننموده و نخواهد نمود جمیع اهل ارض را بمعروف امر فرموده و از منکر نهی نموده تا در جمیع قلوب سراج اتّحاد روشن شود و جمیع السن به انّا لله ناطق گردد طوبی از برای نفسیکه این دوروزهٔ فانیه او را از حیوة باقیه محروم نساخت و شئونات عرضیّه از مطلع نور احدیّه ممنوع نداشت یشهد الفانی انّه لا اله الّا هو لم یزل کان مقدّساً عن الأشباه و الأمثال و منزّهاً عن کلّ ما یعتریه الزّوال و اشهد انّه کان واحداً فی ذاته و صفاته لم یزل کان و یکون بمثل ما قد کان لا اله الّا هو الغنیّ المتعال

3 و بعد مکتوب آنجناب که بتاریخ ۲۸ شهر صفر بود رسید و بشارت سلامتی آن دوست مکرّم را آورد انشآءالله این بشیر از بشارت منع نشود و این قاصد از مقصد اقصی و غایة قصوی که محلّ ظهور تجلّی نور حقیقت است محروم نماند این خادم فانی از مقصود عالم و محبوب امم سائل و آمل است که آنجناب را مؤیّد فرماید بر امریکه ذکر آن بدوام ملک و ملکوت باقی و پاینده ماند نحن عجزآء عند ظهورات قوّته و ضعفآء لدی شئونات قدرته نسئله تعالی بأن یوفّقنا علی خدمته و طاعته و یؤیّدنا علی حفظ ما اکرمنا بجوده و فضله انّه ولیّ من اقبل الیه و تمسّک بحبله و تشبّث بذیله لا اله الّا هو الغفور الکریم

4 الحمد لله آنجناب فائزند بآنچه عندالله مقبول است فی‌الحقیقه نامهٔ آنجناب علّت فرح و انبساط شد

be to God in all conditions. Verily, He is the Desired One in both beginning and end.

چه که عرف محبّت از آن متضوّع بود لله الحمد فیکلّ الأحوال انّه لهو المقصود فی المبدء و المآل

5 As to what you wrote regarding the sum sent by Aqa Muhammad-Husayn, brother of him who circumambulated the House - upon them both be the glory of God - the aforementioned person (may God's loving-kindness and grace be upon him) sent word from the great city and wrote that after the bill's term expires it will be sent. Whatever reaches them, they will forward. The servant beseecheth God, exalted be He, to send down from the heaven of His bounty a blessing from His presence upon him and upon you and upon him whom He aided to discharge His rights. Verily, He is the Protector of those who act and are sincere.

5 اینکه در بارهٔ وجه مرسلهٔ جناب آقا محمّد حسین اخ جناب من طاف البیت علیهما بهآء الله نوشته [بودید] شخص مذکور علیه عنایة الله و فضله از مدینهٔ کبیره اخبار نموده و نوشته که بعد از انقضاء مدّت برات ارسال میشود آنچه بایشان برسد میرسانند انّ الخادم یسئل الله تعالی بأن ینزل من سمآء عطائه برکة من عنده علیه و علیک و علی الّذی ایّده علی ادآء حقوقه انّه ولیّ العاملین و المخلصین

6 Convey on behalf of this evanescent one greetings to Muhammad-Qabli-Husayn. God willing, may he ever be assisted in what is befitting and drink without pause or delay from the cup of recognition of the Beloved of all creation. You mentioned Haji Muhammad-Rahim who intended the House and attained his desire. Praise be to God, he hath been and is in our thoughts, and his mention hath not been and will not be erased.

6 از قول اینفانی بجناب محمّد قبل حسین تکبیر برسانید انشآءالله لازال مؤیّد باشند بآنچه سزاوار است و از کأس عرفان محبوب امکان من غیر تعطیل و تعویق بیاشامند ذکر جناب حاجی محمّد رحیم الّذی قصد البیت و فاز بما اراد نموده بودند الحمد لله در نظر بوده و هستند و ذکرشان محو نشده وانشآءالله نخواهد شد

7 Convey greetings on behalf of this evanescent one, and likewise to the friends - that is, those souls who with complete detachment drink of the Kawthar of the love of the All-Merciful. Deprived is the one who hath not attained the outpourings of the true Bestower of abundance and hath not arisen to make good what was lost. God willing, in this luminous dawn may all the peoples of the earth be awakened by this sweet spiritual breeze and attain to the ocean of awareness. Verily, He is the Lord of the mystics and the Desired One of all the worlds. Peace and mercy be upon you and upon God's assured servants. Praise be to God, Lord of the worlds.

7 از قبل اینفانی سلام و تکبیر [برسانید] و همچنین خدمت دوستان یعنی نفوسیکه بفراغت تمام از کوثر محبّت رحمن میآشامند محروم کسیکه بفیوضات فیّاض حقیقی فائز نشد و بتدارک مافات قیام ننمود انشآءالله در این فجر نورانی جمیع اهل ارض از این نسیم خوش روحانی بیدار شوند و بدریای آگاهی فائز گردند انّه مولی العارفین و مقصود العالمین السّلام و الرّحمة علیکم و علی عباد الله الموقنین و الحمد لله ربّ العالمین

BLIB_Or15704.382

BH02030

To: Haj Mirza Husayn-Ali Khususi Yazdi
Date: 1299-05-16 [1882-Apr-5]

1 He is God, exalted be His glory - Greatness and Power

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Praise be to God Who hath sent down the water of existence from the heaven of His Name, the All-Loving. Verily it is that water of which He hath ordained in His perspicuous Book, and whereby He hath distinguished between truth and falsehood until the Day of Judgment. He hath said, and His word is the truth: "And of water We have made every living thing." Verily it is that water whose praise hath left the people of hearts and minds bewildered. In its primary station it is the knowledge of God - exalted be His glory, abundant be His favors, and mighty be His sovereignty. Whoso hath attained unto it is reckoned among the living before God, the Revealer of verses; and whoso hath been deprived thereof is accounted among the dead in a Book All-Wise. And peace and blessings be upon the First Light through which the world was illumined and the hearts of nations were enlightened - they who cast away vain imaginings and held fast to the Sure Handle - and upon His family and companions through whom the Word of God, that must be obeyed amongst all creation, was exalted, and that which lay hidden in the presence of God's knowledge, the Mighty, the All-Knowing, the All-Informed, was made manifest.

2 الحمد لله الّذى انزل مآء الوجود من سمآء اسمه الودود و انّه لهو المآء الّذى انزّل حكمه فى كتابه المبين و به فرّق بين الحقّ و الباطل الى يوم الدّين قال و قوله الحقّ و من المآء كلّشيء حىّ انّه لهو المآء الّذى عجز عن ثنائه اهل الأفئدة و العقول انّه فى الرّتبة الأوّليّة هو عرفان الله جلّ جلاله و عمّ نواله و عظمت سلطنته من فاز به انّه من اهل الحياة عند الله منزل الآيات و الّذى منع انّه من الميّتين فى كتاب حكيم و الصّلوة و السّلام على اوّل نور به انار العالم و اضائت افئدة الأمم الّذين نبذوا الأوهام و تمسّكوا بعروة اليقين و على آله و اصحابه الّذين بهم علت كلمة الله المطاعة بين البريّة و ظهر ما كان مكنوناً فى حضرة علم الله المقتدر العليم الخبير

3 Glory be unto Thee, O Thou in Whose grasp are the reins of all created things! I beseech Thee by Thy chosen ones and trusted ones who have fulfilled Thy Covenant and have arisen to serve Thee in such wise that the ornaments of earth prevented them not from drawing nigh unto Thee, and from placing their trust in Thee, and from turning toward Thy court, that Thou aid Thy servants to make mention of Thee and to praise Thee. O my Lord! Thy grace hath encompassed all, Thy mercy hath preceded all, and Thy bounty hath been perfected. I beseech Thee by Thy Self to send down from the heaven of Thy loving-kindness that which shall preserve them from the promptings of self and passion, and from whatsoever shall harm them in the kingdom of creation. There is none other God but Thee, the Almighty, the Powerful.

3 سبحانک يا من فى قبضتک زمام الكائنات اسئلک بأصفيائک و امنائک الّذين وفوا بميثاقک و قاموا على خدمتک على شأن ما منعتهم زخارف الأرض عن التّقرّب اليک و التّوكّل عليک و التّوجّه الى ساحتک بأن تؤيّد عبادک على ذكرک و ثنائک اى ربّ قد احاط فضلک و سبقت رحمتک و سبغت نعمتک اسئلک بنفسک بأن تنزل عليهم من سمآء عنايتک ما يحفظهم عن شئونات النّفس و الهوى و عن كلّ ما يضرّهم فيملكوت الانشآء لا اله الّا انت المقتدر القدير

4 To continue: your letter was received. Praise be to God, it was adorned with mention of the Truth and glad tidings of your health. This servant beseecheth and imploreth God - exalted be His glory - to make you appear as a standard raised upon the hills among His servants, and to increase your knowledge,

4 و بعد مكتوب آنجناب رسيد الحمد لله بذكر حقّ و بشارت صحّت آنجناب مزيّن بود اين خادم از حقّ جلّ جلاله سائل و آمل كه آنجناب را بمثابهٔ علم بر اتلال مابين عباد ظاهر فرمايد در هر حين

wealth and honor at all times. Verily He is the One Whom nothing can frustrate and no affair can render powerless. He doeth what He willeth and ordaineth what He pleaseth.

بر معرفت و ثروت و عزّت آنجناب بیفزاید انّه هو الّذی لا یمنعه شیء و لا یعجزه امر یفعل ما یشآء و یحکم ما یرید

Some time ago this evanescent one wrote and sent a letter to you. God willing, it will have reached you by now. Likewise a letter was sent to H.S. of M.Y., and another letter to Aqa Muhammad-'Ali of S. God willing all have been received and delivered. This evanescent one hopeth that those holy souls who have drunk of the sealed wine in the name of the Self-Subsisting will appear in such wise in the Cause that the radiance of the All-Merciful may be witnessed in their faces. I have beseeched and do beseech the True One - exalted be His glory - at most times that He may enable His loved ones to attain unto this station, that all the world may follow their example, and that the whole earth may be seen as one country and its people as one soul. This is not difficult for God. Peace and mercy and blessings be upon you and upon those who have acknowledged the unity of God - exalted be His glory - who have aided His Faith and who have acted according to that which they were commanded in His perspicuous Book.

چندی قبل اینفانی مکتوبی بآنجناب نوشته ارسال داشت انشآءالله تا حال رسیده و همچنین مکتوبی بجناب حاء قبل سین از اهل مٰی ارسال شد و همچنین مکتوبی خدمت جناب آقا محمّد علی اهل ص انشآءالله جمیع رسیده و رسانده‌اند اینفانی امیدوار است نفوس مقدّسه که باسم حضرت قیّوم از رحیق مختوم آشامیده‌اند بشأنی در حقّ ظاهر باشند که از وجوهشان نضرهٔ رحمن مشاهده شود و از حقّ جلّ جلاله در اکثر احیان مسئلت نموده و مینمایم که اولیای خود را بانتقام فائز فرماید تا جمیع عالم بایشان تأسّی نمایند و جمیع ارض قطعهٔ واحده و اهل آن نفس واحده مشاهده شود لیس هذا علی الله بعزیز السّلام و الرّحمة و البرکة علی جنابکم و علی الّذین اعترفوا بتوحید الله جلّ جلاله و نصروا دینه و عملوا بما امروا به فی کتابه المبین

BLIB_Or15704.384

BH00044

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihran
Date: 1299-05-25 [1882-Apr-14]

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

بسم ربّنا الأقدس الأعظم العلیّ الأبهی

Praise be to the Lord of the worlds Who summoned all peoples as one through His Most Great Name, in such wise that neither piercing weapons, nor marshalled hosts, nor the clamor of the ignorant who are known as the learned, could deter Him from His holy purpose. Through a single effulgence from the Sun of Will and Purpose He appeared, and from Him a Word was made manifest in the realm of creation, and from that Word infinite worlds were brought into being. At times He called it the Trumpet, at others the Bugle, now the Straight Path, then the Balance. And all the signs of the Day of Resurrection and the tokens of the Hour appeared through this wondrous

حمد مولی العالم را سزاست که جمیع امم را وحده باسم اعظم دعوت نمود بشأنیکه مدافع حدیده و جنود مصفوفه و ضوضاء جهلا که باسم علما معروفند او را از ارادهٔ مقدّسه‌اش منع ننمود بیک اشراق از آفتاب مشیّت اراده ظاهر و از او کلمه‌ئی در عالم ملک ظاهر و از آنکلمه عوالم ما لا نهایه خلق شد گاهی بصورش نامید و هنگامی بناقور مرّة بالصّراط و اخری بالمیزان و جمیع علامات قیامت و اشراط ساعت

and mighty Word by the command of the Lord of Oneness. Exalted be His might, glorified His power, and magnified His sovereignty! He is the One Who is sanctified above all numbers, and the Manifest One Who is holy beyond all witnessing, appearance and utterance. All the Messengers on the mount of understanding cry out "Show me!", while this servant standeth bewildered and astonished in His presence.

بامر مالک احدیّه از اینکلمهٔ محکمهٔ بدیعه ظاهر جلّت قدرته و عظمت قوّته و تعالی سلطانه اوست واحدیکه مقدّس از اعداد است و ظاهریکه منزّه از شهود و ظهور و بیان کلّ رسل در طور عرفان ارنی گویان و این عبد تلقاء حضور متحیّر و حیران

3 Glory be unto Thee, O God of Names, sanctified above all that hath been created in earth and heaven! I beseech Thee by the lights of Thy countenance after the extinction of all things, and by the manifestations of Thy power in the kingdom of creation, to assist Thy servants who were prevented from hearkening when Thy most sweet call was raised, and who turned away from Thy most exalted horizon when the ocean of Thy bounty surged and the gate of reunion was opened unto all who are in Thy earth and heaven. O Lord! I beseech Thee by Thy power that hath encompassed all names, to acquaint them with that which they have neglected and to strengthen them to recognize the Dawning-Place of Thy Self, the Dayspring of Thy signs, the Source of Thy knowledge and the Manifestation of Thy Being. I beseech Thee, O my God, by Thy divine attributes, Thy manifestations, Thy signs and Thy evidences, to adorn Thy servants with the vesture of truthfulness and fairness that they may meditate upon Thy Cause and be just concerning that which hath appeared from Thee in Thy days.

3 سبحانک یا اله الأسمآء و المقدّس عمّا خلق فی الأرض و السّمآء اسئلک بأنوار وجهک بعد فنآء الأشیآء و ظهورات قدرتک فیملکوت الانشآء بأن توفّق عبادک الّذین منعوا عن الاصغآء اذ ارتفع ندائک الأحلی و بعدوا عن منظرک الأعلی اذ ماج بحر عنایتک و فتح باب اللّقآء علی من فی ارضک و سمائک ای ربّ اسئلک بقدرتک الّتی احاطت الأسمآء بأن تعرّفهم ما غفلوا عنه و تؤیّدهم علی عرفان مطلع ذاتک و مشرق آیاتک و معدن علمک و مظهر نفسک اسئلک یا الهی بشئوناتک و ظهوراتک و آیاتک و بیّناتک بأن تزیّن عبادک بأثواب الصّدق و الانصاف لیتفکّروا فی امرک و ینصفوا فیما ظهر من عندک فی ایّامک

4 This is a day, O my God, in which Thou didst command all, through the tongue of the Herald of Thy Cause and the Speaker of Thy Name, to behold Thee with Thine eyes and not with what is in the Bayan. Yet when He Who was hidden in the eternity of eternities appeared, Thy servants and creatures who clung to the cords of idle fancies turned away from Him. O Lord! Aid Thy servants to recognize Thee, then give them to drink of the choice wine of Thy revelation that it may draw them to the heaven of Thy knowledge and illumine them with the lights of the Sun of Certitude which hath shone forth by Thy leave and will. O Lord! Thou seest them speaking as spoke the followers of the Qur'an throughout ages and centuries, yet when the test came, spite and hatred appeared from them in such wise that they pronounced judgment against Him Whom they had mentioned during nights and days. O Lord! Take the hands of Thy servants with the arms of Thy might and power, then deliver them from the depths of doubts and fancies that they may abandon what they possess and turn unto the Dawning-Place of Thy revelation through which appeared what was hidden in the treasuries of Thy Books and stored in the repositories of Thy knowledge. O Lord! Thou art the Generous, the Lord of great bounty. Thou givest and withholdest,

4 هذا یوم یا الهی امرت الکلّ بلسان مبشّر امرک و النّاطق باسمک بأن ینظروا الیک بعینک لا بما فی البیان فلمّا ظهر من کان مکنوناً فی ازل الآزال اعرضوا عنه عبادک و خلقک الّذین تمسّکوا بحبال الأوهام ای ربّ ایّد عبادک علی عرفانک ثمّ اشربهم رحیق وحیک لیجذبهم الی سمآء علمک و ینوّرهم بأنوار شمس الیقین الّتی اشرقت باذنک و ارادتک ایربّ تریهم یتکلّمون بما تکلّمت به امّة الفرقان فی القرون و الأعصار و اذا جاء الامتحان ظهرت منهم الضّغینة و البغضآء علی شأن افتوا علی من ذکروه فی اللّیالی و الأیّام ایربّ خذ ایادی عبادک بذراعی قوّتک و قدرتک ثمّ خلّصهم من غمرات الظّنون و الأوهام لیدعوا ما عندهم و یتوجّهوا الی مشرق وحیک الّذی به ظهر ما کان مکنوناً فی کنائز کتبک و مخزوناً فی خزائن علمک ایربّ انت الکریم ذو الفضل العظیم تعطی و تمنع و انت القادر العالم العزیز الحکیم

and Thou art the Powerful, the All-Knowing, the Mighty, the Wise.

5 May the prayer that hath dawned from the most exalted horizon and the peace that hath descended from the heaven of Thy bounty, O Lord of Names, rest upon those who arose to mention and proclaim Thy Cause and to exalt it among the religions, and upon him who arose in Thy earliest days to celebrate Thy praise and glorification among Thy creatures, to whom the Supreme Pen hath testified regarding his devotion, humility and lowliness before Thy countenance. He is the one who heard the derision of the enemies and who suffered in Thy path that which caused Thy chosen ones to lament. O Lord! Ordain for him through Thy Most Exalted Pen that which will exalt his mention in Thy kingdom. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Bountiful.

5 الصّلوة الظّاهر من الأفق الأعلى و السّلام النّازل من سمآء عنايتک يا مالک الأسمآء على الّذين قاموا على الذّكر و البيان لنصرة امرک و اعلائه بين الأديان و على الّذى قام فى اوّل ايّامک على ذكرک و ثنائک بين خلقک و شهد له القلم الأعلى باقباله و خضوعه و خشوعه لطلعتک هو الّذى سمع شماتة الأعدآء و ورد عليه فى سبيلک ما ناح به اصفيائک ايربّ فاكتب له من قلمک الأعلى ما يرفع به ذكره فى مملكتک انّک انت المقتدر على ما تشآء لا اله الّا انت الغفور الكريم

6 O beloved of my heart! Thy pen's mark hath gladdened me and that which flowed from it in remembrance of our Beloved and thy Beloved hath attracted me. By the life of the Beloved! I was seized with longing and yearning from thy utterances which spoke of naught but the Manifestation of God and His sovereignty, and guided to none but His path. From each letter thereof I drank the Kawthar of love and affection. When the sweet wine of thy utterances in remembrance of God, the Lord of all beings, intoxicated me, I directed myself to the Most Exalted Horizon and attained the presence before the Throne, and laid before Him that wherewith thou didst call upon God, our Lord and your Lord and the Lord of all who are in the heavens and on earth. Thereupon the Tongue of Grandeur spoke that which the tongues of creation are powerless to mention. His word, exalted be His glory:

6 يا محبوب فؤادى قد سرّنى اثر قلمكم و اجتذبنى ما جرى منه فى ذكر محبوبنا و محبوبكم لعمر المحبوب قد اخذنى الشّوق و الاشتياق من بياناتكم الّتى ما حكت الّا عن ظهور الله و سلطانه و ما دلّت الّا الى صراطه و شربت منكلّ حرف من حروفاته كوثر المحبّة و الوداد فلمّا اسكرنى رحيق بيانكم الأحلى فى ذكر الله مالک الورى قصدت الأفق الأعلى و حضرت تلقآء العرش و عرضت ما ناديت به الله ربّنا و ربّكم و ربّ من فى السّموات و الأرض اذاً نطق لسان العظمة بما تعجز عن ذكره السن البريّة قوله جلّ كبريائه

7 Blessed art thou, O Ali, and blessed art thou, O Akbar! How felicitous art thou, O thou who rememberest Me, and My mercy be upon thee, O thou who hast turned thyself unto Mine horizon! Ponder thou upon the veils of the people. Although they have testified and continue to testify to the Manifestation of Truth, exalted be His glory, they pass their days in expectation while remaining deprived and forbidden from the Sovereign of Revelation. They measure with their own idle fancies that Truth which is sanctified and exalted above the hints, intimations and utterances of all who dwell on earth, and they rise up in opposition. They have clung to a single word and have deprived themselves of countless books.

7 طوبى لک يا على و طوبى لک يا اكبر نعيماً لک يا ذاكرى و رحمتى عليک يا ايّها المقبل الى افقى در احتجابات خلق تفكّر نما مع آنكه گواهى داده و ميدهند بر ظهور حقّ جلّ جلاله ايّام را بانتظار ميگذرانند و از سلطان ظهور محروم و ممنوعند حقّ منيعيكه مقدّس و منزّهست از اشارات و دلالات و كلمات من على الأرض او را باوهام خود ميسنجند و بر اعراض قيام مينمايند بيک كلمه تمسّک جسته‌اند و از كتب لاتحصى خود را محروم نموده‌اند

8 What hath been mentioned is the condition of previous peoples. Consider the people of the Bayan, whose state is truly a cause for wonderment. No people have ever been seen to be veiled as

8 اينكه ذكر شد شأن ملل قبل است در اهل بيان ملاحظه نما كه فى‌الحقيقه سبب و علّت حيرت

these people are. The Sun of Truth hath risen and is manifest, and the Most Great Luminary hath dawned and is evident, yet they remain heedless - and would that they had contented themselves with heedlessness! They have uttered that which the Concourse on High did not utter at the appearance of the Seal of the Prophets, and that which the Jews did not speak at the advent of Christ. And this, notwithstanding that the Point of the Bayan proclaimed with the most exalted call and cut off all paths, saying that if prayer is mentioned, let not prayer veil you on that Most Great Day, and if fasting is mentioned, saying beware, beware lest thou be veiled thereby, and if signs and tokens are mentioned, declaring with utmost clarity that He shall not be known by any token nor by that which is mentioned in the Bayan.

است هیچ ملّتی باحتجاب اینقوم دیده نشد آفتاب حقیقت مشرق و ظاهر و نیّر اعظم طالع و لائح معذلک غافل و ایکاش بغفلت کفایت میشد گفته‌اند آنچه را که ملأ روح در ظهور خاتم انبیا نگفته و یهود در ظهور مسیح بامثال آن تکلّم ننموده مع آنکه نقطهٔ بیان بأعلی النّدآء ندا فرموده و جمیع سبل را قطع نموده چنانچه اگر ذکر صلوة شده فرموده مباد بصلوة در آن یوم اعظم محتجب شوید و اگر ذکر صوم فرموده فرموده ایّاک ایّاک ان تحتجب به و اگر علامات و اشاراتی بیان فرموده بکمال تصریح فرموده انّه لا یشار باشارتی و لا بما ذکر فی البیان

9 O Ali, this Word is the sovereign of words. In the Bayan He saith that all the Bayan is but a leaf from His gardens. If it be accepted - O Ali - He hath made all worship, expressions, words, verses and proofs contingent upon the will of the Sovereign of Oneness. No person of insight hath had or hath any cause for hesitation. Glory be to God! Nevertheless, consider what hath come to pass. Would that the spurious, imaginary souls had been aware of the Cause! By the life of God, none save two souls have been aware of it, even as hath previously flowed from the Most Exalted Pen. These utterances which flow from the Most Exalted Pen are made in the hope that perchance certain souls who possess a breath of life might become aware of that which they are heedless. This is from the bounty of thy Lord, the Munificent, the Generous. Were it not for My mention, the Bayan would not have been revealed. To this do all things testify, but the people are in evident denial.

9 یا علی اینکلمه سلطان کلماتست در بیان میفرماید جمیع بیان ورقه‌ئی از حدایق اوست اگر مقبول واقع شود یا علی جمیع عبادات و عبارات و کلمات و آیات و بیّنات را معلّق بارادهٔ سلطان احدیّه نموده از برای هیچ صاحب بصری مجال توقّف نبوده و نیست سبحان‌الله معذلک چه وارد شده و ایکاش نفوس مجعولهٔ موهومه از امر مطّلع بودند لعمر الله احدی جز نفسین مطّلع نبوده چنانچه از قبل از قلم اعلی جاری این اذکار که از قلم اعلی جاری میشود نظر بآنست که شاید بعضی از نفوس که دارای رمقی از حیوة هستند عارف شوند بآنچه که از او غافلند هذا من فضل ربّک الباذل الکریم لولا ذکری ما نزّل البیان یشهد بذلک کلّ الأشیآء ولکنّ القوم فی اعراض مبین

10 Convey My greetings to the friends in that land who have quaffed the choice wine of divine knowledge and who are adorned with the ornament of certitude. Say: Know ye your stations, then preserve them through the name of your Lord, the Most Merciful. Each one hath borne afflictions and tribulations in the path of God, hath heard what no one hath heard, and hath witnessed what no soul hath witnessed. Now must they know their worth and preserve their stations. Ere long shall the trees of being yield their fruits, and they shall behold this. Blessed are they and felicitous are they! God willing, the diverse conditions of the world shall not withhold the people of truth from that which beseemeth this most holy and transcendent Day. The world at every moment testifieth to its own evanescence and extinction. He who possesseth hearing and sight heareth its cry, remaineth

10 دوستان آن ارض را که از رحیق عرفان آشامیده‌اند و بطراز یقین مزیّنند از قبل مظلوم تکبیر برسان قل ان اعرفوا مقاماتکم ثمّ احفظوها باسم ربّکم الرّحمن هر یک در سبیل الهی حمل بلایا و رزایا نموده شنیدند آنچه را احدی نشنیده و دیدند آنچه را نفسی ندیده حال باید قدر خود را بدانند و مقامات خود را حفظ نمایند عنقریب اشجار وجود باثمار خود فائز شود و مشاهده نمایند طوبی لهم و نعیماً لهم انشآءالله شئونات مختلفهٔ دنیا اهل حقّ را از آنچه سزاوار این یوم امنع اقدسست منع ننماید دنیا در کلّ حین بزوال و فنای خود شهادت میدهد صاحب

detached therefrom, and is ever mindful of and holdeth fast unto that which is with God.

سمع و بصر ندایش را می‌شنود و از او فارغ و بما عند الله ناظر و متمسّک انتهی

11 As to what was written regarding the arrival of the divine Tablets and their recitation in various gatherings, and likewise concerning the enkindlement of the loved ones of God in that land, it brought the utmost joy and delight. Praise be to God that your honor stands firm in service to the Cause of God and strives diligently to exalt the Word. If one considers that upon first arrival in the Most Great Prison, God, exalted be His glory, commanded your honor to protect and safeguard the House of the Cause - praise be to God, you have been and continue to be successful therein. You have ever been speaking in praise of God and holding fast to the guidance of mankind. This is a station of which this servant is incapable of describing. Verily our Lord, the All-Merciful, is the All-Seeing Witness.

11 اینکه در ذکر وصول الواح الهیّه و قرائت آن در مجالس متعدّده و همچنین در اشتعال احبّای الهی در آن ارض مرقوم فرموده بودند نهایت مسرّت و انبساط حاصل الحمد لله آنحضرت بر خدمت امر الهی قائمند و در ارتفاع کلمه ساعی و جاهد اگر در نظر باشد در اوّل ورود ارض سجن حقّ جلّ جلاله آن جنابرا امر فرمودند بر حفظ و حراست بیت امر الحمد لله بآن موفّق بوده و هستید لازال بثنآء الله ناطق بودید و بارشاد خلق متمسّک این مقامیست که این عبد از ذکر و وصف آن عاجز است انّ ربّنا الرّحمن لهو الشّاهد البصیر

12 As to what was mentioned regarding the heedless, deluded, whispering souls - God is the witness and testament that they all soar on the wings of idle fancies and speak with tongues of vain imaginings. They never had and have not any awareness. They speak according to their desires and reckon they are among the doers of good. The most holy and exalted Station of which the Primal Point - may the spirit of all else be sacrificed for Him - says "Be not veiled from Him, and hesitate not in His Cause through the Bayan and its letters," and says "Whenever He appears, I am the first of them that worship" - despite this, these shameless and witless people have done that which even the people of the tomb did not manifest.

12 و اینکه ذکر نفوس غافلهٔ موهومهٔ خنّاسیّه فرموده بودند حقّ شاهد و گواهست که کلّ باجنحهٔ اوهام طائرند و بالسن ظنون ناطق ابداً خبر نداشته و ندارند یتکلّمون بأهوائهم و یحسبون انّهم من المحسنین مقام اقدس امنعی را که نقطهٔ اولی روح ما سواه فداه میفرماید بمن از او محتجب نشوید و به بیان و حروفات آن در امرش توقّف منمائید و میفرماید هر وقت ظاهر شود انا اوّل العابدین معذلک اینقوم بیشرم و بی‌درایت عمل نمودند آنچه را که از اهل تابوت ظاهر نشده

13 God willing, may you be like an unshakeable mountain, an intervening barrier through divine strength and power, that the rebellious and oppressive ones may not transgress. Verily He has power over whatsoever He willeth.

13 انشآءالله بقوّت و قدرت الهی مثل جبل راسخ سدّی باشید حایل تا طاغین و باغین تجاوز ننمایند انّه علی ما یشآء قدیر

14 As to what was written regarding the intention to move toward the land of S, but after consultation it was decided to remain in the land of T for the protection of the weak souls - in truth this matter was the very essence of wisdom and propriety. Assuredly in such times the presence of that beloved one in that land is necessary. God willing, may you be vigilant and watchful throughout all nights and days and in all conditions. In most Tablets this exalted word hath been revealed from the Supreme Pen: The treacherous ones are prepared and the satans lie in wait.

14 و اینکه مرقوم فرمودند ارادهٔ حرکت بسمت ارض ص بود ولکن از مشورت چنین ظاهر شد که در ارض ط تشریف داشته باشند لأجل حفظ نفوس ضعیفه فی‌الحقیقه این فقره عین مصلحت و صواب بوده البتّه در مثل چنین وقت حضور آن محبوب در آن ارض لازم انشآءالله در جمیع لیالی و ایّام و در جمیع احوال ناظر و مراقب باشند در اکثر الواح اینکلمهٔ علیا از قلم اعلی نازل خائنین مستعدّ و شیاطین بر مراصد منتظر انتهی

15 The people of God must protect souls from the hosts of self and passion through the Name of the Lord of all humanity.

Verily He is the Protector, the Mighty, the All-Knowing, the All-Informed.

15 باید اهل الله ناس را از جنود نفس و هوی باسم مالک وری حفظ نمایند انّه لهو الحافظ المقتدر العلیم الخبیر

16 As to what you wrote regarding the two youths who remained protected through God's grace and turned toward the Most Great Ocean - blessed are they, again blessed are they. This evanescent servant conveys greetings to them and beseeches God, exalted be His glory, to aid them to be steadfast in this Most Holy, Most Great Cause and to set them ablaze with the heat of His love in such wise that the veils of idle fancies and vain imaginings may not withhold them from the Lord of all beings. The call of the All-Merciful is raised, and likewise the croaking of Satan. Would that the embodiments of delusion were aware! By God's life! All are observed to be immersed in the ocean of heedlessness and ignorance.

16 و اینکه در بارهٔ دو جوان مرقوم داشتید که از عنایت حقّ محفوظ ماندند و بحر اعظم توجّه نمودند طوبی لهما ثمّ طوبی لهما این خادم فانی خدمت ایشان تکبیر میرساند و از حقّ جلّ اجلاله میطلبد که ایشانرا مؤیّد فرماید بر استقامت بر این امر اقدس اعظم و بحرارت محبّت خود ایشانرا مشتعل نماید بشأنیکه حجبات ظنون و اوهام از مالک انام منع ننماید ندای رحمن مرتفع و همچنین نعیق شیطان ایکاش هیاکل موهومه آگاه میبودند لعمر الله کلّ در بحر غفلت و جهالت مستغرق مشاهده میشوند

17 Concerning what you wrote about the family of Mishkin-Qalam, upon him be the Glory of God, praise be to God, the Truth, exalted be His glory, has enabled some of His friends to execute that which was His will. In truth, Aqa Abu'l-Qasim, upon him be the Glory of God, has labored greatly and brought the mother and son to the Land of Purpose with utmost joy and fragrance, and they expressed complete satisfaction with him. Your reward is with God. In view of your intercession, Aqa Abu'l-Qasim was honored with true permission, and they gave your letter to this servant, which was presented in the Most Holy Court. Smiling, He said: "The deed of 'Ali-Akbar, upon him be My glory, is righteous and accepted. God willing, may he act befittingly in all conditions and remain engaged in promoting the Cause as God desires, for he has ever been and continues to be confirmed in guiding the heedless and executing divine commandments. His reward is with Him Who created him in truth." End quote.

17 اینکه در بارهٔ اهل جناب مشکین‌قلم علیه بهآء الله مرقوم داشتید لله الحمد حقّ جلّ جلاله بعضی از دوستان خود را مؤیّد فرمود بر اجرای آنچه اراده بر آن تعلّق گرفت فی‌الحقیقه جناب آقا ابوالقاسم علیه ٦٦٩ [بهآء الله] بسیار زحمت کشیده‌اند بکمال روح و ریحان امّ و ابن را بارض مقصود آوردند و ایشان از آن محبوب کمال رضامندی اظهار نمودند اجر حضرتکم علی الله نظر بشفاعت آنحضرت توجّه جناب آقا ابوالقاسم بشرف اذن حقیقی فائز و نوشتهٔ آنمحبوب را هم باین بنده دادند و در ساحت امنع اقدس عرض شد متبسّماً فرمودند عمل جناب علی قبل اکبر علیه بهائی مبرور و مقبول انشآءالله در جمیع احوال بما ینبغی عامل باشند و در نصرت امر قائم از اوّل یوم تا حین بما اراده الله مشغول چه که لازال در صدد هدایت غافلین و اجراء اوامر الهی مؤیّد بوده و هستند انّ اجره علی الّذی فطره بالحقّ انتهی

18 Mention was also made of Aqa Muhammad Husayn, upon him be the Glory of God, from the Tongue of Grandeur, and He expressed His favor. Praise be to God that he was enabled to execute the will of the Beloved of the worlds. Give him the glad tidings of the acceptance of what he has done in God's path. Regarding what you wrote about Mirza Muhammad Husayn Kh-A, upon him be the Glory of God, details about him were written from the land of Q some time ago and presented in the Most Holy Court. A special Tablet was revealed and sent to

18 ذکر جناب آقا محمّد حسین علیه بهآء الله هم از لسان عظمت جاری شد و اظهار عنایت فرمودند الحمد لله موفّق شدند باجرای ارادهٔ محبوب عالمیان آن محبوب ایشان را بشارت دهند بقبول ما عمل فی سبیل الله اینکه در بارهٔ جناب میرزا محمّد حسین خا علیه ٦٦٩ [بهآء الله] مرقوم داشتید چندی قبل از ارض ق تفصیل ایشانرا نوشته بودند در ساحت امنع

him. God willing, may he attain to the lofty station of steadfastness through the fragrant breezes of the Most Merciful's utterance. "Blessed is he whose likeness appears before Him Who has no likeness." He said: "Blessed is the one who arises to serve the Cause of the Lord of the beginning and the end in the prime of youth, and is adorned with His love. The appearance of this greatest bounty is greater than the creation of the heavens and earth. Blessed are the firm ones and joy be to the steadfast." End quote.

اقدس عرض شد یک لوح مخصوص ایشان نازل و ارسال شد انشآءالله از نفحات بیان رحمن بمقام بلند استقامت فائز گردند طوبی بما حضر مثاله عند من لا مثال له فرمودند طوبی از برای نفسیکه در اوّل جوانی و ریعان شباب بر خدمت امر مالک مبدء و مآب قیام نماید و بحبّش مزیّن شود ظهور این فضل اعظم از خلق سموات و ارض است طوبی للرّاسخین و نعیماً للثّابتین انتهی

19 And concerning what was written about Aqa Shaykh 'Abdu'l-Husayn, upon him be the Glory of God, it was presented in the Most Holy, Most Exalted Court, and a special Tablet was revealed for him from the heaven of grace. God willing, may he comprehend the hidden oceans of meaning from the Divine Word and drink from the cup of God's love - a drink that neither the objections of the divines nor the insinuations of the hateful ones can prevent. May he arise with utmost power, might and steadfastness to serve this Most Great Cause. The pleasure of the world has been and is in this matter, and were its fruits to appear on earth, all would be amazed, nay, thunderstruck. This evanescent servant beseeches and hopes from God, exalted be His glory, that He will set him ablaze with the call of the Burning Tree - an ablaze whose effect will appear in the trees of existence. This is not difficult for God. And regarding the mention you made of his petition, it was not in the envelope. The very act of turning to God is a great book and an extensive petition. Whoever turns to Him, the fragrance of his heart at that moment attains the presence of the Most Holy Court and is honored with God's special favors. This is among the distinctive features of this Most Great Revelation. Praise be to God, they have attained to this station.

19 و اینکه در بارهٔ جناب آقا شیخ عبدالحسین علیه بهآء الله مرقوم [داشتند] در ساحت امنع اقدس اعلی عرض شد و یک لوح مخصوص ایشان از سماء عنایت نازل انشآءالله از کلمهٔ الهیّه بحور معانی مستوره را ادراک نمایند و از کأس محبّت الهی بیاشامند آشامیدنیکه اعتراضات علما و اشارات اهل بغضا ایشانرا منع ننماید بکمال قدرت و قوّت و استقامت بر این امر اعظم قیام نمایند و بخدمت مشغول گردند لذّت عالم در اینفقره بوده و هست و اگر ثمرات آن در ارض ظاهر شود کلّ متحیّر بل منصعق مشاهده شوند این خادم فانی از حقّ جلّ جلاله سائل و آمل که ایشان را از ندای سدره مشتعل نماید اشتعالیکه اثر آن در اشجار وجود ظاهر شود لیس هذا علی الله بعزیز و اینکه ذکر عریضهٔ ایشان نمودید در پاکت نبوده نفس اقبال کتابیست بزرگ و عریضهایست مبسوط هر نفسیکه اقبال مینماید نفحهٔ قلبیّهٔ او در آنحین بساحت اقدس فائز و بعنایت مخصوصهٔ الهیّه مشرّف و این از خصائص اینظهور اعظم است لله الحمد باینمقام فائزند

20 You have recalled mention of Amir Khan. A Most Holy Tablet was specifically revealed and sent for him. God willing, he will attain unto it. Likewise, a Most Holy and Wondrous Tablet was revealed and sent specifically for Mirza Mihdi. This evanescent one's hope is that all may drink from the living waters and receive their portion from the ocean of grace. It is most regrettable that in these days when the world is illumined by the light of the Manifestation and the heaven of bounty is adorned with the Most Great Luminary, the people of the earth should be witnessed as heedless. Today is the day of the manifestation of divine favors and gifts. Blessed a hundred-thousandfold is the soul who let not the opportunity slip away and arose to make amends for what had passed him by. In truth, should a soul turn with a true ear, from every atom among atoms and from

20 ذکر جناب امیر خان را مرقوم داشتید یک لوح امنع اقدس مخصوص ایشان نازل و ارسال شد انشآءالله بآن فائز شوند و همچنین مخصوص جناب آقا میرزا مهدی لوح اقدس ابدع نازل و ارسال شد امید این فانی آنکه کلّ از کوثر حیوان بیاشامند و از دریای فضل قسمت برند بسیار حیف است در این ایّام که عالم بنور ظهور روشن و آسمان عنایت بنیّر اعظم مزیّن اهل ارض غافل مشاهده شوند امروز روز ظهور عنایات و مواهب الهیست صدهزار طوبی از برای نفسیکه فرصت را از دست نداد و در تدارک آنچه از او فوت شد قیام نمود فی‌الحقیقه اگر نفسی باذن حقیقی توجّه نماید از هر ذرّه‌ئی

every thing among things he would hear this word: "O people of the earth! This Day is God's Day!" A call is raised the like of which none has ever heard nor will ever hear, and lights are shining from the horizon of the Countenance the like of which shall never be seen. In such circumstances, that beloved one and this evanescent one and other loved ones of God must raise our hands in prayer that perchance none may be deprived of this most great bounty and supreme grace. Lamentations and sighs are concealed in the heart, and their expression is forbidden. His is the command, He alone, there is no God but Him.

از ذرّات و از هر شیئ از اشیاء اینکلمه استماع مینماید ای اهل ارض یوم یوم الهی است ندائی مرتفع است که لم‌یزل و لایزال شبه آنرا احدی استماع ننموده و نخواهد نمود و انواری از افق وجه مشرقست که نظیر آن دیده نخواهد شد در اینصورت آن محبوب و این فانی و سایر دوستان الهی باید دست بدعا برداریم که شاید احدی از این فیض اعظم و فضل اکبر محروم نشود نالهها و حنینها در قلب مستور و اظهار آن ممنوع الأمر بیده وحده لا اله الّا هو

21 Regarding what you wrote about Hezekiel (upon him be 9 66 [Baha'u'llah]) and his presence, it was presented at the station of "God was, and there was nothing else besides Him." This is what the Tongue of Grandeur spoke:

21 اینکه در بارهٔ جناب حزقیل علیه ٦٦٩ [بهآء الله] و حضور او مرقوم داشتید در مقام کان الله و لم یکن معه من شیء عرض شد هذا ما نطق به لسان الکبریآء

22 In His Name, the Single, the Independent, the Mighty, the All-Knowing

22 بسمه الفرد الصّمد العزیز العلیم

23 O Hezekiel, O son of Khalil! Hearken unto the call of the Glorious One Who makes mention of thee from this noble station and summons thee to God, the Single, the All-Informed. The Mount has been adorned with the lights of the Manifestation, and the Tree calls out: "Verily, there is no God but Me, the Witness, the All-Hearing." Give thanks unto God for having made thee attain unto that which Moses attained when He heard the call of God, the Mighty, the Wise. The world hath been illumined by the lights of the Countenance, yet eyes remain behind a thick veil. This is a Day wherein Moses calls out, saying: "O people of the Torah! He Who revealed the verses hath come, through Whom what was hidden from all eternity hath been manifested, if ye be of them that know. Cast away what ye possess and take hold of that which ye have been commanded by God, the Lord of this wondrous Day." We make mention of thee and of them who have believed in this perspicuous Book, Which speaks in the Most Great Prison with a sovereignty that none in the heavens and earth can resist. God counsels you to show forth love, trustworthiness and unity, and commands you to that through which the essence of man may be made manifest in the contingent world. Exalted is the All-Merciful Who does what He wills and ordains what He pleases. Thus has the Most Exalted Pen raised its shrill voice. Blessed is he who has attained unto hearing it, and woe unto the heedless.

23 یا حزقیل یا ابن خلیل ان استمع ندآء الجلیل الّذی یذکرک من هذا المقام النّبیل و یدعوک الی الله الفرد الخبیر قد تزیّن الطّور بأنوار الظّهور و السّدرة تنادی انّه لا اله الّا انا الشّاهد السّمیع ان اشکر الله بما جعلک فائزاً بما فاز به الکلیم اذ سمع ندآء الله العزیز الحکیم قد انار العالم من انوار الوجه و الأبصار فی حجاب غلیظ هذا یوم فیه ینادی الکلیم و یقول یا اهل التّوریة قد اتی منزل الآیات الّذی به ظهر ما کان مکنوناً فی ازل الآزال ان انتم من العارفین ضعوا ما عندکم و خذوا ما امرتم به من لدی الله مالک هذا الیوم البدیع انّا نذکرک و الّذین آمنوا بهذا الکتاب المبین الّذی ینطق فی السّجن الأعظم بسلطان لا یقوم معه من فی السّموات و الأرضین یوصیکم الله بالمحبّة و الأمانة و الاتّحاد و یأمرکم بما یظهر به جوهر الانسان فی الامکان تعالی الرّحمن الّذی یفعل ما اراد و یحکم ما یرید کذلک ارتفع صریر القلم الأعلی طوبی لمن فاز بالاصغآء و ویل للغافلین انتهی

24 By the Sun of Truth! Any soul in whom the slightest capacity is found will surely be set ablaze by the fire of the Divine Word. The people are heedless, and this servant is bewildered

24 قسم بآفتاب حقیقت که هر نفسی در او فی‌الجمله استعداد یافت شود البتّه از نار کلمهٔ الهی مشتعل گردد ناس غافل و این عبد متحیّر و مبهوت

and amazed. God willing, may all be illumined by the lights of God's Day and turn with heart and soul to the most exalted horizon. It is hoped that the divers in the ocean of truth will, with perfect wisdom, present the pearls of knowledge before the eyes of the world.

انشآءالله جمیع از انوار یوم الهی منوّر شوند و بقلب و جان بافق اعلی توجّه نمایند امید هست که غوّاصان بحر حقیقت لآلی عرفان را امام عیون عالم بحکمت تمام عرضه دارند

25 A single spark from the Fire has struck all souls; A hundred thousand Sinais have been kindled in hearts

25 یک شرر از نار بر جانها زده صد هزاران سدره بر سینا زده

26 What cruelty has seized the hearts of the world that they remain deprived of this true spiritual warmth? What ailment has encompassed their vision that they are bereft of beholding these lights? Were this evanescent servant to present what he has been privileged to hear, the earth would appear transformed. How can this tongueless one move in the arena of utterance, and how can this sightless one be worthy to step into the realm of revelation and vision? In any case, holding fast to the cord of grace and clinging to the hem of bounty, the door of hope is, praise be to God, open. God willing, may all attain to what is befitting, and may the rays of the Sun of Justice dispel the darkness of the world. Verily our Lord, the All-Merciful, is the Powerful, the Mighty.

26 آیا چه قساوتی قلوب عالم را اخذ نموده که از این حرارت حقیقی معنوی محروم مانده‌اند آیا چه علّتی ابصار را احاطه کرده که از مشاهدهٔ انوار محروم گشته اگر این خادم فانی آنچه را که باصغای آن فائز شده عرضه دارد ارض غیر ارض مشاهده شود این بی‌لسان کجا قادر است در مضمار بیان حرکت نماید و این بی‌بصر کجا لایق که در عرصهٔ مکاشفه و شهود قدم گذارد در هر حال بحبل عنایت متمسّک و بذیل فضل متشبّث باب رجا الحمد لله مفتوحست انشآءالله کلّ بما ینبغی فائز شوند و پرتو آفتاب عدل تیرگی عالم را محو نماید انّ ربّنا الرّحمن لهو المقتدر القدیر

27 Mention was made of Nasrullah Khan, upon him be 9 66 [Baha'u'llah]. Praise be to God, he has been and God willing will continue to be remembered before the Presence. Let him not be saddened by the dispersion of affairs. After separation, the light will shine forth in gathering. These matters were presented at the court of grandeur. Thus has spoken the Tongue of Revelation, exalted be His glory:

27 و ذکر جناب نصرالله خان علیه ٦٦٩ [بهآء الله] شده بود الحمد لله لدی الوجه مذکور بوده و انشآءالله خواهند بود از تشتّت امور محزون نباشند بعد از تفریق نور جمع اشراق نماید ایمراتب در بساط عظمت عرض شد هذا ما نطق به لسان الوحی قوله جلّ کبریائه

28 O 'Ali-Akbar! O thou who gazest upon My face and dwellest within the pavilions of My loving-kindness! Hearken unto My call from around My shrine. Verily, there is no God but Him, the Truth, the Knower of the unseen. Convey My glorification to him who was named Nasrullah in the Kingdom of Names, and give him glad tidings of what God, the Self-Subsisting, the Sovereign Protector, has ordained for him. Say: O my God and the God of the world, my Goal and the Goal of the nations! I beseech Thee by the rustling of the Divine Lote-Tree and the pearls of the ocean of Thy knowledge, O Lord of Names and Creator of the heavens, to ordain for me through Thy Most Exalted Pen that which will cause me to be, under all conditions, turned toward Thee, content with what descends from the heaven of Thy Command, and speaking Thy praise among Thy creatures. O Lord! Aid me in that by which my remembrance will endure in Thy Book. I know not what is with Thee, and Thou art the All-Powerful, the All-Knowing, the All-Informed. Then I beseech Thee, O my God, by the

28 یا علیّ قبل اکبر یا ایّها النّاظر الی وجهی و السّاکن فی قباب عنایتی ان اسمع ندائی من حول ضریحی انّه لا اله الّا هو الحقّ علّام الغیوب کبّر من قبلی علی وجه من سمّی بنصرالله فیملکوت الأسمآء و بشّره بما قدّر له من لدی الله المهیمن القیّوم قل یا الهی و اله العالم و مقصودی و مقصود الأمم اسئلک بحفیف سدرة المنتهی و لآلئ بحر علمک یا مالک الأسمآء و فاطر السّمآء بأن تکتب لی من قلمک الأعلی ما یجعلنی فیکلّ الأحوال ناظراً الیک و راضیاً بما ینزل من سمآء امرک و ناطقاً بثنائک بین خلقک ایربّ ایّدنی علی ما یبقی به ذکری فی کتابک انّی لا اعلم ما عندک و انّک انت المقتدر العالم الخبیر ثمّ اسئلک یا الهی بمظهر نفسک الّذی به انار افق سمآء ظهورک بأن تقدّر لی ما ینفعنی فی الآخرة و الأولی انّک انت

Manifestation of Thy Self through Whom the horizon of the heaven of Thy Revelation was illumined, to ordain for me that which will profit me in the Hereafter and in this world. Verily, Thou art the All-Powerful over what Thou willest, and in Thy grasp are the reins of all things. There is no God but Thee, the All-Forgiving, the Most Generous.

المقتدر علی ما تشآء و فی قبضتک زمام الأشیآء لا اله الّا انت الغفور الکریم انتهی

29 Likewise, two Most Holy, Most Exalted Tablets were sent specifically to Aqa Mirza Muhammad-Taqi and his companion Shaykh 'Abdu'l-Husayn, upon them be the glory of God, that their eyes might be consoled. I beseech and hope for their confirmation from the True One, exalted be His glory. The ocean of bounty has not been and will never be fully reckoned, and the Sun of grace is not bound by any limits. However, those who can expound and remind are rare. God willing, through the endeavors of your honor and the friends of God, souls will be specifically appointed to serve the Cause, that they might guide all who dwell on earth to the path of God. This matter is most momentous. Blessed is he who attains.

29 و هم‌چنین دو لوح امنع اقدس مخصوص جناب آقا میرزا محمّد تقی و رفیق ایشان جناب شیخ عبدالحسین علیهما بهآء الله ارسال شد لتقرّ عیناهما تأیید ایشانرا از حقّ جلّ جلاله سائل و آملم بحر عنایت احصا نشده و نخواهد شد و آفتاب فضل بحدودی محدود نه ولکن مبیّن و مذکّر کمیاب انشآءالله بهمّت آنحضرت و اولیای حقّ نفوسی مخصوص خدمت امر معیّن شوند تا جمیع من علی الأرض را بصراط الله هدایت نمایند این فقره بسیار عظیمست طوبی لمن فاز

30 And regarding what you wrote about the honored lady of Ahl, upon her be the Glory of God, it was presented before His Presence, and a Tablet adorned with the ornament of the grace of the True One, glorified be His Glory, was revealed specifically for her. God willing, may she attain to the fragrances of the verses of the Manifestation of evident signs. Likewise, specifically for your honored sister, upon her be the Glory of God, a Most Holy, Most Exalted Tablet was revealed. God willing, may she attain to the visitation of the Divine Tablet.

30 و اینکه در بارهٔ مخدّرهٔ اهل علیها بهآء الله مرقوم داشتید تلقاء وجه عرض شد و یک لوح که مزیّن بطراز عنایت حقّ جلّ جلاله است مخصوص ایشان نازل انشآءالله بنفحات آیات مظهر بیّنات فائز شوند و هم‌چنین مخصوص ورقه اخت آن جناب علیها بهآء الله لوح امنع اقدس نازل انشآءالله بزیارت لوح الهی فائز شوند

31 And regarding the mention made of Aqa Siyyid Abu'l-Qasim from the people of S, upon him be the Glory of God, the mention of the loved ones of the land of S and the emigrants has ever been made in the Most Holy Court, and this servant testifies that the gaze of favor has been and is directed toward those souls who have drunk from the Kawthar of steadfastness. Nevertheless, their degrees of sincerity were presented in the Most Holy Court. This is what was revealed for him from the Supreme Pen, His words, exalted be His majesty:

31 و اینکه ذکر جناب آقا سیّد ابوالقاسم از اهل ص علیه بهآء الله نموده بودند ذکر اولیای ارض ص و مهاجرین لازال در ساحت اقدس بوده و این عبد شهادت میدهد که طرف عنایت متوجّه نفوسیکه از کوثر استقامت نوشیده‌اند بوده و هست معذلک در ساحت اقدس مراتب خلوص ایشان عرض شد هذا ما نزّل له من القلم الأعلی قوله عزّ اجلاله

32 In My Name, the All-Witnessing, the All-Informed

32 بسمی الشّاهد الخبیر

33 O Abu'l-Qasim! Thou hast heard what was inflicted upon the Twin Luminous Lights by the oppression of the ignorant ones of the earth who are known as divines. Now reflect upon what hath been inflicted upon this Wronged One. In the days when darkness had encompassed the world and the people of the Bayan were disturbed and concealed due to the might of the oppressors, this Wronged One arose alone to promote the Cause of God. To this bear witness the stars of My heaven and

33 یا اباالقاسم آنچه بر نورین نیّرین از ظلم جهلای ارض که بعلما معروفند وارد شد اصغا نمودی حال در آنچه بر ایتظلوم وارد شد تفکّر نما در ایّامیکه ظلمت عالم را احاطه نموده بود و از سطوت ظالمین اهل بیان مضطرب و مستور ایتظلوم وحده بر امر الهی قیام نمود یشهد بذلک انجم سمائی و شمس افق اقتداری و اکثر اهل

the sun of the horizon of My power, and most of the people of the earth have heard what was inflicted. Then when some measure of assurance was attained, the buzzing arose and the leaves of fire were spread by the hands of the wicked ones. Reflect upon Hadi of Dawlat-Abad. I swear by the Sun of the horizon of utterance that he was and is heedless of the root of the Cause, and moreover his understanding is observed to be less than that of an animal. Now he is occupied with clay like unto earthworms. Fie upon him and those who follow him! Say: O friends! Hold fast to the cord of patience. Soon the falsehood of those fabricated souls will become evident and manifest. Grieve thou not at anything. We have mentioned thee before and after. Convey My greetings to the friends of that land. They should appear with such power and might in the name of the True One that they would regard the world as non-existent and null, let alone the buzzing of flies. Rejoice thou in My remembrance of thee, then thank thy Lord, the Evident, the All-Knowing.

ارض اصغا نموده‌اند آنچه وارد شد تا آنکه فی‌الجمله اطمینان حاصل اذاً ارتفع الطّنین و انتشرت اوراق النّار بأیادی الفجّار در هادی دولت‌آبادی تفکّر نما قسم بآفتاب افق بیان که از اصل امر غافل بوده و هست و از این گذشته شعورش اقلّ از حیوان مشاهده میشود حال بمثابهٔ خراطین بطین مشغولشده افّ له و للّذین اتّبعوه بگو ایدوستان بحبل صبر تمسّک نمائید عنقریب کذب آن نفوس مجعوله واضح و هویدا خواهد شد انّک لا تحزن من شیء انّا ذکرناک من قبل و من بعد دوستان آن ارض را تکبیر برسان باید باسم حقّ بقوّت و قدرتی ظاهر شوند که عالم را مفقود و معدوم مشاهده نمایند تا چه رسد بطنین ذباب ان افرح بذکری ایّاک ثمّ اشکر ربّک المبیّن العلیم انتهی

34 And regarding the mention made of Aqa Mirza Zaynu'l-'Abidin, upon him be the Glory of God, I beseech the True One, glorified be His Glory, that he may be assisted in transcribing the verses of God, and this is accounted as one of the great bounties. God willing, may he be assisted and confirmed in that which is the cause and means of permanence. His work that was sent previously was accepted with favor and is present with this ephemeral one. Today, which is the twenty-fifth of Jamadiyu'l-Avval, these exalted words were sent down from the heaven of grace, verses were revealed specifically for him, His words, glorified be His Glory: He is the All-Witnessing, the All-Knowing:

34 و اینکه ذکر جناب آقا میرزا زین‌العابدین علیه بهآء الله نموده بودند از حقّ جلّ جلاله میطلبم که موفّق شوند بر تحریر آیات الهی و این از فضلهای عظیم محسوب انشآءالله موفّق و مؤیّد باشند بر آنچه سبب و علّت بقاست اثر ایشان که از قبل ارسال شده بود بطراز قبول فائز و نزد اینفانی موجود امروز که یوم بیست وپنجم جمادی‌الأولی است اینکلمات عالیات از سماء عنایت منزل آیات مخصوص ایشان نازل قوله جلّ اجلاله هو الشّاهد العلیم

35 This is a Book sent down by the All-Merciful from the heaven of grace to draw His servants nigh unto Him and to give them glad tidings of that which His Most Exalted Pen hath ordained for them. Verily, He is the Forgiving, the Bountiful. The conditions of the world cannot frustrate Him, nor can the clamor of the heedless prevent Him. He calleth out at all times with the most exalted call and guideth mankind unto the straight path of God. Blessed is the ear that hath not been debarred by the clamor of every denier, and the eye that hath not been veiled by the veils of the heedless. This is the Day which Muhammad, the Apostle of God, had formerly announced, and to which the Books of God, the Lord of all worlds, have borne witness. Those who are intoxicated by the wine of vain imaginings have turned away from the Lord of all being and clung to their idle fancies and vain images.

35 کتاب انزله الرّحمن من سمآء الفضل لیقرّب العباد الیه و یبشّرهم بما قدّر لهم من قلمه الأعلی انّه لهو الغفور الکریم لا تعجزه شئونات العالم و لا یمنعه نعاق الغافلین ینادی فیکلّ الأحیان بأعلی النّدآء و یهدی النّاس الی صراط الله المستقیم طوبی لسمع ما منعه ضوضآء کلّ معرض و لبصر ما حجّبته حجبات الغافلین هذا یوم بشّر به محمّد رسول الله من قبل و شهدت له کتب الله ربّ العالمین انّ الّذین اخذهم سکر الهوی اعرضوا عن مولی الوری و تمسّکوا بما عندهم من الأوهام و التّماثیل

36 O Zayn! Hearken unto the call of the Wronged One from the precincts of the Prison. He remembereth thee as a token of His grace and counseleth thee with that which shall exalt the Cause of God, the All-Knowing, the All-Informed. Beware lest the manifestations of the world prevent thee from the Lord of eternity. Preserve thy station through the Name of thy Lord, the Almighty, the Powerful. Reflect upon that which hath appeared from God and ponder His signs. Thus doth command thee He from Whom is revealed a perspicuous Book. We have mentioned thee before and mention thee now from this glorious station. Be thou steadfast in serving the Cause and be vocal in praising God, the Mighty, the Praiseworthy. Thus have We revealed the verses and sent them unto thee that thou mayest inhale from them the fragrance of thy Lord's loving-kindness and be of the thankful ones.

36 انّک یا زین ان استمع ندآء المظلوم من شطر السّجن انّه یذکرک فضلاً من عنده و یوصیک بما یرتفع به امر الله العلیم الخبیر ایّاک ان تمنعک ظهورات العالم عن مالک القدم ان احفظ مقامک باسم ربّک المقتدر القدیر تفکّر فیما ظهر من عند الله و تفکّر فی آثاره کذلک یأمرک من عنده کتاب مبین انّا ذکرناک من قبل و نذکرک هذا الحین فی هذا المقام الکریم کن قائماً علی خدمة الأمر و ناطقاً بثنآء الله العزیز الحمید کذلک نزّلنا الآیات و ارسلناها الیک لتجد منها عرف عنایة ربّک و تکون من الشّاکرین انتهی

37 This evanescent servant conveyeth his greetings to him and to Aqa Mirza Abu'l-Qasim, upon them be the Glory of God, and declareth: Today is the day when all the friends of God must exert their utmost endeavor that perchance those who have strayed in the valley of self and passion might find their way to the most exalted homeland, and those who thirst in the desert of separation and remoteness might drink from the Salsabil of reunion. It is hoped that each soul may engage in teaching the Cause of the Beloved of the worlds with the utmost joy and fragrance. O Beloved of my heart! If souls of integrity would truly adorn themselves with that which hath been revealed in the divine Tablets concerning piety, righteousness, goodly character and praiseworthy deeds, and would hold fast to teaching the Cause, ere long the attraction of their sincerity and its effect would seize most souls. In such case, all would be observed free, liberated and at rest upon the thrones of glory and elevation. As commanded, one must hold fast to wisdom in all matters and not exceed moderation.

37 این عبد فانی خدمت ایشان و جناب آقا میرزا ابوالقاسم علیهما بهآء الله تکبیر میرساند و عرض مینماید امروز روزیست که جمیع دوستان الهی باید کمال جدّ و جهد را مبذول دارند که شاید گمگشتگان وادی نفس و هوی بوطن اعلی راه یابند و تشنگان بادیهٔ هجر و فراق از سلسبیل وصال بیاشامند امید هست که هر نفسی بکمال روح و ریحان بتبلیغ امر محبوب عالمیان مشغول شود یا محبوب فؤادی اگر فی‌الحقیقه نفوس مستقیمه بآنچه در الواح الهی از تقوی و پرهیزکاری و اخلاق طیّبه و اعمال مرضیّه نازل شده مزیّن شوند و بتبلیغ امر متمسّک عنقریب اکثر نفوس را جذبهٔ خلوص و اثر آن اخذ نماید در اینصورت کلّ فارغ و آزاد و مستریح بر سرر عزّت و رفعت مشاهده شوند حسب الأمر در جمیع امور باید بحکمت تمسّک جست و از اعتدال تجاوز ننمود

38 Concerning the mention made of 'Ali-Akbar Big, upon him be the Glory of God, praise be to God, the glances of favor have been directed towards him. Detailed mention of him hath been made in the letter sent to the beloved Aqa Mirza Asadu'llah, upon him be all the most glorious Glory. God willing, they will observe it and become informed. And now again, mention of him and of Mashhadi Haydar, upon them both be the Glory of God, whose names were at the end of your letter, was made before the Throne. The Sun of grace hath risen and shone upon each one. His exalted Word: We have witnessed their turning unto Us and have heard their call. Nothing whatsoever escapeth His knowledge, and He shall manifest unto them that

38 اینکه ذکر جناب علی اکبر بیک علیه ٦٦٩ [بهآء الله] نموده بودند الحمد لله لحاظ عنایت بایشان متوجّه ذکر ایشان مفصّلاً در مکتوبیکه بجناب محبوبی آقا میرزا اسدالله علیه منکل بهآء ابهاه ارسال داشته شده انشآءالله ملاحظه میفرمایند و مطّلع میشوند و حال هم مجدّداً ذکر ایشان و جناب مشهدی حیدر علیهما بهآء الله که ذکرشان در آخر کتاب آنحضرت بود تلقاء عرش عرض شد شمس عنایت نسبت بهر یک مشرق و لائح قوله عزّ اجلاله انّا رأینا اقبالهما و سمعنا ندائهما انّه لا یعزب عن علمه من شیء و یظهر لهما ما

which God hath ordained. Verily, He doth not suffer the reward of the doers of good to be lost.

قدّر من لدی الله انّه لا یضیع اجر المحسنین انتهی

39 Concerning what you wrote about the minimum amount subject to Huquq, it was submitted to the Most Holy and Most Exalted Presence. This is what the Tongue of Grandeur spoke in reply: "This matter was revealed in the Kitab-i-Aqdas as the Bayan hath spoken, and later the minimum amount was fixed before the Face at nineteen units, a wisdom from Our presence."

39 و اینکه در بارهٔ نصاب حقوق مرقوم داشتید در ساحت امنع اقدس عرض شد هذا ما نطق به لسان العظمة فی الجواب اینفقره در کتاب اقدس بما نطق به البیان نازل شده و بعد حکم نصاب لدی الوجه بعدد واحد ۱۹ مقرّر حکمة من لدنّا انتهی

40 The purpose of this decree was the future enrichment of the general treasury, and perhaps its details will be submitted later. Up to this point, the answer to your letter dated the seventh of Dhi'l-Qa'dah was submitted one by one, and your other letter, beloved one, which was adorned with the mention and praise of the Beloved of the worlds and dated the twenty-seventh of Dhi'l-Hijjah, illumined and enlightened both heart and sight. And concerning what you wrote about your intention to present in every city the degrees of your servitude, humility and submissiveness, and that you beseech the All-Powerful Lord to enable you to serve the Cause - these matters were submitted before the Face. His word, exalted be His glory:

40 و مقصود از این حکم غنای خزینهٔ عمومیّه از بعد بوده و شاید تفصیل آن از بعد عرض شود تا ایتقام جواب دستخطّ آنحضرت که تاریخ آن هفتم ذی‌العقدة الحرام بود واحداً بعد واحد عرض شد و دستخطّ دیگر آن محبوب که بذکر و ثنای محبوب عالمیان مزیّن بود و تاریخ آن بیست و هفتم ذی‌الحجّة الحرام قلب و بصر را روشن و منوّر نمود و اینکه مرقوم فرموده بودند که اراده هست در هر شهر مراتب عبودیّت و خضوع و خشوع خود را عرض نمایم و از ربّ مقتدر توفیق طلب مینمایم که موفّق شوم بر خدمت امر اینمراتب تلقاء وجه عرض شد

41 He is the One Who standeth through His Name, the Self-Subsisting

41 قوله جلّت عظمته هو القائم باسمه القیّوم

42 We have aided thee to recognize the Dawning-Place of My verses, the Dayspring of My revelation and the Manifestation of My Cause, the All-Wise. We have caused thee to hear My call from the Mount of knowledge, and shown thee My luminous and radiant Beauty, and established thee in the service of My Cause as a bounty from My presence, for I am the Ancient Bestower. O thou who soarest in the atmosphere of My love! Hearken unto that which the idolaters say, who have taken for themselves a station behind the veil. When We manifest the Cause with power from Our presence, they emerge with the buzzing of flies and object to God, the Lord of all worlds. By God's life! The one whom the idolaters have taken as an idol for themselves apart from God is powerless to speak before the Face. To this testifieth every fair-minded and perceiving one. Thou didst stand firm in the Cause on a day wherein the limbs of the mighty and powerful trembled. Thou didst appear and manifest that whereof all things spoke. By God! The hidden and treasured mystery hath appeared through a command before which the hosts of earth and heaven cannot stand. Thus

42 انّا ایّدناک علی عرفان مطلع آیاتی و مشرق وحیی و مظهر امری الحکیم و اسمعناک ندائی فی طور العرفان و اریناک جمالی المشرق المنیر و اقمناک علی خدمة امری فضلاً من عندی و انا الفضّال القدیم یا ایّها الطّائر فی هوآء حبّی ان استمع ما یقولون المشرکون الّذین اتّخذوا لأنفسهم مقاماً خلف الحجاب و اذا اظهرنا الأمر بقوّة من عندنا خرجوا بطنین الذّباب و اعترضوا علی الله ربّ العالمین لعمر الله انّ الّذی اتّخذه المشرکون صنماً لأنفسهم من دون الله لا یقدر ان یتکلّم تلقآء الوجه یشهد بذلک کلّ منصف بصیر قد کنت قائماً علی الأمر فی یوم فیه ارتعدت فرائص فوارس القدرة و الاقتدار ظهرت و اظهرت ما نطقت به الأشیآء تالله قد ظهر المکنون و الغیب المخزون بأمر لا تقوم معه جنود الأرض و السّمآء کذلک تکلّم مکلّم الطّور فی سیناء البیان طوبی لمن سمع و ویل للمعرضین

hath the Speaker of Sinai spoken from the Sinai of utterance. Blessed is he who hath heard, and woe unto the heedless.

43 Convey My glorification to the faces of My loved ones, and give them the glad-tidings of My grace, My bounty and My mercy which have preceded all in the heavens and the earth. We have mentioned them time and again. Verily thy Lord is the Compassionate, the Generous. Say: This is He of Whom the Point of the Bayan gave tidings, saying "He is the One Who speaketh in every condition, 'Verily I am God, there is none other God but Me, the Lord of all worlds."' Say: This is a Day wherein the Bayan profiteth you not except through believing in that which hath been sent down regarding this Wise Remembrance. Leave what ye possess and take what ye have been commanded by God, the Strong, the Powerful. Thus hath the horizon of proof been illumined by the Sun of thy Lord, the All-Merciful's utterance. He is verily the Expositor, the All-Knowing. The glory be upon thee and upon those who have migrated in My path, endured hardships for My Name, and acted according to what they were commanded in My perspicuous Book. End.

43 کبّر من قبلی علی وجوه احبّائی و بشّرهم بعنایتی و فضلی و رحمتی الّتی سبقت من فی السّموات و الأرضین انّا ذکرناهم مرّة بعد مرّة انّ ربّک لهو المشفق الکریم قل هذا لهو الّذی اخبر به نقطة البیان بقوله انّه هو الّذی ینطق فیکلّ شأن انّنی انا الله لا اله الّا انا ربّ العالمین قل هذا یوم فیه لا ینفعکم البیان الّا بتصدیق ما نزّل فیه فی ذکر هذا الذّکر الحکیم ذروا ما عندکم و خذوا ما امرتم به من لدی الله القویّ القدیر کذلک انار افق البرهان بنیّر بیان ربّک الرّحمن انّه لهو المبیّن العلیم البهآء علیک و علی الّذین هاجروا فی سبیلی و حملوا الشّدائد لاسمی و عملوا بما امروا به فی کتابی المبین انتهی

44 And the petitions of the handmaid of God, Hudhud (upon her be the glory of God), were laid before the Most Holy, the Most Inaccessible, the Most Exalted Presence. His Word is this:

44 و عرایض امةالله هدهد علیها بهآء الله در ساحت امنع اقدس اعلی عرض شد قوله تعالی

45 O handmaid of God and leaf of the divine Tree of Love! The Manifestation of Truth, glorified be His majesty, hath appeared so that all who dwell on earth might attain unto His recognition and drink from the Kawthar of His presence and reunion. All divine Books bear witness to this truth. Though all days are associated with God, in the Holy Scriptures this Day hath been specifically designated and become known as the Day of God. The chosen ones have ever beseeched the True One, exalted be His glory, for His presence, and God hath ever loved and continues to love meeting His loved ones. However, the conditions created by the heedless and the oppression of the wrongdoers have become an intervening barrier. That handmaid must be content in all conditions and be focused on and oriented towards the will of God, exalted be He. Thy aspiration is most lofty and thy request acceptable, but the Supreme Pen hath enjoined wisdom upon His servants and handmaidens. Therefore, attention to this direction is not advisable in these days. God willing, thou shalt be assisted to accomplish deeds that will cause the handmaids of God to be mindful. For any handmaid who attaineth unto this exalted and most sublime station, the reward of meeting Him hath been recorded by the Supreme Pen in the Crimson Book. Recognize thou this most great favor and then give thanks unto thy Lord, the Generous. O 'Ali-Before-Akbar! Convey unto her that which hath been

45 ای کنیز الهی و ورقهٔ سدرهٔ محبّت رحمانی ظهور حقّ جلّ جلاله از برای آن بوده که جمیع من علی الأرض بعرفانش فائز شوند و از کوثر لقا و وصالش بیاشامند جمیع کتب الهی بر ایخطلب گواهی میدهد جمیع ایّام بحقّ منسوبست ولکن در صحف و زبر این یوم تخصیص یافته و بیوم الله معروف گشته اولیا و اصفیا لازال از حقّ جلّ جلاله لقایش را سائل و آمل و حقّ هم لقای اولیای خود را دوست داشته و دارد ولکن شئونات غافلین و ظلم ظالمین سدّی است حایل باید آن امة در جمیع احوال راضی باشد و بارادهٔ حقّ تعالی ناظر و متوجّه املت بسیار بلند است و طلبت مقبول ولکن قلم اعلی عباد و اماء خود را بحکمت امر فرموده لذا توجّه باین شطر این ایّام مقتضی نبوده و نیست انشآءالله موفّق شوی بر اعمالیکه سبب تذکّر اماء الهی شود هر یک از اماء که بایمقام بلند اعلی فائز شد اجر لقا در بارهٔ او از قلم اعلی در صحیفهٔ حمرا نازل و مسطور ان اعرفی هذا الفضل الأعظم ثمّ اشکری ربّک الکریم یا علی قبل اکبر بلّغها ما نزّل من سمآء

sent down from the heaven of My Will, and glorify her on My behalf, and give her the glad tidings of that which hath flowed from the chalice of My bounty. Speak with her on behalf of her Creator that which will gladden her eyes and rejoice her heart. The glory be upon thee and upon her and upon the handmaids of God, the Lord of the worlds. End.

مشیّتی و کبّر علی وجهها من قبلی و بشّرها بما رشح انآء فضلی کلّم معها من عند بارئها بما تقرّ به عینها و یفرح قلبها البهآء علیک و علیها و علی امآء الله ربّ العالمین انتهی

46 Praise be to God that they have been blessed with divine mention. The verses themselves testify to the favors of the True One, glorified be His majesty. Previously also, she had attained the presence of the Greatest Holy Leaf, His sister - upon her be all the most glorious glory - and their love. Whenever a letter would arrive from them, they would mention her. The honored Mahbubi, son of the Most Truthful, upon them both be the glory of God, has also repeatedly mentioned her, and she has been blessed with the favors of the True One, glorified be His majesty. Should the veils of idle fancy be rent asunder and the station of a single mention flowing from the Supreme Pen be made manifest to the peoples of the world, then would the value of the favors, mentions and words of the Goal of all mankind become somewhat known and evident. Exalted is His bounty, glorified His grandeur, and lofty His favor. There is no God but Him.

46 الحمد لله بذکر الهی فائز شدند نفس آیات شهادت میدهد بر عنایت حقّ جلّ جلاله از قبل هم بخدمت ورقهٔ کبری حضرت اخت علیها منکلّ بهآء ابهاه و حبّشان فائز بوده هر هنگام دستخطّی از ایشان میرسید ذکر او را میفرمودند جناب محبوبی ابن اسم الله الأصدق علیهما بهآء الله هم مکرّر ذکر او را نموده‌اند و بعنایات حقّ جلّ جلاله فائز گشت اگر حجبات اوهامیّه خرق شود و مقام یک ذکر که از قلم اعلی جاری میشود بر اهل عالم تجلّی نماید آنوقت قدر عنایتها و اذکار و کلمات مقصود عالمیان فی‌الجمله معلوم و واضح میگردد تعالی فضله و جلّت عظمته و علت عنایته لا اله غیره

47 Regarding what you wrote about the sale of property and the Huququ'llah, when this matter was submitted, He smiled and then these exalted words were revealed from the Dawning Place of utterance, the Lord of Names. His grandeur be glorified: "Blessed is he, again blessed is he, for he hath desired to act according to what was commanded in the Book of God, the All-Knowing, the All-Informed." In truth, he and those like him have been and are worthy of this pure and accepted deed. We have accepted from him what he intended for God's sake, and We have forgiven him as a bounty from Our presence and a gift from Our court, for verily We are the Bestower, the Bountiful, the Helper, the Generous. End.

47 و اینکه در بارهٔ بیع ملک و حقوق الله مرقوم داشتید اینفقره عرض شد تبسّم فرمودند و بعد اینکلمهٔ علیا از مطلع بیان مالک اسماء نازل قوله جلّ کبریائه طوبی له ثمّ طوبی له انّه اراد ان یعمل بما امر به فی کتاب الله العلیم الخبیر فی‌الحقیقه او و امثال او سزاوار این عمل طیّب مبرور بوده و هستند انّا قبلنا منه ما اراد فی الله و عفوناه فضلاً من عندنا و هبةً من لدنّا و انا الوهّاب الفضّال المؤیّد الکریم انتهی

48 How wonderful for you, that the Ancient Beauty was observed to smile at this matter. This was a great accomplishment that resulted from your honor's submission of intention, and furthermore that the intention was accepted and was then adorned with the forgiveness of God, exalted be His glory. The supreme bounty was that which was uttered from the tongue of grandeur in this station. God willing, may you ever be blessed with such bestowals. And in truth, this is that intention of which they had given tidings beforehand, saying "The intention of the believer is better than his deed." This word claimed its station in this instance. This is from the bounty of our Lord, the Most Merciful.

48 هنیئاً لحضرتکم چه که از این فقره جمال قدم متبسّم مشاهده شدند این یک عمل بزرگ که از عرض ارادهٔ آن جناب حاصل شد و دیگر آنکه اراده مقبول افتاد و بعد ببخشش حقّ جلّ جلاله مزیّن گشت و فضل اعظم ذکریکه در ایتقام از لسان عظمت جاری شد انشآءالله لازال بامثال این عنایات فائز شوند و فی‌الحقیقه اینست آن نیّتیکه از قبل بآن خبر داده‌اند فرموده‌اند نیّة المؤمن خیر من عمله اینکلمه مقام خود را در ایتقام اخذ نمود هذا من فضل ربّنا الرّحمن الرّحیم

49 And in one instance He said: "O servant present, write to the aforementioned one, upon him be My glory: The All-Bountiful sayeth: Through the bounty thou didst intend, thou hast attained, and art reckoned among those holy souls who have rendered the Huququ'llah. Be thou thankful and among those who give thanks."

49 و در مقامی فرمودند یا عبد حاضر بنویس بجناب مذکور علیه بهائی حضرت فیّاض میفرماید بفیضیکه اراده نمودی فائز شدی و از نفوس مقدّسه که ادای حقوق الله نموده‌اند محسوب گشتی ان احمد و کن من الشّاکرین انتهی

50 Concerning what you wrote about Jinab Aqa Siyyid Abu-Talib, upon him be the Glory of God and His favors - praise be to God they have been freed, although true freedom has been and will always be for those souls who are immersed in the ocean of divine love, and they, through the grace of the Beloved of the worlds, have attained and continue to attain this station. This servant repeatedly heard mention of them from the Divine Tongue. Once these blessed words were heard from the All-Merciful, exalted be His utterance: "Verily he was imprisoned in the path of God and We found him patient in what befell him..." And another time these supreme words were heard, He said: "Abu-Talib has followed his Lord in prison."

50 و اینکه در بارهٔ جناب آقا سیّد ابوطالب علیه بهآء الله و عنایته مرقوم فرمودید الحمد لله فارغ شدند اگر چه فراغت فی‌الحقیقه از برای نفوسیکه در بحر محبّت الهی مستغرقند بوده و خواهد بود و ایشان از فضل محبوب عالمیان بایّنقام فائز بوده و هستند مکرّر ذکر ایشانرا این خادم از لسان احدیّه استماع نمود یکبار این کلمهٔ مبارکه از لسان رحمن اصغا شد قوله تعالی انّه حبس فی سبیل الله و وجدناه صابراً فیما ورد علیه الی آخر بیانه جلّ و عزّ و کرّهٔ دیگر اینکلمهٔ علیا اصغا شد فرمودند ابوطالب اقتدا نموده بمولایش در سجن انتهی

51 Also, a sublime Tablet was revealed especially for them from the heaven of grace some time ago which will be sent, God willing. At this moment while this evanescent one was occupied with writing, he was summoned to the Most Holy, Most Exalted Presence. After attaining the presence, He said: Write to Abu-Talib, upon him be My Glory:

51 و یک لوح منیع هم چندی قبل مخصوص ایشان از سماء عنایت نازل انشآءالله ارسال میشود و در اینحین که این فانی بتحریر مشغول بساحت امنع اقدس احضار شد بعد از شرف حضور فرمودند بنویس به ابوطالب علیه بهائی

52 "O Abu-Talib! We have heard thy lamentations and thy cries have reached the ears of the Lord of Names. Give thanks to the Beloved of the world that He has aided thee to recognize the Dawning-Place of Revelation and the Source of verses. Reflect on the tribulations that befell the Self of God, exalted be His glory. For nearly four months We were in the prison of Ta under chains and fetters. Repeatedly did We enter prison, yet with utmost joy and delight We continued to mention and utter the most excellent remembrances. After Our release We went into exile until this Most Great Prison became the seat of the Throne. Be thou joyful in what hath befallen thee, but in all conditions hold fast unto wisdom. Teaching is beloved only when a receptive place is found, otherwise it becomes the cause of mischief. Speak with wisdom, observe with wisdom, and act with wisdom.

52 یا اباطالب ناله‌هایت را شنیدیم و حنینت باصغاء مالک اسماء فائز شکر کن محبوب عالمرا که ترا مؤیّد فرمود بعرفان مشرق وحی و مطلع آیات در بلایای واردهٔ بر نفس حقّ جلّ جلاله تفکّر نما قریب چهار شهر در سجن ارض طا تحت سلاسل و اغلال بوده مکرّر بحبس وارد شدیم و بکمال فرح و انبساط باحسن اذکار ذاکر و ناطق و بعد از خروج باسیری رفتیم تا این سجن اعظم مقرّ کرسی واقع شد در آنچه بر شما وارد شد مسرور باش ولکن در جمیع احوال بحکمت تمسّک نما و تبلیغ وقتی محبوبست که محلّ مستعدّ مشاهده شود والّا سبب و علّت فساد میگردد بحکمت تکلّم کن و بحکمت ناظر باش و بحکمت عمل نما

53 "O Abu-Talib! We have mentioned thee before with that which nothing in all creation can equal, and We mention thee at this time as a token of grace from thy Lord, the Generous. And We make mention of thy father, to whom the All-Merciful hath testified in His perspicuous Book. He was among those who attained the presence of God when all on earth were prevented

53 یا اباطالب انّا ذکرناک من قبل بما لا یعادله شیء من الأشیآء و نذکرک فی هذا الحین فضلاً من لدن ربّک الکریم و نذکر اباک الّذی شهد له الرّحمن فی کتابه المبین انّه ممّن فاز بلقآء الله اذ منع عنه من علی الأرض الّا من شآء ربّه المقتدر

save whom thy Lord, the Almighty, the All-Powerful, did will. He stood faithfully at the gate and acted according to what was commanded by the Ordainer, the All-Wise. Blessed is he who remembereth him as revealed by the Supreme Pen of God, and blessed is he who hath loved him for the sake of God, the Lord of the worlds. O Abu-Talib! We counsel thee once again to hold fast unto the Most Great Wisdom. Cleave unto it and go not beyond its bounds. Verily thy Lord hath chosen wisdom and He is the Unconstrained, the All-Knowing. The Glory be upon thee and upon thy family and upon every assured and discerning one."

القدیر قد کان قائماً لدی الباب و عاملاً بما امر به من لدن آمر حکیم طوبی لمن ذکره بما نزّل له من قلم الله الأعلی و لمن احبّه لوجه الله ربّ العالمین یا اباطالب نوصیک مرّة اخری بالحکمة الکبری تمسّک بها و لا تجاوز عنها انّ ربّک اختار الحکمة و هو المختار العلیم البهآء علیک و علی اهلک و علی کلّ موقن بصیر انتهی

54 This evanescent one conveys greetings and salutations to them. God the All-Knowing bears witness that they have always been in mind, and the reason this perishable servant delayed in writing to them was out of wisdom. And concerning their question about their duties, this matter was presented before His presence. He said the Divine Cause must be concealed from those who are not worthy of it. The precious pearl before the blind, and the melodies of the nightingale before those deprived of hearing, have not and will never bear fruit. Therefore mention of the Cause before the government is not and has never been permitted. In all cases, the seeds of wisdom must be deposited in receptive soil. Verily He commands what is best for you if ye act accordingly.

54 این فانی خدمت ایشان تکبیر و سلام میرساند حقّ علیم شاهد و گواهست که لازال در نظر بوده‌اند و سبب و علّت اینکه این خادم فانی در عرض عرایض خدمت ایشان توقّف نموده این نظر بحکمت بوده و اینکه سؤال از تکلیف خود نموده بودند اینفقره تلقاء وجه عرض شد فرمودند امر الهیرا باید از غیر اهلش ستر نمایند لؤلؤ ثمین نزد اعمی و تغرّدات عندلیب نزد نفوسیکه از قوّهٔ سامعه محرومند ثمر نداشته و نخواهد داشت لذا ذکر امر در حکومت جایز نبوده و نیست

55 Therefore, mention of the Cause to the government is not and has never been permissible. In any case, the seeds of wisdom must be deposited in receptive soil. Verily, He commands what is best for you - act upon it and be among those who are firm.

55 در هر حال باید در اراضی مستعدّه حبّه‌های حکمت را ودیعه گذاشت انّه یأمر بما هو خیر لکم ان اعملوا به و کونوا من الرّاسخین انتهی

56 It is submitted that certain mentions before the government or weak souls are not and have never been permissible, including mention of sending petitions to the Most Holy Court and receiving answers from the heaven of divine will, which is strictly forbidden before the authorities, as such mention may cause harm. The teaching work is contingent upon several conditions which all must observe, that it may cause acceptance rather than rejection, and extinguish the fire of corruption rather than ignite it. The beloved ones should convey these matters to some, that all may arise to do what is acceptable in God's sight.

56 عرض میشود بعضی از اذکار نزد حکومت و یا نفوس ضعیفه جایز نبوده و نیست از جمله ذکر ارسال عرایض بساحت اقدس و جواب آن از سماء مشیّت الهی لدی الحقّ ممنوع است منعاً شدیداً چه که شاید این ذکر سبب ضرّ شود امر تبلیغ معلّق است بشروطی چند باید کلّ بآن شروط ناظر باشند تا سبب اقبال شود نه علّت اعراض و هم‌چنین سبب اطفای نار فساد گردد نه اشتعال آن محبوب باید اینفراتب را ببعضی القا نمایند تا کلّ بآنچه لدی الله مقبول است قیام کنند

57 For nearly thirty years, God, exalted be His glory, has forbidden all from engaging in corruption, contention and conflict. How many afflictions have befallen His loved ones, yet none has protested. Nevertheless, they have not yet desisted and

57 قریب سی سنه میشود که حقّ جلّ جلاله جمیعرا از فساد و جدال و نزاع منع نموده چه مقدار بلایا که بر اولیا وارد شده و احدی تعرّض ننموده مع‌ذلک هنوز دست برنداشته‌اند در هر حین بظلم مشغولند و مبدء این ظلم علما بوده و خواهند

are constantly engaged in oppression. The source of this oppression has been and will be the clergy. Despite the compassion, mercy, grace and favors of the Truth, the government has not yet grasped the main purpose. For if they knew God, glorified be He, to be truthful, they would surely testify that this Cause is sanctified from conflict, contention and corruption. The deeds of some in the past who were contaminated by selfish desires caused certain ones to doubt. If the government were to truly understand what is intended, they would surely arise to make amends for what has passed. But the effects of truthfulness must needs appear in the visible world, for its fragrance is evident and any possessor of smell can perceive it. I beseech Him, exalted be He, to aid the rulers in executing justice. If they would adorn themselves with fairness and justice and turn to the Tablets, they would testify that this Cause has never been and is not opposed to government, but rather supports it in executing justice.

بود حکومت هم تا حین مع شفقت و رحمت و عنایت و الطاف حقّ اصل مقصود را نیافته چه اگر حقّ جلّ جلاله را صادق میدانستند بیقین مبین شهادت میدادند که این امر مقدّس از نزاع و جدال و فساد است اعمال بعضی از قبل که بهواهای نفسانیّه آلوده بود سبب شبههٔ بعضی شد اگر حکومت فی‌الحقیقه مطّلع شود بر آنچه مقصود است البتّه بتدارک مافات قیام نماید لکن اثر صدق البتّه در عالم ظاهر شود چه که عرفش واضح و هر ذیشمّی ادراک مینماید اسئله تعالی بأن یؤیّد الأمرآء علی اجرآء العدل و اگر بانصاف و عدل مزیّن شوند و بالواح توجّه نمایند شهادت میدهند بر اینکه این امر منافی با حکومت نبوده و نیست بلکه مؤیّد اوست در اجرای عدل

58 O beloved of my heart! This servant is perplexed and knows not what to submit. Most of the servants have fallen into the sea of vain imaginings and are stupefied. In view of the trials of this servant, permission to reveal matters has not been and is not granted. Otherwise, by God besides Whom there is none other God, if they were to hear but one melody from the Bird of the Cause, all would utter the blessed words "Verily we are God's, and verily unto Him shall we return." In truth, until now no one has truly uttered these blessed words, though all outwardly pronounce them, for this station requires absolute effacement of self, will and desire, and return to God, recognition of Him and arising for His sake.

58 یا محبوب فؤادی این عبد متحیّر نمیداند چه عرض مینماید اکثری از عباد در بحر غرور افتاده و مدهوش و نظر بامتحان این عبد اذن اظهار مطالب نداشته و ندارد والّا فوالله الّذی لا اله الّا هو اگر یک ترنّم از ترنّمات طیر امر را اصغا نمایند کلّ بکلمهٔ مبارکهٔ انّا لله و انّا الیه راجعون ناطق گردند فی‌الحقیقه تا این حین احدی باینکلمهٔ مبارکه نطق ننموده مع آنکه کل بر حسب ظاهر بآن ناطقند چه که ایتقام فنای بحت باتست از خود و مشیّت و ارادهٔ خود و رجوع بحقّ و عرفان او و قیام باو

59 Some time ago this exalted word was heard from the mouth of the Will of the Lord of Names, exalted and glorified be His utterance: "O servant in attendance! We have revealed two words about the meaning of 'There is no God but God.' It was observed that some of the mystics expressed inability to comprehend it. They are heard uttering this word night and day while remaining veiled from its meaning." God willing, may all on earth be adorned with the ornament of fairness and ascend to the kingdom of truthfulness.

59 چندی قبل اینکلمهٔ علیا از فم ارادهٔ مالک اسماء استماع شد قوله عزّ و جلّ یا عبد حاضر ما دو کلمه در معنی لا اله الّا الله اظهار نمودیم مشاهده شد بعضی از عارفین از ادراک آن اظهار عجز نمودند در لیالی و ایّام باینکلمه ناطق و از معنی آن تا حین محتجب مشاهده میشوند انتهی انشآءالله جمیع من علی الأرض بطراز انصاف مزیّن شوند و بملکوت صدق صعود نمایند

60 Concerning what you wrote about Jinab-i-Aqa Mirza Mihdi (upon him be the Glory of God - 9 66), son of the late and elevated Vazir (upon him be all My Most Glorious Glory), it was presented at the Most Holy, Most Exalted, Most Glorious Threshold. This is what the Tongue of the Intended One spoke:

60 اینکه در بارهٔ جناب آقا میرزا مهدی علیه ٦٦٩ [بهآء الله] ابن جناب مرحوم مرفوع وزیر علیه منکلّ بهآء ابهاه مرقوم داشتید در ساحت اعزّ اقدس ارفع ابهی عرض شد هذا ما نطق به لسان المقصود

61 In His Name, the All-Knowing, the All-Informed

61 بسمه العلیم الخبیر

62 M.H. We have mentioned thee before and guided thee to God's path and His Balance. He, verily, is the Expounding One, the All-Wise. We make mention of thee at this hour and counsel thee to remain steadfast in the Cause of God, the Lord of all beings, and We give thee glad tidings of His great favor. The whole world hath been created for the recognition of this wondrous and exalted Day, for the Dawning-Place of Revelation, the Dayspring of Light, and He Who conversed on Sinai hath appeared and been made manifest. Today the rustling of the Lote-Tree of the Far Boundary is raised high and the flow of the Kawthar of life is crystal clear, and every possessor of hearing doth hear it. God willing, thou shalt attain unto His special favors and become detached and free from the world and all who dwell therein. Today the call of the All-Merciful is raised, and likewise the shrieking of Satan. Those souls who today attribute themselves falsely to God have not been and are not aware of this Cause. They speak according to their desires and imagine themselves to be speaking the truth. Fie upon them and upon those who have denied God's signs, His proof, His evidence and His authority. Thou shouldst arise to serve the Cause with the utmost diligence and effort, to such extent that thou regardest the manifestations of idle fancies and vain imaginings as non-existent and count them as nothing. O Mihdi! Be thou as an impenetrable barrier lest the Gog of self and Magog of passion transgress. Thus doth command thee He in Whose possession is the Perspicuous Book. God willing, mayest thou succeed in performing such deeds that thy mention shall endure throughout the kingdom of earth and heaven. Verily, He guideth whom He willeth unto His straight path. Praise be to God, the Mighty, the Great.

62 مه انّا ذکرناک من قبل و هدیناک الی صراط الله و میزانه انّه لهو المبیّن الحکیم و نذکرک فی هذا الحین و نوصیک بالاستقامة الکبری علی امر الله مالک الوری و نبشّرک بفضله العظیم جمیع عالم از برای عرفان این یوم بدیع منیع خلق شده‌اند چه که مشرق ظهور و مطلع نور و مکلّم طور ظاهر و باهر است امروز حفیف سدرهٔ منتهی مرتفع و خریر کوثر زندگانی بغایت واضح و هر صاحب سمعی استماع مینماید انشآءالله بعنایت مخصوصهٔ حقّ فائز شوی و از عالم و عالمیان فارغ و آزاد گردی امروز ندای رحمن مرتفع و همچنین ضجیج شیطان نفوسیکه الیوم خود را بمعرض بالله نسبت میدهند از این امر مطلّع نبوده و نیستند بهوی تکلّم مینمایند و بگمان خود بحقّ ناطقند افّ لهم و للّذین کفروا بآیات الله و برهانه و حجّته و سلطانه باید بکمال جدّ و اجتهاد بر خدمت امر قیام نمائی بشأنی که مطالع ظنون و اوهامرا مفقود دانی و معدوم شمری یا مهدی کن سدّاً حائلاً لئلّا یتجاوز یأجوج النّفس و مأجوج الهوی کذلک یأمرک من عنده کتاب مبین انشآءالله بعملی فائز شوی که ذکرت بدوام ملک و ملکوت باقی و پاینده ماند انّه یهدی من یشآء الی صراطه المستقیم الحمد لله العزیز العظیم انتهی

63 In all conditions that honored one must be vigilant and engaged in protection, even as he hath been commanded to this great service both before and after.

63 در جمیع احوال باید آن جناب مراقب باشند و بحراست مشغول چنانچه از قبل و بعد باین خدمت بزرگ مأمور شده‌اند

64 And concerning thy mention of the brethren (upon them be the Glory of God), after it was presented at the Most Holy Court, He manifested His favor, saying, exalted be His utterance: "Verily they are under the glances of My favor and are mentioned in the Kingdom of My utterance. Upon them be My Glory, My mercy, My compassion and My favors."

64 و اینکه ذکر اخوان علیهم بهآء الله را مرقوم داشتید بعد از عرض در ساحت اقدس اظهار عنایت فرمودند قوله تعالی انّهم تحت لحاظ عنایتی و المذکورون فیملکوت بیانی علیهم بهائی و رحمتی و شفقتی و الطافی انتهی

65 And concerning what was written about Jinab-i-Aqa Hasan-'Ali (upon him be the Glory of God), who is among thy kindred, after presentation these sublime words were revealed and made manifest from the Source of verses. He, exalted be His majesty, saith:

65 و اینکه ذکر جناب آقا حسنعلی علیه بهآء الله که از منسوبان آنمحبوبست فرموده بودند بعد از عرض اینکلمات عالیات از منزل آیات نازل و ظاهر قوله عزّ اجلاله

66 In My Name, the Wronged One, the Unique

66 بسمی المظلوم الفرید

67 O Hasan! The rebellious faction waited for years for the appearance of Husayn. After the Qa'im, thou didst witness what the abominable Shi'ihs inflicted upon that Kingdom of the Spirit. In the books of that faction this great announcement is recorded and inscribed, and they have said that after the Qa'im the appearance of Husayn would illumine the world and all the Prophets and Messengers, even the Qa'im, would gather under the banner of His Cause. Yet when the world was illumined by the lights of His Revelation, all were thunderstruck, bewildered and heedless. That souls who failed to recognize the Qa'im should deny is not strange; what is strange is that the deniers of the Bayan who claim to have recognized the Qa'im are seen to be veiled and heedless of this most great Revelation which is evident and manifest as the sun, nay, have risen in such denial as no eye hath seen nor ear heard the like thereof. Blessed art thou, O Hasan-i-'Ali, in that the Wronged One remembereth thee and commandeth thee to that which will exalt the Cause of God, the Lord of the exalted Throne. Glory be upon thee and upon all who are steadfast, firm and upright.

67 یا حسن فئهٔ باغیه سالها منتظر ظهور حسینی بوده‌اند بعد از قائم قائم را مشاهده نمودی که شیعهٔ شنیعه بر آنملکوت روح چه وارد آوردند در کتب آن فئه این نبأ عظیم مذکور و مسطور و گفته‌اند بعد از قائم ظهور حسینی عالم را منوّر فرماید و جمیع انبیا و مرسلین حتّی قائم در ظلّ علم آنحضرت جمع شوند و چون عالم از انوار ظهور روشن شد کلّ منصعق و مدهوش و غافل نفوسیکه بعرفان قائم فائز نشدند اگر انکار نمایند عجیب نیست عجب در این است که معرضین بیان که بزعم خود بعرفان قائم فائزند از اینظهور اعظم که بمثابهٔ آفتاب منیر و واضح است محتجب و غافل مشاهده میشوند بلکه بانکاری قیام نموده‌اند که بصر و سمع شبه آنرا ندیده و نشنیده طوبی لک یا حسن قبل علی بما یذکرک المظلوم و یأمرک بما یرتفع به امر الله ربّ الکرسیّ الرّفیع البهآء علیک و علی کلّ مقبل ثابت راسخ مستقیم انتهی

68 The request is that on behalf of this evanescent servant, greetings and salutations be conveyed to all the kindred. I beseech God that He may aid them all to do that which beseemeth this blessed Day.

68 استدعا آنکه از جانب اینخادم فانی خدمت منتسبین کلّهم اجمعین تکبیر و سلام برسانید از حقّ میطلبم کلّ را مؤیّد فرماید بر آنچه سزاوار این یوم مبارکست

69 As to thy mention at the end of thy letter concerning the handmaiden of God, the wife of Haji Mirza Hasan-i-Kirmani, upon them both be 9 66 [Baha'u'llah], what that beloved one wrote in this regard was presented before the Throne. This is what the Most Holy, Most Glorious, Most Exalted Tongue of our Lord spoke, exalted be His grandeur:

69 و اینکه در آخر دستخطّ ذکر امةالله ضلع جناب حاجی میرزا حسن کرمانی علیهما ٦٦٩ [بهآء الله] فرموده بودید آنچه آنمحبوب در اینمقام مرقوم داشت تلقاء عرش عرض شد هذا ما نطق به لسان ربّنا الأقدس الأعزّ الأبهی قوله جلّ کبریائه

70 In My Name, the Warbler upon the Branches

70 بسمی المغرّد علی الأغصان

71 O My handmaiden, My handmaiden! Rejoice thou in that he who hath arisen to serve Me and who speaketh My praise hath mentioned thee, and there hath befallen him in My path that which caused the dwellers of the highest Paradise to lament. O My leaf, O My leaf! The Divine Lote-Tree remembereth thee and calleth thee with that which hath enraptured the hearts of the Maids of Heaven in their chambers. O handmaiden of God! Today the queen of the world hath not attained unto that which thou hast attained. Thou didst hear the divine call and turn to the Most Exalted Horizon, and didst speak His praise on a day when the divines of the earth are heedless and veiled therefrom. Wert thou to voice praise and thanksgiving

71 امتی امتی ان افرحی بما ذکرک من قام علی خدمتی و نطق بثنائی و ورد علیه فی سبیلی ما ناح به اهل الفردوس الأعلی یا ورقتی یا ورقتی ان السّدرة تذکرک و تناديک بما انجذبت به افئدة الحوریّات فی الغرفات ای امةالله امروز ملکهٔ عالم فائز نشد بآنچه که تو فائز شدی ندای الهیرا شنیدی و بافق اعلی اقبال نمودی و بثنایش ناطق گشتی در یومیکه علمای ارض از آن غافل و محجوبند اگر بعدد رمول و اوراق بشکر و حمد محبوب یکتا ناطق شوی نزد این نعمت کبری و عنایت عظمی معدوم مشاهده شود هنیئاً لک بما شربت

to the Peerless Beloved to the number of the sands and leaves, it would appear as naught compared to this supreme bounty and mighty favor. Well is it with thee for having quaffed the wine of My love, and happy art thou for having attained unto the favor of My Cause. God willing, thou shalt ever be aided to remain firm, steadfast and resolute. We make mention of all the handmaidens in that land, that all may, with utmost eagerness, longing, attraction and rapture, gaze toward the Most Exalted Horizon and voice the praise of the Divine Lote-Tree.

رحیق حبّی و مریئاً لک بما فزت بنعمة امری انشآءالله لازال مؤیّد باشی بر ثبوت و رسوخ و استقامت جمیع اماء آن ارض را ذکر مینمائیم تا کلّ از نفحات بیان رحمن بکمال شوق و اشتیاق و جذب و انجذاب بافق اعلی ناظر باشند و بذکر سدرهٔ منتهی ناطق

72 O 'Ali-Qabli-Akbar! Upon thee be My Glory and My Loving-kindness! Convey that which thou hast been commanded, and remind My loved ones of that which hath been sent down from the Kingdom of My grace and the Heaven of My loving-kindness, and give them the glad-tidings of My turning towards them and My remembrance of them from this far-distant station.

72 یا علی قبل اکبر علیک بهائی و عنایتی بلّغ ما امرت به و ذکّر احبّائی بما نزّل من ملکوت فضلی و جبروت عنایتی و بشّرهم باقبالی الیهم و ذکری لهم من هذا المقام البعید انتهی

73 What else can this evanescent servant say? From the horizon of the revealed utterances, the dawning-place of verses, the effulgences of the Sun of grace, mercy and loving-kindness are of such magnitude that no one is left with the capacity to make mention thereof. Can any soul adequately render thanks for this? Nay, by Thy life! All the world standeth powerless and wanting. However, being enkindled with the fire of love in one's heart impelleth man to utterance and expression. In any case, despite my powerlessness and inadequacy, I beseech thee to convey greetings, mention and praise on behalf of this servant to that aforementioned leaf, upon her be the Glory of God. In truth, all that that Beloved One wrote concerning that leaf stirred up a warmth in the heart. I beseech the Exalted Truth to aid her and to raise up others like her in the earth. Verily, He is the Mighty, the Powerful. Praise be to God, the Mighty, the Most Praiseworthy. Glory be upon you and upon those whom God hath related unto you and upon those who have rent asunder the veils and shattered the idols in the name of the Lord of all men and the Sovereign of all days.

73 دیگر اینعبد فانی چه عرض نماید از افق بیانات منزل آیات اشراقات شمس فضل و رحمت و عنایت بقسمی است که از برای احدی مجال عرض نمانده آیا نفسی از عهدهٔ این شکر میتواند برآید لا وعمرک جمیع عالم عاجز و قاصرند ولکن نظر باشتعال قلب بنار محبّت انسان را تحریص مینماید بذکر و بیان باری مع عجزی و قصوری استدعا آنکه خدمت ورقهٔ مذکوره علیها بهآء الله تکبیر و ذکر و ثنا از قبل ایخادم ابلاغ دارید فی‌الحقیقه آنچه آنمحبوب در بارهٔ آن ورقه مرقوم داشت در قلب حرارتی احداث نمود از حقّ منیع سائل که او را تأیید فرماید و امثال او را در ارض ظاهر و مبعوث نماید انّه لهو المقتدر القدیر و الحمد لله العزیز الحمید البهآء علی حضرتکم و علی الّذین نسبهم الله الیکم و علی الّذین خرقوا الأحجاب و کسروا الأصنام باسم مالک الأنام و سلطان الأیّام

74 This evanescent one submitteth that the penknife which thou didst write that Aqa Muhammad and Aqa 'Ali-Asghar, upon them be the Glory of God, had given and requested be sent to the presence of the Branch of God - may my spirit and being be sacrificed for the dust of His footsteps - was received. May they, through God's grace and loving-kindness, exalted be His glory, attain and be illumined with the lights of divine love. Likewise, all that which the daughter of the one named Ismu'llah-i-Asdaq and his cousin's daughter, upon them be the Glory of the All-Merciful, had sent specifically for the people

74 عرض اینفانی آنکه یکقبضه قلم تراش که مرقوم داشتید که جناب آقا محمّد و آقا علی اصغر علیهما بهآء الله داده و استدعا نموده‌اند خدمت حضرت غصن الله روحی و ذاتی لتراب قدومه الفدآء انفاد شود رسید انشآءالله بفضل و عنایت حقّ جلّ جلاله فائز باشند و بانوار محبّت الهی منوّر و همچنین آنچه بنت جناب اسم الله الأصدق و بنت خالهٔ ایشان علیهم بهآء الرّحمن مخصوص

of the pavilion of chastity and greatness was received, and one piece of expensive fabric about which details were previously written was received. May these leaves be aided in the divine days to such deeds as would cause their mention to become the cause of remembrance for all the women of the world. Verily, He is the Helper, the Hearer, the Answerer.

اهل سرادق عصمت و عظمت ارسال داشتند جمیع رسید و یک فرد غالی که از قبل تفصیل آنرا مرقوم داشتند رسید انشآءالله آنورقات در ایّام الهی باعمالی مؤیّد شوند که ذکرش سبب تذکّر جمیع نساء عالم گردد انّه هو المؤیّد السّمیع المجیب

75 The servant, 29 Jamadiyu'l-Avval 1299

75 خادم فی ۲۹ جمادی‌الأولی سنة ۱۲۹۹

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BH00083

To: Ibn Asdaq (Hand of the Cause) et al.
Date: 1299-05-29 [1882-Apr-18]

1 Let the honored Shahid, son of Ismu'llah al-Asdaq, the beloved and esteemed Nabil-i-Akbar, upon him be all the most glorious Glory, take note:

1 جناب شهید ابن اسم الله الأصدق محبوب مکرّم حضرت نبیل بعد علی علیه من کلّ بهآء ابهاه ملاحظه فرمایند ۱۵۲

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

2 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

3 A praise sanctified above all beginnings and endings befitteth the threshold of nearness to the holy presence of the Beloved Eternal One, Who hath illumined the horizon of the heaven of man with the Luminary of knowledge. What regret and sorrow that while the company of the cherubim and those nigh unto God are singing praise, and the houris of the chambers of Paradise are chanting melodies, and the divine Cup-bearer standeth ready with the everlasting wine in His hand, yet there is no ear to partake of the first, nor any lip to attain unto the second. Glorified be He Who hath manifested Himself unto the believers among His servants and concealed Himself from the idolaters among His creatures. He is that sanctified Being Whom the tongues of the world are powerless to praise and the hearts of nations fall short of knowing. Through His complete power He hath made water appear from fire, and from fire He hath manifested light. The hand of His power hath seized the reins of the world, yet eyes are heedless of Him. His sovereign Will hath encompassed all things, yet the understanding of

3 حمد مقدّس از لمیزل و لایزال ساحت قرب قدس حضرت محبوب بیزوالی را لایق و سزاست که افق سماء انسان را بنیّر عرفان منوّر فرمود زهی حسرت و افسوس که معشر کرّوبین و مقرّبین در تغنّی و حوریّات غرفات فردوس در ترنّم و ساقی الهی قائم و بر دستش رحیق باقی ولکن نه گوشیکه از اوّل قسمت برد و نه لبیکه بثانی فائز گردد جلّ من اظهر للموحدین من عباده و ستر عن المشرکین من بریّته اوست ذات مقدّسیکه السن عالم از ثنایش عاجز و افئدهٔ امم از عرفانش قاصر بقدرت کامله از آب آتش هویدا نموده و از نار نور ظاهر فرموده دست قدرتش زمام عالم را اخذ نموده ولکن ابصار از او غافل و سلطان اراده‌اش کل را احاطه فرموده ولکن ادراک عباد قاصر طوبی از برای نفوسیکه ببصر حدید فائز شدند و باذن واعیهٔ تازه مزیّن گشتند ایشان از بحر دانائی نوشیده‌اند و از اثمار سدرهٔ بینائی

His servants falleth short. Blessed are they who have attained unto penetrating vision and have been adorned with new and hearing ears. These have drunk from the ocean of knowledge and have tasted of the fruits of the tree of insight. Such hearing and sight have ever been and shall ever be pure, transformed and illumined. Blessed are they who have become the object of that sight and the place of that hearing. Unto God belongeth all authority, from the past unto the future.

چشیده‌اند امثال این سمع و بصر مطهّر و مقلّب و منوّر بوده و هست طوبی از برای نفوسیکه منظر آن بصر واقع شدند و محلّ اصغا لله الأمر من قبل و من بعد

4 Glorified art Thou, O Thou at Whose separation the lamentations of those near unto Thee and the sincere ones have been raised, and at Whose remoteness the sighs of the believers and the successful ones have ascended, and the tears of the longing ones have fallen. I beseech Thee by the fire of Thy Sacred Tree, the lights of Thy countenance, the pearls of the ocean of Thy utterance, and the mysteries of Thy Kingdom and Dominion, to aid Thy chosen ones to arise to serve Thee and to turn unto Thy realms. O my Lord! Thou seest those who have detached themselves from all else but Thee and have arisen to serve Thy Cause, and have chosen the hardships of exile in Thy love and pleasure, and the adversities of the world in hope of what lieth with Thee. I beseech Thee by the ocean of Thy generosity and the heaven of Thy grace to protect them from those who have striven to extinguish Thy light and have violated Thy covenant and Testament. Thou art He, O my God, before Whose manifestations of power the very essence of might hath bowed down, and the very embodiment of strength hath prostrated itself before the revelations of Thy strength. O Lord! Therefore send down upon him who hath arisen to serve Thee that which shall cause him to speak in such wise that silence shall not overtake him through what the hands of the wicked have wrought in Thy realm.

4 سبحانک یا من فی فراقک ارتفعت ضجیج المقرّبین و المخلصین و فی هجرک صعدت زفرات الموحدین و الفائزین و نزلت عبرات المشتاقین اسئلک بنار سدرتک و انوار وجهک و لآلئ بحر بیانک و اسرار ملکوتک و جبروتک بأن تؤیّد اصفیائک علی القیام علی خدمتک و التّوجّه الی دیارک ای ربّ تری الّذین انقطعوا عن دونک و قاموا علی خدمة امرک و اختاروا مکاره الغربة فی حبّک و رضائک و شدائد البریّة رجآء ما عندک اسئلک ببحر جودک و سمآء فضلک بأن تحفظهم عن الّذین سعوا فی اطفآء نورک و نقضوا عهدک و میثاقک انت الّذی یا الهی خضعت کینونة القدرة عند ظهورات قدرتک و سجد هیکل القوّة لدی شئونات قوّتک ای ربّ فأنزل علی من قام علی خدمتک ما یجعله ناطقاً علی شأن لا یعتریه الصّمت بما اکتسبت ایادی الأشرار فی مملکتک

5 I beseech Thee, O Beloved of hearts and Goal of all existence, to ordain for him from Thy Most Exalted Pen that which shall manifest him through Thy Name amongst Thy servants and shall exalt him through Thy favors amidst Thy creation. There is none other God but Thee, the Protector, the Forgiving, the Bountiful. I pray, O my God, and offer peace upon him and upon those who have circled round for the exaltation of Thy Word and the revelation of Thy Cause. O Lord! Make them the lamps of Thy guidance and the standards of Thy victory. Verily Thou art He Whom nothing whatsoever can frustrate from His purpose. Thou hast ever been mighty to do what Thou willest and shalt ever continue to be even as Thou hast been from all eternity. There is none other God but Thee, the Self-Sufficient, the Most Exalted.

5 اسئلک یا محبوب القلوب و مقصود الوجود بأن تکتب له من قلمک الأعلی ما یظهره باسمک بین عبادک و یرفعه بعنایتک بین خلقک لا اله الّا انت المهیمن الغفور الکریم اصلّی و اسلّم یا الهی علیه و علی الّذین طافوا لارتفاع کلمتک و اظهار امرک ای ربّ فاجعلهم سرج هدایتک و اعلام نصرتک انّک انت الّذی لا تمنعک شیء عن ارادتک لم تزل کنت مقتدراً علی ما تشآء و لا تزال تکون بمثل ما قد کنت فی ازل الآزال لا اله الّا انت الغنیّ المتعال

6 And then, O well-beloved of my heart! I had been slumbering when I was awakened by the breezes of your love that wafted from the traces of your pen and spread abroad from the realm of love that which my pen and tongue are powerless to describe. When I became aware and perceived this, I sought to ascend to that station whereon was established the throne of the King of Names. I attained unto His presence and presented myself, whereupon the Tongue of the Intended One spoke that whereby the realities of all things were attracted. He spoke, and His sweetest utterance is this:

6 و بعد یا محبوب فؤادی قد کنت راقداً ایقظتنی نسائم حبّکم الّتی سرت من آثار قلمکم و اسرّت من عالم المحبّة ما عجز عن ذکره قلمی و لسانی فلمّا عرفت و اطّلعت قصدت الارتقآء الی مقام استقرّ فیه کرسیّ مالک الأسمآء حضرت و عرضت اذاً نطق لسان المقصود بما انجذب به حقایق الأشیآء قال و قوله الأحلی

7 He is the Preserver, the All-Seeing, the All-Knowing, the All-Informed.

7 هو الحافظ النّاظر العلیم الخبیر

8 O thou who soarest in My atmosphere, who turneth toward My Kingdom, who gazeth upon My horizon, who uttereth My praise in My days, and who standeth in service to My Cause! The servant here present hath received thy letter and laid it before the Wronged One as He walked in the place which God hath made the Most Great Scene of Vision. Verily thy Lord is the All-Powerful, the Almighty. We have heard thy call and answered thee, and having perceived the fragrance of thy sincerity, We have sent thee that from which the perfume of My luminous robe is diffused. Blessed is the servant who hath been stirred by the raptures of thy words in remembrance of God, thy Lord and the Lord of all worlds. We have been with thee in all conditions and have revealed unto thee from My Most Exalted Pen that which shall endure as long as My most beautiful names endure. Rejoice thou in this manifest grace. God willing, My confirmations and the glances of My loving-kindness have been and shall ever be with thee. Convey My greetings to the loved ones of God and give them all the glad-tidings of God's grace and favor, exalted be His glory. God willing, may they be enabled to achieve that which befitteth this glorious and mighty Day. Blessed is he who hath arisen today to serve the Cause.

8 یا ایّها الطّائر فی هوائی و المقبل الی ملکوتی و النّاظر الی افقی و النّاطق بثنائی فی ایّامی و القائم علی خدمة امری قد حضر العبد الحاضر بکتابک و عرضه لدی المظلوم اذ کان یمشی فیمقام جعله الله المنظر الأکبر انّ ربّک لهو المقتدر القدیر سمعنا ندائک اجبناک و وجدنا عرف خلوصک ارسلنا الیک ما تضوّع منه رائحة قمیصی المنیر طوبی لعبد هزّته جذبات بیانک فی ذکر الله ربّک و ربّ العالمین قد کنّا معک فیکلّ الأحوال و انزلنا لک من قلمی الأعلی ما یکون باقیاً ببقآء اسمائی الحسنی ان افرح بهذا الفضل المبین انشآءالله در جمیع احوال مؤیّدی و لحاظ عنایت با شما بوده و خواهد بود احبّای الهی را از قبل مظلوم تکبیر برسان و جمیع را بفضل و عنایت حقّ جلّ جلاله بشارت ده انشآءالله موفّق شوند بر آنچه لایق این یوم عزیز عظیم است طوبی از برای نفسیکه الیوم بخدمت امر قیام نمود

9 Those who are endowed with utterance must occupy themselves with teaching. This is the imperative command of God which hath been revealed and sent down from the Most Exalted Pen in the Books and Tablets. This matter is most great. Beseech ye God, exalted be His glory, that He deprive not any soul of this lofty station. If from the beginning of the Cause, enkindled and assured souls had adhered to teaching, the world would now be illumined by the Most Great Light. It is hoped that the friends of God will all arise to teach the Cause with such arising as shall cause the people of the world to arise, with such utterance as shall cause the nations to speak. In the early dawn the gentle breezes of the All-Merciful's loving-kindness

9 نفوسیکه صاحب بیانند باید بتبلیغ مشغول شوند اینست امر مبرم الهی که در کتب و صحف از قلم اعلی جاری و نازل گشته اینفقره بسیار بزرگست از حقّ جلّ جلاله بخواهید تا کل را از ایتقام بلند محروم نفرماید اگر از اوّل امر نفوس مشتعلهٔ مطمئنّه بتبلیغ متمسّک میشدند هرآینه عالم از نیّر اعظم منوّر و روشن مشاهده میگشت امید هست که اولیای حقّ طرّاً بر تبلیغ امر قیام نمایند قیامیکه سبب قیام اهل عالم شود ببیانیکه سبب نطق و بیان امم گردد در سحرگاهان هزیز

waft over all, and the mysteries of union and meeting are revealed unto all things. Some attain unto hearing, while others are deprived. Each acteth according to his own way. By the Sun of utterance! Should any soul become aware of the greatness of this Day, neither the world of vanities, nor the world of all things, nor the world of books would hinder or deprive him. We have enjoined unity upon all. God willing, may all attain unto this station through the endeavors of His loved ones. O 'Ali! Say: There is no human being except through fairness, and no power except through unity, and no good or well-being except through consultation.

نسایم عنایت رحمن بر کل مرور مینماید و اسرار وصل و لقا بر هر شیء القا میفرماید برخی باصغا فائز و بعضی محروم کلّ یعمل علی شاکلته قسم بآفتاب بیان که هر نفسی از عظمت این یوم آگاه شود عالم عالم زخارف و عالم عالم اشیاء و عالم عالم کتب او را منع ننماید و محروم نسازد جمیع را بر اتّحاد امر نمودیم انشآءالله کل بهمّت اولیا بایتقام فائز شوند یا علی قل لا انسان الّا بالانصاف و لا قوّة الّا بالاتّحاد و لا خیر و لا سلامة الّا بالمشورة

10 O Muhammad! The Most Exalted Pen is occupied at all times. Beseech God that those who thirst in the wilderness of love be not deprived of this flowing Euphrates. Throughout the world this Remembrance hath been spread and its lights are manifest and evident; nevertheless the people of the earth remain veiled and heedless. Each of the various groups among this mighty community in the great cities holdeth fast to some matter and exerteth mighty efforts to promote it, to such extent that they withhold neither life nor wealth; yet the people of Persia remain heedless and veiled from this Most Great Cause which shineth like the sun at its meridian. Leave them to their vain imaginings. God willing, may the souls who are today associated with the Truth and remembered by His Name recognize and preserve their stations. Their station with God is great. Beseech ye God that He may strengthen all to preserve their stations in such wise that no matter among matters and no thing among things may hinder them or render them heedless.

10 یا محمّد قلم اعلی در کلّ حین مشغولست از حقّ بخواه تا تشنگان بادیهٔ عشق از این فرات جاری محروم نمانند و ممنوع نشوند در اطراف عالم این ذکر منتشر و انوارش ظاهر و لائح معذلک اهل ارض محجوب و غافلند هر طائفه از طوائف امّت عظیمه در مدن کبیره بامری از امور تمسّک مینمایند و در اعلاء آن جهد بلیغ مبذول میدارند بشأنیکه از بذل جان و مال دریغ ندارند و اهل ایران از این امر اعظم که بمثابهٔ آفتاب در قطب زوال روشن و منیر است غافل و محتجبند ذرهم فی خوضهم یلعبون انشآءالله نفوسیکه الیوم بحقّ منسوبند و باسمش مذکور مقامات خود را بشناسند و حفظ نمایند شأن ایشان عندالله عظیمست از حقّ بطلبید تا کل را مؤیّد فرماید بر حفظ مقامات خود بشأنیکه هیچ امری از امور و هیچ شیئی از اشیاء ایشانرا سد ننماید و غافل نسازد انتهی

11 O My beloved! The peoples of the earth are heedless of this most great bounty and supreme gift. With their own hands they carve out idols, and with the utmost diligence do they strengthen them, only to later lament their tyranny. The idol that hath been and is mentioned referreth to the ignorant one who, being known by the name of learning, hath in every age and dispensation been the cause and means of preventing the servants from attaining unto the outpourings of the Lord of creation, both in their beginning and their end. Should one possessed of insight ponder and examine the divine Books of former and latter times, he would testify to that which hath been mentioned.

11 یا محبوبی اهل ارض از این فضل اعظم و عطیّهٔ کبری غافلند بایادی خود صنم میتراشند و بکمال جدّ و جهد او را تقویت مینمایند و بعد از ظلمش نوحه میکنند مقصود از صنم که ذکر شده و میشود جاهلی است که باسم علم معروف در هر عهد و عصر سبب و علّت منع عباد از فیوضات مالک ایجاد در مبدء و معاد بوده و هستند اگر صاحب‌بصری تفکّر نماید و در کتب الهی از قبل و بعد تفرّس کند بآنچه ذکر شد گواهی دهد

12 As to what was written concerning your proceeding, together with the beloved Haji Mirza Haydar-'Ali, upon whom be 966 [Baha'u'llah], to the land of H.M. for the exaltation of God's Word - this matter was presented before His presence. Thus

12 اینکه مرقوم داشته بودند باتّفاق جناب محبوبی حاجی میرزا حیدر علی علیه ٩ ٦٦ [بهآء الله] بارض ٥م تشریف برده‌اند لأجل اعلاء کلمهٔ الهی اینفقره تلقاء وجه عرض شد هذا ما نطق

به لسان الوحی فی هذا المقام قوله تعالی انشآءالله نهالهای بستان الهی از آب بیان اولیائش بخلع تازه فائز شوند و از حرارت محبّتشان بمنتهی نموّ و اثمار مزیّن گردند انّه لهو المؤیّد الحکیم و الموفّق العلیم انتهی

did the Tongue of Revelation speak in this station. His exalted Word: God willing, may the saplings of the divine garden be adorned with fresh vestments through the water of His chosen ones' utterance, and through the warmth of their love attain their ultimate growth and fruition. Verily, He is the Helper, the All-Wise, and the Bestower of success, the All-Knowing.

13 البتّه از توجّه بجهات لأجل اظهار امر و اعلاء کلمه خالصاً لوجه الله ثمرهای کلّیّه ظاهر شده و میشود بیان فی سبیل الرّحمن مؤثّر بوده و هست

13 Assuredly, from directing oneself toward various regions for the manifestation of the Cause and the exaltation of the Word, purely for the sake of God, universal fruits have appeared and will continue to appear. Utterance in the path of the All-Merciful hath been and ever shall be effective.

14 اینکه مرقوم داشتند نظر بحکم قبل ارادهٔ توجّه بارض ص و اطراف آن نموده‌اند اینفقره بسیار محبوبست امر تبلیغ الیوم بر مثل آنمحبوب لازمست حسب الأمر آنکه هر نفسی را مصلحت بدانند یعنی دارای بیان و قلب فارغ باشد بمدن و دیار الهی از برای تطهیر نفوس از کوثر جاری از قلم اعلی بفرستند لدی الوجه محبوب و مقبولست انتهی

14 Concerning what was written about the intention to proceed to the land of S. and its surroundings, in accordance with the previous directive - this matter is most praiseworthy. The duty of teaching is incumbent today upon such as that beloved one. According to the command, whosoever they deem suitable - that is, possessed of eloquence and a detached heart - should be sent to the divine cities and regions to purify souls with the Kawthar flowing from the Supreme Pen. This is beloved and acceptable in the presence of God.

15 جمیع نفوس از برای این یوم خلق شده‌اند انشآءالله باید آنمحبوب در اینفقره سعی بلیغ مبذول دارند و اگر نفوسیهم بقبایل توجّه نمایند مثلاً بسمت کرمانشاه و همچنین محالّ بختیاری از اطراف فارس و غیره محبوبست بلکه لازم ولکن در صورتیکه آن نفوس بطراز حکمت منزله مزیّن باشند در هر محل که وارد شوند سبب تزکیهٔ نفوس و اصلاح اهالی و اعمال طیّبه و اخلاق حسنه گردند امید هست که از نار سدره انجمنی در عالم از این قبیل یافت شوند و بنور حکمت عالم را منوّر دارند انّ ربّنا الرّحمن لهو الغفور الرّحیم و هو المقتدر القدیر

15 All souls have been created for this Day. The beloved ones must strive their utmost in this matter. It is praiseworthy, nay obligatory, if souls would turn to the tribes - for instance, toward Kermanshah and likewise to the Bakhtiari regions around Fars and elsewhere - provided these souls are adorned with the ornament of revealed wisdom. Wherever they go, they must become the cause of the purification of souls, the reformation of the people, good deeds and virtuous conduct. It is hoped that through the fire of the Divine Lote-Tree, such a company will be found in the world who will illuminate the world with the light of wisdom. Verily our Lord, the All-Merciful, is the Forgiving, the Compassionate, and He is the Mighty, the Powerful.

16 امروز روزیست که اشعیای نبی از آن خبر داده اخبار این یوم بمثابهٔ نیّر اعظم از آفاق صحف الهی مشرق جمیع انبیا اهل عالم را باین یوم اعظم بشارت داده‌اند و جمیع کتب الهی شاهد و گواهست ولکن جهل حایل شده و ناس را از دریای علم محروم ساخته بقسمیکه نمیدانند چه نافع است و چه مضرّ عالم را بلا و ظلمت احاطه نموده معذلک احدی ملتفت نه صدق ربّنا العلیّ الأبهی

16 This is the Day of which Isaiah the Prophet gave tidings. The news of this Day hath dawned from the horizon of the divine Scriptures like the Greatest Luminary. All the Prophets have given the people of the world the glad-tidings of this Most Great Day, and all divine Books bear witness to this. But ignorance hath become a barrier and deprived people from the ocean of knowledge to such extent that they know not what is beneficial and what is harmful. The world hath been encompassed by calamity and darkness, yet none is aware. True indeed is our Lord, the Most High, the Most Glorious!

17 If anyone were to observe with the eye of fairness and ponder upon the Tablets and Scriptures revealed in the past, he would testify to that which hath been made manifest. Word by word, it hath been sent down from the Kingdom of divine knowledge with perfect clarity. The people imagine that the learned ones, men of knowledge, wisdom, asceticism and piety are the divines of the earth, unaware that in the sight of God they are accounted among the ignorant. These heedless souls have been and continue to be the cause of the people's heedlessness and their being barred from the Supreme Horizon. He saith: "The true scholar is he who hath guided the people to My path and taught them My straight way." The scholar who attaineth unto this station is as the sight for the body of the world. His word, exalted be His glory: The wise and knowing one and the seeing scholar are as two eyes for the body of the world. God willing, may the earth not be deprived or forbidden these two supreme gifts.

17 اگر نفسی در سور و الواحیکه از قبل نازل شده ببصر انصاف ملاحظه نماید و تفکّر کند شهادت میدهد بآنچه ظاهر شد حرف بحرف از ملکوت علم الهی بکمال تصریح نازل گشته خلق را گمان آنکه اهل انصاف و علم و حکمت و زهد و تقوی علمای ارضند غافل از اینکه نزد حقّ از جهلا مذکور و محسوب این نفوس غافله سبب غفلت و منع عباد از افق اعلی بوده و هستند میفرماید انّ العالم من هدی النّاس الی صراطی و علّمهم سبیلی المستقیم عالمیکه باینمقام فائز شود او بمنزلهٔ بصر است از برای هیکل عالم قوله عزّ اجلاله حکیم دانا و عالم بینا دو بصرند از برای هیکل عالم انشآءالله ارض از این دو عطیّهٔ کبری محروم نماند و ممنوع نشود انتهی

18 As regards what you wrote concerning the infernal pages and their dissemination, God is my witness that the same Mirza Hadi who is now engaged in misleading souls in the Land of Ta has never been and is not now aware of the Cause of the One to whom he claims allegiance. Would that the veil were rent asunder and he would, for God's sake, attain in but a few moments to the hearing of words which, were they to be cast upon the hardest rock, would cause it to flow like running water. O company of the heedless! It is as though a blind man were to guide another blind man, or one heedless soul cleave to another. They speak according to their vain imaginings and perceive not. Would that they might succeed in at least turning to the holy writings. This evanescent servant is bewildered and amazed - to what do they cling and what do they say? Divine verses have encompassed the world to such extent that the horizons are filled with them. By God, besides Whom there is none other God, this servant and his like are powerless to reckon them, and all devoted souls bear witness to this. Nevertheless, the chief of calumniators has written that they take two words from here and two words from there and send them abroad. Observe how confident he is in the heedlessness, lack of understanding and blindness of his followers. Were he not confident, he would not utter such delirious statements whose falsity is clear as the sun. If one were to reflect even briefly for God's sake upon the manifest conditions, he would become aware of how the first stirrings and origin of this Cause came to be. I beseech God to adorn the heedless with the ornament of awareness and to crown them with the diadem of fairness. Verily He is the Mighty, the Powerful.

18 اینکه در ذکر اوراق ناریّه و انتشار آن مرقوم [داشتید] حقّ شاهد و گواهست که همان میرزا هادی که حال در ارض طاء باضلال نفوس مشغول است ابداً از امر نفسیکه خود را باو نسبت میدهد مطّلع نبوده و نیست ای کاش خرق حجاب میشد و لله در دقائق معدوده باصغا فائز میگشت یعنی باصغاء کلماتیکه اگر بر صخرهٔ صمّاء القا شود مثل ماء جاری گردد معشر معشر غافلین است قسم بآفتاب افق بیان که بمثابهٔ آنست که کوری کور دیگر را راه‌نمائی نماید و یا غافلی بغافل دیگر متمسّک شود یتکلّمون بأهوائهم و لا یشعرون ای کاش موفّق میشدند اقلاً بآثار رجوع مینمودند این خادم فانی متحیّر و مبهوت آیا بچه متمسّکند و چه میگویند عالم را آیات الهی احاطه نموده علی شأن ملئت الآفاق منها و والله الّذی لا اله الّا هو اینعبد و امثال او از احصای آن عاجز و جمیع نفوس مقبله بر این شهادت میدهند مع‌ذلک رئیس المفترین نوشته دو کلمه از اینجا دو کلمه از آنجا اخذ مینمایند و باطراف میفرستند ملاحظه نمائید چه مقدار از غفلت و عدم درایت و بی‌بصری تبعهٔ خود مطمئنّ است اگر مطمئنّ نبود باین هذیانات که کذبش بمثل آفتاب روشنست تکلّم نمینمود اگر کسی لله فی‌الجمله تفکّر نماید در شئونات ظاهرهٔ از افق اعلی بر اوّل امر و اصل آن مطّلع میشود که چه قسم بوده از حقّ میطلبم غافلین را بطراز

آگاهی مزیّن فرماید و باکلیل انصاف سرافراز نماید انّه لهو المقتدر القدیر

19 As for what you wrote concerning Muhammad-Taqi, let him be asked what he was told at the time of his departure - perchance he may remember or fear. For transient ornaments he turned away from the Dawning-Place of the Light of Oneness and exchanged the Divine Joseph for paltry coins. In demonstrating his baseness, it suffices that Husayn-i-Sukhti prevented him from the truth and took him to the known island. How strange, how passing strange! And that person in Tehran who gave him the cloak - I swear by the Beauty of God that he too, like him, had absolutely no knowledge of the essence of this Cause. He and his two brothers were outside from the beginning and were unaware of the Cause of the Primal Point - may the spirit of all else be sacrificed for Him - nay, they would repudiate it. Their house was in one quarter and the house of the Desired One in another, and due to their turning away there was separation between them for years, and most bear witness to this fact.

19 و اینکه در بارهٔ محمّد تقی مرقوم داشتید از او سؤال شود که در حین مرخّصی باو چه فرمودند لعلّ یتذکّر او یخشی بزخرف فانیه از مطلع نور احدیّه گذشت و یوسف الهی را بدراهم فانیه تبدیل نمود در پست‌فطرتی او همین کافیست که حسین سوخته او را از حقّ منع نموده و بجزیرهٔ معروفه برده العجب کلّ العجب و آنشخصه‌ئی که در طهران باو [جبّه] داده قسم بجمال حقّ که او هم مثل او ابداً از اصل این امر اطّلاع نداشته او و دو اخوی او از اوّل خارج بودند و از امر نقطهٔ اولی روح ما سواه فداه بیخبر بلکه تبرّی مینمودند بیت آن نفوس در محلّه‌ئی و بیت مقصود در محلّهٔ اخری و نظر باعراض سالها مابین فصل بود و اکثری بر اینفقره گواه بوده و هستند

20 Regarding what you mentioned about Haji Mirza H.S. - upon him be the glory of God - and the minister's intention, these matters were presented before His presence. He said that what is necessary today is to hold fast to the work of teaching. If the exaltation of God's Cause becomes somewhat manifest, all ministers will arise to assist, and whatever today becomes the cause and means of comfort and freedom is beloved. End quote.

20 اینکه ذکر جناب حاجی میرزا ٦٠٨ [ح‌س] علیه بهآء الله و ارادهٔ جناب وزیر را نمودید ایمراتب تلقاء وجه عرض شد فرمودند آنچه الیوم لازمست تمسّک بامر تبلیغ است اگر فی‌الجمله علوّ امر الله ظاهر شود جمیع وزرا باعانت قیام نمایند و آنچه هم الیوم سبب و علّت آسایش و حرّیّت شود محبوبست انتهی

21 This evanescent one submits that consultation is necessary in all matters. That beloved one should greatly emphasize this point so that the practice of consultation may be established among all. Whatever has flowed and continues to flow from the Supreme Pen regarding this matter is intended to establish consultation among the friends, for it has been and will continue to be the cause and means of awareness, vigilance, welfare and safety.

21 عرض اینفانی آنکه در جمیع امور مشورت لازم باید آنمحبوب در اینفقره بسیار تأکید فرمایند تا امر مشورت مابین کل جاری شود آنچه در اینفقره از قلم اعلی جاری شده و میشود مقصود آنکه امر مشورت مابین دوستان محقّق گردد چه که او سبب و علّت آگاهی و هوشیاری و خیر و سلامتی بوده و خواهد بود

22 As to what you wrote concerning the friends of God in every locality, God willing, may they be occupied at all times with their own betterment and that of the world, and be illumined and successful through the lights of His countenance. In truth, those souls who today have grasped the Most Great Law and are gazing toward the Most Exalted Horizon are as commanders in the world. God willing, may they strive in these divine days to manifest that which shall never be erased from the ledger of the world, throughout the duration of the Kingdom

22 اینکه در بارهٔ دوستان الهی در هر محل مرقوم داشتید انشآءالله در جمیع اوان باصلاح خود و عالم مشغول باشند و بانوار وجه منوّر و فائز فی‌الحقیقه نفوسیکه الیوم بناموس اکبر تمسّک جسته‌اند و بافق اعلی ناظرند بمنزلهٔ سرجند در عالم انشآءالله در صدد آن باشند که در ایّام الهی ظاهر شود از ایشان آنچه که بدوام ملک و ملکوت ذکرش از دفتر عالم محو نشود اگر بر

of earth and heaven. Should they become aware of their stations, by the life of the Beloved, they would attain unto the most great joy. They have borne in the path of God that which none before them had ever borne. I beseech God to assist His loved ones to preserve their stations. Verily, He is powerful over all things.

مقامات خود آگاه شوند لعمر المحبوب بفرح اکبر فائز گردند در سبیل الهی حمل نمودند آنچه را احدی از قبل حمل ننمود از حقّ میطلبم اولیا را مؤیّد فرماید بر حفظ مقامات خود انّه علی کلّشیء قدیر

23 That which hath been lauded from the lands of Kh, K, Q - blessed be they all! God willing, may they remain steadfast, firm and unwavering in this Most Great Cause with utmost dedication. Mention of them was made in the Most Holy Court. The Sun of loving-kindness hath dawned upon each one. I beseech God to increase, at every moment, the fire of their love and the light of their knowledge, in such wise that the circumstances of the oppressors shall not deter them from that which they are called upon to achieve. The tyrants and pharaohs, and their like, that have been mentioned in the past and present are, in the first instance, those ignorant ones who are known as divines among the common rabble. By God's life! These are they who have barred the way of God, these are the veils that have intervened, and these are the false books. In truth, the divines of Persia are most heedless. That which hath been in the hands of that erring and misleading group hath largely been their own calumnies, which they have uttered in the past and present and recorded in their books. These are the scrolls of vain imaginings, the registers of idle fancies, and the proclamations which they have falsely attributed to the Sacred Precinct.

23 اینکه از ارض خ و ک و ق و هم تعریف فرمودند لله درّهم و طوبی لهم انشآءالله بکمال همّت بر این امر اعظم ثابت و راسخ و مستقیم باشند ذکرشان در ساحت اقدس عرض شد آفتاب عنایت نسبت بهر یک مشرق از حقّ میطلبم بر نار محبّت و نور معرفتشان در هر حین بیفزاید بشأنیکه شئونات جبابره ایشانرا از ما هم علیه منع ننماید جبابره و فراعنه و امثال آن که از قبل و بعد ذکر شده در رتبهٔ اوّلیّه جهلائی هستند که بعلما معروفند مابین همج رعاع لعمر الله ایشانند قاطعان طریق الهی و ایشانند حجب مانعه و کتب کاذبه فی‌الحقیقه علمای ایران بسیار غافلند آنچه در دست آن فئهٔ ضالّهٔ مضلّه بوده اکثر مفتریات خود آن نفوسست که از قبل و بعد گفته‌اند و در کتب نوشته‌اند ایشانند صحف اوهامیّه و دفاتر ظنونیّه و تواقیع ناحیهٔ کذبه که بمقدّسه نامیده‌اند

24 On a certain occasion this evanescent one sought the most exalted goal and the loftiest summit. After attaining the most holy and glorious presence, He said: "O servant who standeth here! Tell Me, from what mine did the bullet come, and of what substance was it made, that martyred the Primal Point, the Herald of the Most Great Beauty? And of what metal and from what mine came the swords that cut the bodies of the loved ones to pieces? O servant who standeth before the Countenance! Ponder the words of the Wronged One of the horizons, that perchance through thy pondering there might appear in the peoples of the earth such power that all may reflect, with complete understanding, upon that which hath come to pass." At that moment, the rays of the light of the All-Merciful's utterance so overwhelmed this evanescent one that he was, and shall ever be, powerless to describe it. For some time this servant remained standing while the Ancient Beauty remained silent. At last He said: "O servant! That iron and that bullet which caused the lamentation of those near unto God and the crying out of the sincere ones - these were the words of the heedless souls who had been raised up in the mines of ignorance and falsehood, and which ultimately issued from

24 وقتی از اوقات اینفانی قصد مقصد اعلی و ذروهٔ علیا نموده بعد از حضور در ساحت امنع اقدس فرمودند ای عبد حاضر بگو ببینم آن رصاصیکه حضرت اعلی و مبشّر جمال کبریا را شهید نمود از چه معدن و حقیقت آن چه بوده و آن سیوفیکه اجساد اولیا را قطعه قطعه نمود از چه فلزّ و از کدام معدن بیرون آمده یا عبد حاضر لدی الوجه در بیانات مظلوم آفاق تفکّر نما که شاید از تفکّر تو در اهل ارض این قوّه ظاهر شود و کل ببصیرت تمام در آنچه واقع شده تفکّر نمایند در آنحین اشعّهٔ انوار بیان رحمن اینفانی را بشأنی اخذ نمود که قادر بر ذکر آن نشده و نخواهد شد مدّتی این عبد قائم و جمال قدم صامت و ساکت بالأخره فرمودند یا عبد آنحدید و رصاصیکه سبب نوحهٔ مقرّبین و ضجیج مخلصین شد آنکلمات نفوس غافله بوده که سالها در معادن جهل و کذب تربیت یافته و بالأخره از فم علما ظاهر شد و آن جوهر وجود و اولیائش را شهید نمود یا عبد درست تفکّر

the mouths of the divines and martyred that Essence of being and His loved ones. O servant! Reflect carefully - were it not for the mention of Jabulqa and Jabulsa, and the Sacred Precinct, and the existence of the Qa'im with his described attributes, that which came to pass would not have occurred, and that which the pen and tongue tremble to recount would not have been witnessed." He said: "O servant who standeth here! If a person were to observe with justice, that very word which issued from the mine of falsehood stating that His Holiness existed and claiming His birth from unbelievers was as the bullet that struck the body of that Lord of the worlds. And now the deniers of the Bayan follow the same path and are occupied with arranging the same vain imaginings." End.

نما اگر ذکر جابلقا و جابلسا و ناحیهٔ مقدّسه و وجود قائم باوصاف مذکوره نبود وارد نمیشد آنچه وارد شد و دیده نمیشد آنچه که قلم و لسان از ذکر آن مضطربست فرمودند یا عبد حاضر اگر نفسی بانصاف نظر نماید همان کلمه که از معدن کذب ظاهر شد که گفته آنحضرت موجود است و قائل بر تولّد او از کفّار محسوب رصاصی بود که بر بدن آن سیّد عالم وارد شد و حال معرضین بیان بهمان طریق مشی مینمایند و در ترتیب همان موهوماتند انتهی

25 May God protect us and all mankind from their deceit and calumnies and from that which issueth from their mouths. Verily He is the Protector, the Mighty, the Powerful.

25 اعاذنا الله و معشر الانسان من مکرهم و افترائهم و ما یخرج من افواههم انّه لهو الحافظ المقتدر القدیر

26 Can no ear be found? Hath the faculty of sight been obliterated? To what realm hath justice journeyed, or hath truthfulness expired? This inadequate ignorant one knoweth not what to say. These matters transcend mention and utterance. Sighs ascend and tears fall, and the matter is in God's hands, the Lord of the one who remembereth and speaketh.

26 آیا یک گوش یافت نمیشود آیا حکم بصر محو شده آیا انصاف بکدام عالم سفر نموده و یا صدق وفات کرده این کلیل نادان نمیداند چه عرض نماید اینقامات از ذکر و بیان خارج است زفرات مرتفع و عبرات نازل و الأمر بید الله ربّ الذّاکر و القائل

27 The honorable amah (handmaiden) of God who had petitioned the True One, glorified be His majesty, seeking grace for her husband - this matter was presented before the Presence of the Lord of all creation. These are the words that the Tongue of Grandeur spoke in response, exalted be His glory:

27 و اینکه در بارهٔ یکی از امآء الله مرقوم داشتید که از حقّ جلّ جلاله طلب عنایت از برای زوجش نموده اینراتب در پیشگاه حضور مالک قدم عرض شد هذا ما نطق به لسان العظمة فی الجواب قوله عزّ اجلاله

28 "O Ali, O thou who standest to serve Me! O Muhammad, O thou who gazest toward My horizon and hast turned thy face unto My countenance! Hearken unto My call and give her these glad-tidings from Me - that she should read what hath been revealed by My Most Exalted Pen in this noble station:

28 یا علی یا ایّها القائم علی خدمتی یا محمّد یا ایّها النّاظر الی افقی و المتوجّه الی وجهی ان استمع ندائی و بشّرها من قبلی لها ان تقرء ما نزّل من قلمی الأعلی فیهذا المقام الکریم

29 'Glory be unto Thee, O Thou through Whose name the ocean of generosity hath surged and the fragrance of grace hath wafted amidst the peoples! I beseech Thee by Thy most sweet call and by the rustling of the Sadratu'l-Muntaha to ordain for me from Thy Most Exalted Pen that which shall profit me in this world and the world to come. Then write down for Thy servant that which shall draw him nigh unto Thee, shall make him recognize Thy Manifestation, Thy Revelation and Thy sovereignty, and shall teach him that of which he was heedless in Thy days. O Lord! Thy grace hath preceded and Thy mercy hath encompassed all things. I beseech Thee by the sovereignty of the Names not to deny him and me access to the

29 سبحانک یا من باسمک ماج بحر الکرم و هاج عرف الفضل بین الأمم اسئلک بندائک الأحلی و حفیف سدرة المنتهی بأن تقدّر لی من قلمک الأعلی ما ینفعنی فی الآخرة و الأولی ثمّ اکتب لعبدک ما یقرّبه الیک و یعرّفه ظهورک و بروزک و سلطانک و یعلّمه ما کان غافلاً عنه فی ایّامک ای ربّ فضلک سبق و رحمتک سبقت کلّ الأشیآء اسئلک بسلطان الأسمآء بأن لا تخیّبنی و ایّاه عن بحر جودک و سمآء فضلک و شمس عطائک ای ربّ انّا لا نعلم

ocean of Thy bounty, the heaven of Thy grace and the sun of Thy bestowals. O Lord! We know not what profiteth us - Thou art more knowing of us than we are of ourselves. There is none other God but Thee, the All-Forgiving, the All-Bountiful."'

ما ینفعنا انت اعلم بنا منّا لا اله الّا انت الغفور الکریم انتهی

30 Observe how the grace of God, exalted be His glory, hath reached such heights that every fair-minded soul hath acknowledged and confessed that it hath no likeness or peer. God willing, may all who dwell on earth be assisted to turn toward the gate of His bounty and may they never be disappointed. Let that which hath been revealed in this station be conveyed to the handmaiden of God, upon her be the glory of God.

30 ملاحظهٔ عنایت حقّ جلّ جلاله را نمائید بمقامی رسیده که هر منصفی اقرار و اعتراف نموده به ان لا مثل لها و لا نظیر لها انشآءالله جمیع من علی الأرض مؤیّد شوند و بباب فضلش توجّه نمایند و البتّه خائب نشوند آنچه در اینمقام نازل شد بامةالله علیها بهآء الله برسانند

31 As for the mention that was made of the relatives of the departed and elevated Ismu'llah al-Asdaq, upon him be the Most Glorious Glory of God - this was presented in the Most Holy and Exalted Court. He said that the gaze of His grace had been and would continue to be fixed upon them. Convey to all of them greetings from God. Their mention hath been revealed in God's Book both before and after, and holy Tablets were previously sent to them. Remember them all with wondrous and sublime remembrances from God that shall cause joy and delight. Verily We hear and see them. God willing, that which hath been ordained for them shall be made manifest. Verily He unfoldeth a matter from His presence and He is the Powerful, the Munificent, the Bountiful.

31 و اینکه ذکر منتسبین مرحوم مرفوع حضرت اسم الله الأصدق علیه من کلّ بهآء ابهاه را نموده بودند در ساحت امنع اقدس عرض شد فرمودند نظر عنایت بایشان بوده و لحاظ فضل قطع نشده و نخواهد شد جمیع را از قبل حقّ تکبیر برسانید از قبل و بعد ذکر ایشان در کتاب الهی نازل و الواح مقدّسه هم از قبل ارسال شد جمیع را از قبل حقّ باذکار بدیعهٔ منیعه که سبب و علّت فرح و ابتهاج است متذکّر دار انّا معهم نسمع و نری انشآءالله ظاهر میشود آنچه که از برای ایشان مقدّر شد انّه یبسط امراً من عنده و هو المقتدر الباذل الکریم انتهی

32 Regarding what you wrote about the honored nobleman Haji Munshi Haqiqi, upon him be the glory and might of God - truly it is exactly as that beloved one hath written. This evanescent servant beseecheth the Exalted True One to increase his enthusiasm, joy and love at all times. His mention hath been and continueth to be made in the Most Holy Court, and this evanescent one shall compose and send a letter in response to his missive.

32 اینکه در بارهٔ سرور مکرّم جناب حاجی منشی حقیقی علیه بهآء الله و عزّه مرقوم داشتید فی‌الحقیقه همان قسم است که آنمحبوب مرقوم داشته‌اند از حقّ منیع این خادم فانی مسئلت مینماید که در هر حین بر شوق و شعف و محبّت ایشان بیفزاید ذکرشان در ساحت اقدس بوده و هست و اینفانی هم مکتوبی در جواب دستخطّشان عرض و ارسال میدارد

33 And again in another letter you mentioned His Excellency the Minister. He and his party have striven and continue to strive for prosperity and complete freedom. When the rays of the Light of Revelation were manifest from the horizon of Zowra (Baghdad), the Consul who was in Iraq came with utmost love into His presence, and whatever matter was mentioned to him, he would immediately arise to execute it. The Blessed Beauty also went to his home one day, and that was indeed a memorable day. He received and accompanied Him with such warmth that it caused astonishment to some. And at the time of departure from that land, they sent Jinab-i-Mirza Mihdi

33 و اینکه مجدّد در دستخطّ دیگر ذکر جناب وزیر نموده‌اید ایشان و حزبشان در رفاهیّت و حرّیّت کلّیّه ساعی بوده و هستند هنگامیکه اشعّهٔ انوار ظهور از افق زوراء ظاهر و لائح بود قنصلی که در عراق بودند بکمال محبّت بحضور آمدند و هر امری بایشان ذکر میشد همان حین بر اجرای آن قیام مینمودند و جمال مبارک هم یک روز بمنزل ایشان تشریف بردند و کان یومئذ یوماً مشهودا و بحرارتی استقبال و مشایعت نمودند که سبب حیرت بعضی شد و در هنگام هجرت

Huzur, who was the Embassy secretary, and after attaining the Most Holy Presence, he conveyed: "His Excellency sends his greetings and says if you would turn towards our direction, transport is ready, and if there is any matter, write it down and I will send it to Her Majesty the Queen and will quickly bring back the response."

از آن ارض جناب میرزا مهدی حضور را که منشی سفارت بود فرستادند و بعد از حضور در ساحت اقدس معروض داشت که جناب صاحب سلام میرساند و میگوید اگر بسمت ما توجّه فرمایند جهاز حاضر است و اگر هم مطلبی باشد مرقوم فرمایند بجلالت ملکه ارسال میدارم و جواب آنرا بزودی میرسانم

34 He (Baha'u'llah) said: "Truly, We derive the utmost joy from the love of His Excellency and his government. However, now, in response to the request of the Governor and ministers of the Sublime State, We are proceeding in that direction. The Command is in God's hands. He doeth what He willeth and ordaineth what He pleaseth, and He is the All-Knowing, the All-Informed. On Our behalf, convey Our greetings to His Excellency and say We are most grateful for your kindnesses, and We beseech God, exalted be His glory, to bestow upon your illustrious government the reward for this righteous deed."

34 فرمودند فی‌الحقیقه کمال مسرّت از محبّت جناب صاحب و دولت ایشان حاصل ولکن حال نظر باستدعای والی و وزرای دولت علیّه بآنسمت توجّه میشود الأمر بید الله یفعل ما یشآء و یحکم ما یرید و هو العلیم الخبیر از قول ما خدمت صاحب سلام برسان و بگو کمال ممنونیّت از مهربانیهای شما داریم و از حقّ جلّ جلاله میطلبیم مکافات اینعمل مبرور را بدولت بهیّه عطا فرماید انتهی

35 This deed of his has been and will remain foremost among all deeds that have been manifested from the beginning of the emergence of that illustrious government until now, for the mention of this episode will endure as long as the kingdom of earth and heaven endure. God willing, may they be assisted today to accomplish that which will cause their exaltation, elevation, and remembrance to endure as long as God's names and attributes endure.

35 و اینعمل ایشان از جمیع اعمالیکه از اوّل ظهور و بروز دولت بهیّه تا حال ظاهر شده مقدّم بوده و خواهد بود چه که ذکر اینفقره بدوام ملک و ملکوت باقیست انشآءالله امروز موفّق شوند بر امریکه سبب علوّ و سموّ و رفعت و ذکر ایشان بدوام اسماء و صفات الهی گردد

36 Likewise, mention was made of Jinab-i-Aqa Mirza Ibrahim, upon him be the Glory of God. It was presented before His countenance, and this is what the Kingdom of Utterance spoke forth, exalted be His grandeur: "O Ibrahim! Great is this Day and mighty this Cause. Whosoever today has drunk from the ocean of certitude and found his way to the Supreme Horizon is reckoned among the most distinguished of souls in the presence of God. Blessed is the eye that has been illumined by the lights of His countenance, and blessed is the ear that has hearkened to the call of the Wronged One. Today, after recognizing the Dawning Place of God's Cause and the Source of His Revelation, steadfastness is the greatest of all deeds. Whosoever attains unto it has attained unto the most exalted summit. God willing, through His grace you shall attain this most great station and preserve it through the Name of Truth. Blessed is he who gave you to drink and taught you that which was hidden from all save whom God, the Lord of all worlds, willed."

36 و همچنین ذکر جناب آقا میرزا ابراهیم علیه بهآء الله نموده بودند تلقاء وجه عرض شد هذا ما نطق به ملکوت البیان قوله عزّ کبریائه یا ابراهیم یوم عظیم است و امر بزرگ هر نفسی الیوم از بحر ایقان آشامید و بافق اعلی راه یافت او از سیّد نفوس لدی الله مذکور طوبی از برای بصریکه بانوار وجه فائز شد و از برای سمعیکه ندای مظلوم را اصغا نمود امروز بعد از عرفان مشرق امر و مطلع وحی الهی استقامت از اعظم اعمال است هر نفسی بآن فائز شد او بذروهٔ علیا فائز انشآءالله بایتقام اعظم بعنایت حقّ برسی و باسم حقّ حفظش نمائی طوبی لمن سقاک و عرّفک ما احتجب عنه العباد الّا من شآء الله ربّ العالمین انتهی

37 For those souls whose mention has flowed from the pen of that beloved one, the infinite bounties of God, exalted be His glory, are manifest and evident. God willing, may all drink from

37 مخصوص نفوسیکه ذکرشان از قلم آنمحبوب جاری عنایات لانهایات حقّ جلّ جلاله ظاهر و لائح

the cup of grace and be thankful, praising, joyous, and glad through His favor and mercy. Verily, this servant prays for them in all conditions, and our Lord, the All-Merciful, is indeed the Hearer, the Answerer.

انشآءالله کل از کأس عنایت بنوشند و بفضل و رحمتش شاکر و حامد و مبسوط و مسرور باشند انّ الخادم یدعو لهم فیکلّ الأحوال و ربّنا الرّحمن لهو السّامع المجیب

38 Let another Tablet of that Exalted One which thou didst send dated the 20th of Safar, and from which the fragrance of the soul was diffused, for it was adorned with the ornament of the love of the Beloved of the worlds. Praise be to God that the glad-tidings of the spiritual herald arrive continuously - His is the praise, the gratitude and the glory morning and evening. And when this evanescent servant was warmed by the heat of love and became intoxicated from the cup of remembrance and utterance, he aimed for the supreme height and ultimate goal and presented the levels before His face. This is what the tongue of our Purpose and your Purpose and the Purpose of all who are in the heavens and earth hath spoken, His word, exalted be His glory:

38 دستخطّ دیگر آنحضرت که بتاریخ ۲۰ صفر ارسال نمودید نفحهٔ جان از او متضوّع بود چه که مزیّن بطراز محبّت محبوب عالمیان مشاهده شد الحمد لله بشارت بشیر معنوی پی در پی میرسد له الحمد و الشّکر و الثّنآء فی کلّ صباح و مسآء و چون خادم فانی از حرارت محبّت گرم شد و از کأس ذکر و بیان سرمست گشت قصد ذروهٔ علیا و غایة قصوی نمود و مراتب را تلقاء وجه معروض داشت هذا ما نطق به لسان مقصودنا و مقصودکم و مقصود من فی السّموات و الأرض قوله جلّ جلاله

39 "O thou who rememberest Me and gazeth upon Me and circleth around My Cause! By My life, should the breeze from the rose-garden of the utterance of the All-Merciful pass over decayed bones, verily from its rustling they would attain unto the station of 'then We clothed the bones with flesh, so blessed be God, the best of creators.' Yet it hath passed over heedless souls and no trace appeared from it, for they have drunk from the breast of idle fancies and are deprived and forbidden from the ocean of certitude. They never possessed sight or hearing in any way. A few ignorant ones have seized the reins of those souls and lead them wherever they desire. Their vain imaginations move them - verily they are in manifest loss. But ere long they shall witness the fruits of their deeds and shall utter 'Would that we were dust!'

39 یا ذاکری و ناظری و الطّائف حول امری لعمری اگر نسیم گلشن بیان رحمن بر عظم رمیم مرور نماید هرآینه از هزیز آن بمقام فکسونا لحماً فتبارک الله احسن الخالقین فائز گردد و بر نفوس غافله مرور نمود و اثری از آن ظاهر نه چه که از ثدی ظنون آشامیده‌اند و از بحر یقین محروم و ممنوعند از خود بهیچوجه صاحب بصر و سمع نبوده و نیستند جاهلی چند زمام آن نفوس را اخذ نموده و بهر سمت اراده نمایند میبرند تحرّکهم اهوائهم الا انّهم فی خسران مبین ولکن عنقریب ثمرات اعمال خود را مشاهده نمایند و به یا لیتنا کنّا تراباً ناطق شوند

40 "Convey My greetings to the friends of God who have drunk from the wine of unity and are enkindled with the fire of love, that perchance from the fragrance of that greeting they may attain unto a new life and may be observed steadfast and firm and upright in the Cause of the Lord of creation with perfect unity. The glory be upon thee and upon those whom God hath related to My Most Truthful Name. Upon him be My glory and My loving-kindness and My mercy and My tenderness. Say: Be not grieved by the conditions of the world and its hardships. God willing, that which is the cause and reason for the joy and gladness of those who are near, the believers, and the sincere ones shall appear."

40 دوستان الهی را که از صهبای توحید آشامیده‌اند و بنار حبّ مشتعلند از قبل مظلوم تکبیر برسان که شاید از نفحهٔ تکبیر بحیوة جدید فائز شوند و بکمال اتّحاد بر امر مالک ایجاد راسخ و ثابت و مستقیم مشاهده گردند البهآء علیک و علی الّذین نسبهم الله الی اسمی الأصدق علیه بهائی و عنایتی و رحمتی و شفقتی بگو از شئونات دنیا و مکاره آن محزون مباشید انشآءالله ظاهر میشود آنچه که سبب و علّت فرح و نشاط مقرّبین و موحّدین و مخلصین است انتهی

41 The effulgences of the Sun of bounty are of such magnitude that a hundred thousand like this servant are powerless to describe

41 اشراقات آفتاب فضل بشأنیست که صدهزار مثل اینعبد از تحریر آن عاجز است خود آنجناب

them. That honored one himself hath attained His presence and witnessed the waves of the Most Great Ocean, therefore he hath no need of mention by this evanescent one.

مشرّف بوده‌اند و امواج بحر اعظم را مشاهده نموده‌اند دیگر محتاج بذکر اینفانی نبوده و نیست

42 And regarding what thou didst write about the honored mother and sister, upon them be the glory of God, who reside in Ta, loving-kindness hath been and is being shown to them, and this evanescent one beareth witness to this matter. Nevertheless, details were submitted and attained the honor of being heard by the Beloved of the worlds. His word, exalted be His grandeur:

42 و اینکه در بارهٔ مخدّره امّ و اخت علیهما بهآء الله که در طاء ساکنند مرقوم داشتید اظهار عنایت نسبت بایشان شده و میشود و اینفانی بر اینفقره شاهد و گواهست معذلک تفصیل عرض شد و بشرف اصغاء محبوب عالمیان فائز گشت قوله جلّ کبریائه

43 "O handmaiden of God! Thy mention hath flowed from the Pen of the Divine Unity repeatedly in various times, and that which thou hast attained unto, the queens of the earth have not attained. Thou hearest from the tongue of Truth, exalted be His glory, the word 'O My handmaiden.' By Him Who hath subjected the heavens and earth by a word from His presence, the pearls and precious gems of the earth cannot equal this word. Rejoice thou in My remembrance and be assured by My loving-kindness. The assured, steadfast, firm handmaidens are accounted as leaves of the Divine Lote-Tree and are mentioned in the Book as handmaidens and are related to the Truth. What station is greater than this? God willing, may ye hold fast unto that which God loveth and gaze toward the direction of the Prison. We convey greetings to all the handmaidens of that land and give them the glad-tidings of God's loving-kindness, tenderness and generosity. The glory be upon thee and upon thy daughter and upon them."

43 یا امةالله ذکرت در احیان متعدّده از قلم احدیّه جاری و نازل آنچه شما بآن فائز شدید ملکه‌های ارض بآن فائز نشدند بگوشت از لسان حقّ جلّ جلاله کلمهٔ یا امتی میشنوی فوالّذی سخّر السّموات و الأرض بکلمة من عنده لآلی و جواهر ثمینهٔ ارض باینکلمه معادله نمینماید ان افرحی بذکری و اطمئنّی بعنایتی اماء موقنهٔ ثابتهٔ راسخه از اوراق سدره محسوبند و باماء در کتاب مذکور و بحقّ منسوب کدام مقام اعظم از اینست انشآءالله به ما یحبّه الله متمسّک باشید و بشطر سجن ناظر جمیع اماء آن ارض را تکبیر میرسانیم و بعنایت و شفقت و مکرمت حقّ بشارت میدهیم البهآء علیک و علی بنتک و علیهنّ انتهی

44 As to your mention of the honored Aqa Mirza Muhammad, the scribe (upon him be glory and honor): this is what hath been sent down for him from the heaven of the will of our Lord, the All-Forgiving, the Most Generous. Exalted be His glory:

44 اینکه ذکر جناب آقا میرزا محمّد کاتب علیه ٩ ٦٦ [بهآء الله] [نمودید] هذا ما نزّل له من سمآء مشیّة ربّنا الغفور الکریم قوله عزّ کبریائه

45 He is the All-Witnessing, the All-Hearing, the All-Knowing, the All-Informed!

45 هو الشّاهد السّامع العلیم الخبیر

46 O Most Exalted Pen! Make mention of him who hath turned unto My most exalted horizon, who hath heard the Call when it was raised betwixt earth and heaven, and who hath answered the Lord of Names, Who came with a sovereignty that encompassed all who are in the heavens and on earth, and by Whose command all necks were humbled. O Muhammad! Dost thou know Who maketh mention of thee in the prison? By the life of God! He Who conversed with God on Sinai maketh mention of thee, and the Lord of all being hath turned toward thee - He through Whom the Trump was sounded and the path of God, the Lord of Lords, was established. Wert thou to become aware of My loving-kindness and to discover the fragrance of

46 ان یا قلم الأبهی ان اذکر من اقبل الی افقی الأعلی و سمع النّداء اذ ارتفع بین الأرض و السّمآء و اجاب مالک الأسمآء الّذی اتی بسلطان احاط من فی السّموات و الأرض و بأمر خضعت له الأعناق یا محمّد هل تعرف من یذکرک فی السّجن لعمر الله یذکرک مکلّم الطّور و اقبل الیک مالک الوجود الّذی به نفخ فی الصّور و نصب صراط الله ربّ الأرباب لو تطّلع بعنایتی و تجد عرف قمیصی لتقوم علی ذکری و ثنائی علی شأن لا تمنعک شئونات الأرض و الوانها انّ ربّک لهو العزیز

My raiment, thou wouldst arise to make mention of Me and to praise Me in such wise that the affairs of earth and its colors would not hinder thee. Thy Lord is, verily, the Mighty, the All-Knowing. Blessed is the eye that hath beheld My most great signs, the ear that hath heard My sweetest call, the face that hath turned toward My most exalted horizon, and the hand that hath been occupied in transcribing that which hath been sent down from the heaven of the bounty of its Lord, the Mighty, the All-Bestowing.

العلّام طوبی لبصر رأی آیاتی الکبری و لسمع سمع ندائی الأحلی و لوجه توجّه الی افقی الأعلی و لید اشتغلت بتحریر ما نزّل من سمآء عنایة ربّها العزیز الوهّاب

47 We have heard thy call and have answered thee, and having witnessed thy turning unto Us, We make mention of thee in this Tablet which shall endure as long as My names endure in My Kingdom. Verily thy Lord is the One Who hath power over whatsoever He willeth. He giveth and withholdeth, and He is the Mighty, the Bountiful. We entered the Prison and summoned all unto the Most Great Ocean. Among men are those who have broken the Covenant of God and His pledge, and among them are those who have said: "Here am I, here am I, O Revealer of verses!" We have made mention of everyone who hath turned unto the Countenance. My Pen and My Tongue bear witness to this, and beyond them My knowledge which encompasseth the horizons. When thou art favored with this Tablet and hearest what hath been sent down from the heaven of thy Lord's will, turn thy face toward My direction and say: "I testify that through Thee the verses have been sent down, the signs have appeared, and that which was hidden and treasured from time immemorial hath been revealed. I beseech Thee not to deprive me of the wonders of Thy bounty, O Thou in Whose grasp are the reins of all created things!" Thus have We sent down unto thee from the river of My mercy that which God hath made the cause of life for all who are in the earth and the heavens. We have forgiven her whose forgiveness thou didst seek. Verily thy Lord is the Mighty, the All-Forgiving. The Glory rest upon thee and upon her and upon those who have cast away the world and turned unto the Most Great Name, Which uttereth in every condition that there is none other God but He, the Mighty, the Self-Subsisting.

47 انّا سمعنا ندائک اجبناک و رأینا اقبالک ذکرناک بهذا اللّوح الّذی یکون باقیاً ببقآء اسمائی فیملکوتی انّ ربّک لهو المقتدر علی ما یشآء یعطی و یمنع و هو العزیز الفضّال انّا دخلنا السّجن و دعونا الکلّ الی البحر الأعظم من النّاس من نقض میثاق الله و عهده و منهم من قال لبّیک لبّیک یا منزل الآیات انّا ذکرنا کلّ من اقبل الی الوجه یشهد بذلک قلمی و لسانی و عن ورائهما علمی الّذی احاط الآفاق انّک اذا فزت باللّوح و سمعت ما نزّل من سمآء مشیّة ربّک ولّ وجهک شطری و قل اشهد انّ بک نزّلت الآیات و ظهرت العلامات و ما کان مکنوناً مخزوناً مستوراً فی ازل الآزال اسئلک ان لا تخیّبنی عن بدایع فضلک یا من فی قبضتک زمام الکائنات کذلک ارسلنا الیک من فرات رحمتی ما جعله الله علّة الحیوة لمن فی الأرضین و السّموات انّا غفرنا الّتی اردت غفرانها انّ ربّک لهو العزیز الغفّار البهآء علیک و علیها و علی الّذین نبذوا العالم و اقبلوا الی الاسم الأعظم الّذی ینطق فیکلّ شأن انّه لا اله الّا انا المقتدر المختار انتهی

48 God willing, may they be illumined by the effulgent splendors of the Sun of the Divine Word, and drink with joy and gladness from the oceans deposited therein in the name of the One Beloved.

48 انشآءالله از اشراقات انوار آفتاب کلمهٔ الهی منوّر باشند و از بحور مودعهٔ در آن باسم دوست یکتا بیاشامند هنیئاً له و مریئاً له

49 Likewise, the petition which was enclosed within that packet from the beloved one – its answer hath been sent down from the heaven of divine bounty. God willing, may it reach its destination, and may they partake and be made recipients of the utterances revealed from the heaven of the Will of the True

49 و همچنین عرایضیکه در بین پاکت آنمحبوب بود جواب آن از سماء عنایت نازل و ارسال شد انشآءالله برسد و از بیانات منزلهٔ از سماء مشیّت حقّ جلّ جلاله قسمت و نصیب بردارند و فائز شوند بآنچه الیوم لایق و سزاوار است

One – glorified be His glory – and become invested with that which befitteth this Day.

50 As to the inquiry made concerning the movement from the Most Great Prison, which hath flowed from the Supreme Pen in the Tablets, it was submitted, and He declared: "Verily, it shall be made manifest, and the matter resteth in the hands of God, the Sovereign of mankind." Thus it endeth.

50 و اینکه از حرکت سجن اعظم که در الواح از قلم اعلی جاری شده سؤال فرمودند عرض شد فرمودند انّه یظهر و یری الأمر بید الله مالک الوری انتهی

51 Regarding what was inscribed concerning martyrdom in the path of God, it was presented, and He of exalted majesty proclaimed: "Verily, We have ordained for him this Most Exalted Station and this Most Glorious Remembrance. Blessed is he for that wherewith he hath been favored ere its manifestation. We have accepted from him that which he desired in God, the One, the Incomparable, the All-Knowing, the All-Informed." End.

51 و اینکه در شهادت فی سبیل الله مرقوم داشتید عرض شد قال جلّ کبریائه انّا کتبنا له هذا المقام الأعلی و هذا الذّکر الأسنی طوبی له بما فاز به قبل ظهوره و قبلنا منه ما اراد فی الله الواحد الفرد العلیم الخبیر انتهی

52 Concerning what you wrote about Jinab-i-Mulla Muhammad Qadi, a Most Holy and Most Exalted Tablet specifically for him has been revealed from the heaven of God's will and sent. God willing, he will attain unto it and drink from the ocean of inner meanings. Likewise, nine exalted Tablets without names - corresponding to the Greatest Name - were sent to be delivered to the individuals listed in the sheet of names. Their names were not written, in wisdom for the Cause. The unnamed Holy Tablets should be distributed thus: that beloved one should first engage in divine remembrance to the number of the Greatest Name, then perform ablutions, then again engage in the first remembrance, and place the Tablets in an elevated location covered with a fine cloth. Then, intending any name, reach in and withdraw one Tablet, write that name on it and give it. God willing, Holy Tablets will continue to be sent in this manner hereafter. Sending them all at once is not permitted. This evanescent servant beseeches God - exalted be His glory - that through that beloved one's being, the unconscious temples may become conscious and arise to serve God.

52 اینکه در بارهٔ جناب ملّا محمّد قاضی مرقوم داشتید یک لوح امنع اقدس مخصوص ایشان از سماء مشیّت نازل و ارسال شد انشآءالله بآن فائز شوند و از بحر معانی بیاشامند و همچنین عدد اسم اعظم ۹ الواح منیعه من غیر اسم ارسال شد بنفوس مذکورهٔ در ورقهٔ اسامی برسانند اسماء ایشان حکمةً للأمر نوشته نشد الواح مقدّسهٔ بی‌اسم از اینقرار باید داده شود آنمحبوب اوّل بذکر الهی بعدد اسم اعظم مشغول شوند و بعد بوضو شروع نمایند و بعد از وضو مرّة اخری بذکر اوّل مشغول گردند و الواح را در محلّ مرتفعی بگذارند و بمندیل لطیفی روی آن را مستور دارند و بعد باسم هر که اراده نمایند دست برده یک لوح بیرون آورند و آن اسم را بنویسند و بدهند انشآءالله از بعد هم الواح مقدّسه بهمین نحو ارسال میشود یکمرتبه ارسال آن جایز نه از حقّ جلّ جلاله این خادم فانی میطلبد که از نفس آنمحبوب هیاکل افتادهٔ بیشعور بشعور آیند و بخدمة الله قیام نمایند

53 Mention was made of turning toward the land of Kha. Convey greetings to all the friends in that land as commanded. In these days, specifically for those whose petitions reached the Most Holy Court, and likewise some correspondence that was sent to His Eminence the Elevated One of the people of Qa'in - upon him be all the most glorious Glory of God - replies to some have been revealed and sent, that their eyes may be gladdened, their faces illumined, and tranquility may come to the hearts of those who hastened to God's path, the Lord of all worlds.

53 ذکر توجّه بارض خاء نموده بودند جمیع دوستان آن ارض را حسب الأمر تکبیر برسانید این ایّام مخصوص نفوسیکه عرایضشان بساحت اقدس رسید و همچنین بعض مراسلات که بحضرت مرفوع اهل قائن علیه منکلّ بهآء ابهاه ارسال داشته بودند جواب بعضی نازل و ارسال شد لتقرّ عیونهم و تستنیر وجوههم و تطمئنّ افئدة الّذین سرعوا الی صراط الله ربّ العالمین

54 An event that has occurred in these days in the Most Great Prison is the ascension of His Eminence Nabil-i-Qabli-'Ali from the people of Qa'in - upon him be all the most glorious Glory of God and all His most luminous Light. He ascended to the Supreme Companion at dawn on Wednesday the 20th of Rabi'u'l-Avval. By command, the Most Great Branch of God - may my spirit and being be sacrificed for the dust of His footsteps - as well as the two most luminous Branches - may my spirit be sacrificed for them both - who were present in the palace were ordered to accompany the funeral procession and went on foot. The Most Great Branch of God - may my spirit, being and essence be sacrificed for the dust of His footsteps - was present in the prison land and was present that night and morning with him who ascended to God. This servant also sought permission to attend the funeral procession but was told: "Your attendance is not permitted as the weather is cold and signs of weakness are observed in you."

54 امریکه در این ایّام در سجن اعظم بظهور رسیده ارتقای حضرت نبیل قبل علی از اهل قائن علیه من کلّ بهآء ابهاه و من کلّ نور انوره بوده ایشان در اوّل فجر چهارشنبه بیستم ۲۰ شهر ربیع‌الأوّل برفیق اعلی صعود فرمودند و حسب الأمر حضرت غصن الله الأکبر روحی و ذاتی لتراب قدومه الفدآء و همچنین غصنین انورین روحی لهما الفدآء که در قصر حضور داشتند بتشییع مأمور شدند و پیاده تشریف بردند و حضرت غصن الله الأعظم روحی و ذاتی و کینونتی لتراب قدومه الفدآء در ارض سجن تشریف داشتند و در آن لیل و صبح یوم عند من صعد الی الله حضور داشتند و اینعبد هم طلب اذن نمود لأجل تشییع توجّه نماید فرمودند توجّه تو جایز نه چه که هوا سرد است و آثار ضعف در تو مشاهده میشود

55 Afterwards this evanescent one was present before the Most Holy Presence with papers, pen and ink. That same day there was revealed from the heaven of grace specifically for that elevated deceased one that whose fragrance will endure as long as the kingdom of earth and heaven endure and whose mention will flow from the tongues of the people of the world. The bounty, favor, kindness and mercy of God are at such a degree that all the world is incapable and falls short of comprehending it as it should be. Convey greetings from this evanescent one to the friends of God. God willing, may they attain to that which is loved by God and inscribed in the Book. The Glory be upon your honor and upon them and upon those who have drunk the Kawthar of recognition from the hands of their Lord's bounty, the Generous. Praise be to God, the Most High, the Most Great.

55 بعد اینفانی مع اوراق و قلم و مداد در ساحت اقدس امام وجه حاضر و قائم در همان یوم از سماء فضل مخصوص آنمرحوم مرفوع نازل شد آنچه که عرف آن بدوام ملک و ملکوت باقی و ذکرش از السن اهل عالم جاری فضل و عنایت و شفقت و رحمت حقّ بمقامی است که جمیع عالم از ادراک آن علی ما ینبغی عاجز و قاصرند از قبل اینفانی دوستان الهی را تکبیر برسانید انشآءالله فائز شوند بآنچه که لدی الله محبوب و در کتاب مسطور است البهآء علی حضرتکم و علیهم و علی الّذین شربوا کوثر العرفان من ایادی عطآء ربّهم الکریم الحمد لله العلیّ العظیم

56 The servant, 29 Jamadi'u'l-Avval 1299

56 خادم فی ۲۹ جمادی‌الأولی سنة ۱۲۹۹

BRL_ATBH#28x, BRL_CONSULT#02x, BRL_CONSULT#05x, BSW#05.30x, BSW#05.31x, COC#0167x, COC#0170x, LOG#0577x

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BH00360

To: Ibn Asdaq (Hand of the Cause) et al.
Date: 1299-05-29 [1882-Apr-18]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Praise befitteth the most holy and most glorious court of the Beloved, Who hath, through a single point of knowledge, in truth guided this evanescent one to the ocean of knowledge and freed him from idle fancies and vain imaginings. And this point is that He hath declared that none but Him is capable of His praise. Therefore, whatsoever this evanescent servant might utter would be unworthy and shall ever be unworthy. With a hundred thousand tongues must one at every moment voice a hundred thousand thanks and praises that He hath reckoned the confession of powerlessness as true knowledge. Exalted be His bounty and magnificent His favors. There is no God but Him.

2 حمد ساحت اعزّ اقدس حضرت محبوبی را سزاست که بیک نقطهٔ علمیّه فی‌الحقیقه اینفانی را بدریای علم هدایت فرمود و از ظنون و اوهام فارغ نمود و آن نقطه اینست که فرموده غیر من قادر بر ثنای من نبوده و نیست در اینصورت آنچه این خادم فانی ذکر نماید لایق نبوده و نخواهد بود باید بصدهزار لسان در هر حین بصدهزار شکر و حمد ناطق که اقرار بعجز را از عرفان محسوب داشته جلّت عنایته و عظمت الطافه و لا اله غیره

3 Glorified art Thou, O my God, my Purpose, and my Hope! Thou seest my powerlessness, my poverty, and my need before the manifestations of Thy might, Thy power, and Thy riches. I am he who, O my God, doth confess, even as Thou hast testified, to my inability to attain unto the pavilion of glory of any one of Thy chosen ones, how much less unto the revelations of the lights of Thy countenance. I beseech Thee by the glory which Thou hast made the adorning of Thy chosen ones, and by Thy Name whereby Thou hast subdued Thy servants and Thy creation, to aid me to be steadfast in Thy Cause. O my Lord! Thou seest me turning toward Thee, directing myself to the horizon of Thy good-pleasure, and awaiting the wonders of Thy mercy. I beseech Thee to ordain for me that which beseemeth the heaven of Thy grace. O my Lord! I implore Thee by the Most Great Name, through which the limbs of the world have quaked, to strengthen him who hath mentioned Thy servant to be steadfast in Thy Cause, and to make known unto him the manifestations of Thy grace and the revelations of Thy mercy. Verily, Thou art He Whom nothing whatsoever escapeth and from Whose knowledge nothing is hidden. There is no God but Thee, the Forgiving, the Bountiful.

3 سبحانک یا الهی و مقصودی و رجائی تری عجزی و فقری و افتقاری عند شئونات قوّتک و قدرتک و غنائک انا الّذی یا الهی اعترف کما اعترفت علی عدم بلوغی الی سرادق مجد احد من اولیائک و کیف عند تجلّیات انوار وجهک اسئلک بالعزّة الّتی جعلتها طراز اصفیائک و باسمک الّذی سخّرت بها عبادک و خلقک بأن تؤیّدنی علی الاستقامة علی امرک ای ربّ ترانی مقبلاً الیک و متوجّهاً الی افق رضائک و منتظراً بدایع رحمتک اسئلک بأن تقدّر لی ما ینبغی لسمآء فضلک ای ربّ اسئلک بالاسم الأعظم الّذی به ارتعدت فرائص العالم بأن تؤیّد من ذکر خادمک علی الاستقامة علی امرک و عرّفه شئونات فضلک و ظهورات رحمتک انّک انت الّذی لا یعجزک شیء و لا یعزب عن علمک من شیء لا اله الّا انت الغفور الکریم

4 Furthermore, this evanescent one presents that the letter of that honored one, which bore a whole world of joy since it was adorned with the mention of the Beloved of the worlds and was redolent with the fragrance of His love, was received. After perusing its contents, having directed myself toward the

4 و بعد عرض اینفانی آنکه نامهٔ آنجناب که حامل یک عالم فرح بود رسید چه که بذکر محبوب عالمیان مزیّن بود و بعرف حبّش فائز و بعد از اطّلاع بما فیه قصد ذروهٔ علیا و افق اعلی نموده

most exalted summit and the highest horizon, its details were presented at the most holy and most glorious court. His blessed and exalted Word: "O Ali! Thou hast previously been blessed with the mention of the Truth and the effects of the Most Exalted Pen. God willing, thou shalt drink of the choice sealed wine and share it with those who are ready. This is the Day of mention and praise. Blessed is the soul that hath not let slip its opportunity and hath arisen to that which beseemeth the Days of God.

تفصیل در ساحت امنع اقدس عرض شد قوله تبارک و تعالی یا علی از قبل بذکر حقّ و اثر قلم اعلی فائز شدی انشآءالله از رحیق مختوم بیاشامی و بر مستعدّین مبذول داری امروز روز ذکر و ثناست طوبی از برای نفسیکه وقت را از دست نداد و به ما ینبغی لأیّام الله قیام نمود

5 Say: O friends! Be not saddened by the conditions of the world. By the life of God! All that ye behold is in the grip of extinction. Hold fast unto that which is lasting and enduring. Today, the teaching of God's Cause is binding upon every soul and is accounted as the most meritorious of all deeds in the sight of the Self-Sufficient, the Most High. It is quite evident that had all the friends, from the beginning of the Cause, held fast to this most exalted station with the utmost joy and fragrance, with kindness and forbearance, the lights of the Sun of Truth would have captured most souls. Blessed is he who hath confined his affairs to the service of God and the teaching of His Cause. The glory be upon thee and upon those who have attained unto that which the sincere ones have attained." God willing, may you ever drink from the cup of grace of the Lord of Justice and be blessed with the bounty of the Truth, exalted be His glory.

5 بگو ای دوستان از شئونات عالم محزون مباشید لعمر الله آنچه مشاهده مینمائید تحت مخالب فنا گرفتار است بامری تمسّک نمائید که پاینده و باقی باشد امروز تبلیغ امر الهی بر هر نفسی لازم و از افضل اعمال نزد غنیّ متعال محسوب این بسی معلوم و واضحست که جمیع دوستان اگر از اوّل امر بکمال روح و ریحان و شفقت و مدارا بایتقام اعزّ اعلی تمسّک مینمودند انوار آفتاب حقیقت اکثری را اخذ مینمود

6 O Ali! Thou hast attained unto that which nothing can equal. Rejoice thou and be of them that render thanks. Conclude. All praise be unto God that ye are mentioned in His Most Holy Court and have attained unto His bounty. This is a station whereof tongues and pens are powerless to make mention. Under all conditions remain mindful of wisdom, for this mighty commandment hath been revealed and sent down in diverse Tablets from the Supreme Pen. God willing, may all cleave unto it and attain thereunto.

6 طوبی لمن اقتصر اموره علی خدمة الله و تبلیغ امره البهآء علیک و علی الّذین فازوا بما فاز به المخلصون انتهی انشآءالله لازال از کأس فضل مالک عدل بیاشامید و بعنایت حقّ جلّ جلاله فائز باشید

7 As to thy request to attain the presence, and thy desire to enter the Most Great Prison: this matter was laid before the Countenance of the Lord of Eternity. Exalted be His glory. He saith:

7 اینکه طلب لقا نمودید و ارادهٔ حضور در سجن اعظم اینفقره تلقاء وجه مالک قدم عرض شد قوله عزّ اجلاله

8 Verily He loveth to behold His loved ones standing at the door of His bounty; yet have the heedless come between Us and them. Moreover, this word hath been sent down and made manifest from the Most Exalted Pen: The outward of the land of the Prison is still, but its inward is disturbed. Ere long its inward shall take the place of its outward; and even now it is not devoid of motion. The knowledge is with God, and power is His. If He willeth, He will adorn it with rest and tranquillity.

8 انّه یحبّ ان یری احبّائه قائمین لدی باب فضله ولکنّ الغافلین حالوا بیننا و بینهم و از قبل اینکلمه از قلم اعلی نازل ظاهر ارض سجن ساکن و باطن آن مضطرب سوف یقوم باطنها مقام ظاهرها و حال هم خالی از حرکت نیست العلم عند الله و القدرة له لو یشآء یزیّنها بالرّاحة و السّکون انّه لهو الفرد الواحد المهیمن القیّوم

Verily He is the Single, the One, the All-Compelling, the Self-Subsisting.

9 They who have turned unto Him must, in this day, be occupied with service. The station of meeting, and its reward—which in truth hath been, and ever shall be, the very purpose of the creation of the world—dependeth upon the movement of the Most Exalted Pen. He writeth, for whomsoever He willeth, the recompense of them that have emigrated in His path, and have bestirred themselves at His command, and have drunk of the Kawthar of His presence, and have arisen at His door, and have heard His call. Verily He is the Mighty, the All-Powerful. O 'Ali! Thou hast attained unto that wherewith nothing can compare. Rejoice thou, and be of the thankful. End.

9 مقبلین الیوم باید بخدمت مشغول شوند مقام لقا و اجر آن که فی‌الحقیقه مقصود از خلق عالم آن بوده و خواهد بود منوط بحرکت قلم اعلی است انّه یکتب لمن اراد اجر الّذین هاجروا فی سبیله و تحرّکوا بأمره و شربوا کوثر لقائه و قاموا لدی بابه و سمعوا ندائه انّه لهو المقتدر القدیر یا علی قد فزت بما لا یعادله شیء ان افرح و کن من الشّاکرین انتهی

10 Praise be to God! Ye are remembered in the Most Holy, the Most Inaccessible Court, and have attained through His grace. This is a station whereof tongues and pens are powerless to speak. In all circumstances keep your gaze fixed upon wisdom, for this irresistible command hath, in divers Tablets, flowed forth and been revealed from the Most Exalted Pen. God willing, may all hold fast unto it and attain.

10 الحمد لله در ساحت امنع اقدس مذکورند و بعنایتش فائز اینمقامیست که السن و اقلام از ذکر آن عاجز در جمیع احوال بحکمت ناظر باشید چه که این امر مبرم در الواح شتّی از قلم اعلی جاری و نازل انشآءالله کلّ بآن متمسّک و فائز باشند

11 As to the souls who have turned towards the Most Great Ocean, which thou didst mention, this was presented at the Most Holy Court, and for each one a wondrous and glorious Tablet was revealed, as a bounty from His presence upon thee and upon them. He, verily, is the All-Bountiful, the Most Generous.

11 و در بارهٔ نفوسیکه بحر اعظم توجّه نموده‌اند مذکور داشتید در ساحت امنع اقدس عرض شد مخصوص هر یک لوح بدیع منیع نازل فضلاً من عنده علیک و علیهم انّه لهو الفضّال الکریم

12 This is what was revealed for his honor Aqa Siyyid Mihdi, upon him be the Glory of God. His words, exalted be His majesty:

12 هذا ما نزل لجناب آقا سیّد مهدی علیه ٦٦٩ [بهآء الله] قوله جلّ اجلاله

13 He is the All-Seeing, the All-Hearing

13 هو الشّاهد السّمیع

14 O Mihdi! The Self-Subsisting hath come and calleth aloud in the Most Great Prison, while the peoples remain veiled by a thick veil. Their desires have prevented them from turning unto the Countenance, and their idle fancies from setting their faces toward the Supreme Horizon. Thus hath the Tongue of Grandeur spoken in this exalted and glorious station. Behold thou the power and sovereignty of God! He hath transformed the prison into the Most Exalted Paradise and made it the Seat of His mighty Throne.

14 یا مهدی قد اتی القائم و القیّوم ینادی فی السّجن الأعظم و الأمم فی حجاب غلیظ قد منعتهم اهوائهم عن التّوجّه الی الوجه و اوهامهم عن الاقبال الی الأفق الأعلی کذلک نطق لسان العظمة فی هذا المقام العزیز الرّفیع فانظر فی قدرة الله و سلطانه انّه بدّل السّجن بالجنّة العلیا و جعله مقرّ عرشه العظیم

15 Say: O peoples of the earth! By God, the river of the mercy of your Lord, the All-Merciful, hath flowed, and the ocean of bounty hath surged at the center of all possibilities. Draw ye nigh and be not of the heedless. Say: Come ye, come ye, that I may show you His most exalted horizon and cause you to hear His sweetest call from this wondrous and glorious Tablet. Say: By God, the All-Merciful hath come, and the Kingdom

15 قل یا ملأ الأرض تالله قد جری فرات رحمة ربّکم الرّحمن و ماج بحر الفضل فی قطب الامکان ان اقبلوا و لا تکونوا من الغافلین قل تعالوا تعالوا لأریکم افقه الأعلی و اسمعکم ندائه الأحلی من هذا اللّوح العزیز البدیع قل تالله قد اتی الرّحمن

of utterance circleth round Him. Open your eyes and be not of them that slumber. Every seated one hath risen at this Call, and every sleeping one hath been awakened by this Cry which hath been raised in truth between the heavens and the earth. O Mihdi! The Cause is mighty, mighty indeed. Be thou steadfast in such wise that what is with the parties shall not deter thee. Verily thy Lord, the Bestower, is the Expositor, the All-Knowing. We make mention of thy family from Our presence, that thou mayest thank thy Lord, the All-Informed.

و يطوفه ملكوت البيان ان افتحوا الأبصار و لا تكونوا من النّائمين قد قام كلّ قاعد من هذا النّدآء و استيقظ كلّ نائم من هذه الصّيحة الّتى ارتفعت بالحقّ بين السّموات و الأرضين يا مهدى انّ الأمر عظيم عظيم ان استقم على شأن لا يمنعک ما عند الأحزاب انّ ربّک الوهّاب لهو المبيّن العليم و نذكر اهلک من لدنّا لتشكر ربّک الخبير

16 That which was revealed for his honor Mirza 'Ali-Rida, upon him be the Glory of God.

16 ما نزّل لجناب ميرزا على رضا عليه ٦٦٩ [بهآء الله]

17 In My Name, through which hearts have melted

17 بسمى الّذى به ذابت الأكباد

18 O Ali-Qabli-Rida! Fix thy gaze upon this Most Exalted Word which is as the sun in the heaven of inner meanings and as a ship upon the ocean of wisdom. O people of the earth! Purify your souls from rancor and hatred, then inscribe upon them with the pen of truthfulness the verses of kindliness, love and fidelity. The world today is seen to be deprived of the recognition of the Most Great Name, save whom God willeth. Say: Strive that ye may not be deprived of the bounties of the True One, the All-Bountiful. This is a Day before which all days past and future bow in humility. Bereft indeed is he who hath not found it and hath not recognized its Lord. O friends! Know ye the value of your stations, and waste not your rank through the cawing and croaking of the misguided ones, nor let your deeds in God's path come to naught. Verily He witnesseth and seeth, and He is the All-Knowing Witness, the All-Seeing Witness.

18 يا على قبل رضا باينكلمهٔ عليا كه بمثابهٔ شمس است از براى سماء معانى و بمثابهٔ كشتى است از براى دريای دانائى ناظر باش يا اهل الأرض طهّروا نفوسكم عن الضّغينة و البغضآء ثمّ اكتبوا عليها من قلم الصّدق آيات الشّفقة و المحبّة و الوفآء عالم امروز از عرفان اسم اعظم محروم مشاهده ميشود الّا من شآء الله بگو جهد نمائيد كه شايد از فيض فيّاض حقيقى محروم نمانيد امروز روزيست كه جميع روزهاى قبل و بعد نزدش خاضع بى‌بهره كسيكه او را نيافت و مالک او را نشناخت اى دوستان قدر مقامات خود را بدانيد و بنعيب و نعيق گمراهان شأن خود را ضايع مكنيد و اعمال خود را در سبيل الهى محو نمائيد انّه يشهد و يرى و هو الشّاهد العليم و هو الشّاهد البصير

19 That which was revealed for his honor Mirza Abu'l-Qasim, upon him be the glory of God:

19 ما نزّل لجناب ميرزا ابوالقاسم عليه بهآء الله

20 In the Name of the Compassionate, the Merciful

20 بسمه الرّحمن الرّحيم

21 Verily the Wronged One remembereth thee and giveth thee glad tidings of God's grace and His mercy which hath preceded existence itself. Bear thou witness to that which God hath testified, that there is none other God but Him, the Protector, the Self-Subsisting. Every soul that hath turned unto the Most Great Name hath attained, and every seeing one hath beheld that which hath shone forth and appeared from this Horizon, from which the suns have risen. We make mention of thee and of My loved ones who have cast away idle fancies and have held fast unto this Extended Cord. Arise ye to remember and praise your Lord in His days, the Lord of all names. Then make peace among yourselves through this Name that dominateth over all

21 انّ المظلوم يذكرک و يبشّرک بفضل الله و رحمته الّتى سبقت الوجود ان اشهد بما شهد الله انّه لا اله الّا هو المهيمن القيّوم قد فاز كلّ مقبل بالاسم الأعظم و رأى كلّ بصير ما اشرق و لاح من هذا الأفق الّذى منه اشرقت الشّموس انّا نذكرک و احبّائى الّذين نبذوا الأوهام و تمسّكوا بهذا الحبل الممدود قوموا على الذّكر و الثّنآء فى ايّام ربّكم مالک الأسمآء ثمّ اصلحوا ذات بينكم بهذا الاسم المهيمن على ما كان و ما يكون هذا يوم فيه تزيّنت

that was and that shall be. This is a day wherein the heaven of divine knowledge hath been adorned with the stars of wisdom and utterance. Blessed is he who hath witnessed and seen, and woe unto every heedless and veiled one. Glory be upon those who have fulfilled their covenants in the days of God and have followed that which they were bidden in a preserved Tablet.

سمآء العرفان بأنجم الحكمة و البيان طوبى لمن شهد و رأى و ويل لكلّ غافل محجوب البهآء على الّذين وفوا عهودهم فى ايّام الله و اتّبعوا ما امروا به فى لوح مسطور انتهى

22 Thanks and praise be unto Him. At no time have They ceased to make mention of the chosen ones, the loved ones and Their friends, and night and day hath the Supreme Pen been in motion. Nevertheless have the ignorant divines forbidden the people from this supreme bounty and mighty favor. They cling to the Book while turning away from its Revealer. They have made God's religion a means for fulfilling their selfish desires and His Book an instrument for their unworthy purposes. By a single word are they deprived of the kingdom of utterance, and by a croak are they barred from the warbling of the Nightingale. We beseech God to open their eyes and show them the way. Verily He is the All-Powerful, the Almighty.

22 له الشّكر و الثّنآء در هيچ حال از ذكر اصفيا و اوليا و دوستان خود توقّف نفرموده‌اند و در ليالى و ايّام قلم اعلى متحرّك مع‌ذلك علماى جاهل ناس را از اين عطيّهٔ كبرى و نعمت عظمى منع نموده و مينمايند بكتاب متمسّكند و از منزل آن معرض دين الله را سبب و علّت اجراى هواهاى نفسانيّه نموده‌اند و كتابش را مجذب مقاصد غير مرضيّه بلفظى از ملكوت بيان محرومند و بنعيبى از هدير عندليب ممنوع از حقّ ميطلبيم ابصار را بگشايد و راه نمايد انّه لهو المقتدر القدير

23 Mention was made of his honor, My brother, upon him be the glory of God. This is what was sent down for him from the heaven of the will of our Lord and your Lord and the Lord of all worlds:

23 ذكر جناب اخوى عليه بهآء الله نموده بودند هذا ما نزّل له من سمآء مشيّة ربّنا و ربّكم و ربّ العالمين

24 He is the Most Great, the Most Mighty

24 هو الأكبر الأعظم

25 O Ali-Qabli-Akbar! Give thanks unto God for having aided thee to turn unto Him and for having mentioned thee in this perspicuous Tablet. Verily He mentioneth him who maketh mention of Him, and draweth nigh unto him who draweth nigh unto Him. Verily He is the Gracious, the Generous. Mention of thee was made before the Wronged One, and there was revealed for thee that which the treasures of the world and the ornaments of the nations cannot equal. Give thanks and be of the grateful ones. Look not unto the creatures and what they possess. By the life of God! That which they desired hath passed them by, and the matter hath been decreed from God, the All-Knowing, the All-Wise. Be thou steadfast in the Cause and speak forth in praise of thy Lord Who hath turned toward thee from His glorious station. Say:

25 يا على قبل اكبر ان احمد الله بما ايّدك على الاقبال و ذكرك بهذا اللّوح المبين انّه يذكر من ذكره و يتقرّب الى من يقرّب اليه انّه لهو الفضّال الكريم قد ذكر ذكرك لدى المظلوم و نزّل لك ما لا تعادله كنوز العالم و لا زخارف الأمم ان احمد و كن من الشّاكرين لا تنظر الى الخلق و ما عندهم لعمر الله قد فات عنهم ما ارادوا و قضى الأمر من لدى الله العليم الحكيم انّك كن قائماً على الأمر و ناطقاً بثنآء مولاك الّذى اقبل اليك من مقامه المنير

26 Praise be unto Thee, O Thou the Goal of the world, for having caused me to hear Thy call and recognize Thy Cause, from which the learned and mystics of the age have remained veiled, save him whom the hand of Thy power hath delivered. There is none other God but Thee, the Almighty, the Powerful. O my Lord! Write down for me by Thy Most Exalted Pen that which shall profit me in the Hereafter and in this world. Verily Thou art He to Whose power and grandeur all created things have

26 قل لك الحمد يا مقصود العالم بما اسمعتنى ندائك و عرّفتنى امرك الّذى احتجب عنه علمآء العصر و عرفائه الّا من انقذته يد قدرتك لا اله الّا انت المقتدر القدير اى ربّ فاكتب لى من قلمك الأعلى ما ينفعنى فى الآخرة و الأولى انّك انت الّذى شهدت الكائنات بقدرتك و عظمتك و الممكنات بقوّتك و سلطانك خذ

testified, and to Whose might and sovereignty all beings have borne witness. Take my hand with the hand of Thy bounty, then grant me that which Thou hast sent down from the heaven of Thy generosity. Verily Thou art powerful over what Thou willest. There is none other God but Thee, the Mighty, the All-Knowing.

يدی بید فضلک ثمّ ارزقنی ما انزلته من سمآء کرمک انّک انت المقتدر علی ما تشآء لا اله الّا انت العزیز العلیم انتهی

27 God willing, may they drink from the choice wine of divine meanings from the chalice of God's words and become engaged in His mention and praise. As for what you wrote concerning Aqa Muhammad-'Ali, upon him be the Glory of God, his reward is with God. God willing, may he act according to God's will in all conditions and remain oriented toward His horizon. His desire was presented, and the Sun of Grace shone forth and was manifest toward him. And as for his supplication to God, exalted be His glory, seeking forgiveness for his parents, this was presented, and the Tongue of Grandeur spoke these words: "Upon them be the Glory of God. God hath forgiven them both as a favor from His presence unto thee, O 'Ali. This is naught but a great bounty. Be thou grateful and say: Praise be unto Thee, O God of the worlds."

27 انشآءالله از کأس کلمات الهی رحیق معانی بیاشامند و بذکره و ثنائه ناطق گردند اینکه در بارهٔ جناب آقا محمّد علی علیه بهآء الله مرقوم داشتید اجره علی الله انشآءالله در جمیع احوال به ما اراده الله عامل باشند و بافقش ناظر ارادهٔ ایشان عرض شد و شمس عنایت نسبت بایشان مشرق و لائح و اینکه از حقّ جلّ جلاله طلب غفران از برای ابوین نموده بودند عرض شد لسان عظمت باینکلمه ناطق علیهما بهآء الله قد غفرهما الله فضلاً من عنده علیک یا علی ان هذا الّا فضل عظیم ان اشکر و قل لک الحمد یا اله العالمین انتهی

28 This evanescent one conveys greetings and glorification to all the friends, and beseeches the Exalted True One for assistance and grace for all. God willing, may they attain unto that which God loveth and hold fast unto that which He hath revealed in the Book. Likewise, I convey greetings and glorification to the honored friend Jinab-i-Habibu'llah Kh-A, upon him be the Glory of God. God willing, may he be steadfast, speaking, remembering, watchful, successful and confirmed.

28 اینفانی عرض خلوص و تکبیر خدمت جمیع دوستان میرساند و از برای کلّ از حقّ منیع مدد و عنایت میطلبد انشآءالله به ما یحبّه الله فائز شوند و به ما انزله فی الکتاب متمسّک و همچنین خدمت حبیب مکرّم جناب حبیب‌الله خا علیه بهآء الله سلام و تکبیر میرسانم انشآءالله قائم و ناطق و ذاکر و ناظر و موفّق و مؤیّد باشند

29 Another glad tidings is that this evanescent servant attained to pilgrimage on behalf of your honor, and it was adorned with the ornament of acceptance. This bounty has no equal, past or present. Praise be to God that this servant and your honor have been blessed with this.

29 بشارت دیگر آنکه بنیابت آنجناب این خادم فانی بزیارت فائز شد و بطراز قبول مزیّن گشت این نعمت را ثانی نبوده و نیست لله الحمد اینعبد و آنجناب بآن مرزوق

30 And concerning what was mentioned about the friends and their gathering with wisdom, this was presented before the Divine Presence, and He said: "Excellent is the reward of those who act. Blessed is the tongue that is honored by the mention of God, and the limbs that have attained to the service of His Cause, and the soul that hath associated with His loved ones, and the ear that hath attained to the hearing of His verses, and the house that is illumined by the light of the faces of His friends." In all matters, let them observe the utmost wisdom, lest the clamor of those who have turned away from God be raised.

30 و اینکه در بارهٔ احبّا و اجتماع بحکمت ذکر نمودند تلقاء وجه عرض شد فرمودند نعم اجر العاملین طوبی للسان تشرّف بذکر الله و لأرکان فازت بخدمة امره و لنفس آنست مع احبّائه و لسمع فازت باصغآء آیاته و لبیت تنوّر بأنوار وجوه اولیائه انتهی در امور کمال حکمت را مجری دارند لئلّا یرتفع ضوضآء الّذین اعرضوا عن الله

31 Mention was made of his honor Aqa Siyyid ‘Abdu’l-Hadi, upon him be the glory of God and His favors. He is among the early believers and has borne grievous trials in this Most Great, Most Holy Cause. For each atom of what befell him, a hundred thousand thanksgivings must be rendered, inasmuch as it was endured in the path of God. That which hath come to pass would bring extinction to all the world, save for what God hath specially ordained for His loved ones or what hath flowed from the Most Exalted Pen in their remembrance. His honor hath been and is mentioned in the presence of the Countenance. He attained the presence repeatedly, and his family too have partaken of this cup. Mention of his passing was made in the Most Holy Court. Thus did the Tongue of the Intended One speak forth in the Kingdom of Utterance: “She did emigrate in My path and attained My presence. We have forgiven her at the time of her ascension, purified her, and remitted her misdeeds. Verily her Lord, the Most Merciful, is the Ever-Forgiving, the Pardoner, the Generous.” Every soul that ascendeth with love for God, glorified be His majesty, is numbered with the people of Paradise in the sight of God. Blessed is she and joy be unto her, and the glory of God rest upon her. She recognized that which the divines of the earth remained veiled from. Joy be unto her and woe unto them! Glory be unto her and regret unto them!

31 ذکر جناب آقا سیّد عبدالهادی علیه بهآء الله و عنایاته نموده بودند ایشان از سابقینند و در این امر اعظم اقدس حمل مکروهات نموده‌اند در هر ذرّه‌ئی از آنچه وارد شد باید صدهزار شکر نمود چه که در سبیل الهی وارد شده آنچه وارد شده جمیع عالم را فنا اخذ نماید مگر آنچه که از نزد حقّ مخصوص احبّای او مقدّر شد و یا ذکرشان از قلم اعلی جاری گشت جناب ایشان لدی الوجه مذکور بوده و هستند ایشان مکرّر بلقا فائز گشته‌اند و اهل ایشانهم از این کأس نوشیده‌اند ذکر صعودشان در ساحت اقدس عرض شد هذا ما نطق به لسان المقصود فی ملکوت البیان انّها هاجرت فی سبیلی و فازت بلقائی غفرناها حین صعودها و طهّرناها و کفّرنا عنها سیّئاتها انّ ربّها الرّحمن لهو التّوّاب الغفور الکریم انتهی هر روحیکه بمحبّت حقّ جلّ جلاله صعود نمود او از اهل فردوس لدی الله مذکور طوبی لها و نعیماً لها و البهآء علیها عارف شد امری را که علمای ارض از آن محجوب گشتند نعیماً لها و ویل لهم البهآء لها و الحسرة لهم

32 The glory shining forth from the horizon of eternity be upon you and upon the loved ones of God in that place and upon all who are steadfast and victorious.

32 البهآء المشرق من افق البقآء علی جنابکم و علی احبّآء الله فی هناک و علی کلّ فائز مستقیم

33 The servant, 29 Jamadi 1299

33 خادم فی ۲۹ جمادی سنة ۱۲۹۹

BLIB_Or15727b.347, BLIB_Or15732.197

BH00480

To: Mulla Ali Akbar Shahmirzadi, in Tihran
Date: 1299-05-29 [1882-Apr-18]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Praise befitteth the Sovereign of existence and the King of the seen and unseen, Who illumined the hearts of them who are nigh and sincere with the light of His blessed Word, and kindled them with the fire of His blessed Tree - a kindling such that

2 حمد سلطان وجود و ملیک غیب و شهود را لایق و سزاست که بنور کلمهٔ مبارکه افئدهٔ مقرّبین و مخلصین را منوّر نمود و بنار سدرهٔ مبارکه ایشان را برافروخت افروختنیکه ضوضاء عباد و غوغای

neither the clamor of the servants, nor the tumult of the people, nor the might of the divines, nor the turning away of the mystics could deter them; nay rather, it increased their ardor. Exalted be their stations, lofty their ranks, and mighty their steadfastness! Glory be unto Thee, O Thou through Whom the eyes are illumined and the tongues of the righteous are loosed! I beseech Thee to aid Thy servants to gaze toward Thy Most Exalted Horizon - the Station which hath been illumined by the lights of Thy countenance, O Lord of all being! Then send down upon those who have arisen to serve Thy Cause the rain of Thy mercy, and protect them from those who have turned away from Thy Beauty and have arisen to extinguish Thy light. Verily, Thou art powerful over whatsoever Thou willest, and in Thy grasp are the kingdoms of creation. There is none other God but Thee, the All-Knowing, the All-Wise.

انام و سطوت علما و اعراض عرفا ایشانرا منع ننمود بلکه بر حرارتشان افزود جلّت مقاماتهم و علت مراتبهم و عظمت استقامتهم سبحانک یا من بک نوّرت الأبصار و نطقت السن الأبرار اسئلک بأن تؤیّد عبادک علی النّظر الی افقک الأعلی المقام الّذی انار من انوار وجهک یا مولی الوری ثمّ انزل علی الّذین قاموا علی خدمة امرک امطار رحمتک ثمّ احفظهم من الّذین اعرضوا عن طلعتک و قاموا علی اطفآء نورک انّک انت المقتدر علی ما تشآء و بیدک ملکوت الانشآء لا اله الّا انت العلیم الحکیم

3 Thereafter, that beloved one sent to this evanescent one the letter which he had dispatched to Hadrat-i-Ism-i-Jud, upon him be the Most Glorious Glory of God, and all of it was presented in the Most Holy, Most Exalted Court. His word, exalted be His grandeur:

3 و بعد مراسلهٔی که آنمحبوب بحضرت اسم جود علیه بهآء الله الأبهی ارسال داشتند نزد این فانی فرستادند و تمام آن در ساحت اعزّ امنع اقدس اعلی عرض شد قوله جلّ کبریائه

4 O 'Ali-Qabli-Akbar! We have made mention of thee once in the evening and again in the morning, and yet again at this moment when the servant in attendance hath brought another letter which thou didst send to Ism-i-Jud, who circumambulateth the House and the Most Great Throne of God at eventide and at dawn. Ponder that which hath been sent down from the heaven of God's Will and that which every sinful doubter hath uttered. Blessed is the soul that hath cast away what the people possess and taken what it hath been commanded by God, the Lord of Lords. Say: O people of the earth! Fear God and follow not those who follow fancy and vain imaginings. Arise to redeem what hath passed you by, then turn unto Him. He, verily, is the Mighty, the Oft-Forgiving. We remind you for the sake of God - to this testify the atoms of creation and beyond them those who possess the secrets of the Book. Thus hath shone forth the Sun of Knowledge from the horizon of the heaven of thy Lord's utterance, the Master of all mankind.

4 یا علی قبل اکبر انّا ذکرناک مرّة فی المسآء و اخری فی الصّباح و طوراً فی هذا الحین الّذی حضر العبد الحاضر بکتاب آخر الّذی ارسلته الی اسم الجود الّذی یطوف البیت و عرش الله الأعظم فی العشیّ و الاشراق تفکّر فیما نزّل من سمآء مشیّة الله و ما تکلّم به کلّ فاجر مرتاب طوبی لنفس نبذت ما عند القوم و اخذت ما امرت به من لدی الله ربّ الأرباب قل یا ملأ الأرض اتّقوا الله و لا تتّبعوا الّذین اتّبعوا الظّنون و الأوهام قوموا علی تدارک ما فات عنکم ثمّ ارجعوا الیه انّه لهو العزیز التّوّاب انّا نذکّرکم لوجه الله تشهد بذلک ذرّات الکائنات و عن ورائها من عنده اسرار الکتاب کذلک اشرقت شمس العرفان من افق سمآء بیان ربّکم مالک الانام

5 Thus ended. Praise be to God, that beloved one hath repeatedly been honored with mention by the True One, exalted be His glory, at this time. Though there was delay in responding to the letters, yet by God's grace each word received its answer.

5 انتهی الحمد لله مکرّر آنمحبوب بذکر حقّ جلّ جلاله در این کرّه فائز شدند اگر در جواب دستخطّها تأخیر رفت ولکن از فضل حقّ کلمه بکلمه جواب عرض شد

6 As for what you wrote concerning His Honor Aqa Siyyid Muhammad-i-Sahhaf, upon him be the Glory of God, it was presented in the Most Holy Court. His word, exalted be His station:

6 اینکه در بارهٔ جناب آقا سیّد محمّد صحّاف علیه بهآء الله نوشته بودید در ساحت امنع اقدس عرض شد قوله تعالی شأنه

7 In My Name, the All-Remembering, the All-Knowing

7 بسمی الذّاکر العلیم

8 O Muhammad! Thou hast been mentioned in the presence of the Wronged One. By the life of God, thy sighs and lamentations in separation from the Wronged One have been heard. God, exalted be His glory, beareth witness to thy sighs and tears. Thy cry is moving and thy purpose well-pleasing, but due to the darkness of the oppressors, restrain thyself, being content with My good-pleasure, patient under My decree, and vocal in My beautiful praise. We have been with thee and have witnessed thy state in thy love for thy Wronged Lord, Who hath been imprisoned in the most desolate of lands for having summoned all unto God, the Protecting, the Self-Subsisting.

8 یا محمّد ذکرت لدی المظلوم بوده لعمر الله ضجیج و حنینت در فراق مظلوم شنیده شد حقّ جلّ جلاله بر زفرات و عبراتت شاهد و گواهست نالهات مؤثّر و ارادهات محبوب ولکن نظر بظلمت نفوس ظالمه ممنوع کن راضیاً برضائی و صابراً فی قضائی و ناطقاً بثنائی الجمیل قد کنّا معک و رأینا ما انت علیه فی حبّ مولاک المظلوم الّذی سجن فی اخرب البلاد بما دعا الکلّ الی الله المهیمن القیّوم

9 O thou who art enkindled with the fire of My love! Hearken unto My call from the direction of My prison. Verily, it calleth thee and maketh mention of thee in such wise that thou mayest find therefrom the fragrance of My love and My grace. Beware, and I am the Forgiving, the Merciful. We behold thee standing at the door. Be thou assured and be of the thankful. He exalteth whom He willeth through a word from His presence and abaseth whom He desireth. He is, in truth, the Almighty, the Powerful. Consider the leaders of the earth and reflect on what the Most Exalted Pen hath moved against them. Know thou this, then conceal it from every remote oppressor.

9 یا ایّها المشتعل بنار حبّی ان استمع ندائی من شطر سجنی انّه ینادیک و یذکرک بما تجد منه عرف حبّی و فضلی ایّاک و انا الغفور الرّحیم انّا نراک قائماً لدی الباب ان اطمئنّ و کن من الشّاکرین یعزّ من یشآء بکلمة من عنده و یذلّ من یرید انّه لهو المقتدر القدیر فانظر فی رؤسآء الأرض و تفکّر فیما تحرّک علیهم القلم الأعلی ان اعرف ثمّ استر عنکلّ ظالم بعید

10 O Muhammad! Whatsoever hath appeared and will appear in the world hath flowed from the Most Exalted Pen aforetime. Should anyone read the divine verses and ponder with insight, he would testify with absolute certainty that His knowledge encompasseth all things, His power prevaileth over all, and His Cause penetrateth all things. These words flow from the tongue of grandeur that thou mayest be assured that He hath not been and is not heedless of thee. Verily, He is with those who love Him and desire Him, and He is the Truthful, the All-Informed. The Glory be upon thee and upon every discerning believer.

10 یا محمّد آنچه در ارض ظاهر شده و بشود از قلم اعلی از قبل جاریشده اگر نفسی آیات الهیرا قرائت کند و ببصیرت تفکّر نماید بیقین مبین شهادت میدهد که علم او محیط و قدرتش غالب و امرش نافذ بوده و هست این اذکار از لسان عظمت جاری تا تو یقین نمائی که از تو غافل نبوده و نیست انّه مع من احبّه و اراده و هو الصّادق الخبیر البهآء علیک و علی کلّ موقن بصیر انتهی

11 His is the grace, His is the bounty, and His is the bestowal. Were the glances of His favor to be withheld for a moment, these servants would be seen as decayed bones. We have believed in Him, have placed our trust in Him, and we beseech from Him that which will draw us nigh unto Him, for He is the All-Bountiful, the Ancient of Days.

11 له الفضل و له المنّة و له العطآء لحاظ عنایتش اگر در آنی قطع شود این عباد بمثابهٔ عظم رمیم مشاهده شویم آمنّا به و توکّلنا علیه و نرجو منه ما یقرّبنا الیه و هو الفضّال القدیم

12 And concerning what thou didst write about Master Muhammad-Quli, the Tailor, upon him be the glory of God, mention of him too was made in the Most Great Presence and was submitted before the countenance of the Lord of existence.

12 و اینکه در بارهٔ جناب استاد محمّد قلی خیّاط علیه بهآء الله مرقوم داشتید ذکر ایشان هم بمنظر اکبر فائز و امام وجه مالک وجود عرض شد هذا ما نطق به المقصود فی الجواب قوله عزّ کبریائه

This is what the Desired One hath spoken in reply, exalted be His grandeur:

13 He is the All-Hearing, the All-Seeing

13 هو السّامع البصير

14 O Muhammad-Quli! The Wronged One of the horizons hath turned toward thee and maketh mention of thee with verses from whose fragrance the people of the graves have arisen. God, exalted be His glory, hath regarded and continueth to regard His loved ones, but the veils of heedless souls and thick coverings have become an obstacle. Verily, He desireth whomsoever hath desired Him and turneth unto whomsoever hath turned unto Him. He, verily, is the Compassionate, the Generous. Be thou not grieved, and lament not at separation. The Cause is in His hands. He doeth what He willeth and ordaineth what He pleaseth.

14 ای محمّد قلی مظلوم آفاق بتو توجّه نموده و ترا ذکر مینماید بآیاتیکه از عرفش اهل قبور قیام نمودند حقّ جلّ جلاله بدوستانش نظر داشته و دارد ولکن حجبات انفس غافله و سبحات غلیظه حایل گشته انّه یرید من اراده و یتوجّه الی من توجّه الیه انّه لهو المشفق الکریم محزون مباش و از هجر منال الأمر بیده یفعل ما یشآء و یحکم ما یرید

15 O 'Ali-Akbar! Deliver that which hath been specifically sent down from the heaven of divine will for these two souls, and give them the glad-tidings of God's grace and favor. God willing, may they drink from the ocean of joy and be vocal in the remembrance of the Friend. This land is observed to be somewhat disturbed. The populace hath exceeded the bounds of moderation and, beyond all else, no dwelling, residence or locality is to be found.

15 یا علی قبل اکبر آنچه مخصوص این دو نفس از سماء مشیّت الهی نازل شد برسان و بفضل و عنایت حقّ بشارت ده انشآءالله از بحر فرح بیاشامند و بذکر دوست ناطق باشند این ارض فی‌الجمله مضطرب مشاهده میشود جمعیّت از حدود اعتدال تجاوز نموده و از همه گذشته مسکن و مقرّ و محلّ موجود نه

16 From the lamentations of these two friends it was observed that their effect reached, in some measure, the hem of the garment of the Beloved of the worlds. His compassion and loving-kindness are of such magnitude as to leave man bewildered at their mention, for whatever might be said falls short. This evanescent one beseeches the ocean of His generosity to grant solace through the light of attainment unto the enkindled souls. In these days, due to a gathering that took place in this land, certain matters were discussed. Notwithstanding all this, it is hoped that the prayers of the friends may be answered. God willing, may some soul be assisted to establish a Mashriqu'l-Adhkar in this land, and beside it a place for the righteous, for no suitable location can be found in this land. From all directions people of every description have turned to this land specifically for commerce.

16 انتهی از ناله‌ٔ این دو دوست مشاهده شد که فی‌الجمله اثرش بذیل محبوب عالمیان رسید شفقت و عنایت بمقامی است که انسان از ذکرش متحیّر است چه هرچه گفته شود قابل نه اینفانی از دریای کرمش سائل که نفوس مشتعله را بنور وصال تسکین عطا فرماید این ایّام از اجتماعی که در این ارض شد بعض صحبتها بمیان آمده مع کلّ ذلک امید هست که دعای دوستان باجابت مقرون گردد انشآءالله نفسی مؤیّد شود و مشرق الأذکاری در این ارض بنا نماید و جنب آن محلّ الأبراری چه که محلّ در این ارض یافت نمی‌شود از جمیع اطراف از هر قبیل مخصوص تجارت باین ارض توجّه نموده‌اند

17 And concerning what you wrote about Aqa Muhammad and Aqa 'Ali-Asghar, upon them be the glory of God, it was presented before His presence. His blessed and exalted Word:

17 و اینکه در باره‌ٔ جناب آقا محمّد و آقا علی اصغر علیهما بهآء الله مرقوم داشتید تلقاء وجه عرض شد قوله تبارک و تعالی

18 O Muhammad! He Who maketh mention of thee hath made mention of thee. We have mentioned thee through verses that have set the world ablaze. Verily thy Lord maketh mention of him who hath loved Him, and He is the Mighty, the Bountiful.

18 یا محمّد قد ذکرک ذاکری بآیات اشتعل منها العالم انّ ربّک یذکر من احبّه و هو العزیز الفضّال قد اتی الحقّ و ظهر المیزان و القوم اکثرهم فی مریة و شقاق ان افرح بما ذکرت

The Truth hath come and the Balance hath appeared, yet most of the people are in doubt and discord. Rejoice thou in that thou hast been mentioned before the Wronged One, and there hath been revealed for thee that before which verses bow down. The servant in attendance brought thy likeness. Blessed is he for having attained the presence of the Countenance and for having been the object of God's glance from the most exalted station. O Muhammad! Dost thou know Who mentioneth thee - He through Whose mention the Books of God, the Lord of lords, have been adorned? Give thanks unto God for this most great favor and say: Praise be unto Thee, O Master of all necks! I beseech Thee not to disappoint me in Thy days, but to send down upon me from the heaven of Thy bounty that which befitteth Thy generosity, O Lord of all mankind.

لدی المظلوم و نزل لک ما خضعت له الآیات قد اتی العبد الحاظر بمثالک طوبی له بما حضر لدی الوجه و توجّه الیه طرف الله فی اعلی المقام یا محمّد هل تعرف من یذکرک الّذی تزیّنت بذکره کتب الله ربّ الأرباب ان اشکر الله بهذا الفضل الأعظم و قل الحمد یا مالک الرّقاب اسئلک ان لا تخیّبنی فی ایّامک فانزل علیّ من سمآء عنایتک ما ینبغی لجودک یا مالک الأنام

19 And We make mention of him who was named 'Ali-Asghar from this Most Great Scene and give him the glad-tidings of My mercy that hath preceded all created things. Thy likeness was presented before the Wronged One, Whom God hath made sanctified from all likenesses. We have beheld thee and have revealed for thee that whereby thy mention shall endure throughout the kingdom's duration. He with Whom is the Mother Book beareth witness to this. Grieve not because of the people and their doings. Rather, rejoice in My mention, which cannot be equaled by all created things. When thou didst discover the fragrance of My utterance and didst attain unto My verses, turn thy face toward the Prison and say: Unto Thee be praise, O Lord of all names! I testify that through Thee the Lote-Tree of the Extremity spoke, the Most Exalted Paradise was stirred, and the Tongue of Grandeur spoke forth in the Most High Paradise that there is none other God but Me, the Mighty, the Bestower.

19 و نذکر من سمّی بعلیّ اصغر فی المنظر الأکبر و نبشّره برحمتی الّتی سبقت الکائنات قد حضر مثالک لدی المظلوم الّذی جعله الله مقدّساً عن الأمثال قد رأیناک و نزّلنا لک ما یبقی به ذکرک بدوام الملک یشهد بذلک من عنده امّ الکتاب لا تحزن من الخلق و شئوناتهم ان افرح بذکری الّذی لا تعادله الممکنات اذا وجدت عرف بیانی و فزت بآیاتی ولّ وجهک شطر السّجن و قل لک الثّنآء یا مالک الأسمآء اشهد بک نطقت سدرة المنتهی و اهتزّ الفردوس الأعلی و نطق لسان العظمة فی الجنّة العلیا انّه لا اله الّا انا العزیز الوهّاب انتهی

20 Praise be to God that both were blessed with His supreme bounty, for after this servant had perused the letter of Hadrat-i-Ism-i-Jud, upon him be all the most glorious Glory of God, and presented the likenesses of both names before the Throne, these decisive verses were revealed especially for them from the heaven of bounty. God willing, may they attain to their reading and become cognizant of that which is befitting. There is no power nor strength save in God. This evanescent one conveys his greetings unto them and begs from God their success.

20 الحمد لله هر دو بعنایت کبری فائز شدند چه که این عبد بعد از ملاحظهٔ کتاب حضرت اسم جود علیه منکلّ بهآء ابهاه با مثال اسمین تلقاء عرش حاضر بعد از مشاهده این آیات محکمات مخصوص ایشان از سمآء عنایت نازل انشآءالله بقرائت آن فائز شوند و بما ینبغی عارف لا حول و لا قوّة الّا بالله این فانیهم خدمت ایشان تکبیر میرساند و از حقّ توفیق میطلبد

21 And as to that which ye had once again written concerning the handmaid of God, the wife of the honored Haji Mirza Hasan (upon them be the glory of God): it was submitted anew, and anew did the Sun of loving-kindness arise. He saith, glorified and exalted is He:

21 و اینکه در بارهٔ امةالله ضلع جناب حاجی میرزا حسن علیهما بهآء الله مرّة اخری مرقوم داشتید مجدّد عرض شد و مجدّد آفتاب عنایت مشرق قوله جلّ و عزّ

22 O My handmaiden! The recompense of no soul hath ever been, nor shall ever be, lost in the sight of God. Thy love and devotion are two mighty causes for the manifestation of thy remembrance from the horizon of the Divine Will, even as He now maketh mention of thee from within the Most Great Prison. Rejoice thou in the bounty of thy Lord and say: May my spirit be a sacrifice unto Thy remembrance, O Thou Who art not mentioned by names! We make mention of thy daughter, who turned unto God and believed when she heard of this Revelation which hath appeared with mighty sovereignty. We make mention, too, of thy sons and give them the glad-tidings of My mercy and My loving-kindness. Verily thy Lord is the All-Forgiving, the Most Merciful. Blessed is he who hath, on this Day, set his face towards the Ultimate Goal, and blessed is the handmaiden who hath believed in God, the One, the All-Informed. The glory which proceedeth from Us rest upon thee and upon them, and upon everyone who is steadfast and firm.

22 یا امتی اجر هیچ نفسی لدی الله ضایع نشده و نخواهد شد محبّت و اقبال تو دو سبب بزرگند از برای ظهور ذکرت از افق فم مشیّت الهی چنانچه در این حین در سجن اعظم ترا ذکر مینماید ان افرحی بفضل ربّک و قولی روح الرّوح لذکرک الفداء یا من لا تذکر بالأسمآء و نذکر بنتک الّتی اقبلت و آمنت اذ سمعت هذا الظّهور الّذی ظهر بسلطان عظیم و نذکر ابنائک و نبشّرهم برحمتی و عنایتی انّ ربّک لهو الغفور الرّحیم طوبی لقاصد قصد الیوم المقصد الأقصی و لأمة آمنت بالله الفرد الخبیر البهآء من لدنّا علیک و علیهم و علی کلّ راسخ مستقیم انتهی

23 On this occasion that handmaiden and her kindred have been honored with the remembrance of the Best-Beloved of the worlds. I beseech God that all may be enabled to hearken with true hearing. The women who have today attained unto recognition and confession and service of the friends of God are, in the sight of God, accounted among men, nay rather among the heroes, inasmuch as neither the censure of the critic, nor the scorn of the scorner, nor the clamor of the heedless hath deterred them or shall ever deter them. Their hearts are strong and their feet are firm. I swear by the Day-Star of the horizon of utterance that the mere nail-paring of one of the believing handmaidens of today is, in the sight of God, more preferred than the divines of Persia who, after thirteen hundred years of expectation, have perpetrated what the Jews have not perpetrated during the Revelation of Him Who is the Spirit [Christ]. I beseech God to bestow justice and to guide unto the straight path.

23 در این کرّه امةالله با متعلّقانش بذکر محبوب عالمیان فائز شدند از حقّ میطلبم کلّ باصغای حقیقی فائز شوند نسائیکه الیوم باقرار و اعتراف و خدمت اولیای حقّ فائز شده‌اند لدی الله از رجال مذکور بلکه از ابطال محسوب چه که ایشانرا در سبیل الهی لوم لائمین و شماتت مشمتین و ضوضاء غافلین منع ننموده و نمینماید قلبشان قوی و رجلشان مستقیم قسم بآفتاب افق بیان که طرف ناخن یکی از اماء مؤمنات الیوم عندالله اسبق است از علمای ایران که بعد از هزار و سیصد سنه انتظار عمل نمودند آنچه را که یهود در ظهور حضرت روح عمل ننمود از حقّ میطلبم انصاف عطا فرماید و بصراط مستقیم هدایت نماید

24 Although those hapless ones are unaware and consider what they hear of the Revelation of God and His signs and evidences to be baseless, yet I swear by the life of God that were they to be present for but an hour at the time of revelation before the Throne, the utterance of the All-Merciful would of a certainty so attract them that they would prostrate themselves involuntarily. The colors of the world and its ornaments, and the delusion of vain learning, have debarred them from the straight path of the One True God. One must pray - the grace of God, exalted be His glory, is abundant - that perchance at some

24 اگرچه آن بیچارها مطّلع نیستند بگمان خود آنچه از ظهور حقّ و آیات و بیّنات می‌شنوند بی‌اصل میدانند والّا اگر فی‌الحقیقه یکساعت حین تنزیل تلقاء عرش حاضر باشند لعمر الله یجذبهم بیان الرّحمن علی شأن یسجدون من غیر اختیار الوان عالم و زخارف آن و غرور علوم موهومه ایشانرا از صراط احدیّه منع نموده باید دعا کرد کرم حقّ جلّ جلاله بسیار است شاید وقتی از اوقات طرف عنایت بآن نفوس غافله توجّه فرماید و

time His loving-kindness may be directed towards those heedless souls and may make them aware. Verily, He is powerful over all things and worthy to answer prayers.

آگاه نماید انّه علی کلّ شیء قدیر و بالاجابة جدیر

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BH01371

To: Mirza Yusuf, Mim Nun et al., in Tihran
Date: 1299-05-29 [1882-Apr-18]

1 In My Name, through which the Ocean of Utterance hath surged throughout all creation.

1 بسمی الّذی به ماج بحر البیان فی الامکان

2 Praise be to God, thou hast drunk from the ocean of divine bounty and turned thy face to the Most Exalted Horizon.

2 الحمد لله از دریای عنایت الهی آشامیدی و بافق اعلی توجّه نمودی

3 Behold, how the divers peoples and kindreds of the earth have been waiting for the coming of the Promised One. No sooner had He, Who is the Sun of Truth, been made manifest, than, lo, all turned away from Him, except them whom God was pleased to guide. We dare not, in this Day, lift the veil that concealeth the exalted station which every true believer can attain, for the joy which such a revelation must provoke might well cause a few to faint away and die.

3 جمیع احزاب مختلفهٔ ارض منتظر و چون آفتاب حقیقت از افق عالم طالع کل معرض الّا من شآء الله اگر الیوم مقامات نفوس موقنه ذکر شود بیم آنست از فرط سرور بعضی هلاک شوند

4 He Who is the Heart and Center of the Bayán hath written: "The germ that holdeth within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of all those who follow Me." And, again, He saith: "Of all the tributes I have paid to Him Who is to come after Me, the greatest is this, My written confession, that no words of Mine can adequately describe Him, nor can any reference to Him in My Book, the Bayán, do justice to His Cause."

4 نقطهٔ بیان میفرماید نطفهٔ یکسالهٔ یوم ظهور او اقوی است از کلّ من فی البیان و همچنین میفرماید و قد کتبت جوهرة فی ذکره و هو انّه لا یشار باشارتی و لا بما نزّل فی البیان

5 Whoso hath searched the depths of the oceans that lie hid within these exalted words, and fathomed their import, can be said to have discovered a glimmer of the unspeakable glory with which this mighty, this sublime, and most holy Revelation hath been endowed. From the excellence of so great a Revelation the honor with which its faithful followers must needs be invested can be well imagined. By the righteousness of the one true God! The very breath of these souls is in itself richer than all the treasures of the earth. Happy is the man that hath attained thereunto, and woe betide the heedless.

5 اگر نفسی در بحور مستورهٔ در این کلمهٔ علیا تفکّر نماید فی‌الجمله بر مقام این امر اعظم اقدس اعلی آگاه شود مقام ظهور که معلوم شد مقام طائفین معلوم و واضح است لعمر الله نفسی که از نفسی در این امر برآید معادله ننماید باو کنوز ارض طوبی لمن فاز ویل للغافلین

6 Praise be to God, thou hast attained unto this station. God willing, thou art confirmed in preserving it. The servant in attendance read thy letter. Blessed art thou for having acknowledged that which God hath acknowledged and that which was inscribed in His Books, His Scriptures and His Tablets. Concerning the gathering of souls which thou didst mention, verily We make mention of each one of them as a token of Our grace. He, verily, is the All-Bountiful, the Most Generous.

6 لله الحمد آن جناب باین مقام فائز شدند انشآءالله بر حفظش مؤیّدند مکتوب آن جناب را عبد حاضر قرائت نمود طوبی لک بما اعترفت بما اعترف به الله و بما کان مسطوراً فی کتبه و زبره و الواحه اینکه در اجتماع نفوس ذکر نمودید انّا نذکر کلّ واحد منهم فضلاً من لدنّا انّه لهو الفضّال الکریم

7 He is the Most Ancient, the Most Great

7 هو الأقدم الأعظم

8 O son of My Name! My Most Exalted Pen beareth witness that thou didst migrate for the sake of God until thou didst attain the presence at the Gate and didst hear His sweetest call and didst drink the choice wine of His bounty, detached from all else but Him, and didst traverse the lands to exalt His Word and elevate His remembrance among the concourse of creation. Blessed art thou and blessed is he who hath heard thy words concerning this Cause, through which, when it was manifested, the foundations of them that disbelieved in God, the Lord of the seen and the unseen, were shaken.

8 یا ابن اسمی یشهد قلمی الأعلی بأنّک هاجرت فی الله الی ان حضرت لدی الباب و سمعت ندائه الأحلی و شربت رحیق عنایته منقطعاً عن الوری و درت البلاد لاعلآء کلمته العلیا و ارتفاع ذکره بین ملإ الانشآء طوبی لک و لمن سمع قولک فی هذا الأمر الّذی اذا ظهر تزعزع بنیان الّذین کفروا بالله مالک الغیب و الشّهود

9 He is the Manifest, the Hidden

9 هو الظّاهر الباطن

10 O Asad! The Wronged One Who hath appeared through His Name, the Self-Subsisting, maketh mention of thee and calleth all to the Most Exalted Horizon, the Station from which the lights of the Countenance have shone forth after the passing away of all things. I testify that thou hast attained unto that which most of the servants have not attained. Thou hast journeyed in My path, aided My Cause, and chosen exile for love of My Beauty and desire to exalt My Word. We testify that thou art beneath the glances of the tender mercy of the Lord of all beings and art guarded by the eye of God that slumbereth not.

10 یا اسد یذکرک المظلوم الّذی ظهر باسمه القیّوم و دعا الکلّ الی الأفق الأعلی المقام الّذی منه اشرقت انوار الوجه بعد فنآء الأشیآء اشهد انّک فزت بما لا فاز به اکثر العباد قد سافرت فی سبیلی و نصرت امری و اخترت الغربة حبّاً لجمالی و شوقاً لاعلآء کلمتی نشهد انّک تحت لحاظ عنایة مولی الأنام و تحرسک عین الله الّتی لا تنام

11 In My Name, the All-Knowing, the All-Informed

11 بسمی العلیم الخبیر

12 O Friend! We have made mention of thee before and make mention of thee at this time, that the attraction of thy Lord's verses may so seize thee that neither the affairs of the world nor the veils of the peoples shall hold thee back. Blessed art thou and blessed is the house wherein My remembrance hath been raised and wherein My chosen ones who have turned to My horizon, spoken My praise, and arisen to serve My Cause, the Mighty, the Wondrous, have gathered.

12 یا حبیب ذکرناک من قبل و نذکرک فی هذا الحین لیأخذک جذب آیات ربّک علی شان لا تمنعک شؤونات العالم و لا حجبات الأمم طوبی لک و لبیت ارتفع فیه ذکری و اجتمع فیه اصفیائی الّذین اقبلوا الی افقی و نطقوا بثنائی و قاموا علی خدمة امری العزیز البدیع

13 He is the Witness, the Enduring, the All-Knowing

13 هو الشّاهد الباقی العلیم

14 O Hasan! The Lord of the hidden and the manifest maketh mention of thee and counseleth thee with that whereby the

Cause of God may be exalted amongst His servants and His creation. Hold fast unto that which thou hast been commanded and say:

14 يا حسن يذكرک مولی السّرّ و العلن و يوصيک بما يرتفع به امر الله بين عباده و خلقه تمسّک بما امرت به و قل

15 O my God! I beseech Thee by the lights of Thy countenance and the signs of Thy grandeur to aid me in all conditions to remember Thee, to praise Thee and to serve Thy loved ones. Thou art, verily, the Almighty, the Powerful.

15 يا الهی اسألک بأنوار وجهک و آيات عظمتک بأن تؤيّدنی فی کلّ الأحوال علی ذکرک و ثنائک و خدمة اوليائک انّک انت المقتدر القدير

16 He is the One Who speaketh in the Kingdom of Utterance

16 هو النّاطق فی ملکوت البيان

17 May the Lord of all created things remember thee with that which quickeneth the dead unto everlasting sovereignty, and proclaim unto thee the glad tidings of that which the Pen of the Will hath ordained for theeâ€"whereby the eyes of the denizens of the Kingdom of Names may be rejoicedâ€"and may He enjoin upon thee that which behoveth this Day, a Day that was treasured in the hearts of the pure in spirit, and inscribed in the Books of God, the Lord of all men.

17 کر يذکرک مولی الوری بما يقوم به الأموات بدوام الملک و يبشّرک بما رقم لک من قلم الارادة ما تقرّ به عيون اهل ملکوت الأسمآء و يأمرک بما ينبغی لهذا اليوم الّذی کان مذکوراً فی افئدة الأصفيآء و مسطوراً فی کتب الله مالک الرّقاب

18 In My Name, the All-Speaking, the All-Wise

18 بسمی النّاطق الحکيم

19 O Nasru'llah! By My life, he who hath known Me hath, from time immemorial, helped God, and this is the true meaning of help, as attested by the Tongue of Grandeur and confirmed by the realities of all things. Yet most men remain behind a mighty veil.

19 يا نصرالله لعمری من عرفنی قد نصر الله فی ازل الآزال و هذا حقّ النّصر يشهد بذلک لسان العظمة و عن ورائه حقائق الأشيآء کلّها ولکنّ النّاس اکثرهم فی حجاب عظيم

20 Praise be to God that souls who were mentioned in the Book – souls who were sincere, assured and content – have each become the recipients of His special favors. Be thou thankful to God for this manifest grace and say:

20 الحمد لله نفوس مقبلهٔ موقنهٔ راضيه که در کتاب ذکر شده بود هر يک محلّ عنايت مخصوصه واقع شدند ان اشکر الله بهذا الفضل المبين و قل

21 Glorified art Thou, O my God and the God of all things, my Beloved and the Beloved of the hearts of the chosen ones! I beseech Thee by the hearts that have melted in their love and ardor for Thee, and by the hearts that have been consumed in their separation from Thee, to ordain for me that which shall profit me in all the worlds of Thy worlds. O Lord! Thou seest me turning toward Thee and clinging to the cord of Thy bounty. I entreat Thee not to deny me the wonders of Thy generosity and the evidences of Thy grace. Thou art He before Whose Name the necks of them that are nigh unto Thee have bowed down, and before Whom the voices of them that have recognized Thy unity have been humbled. There is none other God but Thee, the Beloved of them that know Thee and the Desire of all who are in the heavens and on earth.

21 سبحانک يا الهی و اله الأشيآء و محبوبی و محبوب افئدة الأصفيآء اسألک بالأکباد الّتی ذابت فی عشقک و حبّک و الأفئدة الّتی احترقت فی فراقک بأن تقدّر لی ما ينفعنی فی کلّ عالم من عوالمک ای ربّ ترانی مقبلاً اليک و متمسّکاً بحبل فضلک اسألک ان لا تخيّبنی عن بدائع جودک و ظهورات فضلک انّک انت الّذی خضعت لاسمک اعناق المقرّبين و خشعت اصوات الموحّدين لا اله الّا انت محبوب العارفين و مقصود من فی السّموات و الأرضين

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GWB#006x

BH01793

To: Muhammad, in Hamadan
Date: 1299-05-29 [1882-Apr-18]

1 In the Name of Him Who prevaileth over all who are in the heavens and on earth! O peoples of the earth! The Mother Book calleth out in the return, how is it ye hear not? We have sent forth the Criterion in the form of man. Verily He standeth before the Face, crying out and calling: "By God! The Truth hath come, yet the people understand not!" This is the Day which God's Books have attested from aforetime, yet most among mankind perceive it not. The Hidden Treasure and the Stored Secret have appeared, and the world hath been adorned with the ornament of what God, the All-Compelling, the Self-Subsisting, had promised. Where are the learned ones and the mystics, and where are they who turned away from the Truth, the Knower of things unseen? Today every learned one hath clung to vain imaginings, turning away from Him Who is Known, Who hath appeared through His Name, the Self-Subsisting.

1 بسمی المهیمن علی من فی السّموات و الأرض یا ملأ الأرض امّ الکتاب ینادی فی المآب کیف انتم لا تسمعون قد بعثنا الفرقان علی هیکل الانسان انّه امام الوجه یصیح و ینادی تالله قد اتی الحقّ و الخلق لا یفقهون هذا یوم شهدت له کتب الله من قبل و النّاس اکثرهم لا یشعرون قد ظهر الکنز المکنون و السّرّ المخزون و تزیّن العالم بطراز ما وعد به الله المهیمن القیّوم این العلمآء و العرفآء و این الّذین اعرضوا عن الحقّ علّام الغیوب قد تمسّک الیوم کلّ عالم بأوهام معرضاً عن المعلوم الّذی ظهر باسمه القیّوم

2 O concourse of rulers! The Lord of Names hath come, and desireth to draw you nigh unto God, the Mighty, the Loving. He hath appeared for the reformation of the world, and counseleth all with that which will manifest man's station in creation. Exalted be the All-Merciful Who speaketh, and continueth to speak, in the Most Great Prison: "Verily, there is none other God but Me, the Truth, the Lord of all existence!"

2 یا معشر الأمرآء اتی مالک الأسمآء و اراد ان یقرّبکم الی الله العزیز الودود انّه ظهر لاصلاح العالم و یوصی الکلّ بما یظهر [به] مقام الانسان فی الامکان تعالی الرّحمن الّذی نطق و ینطق فی السّجن الأعظم انّه لا اله الّا انا الحقّ مالک الوجود

3 O Muhammad! Thy remembrance hath been mentioned at the Most Great Scene, and the Lord of Power hath remembered thee in such wise as nothing in the unseen or visible realms can equal. Blessed be the face that hath turned unto the Face, and joy be to him who hath advanced toward the Most Exalted Horizon, and delight be to him who hath drunk of My Sealed Wine.

3 یا محمّد قد ذکر ذکرک فی المنظر الأکبر و ذکرک مالک القدر بما لا یعادله ما فی الغیب و الشّهود طوبی لوجه توجّه الی الوجه و نعیماً لمن اقبل الی الأفق الأعلی و مریئاً لمن شرب رحیقی المختوم

4 We make mention in this station of the learned ones of the earth and its mystics, and remind them of that which hath been sent down from God, the Lord of what was and what shall be. Fear God and follow not your desires. Look unto the horizon of justice, then speak with fairness concerning this Cause whereby the standard "There is none other God but Me" hath been raised in this praiseworthy station. If ye deny Him Who hath come unto you, by what proof can ye establish that which ye claim? Bring it forth, and be not of the unjust. Set aside oppression and take hold of justice - such is the way of

4 انّا نذکر فی هذا المقام علمآء الأرض و [عرفائها] و نذکّرهم بما نزّل من لدی الله ربّ ما کان و ما یکون اتّقوا الله و لا تتّبعوا اهوائکم ان انظروا الی افق العدل ثمّ انطقوا بالانصاف فی هذا الأمر الّذی به نصبت رایة انّه لا اله الّا انا فی هذا المقام المحمود ان تتکروا من اتاکم بأیّ برهان [یثبت] ما انتم علیه فأتوا به و لا تکونوا من الّذین لا ینصفون ضعوا الاعتساف و خذوا الانصاف هذا شأن

man, did ye but know it. We desire not what ye possess, nor do We seek your might and power. We remind you for the sake of God, would that ye might know. We have desired your life and your drawing nigh and your attainment and your ascension to the most exalted summit, yet ye have pronounced against Us an injustice at which the Messengers have lamented.

الانسان لو انتم تعرفون انّا لا نحبّ ما عندكم و لا نريد عزّكم و قدرتكم نذكّركم لوجه الله لو انتم تعلمون انّا اردنا حيوتكم و تقرّبكم و بلوغكم و صعودكم الى الذّروة العليا و انتم افتيتم علينا بظلم ناح به المرسلون

5 Say: Turn your ears toward the Prison that ye may hear the rustling of the Lote-Tree beyond which there is no passing, which speaketh in every state that which hath been inscribed in My Preserved Tablet. Were We to mention one verse of that which hath been traced therein by My manifest and renowned Pen, those who stood at the Mount would swoon away and every mighty edifice would be shaken. Thus hath the Nightingale warbled and the Cock crowed at this exalted Point. The Prison hath been named with the Most Beautiful Names - your Lord, the Most Glorious, Who speaketh in the Most Exalted Horizon with His supreme verses and calleth all unto the path of God, the Mighty, the Loving, doth testify to this.

5 قل توجّهوا بآذانكم الى شطر السّجن لتسمعوا حفيف سدرة المنتهى الّتى تنطق فيكلّ شأن [بما] ما نزّل فى لوحى المحفوظ لو نذكر آية عمّا رقم فيه من قلمى الظّاهر المشهود لينصعق الطّوريّون و يزعزع كلّ بنيان مرصوص كذلک هدر العندليب و دلع الدّيک [فى] هذا النّقطة] المرفوع انّ السّجن قد سمّى بالأسمآء الحسنى يشهد بذلک ربّكم الأبهى الّذى ينطق فى الأفق الأعلى بآياته الكبرى و يدع الكلّ الى صراط الله العزيز الودود

6 O Muhammad! We have found thy turning unto Him and known thy submissiveness before God. We have mentioned thee in this Most Great Tablet that it might draw thee to the station of holy nearness and beauty, and strengthen thee to stand firm in this Cause whereby souls have been agitated. Place thy trust in this Cause in God and say: "In the Name of God and by God." Then take the cup of eternity in the name of Baha and drink therefrom the Kawthar of certitude through the remembrance of thy Lord, the All-Merciful.

6 يا محمّد انّا وجدنا توجّهک و عرف خضوعک لله ذكرناک بهذا اللّوح الأعظم ليجذبک الى مقام القرب القدس الجمال و يؤيّدک على الاستقامة على هذا الأمر الّذى به اضطربت النفوس توكّل فيهذا الأمر على الله و قل بسم الله و بالله ثمّ خذ كأس البقآء [باسم] البهآء و اشرب منها كوثر الايقان بذكر ربّک الرّحمن

7 Say: "Praise be unto Thee, O Thou Who hast strengthened me and guided me to a station from which every misbeliever and rejected one hath turned away. I beseech Thee by the ocean of Thy bounty and the sun of Thy generosity to ordain for me what Thou hast ordained for Thy chosen ones, and to make me one of those who have bowed down at the appearance of Thy signs and the manifestation of Thy clear tokens. O my Lord! Thou seest me advancing toward Thee and turning to the horizon of Thy favor. I beseech Thee not to disappoint me of that which is with Thee. Verily Thou art powerful over whatsoever Thou willest, and in Thy grasp are the reins of the unseen and the visible. There is none other God but Thee, the All-Loving, the All-Forgiving."

7 و قل لک الحمد يا من ايّدتنى و هديتنى الى مقام اعرض عنه كلّ مشرک مردود اسئلک بحر فضلک و شمس جودک بأن تكتب لى ما كتبته لأصفيائک و تجعلنى من الّذين خضعوا عند ظهور آياتک و بروز بيّناتک اى ربّ ترانى مقبلاً اليک و متوجّهاً الى افق عنايتک اسئلک بأن لا تخيّبنى عمّا عندک انّک انت المقتدر على ما تشآء و فى قبضتک زمام الغيب و الشّهود لا اله الّا انت العطوف الغفور

BLIB_Or15713.047, PYK.216

BH02322

To: Mirza Hasan Khushnivis
Date: 1299-05-29 [1882-Apr-18]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 The essence of praise, the quintessence of glorification, and the pure crystal of thanksgiving befitteth the most holy and most mighty court of that Beloved One Who hath given His loved ones to drink of the most pure water of life and established them in service to His Cause, that they might, with the utmost joy and fragrance and with supreme steadfastness, perfume the world with the sweet savors of the utterance of the All-Merciful. These are servants whose praise and glorification God hath sent down in His Books, His Scriptures, His Scrolls and His Tablets. These are they whom the concerns of creation have not prevented from turning unto Him and arising to serve Him. The Concourse on High, the denizens of the Most Exalted Paradise, and they that circle round the Throne at morn and eventide send their blessings upon them.

2 جوهر حمد و لطیفهٔ ثنا و ساذج شکر بساط اقدس اعزّ حضرت محبوبی را لایق و سزاست که اولیای خود را از کوثر اطهر زندگانی بخشید و بر خدمت امر قائم نمود تا بکمال روح و ریحان و استقامت کبری عالم را از نفحات بیان رحمن معطّر نمایند اولئک عباد قد انزل الله ذکرهم و ثنائهم فی کتبه و زبره و صحفه و الواحه هم الّذین ما منعتهم شؤونات الخلق عن الاقبال الیه و القیام علی خدمته یصلّینّ علیهم الملأ الأعلی و اهل الجنّة العلیا و الّذین یطوفون العرش فی صباح و مسآء

3 Glory be unto Thee, O my God, my Beloved, and my Heart's Desire! Aid Thy loved ones to celebrate Thy praise and glorify Thee in such wise as to raise thereby the standards of Thy Cause. O Lord! Enable them to serve Thee, then assist them with the hosts of the unseen. Verily, Thou art the One Who hath power to do what He willeth. There is none other God but Thee, the Almighty, the Powerful.

3 سبحانک یا الهی و محبوبی و مقصودی ایّد اولیائک علی ذکرک و ثنائک علی شأن یرتفع به رایات امرک ای ربّ وفّقهم علی خدمتک ثمّ انصرهم بجنود الغیب انّک انت المقتدر علی ما تشآء لا اله الّا انت القویّ القدیر

4 This evanescent one submits to that honored beloved that two packets were sent, one addressed to his honor the beloved Mulla 'Ali-Akbar, upon him be 69, and the other addressed to his honor the son of the Most Truthful, upon both of them be the Glory of God. God willing that beloved one will exert the utmost effort to ensure their arrival - the sooner they arrive the better. I beseech God to confirm that honored one in service to His Cause. Praise be to God, you have been and are confirmed, and ere long its effects shall become manifest. Verily, He doth not suffer the reward of the doers of good to be lost.

4 عرض این فانی خدمت آن محبوب مکرّم آنکه دو پاکت یکی باسم جناب محبوبی ملّا علی اکبر علیه ٩ ٦٦ [بهآء الله] و دیگری باسم جناب ابن اسم الله الأصدق علیهما بهآء الله ارسال شد انشآءالله آن محبوب کمال جدّ و جهد را در وصول آن مبذول دارند هر چه زودتر برسد احبّست عندالله از حقّ میطلبم که آن جناب را مؤیّد فرماید بر خدمت امر خود الحمد لله مؤیّد بوده و هستید و عنقریب آثار آن ظاهر خواهد شد انّه لا یضیع اجر المحسنین

5 As previously mentioned, this evanescent servant is sending a letter in reply to your honored missive. Its delay until now has been a cause of embarrassment, and it has happened again that while this servant was occupied outside the prison with sending replies to the correspondence of the two aforementioned

5 از قبل عرض شده بود مکتوبی این خادم فانی در جواب دستخطّ عالی ارسال میدارد تعویق آن تا حال سبب خجلت شده و حال هم چنین اتّفاق افتاد که این عبد در خارج سجن بارسال

persons, the reply to that beloved one had been written earlier and remained in the city, and there was no opportunity for this servant to arrange and send it. Hope for pardon has been and is present. God willing it will be sent on another occasion. A missive from His Holiness the Most Great Branch - may my spirit, my being, and my essence be a sacrifice for the dust of His most pure footsteps - was penned specifically for that beloved one and has been sent.

جواب مراسلات جنابین مذکورین مشغول بود و جواب آن محبوب از قبل نوشته در شهر مانده و مجال هم نبود این عبد تدارک آن نماید و ارسال دارد امید عفو بوده و هست انشآءالله دفعهٔ دیگر ارسال حضور میشود دستخطّی حضرت غصن الله الأکبر روحی و ذاتی و کینونتی لتراب قدومه الأطهر فدا مخصوص آن محبوب مرقوم داشتند ارسال شد

6 To all the loved ones and friends in that land who have drunk from the cup of steadfastness and are gazing toward the horizon of the Cause, I convey greetings, and for all I beseech from God, exalted be His glory, divine confirmations and assistance. Verily, He is the Confirmer, the Enabler, the All-Knowing, the All-Wise. And praise be to God, the Lord of the worlds.

6 خدمت جمیع اولیا و دوستان آن ارض که از کوثر استقامت آشامیده‌اند و بافق امر ناظرند تکبیر معروض میدارم و از برای کل از حقّ جلّ اجلاله توفیق و تأیید میطلبم انّه لهو المؤیّد الموفّق العلیم الحکیم و الحمد لله ربّ العالمین

7 The servant 29 Jamadiyu'l-Avval 1299

7 خادم فی ۲۹ جمادی‌الأولی سنة ۱۲۹۹

BLIB_Or15700.245, BLIB_Or15711.142, BRL_DA#552

BH02464

To: Aqa Shaykh Abdu'l-Husayn, in Tihran
Date: 1299-05-29 [1882-Apr-18]

1 He is the Speaker, the Hearer, the All-Knowing, the Answerer

1 هو النّاطق السّامع العلیم المجیب

2 God testifieth that there is none other God but Him, and He Who hath come with the truth is the Dawning-Place of My Revelation, the Dayspring of My inspiration, the Manifestation of My Self, and the Source of My mighty and irrevocable Command. Through Him was raised the Standard of Divine Unity and the Banner of Singleness was unfurled, and the Dove of Knowledge warbled upon the branches. Yet the people are in manifest doubt, having cast certainty behind their backs, turning instead to the sources of conjecture - they who have violated God's Covenant and His Testament, and turned away from Him Who came with clear sovereignty. All things have been stirred by the shrill voice of the Most Exalted Pen. Blessed is the ear that hath heard, and woe unto the heedless ones!

2 شهد الله انّه لا اله الّا هو و الّذی اتی بالحقّ انّه مشرق وحیی و مطلع الهامی و مظهر نفسی و مصدر امری المبرم العظیم به نصب علم التّوحید و ارتفعت رایة التّفرید و هدرت حمامة العرفان علی الأغصان ولکنّ القوم فی وهم مبین قد نبذوا الیقین عن ورائهم مقبلین الی مطالع الظّنون الّذین نقضوا عهد الله و میثاقه و اعرضوا عن الّذی اتی بسلطان مبین قد اهتزّ کلّ شیء من صریر القلم الأعلی طوبی لأذن سمعت و ویل للغافلین

3 O thou who gazest upon the Countenance! We have detected the fragrance of thy love and have sent down for thee that

3 یا ایّها النّاظر الی الوجه انّا وجدنا عرف حبّک انزلنا لک ما لا یعادله ما تشهد و تری یشهد

which cannot be equaled by all thou dost witness and behold. The Lord of all beings in this mighty stronghold doth testify to this. Arise by My leave to serve My Cause, and take My Book with My strength and say: By God! He hath come, through Whose manifestation the Kingdom of God, the Lord of all worlds, hath been adorned. He is indeed the One Whose mention the All-Merciful hath revealed in the Qur'an, and before it in the Torah and the Gospel. He hath not entered any school, and speaketh by His innate knowledge, if ye be of them that understand. Take once My Book with My strength, and again the Cup of Immortality in My Name, the Self-Subsisting, then drink therefrom My choice sealed wine, despite those who have disbelieved in God when He appeared in truth. Thus doth the Pen of Knowledge recount unto thee. Blessed are they that hear!

بذلک مالک الوری فی هذا الحصن المتین قم باذنی علی امری و خذ کتابی بقوّتی و قل تالله قد اتی من تزیّن بظهوره ملکوت الله ربّ العاملین انّه لهو الّذی انزل الرّحمن ذکره فی الفرقان و من قبله فی التّوریة و الانجیل انّه ما دخل المدارس ینطق بالفطرة ان انتم من العارفین خذ مرّة بقوّتی کتابی و اخری قدح البقآء باسمی القیّوم ثمّ اشرب منه رحیقی المختوم رغماً للّذین کفروا بالله اذ ظهر بالحقّ کذلک یقصّ لک یراعة العلم طوبی للسّامعین

4 Rejoice thou in My remembrance of thee, then give thanks to thy Lord, the All-Forgiving, the All-Bountiful. We have heard thy call and answered thee, and have seen thy turning toward Us and have turned toward thee out of Our grace. Verily He is the All-Bountiful, the Ancient of Days. Look not upon creation and its conditions - soon all thou seest shall perish, while sovereignty and the Kingdom shall remain with God, the Mighty, the Praiseworthy. Thus hath the ocean of utterance surged and the fragrances of the All-Merciful wafted. Blessed is he who hath found and said: "Praise be unto Thee, O Thou the Goal of the mystics!"

4 ان افرح بذکری ایّاک ثمّ اشکر ربّک الغفور الکریم قد سمعنا ندائک اجبناک و رأینا اقبالک اقبلنا الیک فضلاً من لدنّا انّه لهو الفضّال القدیم لا تنظر الی الخلق و شئوناتهم سوف یفنی ما تری و یبقی الملک و الملکوت لله العزیز الحمید کذلک ماج بحر البیان و هاج عرف الرّحمن طوبی لمن وجد و قال لک الحمد یا مقصود العارفین

5 I testify, O my God, with my outer and inner tongue, that Thou hast manifested Thy Cause and Thy sovereignty. I bear witness, and every seeing one beareth witness, to Thy proof and Thy bounty and Thy evidence. Blessed is he who hath inhaled the fragrance of Thy manifestation, and he who hath heard Thy call, and he who hath beheld the effulgences of the lights of Thy countenance.

5 اشهد یا الهی بلسان ظاهری و باطنی بأنّک اظهرت امرک و سلطانک اشهد و یشهد کلّ بصیر بحجّتک و نعمتک و برهانک طوبی لذی شمّ وجد عرف ظهورک و لذی سمع سمع ندائک و لذی بصر فاز باشراقات انوار وجهک

6 I beseech Thee to assist me in serving Thee and in aiding Thy Cause. O Lord! Thou seest me turning toward the horizon of Thy grace, detached from all else besides Thee. I beseech Thee by the Name through which Thou hast subdued the world, that Thou write down for me from the Pen of Thy bounty the reward of meeting Thee and the reward of those who have soared in Thy atmosphere, and who have spoken Thy praise and conveyed Thy Cause. O Lord! Thou art the Bountiful and I am the poor one. Ordain for me that which befitteth Thy Name, the All-Giving, and Thy Name, the All-Bountiful, O God of the worlds! There is none other God but Thee, the Mighty, the All-Knowing.

6 اسئلک بأن تؤیّدنی علی خدمتک و نصرة امرک ای ربّ ترانی مقبلاً الی افق فضلک و منقطعاً عمّا دونک اسئلک بالاسم الّذی به سخّرت العالم بأن تکتب لی من قلم فضلک اجر لقائک و اجر الّذین طاروا فی هوائک و نطقوا بثنائک و بلّغوا امرک ای ربّ انت الکریم و انا الفقیر قدّر لی ما ینبغی لاسمک الجواد و لاسمک الکریم یا اله العالمین لا اله الّا انت العزیز العلیم

BLIB_Or15713.085, BLIB_Or15730.081c

BH04808

To: Ahmad Bayk, in Hamadan
Date: 1299-05-29 [1882-Apr-18]

هو المشرق من افق الملكوت

كتاب انزله المظلوم فی مقامه المحمود و يدع الكلّ الی الله المهيمن القيّوم قل يا ملأ البيان تالله قد اتی الرّحمن و انّه لا يشار باشارة كتب الأرض و لا بما نطق به مطالع الوجود

انّه لا يعرف بدونه و لا يوصف بما نزّل علی مشارق العلوم و انّه لهو الكتاب الّذی وصفه لسان العظمة و سمّی بلوح محفوظ و فيه سطر من القلم الأعلی اسرار ما كان و ما يكون طوبی لكلّ مقبل ما منعته حجبات الخلق و لموقن سمع و اجاب مالک الغيب و الشّهود انّا انزلنا الآيات و فصّلنا فيها كلّ شیء ولكنّ القوم لا يفقهون قد نبذوا الكتاب عن ورائهم و اخذوا كتب الأوهام من مشارق الظّنون قل ان انصفوا يا ملأ الأرض فی هذا الأمر الّذی اذا ظهر تزلزلت الأبدان و النّفوس نعيماً لمنصف نبذ الاعتساف و تكلّم بالحقّ اذ اتی مكلّم الطّور كذلک نوّرنا افق سمآء القلوب بنور الحكمة و البيان طوبی لمن عرف و قال لک الحمد يا مالک الملوک البهآء علی الّذين نبذوا العالم عن ورائهم مقبلين الی الاسم الأعظم الّذی اتی بالحقّ و نطق انّه لا اله الّا انا المهيمن القيّوم

BLIB_Or15713.208b

He is the One dawning from the horizon of the Kingdom

This is a Book which the Wronged One hath sent down in His praiseworthy station, and which summoneth all unto God, the Protector, the Self-Subsisting. Say: O people of the Bayan! By God, the All-Merciful hath come, and He cannot be indicated by the indications in the books of earth, nor by what the Daysprings of existence have uttered. He cannot be known except through Him, nor can He be described by what hath been sent down to the Sources of knowledge. Verily, He is the Book which the Tongue of Grandeur hath described and named the Preserved Tablet, wherein have been inscribed by the Most Exalted Pen the mysteries of what hath been and what shall be. Blessed is every one who hath turned towards Him, whom the veils of creation have not withheld, and every assured believer who hath heard and responded to the Lord of the Invisible and the Visible. We have sent down the verses and expounded therein all things, yet the people understand not. They have cast the Book behind their backs and have taken the books of fancy from the daysprings of idle imaginings. Say: Be fair, O people of the earth, concerning this Cause at whose appearance bodies and souls were made to tremble. Blessed is the fair-minded one who hath cast away tyranny and spoken the truth when the Speaker of Sinai came. Thus have We illumined the horizon of the heaven of hearts with the light of wisdom and utterance. Blessed is he who hath recognized and said: "Praise be unto Thee, O Lord of Lords!" Glory be upon those who have cast the world behind their backs, turning unto the Most Great Name, Who came with the truth and proclaimed: "Verily, there is none other God but Me, the Protector, the Self-Subsisting."

BH05414

Date: 1299-05-29 [1882-Apr-18]

1 He is the Dawning Place from the Horizon of Proof!

1 هو المشرق من افق البرهان

2 The All-Merciful testifieth that there is none other God but He. Verily He Who hath come with the truth cannot be known through remembrances nor described through attributes. Every possessor of insight hath testified that He hath been sanctified above all similitudes and hallowed above all else from time immemorial. Through Him was revealed all that was concealed, brought forth all that was treasured, manifested all that was hidden, dawned all that was setting, and spoke all that was mute. There is none other God but He, the Single, the One, the All-Knowing, the All-Wise.

2 شهد الرّحمن انّه لا اله الّا هو انّ الّذی اتی بالحقّ انّه لا یعرف بالأذکار و لا یوصف بالأوصاف قد شهد کلّ ذی بصر انّه قد کان منزّهاً عن الأمثال و مقدّساً عمّا سواه فی ازل الآزال به ظهر کلّ مستور و برز کلّ مخزون و طلع کلّ غائب و بزغ کلّ آفل و نطق کلّ کلیل انّه لا اله الّا هو الفرد الواحد العلیم الحکیم

3 Be thou grateful for this most great favor and hold fast unto the cord of God, the Lord of all worlds. Beware lest names veil thee from their Sovereign, their Creator and their Originator. Turn thy face toward the Prison and say:

3 ان اشکر بهذا الفضل الأعظم و تمسّک بعروة الله ربّ العالمین ایّاک ان تحجبک الأسمآء عن سلطانها و موجدها و خالقها ولّ وجهک شطر السّجن و قل

4 O God of the worlds! I beseech Thee by the myriads of them that are nigh unto Thee and by the lights of the countenances of the sincere ones who have cast away all else save Thee and have taken Thy Book with hands of submission and contentment, to ordain for Thy loved ones that which will draw them nigh unto Thee in all conditions and will strengthen them to stand firm in this Cause whereby the feet of men have slipped.

4 یا اله العالم اسئلک بربوات المقرّبین و انوار وجوه المخلصین الّذین نبذوا ما سواک و اخذوا کتابک بأیادی التّسلیم و الرّضآء بأن تقدّر لأولیائک ما یقرّبهم الیک فی کلّ الأحوال و یؤیّدهم علی الاستقامة علی هذا الأمر الّذی به زلّت اقدام الرّجال

5 O my Lord! I am the one whom the fragrances of Thy garment have stirred and the wondrous tokens of Thy grace and favors have drawn near, such that my heart hastened to the seat of Thy throne and the dawning-place of the light of Thy countenance. I beseech Thee not to disappoint me from the door of Thy bounty and bestowal. There is none other God but Thee, the Witness, the Speaker, the Hearer, the Answerer.

5 ای ربّ انا الّذی هزّتنی نفحات قمیصک و قرّبتنی بدائع فضلک و الطافک بحیث سرعت بقلبی الی مقرّ عرشک و مطلع نور وجهک اسئلک بأن لا تخیّبنی عن باب جودک و احسانک لا اله الّا انت الشّاهد النّاطق السّامع المجیب

BLIB_Or15713.182a, BLIB_Or15715.253b

BH05834

Date: 1299-05-29 [1882-Apr-18]

1 He is the Silent, the Speaking, the All-Knowing!

2 The Qayyum hath appeared after the Qa'im and hath arisen to the Cause with a sovereignty before which all who are in the heavens and on earth shall bow down, as attesteth the Book of God, the Mighty, the Wise. O peoples of the earth! The Promised One hath appeared and made manifest that which lay concealed in the Books of God and treasured within His all-encompassing knowledge. Cast away what ye possess and take hold of that which hath been sent down from the heaven of the will of your Lord, the All-Knowing. By God! What ye possess shall profit you not, nor shall all the treasures of the earth avail you. Cast aside idle fancies and vain imaginings, turning unto God, the Lord of all worlds. This is the Day wherein the ocean of divine knowledge hath surged and the nightingale hath warbled upon the branches. The dominion is God's, Who hath come with the truth. Blessed is he who hath heard and turned unto Him, and woe betide every heedless one that is far removed. When thou hearest the call of the Wronged One, arise to serve this mighty, this glorious Cause, through which the Resurrection was struck motionless with fear of the Command, and the Hour cried out, and the edifice of those who took the idol as their lord instead of God was shaken to its foundations. Thus hath the Most Exalted Pen spoken forth in this luminous station. Hold fast unto the cord of thy Lord's loving-kindness and place thy trust in all things. Verily He witnesseth and seeth, and He is the All-Seeing, the All-Informed.

1 هو الصّامت النّاطق العليم

2 قد ظهر القيّوم بعد القائم و قام على الأمر بسلطان لا يقوم معه من فى السّموات و الأرض يشهد بذلک کتاب الله العزيز الحکيم يا ملأ الأرض قد ظهر الموعود و اظهر ما کان مستوراً فى کتب الله و مخزوناً فى علمه المحيط ضعوا ما عندکم و خذوا ما نزّل من سمآء مشيّة ربّکم العليم تالله لا ينفعکم ما عندکم و لا تغنيکم خزائن الأرض کلّها دعوا الأوهام و الظّنون مقبلين الى الله ربّ العالمين هذا يوم فيه ماج بحر العرفان و نطق العندليب على الأغصان المک لمن اتى بالحق طوبى لمن سمع و اقبل ويل لکلّ جاهل بعيد انّک اذا سمعت ندآء المظلوم قم على ما ينبغى لهذا الأمر العزيز العظيم الّذى به قعدت القيامة من خشية الأمر و صاحت السّاعة و تزعزع بنيان الّذين اتّخذوا الجبت ربّاً لأنفسهم من دون الله کذلک نطق قلمى الأعلى فى هذا المقام المنير تمسّک بعروة عناية ربّک و توکّل فى کلّ الأمور انّه يشهد و يرى و هو الشّاهد الخبير

BLIB_Or15713.232

BH06042

To: Mihdi son of one who ascended, in Hamadan
Date: 1299-05-29 [1882-Apr-18]

1 He is the All-Knowing Witness.

1 هو الشّاهد العليم

2 Verily the Torah cries out saying: "He Who revealed Me has come with His mighty signs. Turn unto Him, O concourse of Jews!" The Gospel exclaims: "He has come from heaven, He through Whose mention God, the Lord of the seen and unseen, adorned His Book." And the Qur'an calls humanity unto the Truth Who was promised by the Most Exalted Pen in a preserved tablet.

2 انّ التّوراة ينادی و يقول قد اتی منزلی بآياته الكبری ان اقبلوا اليه يا ملأ اليهود انّ الانجيل يصيح و يقول قد اتی من السّمآء من تزيّن بذكره كتب الله مالک الغيب و الشّهود و الفرقان يدع الخلق الی الحقّ الّذی كان موعوداً من القلم الأعلی فی لوح محفوظ

3 O peoples! The Lord of Destiny has come to draw you nigh unto a station which God has sanctified from the dawning-places of idle fancies.

3 يا معشر البشر قد اتی مالک القدر ليقرّبكم الی مقام جعله الله مقدّساً عن مطالع الظّنون

4 O People of the Book! Judge fairly concerning that which has appeared in truth, and follow not the desires of those who denied God's proof and His evidence, and violated their covenant in the presence of God, the Lord of what was and what shall be.

4 يا اهل الكتّاب ان انصفوا فيما ظهر بالحقّ و لا تتّبعوا اهوآء الّذين انكروا حجّة الله و برهانه و نقضوا ما عهدوا به فی محضر الله ربّ ما كان و ما يكون

5 Will your riches profit you? No, by the Lord of the Final End! Will what you possess protect you? No, by My Name, the All-Compelling, the Mighty, the All-Loving! Cast aside what the people possess and take what you are commanded by God, the Lord of existence.

5 هل يغنيكم الأموال لا وسلطان المآل و هل يدفع عنكم ما عندكم لا واسمی المهيمن العزيز الودود دعوا ما عند القوم و خذوا ما امرتم به من لدی الله مالک الوجود

6 Thus have We caused thee to hear the flowing waters of divine knowledge. When thou hast heard and understood, say: "Praise be unto Thee, O Thou through Whose Name those in their graves arose!"

6 كذلک اسمعناک خرير مآء العرفان اذا سمعت و عرفت قل لک الحمد يا من باسمک قام من فی القبور

BLIB_Or15713.284, AQA7#456 p.277

BH06233

Date: 1299-05-29 [1882-Apr-18]

He is the One manifest from the horizon of power

هو الظّاهر من افق الاقتدار

Your mention hath been made in the presence of the Wronged One, and He hath revealed for thee this perspicuous Tablet, every letter of which beareth witness that the Day is come and sovereignty belongeth unto God, the All-Knowing, the All-Wise. God hath heard thy call and answered thee through His grace, that thou mayest thank thy Lord, the Speaking One, the All-Hearing. Rejoice thou in My remembrance of thee. By God! He will be with thee in every world among the worlds. Thy Lord is verily the All-Witnessing, the All-Informed. How many a servant hath heard and responded to his Lord, and how many a servant hath turned away from God, the Lord of all worlds. Beware lest all that is on earth prevent thee from this firm and mighty Cause. Hold thou fast in all conditions unto the cord of thy Lord's remembrance, the All-Merciful, with wisdom and utterance. Thus doth command thee He Who hath summoned all unto the straight path of God. Take thou the Book with a strength from Us, then read it unto those multitudes whom the affairs of the world have not kept back from the Ancient of Days, and whom the hosts of those who were heedless of this mighty Cause have not frightened. Thus hath surged the ocean of utterance when the All-Merciful was established upon the throne of His name, the Most Merciful. The splendor shining from the horizon of My loving-kindness be upon thee and upon those who have held fast to this mighty cord.

قد ذکر ذکرک لدی المظلوم و نزّل لک هذا اللّوح المبین الّذی یشهد کلّ حرف منه قد اتی الیوم و الملک لله العلیم الحکیم قد سمع الله ندائک و اجابک فضلاً من عنده لتشکر ربّک النّاطق السّمیع ان افرح بذکری ایّاک

تالله انّه یکون معک فی کلّ عالم من العوالم انّ ربّک لهو الشّاهد الخبیر کم من عبد سمع و اجاب مولاه و کم من عبد اعرض عن الله ربّ العالمین ایّاک ان یمنعک ما علی الأرض عن هذا الأمر المحکم المتین تمسّک فی کلّ الأحوال بحبل ذکر ربّک الرّحمن بالحکمة و البیان کذلک یأمرک من دعا الکلّ الی صراط الله المستقیم خذ الکتاب بقوّة من عندنا ثمّ اقرأه بربوات الّذین ما منعتهم شئونات العالم عن مالک القدم و ما خوّفتهم جنود الّذین غفلوا عن هذا الأمر العظیم کذلک ماج بحر البیان اذ استوی الرّحمن علی عرش اسمه الرّحیم البهآء المشرق من افق عنایتی علیک و علی الّذین تمسّکوا بهذا الحبل المتین

BLIB_Or15713.250

BH06733

To: Abdu'l-Hamid ibn Mulla Ja'far Gandum Pak-kun
Date: 1299-05-29 [1882-Apr-18]

He is the Witness, the Rememberer, the Answerer

هو الشّاهد الذّاکر المجیب

This is a Book sent down in truth from the Wronged One to him whom the breeze of revelation hath awakened in the days of God, the Lord of the worlds. Verily it draweth him

کتاب نزّل بالحقّ من لدی المظلوم الی الّذی ایقظته نسمة الوحی فی ایّام الله ربّ العالمین انّه یقرّبه

nigh unto the Most Sublime Horizon and guideth him unto My Straight Path. Hearken unto the Call from the precincts of the Prison - there is no God but Me, the Forgiving, the Merciful. This is a station wherein was raised the call of the Prophets and Messengers. We heard and answered them as a token of Our grace, and We are verily the Answerer, the All-Knowing. The servant who was present hath presented thy letter and read it before Our face, and We are verily the Hearer, the All-Informed. We found it purified from vain imaginings and adorned with the embroidery of certitude. Preserve thou this most exalted station - thus doth counsel thee He Who speaketh in every condition that there is no God but Him, the Single, the All-Knowing, the All-Wise. The ocean of grace surged when thou didst seek forgiveness from thy Lord, the Most Merciful. He is indeed the All-Bountiful, the Most Generous. He hath forgiven thee as a token of His grace and hath written down for thee, by His Most Exalted Pen, the reward of attaining His presence, that thou mayest rejoice and be among the thankful ones. Glory be upon thee and upon thy family and upon those who have attained unto this mighty Cause.

الى الأفق الأعلى و يهديه الى صراطى المستقيم ان استمع النّدآء من شطر السّجن انّه لا اله الّا انا الغفور الرّحيم

هذا مقام ارتفع فيه ندآء النّبيّين و المرسلين انّا سمعنا و اجبناهم فضلاً من عندنا و انا المجيب العليم قد حضر العبد الحاضر بكتابک و قرأه لدى الوجه و انا السّامع الخبير قد وجدناه مطهّراً عن الأوهام و مطرّزاً بطراز اليقين ان احفظ هذا المقام الأعلى كذلک يوصيک من ينطق فى كلّ شأن انّه لا اله الّا هو الفرد العليم الحكيم قد ماج بحر الفضل اذ اردت الغفران من ربّک الرّحمن انّه لهو الفضّال الكريم قد غفرک فضلاً من عنده و كتب لک من قلمه الأعلى اجر اللّقآء لتفرح و تكون من الشّاكرين البهآء عليک و على اهلک و على الّذين فازوا بهذا الأمر العظيم

INBA15:279b, INBA26:280, BLIB_Or15713.251a, BLIB_Or15730.079d

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BH06706

Date: 1299-05-29 [1882-Apr-18]

1 In the name of the Sun of Reality

1 بنام آفتاب حقيقى

2 The Book of God is wide open, and His Word is summoning mankind unto Him. No more than a mere handful, however, hath been found willing to cleave to His Cause, or to become the instruments for its promotion. These few have been endued with the Divine Elixir that can, alone, transmute into purest gold the dross of the world, and have been empowered to administer the infallible remedy for all the ills that afflict the children of men. No man can obtain everlasting life, unless he embraceth the truth of this inestimable, this wondrous, and sublime Revelation.

2 كتاب الهى ظاهر و كلمه ناطق ولكن نفوسى كه باو متمسّک و سبب و علّت انتشار گردند مشاهده نمى‌شود الّا قليل و آن قليل اكسير احمر است از براى نحاس عالم و درياق اكبر از براى صحّت بنى‌آدم حيات باقيه منوط بقبول اين امر اعزّ ابدع اعلى است

3 Incline your ears, O friends of God, to the voice of Him Whom the world hath wronged, and hold fast unto whatsoever will exalt His Cause. He, verily, guideth whomsoever He pleaseth unto His straight Path.

3 اى دوستان الهى بشنويد ندای مظلوم را و بآنچه سبب ارتفاع امر الهى است تمسّک نمائيد انّه يهدى من يشآء الى صراطه المستقيم

4 This is a Revelation that infuseth strength into the feeble, and crowneth with wealth the destitute.

4 این امریست ضعیف از او بطراز قوّت ظاهر و فقیر باکلیل غنا مزیّن

5 With the utmost friendliness and in a spirit of perfect fellowship take ye counsel together, and dedicate the precious days of your lives to the betterment of the world and the promotion of the Cause of Him Who is the Ancient and Sovereign Lord of all. He, verily, enjoineth upon all men what is right, and forbiddeth whatsoever degradeth their station.

5 بکمال روح و ریحان بمشورت تمسّک نمائید و باصلاح عالم و انتشار امر مالک قدم عمر گرانمایه را مصروف دارید انّه یأمر الکلّ بالمعروف و ینهی عن کلّ ما یضیع به مقام الانسان

6 I render thanks unto God for that He hath aided thee in His Cause, and hath made known unto thee that from which most of His servants have been veiled. He hath heard thy cry and answered thee, that thou mayest rejoice and be numbered among the grateful. Praise be to God, the Lord of all worlds.

6 ان احمد الله بما ایّدک علی الأمر و عرّفک ما احتجب عنه اکثر العباد انّه سمع ندائک و اجابک لتفرح و تکون من الشّاکرین الحمد لله ربّ العالمین

BSW#05.08x, GWB#092x

BRL_DA#796, GWBP#092 p.122ax

BH07149

To: Wife of Ali Qabl-i-Akbar Shahmirzadi, in Tihran
Date: 1299-05-29 [1882-Apr-18]

1 He is the All-Manifest, the All-Seeing, the All-Hearing

1 هو الظّاهر النّاظر السّمیع

2 Blessed is the leaf who heard the call of the Divine Lote-Tree and held fast unto it. This is a Day wherein the divine Lote-Tree calleth out with Its most exalted voice unto Its servants and handmaidens, while likewise the Tree of Zaqqum is occupied with leading the people astray. Blessed are they who were not prevented by the clamor of the world from turning to the Lord of Eternity, who advanced with utmost steadfastness and partook of the most pure wine. Verily, He guideth whom He willeth unto His straight path. Praise be to God that thou didst attain unto the presence of One upon whom the glance of divine favor hath ever been focused. Know thou this bounty, then render thanks unto thy Lord, the All-Bountiful. The entire world cannot equal a single mention from among the mentions of God. Be thou assured of God's grace and mercy. Verily He remembered thee before and remembereth thee at this time. We send Our greetings from this spot upon thee and upon My handmaidens who have believed in the One, the All-Informed.

2 طوبی از برای ورقهٔی که ندای سدره را شنید و باو تمسّک نمود امروز روزیست که سدرهٔ منتهی بأعلی النّداء عباد و اماء خود را متذکّر مینماید و همچنین شجرهٔ زقّوم در اضلال خلق مشغول طوبی از برای نفوسیکه بضوضاء عالم از مالک قدم ممنوع نشدند بکمال استقامت اقبال نمودند و از رحیق اطهر آشامیدند انّه یهدی من یشآء الی صراطه المستقیم الحمد لله فائز شدی بلقاء نفسیکه لحاظ عنایت لازال باو متوجّه بوده ان اعرفی هذا الفضل ثمّ اشکری ربّک الکریم جمیع عالم بیک ذکر از اذکار حقّ معادله نمینماید ان اطمئنّی بفضل الله و رحمته انّه ذکرک من قبل و فی هذا الحین انّا نکبّر من هذا المقام علیک و علی امائی اللّائی آمنّ بالفرد الخبیر

INBA28:214, BLIB_Or15715.299c

BH08148

To: Shaykh Abdu'l-Husayn, in Tihran
Date: 1299-05-29 [1882-Apr-18]

1 In the Name of the Beloved of the worlds! He is called by the name of the Beloved, yet the Named One is observed to be in the prison of the heedless - sometimes in the prison of enemies and at times in the hands of the wicked. They have done what they desired, to this every just and discerning one bears witness.

1 بنام محبوب عالمیان باسم محبوب نامیده میشود ولکن مسمّی در دست غافلین در سجن مشاهده میگردد گاهی در سجن اعدا و زمانی بین ایادی اشقیا قد عملوا ما ارادوا یشهد بذلک کلّ منصف بصیر

2 In the midst of tribulations and afflictions We summoned the servants to the most exalted horizon, and when the Light of God's Cause shed some of its radiance, certain flies began to buzz from behind the veil and prevented the people of unity from the wine of detachment.

2 در بحبوحهٔ بلایا و رزایا عباد را بافق اعلی دعوت نمودیم و چون نیّر امر الهی فی‌الجمله اشراق نمود از خلف حجاب ذبابی چند بطنین آغاز نمودند و اهل توحید را از رحیق تجرید منع کردند

3 However, by God's grace, neither the conditions nor the doubts nor the allusions of the world can prevent those souls that are strong and possessed of penetrating vision. They are as ensigns in the days of their Lord, the Mighty, the Powerful.

3 ولکن بعنایت حقّ نفوس قویّه و صاحبان ابصار حدیده را شئونات و شبهات و اشارات عالم منع ننماید ایشانند کالأعلام فی ایّام ربّهم المقتدر القدیر

4 Today is the day of steadfastness. Blessed is the soul that has attained unto it. Verily the Truth speaks and guides the way. Praise be to God, the Mighty, the Beautiful.

4 امروز روز استقامتست طوبی از برای نفسیکه بآن فائز شد انّ الحقّ یقول و یهدی السّبیل الحمد لله العزیز الجمیل

BLIB__Or15715.262c

BH08429

To: sister of Jinab-i-Ali Qabl-i-Akbar, in Tihran
Date: 1299-05-29 [1882-Apr-18]

In the name of the one unrivaled God! The tongue of grandeur hath at all times been occupied with the mention of the friends from among both men and women, whereunto every possessor of ears and every possessor of illumined sight beareth witness. Today the ocean of grace is surging and the sun of bounty is shining. Blessed is the one who hath heard the divine call and recognized Him in the garment of His manifestation. This is the day of the rejoicing of the leaves, for the Tree hath appeared, and the Day of Resurrection, for the Self-Subsisting One hath arisen. God willing, may that leaf dwell beneath

بنام خداوند یکتا لسان عظمت در لیالی و ایّام بذکر دوستان از عباد و اماء مشغول یشهد بذلک کلّ ذی اذن و کلّ ذی بصر منیر امروز بحر فضل موّاج و آفتاب عنایت مشرق طوبی از برای کسیکه ندای الهیرا شنید و او را در قمیص ظهور شناخت

امروز روز فرح اوراقست چه که سدره ظاهر و روز قیامست چه که قیّوم قائم انشآءالله آنورقه

the shade of the Tree's loving-kindness and be occupied with His remembrance. Blessed art thou for having chosen to serve thy brother whom We chose for the service of Our Cause, the Mighty, the Great. We, from this station, send Our greetings upon thee and upon thy sisters who have turned unto God, the Lord of the worlds. The glory be upon you all from the presence of One powerful and ancient.

در ظلّ عنایت سدره ساکن باشند و بذکرش ذاکر طوبی لک بما اخترت خدمة اخیک الّذی اخترناه لخدمة امری العزیز العظیم انّا نکبّر من هذا المقام علیک و علی اخواتک اللّائی اقبلن الی الله ربّ العالمین البهآء علیکنّ من لدن مقتدر قدیر

INBA18:559, BLIB_Or15715.300a

BH09161

Date: 1299-05-29 [1882-Apr-18]

He is the One Who rules over all who are in earth and heaven

O people of creation! He Who was mentioned in the Books of God, the Lord of the worlds, the Sovereign of heaven, hath come. The Day is come, but the people are in manifest darkness. They have cast away My Sealed Wine and turned away from My Self-Subsisting Name, following every doubting learned one who hath denied the meeting with God and His Manifestation and turned away from Him Who hath spoken and speaketh "Verily there is no God but Me, the All-Powerful, the Almighty." We have witnessed thy being stirred by the breezes of My loving-kindness, and have thus remembered thee in this Clear Book. Leave aside the books of the people - a command from Us - and take hold of this Mighty Tablet. They have authored them according to their desires and attributed them to the religion of God and His path. Nay, they are among the abject ones. Thus have We set forth the verses and sent them unto thee that thou mayest be of those who render thanks.

هو المهیمن علی من فی الأرض و السّمآء

یا ملأ الانشآء قد اتی مالک السّمآء الّذی کان مذکوراً فی کتب الله ربّ العالمین قد اتی الیوم ولکنّ القوم فی حجاب مبین قد نبذوا رحیقی المختوم و اعرضوا عن اسمی القیّوم بما اتّبعوا کلّ عالم مریب الّذین انکروا لقآء الله و ظهوره و اعرضوا عن الّذی نطق و ینطق

انّه لا اله الّا انا المقتدر القدیر قد رأینا اهتزازک من ارياح عنایتی ذکرناک بهذا الکتاب المبین دع کتب القوم امراً من لدنّا و خذ هذا اللّوح العظیم قد الّفوها بأهوائهم و نسبوها الی دین الله و مذهبه الا انّهم من الصّاغرین کذلک صرّفنا الآیات و ارسلناها الیک لتکون من الحامدین

BLIB_Or15734.1.089a

BH09453

To: Mirza Mahdi, in Tihran
Date: 1299-05-29 [1882-Apr-18]

In the Name of the All-Powerful, the Almighty! The Hidden hath appeared and the Concealed hath been revealed. The Speaker of the Mount hath spoken, yet the people hear not. They have followed their own desires and turned away from God, the Protector, the Self-Subsisting. Heedlessness hath so seized them that they see yet recognize not. They have lost who followed every idle clamourer, who hath debarred them from God, the Lord of the seen and the unseen. O loved ones of the All-Merciful in all lands! Leave the world behind you and hold fast to the cord of steadfastness in such wise that the pillars of them who have disbelieved in God, the Lord of the Kingdom and of the realm above, shall shake. This is the Day of certitude, did ye but know it, and this is the Day of arising, did ye but understand. Cast behind you idle fancies, turning unto the Mighty, the Well-Beloved.

بنام قادر توانا

قد اتى المكنون و ظهر المستور و نطق مكلّم الطّور ولكنّ القوم هم لا يسمعون قد تمسّكوا بأهوائهم و اعرضوا عن الله المهيمن القيّوم قد اخذتهم الغفلة على شأن يشهدون و لا يعرفون قد خسر الّذين اتّبعوا كلّ ناعق منعهم عن الله مالک الغيب و الشّهود يا احبّآء الرّحمن فى البلدان دعوا العالم عن ورائكم و تمسّكوا بحبل الاستقامة على شأن يتزعزع منه اركان الّذين كفروا بالله ربّ الملک و الملكوت هذا يوم الايقان لو انتم تعرفون و هذا يوم القيام لو انتم تفقهون دعوا الظّنون عن ورائكم مقبلين الى العزيز الودود

BLIB_Or15715.264b

BH09477

To: Mirza Muhammad Taqi ibn Hakkak Bashi, in Tihran
Date: 1299-05-29 [1882-Apr-18]

1 He is the Manifest, the Concealed

2 The atoms have testified to that which My tongue hath testified in My prison - that there is none other God but Me, the All-Knowing Speaker. We have accepted tribulations for the salvation of the world, yet the peoples remain wrapped in a thick veil. They have denied the Most Great Book and have disputed with the sovereignty of the verses when it appeared with a manifest light. They have cast the Beloved behind their backs and followed every remote scholar. Cast aside the divines - by God's life, they are the worshippers of vain imaginings. To this hath testified the Supreme Pen of God in His wondrous Paradise. Turn ye towards the supreme horizon - by God, from it hath shone forth the Sun of Knowledge with a light that hath illumined all who are in the heavens and on earth. Thus hath

1 هو الظّاهر المستور

2 قد شهدت الذّرّات بما شهد لسانى فى سجنى انّه لا اله الّا انا النّاطق العليم قد قبلنا البلايا لنجاة العالم ولكنّ الأمم فى حجاب غليظ قد انكروا الكتاب الأعظم و جادلوا بسلطان الآيات اذ ظهر بنور مبين قد نبذوا المحبوب عن ورائهم و اتّبعوا كلّ عالم بعيد ضعوا العلمآء عن ورائكم لعمر الله هم عبدة الأوهام قد شهد بذلک قلم الله الأعلى فى فردوسه البديع ان اقبلوا الى الأفق الأعلى تالله قد اشرقت منه شمس العلم بنور انار منه من فى السّموات و الأرضين كذلک غنّ لسان

sung the tongue of the All-Merciful upon the branches of divine knowledge. Blessed are they that hearken, and woe unto them that turn away.

الرّحمن علی اغصان العرفان طوبی للّسامعین و ویل للمعرضین

BLIB_Or15715.264a, BLIB_Or15734.1.071a

BH10013

To: Amir Khan, in Tihran
Date: 1299-05-29 [1882-Apr-18]

In the Name of the Beloved of the worlds! The Call is raised, yet few are they that hearken unto it. The horizon of the world is illumined with the splendors of the Most Great Name, yet rare indeed are they who possess true vision. I swear by the Ocean of divine knowledge that those who are endowed with insight are seen to be rarer than the philosopher's stone. God, exalted be His glory, doth Himself bestow the choice wine of utterance, yet none are found to seek it. O friends! Hearken unto the divine Call, and act in accordance with that which He hath commanded and doth command. Verily He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. Every doer of deeds is this Day beneath the glance of the favor of God, and shall continue to be so. Blessed is he who hath hearkened unto My most sweet Call, and woe betide the heedless. Praise be to God, the Lord of all worlds.

بنام محبوب آفاق

ندا مرتفع ولکن سامعین قلیلین افق عالم بانوار اسم اعظم مشرق و لائح ولکن صاحب بصر کمیاب قسم ببحر دانائی که از کبریت احمر کمیابتر مشاهده میشود حقّ تعالی شأنه بنفسه رحیق بیان عطا میفرماید ولکن طالب آن غیر مشهود ای دوستان ندای الهی را بشنوید و بآنچه امر فرموده و میفرماید عمل نمائید انّه یشهد ویری و هو السّمیع البصیر هر عاملی الیوم تحت لحاظ عنایت حقّ بوده و خواهد بود طوبی لمن سمع ندائی الأحلی و ویل للغافلین الحمد لله ربّ العالمین

BLIB_Or15715.261c

BH00024

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund) et al., in Tihran
Date: 1299-06-02 [1882-Apr-21]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Glorified art Thou, O Thou through Whose Name the seekers of unity have hastened to the Dawning-Place of the lights of Thy countenance, and those who are nigh have drawn close to

2 سبحانک یا من باسمک سرع الموحّدون الی مطلع انوار وجهک و المقرّبون الی مشرق آیات احدیّتک انت الّذی لم تزل کنت مستویاً علی

the Day-Spring of the signs of Thy oneness. Thou art He Who hath ever been seated upon the throne of Thy Will, ruling in Thy dominion according to that which Thy purpose hath ordained. The things of creation cannot frustrate what Thou willest, nor can the might of any in the kingdoms of creation render Thee powerless. I beseech Thee by the ocean of Thy bounty and the heaven of Thy grace to assist Thy loved ones in that which Thou hast willed in Thy days. Then protect them, O God of the world and Lord of eternity, from those who dispute Thy signs and rise up to extinguish Thy light. I implore Thee by Thy mercy which hath preceded all existence to enable Thy servants to turn unto Thee, then cause them to hear Thy call which hath been raised betwixt Thy heaven and earth. O Lord! Thou knowest and seest what hath befallen Thy chosen ones at the hands of the oppressors among Thy creatures. Subdue them, O my God, through Thy Name whereby Thou hast subdued the tyrants of Thy earth and the Pharaohs in Thy lands. Then send down upon Thy loved ones that which shall adorn them with the ornament of Thy favors, and exalt them to such a station that their might and power in Thy Cause shall become manifest to all who are on earth. Thou art He Who doeth what He willeth and ordaineth what He pleaseth. Within Thy grasp is the dominion of the kingdom of the heavens and the earth.

عرش مشیّتک و حاکماً فی مملکتک علی ما تعلّق به ارادتک لم تمنعک الأشیآء عمّا تشآء و لا تعجزک سطوة من فیملکوت الانشآء اسئلک بحر عطائک و سمآء فضلک بأن تؤیّد اولیائک علی ما اردته فی ایّامک ثمّ احفظهم یا اله العالم و مالک القدم عن الّذین جادلوا بآیاتک و قاموا علی اطفآء نورک اسئلک برحمتک الّتی سبقت الوجود بأن توفّق عبادک علی الاقبال الیک ثمّ اسمعهم ندائک الّذی ارتفع بین سمائک و ارضک ایربّ تعلم و تری ما ورد علی اصفیائک من طغاة خلقک سخّرهم یا الهی باسمک الّذی به سخّرت الجبابرة فی ارضک و الفراعنة فی بلادک ثمّ انزل علی اولیائک ما یجعلهم مزیّنین بطراز عنایتک ثمّ ارفعهم علی شأن یظهر علی من علی الأرض عزّهم و اقتدارهم فی امرک انت الّذی تفعل ما تشآء و تحکم ما ترید و فی قبضتک ملکوت ملک السّموات و الأرضین

3 Thou knowest and seest, O my God, how my heart hath melted in the fire of love for Thy chosen ones, and how the tongue of my inner being standeth ready to praise them before Thee and to mention them in the court of Thy glory. Thou knowest, O my God, that the tribulations and adversities of the earth have not prevented me from turning toward the faces of those whom no affair can distract from Thy remembrance and praise, to such extent that after this servant had presented the reply to one of Thy loved ones, another letter from him reached me. When I read it and learned of his devotion and his arising to serve Thee, I took up the pen once again at that very moment and began writing in reply, seized neither by lassitude nor weariness. I testify that this could only have come from the wonders of Thy generosity and the manifestations of Thy grace, and from what Thou hast deposited in my heart - a fire from whose sighing can be heard the mention of Thy loved ones. Then He toward whom Thou seest my gaze directed, and for whose mention before Thee the blood boils in my veins with longing - I beseech Thee, O God of the world, by the power of Thy Most Great Name, to assist him in all conditions to serve Thee and to arise amidst Thy creation to exalt Thy Most Great Word in such wise that nothing may hinder him. Verily, Thou

3 انّک تعلم و تری یا الهی بأنّ قلبی ذاب بنار محبّة اصفیائک و لسان سرّی مستعدّ لثنائهم بین یدیک و ذکرهم فی ساحة عزّک و انت تعلم یا الهی بأنّ بلایا الأرض و ضرّائها لم تمنعنی عن التّوجّه الی وجوه الّذین لا یشغلهم شأن من الشّئون عن ذکرک و ثنائک بحیث انّ الخادم بعدما عرض جواب احد اولیائک بلغ منه کتاب آخر فلمّا قرأته و عرفت ما فیه من اقباله و قیامه علی خدمتک اخذت القلم فی هذا الحین مرّة اخری و شرعت فی الجواب من دون ان تأخذنی رخوة او کسالة اشهد انّ هذا لم یکن الّا من بدایع جودک و شئونات الطافک و بما اودعت فی قلبی ناراً تسمع من زفیرها ذکر احبّائک ثمّ الّذی تری طرفی متوجّهاً الیه و یغلی الدّم فی عروقی شوقاً لذکره بین یدیک اسئلک یا اله العالم بنفوذ اسمک الأعظم بأن تؤیّده فیکلّ الأحوال علی خدمتک و القیام بین خلقک لاعلآء کلمتک العلیا علی شأن لا تمنعه الأشیآء

art the Powerful over what Thou willest, and Thou art the Hearing, the Near, the Generous, the Answering One.

انّک انت المقتدر علی ما تشآء و انّک انت السّامع القریب الکریم المجیب

4 O beloved of my heart! The one true God is witness that from the fire of love for the friends of God, exalted be His glory, which is kindled within my being, I am continuously occupied with remembrance and praise, in such wise that no lassitude hath overtaken me. Most often am I engaged in verbal praise and written expression, and this bounty is naught but the result of the attention of His loved ones. For when this ephemeral one had finished mentioning all the letters of that beloved one, one after another, at that very moment when they were sent, another letter from that beloved one dated the third of Rabi'u'l-Avval passed like a morning breeze over my heart and brought awareness. In truth, the joy and delight of this ephemeral one comes at times when mention is made of God, exalted be His glory, and of the services rendered to His Cause by the sincere ones and those who are nigh. Therefore, whenever a missive arrives from them and their services to the Cause are heard, it is verily a key unlocking the door of joy and delight. I beseech and implore God that this key may ever be at hand and this breeze may perpetually waft. Verily our Lord, the All-Merciful, is the Mighty, the All-Knowing, the All-Wise.

4 یا محبوب فؤادی حقّ واحد شاهد و گواهست که از نار محبّت اولیای حقّ جلّ جلاله که در وجود مشتعل است لازال بذکر و ثنا مشغولم بشأنیکه فتور دست نداده در اکثر احیان بلسان ذاکر و بقلم بتحریر و این عنایت نیست مگر از توجّه اولیای او چه که اینفانی در این یوم که جواب دستخطّهای آنمحبوب را بتمامها واحداً بعد واحد ذکر نمود همان حین که ارسال داشت دستخطّ دیگر آنمحبوب که تاریخ آن سیم ربیع‌الأوّل بود بمثابهٔ نسیم صبحگاهی بر قلب مرور نمود و آگاهی آورد فی‌الحقیقه سرور و بهجت اینفانی در وقتی است که از مخلصین و مقرّبین ذکر حقّ جلّ جلاله و خدمات ایشان در امر اصغا میشود لذا هر دستخطّ که میرسد مفتاحی است از برای باب فرح و ابتهاج از حقّ سائل و آمل که این مفتاح لازال بدست افتد و این نسیم همیشه مرور نماید انّ ربّنا الرّحمن لهو المقتدر العلیم الحکیم

5 After being apprised thereof, it was presented at the Most Holy, Most Exalted, Most Glorious Threshold. His blessed and exalted Word:

5 و بعد از اطّلاع قصد ذروهٔ علیا نموده در ساحت امنع اقدس اعزّ اعلی عرض شد قوله تبارک و تعالی

6 In My Name, the Hearer, the Beholder, the Answerer

6 بسمی السّامع النّاظر المجیب

7 Rejoice, O Ali, that the shrill voice of My Most Exalted Pen hath been raised time and again in thy remembrance. By the life of the Beloved! Nothing that is witnessed or beheld can equal it. Verily thy Lord hath encompassed thee with His grace. He is indeed the All-Bountiful, the Most Generous. Wert thou to gather all that We have revealed for thee from My Most Glorious Station, thou wouldst behold a book of great magnitude, each letter of which is more precious in the sight of God than all things. To this testifieth every discerning knower. Be thou steadfast in My Cause, vocal in My praise, firm in holding fast to My cord, and soaring in this atmosphere wherein can be heard that which Moses heard on Sinai and the Beloved heard in His ascension. Verily thy Lord is the Explainer, the All-Wise. Thus have We caused thee to hear the warbling of the Bird of Inner Meanings from this wondrous and glorious atmosphere.

7 ان افرح یا علی بما ارتفع صریر قلمی الأعلی مرّة بعد مرّة فی ذکرک لعمر المحبوب لا یعادله ما یشهد و یری انّ ربّک احاطک فضله انّه لهو الفضّال الکریم لو تجمع ما نزّلناه لک من مقامی الأبهی لتری کتاباً ذات حجم عظیم کلّ حرف من حروفاته اعزّ عند الله عنکلّ الأشیآء یشهد بذلک کلّ عارف بصیر کن ثابتاً علی امری و ناطقاً بثنائی و متمسّکاً بحبلی و طائراً فی هذا الهوآء الّذی یسمع منه ما سمعه الکلیم فی الطّور و الحبیب فی المعراج انّ ربّک لهو المبیّن الحکیم کذلک اسمعناک صفیر طیر المعانی من هذا الهوآء العزیز البدیع

8 O Akbar! The Wronged One maketh mention of thee from the precincts of His Most Great Prison, and gladdeneth thee with the glad-tidings of God's mercy and His loving-kindness,

8 یا اکبر انّ المظلوم یذکرک من شطر منظره الأکبر و یبشّرک برحمة الله و عنایته و یأمرک بما ینبغی

and commandeth thee that which beseemeth this Day which hath been mentioned in the Books of the Prophets and Messengers. Remind My servants of that which hath been sent down from the heaven of My bounty. By My life! Through it are attracted the hearts of the nations and are gladdened the breasts of them that have turned towards God. Say: O concourse of the earth! Be fair in your judgment concerning that which hath appeared from Him, and follow not the imaginings of such as have uttered that which was the greatest cause for the martyrdom of the Beloved of the world - He Who came with the truth and gave the glad-tidings of the appearance of the Hidden Treasure, at Whose manifestation all who are in the heavens and on earth were thunderstruck, save whom God willed, the Lord of all worlds.

لهذا اليوم الّذى نسب الى الله فى كتب النّبيّين و المرسلين ذكّر عبادى بما نزّل من سمآء عنايتى لعمرى به تنجذب افئدة الأمم و تنشرح صدور المقبلين قل يا ملأ الأرض ان انصفوا بالله فيما ظهر من عنده و لا تتّبعوا اوهام الّذين نطقوا بما كان السّبب الأعظم لشهادة محبوب العالم الّذى اتى بالحقّ و بشّر الكلّ بظهور الكنز المكنون الّذى اذا ظهر انصعق من فى السّموات و الأرض الّا من شآء الله ربّ العالمين

9 O Akbar! The scratching of the Most Exalted Pen hath been raised between earth and heaven, while the buzzing of flies is heard from behind the veil. By God's life! The people are in manifest error. Behold those who claim to be of the Bayan - they have carved with hands of falsehood an idol and taken it for themselves as lord besides God. Thus have their souls enticed them, and they are today among the idolaters. Say: If ye deny what the Dawning-Place of Names hath brought, by what proof do ye uphold that which ye possess? Be fair in your judgment and be not of those through whom the fire of hatred hath been kindled in the dominion of creation. Fear God and be not of the wrongdoers. He concealed not Himself for less than a moment - to this testifieth every fair-minded and discerning one. He stood amongst His enemies with such steadfastness as was not shaken by the power of anyone on earth, nor was He deterred by the clamor of any mighty and powerful one. He arose amidst the world and called out with His loudest voice, summoning all to the supreme horizon. Among the people are those who have been fair, who have heard and responded, and those who have turned away and disbelieved in God Who created them by His command. Thus have We sent down the verses and dispatched them unto thee, that thou mayest recite them amidst those who have been so inebriated by the wine of inner meanings that they have cast the world behind their backs, turning unto God, the Mighty, the Powerful.

9 يا اكبر قد ارتفع صرير القلم الأعلى بين الأرض و السّمآء و طنين الذّباب عن ورآء الحجاب لعمر الله انّ القوم فى ضلال مبين فانظر فى الّذين ينسبون انفسهم الى البيان قد نحتوا بأيادى الكذب صنماً و اتّخذوه لأنفسهم ربّاً من دون الله كذلک سوّلت لهم انفسهم و هم اليوم من المشركين قل ان تنكروا ما اتى به مطلع الأسمآء بأىّ امر تستدلّون على ما عندكم ان انصفوا و لا تكونوا من الّذين بهم اشتعلت نار البغضآء فيملكوت الانشآء اتّقوا الله و لا تكونوا من الظّالمين انّه ما ستر نفسه اقلّ من آن يشهد بذلک كلّ منصف بصير قد قام بين الأعدآء بقيام ما زلّته سطوة من على الأرض و ما منعه ضوضآء كلّ قوىّ قدير قد قام بين العالم و نطق بأعلى النّدآء و دعا الكلّ الى الأفق الأعلى من النّاس من انصف و سمع و اجاب و منهم من اعرض و كفر بالله الّذى خلقه بأمر من عنده كذلک نزّلنا الآيات و ارسلناها اليک لتقرأها بربوات الّذين اخذهم سكر رحيق المعانى على شأن نبذوا العالم عن ورائهم مقبلين الى الله المقتدر القدير

10 Blessed is he whose strength hath not been weakened by the conditions of the divines, and blessed is he whose vision hath not been obscured by the veils of those who have disbelieved in the Day of Judgment. The glory shining from the horizon of the brow be upon thee and upon those who are fair in God's Cause and hearken to the melodies of the Bird of Utterance upon the branches, and upon every one steadfast and firm. Praise be to God, the Most High, the Most Great.

10 طوبى لقوىّ ما اضعفته شئونات العلمآء و لبصير ما منعته حجبات الّذين كفروا بيوم الدّين البهآء المشرق من افق الجبين عليک و على الّذين ينصفون فى امر الله و يسمعون نغمات طير البيان على الأغصان و على كلّ ثابت مستقيم الحمد لله العلىّ العظيم انتهى

11 Concerning what you wrote about Jinab-i-Aqa Siyyid Sadiq (upon him be 9 66 [Baha'u'llah] and His favors) being appointed to the land of Ta for the purpose of teaching, this matter was presented before the Most Holy and Most Exalted Presence. His exalted Word:

11 اینکه مرقوم داشتید که جناب آقا سیّد صادق علیه ٦٦٩ [بهآء الله] و عنایته بارض تا لأجل تبلیغ معیّن شده اینفقره تلقاء وجه امنع اقدس عرض شد قوله تعالی

12 "O Sad! We have verily sent down verses unto thee before and have sent them to thee. He, verily, is the Mighty, the Generous. Blessed art thou for having cast aside what the people possess and taken what thou wert commanded by God, the Lord of the worlds.

12 ص‌اد قد انزلنا علیک الآیات من قبل و ارسلناها الیک انّه لهو العزیز الکریم طوبی لک بما نبذت ما عند القوم و اخذت ما امرت به من لدی الله ربّ العالمین

13 "Give thanks unto God for having made thee to attain imprisonment in His path and given thee to drink from the cups of tribulation in His love. Verily thy Lord, the All-Merciful, is the Compassionate, the Merciful. There hath befallen thee what befell My chosen ones before thee and what befell Mine own Self time and again. To this testify all things and beyond them the Tongue of God, the King, the Mighty, the All-Knowing. Reflect upon the former ages and what befell the Messengers of God at the hands of the oppressors. Say: Praise be unto Thee, O my God and the God of all who are in earth and heaven, for having made known unto me Thy Cause and given me to drink of the Kawthar of Thy love and shown me Thine all-highest horizon from which the people have turned away and made me to hear the warbling of the birds of Thy throne and the melody of the Nightingale upon the branches. I beseech Thee by Thy greatest signs and by the table sent down from the heaven of Thy bounty, O Lord of the Throne and of the earth, that Thou write down for me by Thy Most Exalted Pen the reward of those who have taught Thy Cause with wisdom and utterance and who have associated with Thy servants in days wherein the limbs of all names trembled with fear. O Lord! Thou seest the stranger desiring the most exalted homeland in Thy presence, and the poor one turning toward the ocean of Thy riches, and the lowly one clinging to the hem of the robe of Thy glory. O Lord! Disappoint him not of what he desireth from the wonders of Thy grace and bounty, then enable him to serve Thy Cause among Thy servants. Thou art verily the Powerful, the Strong, the Triumphant, the Mighty."

13 ان احمد الله بما جعلک فائزاً بالسّجن فی سبیله و سقاک کؤوس الرّزایا فی حبّه انّ ربّک الرّحمن لهو المشفق الرّحیم قد ورد علیک ما ورد علی اصفیائک من قبل و علی نفسی مرّة بعد مرّة یشهد بذلک کلّ الأشیآء و عن ورائها لسان الله الملک العزیز العلیم تفکّر فی القرون الأولی و ما ورد علی سفرآء الله من جنود الظّالمین قل لک الحمد یا الهی و اله من فی الأرض و السّمآء بما عرّفتنی امرک و سقیتنی کوثر حبّک و اریتنی افقک الأعلی الّذی اعرض عنه الوری و اسمعتنی ترنّمات طیور عرشک و نغمات العندلیب علی الأغصان اسئلک بآیاتک الکبری و المائدة الّتی نزّلت من سمآء عطائک یا مالک العرش و الثّری بأن تکتب لی من قلمک الأعلی اجر الّذین بلّغوا امرک بالحکمة و البیان و داروا مع عبادک فی ایّام فیها ارتعدت فرائص الأسمآء ایربّ تری الغریب اراد الوطن الأعلی فی جوارک و الفقیر توجّه الی بحر غنائک و الذّلیل تشبّث بأذیال ردآء عزّک ایربّ لا تخیّبه عمّا اراد من بدایع فضلک و جودک ثمّ وفّقه علی خدمة امرک بین عبادک انّک انت المقتدر القویّ الغالب القدیر انتهی

14 Praise be to God that the Most Exalted Pen hath testified concerning him to that which befell him in the path of God. Can the treasures of earth equal this testimony? Can whatsoever is in the treasuries of kings compare with it? Nay, by His own true Self! All that hath been created hath come into being through one Word from non-existence into existence. Blessed is the one with vision whom the conditions of creation have not prevented from the Truth, and whom the croaking of the

14 الحمد لله که قلم اعلی در بارهٔ ایشان شهادت داده بآنچه که در سبیل الهی وارد شد آیا این شهادت را کنوز ارض معادله مینماید و آیا ما فی خزائن الملوک بآن برابری نماید لا ونفسه الحقّ جمیع آنچه خلقشده بیک کلمه از عدم بوجود آمده طوبی از برای بصیریکه شئونات خلق او را از حقّ منع ننمود و نعیب غراب او را از هدیر حمامهٔ امر

raven hath not held back from the cooing of the Dove of the Cause. This is a Day the like of which hath not been seen. The steadfast souls who are firm and upright, who have drunk from the ocean of steadfastness and who are gazing toward the Dayspring of verses, must exert their utmost endeavor in teaching the Cause of God. This evanescent servant beseecheth the Exalted True One to assist His loved ones in that which is the cause and means of the remembrance of His servants. God willing, may they offer the wine of immortality in the name of the Lord of Names to the people of the Kingdom, that perchance they may not remain deprived of the ocean of the All-Merciful's mercy and be not heedless of that which is intended.

باز نداشت امروز روزیست که از برای او شبه و مثل مشاهده نمیشود باید نفوس ثابتهٔ مستقیمه که از بحر استقامت آشامیده‌اند و بمشرق آیات ناظرند کمال جدّ و جهد را در تبلیغ امر الهی مبذول دارند این خادم فانی از حقّ منیع میطلبد که اولیای خود را مؤیّد فرماید بر آنچه سبب و علّت تذکّر عباد است انشآءالله رحیق بقا را باسم مالک اسماء بر اهل ملکوت انشا عرضه دارند که شاید از دریای رحمت رحمانی محروم نمانند و از آنچه مقصود است غافل نشوند

15 This servant conveyeth his greetings and salutations to him and seeketh divine confirmation in all conditions.

15 این عبد خدمت ایشان تکبیر و سلام عرض مینماید و از حقّ در جمیع احوال تأیید میطلبد

16 Concerning what thou didst write about Aqa 'Abdu'l-Karim and his association with one of the imaginary persons, this explanation was submitted, and He said: "O 'Abdu'l-Karim! Reflect upon the cause and reason for all the tribulations and afflictions that befell the Primal Point and the friends of truth. By the life of God! If one were to reflect, he would soar on wings of detachment in this subtle and gentle atmosphere. The cause and reason were the fabricated words of imaginary persons. A person who did not exist - they fashioned a form through their vain imaginings, assigned him a locality, and gave him residence in cities of fancy. These vain imaginings caused that Essence of being to be martyred by bullets of hatred. The curse of God be upon the wrongdoing people!

16 اینکه در بارهٔ جناب آقا عبدالکریم و اجتماع با یکی از نفوس موهومه مرقوم داشتید این تفصیل عرض شد فرمودند یا عبدالکریم تفکّر نما در سبب و علّت آنچه از بلایا و رزایا که بر نقطهٔ اولی و اولیای حقّ وارد شد لعمر الله اگر نفسی تفکّر نماید بپرهای انقطاع در این هواء لطیف خفیف طیران کند سبب و علّت کلمات مجعولهٔ انفس موهومه بوده نفسیکه موجود نبوده باوهامات خود هیکلی ترتیب داده و ناحیه‌ئی معیّن نمودند و در مدن اوهام منزل دادند این موهومات سبب شد که آنجوهر وجود برصاص بغضا شهید گشت الا لعنة الله علی القوم الظّالمین

17 "Reflect upon the Shi'ih sect. For nearly thirteen hundred years they counted themselves the most exalted, most God-fearing, most excellent and most learned among all peoples. Yet when the divine test came, they pronounced their verdict against the Sovereign of existence for Whose appearance they had been lamenting night and day, and they shed His most pure blood. Thus it became clear that the Shi'ih sect was lower and more ignorant than all other sects in the world, save for a few souls who attained to this station through other means.

17 در حزب شیعه تفکّر نما قریب هزار و سیصد سنه خود را اعلی و اتقی و افضل و اعلم من فی العالم میشمردند و چون امتحان الهی بمیان آمد بر سلطان وجود که شب و روز در انتظار ظهورش نوحه و ندبه مینمودند فتوی دادند و دم اطهرش را ریختند و معلوم و محقّق شد که حزب شیعه از جمیع احزاب عالم پستتر و جاهلتر بودند مگر نفوس معدوده که آنهم باسباب اخری بایتقام فائز گشتند

18 "God is My witness that the people who have arisen today in complete opposition to this Wronged One have never had, nor do they now have, any knowledge of the essence of the Cause. They fabricate lies against God yet perceive it not, they say that which they know not, and they imagine themselves to be guided. Nay, by the Self of God, the Self-Subsisting! Now

18 حقّ شاهد و گواهست حزبیکه الیوم بکمال اعراض بر مظلوم قیام نموده‌اند ابداً از اصل امر اطّلاع نداشته و ندارند یفترون علی الله و لا یشعرون و یقولون ما لا یعلمون و یحسبون انّهم مهتدون لا ونفس الله المهیمن القیّوم حال خراطین ارض اقتدا بنفوس موهومهٔ قبل نموده

the worms of the earth are following the example of previous imaginary persons and are occupied in contriving the same vain imaginings. God protect us and thee from their evil and their scheming.

و در ترتیب همان اوهام مشغولند اعاذنا الله و ایّاک من شرّهم و مکرهم

19 "God willing, thou wilt arise to promote the Cause of God in such wise that no one on earth will find occasion to oppose or object. Behold with thine eye His most exalted horizon, then hearken with thine ear to His most sweet call. This is what thou hast been bidden by God, the Lord of all beings and the Master of the Last and the First.

19 انشآءالله بشأنی بر امر حقّ قیام نمائی که از برای من علی الأرض مجال اعراض و اعتراض نماند انظر بعینک افقه الأعلی ثمّ اسمع بأذنک ندائه الأحلی هذا ما امرت به من لدی الله مولی الوری و مالک الآخرة و الأولی

20 "Pray for the opposers and the veiled ones. Beseech the peerless God to guide all to the straight path and deny none His supreme bounty. He, verily, is the Almighty, the Powerful, and worthy to answer prayer."

20 در حقّ معرضین و محتجبین دعا نما و از حقّ منیع بطلب تا کلّرا بصراط مستقیم هدایت فرماید و از فیض اعظم منع ننماید انّه لهو المقتدر القدیر و بالاجابة جدیر انتهی

21 This evanescent servant conveyeth greetings to him and submitteth that one is astounded by these ignorant masses. This servant, as all the people of the Bayan can testify, spent twelve years, by the command of the Ancient Beauty, with that imaginary person. Not one of the opposers ever questioned this servant so that details could be given and they could become informed. Now it is observed that souls who have never seen and who are utterly unaware of God's Cause, both past and present, have arisen and are occupied with leading pure souls astray. They have newly determined to organize another Shi'ih sect. Then afterward, who will they condemn to death and whose blood will they declare lawful to shed? Sighs ascend and tears descend for what hath come to pass and what will come to pass against God's chosen ones and His loved ones at the hands of these people. How many truthful souls did they condemn to death and arise to martyr! They shed the blood of anyone who drank from the ocean of knowledge and declared that the Promised One would appear from among the descendants, yet they shed His blood and plundered His possessions. And all this oppression came from those whom the Shi'ites have regarded and continue to regard as their leaders after the Imams, and whose obedience they consider essential to their religion. Away with them and with those who follow them without any clear proof or enlightening Book! Even more veiled, more erring, more rebellious, more astray, and more remote than these people were and are those who turned away from the Bayan. In truth, your honor has spoken an eloquent word in mentioning that no community has ever been witnessed to be so negligent and unjust. This evanescent servant beseeches the Truth to confirm your honor and to make you manifest with such ardor that the hearts of the friends

21 این عبد فانی خدمت ایشان تکبیر میرساند و عرض مینماید انسان متحیّر است از این همج رعاع این عبد بشهادت کلّ اهل بیان بامر جمال قدم دوازده سنه با نفس موهومه بوده احدی از نفوس معرضه از این عبد سؤال ننموده تا تفصیل گفته شود و آگاه گردند حال مشاهده میشود نفوسیکه اصلاً ندیده‌اند و از امر الله از قبل و بعد بیخبرند برخاسته‌اند و باضلال نفوس طیّبه مشغولند تازه یک حزب از شیعهٔ جدید اراده نموده ترتیب دهند دیگر از بعد تا بر قتل که فتوی دهند و خون که را مباح نمایند زفراتی تصعد و عبراتی تنزل فیما ورد و یرد علی اصفیآء الله و اولیائه من هؤلآء چه مقدار از نفوس صادقه را که بر قتلش فتوی دادند و بر شهادتش قیام نمودند هر نفسیکه از بحر آگاهی آشامید و فرمود حضرت موعود از اصلاب ظاهر میشود خونشرا ریختند و مالشرا بتاراج بردند و جمیع این ظلم از نفوسی است که شیعه ایشانرا بعد از ائمّه مقتدای خود دانسته و میدانند و اطاعت ایشانرا از ضروریّات مذهب میشمارند سحقاً لهم و للّذین اتّبعوهم من دون بیّنة و لا کتاب مبین و اعجب از این فتّه و اغویهم و اطغیهم و اضّلهم و ابعدهم معرضین بیان بوده و هستند فی‌الحقیقه آنجناب کلمهٔ بلیغی فرموده‌اند که ذکر نموده‌اند هیچ ملّتی باین مهملی و بی‌انصافی مشاهده نشده از حقّ این خادم فانی سائل که آن جناب را مؤیّد فرماید و باشتعالی ظاهر نماید که قلوب دوستان از او بحرارت محبّت ظاهر شود و اکباد

may be set ablaze with the warmth of love for Him, and the hearts of the enemies may melt. Verily, He is the Helper in the hereafter and in this world. There is no God but He, the Most Exalted, the Most High.

دشمنان بگدازد انّه ولیّ التّوفیق فی الآخرة و الأولی لا اله الّا هو العلیّ الأعلی

22 O beloved of my heart! At one time in these stations, a divine utterance was revealed from the True One, glorified be His majesty, and was written and sent to the beloved son of the Most Truthful One of God, upon them both be all the most glorious glory. Surely a copy of it will reach you and you will observe it. Such sublime utterances that have been revealed from the Supreme Pen are most beneficial, for souls are still veiled and deprived by the vain imaginings of the past from the subsequent Luminary.

22 یا محبوب فؤادی در اینمقامات وقتی از اوقات بیانی از حقّ جلّ جلاله ظاهر و بجناب محبوبی ابن اسم الله الأصدق علیهما منکلّ بهآء ابهاه نوشته ارسال داشت البتّه صورت آن بآنحضرت میرسد و مشاهده میفرمایند و امثال این بیانات علیا که از قلم اعلی نازلشده بسیار مفید است چه که هنوز عباد باوهامات قبل از نیّر بعد محتجب و محرومند

23 For instance, one of the friends of God from the land of Kha wrote to one of those residing in the desired land, mentioning that a certain Siyyid, who was among the renowned people of piety, after the proof was completed for him, said: "This person of whom you speak - even if he should turn heaven into earth and give life to decayed bones, we would not believe, for his parents are known." Now observe how the vain imaginings of the past have prevented souls from ascending to the highest heights and have deprived them of the Euphrates of divine mercy. The very statement they made before, that the Qa'im resides in Jabulqa and Jabulsa, became the cause and reason for the shedding of pure blood, as all have witnessed. Now too the veiled ones of the Bayan are occupied with the same utterances and have been and are striving day and night to build the region. Woe unto them and unto whoever turns to them, hearkens to their words, and clings to what they possess!

23 چنانچه یکی از دوستان الهی از ارض خا مکتوبی بیکی از مجاورین ارض مقصود نوشته و این فقره در او مذکور سیّدیکه از مشاهیر اهل تقوی میباشد بعد از اتمام حجّت بر او گفته این شخص که تو میگوئی اگر آسمان را زمین کند و عظام نخره را حیات بخشد که ما ایمان نمی‌آوریم چه که پدر و مادرش معلوم است حال ملاحظه نمائید که اوهامات قبل چگونه نفوس را از ارتقای باعلی المراقی منع نموده و از فرات رحمت الهی محروم ساخته همین کلمه که از قبل گفته‌اند قائم در جابلقا و جابلصا تشریف دارد سبب و علّت سفک دماء مطهّره گشت چنانچه کلّ مشاهده نمودند حال هم محتجبین بیان بهمان اقوال مشغولند و در بنای ناحیه هم شب و روز ساعی بوده و هستند تبّاً لهم و لمن اقبل الیهم و سمع قولهم و تشبّث بما عندهم

24 Glory be to God! The divine verses are flowing and descending like torrential rain by night and day, to such extent that they have encompassed all horizons. Surely by now many times the equivalent of the Bayan has been revealed. Nevertheless, the unjust leader has written to his followers that "they take two words from the Qur'an and two words from the Bayan, compose verses, and send them to different regions" - and the heedless, deluded souls have accepted these ravings. Say: O people, where has fairness gone? What has become of understanding? For God's sake, reflect for a moment on the wondrous, sublime verses, that perchance the hidden mysteries may be unveiled and you may behold the horizon of the proof of the All-Merciful with His eye. In no way have the verses of this Most Great Revelation been similar to previous verses, nor are they now.

24 سبحان‌الله آیات الهی بمثابهٔ غیث هاطل در لیالی و ایّام جاری و نازل بشأنیکه آفاقرا احاطه نموده و البتّه تا حال چندین مقابل بیان نازلشده مع‌ذلک مرشد بی‌انصاف بتابعین خود نوشته دو کلمه از فرقان و دو کلمه از بیان میگیرند و آیه درست می‌کنند و باطراف میفرستند و نفوس غافلهٔ موهومه هم این هذیانات را پذیرفته‌اند بگوئید ایقوم انصاف کجا رفته شعور چه شده آخر لله ساعتی در آیات بدیعهٔ منیعه تفکّر نمائید که شاید اسرار مستوره کشف شود و افق برهان رحمن را ببصر او ملاحظه نمائید بهیچوجه آیات اینظهور اعظم بآیات قبل شبیه نبوده و نیست

25 This lowly one submits to those souls: Is there no possibility that you might be in error? Is it not possible? Reflect with fairness somewhat on past events and judge for yourselves with insight. For thirteen hundred years all your divines, with the utmost effort and endeavor, through what they deemed to be conclusive proofs, arguments, solid evidence, and successive traditions, established that the Qa'im exists on earth and dwells in Jabulqa and Jabulsa. And any knowledgeable divine who denied these ravings and said that the Promised One would be born from physical loins, they counted among the infidels and issued a decree for his death. Thus they killed all by the decree of those wrongdoing souls who considered themselves the leaders of mankind. All these matters are clear and evident.

25 اینفانی خدمت آن نفوس عرض مینماید آیا احتمال نمیرود که شما بر خطا باشید یا محتمل است قدری بانصاف در امور گذشته تفکّر نمائید و از روی بصیرت خود حکم باشید و حکم کنید هزار و سیصد سنه جمیع علمای شما بکمال جدّ و جهد بحجج و براهین و ادلّه‌های محکمه و سندهای متواتره بزعم خود ثابت نمودند که قائم در ارض موجود است و در جابلقا و جابلصا ساکن و هر عالم آگاهی که این هذیانات را انکار نمود و گفت حضرت موعود از اصلاب ظاهر میشود و متولّد میگردد او را از کفّار شمردند و بر قتلش فتوی دادند چنانچه جمیعرا بفتوای آن نفوس ظالمه که خود را پیشوای خلق میشمردند کشتند و بر کلّ ایغراتب واضح و معلوم است

26 After one thousand two hundred and sixty years that Essence of being appeared in Shiraz in a known place from the womb of His mother, and it became clear and evident that all the divines and their followers had been in error for one thousand two hundred and sixty years, and not a single one of these souls had become aware of the truth. And if any soul did become aware, he dared not reveal it, for at such time the cry of "O for the Law!" and "O for the Faith!" would be raised, as indeed it was raised. In such circumstances, one must not remain heedless but must view all matters with the eye of justice. After it was established that a vast multitude in many generations were all heedless, erring, and rebellious, it is possible these few souls may also be in error. This servant submits this with humility, for his Lord loved and loves humility. Otherwise, by Him Who caused the Tongue of Dawn to speak His praise and glory, they have indeed denied God and turned away from Him Whose Covenant was taken from all the Prophets of the past and those who came after them - the Point of the Bayan, Who came from the presence of the All-Merciful and gave the glad-tidings to all of this Revelation, through which, when it appeared, the ocean of divine knowledge surged and the fragrance of God, the Supreme, the Self-Subsisting, was diffused. O Beloved of my heart! Where is fairness, where is vision, where is hearing? In truth, what has happened that these people have so quickly turned away from that Intended One concerning Whom the Point of the Bayan hath said: "He cannot be indicated by any indication, nor by what is mentioned in the Bayan. The Cause is in the hand of God, our Lord and the Lord of all religions."

26 تا آنکه بعد از هزار و دویست و شصت سنه آنجوهر وجود در شیراز در محلّ معلوم از بطن امّ ظاهر گشت و واضح و مبرهن شد که جمیع علما و تبعه در مدّت هزار و دویست و شصت سنه بر خطا بوده‌اند و یکنفر از آن نفوس بر حقیقت مطّلع نه و اگر هم نفسی مطّلع شد جرأت اظهار ننمود چه که در آنحین ندای واشریعتا و وادینا بلند میشد چنانچه شد در اینصورت انسان نباید غافل باشد باید در هر امری بعین انصاف نظر نماید بعد از آنکه محقّق شد جمع کثیر در قرون کثیره کلّ غافل و خاطی و عاصی بوده‌اند احتمال میرود این نفوس معدوده هم بر خطا باشند اینفانی بادب عرض مینماید چه که مولایش ادب را دوست داشته و دارد و الّا فوالّذی دلع لسان الفجر بذکره و ثنائه انّهم کفروا بالله و اعرضوا عن الّذی اخذ عهده النّبیّین من قبل و من بعدهم نقطة البیان الّذی اتی من لدی الرّحمن و بشّر الکلّ بهذا الظّهور الّذی اذا ظهر ماج بحر العرفان و هاج عرف الله المهیمن القیّوم یا محبوب فؤادی این الانصاف و این الأبصار و این الآذان فی‌الحقیقه چه شده که این خلق باین زودی اعراض نمودند از حضرت مقصودیکه نقطهٔ بیان میفرماید انّه لا یشار باشارتی و لا بما ذکر فی البیان الأمر بید الله ربّنا و مالک الأدیان

27 Glory be unto Thee, O my God! Thou hearest the sighing of my heart in this station, the cry of my inner being, and the

lamentation of my heart. Thou art He Who gave glad-tidings unto all of Thy manifestation, Thy appearance, and Thy seat upon the throne of Thy grandeur, and made the entire Bayan as but a leaf from its Paradise, and took its Covenant from those who claimed belief in Thy Self. Yet when the horizon of manifestation was illumined and He Who conversed on Sinai came, they arose in opposition and objected to Him in such wise that the dwellers of the highest Paradise and the inhabitants of the cities of names bewailed their tyranny.

27 سبحانک یا الهی تسمع حنین قلبی فی هذا المقام و ضجیج سرّی و صریخ فؤادی انت الّذی بشّرت الکلّ بظهورک و بروزک و استوائک علی عرش عظمتک و جعلت البیان کلّه ورقة من فردوسه و اخذت عهده عن الّذین ادّعوا الایمان بنفسک فلمّا انار افق الظّهور و اتی مکلّم الطّور قاموا علی الاعراض و اعترضوا علیه علی شأن ینوح من ظلمهم سکّان الفردوس الأعلی و اهل مدائن الأسمآء

28 O Lord! I beseech Thee by the Mother Book which none save Thyself hath comprehended and which none save Thy knowledge hath encompassed, to aid those who have been heedless of meditation upon Thy verses and of turning to Thy clear proofs. O Lord! Thou seest them in the ignorance of the Days of Ignorance and in the breaking of Thy Covenant. O Lord of all creation! I beseech Thee by the ocean of Thy power and the heaven of Thy grace to make known to them what Thou hast intended through Thy Will and what Thou hast decreed through Thy Purpose. There is no God but Thee, the Omnipotent, the Almighty.

28 ایربّ اسئلک بأمّ الکتاب الّذی ما اطّلع به الّا نفسک و ما احاطه الّا علمک بأن تؤیّد الّذین غفلوا عن التّفکّر فی آیاتک و التّوجّه الی بیّناتک ایربّ تراهم فی الحمیّة الجاهلیّة و نقض عهدک یا مولی البریّة اسئلک بحر قدرتک و سمآء فضلک بأن تعرّفهم ما اردته بمشیّتک و حکمته بارادتک لا اله الّا انت المقتدر القدیر

29 I swear by the Sun of the horizon of truth that whatsoever this evanescent servant hath mentioned was solely for God's sake. Every fair-minded soul can detect from it the fragrance of truthfulness. He had and hath no purpose save the deliverance of those heedless souls who are drowning in the sea of vain imaginings. Were they to reflect even slightly on what hath been mentioned, all would be struck with such wonder that they would find themselves powerless to describe it.

29 قسم بآفتاب افق راستی که آنچه این خادم فانی ذکر نموده لله بوده هر صاحب انصافی عرف راستی از او استشمام مینماید و مقصودی نداشته و ندارد مگر نجات آن نفوس غافله که در بحر اوهام مستغرقند اگر در آنچه ذکر شد فی‌الجمله تفکّر کنند کلّرا حیرت اخذ نماید بشأنیکه از ذکر آن خود را عاجز مشاهده نمایند

30 O people of the world! Hearken unto the plaintive cry of this evanescent servant, and turn from the left hand of idle fancies to the right hand of certitude. It would be a pity if in such days as these, wherein all have awaited His presence, ye should be debarred and deprived of Him. Behold with your own eyes the Most Great Scene, and with attentive ears hearken unto the divine verses. That which hath been manifested of verses, clear proofs, testimonies and evidences throughout successive years defieth enumeration by man. Reflect upon the first year of the Revelation until it reached the Point of the Bayan, and upon the proofs, testimonies and evidence that have been presented before diverse parties and scattered peoples from beginning to end. Today each soul must imagine himself standing in the divine presence, positioned before the Lord of the seen and unseen, that he may speak and hear with true sincerity. Assuredly at that moment he will find his way to the highest

30 ای اهل عالم حنین قلب ایخادم فانی را بشنوید و از شمال اوهام بیمین ایقان توجّه نمائید حیف است در مثل این ایّام که جمیع منتظر لقای آن بوده‌اند از او ممنوع شوید و محروم مانید ببصر خود در منظر اکبر نظر نمائید و بآذان واعیه آیات الهیّه را بشنوید آنچه در سنین متوالیات از آیات و بیّنات و حجج و براهین ظاهر شده انسان از احصای آن عاجز است در بدیع اوّل تفکّر نمائید تا منتهی شود بنقطهٔ بیان و در حجج و براهین و دلائلیکه از بدء الی ختم نزد احزاب مختلفه و امم متفرّقه بوده چه بوده هر نفسی باید الیوم خود را مشاهده نماید که در محضر الهی ایستاده و بین یدی مالک غیب و شهود قائم تا از روی صدق حقیقی بگوید و بشنود البتّه در اینوقت بافق اعلی راه یابد و بعرفان

horizon and attain recognition of the Most Great Luminary. Any fair-minded person will, in less than a moment, attain unto the living waters of utterance. Two wings are needed: one is fairness and the other is seeking. With these two one can soar to the highest horizon and wing one's flight in that atmosphere wherein "God was, and there was nothing else besides Him."

نیّر اعظم موفّق گردد هر منصفی در اقلّ من آن بکوثر بیان فائز شود دو جناح لازم یکی انصاف و دیگری طلب باین دو میتوان بافق اعلی فائز شد و در هواء کان الله و لم یکن معه من شیء طیران نمود

31 This mortal's heart is aflame seeing how the trees of being have been stripped of leaves and fruits through the tyranny of the ignorant ones of the earth who are known as learned. Now that but a few leaves and fruits remain, burn them not with poisonous winds. Waste not what ye have experienced of tribulations and afflictions in the path of the Beloved, but preserve them in the name of God, exalted be His glory. Both the Beloved and this mortal must, with utmost humility and supplication, beseech from God, glorified be His majesty, confirmation for the ignorant ones who are unconscious from the wine of heedlessness, that perchance through the divine fragrances they may rise from the graves of self and passion and turn toward the highest horizon. However, alas, alas, such deeds and words have issued from those souls as to entirely prevent this blessing. God willing, that beloved one will arise with perfect power and might to promote the divine Cause and speak that which is as spirit to the seekers and as fire to the deniers and rejectors. Through God's grace, for years that beloved one hath attained unto this most exalted, most glorious station. Blessed are ye and happy are ye. Glory be upon your eminence and upon whoever hath heard your mention and utterance concerning this Cause whereby hath been manifested what God intended from before and after. Blessed is he who hath heard and turned, and woe unto the heedless and the hostile.

31 قلب اینفانی مشتعل است از اینکه اشجار وجود از ظلم جهلای ارض که بعلما معروفند اوراق و اثمارشان ریخته حال ورقی چند و ثمری چند باقی آنرا باریاح سموم مسوزانید و آنچه در سبیل محبوب از بلایا و رزایا دیده‌اید و چشیده‌اید ضایع منمائید و باسم حقّ جلّ جلاله حفظ نمائید آنمحبوب و اینفانی باید بکمال تضرّع و ابتهال از برای جهّال که از خمر غفلت بیهوشند از حقّ جلّت عظمته تأیید طلب نمائیم که شاید بنفحات آیات الهی از قبور نفس و هوی برخیزند و بافق اعلی توجّه نمایند اگرچه هیهات هیهات اعمال و اقوالی از آن نفوس ظاهر شده که این توفیق را بکلّی منع نموده انشآءالله آن محبوب بکمال قدرت و قوّت بر امر الهی قیام نمایند و بگویند آنچه را که بمنزلهٔ روح است از برای طالبان و بمثابهٔ نار است از برای جاحدان و منکران و از فضل حقّ سالهاست که آنمحبوب بایتقام بلند اعلی فائزند هنیئاً لکم و مریئاً لکم و البهآء علی حضرتکم و علی من سمع ذکرکم و بیانکم فی هذا الأمر الّذی به ظهر ما اراده الله من قبل و من بعد طوبی لمن سمع و اقبل و ویل للغافلین و المعرضین

32 And concerning what you wrote about Mulla Muhammad-'Ali, upon him be 9 66 [Baha'u'llah], that praise be to God he hath turned toward the horizon of the Cause and hath drunk from the incomparable living waters - this was presented at the Most Holy and Most Exalted Court. This is what was sent down from the Kingdom of might and power. His exalted Word:

32 و اینکه در بارهٔ جناب ملّا محمّد علی علیه ٦٦٩ [بهآء الله] مرقوم فرمودید که الحمد لله بافق امر توجّه نموده‌اند و از زلال کوثر بیمثال آشامیده‌اند در ساحت امنع اقدس عرض شد هذا ما نزّل من ملکوت القدرة و القوّة قوله تعالی

33 O Muhammad-Qabli-'Ali! Hearken unto the voice of the True One, the Trustworthy, Who hath appeared for the reformation of the world and the education of its peoples, and Who hath borne all manner of tribulations and calamities that perchance the people of the earth might attain unto the imperishable fountain and find their way to the most exalted horizon. The Truth, exalted be His glory, hath appeared with proof and evidence before all who dwell within the realm of possibility, and yet most of the people on earth remain deprived and bereft

33 یا محمّد قبل علی بشنو ندای صادق امین را که از برای اصلاح عالم و تربیت اهل آن ظاهر شده و انواع بلایا و رزایا را حمل نموده که شاید اهل ارض بکوثر باقی فائز شوند و بافق اعلی راه یابند حقّ جلّ جلاله بدلیل و برهان بر اهل امکان ظاهر شده ولکن اکثر من علی الأرض بحجبات اوهام از مشاهدهٔ انوار فجر معانی محروم و ممنوعند

of beholding the lights of the dawn of inner meanings, veiled by the coverings of idle fancies.

34 Say: O people of the world! The Most Great Luminary hath risen and shineth forth, and declareth: Whatsoever proofs, testimonies and evidences ye hold in your hands, whereby ye seek to validate your diverse religions, all these must ye seek from the Dayspring of the Divine Command, the Source of Revelation, and the Manifestation of God's Own Self. Should ye attain unto this, ye would not soil the hem of the near ones with the dust of vain imaginings, and would transform oppression into justice. Every atom beareth witness that until now there hath been revealed that which the eye of the world hath never seen the like thereof. Say: Fear ye God, and follow not your idle fancies. Follow ye Him Who speaketh amongst you that He may draw you nigh unto God, the All-Knowing, the All-Wise. God willing, may ye at all times hold fast unto the cord of His bounty and cling to the hem of His mercy. Glory be unto him who hath turned unto Him and attained, and woe betide them that have turned away.

34 بگو ای اهل عالم نیّر اعظم مشرق و لائح و میفرماید آنچه در دست شماست از حجج و براهین و دلائل که بآن متمسّکید و اثبات ادیان مختلفهٔ خود مینمائید جمیع آنرا از مشرق امر و مطلع وحی و مظهر نفس الهی بطلبید اگر بآن فائز شدید اذیال مقرّبین را بغبار اوهام میالائید و اعتسافرا بانصاف تبدیل نمائید جمیع ذرّات شاهد و گواهند که تا حین نازل شد آنچه که بصر عالم شبه و مثل آن را ندیده قل خافوا الله و لا تتّبعوا اهوائکم ان اتّبعوا من ینطق بینکم لیقرّبکم الی الله العلیم الحکیم انشآءالله در جمیع احیان بحبل عنایت حقّ متمسّک باشید و بذیل رحمتش متشبّث البهآء لمن اقبل و فاز و ویل للمعرضین انتهی

35 This servant conveyeth greetings to him and beseecheth the Exalted Truth to make him steadfast with supreme steadfastness. He is indeed near and responsive. Concerning what was mentioned about blind imitation and the vain imaginings of the generality of the world's peoples, it is hoped that the Hand of Divine Power may rend asunder all veils. Verily, He is powerful over whatsoever He willeth. And that beloved one is, praise be to God, assisted in rending asunder the veils and is confirmed through wisdom and utterance.

35 این عبد خدمت ایشان تکبیر میرساند و از حقّ منیع میطلبد که ایشانرا باستقامت کبری فائز فرماید انّه قریب مجیب اینکه در بارهٔ تقلید و اوهام عامّهٔ خلق عالم ذکر نمودند امید چنانست که ید قدرت الهی جمیع حجبات را خرق فرماید انّه علی ما یشآء قدیر و آنمحبوب هم الحمد لله مؤیّدند بر خرق احجاب و موفّقند بحکمت و بیان

36 Concerning what you wrote about my brother Jinab-i-Aqa Siyyid Sadiq, upon him be the Glory of God, this servant submits that they should agree to what the Divine Tongue has previously uttered. Let them take from this servant several proofs equal to those held by the various parties on earth, and turn to the Supreme Horizon.

36 اینکه در بارهٔ اخوی جناب آقا سیّد صادق علیه بهآء الله مرقوم داشتید این عبد عرض مینماید بآنچه که لسان الهی از قبل بآن ناطق ایشان قرار بگذارند چندین مساوی حجج و براهینیکه نزد احزاب مختلفهٔ ارض است از این عبد اخذ نمایند و بافق اعلی توجّه کنند

37 If one holds fast to the cord of justice, one will not remain veiled from any matter. Today the followers of the Qur'an cling to the Qur'an which was sent down from God, using it to prove their truth. And yet there exist several times as many revealed Books now present and at hand. The Seal of the Prophets, may the spirit of all else be sacrificed for Him, was from among the Arabs and appeared among the Arabs, while now the Dawning-Place of Revelation and the Manifestation of the Unseen is from Persia and has appeared in Persia. Arabic and Persian verses have been revealed to such a degree that scribes are powerless to reckon them. Moreover, let them observe and reflect upon

37 انسان اگر بحبل انصاف متمسّک شود از هیچ امری محتجب نمیماند امّت فرقان الیوم بفرقان که من عندالله نازلشده متمسّکند و بآن اثبات مینمایند حقّیّت خود را و حال چندین مساوی آن و کتب منزله موجود و در دست و خاتم انبیا روح ما سواه فداه از عرب بوده و در عرب ظاهر و حال مشرق وحی و مظهر غیب از عجم و در عجم ظاهر و آیات عربیّه و فارسیّه بشأنی نازل که کتّاب از احصای آن عاجزند و از آنگذشته در بیّنات مشاهده نمایند و تفکّر کنند آنچه در

the evidences. That which has appeared in this Most Great Revelation has appeared in no other age, and He has clearly foretold future events beforehand. All fair-minded ones bear witness to what has been mentioned. If they would reflect upon the conclusive proof, the conquering power and the penetrating might of God, it would suffice them all and they would utter the words "I believe in Thee, O Thou the Goal of the world!"

اینظهور اعظم ظاهر در هیچ عصری ظاهر نشده و امورات محدثهٔ بعد را از قبل بکمال تصریح اخبار فرموده و جمیع منصفین بر آنچه ذکر شد شاهد و گواهند اگر در حجّت بالغه و قدرت غالبه و قوّت نافذهٔ الهی تفکّر نمایند جمیعرا کفایت نماید و بکلمهٔ آمنت بک یا مقصود العالمین ناطق شوند

38 God willing, may all attain to this station which is more evident than the sun and not deprive themselves of God's eternal bounty.

38 انشآءالله کلّ بایمقام که اظهر از آفتابست فائز گردند و خود را از نعمت باقیهٔ الهیّه محروم نسازند

39 When the Most Great Luminary dawned from the horizon of the Land of Mystery, one of the people of Qaf expressed bewilderment and hesitated concerning the truth of this Most Holy, Most Exalted Cause. A Tablet was revealed from the heaven of God's Will - O what a Tablet! In each letter of it surged the ocean of utterance and wafted the fragrance of the All-Merciful. The end of that Tablet flowed from the Most Exalted Pen in these words, exalted be His glory: "And if thou fearest for thy faith, take this Tablet and preserve it in the pocket of thy trust, and when thou enterest the place of gathering and God asks thee by what proof thou hast believed in this Revelation, then bring forth the Tablet and say: 'By this Book, the revealed, the blessed, the ancient.' Then read what hath been revealed therein before the face of thy Lord, the Resting-Place wherein thou beholdest the Prophets and Messengers. Then will all stretch forth their hands toward thee and take the Tablet and place it upon their eyes out of their longing to meet Me and their ardent love for Me, and they will find from it My hallowed, mighty fragrance."

39 هنگامیکه نیّر اعظم از افق ارض سرّ مشرق و لائح یکی از نفوس اهل قاف اظهار حیرت نموده و در حقّیّت این امر اقدس اعلی متوقّف لوحی از سمآء مشیّت الهی نازل یا لها من لوح فیکلّ حرف منه ماج بحر البیان و هاج عرف الرّحمن و آخر آن لوح بایتضمون از قلم اعلی جاری قوله عزّ اجلاله و ان تخاف من ایمانک خذ هذا اللّوح ثمّ احفظه فی جیب توکّلک و اذا دخلت موقف الحشر و یسئلک الله بأیّ حجّة آمنت بهذا الظّهور اذاً فاخرج اللّوح و قل بهذا الکتاب المنزل المبارک القدیم ثمّ اقرأ ما نزّل فیه تلقآء وجه ربّک المقرّ الّذی تشاهد فیه النّبیّون و المرسلون اذاً تمدّ ایادی الکلّ الیک و یأخذنّ اللّوح و یضعنّه علی عیونهم شوقاً للقائی و شغفاً لحبّی و یجدنّ منه عرفی العزیز المنیع انتهی

40 If all on earth would attain to fairness even less than the eye of a needle and reflect upon what hath been revealed from God's Kingdom, all would utter the words "Would that I had not taken so and so as a friend!" Glory be to God! With these manifest evidences, revealed verses, radiant conditions and dawning manifestations, how can one remain veiled and be observed as heedless? On one occasion this exalted word was revealed from the Tongue of the Dayspring of Names: "The example of previous peoples who are now deprived of the splendors of the Sun of Truth is like one who clings to a drop and objects to the ocean."

40 اگر من علی الأرض اقلّ من سمّ الخیاط بانصاف فائز شوند و در آنچه از ملکوت الهی نازل تفکّر نمایند کلّ بکلمهٔ یا لیتنی ما اتّخذت فلاناً خلیلاً ناطق شوند سبحان‌الله با این بیّنات ظاهره و آیات نازله و شئونات لائحه و ظهورات مشرقه چگونه میشود انسان محتجب ماند و غافل مشاهده شود وقتی از اوقات اینکلمهٔ علیا از لسان مطلع اسماء نازل فرمودند مثل امم قبل که حال از اشراقات انوار آفتاب حقیقت محرومند مثل کسی است که بقطره تمسّک نماید و بر بحر اعتراض کند انتهی

41 In truth, the followers of religions are most heedless. They must either completely deny the Truth or hold fast to this

41 فی‌الحقیقه اهل ادیان بسیار غافلند یا باید بالمرّه حقّ را انکار نمایند و یا باینظهور اعظم تشبّث کنند چاره جز این نبوده و نیست

Most Great Revelation. There is no other choice, there has been none and there will be none.

42 And as to that which ye had written concerning the loved ones of that land: it was submitted. His Word—blessed and exalted is He:

42 و اینکه در بارهٔ اولیای آن ارض مرقوم داشتید عرض شد قوله تبارک و تعالی

43 Praised be God for that which hath appeared and brought forth what He intended through His command "Be!" and it is. O My loved ones in that land! A letter from one who loveth God hath arrived wherein mention was made of you. We have remembered you with a remembrance whereby the dead have risen. Blessed are ye for having attained, and woe unto every heedless doubter. Ye are they who have quaffed the wine of inner meaning from the hands of the bounty of your Lord, the Lord of the Final End. Know ye your stations, then preserve them through this Name at Whose appearance the Sacred Books have bowed down and the servants were thunderstruck. Beware lest the whisperings of those who have turned away from God, the Lord of Lords, prevent you. Leave them to themselves, turning with illumined hearts to the Supreme Horizon. Thus doth the Mother Book command you.

43 لله الحمد بما ظهر و اظهر ما اراد بقوله کن فیکون یا احبّائی فیهناک قد حضر کتاب من احبّ الله و فیه ذکرکم ذکرناکم بذکر قامت به الأموات طوبی لکم بما فزتم و ویل لکلّ غافل مرتاب انتم الّذین اخذتم رحیق المعانی من ایادی عطآء ربّکم مالک المآب ان اعرفوا مقاماتکم ثمّ احفظوها بهذا الاسم الّذی اذا ظهر خضعت الکتب و انصعق العباد ایّاکم ان تمنعکم وساوس الّذین اعرضوا عن الله ربّ الأرباب دعوهم بأنفسهم مقبلین بقلوب نورآء الی الأفق الأعلی کذلک یأمرکم من عنده امّ الکتاب

44 Say: O people of the earth! Come ye and observe justice concerning that which hath appeared from the horizon of God's Will. Fear God and follow not every oppressive deceiver. By God! The ocean of inner meanings hath surged before the countenance of the All-Merciful, the path of justice hath been raised up, and from the right hand of the Throne hath flowed the Euphrates of thy Lord's mercy, the Sovereign of all horizons. Say: Leave ye the pond behind you and turn ye to the Most Great Ocean, as bidden by God, the Lord of all men. Verily We have appeared and summoned all to the Hidden Mystery Which hath come from the heaven of Command with the banners of verses.

44 و قولوا یا ملأ الأرض تعالوا ثمّ انصفوا فیما ظهر من افق ارادة الله اتّقوا الله و لا تتّبعوا کلّ ظالم مکّار تالله قد ماج بحر المعانی امام وجه الرّحمن و نصب صراط العدل و جری عن یمین العرش فرات رحمة ربّکم سلطان الآفاق قولوا دعوا الغدیر عن ورائکم ان اقبلوا الی البحر الأعظم امراً من لدی الله مالک الأنام انّا ظهرنا و دعونا الکلّ الی الغیب المکنون الّذی اتی من سمآء الأمر برایات الآیات

45 We sent unto the King of Paris that whereby the fragrance of God was diffused throughout all possibility. He received it but answered not his Lord, the Self-Subsisting, the Most High. Whereupon We revealed unto him another Tablet wherein We mentioned what befell him. The servants who circle round the Throne at eventide and at dawn bear witness to this. We counsel you to manifest supreme steadfastness and give you glad tidings of that which hath been ordained for you in the Kingdom by God, the Mighty, the All-Bestowing. Glory be upon you and upon those who love you and make mention of you through that which hath been sent down from the Supreme Pen by God, the Lord of all men. End.

45 قد ارسلنا الی ملک باریس ما تضوّع به عرف الله فی الامکان انّه اخذ و ما اجاب ربّه الغنیّ المتعال اذاً انزلنا له لوحاً آخر و ذکرنا فیه ما ورد علیه یشهد بذلک العباد الّذین طافوا العرش فی العشیّ و الاشراق انّا نوصیکم بالاستقامة الکبری و نبشّرکم بما قدّر لکم فی الملکوت من لدی الله العزیز الوهّاب البهآء علیکم و علی من یحبّکم و یذکرکم بما نزّل من القلم الأعلی من لدی الله مالک الرّقاب انتهی

46 Praise be to God! The loved ones of Truth have ever been and shall ever be the recipients of His favors. God willing, may they recognize the value of this bounty and exert their utmost to preserve it.

46 الحمد لله اولیای حقّ لازال بعنایتش فائز بوده و هستند انشآءالله قدر این نعمت را بدانند و بر حفظش منتهی جهد را مبذول دارند

47 The mention of the emigrants in the Land of Sad hath ever been and shall continue to be made in the Most Holy Presence and Most Great Scene. God willing, may they remain firm on the straight path and drink at all times from the Kawthar of bounty. All those who are related to that beloved one are illumined by the rays of the Sun of favor. This servant beseecheth his Lord to aid them in that which He loveth and pleaseth, and to grant them success in teaching His Most Holy, Mighty and Wondrous Cause. The conveyance of greetings and sincere regard from this servant to them and all the gentlemen and friends is dependent upon your grace.

47 و لازال ذکر مهاجرین ارض صاد در محضر اقدس و منظر اکبر بوده و هست انشآءالله بر صراط مستقیم بمانند و از کوثر عنایت در کلّ حین بیاشامند و منتسبین آن محبوب طرّاً باشراقات انوار آفتاب عنایت فائزند یسئل الخادم ربّه بأن یؤیّدهم علی ما یحبّ و یرضی و یوفّقهم علی تبلیغ امره الأقدس العزیز البدیع عرض تکبیر و خلوص از جانب این عبد خدمت ایشان و جمیع آقایان و دوستان منوط بعنایت آنحضرت است

48 Concerning what you wrote about Ibn Jinab Rida-Quli Khan, upon him be 9 66 [Baha'u'llah], this servant was greatly pleased, for he was very saddened by his lack of recognition. We beseech God that He may assist him to recognize His sacred Being and decree for him that which contains the good of this world and the next. These details were presented before the Most Holy, Most Exalted Presence. His words, exalted be His grandeur:

48 و اینکه در بارهٔ ابن جناب رضاقلیخان علیه ٩ ٦٦ [بهآء الله] مرقوم داشتید خادم بسیار مسرور شد چه که بسیار متأسّف بود از عدم اقبال ایشان از حقّ منیع سائل که او را مؤیّد فرماید بر عرفان ذات مقدّسش و مقدّر نماید آنچه خیر دنیا و آخرت در اوست این تفصیل در ساحت امنع اقدس عرض شد قوله جلّ کبریائه

49 "O 'Ali-Qabl-i-Akbar and O thou who gazest upon God, the Lord of Destiny! The Wronged One makes mention of thee from the prison-ward, and mentions him whom thou didst mention, as a token of His grace. He is verily the All-Knowing Rememberer. Make mention of him on My behalf and give him the glad tidings of his Lord's loving-kindness, the Almighty."

49 یا علی قبل اکبر و یا ایّها النّاظر الی الله مالک القدر یذکرک المظلوم من شطر السّجن و یذکر من ذکرته فضلاً من عنده و هو الذّاکر العلیم ان اذکره من قبلی و بشّره بعنایة ربّه القدیر

50 God willing, may they remain steadfast and firm in the Cause with utmost joy and delight, and conduct themselves with wisdom. The grace of God, exalted be His grandeur, encompasses all. He is verily the All-Bountiful, the Generous. All must hold fast to some means, and this binding decree hath been revealed from the Supreme Pen in various tablets. He hath verily revealed that which benefiteth His loved ones. He is the Guardian of those who have turned unto Him and the Helper of those who act.

50 انشآءالله بکمال روح و ریحان بر امر مستقیم و ثابت باشند و بحکمت رفتار نمایند عنایت حقّ جلّت عظمته شامل میشود انّه لهو الفضّال الکریم کلّ باید بسببی از اسباب متمسّک شوند و این حکم محکم در الواح شتّی از قلم اعلی نازل انّه انزل ما ینتفع به احبّائه انّه ولیّ المقبلین و معین العاملین انتهی

51 As for the mention made of the late and forgiven Jinab-i-Dhabih, upon him be Baha'u'llah, mention of him has previously been made in detail by the Supreme Pen. God willing, that beloved one will attain to its perusal. Likewise, mention has been made of his relatives. We beseech God and hope that He will cause each one to attain unto that which hath been

51 اینکه ذکر مرفوع مرحوم مغفور جناب ذبیح علیه بهآء الله فرمودند ذکر ایشان از قبل بتفصیل از قلم اعلی جاریشده انشآءالله آنمحبوب بزیارت آن فائز میشوند و همچنین ذکر منتسبین ایشان از حقّ سائل و آمل که هر یک را بآنچه که مخصوص

specifically revealed for him. The Most Holy, Most Exalted Tablet was revealed in the name of Jinab Aqa Mirza Ghulam-'Ali, upon him be 9 66 [Baha'u'llah], and in that blessed Tablet mention was made of the late and elevated one, upon him be Baha'u'llah and His grace, by the Pen of Bounty. There hath been revealed for him that whose fragrance shall never be cut off from the worlds. Likewise, the Most Great Favor hath embraced his nephew, for since his father is deprived of the Kawthar of recognition and barred from the supreme horizon, therefore in the Most Holy, Most Exalted Tablet his relationship to the martyred one of the land of K, upon him be Baha'u'llah, was recorded by the Supreme Pen in the Tablets, for when mention of him was made at one time in the Most Holy Presence, He said: "O servant who art present! He is the son of him who was martyred in the path of God, the Lord of the worlds. We have attributed him to that one as a token of Our grace, that he may be of the thankful."

او نازل شده فائز فرماید لوح امنع اقدس باسم جناب آقا میرزا غلامعلی علیه ٦٦٩ [بهآء الله] نازل و در آن لوح مبارک ذکر مرفوع مرحوم علیه بهآء الله و عنایته از قلم عنایت جاری قد نزّل له ما لا ینقطع عرفه عن العالمین و هم‌چنین فضل اکبر ابن اخ ایشانرا اخذ نموده چون والدش از کوثر عرفان محروم است و از افق اعلی ممنوع لذا در لوح امنع اقدس نسبت او بحضرت شهید ارض ک علیه بهآء الله از قلم اعلی در الواح مذکور چه که وقتی از اوقات ذکرش در ساحت اقدس عرض شد فرمودند یا عبد حاضر انّه ابن من استشهد فی سبیل الله ربّ العالمین انّا نسبناه الیه فضلاً من عندنا لیکون من الشّاکرین

52 This is a bounty for which, were they to render thanks throughout their lives, it would still be little, and this blessed passage hath been revealed time and again. Blessed is he, and upon him be glory.

52 این فضلیست که اگر مادام عمر شکر نمایند هرآینه قلیل بوده و خواهد بود و اینفقرهٔ مبارکه مرّة بعد مرّة نازل هنیئاً له و البهآء علیه

53 The petition of Jinab Haji Mirza Hasan-i-Harati, upon him be Baha'u'llah, which was included within thy letter, was presented before the Presence of the Goal of the worlds. This is what the Desired One hath spoken in reply:

53 عریضهٔ جناب حاجی میرزا حسن هراتی علیه بهآء الله که در بین دستخطّ آن محبوب بود تلقاء وجه مقصود عالمیان عرض شد هذا ما نطق به المقصود فی الجواب

54 In His Name, the Mighty, the Great

54 بسمه العزیز العظیم

55 O Hasan! The Wronged One hath turned toward thee from the precincts of the Prison, and hath heard thy call and thy lamentation, and recognized what thou didst desire in the path of God, the Lord of all worlds. He hath come with the truth to give life to all who are on earth and to manifest that which was inscribed by the Most Exalted Pen in the Books of the Messengers. He hath appeared to reveal the decree of the Meeting which God's Messengers had formerly heralded, and beyond them that which the All-Merciful had sent down in the Qur'an. Verily thy Lord is the All-Knowing, the All-Wise. Blessed art thou for having turned to Him, and heard, and communed with thy Lord among the myriads who have turned unto Him. Give thanks to God for this most great favor, which cannot be equaled by whatsoever the people possess. To this testifieth He Who speaketh in this station that there is none other God but Him, the One, the Single, the Mighty, the Praiseworthy. The Kawthar of reunion hath flowed before the face of thy Most Exalted Lord, but the people have come between thee and Him - they are assuredly among the oppressors. Grieve not

55 یا حسن قد توجّه الیک طرف المظلوم من شطر السّجن و سمع ندائک و حنینک و عرف ما اردته فی سبیل الله ربّ العالمین انّه اتی بالحقّ لحیوة من فی العالم و ظهور ما کان مسطوراً من القلم الأعلی فی کتب المرسلین انّه قد ظهر لیظهر حکم اللّقآء الّذی بشّر به رسل الله من قبل و عن ورائهم ما انزله الرّحمن فی الفرقان انّ ربّک لهو العلیم الحکیم طوبی لک بما اقبلت و سمعت و ناجیت ربّک بربوات المقبلین ان اشکر الله بهذا الفضل الأعظم الّذی لا یعادله ما عند النّاس یشهد بذلک من ینطق فی هذا المقام انّه لا اله الّا هو الواحد الفرد العزیز الحمید قد جری کوثر الوصال امام وجه ربّک المتعال ولکنّ القوم حالوا بینک و بینه الا انّهم من الظّالمین لا تحزن من شیء کن راضیاً شاکراً بما قدّر لک من لدن قویّ خبیر انّا ذکرناک و امتی الّتی آمنت بربّها

over anything, be content and thankful for what hath been ordained for thee from the presence of One Who is Mighty, All-Informed. We have remembered thee and the handmaiden who hath believed in her Lord on a day when the handmaidens of the earth turned away from Him, save those whom God, the Lord of the Mighty Throne, pleased to exempt. The glory be upon thee and upon those who have heard and responded on this wondrous Day. End.

فی یوم اعرضن عنه امآء الأرض الّا من شآء الله ربّ العرش العظیم البهآء علیک و علی الّذین سمعوا و اجابوا فی هذا الیوم البدیع انتهی

56 The details of this land were written in the previous letter. Two packets were sent, one in the name of that beloved one and another packet in the name of my beloved, His Holiness Ibn-i-Ismu'llah-i-Asdaq, upon them both be the Glory of God. God willing, the honored Haji Mirza Hasan, upon him be the Glory of God and His might, will deliver them. Today, beseech God to assist His loved ones in teaching and in preparing the means thereof. In one of the Tablets, this exalted word was revealed from the Most Exalted Pen that if someone is not able to teach, they should appoint a deputy. God willing, may the people be assisted in paying the Huququ'llah. On behalf of this evanescent one, convey greetings and praise to the aforementioned Haji. This servant beseecheth the Exalted Truth that either this request be honored with permission or that the reward of attaining His presence be recorded for him by the Most Exalted Pen.

56 تفصیل این ارض در مکتوب قبل نوشته شد دو پاکت ارسال شده یکی باسم آنمحبوب و پاکت دیگر باسم محبوبی جناب ابن اسم‌الله الأصدق علیهما بهآء الله انشآءالله سرور مکرّم جناب حاجی میرزا حسن علیه بهآء الله و عزّه میرسانند امروز از حقّ بخواهید دوستانرا موفّق فرماید بر تبلیغ و فراهم نمودن اسباب آن در یکی از الواح این کلمهٔ علیا از قلم اعلی نازل که اگر نفسی قادر بر تبلیغ نباشد وکیل معیّن نماید انشآءالله ناس مؤیّد شوند بر ادای حقوق الهی از جانب اینفانی خدمت جناب حاجی مذکور علیه ٦٦٩ [بهآء الله] تکبیر و سلام ابلاغ دارید این خادم از حقّ منیع استدعا مینماید که یا این طلب بشرف اذن فائز شود و یا از قلم اعلی اجر لقا در بارهٔ ایشان ثبت گردد

57 As for the mention of His Holiness Ibn-i-'Ayn Ta, upon him be the Glory of God, his letter arrived and was the cause of joy. Praise be to God, they are remembered in the holy presence and God willing, they are engaged in mentioning the Desired One of all worlds with the utmost joy and fragrance. Mention of them was made in the Most Holy and Most Exalted Court. This is what was revealed in the Book from God, the Mighty, the Bestower. His word, exalted be His grandeur:

57 اینکه ذکر جناب ابن ع‌ط علیه ٦٦٩ [بهآء الله] فرموده بودند مکتوب ایشان رسید و سبب و علّت فرح شد الحمد لله در محضر قدس مذکورند و انشآءالله بکمال روح و ریحان بذکر مقصود عالمیان مشغول باشند ذکر ایشان در ساحت امنع اقدس عرض شد هذا ما نزّل فی الکتاب من لدی الله العزیز الوهّاب قوله جلّ کبریائه

58 In My Name, the Compassionate, the Bountiful

58 بسمی المشفق الکریم

59 O Karim! Thy servant hath appeared with thy letter and presented it before the face of the Wronged One. We have heard what was contained therein and have answered thee out of Our grace. Verily thy Lord is the Protector, the Self-Subsisting. Blessed art thou and thy father who hath ascended unto God, the Mighty, the Loving. We have made mention of thee before and before that, that thou mayest remember thy Lord, the Possessor of all being. He before Whom the Kingdom of the Bayan hath bowed down hath been opposed by one who

59 یا کریم قد حضر العبد الحاضر بکتابک و عرضه تلقآء وجه المظلوم قد سمعنا ما فیه و اجبناک رحمةً من عندنا انّ ربّک لهو المهیمن القیّوم طوبی لک و لأبیک الّذی صعد الی الله العزیز الودود انّا ذکرناک من قبل و قبل القبل لتذکر ربّک مالک الوجود انّ الّذی خضع له ملکوت البیان اعترض علیه من لا یعرف الیمین عن الشّمال کذلک یقصّ لک الحقّ علّام الغیوب

knoweth not his right hand from his left. Thus doth the Truth, the Knower of the unseen, recount unto thee.

60 Say: O people of the Bayan! Be fair in the name of God and follow not the desires of those who were behind the veil and who, when We revealed the Cause, came forth and uttered that which even the idolaters had not said. Say: By God! What ye possess will not profit you, nor will he whom ye have taken as lord besides God benefit you. Fear ye the All-Merciful, then speak forth with pure truth concerning this Cause whereby the veils of idle fancies and vain imaginings were rent asunder. We make mention of thy brother who hath attained unto that which was inscribed in the Books of God. He came, was present, saw and heard. Verily thy Lord is He Who judgeth as He pleaseth by His word "Be" and it is. We make mention of thy other brother to whom the Supreme Pen hath testified that he attained the presence when he turned toward the lights of the Countenance in a praiseworthy station. We make mention of thy mother who believed in God when the servants who broke the Covenant turned away and followed every ignorant deluded one. Thus have We mentioned thee and shown thee the pearls of utterance from this surging sea. We make mention of the daughter of My Most Truthful Name who sacrificed his spirit in My path and cast aside the world in his love for Me. We make mention of thy son who was remembered in the presence of the Prisoner, and We make mention of My handmaidens near thee who have turned, heard and believed in God, the One, the Single, the Mighty, the Beloved. The glory be upon thee and upon those with thee from God, the Possessor of existence. End.

60 قل یا ملأ البیان ان انصفوا باللّه و لا تتّبعوا اهوآء الّذین کانوا خلف الحجاب و اذا اظهرنا الأمر خرجوا و قالوا ما لا قاله المشرکون قل تاللّه لا یغنیکم ما عندکم و لا ینفعکم الّذی اخذتموه لأنفسکم ربّاً من دون اللّه اتّقوا الرّحمن ثمّ انطقوا بالحقّ الخالص فی هذا الأمر الّذی به خرقت حجبات الأوهام و الظّنون و نذکر اخاک الّذی فاز بما کان مسطوراً فی کتب اللّه انّه اقبل و حضر و رأی و سمع انّ ربّک لهو الحاکم علی ما یشآء بقوله کن فیکون و نذکر اخاک الآخر قد شهد له القلم الأعلی بأنّه فاز باللّقآء اذ توجّه الی انوار الوجه فی مقام محمود و نذکر امّک الّتی آمنت باللّه اذ اعرض عنه العباد الّذین نقضوا المیثاق و اتّبعوا کلّ جاهل موهوم کذلک ذکرناک و اریناک لآلئ البیان من هذا البحر المسجور انّا نذکر بنت اسمی الأصدق الّذی فدی روحه فی سبیلی و نبذ العالم فی حبّی و نذکر ابنک الّذی کان مذکوراً لدی المسجون و نذکر امائی فیهناک اللّائی اقبلن و سمعن و آمنّ باللّه الفرد الواحد العزیز المحبوب البهآء علیک و علی من معک من لدی اللّه مالک الوجود انتهی

61 This servant giveth glad tidings unto all of the grace of God, exalted be His glory, and His all-embracing bounty and His preceding mercy. God willing, may all the members of that household drink from the chalice of steadfastness and preserve their stations through the name of the One True Friend, for great and mighty indeed is the station of steadfast souls, especially those who have been the target of trials and tribulations in the path of divine love.

61 اینفانی جمیعرا بشارت میدهد بعنایت حقّ جلّ جلاله و نعمت سابغه و رحمت سابقهاش انشآءاللّه اهل آن بیت طرّاً از کوثر استقامت بیاشامند و مقامات خود را باسم دوست یکتا حفظ نمایند چه که مقام نفوس مستقیمه بسیار عظیم و بزرگست مخصوص نفوسیکه در سبیل محبّت الهی محلّ بلایا و رزایا واقع شدهاند

62 O friends! Know ye your station and recognize your worth. How many souls waited day and night, and with utmost humility and supplication sought to attain the Divine Day, yet all were observed to be deprived at the time of its manifestation. Blessed are ye for having shattered the idols of vain imaginings through the power of certitude. The Point of the Bayan, may the spirit of all else be sacrificed for His sake, hath said that a year-old drop of the Day of His Manifestation is mightier than all the Bayan. Well is it with you and pleasant is it unto you.

62 ایدوستان مقام خود را بدانید و قدر خود را بشناسید چه مقدار از نفوس شب و روز منتظر بودند و بعجز و ابتهال ادراک یوم الهیرا طلب مینمودند و کلّ در حین ظهور محروم مشاهده گشتند طوبی لکم بما کسّرتم اصنام الأوهام بعضد الایقان نقطهٔ بیان روح ما سواه فداه میفرماید نطفهٔ یکسالهٔ یوم ظهور او اقوی است از کلّ بیان هنیئاً لکم و مریئاً لکم امید هست کلمات

It is hoped that the perverted words of deluded souls will be found to be non-existent in the court of the friends of God, exalted be His glory. The Command is in God's hands, the Lord of all worlds.

مؤتفکات انفس موهومه در ساحت اولیای حقّ جلّ اجلاله مفقود مشاهده شود الأمر بید الله ربّ العالمین

63 Concerning what was written about Jinab-i-Sulayman Khan, upon him be Baha'u'llah's glory, God willing may he be assisted to pay his debts. And concerning what was written about the late and elevated Aqa Fath'u'llah, upon him be Baha'u'llah's glory and mercy, and what remained of him, it was presented before the Most Holy and Most Exalted Presence. His exalted Word: "Verily We have sent down the Book and commanded all to observe what is goodly and that which exalteth the station of man. Exalted is the Most Merciful Who hath appeared and revealed what He desired. We have detailed therein the details of all things and counseled all in what will profit them in this world and the next. He is verily the Mighty, the Bestower.

63 اینکه در بارهٔ جناب سلیمان خان علیه بهآء الله نوشته بودند انشآءالله مؤیّد شوند بر ادای دیون و اینکه در بارهٔ جناب مرحوم مرفوع آقا فتح‌الله علیه بهآء الله و رحمته و ما بقی منه نوشته بودند در ساحت امنع اقدس عرض شد قوله تعالی انّا انزلنا الکتاب و امرنا الکلّ بالمعروف و ما یرتفع به شأن الانسان تعالی الرّحمن الّذی ظهر و اظهر ما اراد قد فصّلنا فیه تفصیل کلّشیء و وصّینا الکلّ بما ینفعهم فی الآخرة و الأولی انّه لهو العزیز الوهّاب

64 Hold fast to the Book of God, then follow what hath been revealed therein from My Most Exalted Pen which speaketh: 'There is no God but Me, the Mighty, the Chosen.' We make mention of him who was named Fath'u'llah, who ascended to the Supreme Horizon, the station which God hath sanctified beyond mention and description. We testify for him to that which shall be a light before his face in all the worlds of God. Thus did the grace of his Lord, the Most Merciful, encompass him. He is among those who attained the love of God in such wise that We found his fragrance, and this is of My bounty which hath preceded all created things."

64 تمسّکوا بکتاب الله ثمّ اتّبعوا ما نزّل فیه من قلمی الأعلی الّذی ینطق انّه لا اله الّا انا العزیز المختار و نذکر من سمّی بفتح‌الله الّذی صعد الی الأفق الأعلی المقام الّذی جعله الله مقدّساً عن الذّکر و البیان انّا شهدنا له بما یکون نوراً امام وجهه فیکلّ عالم من عوالم الله کذلک احاطه فضل ربّه الرّحمن انّه ممّن فاز بحبّ الله علی شأن وجدنا عرفه و هذا من فضلی الّذی سبق الکائنات انتهی

65 In the Book of God the law of inheritance hath been revealed and recorded by the Most Exalted Pen, but in this instance They said that whatever portion of those funds that may be given to the teachers of the Cause is most beloved, for the work of teaching is regarded before God as among the most great matters. Blessed is he who attaineth unto it.

65 در کتاب الهی حکم ارث نازل و از قلم اعلی ثبت شده ولکن در ایتقام فرمودند هر قدر از آن مال بمبلّغین داده شود بسیار محبوبست چه که امر تبلیغ از اعظم امور عندالله مذکور بوده و هست طوبی لمن فاز به

66 Concerning what was written about the inheritance of the brothers and sister of the late and forgiven Haji, upon him be the glory of God and His mercy, whatever was done according to Islamic law before the Kitab-i-Aqdas is and was acceptable before the Most Merciful. And concerning what was written about the emigrant daughter, upon her be the glory of God, it is known that they have not and will not fall short in whatever they can do. Today all must be mindful of one another, for all are as the fingers of one hand. He saith, exalted be His Word: "Ye are all the fruits of one tree, and the leaves of one branch."

66 اینکه در بارهٔ ارث اخوان و همشیرهٔ جناب مرفوع مغفور حاجی علیه ٦٦٩ [بهآء الله] و رحمته نوشته بودند قبل از کتاب اقدس آنچه بشریعت فرقان عمل شد لدی الرّحمن مقبول بوده و هست و اینکه در بارهٔ بنت مهاجره علیها بهآء الله نوشته بودند معلوم است آنچه از ایشان بر آید کوتاهی ننموده و نخواهند نمود امروز باید جمیع ناظر بیکدیگر باشند چه که کلّ اصابع یک دستند میفرماید قوله تعالی همه بار یکدارید و برگ یک شاخسار انتهی

67 However, distinction is achieved and stations become clear and evident through the manifestation of love, arising to serve, working for the sake of God, and turning toward His path. This servant implores and beseeches God that your honor may ever be assisted to serve the Cause and to show love toward the friends of God.

67 ولکن باظهار محبّت و قیام بر خدمت و عمل فی الله و توجّه فی سبیل الله امتیاز حاصل میشود و مقامات واضح و معلوم میگردد از حقّ سائل و آمل که آنجناب همیشه مؤیّد باشند بر خدمت امر و محبّت با دوستان حقّ

68 This servant, at the time of attendance and presenting matters, mentioned the honored friend Aqa Muhammad K.R., upon him be the glory of God, and whatever had been written to this evanescent one was presented, and the answer was revealed in response to the matters in that beloved one's letter. Therefore this servant was not content to cause additional trouble and did not submit a separate letter to his service. I hope to be pardoned. And what that beloved one had written concerning the emigrant daughter was presented before His countenance. He said: "It behooveth him to be vigilant in the days of God and steadfast in what hath been commanded from the presence of the All-Knowing, the All-Wise."

68 این عبد در حین حضور و عرض مطالب ذکر جناب دوست مکرّم آقا محمّد کـر علیه بهآء الله و آنچه باین فانی مرقوم داشته بودند عرض شد و جواب در جواب مطالب دستخطّ آن محبوب نازل لذا این عبد بزحمت جدید راضی نشد و مکتوب مخصوص خدمت ایشان عرض ننمود امید عفو است و آنمحبوب هم آنچه در بارهٔ بنت مهاجره نوشته بودند تلقاء وجه عرض شد فرمودند ینبغی له ان یکون ساهراً فی ایّام الله و قائماً علی ما امر من لدن علیم حکیم انتهی

69 As regards what you wrote concerning Jinab-i-Aqa Shaykh Muhammad, it was presented at the Most Holy and Exalted Threshold. By the life of the Beloved! The Tongue of Grandeur hath spoken that which hath caused the hardest rock to melt and the desert sands to flow. This servant is not, nor ever shall be, capable of conveying all that he heard. I testify by God, and He sufficeth as witness, that even those below this servant are incapable. This is a time for lamentation and weeping, a season for crying out and wailing, for one who was unable to speak hath been seized by the Lord, and remained heedless and veiled from the Almighty Sovereign Who, in days when the world's horizon trembled from the might of that Day, summoned all who dwell on earth, both kings and subjects. This evanescent one is bewildered as to what to say. Now let us pass beyond all this and turn to the holy Writings, that perchance they may discover the effulgent lights of inner meanings in the words of the Revealer of verses, and thereby be illumined. Some time ago, in one of the Tablets, these exalted words were revealed from the Supreme Pen - exalted be His glory: Fix thy gaze upon these blessed words which, like unto the sun, have shone forth from the heaven of God's holy Tablet: "Return ye to the holy Writings, O ye who are endowed with insight!"

69 و اینکه در بارهٔ جناب آقا شیخ محمّد مرقوم داشتید در ساحت امنع اقدس عرض شد لعمر المحبوب قد نطق لسان العظمة بما ذابت به الصّخرة الصّمّآء و سالت به البطحآء اینفانی قادر بر اینکه تمام آنچه اصغا نمود عرض نماید نبوده و نیست اشهد بالله و کفی به شهیداً که مادون این خادم هم قادر نه وقت ناله و ندبه است و ربیع صیحه و ضجیج چه که نفسیکه قادر بر تکلّم نبوده او را ربّ اخذ نموده‌اند و از سلطان مقتدریکه جمیع من علی الأرض از ملوک و مملوک را در ایّامیکه ظهر عالم از سطوت یوم مرتعش بود دعوت نمود غافل و محجوب اینفانی متحیّر است که چه عرض نماید حال از همه میگذریم بآثار نظر نمایند شاید اشراقات انوار معانی را از الفاظ بیانات منزل آیات بیابند و منوّر گردند چندی قبل در یکی از الواح اینکلمهٔ علیا از قلم اعلی نازل قوله تبارک و تعالی باینکلمهٔ مبارکه که بمثابهٔ آفتاب از افق سماء لوح الهی مشرق است ناظر باش فارجعوا الی الآثار یا اولی الأبصار انتهی

70 Through the heedlessness of all on earth, the Cause hath reached such a pass that the Sun of Truth must needs adduce proofs for Its own effulgent rays.

70 از غفلت من علی الأرض امر بمقامی رسیده که شمس حقیقت بر اشراقات انوار خود دلائل ذکر میفرماید

71 O my God and the God of all created things! O my Sovereign and the Sovereign of all existence! I beseech Thee by Thy Name through which the breezes of the gardens of Thy utterance

71 یا الهی و اله الموجودات یا سلطانی و سلطان الکائنات اسئلک باسمک الّذی به سرت نسائم

were wafted forth in Thy days, and by the Word whereby the resurrection was established amongst Thy creation, to aid Thy servants to be fair in Thy Cause and to turn unto Thy horizon. O Lord! Disappoint them not of the ocean of Thy bounty, and debar them not from the gate of Thy grace. Thou dost witness and behold, O Thou Beloved of the world, that hearts have melted by reason of what hath befallen Thee at the hands of the oppressors among Thy creatures and the transgressors amongst Thy people. Ordain, therefore, for Thy weak servants that which shall make them mighty in Thy dominion, that they may acknowledge that which the Tongue of Thy Revelation hath acknowledged. Thou art, verily, the Almighty over what Thou willest. There is none other God but Thee, the Mighty, the All-Wise.

رياض بيانک فی ايّامک و بالكلمة الّتی بها قامت القيامة بين خلقک بأن تؤيّد عبادک علی الانصاف فی امرک و النّظر الی افقک ايربّ لا تخيّبهم عن بحر جودک و لا تمنعهم عن باب فضلک تشهد و تری يا محبوب العالم بأنّ الأكباد ذابت بما ورد عليک من طغاة خلقک و بغاة بريّتک فاكتب لعبادک الضّعفآء ما يجعلهم اقويآء فی مملكتک ليعترفوا بما اعترف به لسان وحيک انّک انت المقتدر علی ما تشآء لا اله الّا انت العزيز الحكيم

72 In brief, the details concerning the Shaykh and all that he mentioned were presented before His countenance. This is what the Tongue hath spoken in the Kingdom of Utterance - exalted be His saying:

72 باری تفصيل جناب شيخ و آنچه ذكر نمودند تلقاء وجه عرض شد هذا ما نطق به اللّسان فيملكوت البيان قوله تعالی

73 He is the Most Ancient, the Most Holy, the Most Great

73 هو الأقدم الأقدس الأعظم

74 O Muhammad! This is the Great Day and Great Cause, which in all the divine books and heavenly scriptures is known as the Day of God. Though all days are related to the Truth, this Day has been specially designated by the Most Exalted Pen, both in times past and future. The Greatest Vision has appeared, yet sight is rare; the Call is raised from the prison, yet attentive ears are scarce. The signs of Truth are manifest like His very existence, clear and evident, yet the vain imaginings of heedless souls have prevented people from beholding the lights of certitude.

74 يا محمّد يوم بزرگ و امر بزرگ در جميع كتب الهی و زبر ربّانی اين يوم بيوم الله معروف اگرچه جميع ايّام بحقّ منسوبست ولكن اين يوم از قلم اعلی از قبل و بعد تخصيص يافته منظر اكبر ظاهر ولكن بصر كمياب و ندا از سجن مرتفع ولكن آذان واعيه مفقود آثار حقّ بمثل وجودش ظاهر و باهر و هويدا ولكن اوهامات نفوس غافله ناس را از مشاهدهٔ انوار يقين منع نموده

75 Hearken unto the Voice of the Wronged One and arise as befitteth this Day. God willing, thou mayest, through the choice wine of the utterance of the All-Merciful, quicken them that lie dead in the valley of self and desire. Stand for God's sake and speak for God's sake; perchance the thick veils may be rent asunder and eyes may be blessed with beholding the lights. The ocean is distinguished from the pond. Say: This is the Day wherein the Balance proclaimeth "I am the All-Knowing Distinguisher." Fear God and follow not your desires. Turn with illumined hearts toward the dawning-place of your Lord's bounty, the Lord of all beings, and follow not the imaginings of the wayward. This is the Day which God's Books have foretold aforetime, and of which the All-Merciful hath given tidings - the Day whereon all people shall stand before the Lord of the worlds.

75 بشنو ندای مظلوم را و بما ينبغی اليوم قيام نما انشآءالله از رحيق بيان رحمن مردگان وادی نفس و هوی را زنده نمائی لله بايست و لله بگو شايد حجبات غليظه خرق شود و ابصار بمشاهدهٔ انوار فائز گردد بحر از غدير ممتاز است بگو امروز روزيست كه ميزان به انا المميّز العليم ناطق خافو الله و لا تتّبعوا اهوائكم ان اقبلوا بقلوب نورآء الی مشرق عناية ربّكم مالک الوری و لا تتّبعوا ظنون الهائمين هذا يوم شهد له كتب الله من قبل و اخبر به الرّحمن يوم يقوم النّاس لربّ العالمين

76 Say: O people of the earth! The Promise hath appeared and the Promised One is come. The Kingdom is God's, the All-Knowing, the All-Informed. Cast away what ye possess and take hold of that which God, the Lord of all worlds, hath bidden you. How many learned ones have turned away from the All-Knowing, and how many ignorant ones have heard, hastened, and said: "Here am I, O Lord of all who are in the heavens and on earth!"

76 قل يا ملأ الأرض قد ظهر الوعد و اتى الموعود الملک لله العليم الخبير دعوا ما عند العالم و خذوا ما امرتم به من لدى الله ربّ العالمين کم من عالم اعرض عن المعلوم و کم من جاهل سمع و سرع و قال لبّيک يا اله من فی السّموات و الأرضين

77 Fix thy gaze upon the Supreme Horizon, and speak in the name of thy Lord, the Lord of the Throne on high and of earth below. Hold fast unto the Most Great Handle that speaketh in the world and calleth all to the Most Great Name, giving them glad tidings of the Euphrates of the mercy of their Lord, the Gracious.

77 کن ناظراً الى الأفق الأعلى و ناطقاً باسم ربّک مالک العرش و الثّرى و متمسّکاً بالعروة الوثقى الّذى ينطق فی العالم و يدع الکلّ الى الاسم الأعظم و يبشّرهم بفرات رحمة ربّهم الکريم

78 Hearken thou unto the call of the Wronged One and arise in His Name, the Self-Subsisting. Take thou His sealed wine and drink thereof once in My name and again in remembrance of Me, in defiance of them that have disbelieved in God, the Exalted, the Great.

78 ان استمع ندآء المظلوم و قم باسمه القيّوم و خذ رحيقه المختوم ثمّ اشرب منه تارة باسمی و اخرى بذکرى رغماً للّذين کفروا بالله العلیّ العظيم

79 Emerge from the horizon of silence, speaking forth this Name at Whose appearance earthquakes have occurred, tribes have lamented, and smoke hath enveloped the dwellers of the heavens and the earth, save them whom the hand of thy Lord's power hath protected, the Almighty, the Powerful. Call out with the most exalted call: "O peoples of creation! Is there any among you who can perceive the sweetness of the All-Merciful's utterance? Is there any among you with vision to behold what hath shone forth from the horizon of proof? Is there any with hearing to hear the Call of God, the Mighty, the Peerless?"

79 ان اطلع من افق الصّمت ناطقاً بهذا الاسم الّذى اذا ظهر ظهرت الزّلازل و ناحت القبائل و اخذ الدّخان سکّان السّموات و الأرض الّا من اخذته يد قدرة ربّک الغالب القدير قل بأعلى النّدآء يا ملأ الانشآء هل فيکم من احد يجد حلاوة بيان الرّحمن و هل منکم من ذى بصر لينظر ما اشرق من افق البرهان و هل من ذيسمع ليسمع ندآء الله العزيز الفريد

80 Say: O people of the Furqan! The Lord hath come upon the clouds of utterance and the All-Merciful hath given you glad tidings. Be fair in God's sight and be not of the abased. The Path calleth you unto truth and the Balance proclaimeth: "Thine be the praise, O Thou Who art the Desire of the worlds!"

80 قل يا ملأ الفرقان قد اتى الرّبّ على سحاب البيان و بشّرکم بالرّحمن ان انصفوا بالله و لا تکونوا من الصّاغرين انّ الصّراط يدعوکم الى الحقّ و الميزان ينادى لک الحمد يا مقصود العالمين

81 Then turn thy face toward the people of the Spirit and say: By God! That which ye were promised in the Gospel from God, the Mighty, the Beauteous, hath appeared. He hath come with such sovereignty as none in the heavens and earth can withstand. Jerusalem hath been illumined with the lights of His countenance, while ye remain heedless. If ye desire the Manifestation, lo, He hath appeared in truth, and if ye seek signs, the horizons are filled with them. Beware lest what ye possess prevent you from this momentous Cause.

81 ثمّ ولّ وجهک شطر ملأ الرّوح قل تالله قد ظهر ما وعدتم به فی الانجيل من لدى الله العزيز الجميل انّه اتى بسلطان لا يقوم معه من فی السّموات و الأرضين قد فاز اورشليم بأنوار الوجه و انتم من الغافلين ان تريدوا الظّهور انّه ظهر بالحقّ و ان تريدوا الآيات قد ملئت منها الآفاق ايّاکم ان تمنعکم ما عندکم عن هذا الأمر العظيم

82 Say: O people of the Torah! The Revealer of verses hath come, and Zion crieth out: "The Hidden Name hath appeared!" Hasten ye, and be not of the heedless. This is a Day whereon all things cry out, and call all to the Most Great Ocean; yet the nations have waxed proud before God, save those who have come with a lowly heart." Thus hath the ocean of utterance surged, and the fragrance of thy Lord's garment, the All-Merciful, been wafted abroad. Be thou thankful, and numbered with them that remember. Praise be to God, the Lord of all worlds.

82 قل یا ملأ التّوراة قد اتی منزل الآیات و ینادی الصّهیون قد ظهر الاسم المکنون ان اسرعوا و لا تکونوا من الغافلین هذا یوم فیه تنادی الأشیآء و یدع الکلّ الی البحر الأعظم ولکنّ الأمم استکبروا علی الله الّا من اتاه بقلب سلیم کذلک ماج بحر البیان و هاج عرف قمیص ربّک الرّحمن ان اشکر و کن من الذّاکرین الحمد لله ربّ العالمین انتهی

83 God willing, may his honor Shaykh be confirmed in arising and calling out in such wise that the buzzing of flies shall not prevent him from hearing the melodies of the Nightingale of eternity. This servant conveys greetings and salutations to him, and declares: I swear by the Sun of Truth that those souls who are turning away today have been and are heedless, having never truly understood this Cause. Glory be to God! To such a degree have vain imaginings encompassed those souls that they remain entirely deprived and veiled from the rays of the Sun.

83 انشآءالله جناب شیخ مؤیّد شوند بر قیام و ندا بشأنیکه طنین ذباب ایشانرا از تغرّدات عندلیب بقا منع ننماید این خادم خدمت ایشان تکبیر و سلام میرساند و عرض مینماید قسم بآفتاب حقیقت نفوسیکه الیوم معرضند غافل بوده و هستند ابداً اطّلاع بر این امر نداشته و ندارند سبحان‌الله بشأنی اوهام آن نفوس را احاطه نموده که بالمرّه از انوار آفتاب بی‌نصیب و محجوب مانده‌اند

84 First, it is incumbent upon every soul to set aside, purely for the sake of God, whatever they have heard and to turn to the sacred Writings. Likewise must they meditate upon the power, might, and arising, and all that hath been manifested from the Manifestation Himself. This is the Day whose mention hath been recorded in all the divine Books. Similarly was the mention of the appearance of Truth in these lands recorded - David in the Psalms declares: "Sing praises to the Lord who dwelleth in Zion" - and Zion is situated in these lands. He likewise says: "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces." He further declares: "O Palestine, who will lead me into the strong city?" - the gate of Palestine is Akka, and the strong city He mentions is Akka and its fortress, which is very strongly built. In numerous Tablets it is referred to as the Most Great Prison.

84 اوّلاً بر هر نفسی لازم که خالصاً لوجه الله آنچه شنیده بگذارد و بآثار رجوع نماید و هم‌چنین در قوّت و قدرت و قیام و آنچه که از نفس ظهور ظاهر شده تفکّر کند امروز روزیست که ذکرش در جمیع کتب الهی بوده و هم‌چنین ذکر ظهور حقّ در این اراضی حضرت داود در زبور میفرماید رنّموا للرّبّ السّاکن فی صهیون و صهیون در این اراضی واقع و هم‌چنین میفرماید طوفوا بصهیون و دوروا حولها عدّوا ابراجها ضعوا قلوبکم علی متارسها تأمّلوا قصورها انتهی و هم‌چنین میفرماید یا فلسطین اهتفی علی من یقودنی الی المدینة المحصّنة انتهی باب فلسطین عکّا و هم‌چنین مدینهٔ محصّنه میفرماید و آن عکّا و حصن اوست و بسیار محکم بنا شده و در الواح شتّی بحصن متین مذکور

85 The Prophet Isaiah saith: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount

85 حضرت اشعیا میفرماید ۲۱ و یکون فی ذلک الیوم انّ الرّبّ یطالب جند العلآء فی العلآء و ملوک الأرض علی الأرض ۲۳ و یجمعون جمعاً کأساری فی سجن و یغلق علیهم فی حبس ثمّ بعد ایّام کثیرة یتعهّدون ۲٤ و یخجل القمر و تخزی الشّمس لأنّ ربّ الجنود قد ملک فی

Zion, and in Jerusalem, and before His ancients gloriously." (Isaiah 24:21-23)

جبل صهیون و فی اورشلیم و قدّامه شیوخ مجد انتهی

86 O people of the earth! Consider the divine utterances that were sent down aforetime in the heavenly Books, and reflect, that perchance ye may turn from the spider's web toward the strong city which is today the seat of the Throne. He says God will in that Day punish the hosts on high in the heights, and likewise all the kings on earth. Even as in the days when the seat of the Throne was established at the gate of Jerusalem, all kings and subjects were summoned with the most exalted call to the highest horizon, in such wise that all the Concourse on high hearkened to that sweetest of calls and uttered "Praise be to Thee, O God of the worlds!"

86 یا اهل الأرض ببیانات الهیّه که از قبل در کتب سمائیّه نازلشده نظر نمائید و تفکّر کنید که شاید از بیوت عنکبوتیّه بمدینهٔ محصّنه که الیوم مقرّ عرشست توجّه نمائید میفرماید خداوند در آن روز در علّیّین بر جنود علّیّین و همچنین در زمین بر تمامی ملوک سیاست میفرماید چنانچه در ایّامیکه مقرّ عرش باب اورشلیم واقع شد جمیع ملوک و مملوک را بأعلی النّداء بافق اعلی دعوت فرمودند بشأنیکه جمیع ملأ اعلی آن ندای احلی را اصغا نمودند و به لک الحمد یا اله العالمین ناطق گشتند

87 Among these was a Tablet that was sent to His Majesty the Shah of Iran with a messenger. Should anyone consider and reflect upon the Surih of the Kings and likewise the Tablet to the Sultan, they would become aware of the sovereignty of Truth and bear witness to His power and majesty. By the life of God! The utterances of the All-Merciful will so attract them that they will find themselves detached from all contingent beings and all who dwell on earth, and will turn with perfect certitude and assurance with a single face toward the faces of the people of Baha, guiding the Concourse of creation to the holy and luminous Spot.

87 از جمله لوحی بود که بحضرت سلطان ایران ارسال شد مع قاصد اگر نفسی در سور ملوک و همچنین لوح حضرت سلطان نظر نماید و تفکّر کند بر سیاست حقّ مطّلع شود و بر قدرت و عظمتش گواهی دهد لعمر الله بشأنی بیانات رحمن او را جذب نماید که خود را از امکان و عالمیان فارغ و آزاد مشاهده کند و بکمال ایقان و اطمینان بوجه واحد بوجوه اهل بها توجّه نماید و ملأ انشا را ببقعهٔ نورا هدایت کند و همچنین میفرماید جمیع بمثل اسیران جمع شده و بحبس‌خانه بسته خواهند شد

88 He likewise declares that all shall be gathered together as prisoners and confined in prison. Now consider that which was revealed by the Supreme Pen upon first arrival at the prison. He declares that glory was taken from two groups - from kings and from divines. This theme has been repeatedly revealed, and enlightened, steadfast and successful souls have seen and heard it. Blessed are they who have attained!

88 حال ملاحظه نمائید در آنچه از قلم اعلی در اوّل ورود سجن نازلشده میفرماید عزّت از دو طائفه اخذ شد از ملوک و علما و ایضمون مکرّر نازل و نفوس عارفهٔ مستقیمهٔ فائزه دیده و شنیده‌اند طوبی للفائزین

89 Its effects are becoming more evident in the earth day by day, such that if one were to observe with the eye of truth, one would see the kings imprisoned and captive. Consider the kingdom of Paris, how it was seized - whatsoever was revealed concerning it has been fulfilled letter by letter. Likewise observe the Emperor of Russia - matters reached such a state that one was cast down upon the earth in utter abasement, while another has shut himself up in his palace, making it his residence, not daring to emerge except with numerous guards and protectors. By the life of God, the grave would be better and more preferable than such a palace!

89 اثر آن یوماً فیوماً در ارض ظاهر چنانچه اگر نفسی ببصر حقّ ملاحظه کند ملوک را اسیر و محبوس مشاهده مینماید در ملک پاریس تفکّر نمائید که چگونه اخذ شد آنچه در بارهٔ او نازل حرف بحرف ظاهر گشت و همچنین در امپراطور روس مشاهده کنید امر بمقامی رسید که یکیرا بکمال ذلّت بر خاک انداختند و دیگری در قصر را بسته و مقرّ جلوس را وطن قرار داده و جرأت خروج نه مگر با حفّاظ و حرّاس کثیره لعمر الله قبر از آن قصر اولی و احسن است

90 O people of the earth! Observe the power of God, how abasement has encompassed them all. Would that the people of the world had studied the Suriy-i-Muluk, the blessed Surih of Ra'is, and the holy Tablets that were revealed upon first arrival in the Most Great Prison, that they might have become aware of God's power, might, greatness and knowledge, and might have arisen with perfect steadfastness to serve His Cause.

90 ای اهل ارض در قدرت حقّ مشاهده نمائید که چگونه ذلّت جمیعرا احاطه نموده ای کاش سور ملوک و سورهٔ مبارکهٔ رئیس و الواح مقدّسه که در اوّل ورود در سجن اعظم نازلشده اهل عالم ملاحظه مینمودند تا بر قدرت و قوّت و عظمت و علم حقّ آگاه میشدند و بکمال استقامت بر خدمت امرش قیام میکردند

91 The Emperor of Germany, who is today the foremost person in the world, spoke these words himself in public: "No security remains for us in the future, for we have witnessed how the great kingdom of the Emperor of Russia and the President of America were brought down with utmost audacity and insolence to utter humiliation and death. And this turmoil and upheaval has spread and continues to spread in all directions."

91 امپراطور المانیا که امروز شخص اوّل عالم است بلسان خود در ملأ عامّ باینکلمه نطق نمود از برای ما در استقبال امنیّت باقی نمانده چه که مشاهده شد ملک اعظم امپراطور روس و رئیس جمهور امریکان را بکمال جرأت و جسارت بذلّت تمام بقتل رساندند و این اضطراب و اغتشاش در جمیع جهات سرایت نموده و مینماید

92 Blessed is the king who today turns to the Truth and seeks glory, power and wealth from God, glorified be His majesty. Apart from this, there has been and is no remedy. The divine Books inform all, if they would turn to them. In this Revelation it has been explicitly mentioned that which had been hidden from hearts and eyes. How excellent is the fair-minded one who has been fair in God's Cause and has read what the All-Merciful has revealed in the Books, Psalms and Tablets. He is indeed among those endowed with insight before the Truth, the Mighty, the Inaccessible.

92 طوبی از برای سلطانیکه الیوم بحقّ توجّه کند و از حقّ جلّ جلاله طلب عزّت و قدرت و ثروت نماید من دون این فقره چارهئی نبوده و نیست کتب الهی جمیعرا آگاه مینماید اگر باو توجّه نمایند در اینظهور بکمال تصریح ذکر شده آنچه که ادراکش از قلب و بصر مستور بوده لله درّ منصف انصف فی الله و قرأ ما انزله الرّحمن فی الکتب و الزّبر و الألواح انّه من اولی الأبصار لدی الحقّ العزیز المنیع

93 And this power, might and greatness became manifest at a time when the Beauty of the All-Glorious One was imprisoned in the military barracks, with the door locked and officers standing guard, to such an extent that when the Most Great Branch - may my spirit, my being, and my essence be sacrificed for the dust of His footsteps - desired to go out through the door of the barracks to look upon it, the military officers prevented Him, that what had been revealed aforetime in the Books of the Messengers might be fulfilled. All that has occurred was mentioned and recorded in the divine Books. As this servant is mindful of brevity, he has therefore confined himself to these few words.

93 و این قوّت و قدرت و عظمت در وقتی ظاهر که در قشلهٔ عسکریّه جمال احدیّه محبوس و باب هم مسدود و ضبّاط قائم بشأنیکه وقتی حضرت غصن الله الأعظم روحی و ذاتی و کینونتی لتراب قدومه الفداء اراده فرمودند که از باب قشله خارج آن را مشاهده نمایند ضبّاط عسکریّه منع نمودند لیتمّ ما نزّل من قبل فی کتب المرسلین آنچه واقع شده جمیع در کتب الهی مذکور و مسطور و این عبد چون باختصار ناظر لذا باین چند کلمه کفایت نمود

94 The greatness of this Day has been mentioned in such wise that in truth the very foundation of tranquility has been shaken. This evanescent one beseeches the Truth that He make that Beloved One's self influential, that He may water the trees of existence with the waters of wisdom and utterance, that perchance they may be adorned with choice fruits and delicate produce, and may attain to the station of fruit-bearing, which

94 عظمت این یوم را بشأنی ذکر نمودهاند که فیالحقیقه اسّ سکون متزعزع گشته از حقّ اینفانی میطلبد که نفس آنمحبوبرا مؤثّر فرماید تا از میاه حکمت و بیان اشجار وجود را سقایه نماید که شاید بفواکه جنیّه و اثمار لطیفه مزیّن شوند و بمقام اظهار ثمره که منتهی مقام است فائز

is the ultimate station. It is concerning the greatness of these days and the greatness of the Cause that Isaiah the Prophet saith: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty."

گردند اینست که در عظمت ایّام و عظمت امر اشعیاء نبیّ میفرماید ادخل الی الصّخرة و اختبئ فی التّراب من امام هیبة الرّبّ و من بهآء عظمته انتهی

95 The purpose of these references is that all may know that the tidings of this Most Great Revelation, even the imprisonment and traversing the borders of the land and the like thereof, were revealed in the former Books. Otherwise, one must hearken with the ear of the spirit to the cooing of the Dove of Utterance, which is raised upon the loftiest branch of the Tree of Exposition, and cling fast thereunto. His exalted Word declareth: "I have inscribed a gem concerning His remembrance, which is that He shall not be known through that which was mentioned in the Bayan."

95 مقصود از این اذکار آنکه جمیع بدانند که اخبار این ظهور اعظم حتّی ورود سجن و مشی بر مشارف ارض و امثال آن در کتب قبل نازل والّا باید باذن جان هدیر حمامهٴ بیانرا که بر اعلی غصن سدرهٴ تبیان مرتفع است استماع نمود و بآن تمسّک جست قوله تعالی و قد کتبت جوهرة فی ذکره و هو انّه لا یشار باشارتی و لا بما ذکر فی البیان انتهی

96 Should anyone contemplate this matter with fairness, he would acknowledge what God hath acknowledged and bear witness unto that which God hath testified. The Truth declareth that He cannot be known except through Himself, nor seen except through His own eyes. Whoso desireth to know Him must needs behold Him through His eyes. And peace be upon him who followeth the Truth, detached from all that the people possess.

96 اگر نفسی بانصاف در اینفقره نظر نماید یعترف بما اعترف به الله و یشهد بما شهد به الله و الحقّ یقول انّه لن یعرف بدونه و لا یری ببصر غیره و الّذی اراد عرفانه ینبغی ان ینظر الیه بعینه و السّلام علی من اتّبع الحقّ منقطعاً عمّا عند الخلق

97 As to your mention of the honored servant, His Excellency Haji Mirza Zaynu'l-'Abidin, upon him be the glory of God, praise be to God, he is blessed with divine favors, and since the time he departed from the Land of Mystery until now, he hath not been forgotten. God willing, he was and shall ever be remembered by God. His petition in these days reached the Most Holy Court and an answer shall be bestowed. On behalf of this evanescent servant, convey to him greetings and salutations. I beseech the Exalted True One to aid him in that which beseemeth the Day of God. This servant also conveyeth to him that which expresseth the sincerity and love of this evanescent one's heart. I beseech God's confirmation for him in all conditions. Verily He is our Protector in this world and the next, and the Protector of those who, in this Day, have shattered the idols of imitation through the name of their Lord, the Powerful, the Mighty.

97 و اینکه ذکر مخدوم مکرّم جناب حاجی میرزا زین‌العابدین ب ر علیه بهآء الله فرمودید الحمد لله بعنایت حقّ جلّ جلاله فائزند و از هنگامیکه از ارض سرّ تشریف برده‌اند تا حین فراموش نشده‌اند و انشآءالله لازال عندالله مذکور بوده و هستند عریضهٴ ایشان در این ایّام بساحت اقدس رسید جواب عنایت میشود از جانب این خادم فانی خدمت ایشان تکبیر و سلام برسانید از حقّ منیع سائل و آمل که ایشانرا مؤیّد فرماید بر آنچه که سزاوار یوم الله است این عبد هم خدمت ایشان معروض میدارد آنچه که حاکی از خلوص و محبّت قلبی این فانیست خدمت ایشان از حقّ تأیید میطلبم در جمیع احوال انّه هو ولیّنا فی الدّنیا و الآخرة و ولیّ الّذین کسّروا فیهذا الیوم اصنام التّقلید باسم ربّهم القویّ القدیر

98 And concerning what you wrote about his utmost diligence and endeavor in the affairs of the friends, praise be to God Who hath enabled him to do this. What you have written befitteth him. God willing, the recompense for his deeds shall come from the favors of the True One, exalted be His glory. He is his Protector in this world and the next. There is no God

98 و اینکه مرقوم داشتید در امور دوستان منتهای جدّ و اجتهاد را مبذول میدارند الحمد لله الّذی وفّقه علی ذلک سزاوار ایشان همین قسم است که نوشته‌اید انشآءالله مکافات اعمال ایشان از عنایات حقّ جلّ اجلاله خواهد شد انّه ولیّه

but Him, the All-Witnessing, the All-Hearing, the All-Seeing. This servant had intended to trouble that beloved one with certain other petitions, but as he had done so a few days ago, he hath this time, in his own estimation, chosen brevity. He requesteth that beloved one to convey greetings and salutations to the friends of that land, upon whose foreheads is imprinted the seal "The Kingdom is God's." It is hoped that through their steadfastness every disturbed one may find peace, every wavering one become firm, and every restless one find tranquility. The Command is in God's hands. He doeth and judgeth as He pleaseth, and He is the Powerful, the Mighty.

فی الدّنیا و الآخرة لا اله الّا هو الشّاهد السّمیع البّصیر این عبد اراده داشت که آنمحبوبرا ببعض عرایض اخری مصدّع شود ولکن چون چند یوم قبل مزاحم شد لذا این کرّه بگمان خود باختصار تشبّث نموده مستدعی از آنمحبوب آنکه دوستان آن ارض که در جبینشان نقش خاتم الملک لله منطبع است از جانب این خادم فانی تکبیر و سلام برسانید امید هست که از استقامتشان هر مضطربی مطمئن و هر متزلزلی مستقیم و هر متحرّکی ساکن شود الأمر بید الله یفعل و یحکم و هو القویّ القدیر

99 May the glory that is manifest, evident, resplendent and luminous be upon your honor and upon those with you and upon them who have attained unto the days of God and have acted according to that which they were bidden in His mighty Book.

99 البهآء الظّاهر اللّائح المشرق المنیر علی حضرتکم و علی من معکم و علی الّذین فازوا بأیّام الله و عملوا بما امروا به فی کتابه العزیز

100 The servant 2 Jamadiyu'th-Thani

100 خادم فی ۲ جمادی‌الثّانی

INBA28:008, INBA22:057, BLIB_Or15704.025, BRL_DA#087, AVK3.464.01x, SFI04.008cx, PYK.041x

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BH00274

To: Aqa Mirza Asadullah et al.
Date: 1299-06-14 [1882-May-3]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Blessed art thou, O thou whose face hath turned to the countenance of the Lord of Names after the passing of all things, whose heart hath turned to the Most Exalted Horizon when it was illumined by the name of the Lord of all beings, whose tongue hath spoken in praise and glorification in days wherein the Ancient Beauty was established upon the throne of names, whose ears have heard the sweetest call raised from the Uttermost Lote Tree, whose hands have taken hold of the Book in the name of our Lord, the Most Exalted, the Most Glorious, and whose feet have arisen to serve the Cause in the kingdom of creation.

2 لله درّک یا من وجهک توجّه الی وجه مالک الأسمآء بعد فنآء الأشیآء و اقبل قلبک الی الأفق الأعلی اذ انار باسم مولی الوری و نطق لسانک بالذّکر و الثّنآء فی ایّام فیها استوی جمال القدم علی عرش الأسمآء و سمعت اذنک النّدآء الأحلی الّذی ارتفع من سدرة المنتهی و اخذت یدک الکتاب باسم ربّنا العلیّ الأبهی و قام رجلک علی خدمة الأمر فیملکوت الانشآء

3 Glorified art Thou, O Thou through Whose light the horizons of existence were illumined and through Whose name was manifested whatsoever lay hidden or revealed! I beseech Thee by the lights of Thy countenance and the manifestations of Thy power to give Thy near ones to drink, from the hands of Thy bounty, the water of life in the realm of possibility. Then draw them, through Thy name, the All-Merciful, to such heights that whatsoever hath been created on earth - its bounties, ornaments, favors, adornments, veils, divines and mystics - shall not prevent them from arising to serve Thee, from meditating on Thy signs and tokens, and on that which Thou hast manifested through Thy power in Thy days, and that which Thou hast announced in Thy Books, Thy Scrolls, Thy Scriptures and Thy Tablets.

3 سبحانک یا من بنورک انارت آفاق الوجود و باسمک ظهر ما فی الغیب و الشّهود اسئلک بأنوار وجهک و ظهورات قدرتک بأن تسقی المقرّبین من ایادی عطائک کوثر الحیوان فی الامکان ثمّ اجذبهم باسمک الرّحمن الی مقام لا یمنعهم ما خلق فی الأرض من نعمها و زخارفها و آلائها و زینتها و حجباتها و علمائها و عرفائها عن القیام علی خدمتک و التّفکّر فی آیاتک و علاماتک و ما اظهرته باقتدارک فی ایّامک و ما اخبرت به فی کتبک و صحفک و زبرک و الواحک

4 O Lord! Thou art He through one of Whose names those in the graves arose, the trumpet was sounded, and that which was recorded by Thy Most Exalted Pen in Thy Scrolls was made manifest, O Lord of Names and Creator of the heavens! O Lord! Thou beholdest me aflame with the fire of Thy love and ascending, by the ladder of trust and certitude, to the court of Thy mighty oneness. I beseech Thee, O Lord of the worlds, by the Most Great Name, at this moment when my fingers cling to the hem of the robe of Thy bounty and grace, and mine eyes are fixed upon the horizon of Thy loving-kindness and generosity, not to disappoint the people of Thy kingdom from that which Thou hast manifested through Thy power. Thou art He before Whose door of riches every wealthy one hath bowed down, and before Whose manifestations of power and expressions of might every possessor of strength hath humbled himself. There is none other God but Thee, the Just Ruler, the Almighty, the All-Knowing, the All-Wise.

4 ای ربّ انت الّذی باسم من اسمائک قام من فی القبور و نفخ فی الصّور و ظهر ما هو المسطور من قلمک الأعلی فی صحفک یا مالک الأسمآء و فاطر السّمآء ای ربّ ترانی مشتعلاً بنار حبّک و مرتقیاً بمرقاة التّوکّل و الاطمینان الی ساحة عزّ احدیّتک اسئلک یا مولی العالم بالاسم الأعظم فی حین کانت انامل متشبّثةً بأذیال ردآء جودک و فضلک و بصری متوجّهاً الی افق عنایتک و کرمک بأن لا تخیّب اهل مملکتک عمّا اظهرته بقوّتک انت الّذی خضع کلّ غنیّ عند باب غنائک و کلّ ذی قوّة عند ظهورات قدرتک و شئونات قوّتک لا اله الّا انت الحاکم العادل المقتدر العلیم الحکیم

5 Furthermore, the fragrances of thy words have gladdened Me, and thy words have informed Me of that which hath brought solace to Mine eyes, expanded My breast and cheered My heart. When I perceived the sweet perfume of thy praise in thy love for thy Lord, and heard of thy steadfastness in the Cause out of love for Our and your Purpose, and Our and the dwellers of earth and heaven's Beloved, I then desired to arise and appear before the Face, and presented that which was therein. Thereupon the Tongue of Grandeur spoke that whereby the Sun of Utterance shone forth from the horizon of the kingdom of knowledge. He spoke, and His Word is the Truth:

5 و بعد قد سرّنی نسیم بیانکم و اخبرنی کلماتکم بما قرّت به عینی و انشرح صدری و انبسط قلبی فلمّا وجدت عرف ثنائکم فی حبّ مولاکم و سمعت قیامکم علی الأمر حبّاً لمقصودنا و مقصودکم و محبوبنا و محبوب من فی السّموات و الأرض اذاً اردت المقام و حضرت تلقآء الوجه و عرضت ما فیه اذاً نطق لسان العظمة بما اشرقت به شمس البیان من افق ملکوت العرفان

6 He is the All-Seeing, the All-Informed

6 قال و قوله الحقّ هو الشّاهد الخبیر

7 The oceans have appeared with their waves and the trees with their fruits, and the Dove of the Cause has sung upon the branches, yet the people have clung to the buzzing of flies,

7 قد ظهرت البحار بالأمواج و الأشجار بالأثمار و غنّت حمامة الأمر علی الأغصان ولکنّ القوم

turning away from God, the Lord of lords. Verily, he who stood before the Presence and served Him through the nights and days, they have taken as a lord for themselves, turning away from Him Who created all beings with a word from His presence. Thus did their souls entice them in the days of God, the Master of necks.

تمسّکوا بطنین الذّباب معرضین عن الله ربّ الأرباب انّ الّذی کان قائماً لدی الوجه و یخدمه فی اللّیالی و الأیّام اتّخذوه لأنفسهم ربّاً و اعرضوا عن الّذی خلق الکائنات بکلمة من عنده کذلک سوّلت لهم انفسهم فی ایّام الله مالک الرّقاب

8 O Asad! The servant in attendance hath presented thy letter before the Presence. He hath heard and answered thee with that which each letter thereof proclaimeth: "The Promised One hath come and God hath established Himself upon the throne of His Name, the All-Bestowing." Blessed art thou for having turned when the divines and learned of the earth turned away. Joy be unto thee for having held fast to the cord of divine knowledge when the All-Merciful came with power and sovereignty. Say: O people of the earth! The Creator of heaven hath come and calleth out with the most exalted call, summoning you to the supreme height. Be fair and follow not those who worship suppositions and idle fancies. Rend asunder, through His Most Powerful Name, the greatest veil. Thus doth He command you, before Whom the Mother Book hath bowed down. My Most Exalted Pen hath testified for thee by that whose fragrance hath spread throughout the kingdom of names. Preserve this most exalted station through the name of thy Lord, around Whom circle the beginning and the return. Thus have We revealed from the Pen that which was hidden in the knowledge of thy Lord, the Ancient of Days. Be grateful and say: "Praise be unto Thee, O Thou the Goal of the world, and glory be unto Thee, O Sovereign of verses." The glory shining from the horizon of My loving-kindness be upon thee and upon those who circle round My will and hear thy utterance concerning this Cause at whose appearance the foundations were shaken. Praise be to God, the Lord of religions.

8 یا اسد قد حضر العبد الحاضر بکتابک و عرضه تلقآء الوجه انّه سمع و اجابک بما ینادی کلّ حرف منه قد اتی الموعود و استوی الله علی عرش اسمه الوهّاب طوبی لک بما اقبلت اذ اعرض فقهآء الأرض و علمائها نعیماً لک بما تمسّکت بحبل العرفان اذ اتی الرّحمن بقدرة و سلطان قل یا ملأ الأرض قد اتی فاطر السّمآء و ینطق بأعلی النّدآء و یدعوکم الی الذّروة العلیا ان انصفوا و لا تتّبعوا الّذین یعبدون الظّنون و الأوهام ان اخرقوا باسمه الأقدر الحجاب الأکبر کذلک یأمرکم من خضع له امّ الکتاب قد شهد لک قلمی الأعلی بما تضوّع عرفه فیملکوت الأسمآء ان احفظ هذا المقام الأعلی باسم ربّک الّذی یطوفه المبدء و المآب کذلک اظهرنا من القلم ما کان مکنوناً فی علم ربّک مالک القدم ان اشکر و قل لک الحمد یا مقصود العالم و لک البهآء یا سلطان الآیات البهآء المشرق من افق عنایتی علیک و علی الّذین یطوفون حول ارادتی و یسمعون بیانک فی هذا الأمر الّذی اذا ظهر اضطربت الأرکان الحمد لله مالک الأدیان انتهی

9 This evanescent servant testifieth that that beloved one hath expended and continueth to expend the utmost effort and endeavor in service to the Cause, and this is among the special favors of God, exalted be His glory. In truth, if one attaineth not unto this station, he will be seen to be bereft of the fruit of the tree of existence. God willing, may that beloved one ever be watchful, hearing, speaking and attentive.

9 شهادت میدهد این خادم فانی که آنمحبوب در خدمت امر کمال جدّ و جهد را مبذول داشته و دارند و این از عنایتهای مخصوصهٔ حقّ جلّ جلاله است فی‌الحقیقه اگر انسان باینمقام فائز نشود از ثمرهٔ شجرهٔ وجود بی‌نصیب مشاهده میگردد انشآءالله لازال آنمحبوب ناظر و سامع و ناطق و متوجّه باشند

10 Regarding what thou didst write about his honor the Sahib, upon him be God's favor - praise be to God, he hath attained unto God's favor, and we beseech God to assist him in that which is befitting this day. By the life of God! Were he to taste the sweetness of the utterance of the All-Merciful, he would

10 اینکه در بارهٔ جناب صاحب علیه عنایة الله مرقوم داشتید الحمد لله بعنایت حقّ فائزند و از حقّ میطلبیم ایشانرا مؤیّد فرماید بر آنچه که الیوم سزاوار است لعمر الله لو یجد حلاوة بیان

surely abandon all that the world possesseth and turn with a luminous countenance unto God, the Ancient of Days, Who calleth from the supreme horizon and summoneth humanity - to this every fair-minded and perceptive one doth testify. This evanescent one conveyeth greetings unto him and beseecheth God for his success.

الرّحمن ليدع ما عند العالم و يتوجّه بوجه منير الى الله مالک القدم الّذى ينادى من الأفق الأعلى و يدع الورى يشهد بذلک کلّ منصف بصير اينفانى خدمت ايشان سلام ميرساند و از حقّ از برای ايشان توفيق ميطلبد

11 Mention was made of his honor 'Ali Pasha Khan, upon him be the glory of God, and it was presented before the Most Holy and Most Exalted Presence. His exalted Word:

11 از جناب علی پاشا خان عليه بهآء الله ذکر فرموده بودند در ساحت امنع اقدس عرض شد

12 He is the Most Ancient, the Most Great

12 قوله تعالى هو الأقدم الأعظم

13 O Ali! Thy mention hath been honored by the hearing of the Wronged One in this impregnable and forbidden prison. O Ali! We have mentioned thee before with My verses and have turned toward thee as a token of My grace. Verily thy Lord is the Almighty, the Glorious, the Loving. Whoso turneth today to the Most Exalted Horizon is indeed the best of all beings before God, the Lord of existence. God willing, mayest thou be blessed with divine favors and arise to serve Him. The divine call is raised at all times, but most people understand not. The wine of heedlessness hath intoxicated all save whom God willeth. O Ali! Stand thou firm in the Cause with utmost steadfastness and speak in praise of God, exalted be His glory. Today the true Purpose hath appeared and the world is illumined with the lights of His countenance. It behooveth everyone endowed with hearing, sight and heart not to deprive himself of the outpourings of this divine Day. Soon shall the world and all that is therein perish, and sovereignty shall remain with God, the Lord of the hereafter and of the former generations. Be thou assured of God's grace and fix thy gaze upon His horizon. Verily He is with those who love Him and desire Him, and He is the Kind, the Generous.

13 يا على قد فاز ذکرک باصغآء المظلوم فى هذا السّجن المحکم الممنوع يا على قد ذکرناک من قبل بآياتى و اقبلنا اليک فضلاً من عندى انّ ربّک لهو المقتدر العزيز الودود من اقبل اليوم الى الأفق الأعلى انّه خير الورى عند الله مالک الوجود انشآءالله بعنايت حقّ فائز باشى و بر خدمتش قائم ندای الهى در کلّ حين مرتفع است ولکنّ النّاس اکثرهم لا يفقهون سکر خمر غفلت جميع را اخذ نموده الّا من شآء الله يا على بکمال استقامت بر امر بايست و بذکر حقّ جلّ جلاله ناطق باش امروز مقصود حقيقى ظاهر و عالم بانوار وجه منوّر بر هر ذى سمع و بصر و فؤادى لازم که خود را از فيوضات يوم الهى محروم ننمايد سوف تفنى الدّنيا و ما فيها و يبقى الملک لله ربّ الآخرة و الأولى بعنايت حقّ مطمئن باش و بافقش ناظر انّه مع من احبّه و اراده و هو المشفق الکريم انتهى

14 This servant conveyeth greetings to him. It is hoped that he may at all times be blessed by God's grace and receive his portion from the fragrances of His days. Verily He is the Protector of those who draw nigh, the Lord of those who turn unto Him, and the Goal of them that know.

14 اينفانى خدمت ايشان تکبير ميرساند اميد چنانست در کلّ احوال بعنايت حقّ فائز باشند و از نفحات ايّامش در کلّ حين قسمت برند انّه هو ولىّ المقرّبين و مولى المقبلين و مقصود العارفين

15 As for the carpet that was sent for the small piece, it is present in Hudayba with His Holiness the Name 66, may all the Most Glorious Glory of God rest upon him. God willing, it will arrive. These matters depend on God's grace and acceptance. Due to his acceptance, from the day it was mentioned, it was honored with acceptance even before its arrival. This is glad tidings from this evanescent servant to him. Regarding what you wrote about his book, Sabri Effendi has not yet arrived.

15 و فرشى که بجهة قطعهٔ صغيره ارسال داشته‌اند در حدبا نزد حضرت اسم ٦٦ [الله] زين عليه منکلّ بهآء ابهاه موجود انشآءالله ميرسد اين امورات بسته بعنايت و قبول حقّ است نظر باقبال جناب ايشان از يوميکه ذکر آن شد قبل از وصول بطراز قبول فائز گشت هذه بشارة من الخادم الفانى اليه و اينکه در باب کتاب ايشان مرقوم [داشتيد] جناب صبرى افندى الى حين

وارد نشده هر هنگام ملاقات دست دهد بآنچه نگارش رفت عمل خواهد شد

Whenever the meeting takes place, what has been written will be carried out.

16 در بارهٔ جناب آقا میرزا غلام علی علیه ٩ ٦٦ [بهآء الله] مرقوم داشته [بودید] چند شهر قبل لوح امنع اقدس از سماء عنایت الهی باسم ایشان نازل و ذکر مرحوم مرفوع جناب ذبیح علیه بهآء الله و عنایته در آن لوح بتفصیل نازل انشآءالله بآن فائز شوند اینعبد خدمت ایشان سلام و تکبیر میرساند و عرض مینماید باید آنجناب بشأنی در نار محبّت الهی مشتعل باشند که سبب تذکّر ناس شود انشآءالله مؤیّد باشند و ایّام جوانی را در محبّت الهی صرف نمایند

16 Concerning what you wrote about His Honor Aqa Mirza Ghulam-'Ali, upon him be 9 66 [Baha'u'llah's Glory], a most holy and exalted Tablet was revealed several months ago from the heaven of divine favor in his name, and mention was made of the deceased, the honored Jinab-i-Dhabih, upon him be God's glory and favor, in detail in that Tablet. God willing, he will attain unto it. This servant conveyeth greetings and salutations to him and declareth that his honor should be so enkindled with the fire of divine love that it may cause others to be awakened. God willing, may he be confirmed and spend his youthful days in divine love.

17 جناب آقا میرزا محمّد علیه ٩ ٦٦ [بهآء الله] که بتحریر آیات حقّ جلّ جلاله مشغولند و ذکرشان در کتاب آنمحبوب بوده در ساحت امنع اقدس عرض شد قال جلّت عظمته

17 His Honor Aqa Mirza Muhammad, upon him be 9 66 [Baha'u'llah's Glory], who is engaged in transcribing the verses of God, exalted be His glory, and whose mention was in that beloved one's letter, was presented at the Most Holy and Exalted Court. He saith, exalted be His grandeur:

18 بسمی السّامع المجیب

18 In My Name, the Hearing, the Answering

19 یا محمّد قد ذکرک من احبّنی و اقبل الی وجهی و طار فیهوائی و عرضه العبد الحاضر لدی الوجه ذکرناک بذکری العزیز البدیع هذا یوم فیه الذّکر ینادی بأعلی النّدآء و یدع الکلّ الی الفرد الخبیر انّک لا تحزن من شیء ان افرح بکتاب ربّک انّه مع عباده المقبلین انّا ایّدناک و عرّفناک ما غفل عنه علمآء الأرض و عرفائها الّا من شآء الله العلیم الحکیم کن ثابتاً علی الأمر و مستقیماً علی ذکر ربّک علی شأن لا [تحجبک] اشارات المعرضین الّذین نبذوا الله عن ورائهم و اتّبعوا کلّ شیطان مرید خذ الکتاب بقوّة من عندنا و قدرة من لدنّا انّ ربّک لهو الآمر الحکیم انّا غفرناک و الّذین ذکرتهم انّ ربّک لهو الغفور الکریم قل لک الحمد یا الهی بما علّمتنی و اسمعتنی و سقیتنی کوثر العرفان و شرّفتنی بهذا المقام الکریم انّک انت المقتدر علی ما یشآء باسمک القویّ القدیر انتهی

19 O Muhammad! He who hath loved Me and turned unto My countenance and soared in My atmosphere hath made mention of thee, and the servant in attendance before the Face hath presented it. We have remembered thee with My wondrous and glorious remembrance. This is a Day wherein the Remembrance calleth aloud with the most exalted call, summoning all unto the All-Knowing, the One. Grieve thou not over anything, but rejoice in the Book of thy Lord. Verily, He is with His accepted servants. We have aided thee and taught thee that which the learned and mystics of the earth know not, save whom God, the All-Knowing, the All-Wise, willeth. Be thou steadfast in the Cause and firm in the remembrance of thy Lord in such wise that the allusions of the wayward, who have cast the command of God behind their backs and followed every rebellious devil, shall not veil thee. Take hold of the Book with the power and might from Our presence. Verily thy Lord is the Ordainer, the All-Wise. We have forgiven thee and those whom thou hast mentioned. Verily thy Lord is the Forgiving, the Generous. Say: Praise be unto Thee, O my God, for having taught me and caused me to hear and given me to drink from the Kawther of knowledge and honored me with this noble station. Verily Thou art the Powerful over whatsoever Thou willest through Thy Name, the Strong, the Mighty.

20 The servant beareth witness that His mercy hath preceded and His grace hath encompassed all existence, both seen and unseen. God willing, may He confirm all who are on earth that they may inhale the fragrances of His days and turn toward the direction of His grace. A hundred thousand regrets that they remain deprived of the lights of the divine dawn and are seen as mere rabble. Yet that which hath descended from the Kingdom of Will and appeared through His prevailing decree shall create attentive ears and grant the ability to hear, for the Divine Word hath ever been and shall ever be the bestower, the manifestor and the confirmer.

20 يشهد الخادم بأنّ رحمته سبقت و فضله احاط الوجود من الغيب و الشّهود انشآءالله حقّ جميع من على الأرض را تأييد فرمايد تا نفحات ايّامش را بيابند و بشطر فضلش توجّه كنند صدهزار افسوس كه از انوار فجر يوم الهى محروم مانده‌اند و بمثابهٔ همج رعاع مشاهده ميشوند ولكن آنچه از ملكوت مشيّت نازل گشته و بارادهٔ نافذه ظاهر شده آذان واعيه خلق نمايد و باصغا فائز فرمايد چه كه كلمهٔ الهيّه معطى و مظهر و مؤيّد بوده و خواهد بود

21 Mention was made in the Most Holy, Most Exalted Presence of Aqa Mirza Husayn of the people of Ba and Shin, upon him be the glory of God. This is what was revealed from the Kingdom of Power as a grace from His presence unto him. His blessed and exalted Word: O Husayn! Reflect upon what hath befallen the Wronged One in this Cause whereby every face was darkened, all tranquility was shaken, every foundation was made to tremble, every mountain was scattered, every steadfast one was made to quake, and every standing one did slip, save those who attained unto the grace of God, the Lord of all worlds. We arose for the Cause in such wise that agitation seized the people of the Bayan. When some measure of tranquility appeared, there emerged from behind the veil one who led the people astray and barred them from the straight path of God. They would flee from town to town from the onslaught of the wicked ones, yet when they felt secure, they arose against Us with manifest tyranny. The wicked ones are those divines who cast the ordinances of God behind their backs and took their vain imaginings as their lord without any clear proof or illuminating Book.

21 ذكر جناب آقا ميرزا حسين از اهل باء و شين عليه بهآء الله در ساحت امنع اقدس اعزّ اعلى عرض شد هذا ما نزل من ملكوت الاقتدار فضلاً من عنده عليه قوله تبارک و تعالى يا حسين تفكّر فيما ورد على المظلوم فى هذا الأمر الّذى به اسود كلّ وجه و اضطرب كلّ اطمينان و تزعزع كلّ بنيان و نسف كلّ جبل و تزلزل كلّ مستقيم و زلّ كلّ قائم الّا من فاز بعناية الله ربّ العالمين قد قمنا على الأمر على شأن اخذ الاضطراب من فى البيان فلمّا ظهر الاطمينان على قدر خرج عن خلف الحجآء من اغوى النّاس و منعهم عن صراط الله المستقيم قد كانوا يفرّون من ديار الى ديار من سطوة الفجّار فلمّا اطمئنّوا من انفسهم قاموا علينا بظلم مبين انّ الفجّار هم العلمآء الّذين نبذوا احكام الله عن ورائهم و اتّخذوا الوهم لأنفسهم ربّاً من دون بيّنة و لا كتاب منير

22 O Husayn! Rejoice in that the Lord of the world remembereth thee from the Most Great Prison and giveth thee glad tidings of that which He hath ordained for His loved ones in the Crimson Scroll from His Most Exalted Pen. Verily thy Lord is the All-Bountiful, the Generous. Give thanks unto God for having aided thee to serve His loved ones and enabled thee to recognize this wondrous and glorious Day. Say: Praise be unto Thee, O Lord of all names and Creator of heaven! I beseech Thee by the Word through which the sincere ones were drawn and the believers did soar, to ordain for me what Thou hast ordained for Thy chosen ones who have held fast to the cord of Thy loving-kindness and clung to Thy luminous hem. O Lord! I have turned unto Thee, detached from all else but Thee. I beseech Thee not to disappoint me of that which lieth with

22 يا حسين ان افرح بما يذكرک مولى العالم فى السّجن الأعظم و يبشّرک بما قدّر لأحبّائه فى الصّحيفة الحمرآء من قلمه الأعلى انّ ربّک لهو الفضّال الكريم ان اشكر الله بما ايّدک على خدمة اوليائه و وفّقک على عرفان هذا اليوم العزيز البديع قل لک الحمد يا مولى الأسمآء و فاطر السّمآء اسئلک بالكلمة الّتي بها انجذب المخلصون و طار الموحّدون بأن تقدّر لى ما قدّرته لأصفيائک الّذين تمسّكوا بحبل عنايتک و تشبّثوا بذيلک المنير اى ربّ قد اقبلت اليک منقطعاً عن دونک اسئلک ان لا تخيّبنى عمّا عندک لا اله الّا انت المشفق الرّحيم انتهى

Thee. There is no God but Thee, the Compassionate, the Merciful.

23 This was revealed for him who was named Ali in the Book of Names and was related to Kamaluddin, who attained certitude when all on earth lamented save whom God willed. His word, exalted be His grandeur:

23 و هذا ما نزل لمن سمّی بعلی فی الکتاب الأسمآء و نسب بکمال‌الدّین الّذی فاز بالاطمینان اذ ناح من علی الأرض الّا من شآء الله قوله جلّ کبریائه

24 In the Name of the Mighty, the Great

24 بسمی العزیز العظیم

25 Thy mention hath gained access to the Most Holy Court, and the Wronged One hath turned toward thee from the horizon of the Prison, counseling thee to be trustworthy, religious, truthful, and steadfast in this mighty Cause. Blessed art thou and thy father who was attracted by the verses of his Lord in the early days and attained His presence when the Light was shining from the horizon of Iraq. This is the day of goodly deeds, the day of remembrance and utterance. God willing, may ye attain to that which exalteth the Cause of God. Goodly deeds are in themselves promoters of God's Cause and have ever been so. Blessed is he who acteth according to that which hath been commanded by God, and woe unto the heedless. Ye are all mentioned before the Throne and adorned with the ornament of His favor. God willing, may ye succeed in preserving this most exalted station and supreme rank. The Glory be upon thy father, upon thee, upon thy mother, and upon those who are with you, and upon My black handmaiden who attained My presence and was illumined by the lights of My countenance and ascended to the Supreme Companion, the station whereof every knowing and informed one is powerless to mention.

25 ذکرت در ساحت اقدس باصغا فائز و مظلوم از افق سجن بتو توجّه نموده و ترا وصیّت مینماید بامانت و دیانت و راستی و باستقامت بر این امر عظیم طوبی لک و لأبیک الّذی انجذب من آیات ربّه فی اوّل الأیّام و فاز باللّقآء اذ کان النّور مشرقاً من افق العراق امروز روز عمل طیّب و روز ذکر و بیانست انشآءالله فائز شوید بآنچه که سبب ارتفاع امر الله است اعمال طیّبه بنفسها مروّج امر الهی بوده و هست طوبی لمن عمل بما امر به من لدی الله و ویل للغافلین جمیع شما لدی العرش مذکورید و بطراز عنایت مزیّن انشآءالله موفّق شوید بر حفظ اینمقام اعلی و رتبهٔ علیا البهآء علی ابیک و علیک و امّک و علی الّذین معکم و علی امتی السّودآء الّتی فازت بلقائی و تنوّرت بأنوار وجهی و صعدت الی الرّفیق الأعلی المقام الّذی عجز عن ذکره کلّ عالم خبیر انتهی

26 And concerning what thou wrote about Aqa Muhammad-Rida, nephew of his eminence the martyred Dhabih, upon them both be the Glory of God, he hath been favored with God's grace both before and after. Praise be to God, mention of him hath flowed from the Supreme Pen and his kinship to him who was martyred in the path of God is firm. Since his father is hesitant, his relationship before the Throne was given to his eminence the martyr, upon him be the Glory of God, and this matter was uttered from the Tongue of Grandeur in the Most Holy Court about a year ago. Blessed is he and joy be unto him.

26 و اینکه در بارهٔ جناب آقا محمّد رضا اخوی‌زادهٔ جناب مرفوع ذبیح علیهما بهآء الله مرقوم [داشتید] ایشان از قبل و بعد بعنایت حقّ فائز شده‌اند الحمد لله ذکرشان از قلم اعلی جاری و نسبتشان به من استشهد فی سبیل الله محکم چون والد ایشان متوقّفند نسبتشان لدی العرش بجناب شهید علیه ٩ ٦٦ [بهآء الله] داده شد و اینفقره قرب یکسنه میشود که در ساحت اقدس از لسان عظمت جاری گشت طوبی له و هنیئاً له

27 This lowly one conveyeth greetings to him and beseecheth God to make him manifest in such wise in the love of God that the tongues of all created things shall testify thereto. By the life of the Beloved, this is an exalted and mighty station. Likewise, this lowly one conveyeth greetings and salutations to both aforementioned souls, upon them be the Glory of God, and the other friends in that land, and sayeth: God willing,

27 اینفانی خدمت ایشان تکبیر میرساند و از حقّ میطلبد ایشانرا بشأنی در حبّ الله ظاهر فرماید که السن کائنات بر آن گواهی دهند لعمر المحبوب هذا مقام رفیع و مقام عظیم و همچنین جنابین مذکورین علیهما بهآء الله و سایر دوستان آن ارض را اینفانی سلام و تکبیر میرساند و عرض میکند

may they be occupied with the remembrance of God throughout the days and nights. Let them not lose the opportunity, for the days are passing like lightning. While the waves of the ocean of utterance are manifest and the effulgences of the sun of inner meanings are dawning and evident, arise to serve and undertake that which exalteth the Cause of God. The service today is and hath been the teaching of the Cause. God willing, may all be assisted to give life to those dead in the wilderness of remoteness with drops from the ocean of nearness, and counsel them to the most great steadfastness. Verily, He assisteth whom He willeth and guideth whom He willeth to His manifest, shining and luminous horizon.

انشآءالله در لیالی و ایّام بذکر الله مشغول باشند فرصت را از دست ندهند چه که بمثابهٔ برق ایّام در مرور است تا امواج بحر بیان ظاهر و اشراقات انوار آفتاب معانی طالع و لائح بخدمت بایستید و به ما یرتفع به امر الله قیام نمائید و خدمت امروز تبلیغ امر بوده و هست انشآءالله کل موفّق شوند و مردگان صحرای بعد را بقطره‌های بحر قرب زنده نمایند و باستقامت کبری وصیّت کنند انّه یؤیّد من یشآء و یهدی من یشآء الی افقه الظّاهر المشرق المنیر

28 The matters have concluded, yet the fire of the heart knows no end, and the warmth of love has not been diminished by the opposition of those on earth. This is naught but from God's grace - our Goal and the Goal of all worlds. In these days news arrived that packets from that beloved one and also from some of the friends had been sent to Muhammad Mustafa, upon him be 9 66 [Baha'u'llah], for him to deliver to the Desired Land. He had entrusted these to someone who was journeying to the Most Luminous Spot to deliver them. However, the highway robbers seized these items along with other things from the messenger and sent him away empty-handed. When this matter was presented in the Most Holy Court, they instructed: "Write to Asad, upon him be the Glory of God, to consult about this matter. If there is a way to truly discover the purpose of Truth, it would be beloved - meaning, to know with absolute certainty that Truth has not come for conflict, disputation and corruption. Its purpose has been and is none other than the unity of creation, which is the cause of the exaltation of government and subjects. And if they truly arise for the elevation of the Word, We ask for him lofty station and supreme rank, and We guarantee it. Let them seek divine confirmation from God, exalted be His glory. If they reflect even a little, they will discover the greatest means of the world's tranquility and what is beneath it. For some time now the earth has not found rest, and no one has known the reason. God, exalted be His glory, may confirm one of the princes and through him assist His Faith, and may the light of justice so encompass the earth that no trace of oppression remains - then shall you see therein neither crookedness nor inequality. Would that they discovered the will of God and remained not deprived of the outpourings and fragrances of the days of His manifestation."

28 مطالب منتهی شد ولکن نار قلب را انتها اخذ ننمود و حرارت محبّت را اعراض من علی الأرض نیفسرد لیس هذا الّا من عنایة الله مقصودنا و مقصود العالمین در این ایّام خبر رسید پاکتی آنمحبوب و همچنین بعضی از دوستان نزد جناب محمّد مصطفی علیه ٩ ٦٦ [بهآء الله] ارسال داشته‌اند که ایشان بارض مقصود برسانند و ایشانهم بیکی از نفوس که عازم شطر انور بوده سپرده که برساند ولکن قاطعان سبیل مع بعضی اشیاء از قاصد اخذ نمودند و او را با کفّ صفر گذاشتند این تفصیل در ساحت اقدس عرض شد فرمودند بجناب اسد علیه بهآء الله بنویس در آنفقره مشاوره نمایند اگر قسمی بشود که فی‌الحقیقه بیابند مقصود حقّ را محبوبست یعنی بیقین مبین بدانند که حقّ از برای نزاع و جدال و فساد نیامده مقصودش جز اتّحاد خلق که سبب علوّ دولت و رعیّت است نبوده و نیست و اگر فی‌الحقیقه لأجل ارتفاع کلمه قیام نمایند علوّ مقام و سموّ رتبه از برای او میطلبیم و ضمانت مینمائیم از حقّ جلّ جلاله توفیق بخواهند اگر فی‌الجمله تفکّر نمایند سبب اعظم راحت عالم و دون آنرا مطّلع میشوند مدّتی است که ارض آرام نگرفته و احدی سبب آنرا ندانسته میشود حقّ جلّ جلاله یکی از امرا را تأیید فرماید و باو دین خود را نصرت کند و نور عدل بشأنی ارض را احاطه نماید که از آثار ظلم اثری باقی نماند اذاً لا تری فیها عوجاً و لا امتاً ای کاش بارادهٔ حقّ مطّلع میشدند و از فیوضات و نفحات ایّام ظهور محروم نمیماندند انتهی

29 This servant submits that the Word should be delivered only after confidence and readiness of the place is established, and then only in summary, for in these lands some have shown acceptance while their purpose was investigation to determine the number of souls and the size of the community. However, in all cases, words should be spoken that convey the fragrance of goodness and pure benevolence. He is the Helper to success and the Protector of every truthful, eloquent and trustworthy one. Praise be to God, the Lord of the worlds. Glory be upon you and upon whoever has heard the Call, and upon God's chosen ones and His loved ones who have arisen to serve His Cause and have spoken His beautiful praise.

29 عرض این خادم آنکه باید بعد از اطمینان و استعداد محل القای کلمه نمود آنهم بالاجمال چه که در این اراضی بعضی اظهار اقبال نمودند و مقصود تفتیش بوده تا مقدار نفوس و جمعیّت را بیابند ولکن در هر حال باید کلماتی ذکر شود که رایحهٔ معروف و خیر محض را بیابند انّه ولیّ التّوفیق و حافظ کلّ صادق ناطق امین و الحمد لله ربّ العالمین البهآء علی حضرتکم و علی من سمع النّدآء و علی اولیآء الله و احبّائه الّذین قاموا علی خدمة امر و نطقوا بثنائه الجمیل

BLIB_Or15704.246

BH05832

To: Muhammad qabl Rida, in Kha
Date: 1299-06-14 [1882-May-3]

He is the One speaking in the temple of the world!

هو النّاطق فی هیکل العالم

The Book hath testified to the All-Mighty, the All-Bountiful, yet most of the people hear not. They have cast behind their backs the Cause of God, yet they understand not. The Mother of the Bayan calleth aloud unto all who are in the realm of being, yet the people remain lost in idle fancies and vain imaginings. The Mother of the Book hath spoken, yet they perceive not. The Promise hath come to pass and that which was hidden hath been revealed, and from His right hand hath flowed the river of God's mercy, the Help in Peril, the Self-Subsisting. Say: Where is the might of the foremost one and what he possessed? Where is his glory and his power and his ascendancy? Where are his yellow hosts and his crimson standard? Where are his conditions and his ways? Where are his palaces and his followers? Where are his treasures and his ranks? Where is his strength and his grandeur? The angels have borne him to the grave, cut off from the world and its adornments and its ornaments and all that is therein. Thus doth the Most Exalted Pen inform you. He, verily, is the All-Forgiving, the All-Loving. Say: How long will ye sport with your idle fancies? How long will ye cleave to your idols? Cast away vain imaginings. The All-Knowing hath come with a sovereignty that hath encompassed both the unseen and the seen. Rejoice thou in

قد شهد الکتاب للعزیز الوهّاب ولکنّ النّاس اکثرهم لا یسمعون قد نبذوا امر الله عن ورائهم الا انّهم لا یفقهون امّ البیان ینادی من فی الامکان ولکنّ القوم فی الأوهام و الظّنون قد نطق امّ الکتاب و هم لا یشعرون

قد اتی الوعد و ظهر المکنون و جری عن یمینه فرات رحمة الله المهیمن القیّوم قل أین شوکة الصّدر و ما عنده أین عزّته و اقتداره و ارتقائه و أین کتیبته الصّفرآء و أین رایته الحمرآء أین شئونه و اطواره و أین قصوره و اتباعه أین کنوزه و صفوفه و این قدرته و عظمته قد ساقته الملائکة الی القبر منقطعاً عن الدّنیا و زینتها و زخرفها و ما فیها کذلک ینبئّکم القلم الأعلی انّه لهو الغفور العطوف قل الی م تلعبون بأهوائکم و الی متی تعکفون علی اصنامکم ضعوا الأوهام قد اتی العلّام بسلطان احاط الغیب و الشّهود ان افرح بذکری ثمّ اشکر ربّک العزیز الودود کذلک نطق لسان

My remembrance, then give thanks unto thy Lord, the Mighty, the Loving. Thus hath the Tongue of Grandeur spoken, while in the prison through that which the hands of every rejected oppressor have wrought.

العظمة اذ كان فی السّجن بما اكتسبت ايدی كلّ ظالم مردود

BLIB_Or15713.257

BH06342

To: Amatullah Khanum
Date: 1299-06-14 [1882-May-3]

1 He is the All-Knowing Speaker!

1 هو النّاطق العليم

2 O my handmaiden! One of My servants who has turned to My horizon and heard My call and spoken My praise has mentioned thee. He is named Ali in My mighty and wondrous Book. We have heard thy mention and have mentioned thee with that which shall endure as long as the kingdom and the realm of names endure, yet most of the people are heedless. Blessed is every handmaiden who has heard and turned and responded to her Ancient Lord. Woe to every servant whom vainglory has kept back from the Lord of the Manifestation until he denied God, the Lord of all worlds. O my handmaiden! Rejoice in My mention, for it is better for thee than every deed and every wise command. Beware lest the veils of women hold thee back from the Lord of Names, or the deeds of the idolaters frighten thee from this clear announcement. By God's life! My mention of thee is greater in God's sight than the creation of the heavens and earth. Soon shall come a day wherein God will manifest what He has willed as a bounty from His presence, and He is the Almighty, the Powerful. And We mention My handmaidens in that place and give them glad tidings of My loving-kindness and My mercy which has preceded every mighty matter. Praise be to God, the Lord of the worlds. The glory be upon thee and upon My handmaidens who have turned and believed in God, the One, the All-Informed.

2 يا امتی قد ذكرک احد من عبادی الّذی اقبل الی افقی و سمع ندائی و نطق بثنائی انّه سمّی بعلیّ فی كتابی العزيز البديع قد سمعنا ذكرک ذكرناک بما يبقی بدوام الملک و الملكوت ولكنّ النّاس اكثرهم من الغافلين طوبی لكلّ امة سمعت و اقبلت و اجابت مولاها القديم ويل لكلّ عبد منعه الغرور عن مالک الظّهور الی ان كفر بالله ربّ العالمين يا امتی ان افرحی بذكری انّه خير لک عن كلّ عمل و كلّ امر حكيم ايّاک ان تمنعک حجبات النّسآء عن مالک الأسمآء او تخوّفک اعمال المشركين عن هذا النّبأ المبين لعمر الله ذكری لک اعظم عند الله عن خلق السّموات و الأرض سوف يأتی يوم فيه يظهر الله ما اراد فضلاً من عنده و هو المقتدر القدير و نذكر امائی فی هناک و نبشّرهنّ بعنايتی و رحمتی الّتی سبقت كلّ امر عظيم الحمد لله ربّ العالمين البهآء عليک و علی امائی اللّائی اقبلن و آمنّ بالله الفرد الخبير

BLIB_Or15713.283b

BH07958

To: Mulla Ali Bajistani
Date: 1299-06-14 [1882-May-3]

1 In the name of the one incomparable God!

2 O Ali! Heedlessness has encompassed the world. No soul is free and at leisure to reflect upon the Cause of God and that which hath been manifested from His presence. All are observed to be fettered by the chains of self and desire, save whom God willeth. The Book of God is speaking and the Word of God is manifest, yet sight and hearing are lacking. Although at every moment the world informeth man through its changes of its own extinction and maketh him aware of its passing, yet all are heedless and veiled. They were not stirred by the breezes of the spring of revelation, as if they were uprooted palm-trunks. The Tablets which thou didst request for certain souls have been sent. God willing, they will attain unto them. Verily thy Lord is the Hearer, the Answerer. Convey greetings from this Wronged One to the friends in that land and remind them of that which hath been revealed in the Book.

1 بنام خداوند یکتا

2 یا علی عالم را غفلت فرا گرفته هیچ نفسی بفراغت و آزادی فائز نه تا در امر الله و ما ظهر من عنده تفکّر نماید کلّ در سلاسل نفس و هوی مقیّد مشاهده میشوند الّا من شآء الله کتاب الله ناطق و کلمة الله ظاهر ولکن بصر و سمع مفقود مع آنکه عالم در هر حین انسانرا بتغییرات خود خبر میدهد و بفنای خود آگاه مینماید معذلک کلّ غافل و محجوبند از نسایم ربیع ظهور بحرکت نیامدند کأنّهم اعجاز نخل منقعر الواحی که از برای بعضی از نفوس خواستی ارسال شد انشآءالله بآن فائز شوند انّ ربّک لهو السّامع المجیب دوستان آن ارض را از قبل مظلوم تکبیر برسان و بما نزّل فی الکتاب متذکّر دار

BLIB__Or15715.251e

BH08399

To: Fath-'Ali, in Kha
Date: 1299-06-14 [1882-May-3]

In the Name of the Manifest, the Hidden

This is a Book sent down by the Self-Subsisting to whoever has cast away vain imaginings, turning unto God, the Lord of what was and what shall be. Blessed is he who has drunk the choice wine of certitude from the hand of the bounty of his Lord, the Most Merciful, and has turned away from those who follow idle fancies. Blessed is the soul that has attained unto the days of its Lord. Woe unto every heedless and veiled one! Say: Where is the might of those who entered therein, and where is their power and dominion, and where their wealth and glory and grandeur? They have returned to dust, alone, solitary, fearful, helpless, abject, humbled. Thus do We set forth the verses and

بسمی الظّاهر المکنون

کتاب انزله القیّوم لمن نبذ الموهوم مقبلاً الی الله ربّ ما کان و ما یکون طوبی لمن شرب رحیق الایقان من ید عطآء ربّه الرّحمن و اعرض عن الّذین اتّبعوا الظّنون طوبی لنفس فازت بأیّام ربّها ویل لکلّ غافل محجوب

قل این شوکة من ورد فی هناک و این قدرته و اقتداره و این ثروته و عزّته و کبریائه قد رجع الی التّراب وحیداً فریداً خائفاً عاجزاً مسکیناً مستکیناً کذلک صرّفنا الآیات و ذکرنا ما یتذکّر به عباد

make mention of that which shall be remembered by honored servants. Say: Praise be unto Thee, O my God, for having enabled me to recognize the Dawning-Place of Thy Revelation and to act according to what Thou hast commanded me in a preserved Tablet. The splendor shining forth from the horizon of the tender mercies of the Most Merciful be upon those who have drunk the choice wine of certitude in the name of their Lord, the Possessor of existence.

مکرمون قل لک الحمد یا الهی بما جعلتنی مؤیّداً بعرفان مشرق وحیک و عاملاً بما امرتنی به فی لوح مسطور البهآء المشرق من افق عنایة الرّحمن علی الّذین شربوا رحیق الایقان باسم ربّهم مالک الوجود

BLIB_Or15734.1.071c

BH00933

To: Jinab-i-Ismain
Date: 1299-06-27 [1882-May-16]

1 All praise, sanctified from the world and all its peoples, befitteth the Most Holy, Most Exalted, Most Glorious Court of Him Who is the Object of all, Who through a single command brought into being creation from beginning to end, and adorned the beginning with the ornament of the end. Through Him were the idols of vain imaginings shattered–exalted be His might and His sovereignty! Though all the world rose up in opposition, He, through the Criterion, separated truth from falsehood, establishing truth in the most exalted station and consigning falsehood to the nethermost fire. Again, exalted be His might, His power and His sovereignty! Though in the beginning of the Cause He had no helper or supporter, that Holy Being arose alone to establish His Cause. At times He caused the water of life to be shed upon the soil of existence, whence sprouted the saplings of acceptance and certitude, which grew to maturity. At other times He bestowed from the ocean of knowledge upon the decomposed bones of the earth, whereupon all were stirred to motion and gave voice to the blessed words "Blessed be God, the Best of Creators!" Again [...] and the abasement of His enemies. Every soul who at first arose in mockery later arose in servitude, seeking forgiveness with a hundred thousand repentances, while others were consumed by the fire of ignorant prejudice and returned to their abode, which is the very essence of hell.

1 حمد مقدّس از عالم و عالمیان ساحة امنع اقدس اعزّ مقصودی را لایق و سزاست که خلق لا اوّل و لا آخر را بیک اراده از عدم بوجود آورد و نمودار بدء را بطراز ختم مزیّن فرمود و باو اصنام اوهام را در هم شکست جلّت قدرته و علت سلطنته جمیع عالم بر نفاق قیام نمودند و او بفرقان حقّ را از باطل جدا نمود حقّ را بر اعلی المقام مقام معیّن فرمود و باطل را باسفل نیران فرستاد ایضاً جلّت قدرته و عظمت قوّته و سلطانه با آنکه در اوّل امر معین و ناصری نبود آن ذات مقدّس وحده بر امر قیام فرمود گاهی از بحر حیوان بر اراضی وجود مبذول داشتند و نهالهای اقبال و ایقان از آن بوجود آمد و بمقام رشد رسید و وقتی از دریای علم بر عظام نخرهٔ ارض عنایت شد کل بحرکت آمدند و بکلمهٔ مبارکهٔ فتبارک الله احسن الخالقین ناطق گشتند ایضاً [...] و ذلّت اعدائه هر نفسیکه در اوّل باستهزاء قیام نمود در آخر بعبودیّت برخاست و بصدهزار توبه و استغفار طلب عفو نمود و بعضی هم از نار حمیّت جاهلیّه سوختند و بمقرّ خود که اصل سقر است راجع گشتند

2 Glory be unto Thee, O Sender of the winds, Manifester of the dawn, and Ordainer of success! I beseech Thee by the Lamp which Thou didst kindle with the fire of Thy knowledge and

2 سبحانک یا مرسل الأریاح و مظهر الصّباح و مقدّر الفلاح اسئلک بالمصباح الّذی اوقدته بنار

didst make the Seal of Thy Prophets and Chosen Ones, that Thou aid Thy servants to be steadfast in Thy Cause. O Lord! Thou seest how the heedless have surrounded those who have turned to Thy most exalted horizon and clung to the hem of the robe of Thy bounty, O Thou Who art the Lord of Names and Creator of the heavens! O Lord! Ordain for Thy loved ones that which shall protect them from the evil of those who have turned away from Thee and disputed Thy proof and Thy testimony. Thou art He Whom nothing can frustrate and no affair can hinder. Thou givest and withholdest, and verily Thou art the All-Giving, the All-Restraining, the Almighty, the Powerful.

معرفتک و جعلته خاتماً لأنبیائک و اصفیائک بأن تؤیّد عبادک علی الاستقامة علی امرک ای ربّ تری الغافلین احاطوا الّذین اقبلوا الی افقک الأعلی و تشبّثوا بأذیال ردآء عطائک یا مالک الأسمآء و فاطر السّمآء ای ربّ قدّر لأحبّتک ما یحفظهم عن شرّ الّذین اعرضوا عنک و جادلوا بحجّتک و برهانک انت الّذی لا یعجزک شیء و لا یمنعک امر تعطی و تمنع و انّک انت المعطی الآخذ المقتدر القدیر

3 I pray and offer salutations upon Him through Whom the banner of Divine Unity was raised and the decree of promise and warning was sent down, and upon His companions who held fast to God's Covenant and His Testament in such wise that neither the pharaohs of the people nor the tyrants of the age could turn them aside. These are servants in whose praise have spoken the tongues of the Prophets and Messengers.

3 اصلّی و اسلّم علی الّذی به نصبت رایة التّوحید و نزّل حکم الوعد و الوعید و علی اصحابه الّذین تمسّکوا بمیثاق الله و عهده علی شأن ما منعتهم فراعنة القوم و لا جبابرة الأیّام اولئک عباد نطق بثنائهم السن النّبیّین و المرسلین

4 Afterwards, it is submitted that one blessed night your letters were presented before His Presence. He said: "We beseech God, the Most High, to grant them goodness and blessing as We have beseeched before. God willing, may they be assisted in all conditions with that which leads to exaltation, elevation and advancement. This Wronged One asks God for their success. He is verily the Helper, the Wise." End quote.

4 و بعد عرض میشود در شبی از شبهای مبارکه نامه‌های آنمحبوبان تلقاء وجه عرض شد فرمودند نسئل الله تعالی لهم الخیر و البرکة کما سئلناه من قبل انشآءالله در جمیع احوال مؤیّد باشند بآنچه که سبب علوّ و سموّ و ارتفاع است ایتظلوم از حقّ از برای ایشان توفیق میطلبد انّه لهو المؤیّد الحکیم انتهی

5 God is witness and testifier that this ephemeral one's longing to serve those beloved ones cannot be described in writing nor be confined to verbal mention. Day and night, at special times, you have been and are remembered and in view. Truly, whenever your letters arrive, it is as if caravans of joy and delight enter the barren desert of grief and sorrow. Another beauty added to this beauty is that no matter how delayed the reply may be, you do not hold this servant responsible, as you know he is occupied in service.

5 حقّ شاهد و گواهست که اشتیاق اینفانی خدمت آنمحبوبان نه بشأنیست که تحریر شود و یا بذکر لسان محدود گردد در لیل و نهار در اوقات مخصوصه منظور و مذکور بوده و هستید و هر وقت دستخطها میرسد فی‌الحقیقه مثل اینست که بارهای بهجت و سرور بصحرای بی‌برگ هم و غم وارد میشود حسن دیگر بر این حسن افزوده که هر قدر در جواب تأخیر رود اینعبد را مسئول [نمیدانید] چه که [مطّلعید] که بخدمت مشغول است

6 Another submission is that, praise be to God, numerous gardens have been adorned with wondrous and lofty trees, brilliant and radiant flowers, and fresh, delicate herbs. However, the difference is that these gardens are still mentioned in the realm of remembrance and planted in papers, but it is hoped they will choose a location in the small plot and become a gathering place for eyes to receive bounty.

6 عرض دیگر آنکه الحمد لله بساتین متعدّده باشجار بدیعهٔ منیعه و اوراد زاهرهٔ باهره و سبزه‌های لطیفهٔ طریّه مزیّن گشته ولکن فرق آنکه این بساتین هنوز در عالم ذکر مذکور و در قراطیس مغروس شده ولکن امید هست که در قطعهٔ صغیره محل اختیار نمایند و انجمن ابصار کسب فیض کنند

7 In any case, truly much trouble has befallen those beloved ones regarding the small plot - that is to say, mercy, or rather bounty (these last two words were uttered by the Tongue of the Intended One). The flowers, trees, blossoms, and the cleaner of the trees' dust that you sent are all engaged in thanksgiving. The blessed deed itself is present and speaking; there was and is no need for mention by this servant. However, these days the small plot has displayed much splendor, the flowers have bloomed, the colorful fish are swimming in the pond, and even the weary birds of this land seem to have somewhat found their voice, as these days there appears some melody in their song. It is not known whether this is from the splendor of the garden or from the attraction of those intoxicated with the true wine. Though outwardly your place is empty, God is witness that you are present before the face.

7 باری فی‌الحقیقه زحمت قطعهٔ صغیره بسیار بر آن محبوبان وارد شده یعنی رحمت بلکه نعمت این دو کلمهٔ آخر از لسان مقصود ذکر شد اوراد و اشجار و ازهار و مغسّل اغبرهٔ اشجار که [فرستادید] کل بتشکّر مشغولند عمل مبرور خود حاضر و ناطق هیچ احتیاج بذکر اینعبد نبوده و نیست ولکن این ایّام قطعهٔ صغیره بسیار جلوه نموده گلها باز شده ماهیان الوان در حوض بشناوری مشغول و طیور کلیلهٔ این بلاد هم گویا فی‌الجمله آوازی اخذ نموده‌اند چه که این روزها فی‌الجمله تحریری در آوازشان پیدا شده این معلوم نیست از جلوهٔ بستانست یا از جذبهٔ مستان بادهٔ حقیقی اگرچه بظاهر جای آنمحبوبان خالیست ولکن حقّ شاهد است که امام وجه موجودید

8 Regarding what you wrote about the envelopes, by God's grace all arrived, and concerning what you wrote about the trees and flowers, praise be to God, they went to smell the air and are very pleased and delighted with the garden's atmosphere. The jars and pitchers, praise be to God, did not ascend to heaven and remain in their place. And that sweetness and those utterances which you wrote about from the Source of Grace concerning carrying the hyacinth to the farm - now too that same grace is manifest and visible, nay greater. May the Lord of nations grant that you may ever dwell in the pavilions of grace and rest in the garden of nearness.

8 اینکه مرقوم داشته بودند در خصوص پاکات بفضل الله کل رسید و اینکه در بارهٔ اشجار و گلها مرقوم داشته [بودید] الحمد لله بشمّ الهوآء برفتند و از هوای بستانهم بسیار محظوظ و مسرورند و خمره‌ها و کوزه‌ها هم الحمد لله بآسمان نرفتند و بمقرّ خود مستقرّند و آن حلاوت و بیاناتیکه خود [نوشتید] که از مصدر عنایت در بارهٔ حمل گل سنبل بمزرعه شده بود حال هم همان عنایت ظاهر و مشهود بل اعظم ومالک الأمم انشآءالله لازال در قباب فضل ساکن باشید و در حدیقهٔ قرب مستریح

9 Regarding what you wrote about the accounts and partnership, it was submitted at one of the special times. He said: "It has been written with truth and rightness. God willing, may they ever drink from the cup of grace and gaze toward the horizon of justice." What is truly intended and desired has been and is the word of contentment. Praise be to God, they have attained unto it. If the entire world were to become tongues, they could not fulfill the thanks for a single one of God's bounties. The spirit, peace, remembrance and glory be upon you and upon those who love you and remember you for the sake of God, the Lord of the worlds.

9 و اینکه در فقرهٔ محاسبات و شراکت نوشته [بودید] وقتی از اوقات مخصوصه عرض شد فرمودند بحقّ و راستی نوشته شده انشآءالله لازال از کأس عنایت بیاشامند و بافق عدل ناظر باشند آنچه فی‌الحقیقه مقصود و مطلوبست کلمهٔ رضا بوده و هست الحمد لله بآن فائزند اگر جمیع عالم لسان شود از عهدهٔ شکر نعمتی از نعماء الهی برنیاید الرّوح و السّلام و الذّکر و البهآء علیکم و علی من یحبّکم و یذکرکم لوجه الله ربّ العالمین

10 Again I make representation. In one of the letters this passage, which was a source of joy, was noted: "The end is nigh and nothing could be achieved, and there is fear that our lot will come up blank and we will not be counted among the hosts." After this submission, this reply was vouchsafed: "Your lot was inscribed by the Supreme Pen at the beginning of creation, and

10 مجدّد عرض میشود در یکی از دستخطها اینفقره که مطلع بهجت بود ملاحظه شد خاتمه نزدیک و کاری از دست برنیامد و بیم آنست که قرعه سفید بیرون آید و از لشکریان محسوب نباشیم بعد از عرض باینجواب فائز قرعهٔ شما در اوّل آفرینش

you are counted and designated among the hosts of 'verily the hosts of God, they shall be the victorious ones.' Happy are ye and joy be unto you!"

از قلم اعلی مسطور و از عسکر انّ جند الله هم الغالبون محسوب و مخصوص هنیئاً لکم و مریئاً لکم

BLIB_Or15704.386

BH01760

To: Mulla Ali Bajistani
Date: 1299-06-27 [1882-May-16]

1 ...In My Name, the Wronged One, in lands whose soil God hath blessed but whose people He hath cursed in Books which He sent down aforetime to the Prophets and Messengers....

1 بسمی المظلوم فی دیار بارک الله ارضها و لعن اهلها فی کتب انزلها من قبل علی النّبیّین و المرسلین ...

2 O Ali! Give glad tidings to all the friends of God - tidings that shall ignite the peoples of the world, and bestow a grace that shall be the cause and source of everlasting joy and delight. Say: This is the Speaker on Sinai Who calleth you with utmost mercy and compassion, and this is that same Promised One foretold in all the Books and Scriptures, and this is that Day which hath been and shall be sanctified from the beginning that hath no beginning unto the end that hath no end. God willing, may all attain unto that which God hath desired and drink from the chalice of divine success, despite those who have denied Him Whom they invoke by day and by night. The mosques that were created and exalted by a single Word of God take pride therein, yet deny and turn away from its Creator, Source and Revealer. The Mother Book hath appeared and the Mother of Utterance hath been sent down, yet the people understand not.

2 یا علی جمیع دوستان الهی را بشارت ده ببشارتیکه سبب اشتعال اهل عالم است و بعنایتیکه سبب و علّت فرح و سرور دائمی است بگو این مکلّم طور است که با کمال رحمت و شفقت شما را ندا مینماید و این همان موعودیست که جمیع کتب و صحف بآن بشارت داده و این همان یومی است که از اوّل لا اوّل الی آخر لا آخر مخصوص بوده و خواهد بود انشآءالله کلّ به ما اراده الله فائز شوند و از کأس توفیق بیاشامند رغماً للّذین کفروا باللّذی یدعونه فی اللّیالی و الأیّام مساجد که بکلمهٔی از کلمات حقّ خلق شده و عزّت یافته بآن مفتخرند و بمالک و خالق و محقّق آن کافر و معرض امّ الکتاب ظاهر و امّ البیان نازل ولکن النّاس هم لا یفقهون

3 God willing, may the lightning of divine yearning course through the body of the world like the arterial vein, that all may be set ablaze by that motion which engendereth heat - the heat of the love of God - so that all may unitedly gaze toward the horizon of God and arise to serve Him. The service of God is that which reformeth the world, not contention and conflict....

3 انشآءالله برق شوق در بدن عالم بمثابهٔ رگ شریان بحرکت آید و جمیع از آن حرکت که سبب و علّت احداث حرارتست بحرارت محبّة الله فائز شوند تا جمیع متّحداً بافق الله ناظر و بخدمتش قائم گردند و خدمت حقّ امریست که سبب اصلاح عالم است نه نزاع و جدال ...

4 Today, every word that is spoken for God's sake, or deed that is manifested for His sake, is like unto the sun amidst the deeds of the world, and is reckoned before the Divine Throne among

4 امروز هر کلمهٔی که لله بآن تکلّم شود و یا عملی لوجه الله ظاهر گردد هریک بمثابهٔ شمس است

the most excellent of deeds and is recorded by the Supreme Pen....

مابين اعمال عالم و لدى العرش از سيّد اعمال محسوب و از قلم اعلى مسطور ...

Glory be to God! The entire world today is seen to be waiting, as every sect among the sects awaits a Promised One mentioned in their books. Now that through God's grace - exalted be His glory - the horizon of the world has been illumined by the lights of the face of the Most Great Name, and the appointed times in the books have been fulfilled, and all signs and tokens have been manifested and made evident, all are found to be heedless, veiled, deniers and opposers, save whom God wills. Not every lip is worthy of this Kawthar, nor every face deserving to turn towards it. How many souls there were who sought the water of life, yet none attained it save the Khidr of the age. However, former ages had a different wisdom and station, and this age, which is illumined by the lights of the Most Great Manifestation, has another station and another glory, for the ocean of grace is surging and the sun of bounty is shining. Glorified be He Who has appeared and manifested what He willed, and sent down that by which the unified ones soar and the sincere ones hasten. Blessed are those souls who in this divine Day have attained to His recognition and been assisted to serve His Cause. They are among the choicest of servants in the sight of God, the Lord of creation....

سبحان‌الله جميع عالم اليوم منتظر مشاهده ميشوند چنانچه هر حزبى از احزاب منتظر موعودى هستند كه ذكرش در كتبشان بوده حال كه از فضل حقّ جلّ جلاله افق عالم بانوار وجه اسم اعظم منوّر شد و ميقاتهاى كتب منتهى گشت و علامات و اشارات بتمامها ظاهر و باهر كلّ غافل و محجوب و منكر و معرض مشاهده ميگردند الّا من شآء الله هر لبى قابل اين كوثر نه و هر وجهى لايق توجّه نه چه مقدار از نفوس كه در طلب آب زندگانى بودند و جز خضر ايّام بآن فائز نشد ولكن اعصار قبل را حكمى ديگر و مقامى ديگر است و اين عصر را كه بانوار شمس ظهور اعظم منوّر است مقامى ديگر و شأنى ديگر چه كه بحر فضل موّاجست و آفتاب كرم مشرق سبحان من ظهر و اظهر ما اراد و انزل ما طار به الموحّدون و سرع به المخلصون طوبى از براى نفوسيكه در اين يوم الهى بعرفانش فائز گشتند و بخدمت امرش مؤيّد شدند هم من خيرة العباد عند الله مالک الايجاد...

AVK3.210.06x, AVK3.438.11x, MAS7.137ax, AYI2.306x, AYI2.308x

BH04758

To: Aqa Azizullah et al.
Date: 1299-06-27 [1882-May-16]

...In My Name, the Most Great, the Most Ancient

...بسمى الأعظم الأقدم

O 'Ata! We have sent down verses unto thee and dispatched them by Salman who hath believed in God, the Single, the All-Informed. Thou art he whom vain imaginings have not held back from Him Who came with manifest sovereignty. We have preserved thee and protected thee as a bounty from Us, and verily We are the Almighty, the Powerful. Behold and then make mention of the people of the Bayan who denied the rights of God and His sovereignty, and turned away from Him Whom God made the point of adoration for the Concourse on

يا عطآء انّا انزلنا لک الآيات و ارسلناها بيد السّلمان الّذى آمن بالله الفرد الخبير انت الّذى ما منعتک الأوهام عن الّذى اتى بسلطان مبين انّا حفظناک و عصمناک فضلاً من عندنا و انا المقتدر القدير ان انظر ثمّ اذكر ملأ البيان الّذين انكروا حقّ الله و سلطانه و اعرضوا عن الّذى جعله الله مطاف الملأ الأعلى و اهل مدائن الأسمآء الا انّهم من الهائمين قد سرعوا الى الطّين

High and the dwellers of the Cities of Names. They are indeed among the distracted ones. They hastened to the clay, turning away from the cooing of the Dove of the Cause which warbled upon the branches. He is God, there is no God but Him, the Single, the One, the Mighty, the Great.

معرضين عن هدير حمامة الأمر الّتى غرّدت على الأغصان انّه هو الله لا اله الّا هو الفرد الواحد العزيز العظيم

3 O 'Ata! Thou hast drunk from the Kawthar of bounty from the hands of bounty, and this is yet another time - drink thou again and say: "Praise be unto Thee, O Thou the Goal of the worlds!" Thus doth My Most Exalted Pen move to make mention of thee. Thy Lord is indeed the Witness, the All-Hearing. The glory be upon thee and upon those who have turned unto Him and acknowledged that which the Tongue of Grandeur hath spoken in this noble station....

3 يا عطآء قد شربت كوثر العطآء من ايادى العطآء و هذه مرّة اخرى ان اشرب و قل لک الحمد يا مقصود العالمين كذلک تحرّک قلمى الأعلى على ذكرک انّ ربّک لهو الشّاهد السّميع البهآء عليک و على الّذين اقبلوا و اقرّوا بما نطق به لسان العظمة فى هذا المقام الكريم ...

VAA.203-204x

BH03445

To: Muhammad Mustafa Baghdadi
Date: 1299-06-29 [1882-May-18]

1 He is God, exalted be His glory, the Greatest and Most Powerful

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Praise be to God Who, through His All-Subduing Name, hath been the Subduer of all who are in the heavens and on earth, and through His All-Knowing Name, hath encompassed all that was and will be. All things are held within His grasp of power and seized in the right hand of His will. He hath made clear the proof and revealed the way, guiding all to His supreme horizon and most exalted summit - the station adorned with the ornament of unity and beautified with oneness. The servant beareth witness, as have all servants borne witness, that there is no God but Him. He hath ever been one in His essence, one in His attributes, and one in His deeds and actions. And the resplendent prayers rising from the horizon of grace be upon the Lord of nations and the Beloved of the world, and upon His family and companions who held fast to the Sure Handle and arose to aid His Cause in the kingdom of creation.

2 الحمد لله الّذى كان باسمه المهيمن مهيمناً على من فى السّموات و الأرض و باسمه العليم محيطاً على ما كان و ما يكون كلّشىء مقبوض بقبضة قدرته و مأخوذ فى يمين ارادته قد اوضح الدّليل و اظهر الحجّة و السّبيل و هدى الكلّ الى افقه الأعلى و الذّروة العليا المقام الّذى كان مطرّزاً بطراز التّوحيد و مزيّناً بالتّفريد يشهد الخادم كما شهد العباد انّه لا اله الّا هو لم يزل كان واحداً فى ذاته و واحداً فى صفاته و واحداً فى اعماله و افعاله و الصّلوة المشرقة من افق الكرم على سيّد الأمم و محبوب العالم و على آله و اصحابه الّذين تمسّكوا بالعروة الوثقى و قاموا على نصرة امره فى ملكوت الانشآء

3 And furthermore - may my spirit be a sacrifice for your remembrance and your steadfastness. O my beloved and my cherished one! The servant hath been honored by the fragrances of your ink and adorned with the ornament that flowed from your pen,

3 و بعد روحى لذكركم و لقيامكم الفدآء يا حبيبى و محبوبى قد تشرّف الخادم بنفحات مدادكم و تزيّن بطراز ما ظهر من قلمكم مرّة بعد مرّة و كرّة بعد

time after time and again and again. I beseech God to grant you success and aid you, and to ordain for you the good of this world and the next. There is no God but Him, the Hearer, the Answerer.

كرّة و اسئل الله بأن يوفّق حضرتكم و يؤيّدكم و يكتب لكم خير الدّنيا و الآخرة لا اله الّا هو السّامع المجيب

4 As to what thou hast mentioned concerning the travellers: though it be contrary to wisdom, leave hath been granted for a visit of three days. It behooveth them to approach this land with gladness and joy, and to refrain on their journey from speaking to anyone about this Cause. Any mention or teaching of the Cause hath been forbidden in these regions.

4 و امّا ما ذكرتموه فى المسافرين ولو انّه مخالف للحكمة ولكن ظهر نيّر الاذن فى ثلاثة ايّام لهم ان يتوجّهوا بالرّوح و الرّيحان و ليس لهم ان يتكلّموا فى السّبيل مع احد فى هذا الأمر قد نهى الذّكر و التّبليغ فى هذه الأطراف

5 The ephemeral one conveyeth greetings to His Honor Haji Abbas, upon him be the glory of God, and to the apple of the eye His Honor Husayn and his two brothers, upon them be the glory of God, and upon those who are with you and those who have believed in God, the Single One, the All-Subduing, the Self-Subsisting. There is no God but Him, the Mighty, the Beloved.

5 يكبّر الفانى على جناب حاجى عبّاس عليه بهآء الله و على قرّة العين جناب الحسين و اخويه عليهم بهآء الله و على الّذين معكم و الّذين امنوا بالله الفرد المهيمن القيّوم لا اله الّا هو العزيز المحبوب

6 The servant 29 Jamadiyu'th-Thani 1299

6 خادم فى ٢٩ جمادى‌الثّانى سنة ١٢٩٩

BLIB_Or15700.267, BLIB_Or15711.233b

BH00467

To: Aqa Siyyid Mirza Abutalib, in Tihran
Date: 1299-07-10 [1882-May-28]

1 In the name of our God and the God of all who are in the heavens and on earth

1 بسم الهنا و اله من فى السّموات و الأرض

2 I was sitting silently when I was commanded to present myself. When I appeared, the Ancient Countenance turned toward me and said: "O servant in attendance! Where is justice and its standards? Where is equity and its banners? Where is truthfulness and its lights? Where is faithfulness and its manifestations? Verily darkness hath encompassed justice, and tyranny hath usurped the place of equity. Is there any possessor of an illumined heart, a truthful tongue, a pure hope, and a steadfast expectation who would beseech deliverance from God, the Lord of the visible and invisible, the Lord of the Throne and earth, and the Master of the hereafter and this world?" Thus did He speak.

2 كنت قاعداً صامتاً امرت بالحضور فلمّا حضرت توجّه الىّ وجه القدم و قال يا عبد الحاضر اين العدل و اعلامه و اين الانصاف و راياته و اين الصّدق و انواره و اين الوفآء و ظهوراته انّ الظّلمة احاطت العدل و الاعتساف اخذ مقام الانصاف هل من ذى قلب منير و ذى لسان صادق و ذى امل خالص و ذى رجآء متمسّک يسئل الفرج من الله ربّ ما يرى و ما لا يرى و ربّ العرش و الثّرى و مولى الآخرة و الأولى انتهى

3 Glory be unto Thee, O God of the world and Desire of the nations! I beseech Thee by the rain-showers of the clouds of Thy mercy and the pearls of the ocean of Thy utterance to ordain for Thy loved ones that which shall protect them from the tyranny of those who have cast what is right behind their backs and have arisen with an oppression at which the dwellers of the highest Paradise and the inhabitants of the most exalted Heaven have lamented. O Lord! Thou seest Thy chosen ones in the hands of Thy creation, and Thy trusted ones under the command of the treacherous among Thy servants. I beseech Thee by the blood of Thy chosen ones, the cries of Thy pure ones, and the yearning of Thy loved ones to aid us to remain steadfast in Thy Cause in such wise that what hath befallen us through the oppression of Thy creatures shall not prevent us. Then cause us, O our God, in all conditions to be among those who have cast aside their own wishes and have taken up that which Thou didst desire for them through Thy power and sovereignty. There is no God but Thee, the Forgiving, the Generous.

3 سبحانک یا اله العالم و مقصود الأمم اسئلک بأمطار سحاب رحمتک و لآلی بحر بیانک بأن تقدّر لأحبّائک ما یحفظهم عن اعتساف الّذین نبذوا المعروف عن ورائهم و قاموا بظلم ناح به سکّان الفردوس الأعلی و اهل الجنّة العلیا ای ربّ تری اصفیائک بین ایادی خلقک و امنائک تحت اوامر الخائنین من عبادک اسئلک بدم اولیائک و ضجیج اصفیائک و حنین احبّائک بأن تؤیّدنا علی الاستقامة علی امرک علی شأن لا یمنعنا ما ورد علینا من ظلم بریّتک ثمّ اجعلنا یا الهنا فیکلّ الأحوال من الّذین نبذوا مشیّاتهم و اخذوا ما اردت لهم بقدرتک و سلطانک لا اله الّا انت الغفور الکریم

4 To continue: this servant attained that which soared on wings of longing until he reached the threshold of the gate that was opened before the face of all in the horizons. When I perceived from him the fragrance of humility and submissiveness before God, our Lord and the Lord of all things, I presented myself before the Presence and, after obtaining permission, presented it. When this was completed, the Tongue of Grandeur spoke, and His sweetest utterance was:

4 و بعد قد فاز الخادم بما طار بأجنحة الاشتیاق الی ان فاز بفنآء باب فتح علی وجه من فی الآفاق فلمّا وجدت منه عرف الخضوع و الخشوع لله ربّنا و ربّ کلّشیء حضرت تلقآء الوجه و عرضته بعد الاذن فلمّا تمّ نطق لسان العظمة قال و قوله الأحلی

5 In My Name, the Wronged One

5 بسمی المظلوم

6 O Abu-Talib! Upon thee be My Glory! Rejoice in that thou hast been mentioned before the Divine Throne and hast recognized that which the people, despite their searching and waiting, remained veiled from. Thou hast borne in My path what My loved ones bore in ages and centuries past. Verily thy Lord is the All-Knowing, the All-Informed. We have been with thee in all conditions - We hear and We see, and I am the All-Hearing, the All-Seeing. There hath befallen thee some of what befell Us. Verily thy Lord is the All-Enumerating, the Mighty, the Wise. Thou hast heard for God's sake what Mine ears heard, and thou hast seen for love of Me what Mine eyes beheld - eyes that neither slumber overtaketh nor are veiled by the coverings of those who denied the Day of Judgment.

6 یا اباطالب علیک بهائی ان افرح بما کنت مذکوراً لدی العرش و عارفاً بما احتجب عنه الخلق بعد الطّلب و الانتظار و حملت فی سبیلی ما حمله اولیائی من قبل فی القرون الخالیة و الأعصار الماضیة انّ ربّک لهو العلیم الخبیر قد کنّا معک فی کلّ الأحوال نسمع و نری و انا السّامع البصیر قد ورد علیک بعض ما ورد علینا انّ ربّک لهو المحصی العزیز الحکیم قد سمعت فی الله ما سمعت اذنی و رأیت فی حبّی ما رأت عینی الّتی لم یأخذها النّوم و لا تسترها حجبات الّذین کفروا بیوم الدّین

7 O Abu-Talib! Be thou joyous through the bounties of God, exalted be His glory, in such wise that the sorrows of trials and their intensity may not prevent thee from the greatest gladness. This is the day of supreme joy and greatest delight, for the

7 یا اباطالب بعنایات حقّ جلّ جلاله مسرور باش بشأنیکه حزن بلایا و شدّت آن ترا از فرح اکبر منع نماید امروز روز فرح اعظم و سرور اکبر است چه که نسمات ظهور در مرور و مکلّم طور

breezes of revelation are wafting and He Who conversed on Sinai is manifest and unconcealed. Blessed is the soul whom the might of oppression hath not debarred from the light of justice. Convey My greetings to the friends in that land. I swear by the Most Great Prison that there hath not been and is not any like unto them. The denizens of the Supreme Paradise speak their praise and the companions of the most exalted Garden turn toward them. God willing, may they succeed in preserving their stations. All must engage in the remembrance and praise of God with utmost joy and fragrance, unity and accord. The light of unity will cause the darkness of oppression to vanish and become non-existent.

ظاهر و غیر مستور مبارک نفسیکه سطوت ظلم او را از نور عدل منع ننمود دوستان آن ارض را از قبل مظلوم تکبیر برسان قسم بسجن اعظم که از برای ایشان مثل و شبهی نبوده و نیست اهل ملأ اعلی بذکرشان ناطق و اصحاب جنّة علیا بایشان متوجّه انشآءالله موفّق شوند بر حفظ مقامات خود جمیع باید بکمال روح و ریحان و اتّحاد و اتّفاق بذکر و ثنای حقّ مشغول باشند نور اتّحاد ظلمت ظلم را فانی و معدوم سازد

8 What is meant by Pharaohs, tyrants, idols, oppressors, transgressors, rebels and the like that have been mentioned in the Divine Books, Tablets and Scriptures are the ignorant ones of the age who are known as divines. They are the foundation of corruption and the essence of rancor and enmity, for they have been and continue to be the cause of the people's veiling and the fire of tyranny of these heedless souls. Whenever tyranny appeared from the company of rulers, it was due to the whisperings of these souls, and had they completely submitted to ignorant souls, not a single person of justice and fairness would have been found on earth. In the beginning of every Revelation, they arose in opposition and protest to preserve their leadership, and when the banners of the Cause were raised high and the Sun of Revelation shone forth, they counted themselves among the first believers and exerted mighty efforts to gain control over the people. Blessed is the learned one whom the conditions of the world have not deprived from the ocean of grace. He is accounted among those souls whose mention hath been recorded by the Most Exalted Pen in the Divine Books. Upon them be the glory of God, His mercy, His light and His bounty.

8 مقصود از فراعنه و جبابره و اصنام و ظالم و طاغی و باغی و امثال آن که در زبر و کتب و الواح الهی بوده و هست جهلای عصرند که بعلما معروفند ایشانند اسّ فساد و اسطقسّ ضغینه و عناد چه که علّت و سبب احتجاب خلق و نار ظلم این انفس غافله بوده و هستند از معشر امرا هر هنگام ظلمی ظاهر شد از وسوسهٔ این نفوس بوده و اگر بتمامه تمکین نفوس جاهله را مینمودند یکنفر اهل عدل و انصاف در ارض مشاهده نمیشد در اوایل هر ظهور نظر بحفظ ریاست بر اعراض و اعتراض قیام مینمودند و چون رایات امر مرتفع و نیّر ظهور تجلّی مینمود خود را از اوّل مؤمنین میشمردند و در اخذ زمام ناس سعی بلیغ مبذول میداشتند مبارک عالمیکه شئونات عالم او را از بحر کرم محروم نساخت او از نفوسی محسوبست که ذکرشان از قلم اعلی در کتب الهی مذکور و مسطور است علیهم بهآء الله و رحمته و نوره و عنایته انتهی

9 This evanescent servant is bewildered by the deeds of these heedless and ignorant souls. Hath there ever been witnessed a time, period, covenant or age when the divines of the time accepted the Faith at its beginning? Nay, by the Self of God, the One Who dominateth the world! Do these divines not reflect upon the Revelation of Moses, the Revelation of the Spirit (Jesus), and likewise the Seal of the Prophets (Muhammad) - may the spirit of all else be sacrificed for His sake - as to what was the cause and reason for the opposition of the divines of the age? In any case, this evanescent servant beseecheth God to adorn them with the ornament of fairness. If a soul were to be even slightly fair-minded, he would never tarry in this most great Cause. From the beginning of creation until now, no Revelation like this Revelation hath appeared and no eye

9 این خادم فانی در اعمال آن نفوس غافلهٔ جاهله متحیّر است آیا وقتی و زمانی و یا عهدی و عصری مشاهده شده در اوّل ظهور علمای عصر اقبال نمایند لا ونفس الله المهیمنة علی العالم آیا این علما در ظهور کلیم و ظهور روح و همچنین خاتم انبیا روح ما سواه فداه تفکّر نمینمایند که سبب اعراض علمای عصر چه بوده و علّت چه در هر حال این خادم فانی از حقّ مسئلت مینماید که ایشانرا بطراز انصاف مزیّن فرماید اگر نفسی فی‌الجمله منصف باشد هرگز در این امر اعظم توقّف ننماید از اوّل ابداع تا حال مانند اینظهور

hath beheld its like. All that was made manifest in the past is as a drop compared to this Ocean. Every person possessed of insight and wisdom will testify to the truth of this ephemeral one's assertion. Glory be to God, our Lord and your Lord, our Goal and your Goal, our Beloved and your Beloved, and the Beloved of all who are in the heavens and on earth.

ظاهر نشده و چشم عالم شبه آنرا ندیده جمیع آنچه از قبل ظاهر شد نزد اینظهور بمثابهٔ قطره و دریاست هر صاحب بصر و درایتی عرض اینفانی را تصدیق مینماید العظمة لله ربّنا و ربّکم و مقصودنا و مقصودکم و محبوبنا و محبوبکم و محبوب من فی السّموات و الأرضین

10 As to what you wrote regarding oppression, imprisonment and tribulation, in truth such afflictions in the path of God have been and ever shall be an imperishable treasure. Reflect upon the tribulations of kings: when first We entered the prison, verses were revealed from the heaven of divine will with these meanings - as His blessed and exalted Word declares, the Glory of God, exalted be His glory, has withdrawn honor from two groups: the rulers and the divines - as most have read. Likewise, when the light of Revelation shone forth from the horizon of the Land of Mystery, these tidings flowed from the Most Exalted Pen. Now observe how the one regarded as the foremost person in the earth - namely the Emperor of Russia - departed this world in utter abasement, as you have heard. And all that befell him bore and bears no fruit. And the new Emperor has been so seized with fear that the poor soul cannot leave his residence, even though that unfortunate one has yet harmed no one nor has any reprehensible deed been witnessed from him. Nevertheless he is afflicted with this most grievous tribulation. Likewise reflect upon the other monarchs of the western realms, how they have all become targets for the arrows of tribulation. The whole world is now consumed with various fires, yet none knows the cause and reason thereof.

10 اینکه از مظلومیّت و سجن و بلا مرقوم داشتید فی‌الحقیقه امثال این بلایا در سبیل الهی کنز لایفنی بوده و هست در بلایای ملوک تفکّر نمائید در اوّل ورود سجن از سماء مشیّت آیاتی نازل بایمضامین قوله تبارک و تعالی حقّ جلّ جلاله از دو طائفه عزّت برداشت امرا و علما چنانچه اکثری قرائت نموده‌اند و همچنین در هنگامیکه نور ظهور از افق ارض سرّ مشرق و لائح این اخبار از قلم اعلی جاری و نازل حال ملاحظه نمائید نفسی را که شخص اوّل میدانند در ارض یعنی امپراطور روس بذلّت تمام از دنیا رفت چنانچه شنیده‌اید و آنچه بر او واقع شد مثمر ثمری نبوده و نیست و امپراطور جدید هم خوف بشأنی اخذش نموده که مسکین قادر بر خروج از محل نه و حال آنکه آنفقیر هنوز ضرّش باحدی نرسیده و عمل منکری هم از او دیده نشده مع‌ذلک باین بلای ادهم مبتلا و همچنین در ملوک دیگر ممالک غرب تفکّر فرمائید که جمیع هدف سهام بلا شده‌اند جمیع عالم حال بآتشهای مختلفه محترق و احدی سبب و علّت آنرا ندانسته

11 In brief, whatsoever hath come to pass and continues to pass is due to the deeds they have wrought. This evanescent servant beseeches God, exalted be His glory, to adorn those precious souls with the ornament of justice and fairness, and to protect them from the evil of the corrupt ones. Verily, He is powerful over all things.

11 باری آنچه وارد شده و میشود نظر باعمالیست که ارتکاب نموده‌اند از حقّ جلّ جلاله این خادم فانی سائل است که آن نفوس عزیزه را بطراز عدل و انصاف مزیّن فرماید و از شرّ مفسدین حفظ نماید انّه علی کلّشیء قدیر

12 Glad tidings that beyond the wondrous, sublime, revealed and blessed verses in this letter, a Most Holy, Most Great Tablet was also revealed some time ago especially for you from the heaven of the favor of God, glorified be His majesty, and is now being sent. God willing, you will drink from the oceans of meaning that lie concealed within its words and take your seat upon the throne of joy. This is a most blessed day, yet the people of the world are deeply heedless. According to His command, you must hold fast in all conditions to the cord of wisdom, and preserve whatever holy tablets and letters arrive

12 بشارت آنکه ورای آیات بدیعهٔ منیعهٔ منزلهٔ مبارکهٔ در اینکتوب یک لوح امنع اقدس هم مدّتی قبل مخصوص آنجناب از سماء عنایت حقّ جلّ جلاله نازل و حال ارسال شد انشآءالله از بحور معانی که در کلمات مستور است بیاشامند و بر کرسیّ فرح مقر یابند روز بسیار مبارکست ولکن اهل عالم بسیار غافل حسب الأمر باید آنجناب در جمیع احوال بحبل حکمت متمسّک باشند و آنچه هم از ساحت اقدس از

from the Most Holy Court and from this servant. It would be regrettable were the verses of God to fall into the wrong hands. A secure place must be designated for the divine trusts - that is, the verses and words. Likewise the matter of sending petitions to the Most Holy Court and the revelation of replies must be concealed from all save trusted, steadfast and well-assured souls, for the people are unaware of God's creation, favor and loving-kindness. They imagine that this Most Holy, Most Great, Most Exalted Revelation is, God forbid, a cause of sedition and corruption, whereas in all that is revealed and sent down from the heaven of divine will, all are enjoined to what is right and forbidden from what is wrong. A human being must be adorned with spiritual qualities and pure and holy deeds and actions. Whoever does not attain to this station is not accounted as human. May God grant justice that they may observe and reflect upon the traces of the Most Exalted Pen with pure vision and illumined hearts, that they may not be deprived and remain without portion from the ocean of meanings.

الواح مبارکه و مراسلات اینعبد میرسد حفظ نمایند حیف است آثار الله بدست غیر افتد باید محلّ محکمی از برای امانات الهی معیّن نمود یعنی آیات و کلمات و همچنین امر ارسال عرایض در ساحت اقدس و تنزیل جواب باید از جمیع مستور باشد مگر از نفوس مطمئنّهٔ ثابتهٔ راسخه چه که خلق از خلق و عنایت و شفقّت حقّ جلّ جلاله بیخبرند همچه گمان مینمایند که اینظهور امنع اقدس اعلی نعوذ بالله سبب فتنه و فساد است مع آنکه در جمیع آنچه از سماء مشیّت نازل و ارسال میشود جمیع را بمعروف امر مینمایند و از منکر نهی میفرمایند شخص انسان باید باخلاق روحانیّه و اعمال و افعال طیّبهٔ طاهره مزیّن باشد هر نفسی بایّنقام فائز نشود او از انسان محسوب نه حقّ انصاف عنایت فرماید تا ببصر اطهر و قلب انور در آثار قلم اعلی ملاحظه نمایند و تفکّر کنند که شاید از دریای معانی محروم نشوند و بی‌نصیب نمانند

13 Convey greetings and salutations on my behalf to the friends in that land and say: This is the day of endeavor, the day of action and the day of service. You must strive to sanctify the hearts of the world, through the Kawthar of utterance, from the doubts and allusions of the divines who soar on the wings of self and desire. Blessed is the one who attains to this most great bounty and seeks this most exalted station and loftiest summit.

13 خدمت دوستان آن ارض از قبل اینفانی تکبیر و سلام برسانید و ذکر نمائید امروز روز همّت و روز عمل و روز خدمت است باید در صدد آن باشید که قلوب عالم را بکوثر بیان از شبهات و اشارات علمای ادیان که باجنحهٔ نفس و هوی طائرند مقدّس نمائید مبارک نفسیکه باین فوز اعظم فائز شد و قصد اینقام اعلی و ذروهٔ علیا نمود

14 The friends of God must at all times be occupied with fostering love, unity and the reconciliation of hearts. Once these blessed words were heard from the Dawning-Place of the Light of Oneness - exalted be His glory: "The sun of justice derives its brightness from the light of unity." May the heads of all the peoples of the world be adorned with this most luminous and holy crown.

14 دوستان الهی باید در جمیع احیان در وداد و اتّحاد و تألیف قلوب مشغول باشند وقتی از اوقات اینکلمهٔ مبارکه از لسان مطلع نور احدیّه استماع شد قوله جلّ اجلاله آفتاب عدل از نور اتّحاد روشنی اقتباس مینماید انتهی انشآءالله رؤس جمیع اهل عالم باین اکلیل انور اقدس مزیّن شود

15 Another glad-tiding is that this evanescent servant, in accordance with the command, turned towards the Most Holy Court, and after attaining the presence, the Tongue of Grandeur spoke these words: "O servant present, what were you occupied with?" This evanescent servant replied with faltering tongue that I was engaged in transcribing the verses that were specifically revealed for Jinab-i-Aqa Siyyid Abu-Talib. He said: "God willing, may they be confirmed in the service of the Cause." And the service of the Cause in most Tablets has been through mention, praise and reconciliation. Blessed is the soul who held

15 بشارت دیگر آنکه این خادم فانی حسب الأمر بساحت امنع اقدس توجّه نمود و بعد از حضور لسان عظمت باینکلمه ناطق یا عبد حاضر بچه مشغول بودی این خادم فانی بلسان کلیل عرض نمود بتحریر آیاتیکه مخصوص جناب آقا سیّد ابوطالب نازل مشغول بودم فرمودند انشآءالله بخدمت امر مؤیّد باشند و خدمت امر در اکثر الواح بذکر و ثنا و اصلاح بوده طوبی از برای نفسیکه بحکمت تمسّک جست و

fast to wisdom and clung to consultation. Jinab-i-Talib has attained unto the divine Word and has been honored by His grace. God willing, may he act according to that which God loves. We counsel him and all my handmaidens and servants to show forth the Greater Steadfastness and that whereby the Cause of God, the Lord of all worlds, may be exalted.

16 God is witness and testifier that if all the peoples of the world were to attain to fairness even less than the eye of a needle, they would surely testify that the like of this grace has never appeared in the world. What benefit is there when the doubts and idle fancies of the servants have prevented them from beholding the lights of the Sun of certitude? All are seen to be blind save those whom God, the Forgiving, the Generous, has given insight. Praise be to God, the Mighty, the All-Knowing. May the Glory that is manifest and shining from the horizon of the heaven of our Lord's grace be upon you and upon those with you and upon your family and upon those who have attained unto the days of God, the All-Knowing, the All-Informed.

17 The servant 10th of the honored month of Rajab 1299

GPB.230x, PDC.031x, PDC.122x2x, PDC.169x, BTO#09x

بمشورت تشبّث نمود جناب طالب بکلمهٔ الهیّه فائز شده‌اند و بعنایتش مفتخر انشآءالله به ما یحبّه الله عمل نمایند انّا نوصیه و امتی و عبادی و امائی کلّهم بالاستقامة الکبری و بما یرتفع به امر الله ربّ العالمین انتهی

16 حقّ شاهد و گواهست که اگر جمیع اهل عالم اقلّ من سمّ الأبرة بانصاف فائز شوند هرآینه شهادت میدهند که شبه این فضل در عالم ظاهر نشده چه فائده که ظنون و اوهام عباد را از مشاهدهٔ انوار آفتاب یقین منع نموده کلّ اعمی مشاهده میشوند الّا الّذین اوتوا بصائر من الله الغفور الکریم الحمد لله العزیز العلیم البهآء الظّاهر المشرق من افق سمآء عنایة ربّنا علی جنابکم و علی من معکم و علی اهلکم و علی الّذین فازوا بأیّام الله العلیم الخبیر

17 خادم فی ۱۰ شهر رجب المرجّب سنة ۱۲۹۹

BLIB_Or15704.255, UAB.011cx, MAS8.078bx, AYI2.192x, AYI2.193x, AYI2.194x

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BH00328

To: Mulla Muhammad Ali, in Shiraz
Date: 1299-07-12 [1882-May-30]

1 He is the All-Eloquent, the Expositor, the All-Informed

2 This is a remembrance from Us unto him who hath turned unto God, the Lord of all worlds, and whose letter hath reached the Most Great Prison, and who hath been blessed to hearken unto the Wronged One whilst He was in the hands of the heedless. O Muhammad-Qabli, hearken unto the Call from the direction of grandeur, from the right hand of the luminous spot, from the Divine Lote-Tree: Verily, there is none other God but Me, the All-Knowing, the All-Wise. We have heard thy cry and perceived therefrom the fragrance of thy love. We have turned unto thee and answered thee through this Epistle, from which the sincere ones shall inhale the sweet savors of the loving providence of their Gracious Lord.

1 هو النّاطق المبیّن الخبیر

2 ذکر من لدنّا لمن اقبل الی الله ربّ العالمین و حضر کتابه فی السّجن الأعظم و فاز باصغآء المظلوم اذ کان بین ایدی الغافلین یا محمّد قبل علی ان استمع النّدآء من شطر الکبریآء عن یمین البقعة النّورآء من سدرة المنتهی انّه لا اله الّا انا العلیم الحکیم قد سمعنا ندائک و وجدنا منه عرف حبّک اقبلنا الیک و اجبناک بهذا الکتاب الّذی یجد منه المخلصون عرف عنایة ربّهم الکریم

3 How many a learned one hath been veiled by his learning from the Sovereign of all knowledge, and how many an illiterate one hath shattered the idols of vain desire in the name of the Lord of all mankind and turned with radiant countenance toward the supreme horizon. How many a mystic hath found mysticism to be as chains about his neck, barring him from the shores of the ocean from whose waves can be heard: "The world hath been illumined with the lights of the Manifestation, and He Who conversed upon Sinai hath come with clear sovereignty." How many a divine hath been held back by the greatest veil from the Lord of Destiny, and how many an ignorant one hath rent it asunder through the name of his Lord, the Mighty, the Powerful. O Muhammad-Qabli, arise to serve thy Lord with wisdom and utterance. Thus hath the command been sent down from the presence of the All-Merciful, whilst most of the people remain heedless.

3 كم من عالم احتجب بالعلوم عن سلطان المعلوم و كم من امّىّ كسّر اصنام الهوى باسم مالک الورى و اقبل الى الأفق الأعلى بوجه منير كم من عارف صار العرفان سلاسل لعنقه و منعه عن شاطئ بحر يسمع من امواجه قد تنوّر العالم بأنوار الظّهور و اتى مكلّم الطّور بسلطان مبين و كم من فقيه منعه الحجاب الأكبر عن مالک القدر و كم من جاهل خرقه باسم ربّه القوىّ القدير يا محمّد قبل على قم على خدمة مولاک بالحكمة و البيان كذلک نزل الأمر من لدى الرّحمن و النّاس اكثرهم من الغافلين

4 Among the people are those who have turned away from the Mother Book, clinging to such fancies and idle imaginings as they possess. This is the Day that was attributed unto God in the Books of the Prophets and Messengers. This is the Day whereon all things proclaim: "The Lord of all names and Creator of the heavens hath come with a Cause before which all the hosts of earth and heaven are powerless to stand." Cast aside the people's ancient tales through the power of thy Lord. By God's life! Such tales have held them back from the supreme horizon. Verily thy Lord is the Expositor, the Mighty, the All-Wise.

4 من النّاس من اعرض عن امّ الكتاب متمسّكاً بما عنده من الأوهام و التّماثيل هذا يوم نسب الى الله فى كتب النّبيّين و المرسلين هذا يوم يسمع من كلّ شيء من الأشيآء قد اتى مالک الأسمآء و فاطر السّمآء بأمر لا تقوم معه جنود السّموات و الأرضين ضع القوم بقوّة ربّک و ما عندهم من القصص الأولى لعمر الله انّها منعتهم عن الأفق الأعلى انّ ربّک لهو المبيّن العزيز الحكيم

5 Say: O people, be fair in the Cause of God which hath appeared with the truth, and follow not the vain imaginings of those who have cast behind them God's Covenant and Testament, following every ignorant remote one. Break the idols of fancy through His Name, the Self-Subsisting, then turn with radiant faces toward the Dawning-Place of the revelation of your Lord, the Lord of all beings. This will profit you in the Hereafter and in this world, if ye be of them that know. This is a Day wherein that which ye possess of the interpretations of those whom knowledge hath made vain will profit you not, such that they have been prevented from the Sovereign of all knowledge, Who calleth aloud between earth and heaven: "Verily there is no God but Me, the Omnipotent, the All-Knowing, the All-Wise."

5 قل يا قوم ان انصفوا بالله فى هذا الأمر الّذى ظهر بالحقّ و لا تتّبعوا اوهام الّذين نبذوا ميثاق الله و عهده بما اتّبعوا كلّ جاهل بعيد كسّروا اصنام الظّنون باسمه القيّوم ثمّ اقبلوا بوجوه بيضآء الى مشرق وحى ربّكم مالک الورى هذا ما ينفعكم فى الآخرة و الأولى ان انتم من العارفين هذا يوم لا يغنيكم ما عندكم من اشارات الّذين غرّتهم العلوم على شأن منعتهم عن سلطان المعلوم الّذى ينادى بأعلى النّدآء بين الأرض و السّمآء انّه لا اله الّا انا المقتدر العليم الحكيم

6 Say: O concourse of divines, consider and remember when ye gave verdict against the Messengers of God in the past, denied God's right and sovereignty, disputed His signs, and disbelieved in His firm and mighty Cause. Cast aside that which hath kept you from the path of God and take hold of that which ye

6 قل يا معشر العلمآء ان انظروا ثمّ اذكروا اذ افتيتم على رسل الله من قبل و انكرتم حقّ الله و سلطانه و جادلتم بآياته و كفرتم بأمره المحكم المتين دعوا ما منعكم عن صراط الله و خذوا ما امرتم به فى

have been commanded in His mighty Book. Open your eyes! By God's life, the ocean of life surgeth before your faces and the fragrance of the All-Merciful wafteth through your lands. Fear God and be not of the wrongdoers. Your likeness is as one who holdeth fast to a single letter, turning away from the Most Great Book wherein are revealed the mysteries of what hath been and what shall be. Say: Come ye, come ye, that I may reveal unto you what ye possess of God's Books and Scriptures and what was sent down unto My chosen ones from the First for Whom there is no beginning. Thus hath the Bird of Utterance warbled upon the branches and the Tongue of the All-Merciful in the Kingdom of knowledge, would that ye might know.

كتابه العزيز ان افتحوا الأبصار لعمر الله قد ماج بحر الحيوان امام وجوهكم و هاج عرف الرّحمن فى دياركم اتّقوا الله و لا تكونوا من الظّالمين مثلكم كمثل الّذى تمسّک بحرف من الحروف معرضاً عن الكتاب الأعظم الّذى نزل فيه اسرار ما كان و ما يكون قل تعالوا تعالوا لأنزل لكم ما عندكم من كتب الله و صحفه و ما نزل على اصفيائى من الأوّل الّذى لا اوّل له كذلک هدر طير البيان على الأغصان و لسان الرّحمن فى ملكوت العرفان لو انتم تعرفون

7 Say: Ye have taken a drop and cast the ocean behind your backs. What aileth you, O company of unbelievers? Hearken unto the call of the Wronged One from the direction of His Name, the Self-Subsisting, and arise to aid the Cause of your Lord, the Knower of the seen and unseen. Say: By God, the Wronged One calleth you for the sake of God, as witnessed by what hath befallen Him in His days at the hands of those through whose tyranny the Concourse on High have lamented and the eyes of those who have held fast to the Most Firm Handle have wept on this witnessed Day. Thus have We sent down the verses and expounded them in truth that thou mayest thank thy Lord, the Mighty, the Loving. The splendor shining from the horizon of the loving-kindness of the Lord of Names be upon thee and upon those who have been just in the Cause of God, the Sovereign of existence.

7 قل قد اخذتم القطرة و نبذتم البحر عن ورائكم ما لكم يا معشر المشركين ان استمعوا ندآء المظلوم من شطر اسمه القيّوم و قوموا على نصرة امر ربّكم مالک الغيب و الشّهود قل تالله انّ المظلوم يدعوكم لوجه الله يشهد بذلک ما ورد عليه فى ايّامه من الّذين بظلمهم ناح الملأ الأعلى و بكت عيون الّذين تمسّكوا بالعروة الوثقى فى هذا اليوم المشهود كذلک انزلنا الآيات و صرّفناها بالحقّ لتشكر ربّک العزيز الودود البهآء المشرق من افق عناية مالک الأسمآء عليک و على الّذين انصفوا فى امر الله سلطان الوجود

8 Praise be to God that thou hast hearkened to the call of the Lord of Names and turned toward the Most Exalted Horizon. Thy letter arrived and was mentioned by this servant in the presence of the Wronged One, and was granted audience. Blessed is every one who hath turned, every hearer who hath heard, and every seeing one who hath beheld the Most Exalted Horizon and the Supreme Summit. All sacred Books and Scriptures have testified to the greatness of this Cause, and the True One, exalted be His glory, hath attributed this Day among all days to Himself. Nevertheless, all remain heedless and veiled from its greatness. Strange it is that certain divines of the earth who are veiled have not yet reflected upon what caused the divines of past ages and former centuries to reject and oppose the Manifestations of the Divine Unity. By My life! They are the great veils and the august shrouds that have been and continue to be the cause of preventing the eyes of the people. It is most regrettable that anyone should today deprive himself of the outpourings of the All-Bountiful One,

8 الحمد لله آن جناب باصغاء نداء مالک اسماء فائز شدند و بافق اعلى توجّه نمودند نامه‌ات رسيد و عبد حاضر لدى المظلوم ذكر نمود و باصغا فائز گشت طوبى لكلّ مقبل اقبل و لكلّ سامع سمع و لكلّ بصير رأى الأفق الأعلى و الذّروة العليا جميع كتب و زبر بر عظمت اين امر گواهى داده و حقّ جلّ جلاله مابين ايّام اين يوم را بخود نسبت داده مع‌ذلک كل از عظمتش غافل و محجوب عجب آنكه تا حال بعضى از علماى ارض كه محجوبند تفكّر ننمودند كه سبب و علّت اعراض و اعتراض علماى اعصار قبل و قرون اولى بر مظاهر احديّه چه بوده لعمرى ايشانند حجابهاى بزرگ و سبحات مجلّله كه سبب منع ابصار خلق بوده و هستند بسيار حيف است نفسى اليوم خود را از فيوضات حضرت فيّاض محروم نمايد چه كه آنچه اليوم فوت شود تدارک

for that which is lost today cannot be regained through human power. Stand firm for God's sake and speak for God's sake. Every word that proceedeth from the tongue purely for the sake of God is effective. The deeds of this day are recorded in the divine Books as the sovereign of all deeds. Strive that thou mayest be accounted as one of the trees of the eternal paradise in God's Book and that thy mention may endure in the Book of the world.

آن از قوّهٔ بشر خارج است لله بایست و لله بگو هر کلمهئی که خالصاً لوجه الله از لسان ظاهر شود مؤثّر است عمل امروز از سلطان اعمال در کتب الهی مذکور و مسطور جهد نما تا از اشجار خلد برین در کتاب الهی محسوب شوی و ذکرت در دفتر عالم مخلّد بماند

9 As to your question concerning the reality of the soul, it is a divine sign and a heavenly essence which all the learned have failed to comprehend and all the wise have been powerless to understand. It is the first entity to speak of God, its Creator, to turn towards Him, to hold fast unto Him, and to bow down before Him. In this state it is ascribed unto truth and returneth unto Him; otherwise it is reckoned among the followers of self and passion and returneth unto them. Today, whoso hath not been hindered by the doubts of the peoples from attaining unto the truth, and whom neither the clamour of the divines nor the might of princes hath deterred, is accounted among the greatest signs in the sight of God, the Lord of all beings, and is recorded by the Supreme Pen in God's Book. Blessed is he who hath attained thereunto and hath recognized its station and rank.

9 اینکه از حقیقت نفس سؤال نمودید انّها آیة الهیّة و جوهرة ملکوتیّة الّتی عجز کلّ ذی علم عن عرفان حقیقتها و کلّ ذی عرفان عن معرفتها انّها اوّل شیء حکی عن الله موجده و اقبل الیه و تمسّک به و سجد له در اینصورت بحقّ منسوب و باو راجع و من غیر آن بهوی منسوب و باو راجع الیوم هر نفسی شبهات خلق او را از حقّ منع ننمود و ضوضاء علما و سطوة امرا او را محجوب نساخت او از آیات کبری لدی الله مالک الوری محسوب و در کتاب الهی از قلم اعلی مسطور طوبی لمن فاز بها و عرف شأنها و مقامها

10 Regarding the stages of the soul, such as the soul that commandeth to evil, the self-reproaching soul, the inspired soul, the assured soul, the pleased soul, the soul that is well-pleasing, and the like - these have been mentioned before and the books of the people are replete with such references. The Most Exalted Pen hath had and hath no desire to mention these stations. The soul that is, in this day, submissive to God and holding fast unto Him - all names are its names and all stations are its stations. During sleep it hath no attachment to anything external, but remaineth at rest in its own station. All matters appear through their causes, and through causes do the stations of wayfaring, perception and vision vary. Consider the faculty of sight: it beholdeth all created things of earth and heaven, trees and rivers and mountains, yet through one small hindrance it may be deprived of all. Exalted is He Who created all causes, and exalted is He Who hath made all things dependent on causes. Every single thing among all things is a door leading to His knowledge, a sign of His sovereignty, a revelation of His names, a testimony to His majesty and power, and a path unto His straight way.

10 در مراتب نفس از امّاره و لوّامه و ملهمه و مطمئنّه و راضیه و مرضیّه و امثال آن از قبل ذکر شده و کتب قوم مشحون است از این اذکار قلم اعلی اقبال بذکر این مراتب نداشته و ندارد نفسی که الیوم لله خاضع است و باو متمسّک کلّ الأسمآء اسمائها و کلّ المقامات مقاماتها و در حین نوم تعلّق بشیء خارج نداشته و ندارد در مقام خود ساکن و مستریح جمیع امور باسباب ظاهر و باهر و باسباب مقامات سیر و ادراک و مشاهده مختلف میشود در بصر ملاحظه نمائید جمیع اشیاء موجوده از ارض و سماء و اشجار و انهار و جبال کل را مشاهده مینماید و بیک سبب جزئی از جمیع محروم تعالی من خلق الأسباب و تعالی من علّق الأمور بها کلّ شیء من الأشیآء باب لمعرفته و آیة لسلطانه و ظهور من اسمائه و دلیل لعظمته و اقتداره و سبیل الی صراطه المستقیم

11 O Muhammad-Qabli-'Ali! Give thanks unto God that We have turned toward thee from the precincts of the Prison and have made mention of thee with a mention wherewith the honored

11 یا محمّد قبل علی ان اشکر الله بما اقبلنا الیک من شطر السّجن و ذکرناک بذکر یذکرک به عباد مکرمون انّ النّفس علی ما هی علیه آیة من آیات

servants shall remember thee. Verily the soul, as it is, is a sign among the signs of God and a mystery among His mysteries. It is the Most Great Sign and the Herald that giveth tidings of the divine worlds. Within it lieth concealed that which the present world with all its capacity is powerless to mention or describe. Behold the Soul of God standing firm upon the ways of truth, and the commanding soul that hath risen in opposition and forbiddeth men from drawing nigh unto the Lord of Names, bidding them instead to wickedness and iniquity. Know ye that it is in manifest loss.

الله و سرّ من اسرار الله او است آية كبرى و مخبرى كه خبر ميدهد از عوالم الهى در او مستور است آنچه كه عالم حال استعداد ذكر آن را نداشته و ندارد ان انظر الى نفس الله القائمة على السّنن و النّفس الأمّارة الّتى قامت على الاعراض و تنهى النّاس عن مالک الأسمآء و تأمرهم بالبغى و الفحشآء الا انّها فى خسران مبين

12 Consider the ignorance of the people, who, while knowing that none hath had access to the source of opposition, have yet spoken that which the ancients never uttered. Stand thou firm in the Cause with such steadfastness that every person of insight may perceive therefrom the fragrance of steadfastness in the Cause of God, the Lord of the worlds. Say: O concourse of the ignorant! Come ye that we may examine the traces, for they will guide us to the straight path, acquaint us with what was hidden, and draw us near unto God, the One, the Powerful, the Mighty, the Bestower. Say: Cast away what ye possess and take hold of that which ye are commanded in the Book. By God! He hath come with such sovereignty as none can deny save those who have cast fairness behind their backs and have risen in tyranny. Say: Come ye, come ye, that We may show you the Sun at its noontide zenith. Fear God, O people, and be not of them that are astray. He hath come for your salvation and hath sent down for you that which will draw you nigh unto God, the Lord of all men. Cast off the rivulet, for by God, the Most Great Ocean hath surged before the faces of the nations. Turn ye unto Him and be not of those who saw the proof yet denied it, following every heedless doubter. Thus hath the Supreme Pen coursed in the arena of proof and demonstration. Blessed is he who hath attained unto its cry, and woe unto him who hath turned away from God, the Lord of the Final End.

12 ملاحظه در جهل و نادانى قوم نما كه جميع عالمند باينكه احدى از مطلع اعراض اطّلاع نداشته مع ذلک قالوا ما لا قاله الأوّلون ان استقم على الأمر بقيام يجد منه كلّ ذى دراية عرف الاستقامة فى امر الله ربّ العالمين قل يا معشر الجهلآء تعالوا لننظر فى الآثار انّها تهدينا الى سوآء الصّراط و تعرّفنا ما كان مستوراً و تقرّبنا الى الله الواحد المقتدر العزيز الوهّاب قل ضعوا ما عندكم و خذوا ما امرتم به فى الكتاب تالله انّه اتى بسلطان لا ينكره الّا الّذين نبذوا الانصاف عن ورائهم و قاموا بالاعتساف قل تعالوا تعالوا لنريكم الشّمس فى وسط الزّوال اتّقوا الله يا قوم و لا تكونوا من اصحاب الضّلال انّه قد اتى لنجاتكم و انزل لكم ما يقرّبكم الى الله مالک الرّقاب ضعوا الغدير تالله قد ماج البحر الأعظم امام وجوه الأمم ان اقبلوا اليه و لا تكونوا من الّذين رأوا البرهان و انكروه بما اتّبعوا كلّ غافل مرتاب كذلک استنّ القلم الأعلى فى مضمار الحجّة و البرهان طوبى لمن فاز بصريره و ويل لمن اعرض عن الله مالک المآب

13 As to thy question regarding whither the soul returneth after the dissolution of the body: if it be associated with truth, it returneth to the Supreme Horizon. By the life of God! It returneth to a station whereof all tongues and pens are powerless to make mention. Every soul that is firm and steadfast in the Cause of God shall, after its ascension, be the source from which all worlds derive their bounties. Such a soul is the leaven that giveth rise to the world and the crafts and visible things therein, through the command of the True Sovereign and the True Educator. Observe ye the leaven, how it requireth a leavening agent - and pure souls are the leaven of the world. Ponder thou and be of the thankful.

13 و اينكه سؤال نموديد روح بعد از خراب بدن بكجا راجع ميشود اگر بحقّ منسوب است برفيق اعلى راجع لعمر الله بمقامى راجع ميشود كه جميع السن و اقلام از ذكرش عاجز است هر نفسى كه در امر الله ثابت و راسخ است او بعد از صعود جميع عوالم از او كسب فيض مينمايد او است مايهٔ ظهور عالم و صنايع او و اشياء ظاهرهٔ در او بامر سلطان حقيقى و مربّى حقيقى در خمير ملاحظه نمائيد كه محتاج است بمايه و ارواح مجرّده مايهٔ عالمند تفكّر و كن من الشّاكرين

14 These stations, and likewise the stations of the soul, have been mentioned in various Tablets. The soul is a sign that is sanctified from entry and exit; it is both still and in motion, seated yet soaring. It beareth witness to a world that hath beginning and end, and likewise to a world that is sanctified from beginning and end. In this night thou observest a matter, and after twenty years, more or less, thou shalt behold that very same thing. Now consider what manner of world this is. Reflect upon the wisdom of God and His manifestations, and say:

14 این مقامات و هم‌چنین مقامات نفس در الواح شتّی ذکر شده او است آیتی که از دخول و خروج مقدّس است و او است ساکن طائر و سائر قاعد شهادت میدهد بر عالمی که از برای او اوّل و آخر است و هم‌چنین بر عالمی که مقدّس از اوّل و آخر است در این لیل امری مشاهده مینمائی و بعد از بیست سنه او ازید او اقلّ بعینه آن را مشاهده مینمائی حال ملاحظه کن این چه عالمی است تفکّر فی حکمة الله و ظهوراته و قل

15 Praise be unto Thee, O my God, my Lord and my Goal, for having enabled me to recognize the ocean of Thy bounty and the heaven of Thy Revelation, and for having given me to drink from the Kawthar of acceptance through the hands of Thy generosity. I beseech Thee by the lights of the Sun of Thy countenance and the fire of the Tree of Thy Cause to assist me under all conditions to serve Thee and to promote Thy Cause. O Lord! Thou art the All-Bountiful, possessed of great grace. The affairs of the world do not withhold Thee, nor do the hints of the nations render Thee powerless. O Lord! I beseech Thee by Thy Self to open before my face, with the finger of Thy power, the door of Thy knowledge, then ordain for me 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 Almighty, the All-Powerful, the Omnipotent.

15 لک الحمد یا الهی و سیّدی و مقصودی بما ایّدتنی علی عرفان بحر فضلک و سمآء ظهورک و سقیتنی کوثر الاقبال بأیادی عطائک اسألک بأنوار شمس وجهک و نار سدرة امرک ان تؤیّدنی فی کلّ الأحوال علی خدمتک و تبلیغ امرک ای ربّ انت الکریم ذو الفضل العظیم لا تمنعک شؤونات العالم و لا تعجزک اشارات الأمم ای ربّ اسألک بنفسک ان تفتح باصبع قدرتک علی وجهی باب معرفتک ثمّ اکتب لی من قلمک الأعلی خیر الآخرة و الأولی انّک انت مالک الوری لا اله الّا انت القویّ المقتدر القدیر

16 As for what thou hast mentioned, whether belief in Thee and Thy Manifestations hath different grades according to varying levels of understanding, or whether it hath but one reality - regarding this question, there arose in the past among the different sects of the Qur'an vain disputations that neither nourish nor satisfy. Such disputations are, in truth, as clouds and veils before new-born sight. However, for those whom God, the Mighty, the Praiseworthy, hath endowed with insight, there are assuredly different stations and varying levels of comprehension. Observe and ponder the signs of creation. The Seal of the Prophets hath said: "Lord, increase my astonishment in Thee!"

16 و ما ذکرت أ للتّصدیق بک و بمظاهرک له مراتب بحسب تفاوت الادراکات ام له حقیقة واحدة در این مسئله در قبل مابین فرق مختلفهٔ فرقان گفتگوهای لاتسمن لاتغنی بمیان آمده و امثال این گفتگو فی‌الحقیقه سحاب و حجاب است از برای ابصار حدیده و للّذین اوتوا بصائر من الله العزیز الحمید البتّه مقامات مختلف است و ادراکات متفاوت در آثار صنع ملاحظه نما و تفکّر کن خاتم انبیا میفرماید زدنی فیک تحیّراً

17 As for what thou hast mentioned concerning the end of the physical world, the recognition of this station dependeth upon the vision of the beholder. In one respect it is finite, and in another it is sanctified therefrom. The Truth hath ever been, and will ever be, and likewise creation, except that the latter is preceded by causation. In this case the principle of unity is established and realized.

17 و ما ذکرت فی انتهآء عالم الأجسام عرفان این مقام معلّق است بابصار ناظرین در مقامی متناهی و در مقامی مقدّس از آن حقّ لم‌یزل بوده و خواهد بود و هم‌چنین خلق الّا انّ الثّانی مسبوق بالعلّة در اینصورت حکم توحید ثابت و محقّق

18 As for thy question about the celestial spheres, first it must be known what is meant by the mention of spheres and heaven recorded in the books of the past and present, and likewise how they relate to and influence the visible world. All minds and hearts are bewildered at this station. None hath comprehended it save God alone. The philosophers who have interpreted the age of the world to be many thousands of years have not in this period enumerated the planets. How many differences are visible and evident between the sayings of those before and after! And for every fixed star there are planets, and for every planet there are creations whose number the enumerators are powerless to count.

18 و اینکه از افلاک سؤال نمودید اوّلاً باید معلوم شود که مقصود از ذکر افلاک و سماء که در کتب قبل و بعد مذکور چیست و هم‌چنین ربط و اثر آن بعالم ظاهر بچه نحو جمیع عقول و افئده در این مقام متحیّر و مبهوت ما اطّلع بها الّا الله وحده حکما که عمر دنیا را بچندین هزار سال تعبیر نموده‌اند در این مدّت سیّارات را احصا ننموده‌اند چه مقدار اختلاف در اقوال قبل و بعد ظاهر و مشهود و لکلّ ثوابت سیّارات و لکلّ سیّارة خلق عجز عن احصائه المحصون

19 O thou who gazest upon My countenance! This day the Most Exalted Horizon is resplendent and the Call of God hath been raised. We have revealed in the Tablets: "This is not a Day for questions." It behooveth whosoever hath heard the Call from the Most Exalted Horizon to arise and say: "Here am I, here am I, O God of Names! Here am I, here am I, O Fashioner of the heavens! I bear witness that through Thy Manifestation there hath appeared that which lay hidden in the Books of God and concealed in the Scriptures of His Messengers." Verily, should any soul truly comprehend the utterance, let him arise with utmost endeavor to serve the Cause with wisdom and eloquence, in such wise that neither the clamor of the ungodly nor the croaking of the heedless shall deter him. There hath appeared from the Most Exalted Pen such scientific truths as all on earth are powerless to comprehend, save whom God willeth. The Primal Point hath declared: "He it is Who in every condition proclaimeth 'Verily I am God, no God is there but Me"' and the Divine Lote-Tree likewise hath voiced this most exalted word and still doth voice it. Blessed is he who hath found the fragrance of the All-Merciful, detached from all else - he is indeed of the people of Baha in the Crimson Book. Blessed are they that have attained!

19 یا ایّها النّاظر الی وجهی امروز افق اعلی مشرق و ندآء الله مرتفع قد انزلنا فی الألواح لیس الیوم یوم السّؤال ینبغی لمن سمع النّدآء من الأفق الأعلی یقوم و یقول لبّیک لبّیک یا اله الأسمآء لبّیک لبّیک یا فاطر السّمآء اشهد انّ بظهورک ظهر ما کان مکنوناً فی کتب الله و مستوراً فی صحف المرسلین هر نفسی فی‌الحقیقه عرف بیان را بیابد بتمام همّت بر خدمت امر بحکمت و بیان قیام کند بشأنی که ضوضاء مشرکین و نعاق غافلین او را بازندارد از قبل از قلم اعلی شئونات علمیّه ظاهر شده آنچه که از ادراکش اهل ارض عاجزند الّا من شآء الله نقطهٔ اولی میفرماید انّه هو الّذی ینطق فی کلّ شأن انّنی انا الله لا اله الّا انا و سدره هم باین کلمهٔ علیا ناطق بوده و هست طوبی لمن وجد عرف الرّحمن منقطعاً عمّا کان انّه من اهل البهآء فی الصّحیفة الحمرآء طوبی للفائزین

20 Well is it with thee for having turned unto Him and believed in this Day wherein the earth hath lamented and the heavens have cried out, wherein the limbs of all names have trembled and the feet of the learned have slipped - they who violated God's Covenant and His Testament by following vain imaginings and idle fancies. Give thanks unto God for having aided thee, given thee knowledge, granted thee utterance, and taught thee that which hath guided thee to the straight path. We have indeed perceived the fragrance of thy love and thy turning unto Him and the burning of thy heart, and have therefore revealed unto thee this Book wherein We have set forth the verses as a command from Us. Verily thy Lord is the Mighty, the Bestower. We have seen thy condition and heard that wherewith thou

20 نعیماً لک بما اقبلت و آمنت فی یوم فیه ناحت الأرض و صاحت السّمآء و ارتعدت فرائص الأسمآء و زلّت اقدام العلمآء الّذین نقضوا میثاق الله و عهده بما اتّبعوا الظّنون و الأوهام ان اشکر الله بما ایّدک و عرّفک و انطقک و علّمک ما هداک الی سوآء الصّراط انّا وجدنا عرف حبّک و اقبالک و اشتعال قلبک انزلنا لک هذا الکتاب و صرّفنا فیه الآیات امراً من عندنا انّ ربّک لهو العزیز الوهّاب قد رأینا ما انت علیه و سمعنا ما ناجیت به الله انّه یشهد و یری و هو السّمیع البصّار ان انظر ثمّ اذکر ما سمعت من قبل

didst commune with God. Verily He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. Behold, then remember what thou hast heard aforetime and what hath been manifested in this Revelation, and arise to serve the Cause with such steadfastness as shall make firm all feet.

و ما ظهر فی هذا الظّهور و قم علی الأمر باستقامة تستقیم بها الأقدام

21 Thus doth the Wronged One counsel thee from the precincts of the Prison, and make mention of thee with verses that shall never be exhausted. The splendor shining from the horizon of thy Lord's bounty be upon thee and upon whosoever hath clung to the hem of God, the Lord of all creation.

21 کذلک وصّاک المظلوم من شطر السّجن و ذکرک بآیات لا یأخذها النّفاد البهآء المشرق من افق عنایة ربّک علیک و علی من تشبّث بذیل الله مالک الایجاد

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BH00439

To: Shaykh-Ali Mirza, in Shiraz
Date: 1299-07-12 [1882-May-30]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Glorified art Thou, O God of earth and throne, Lord of all beings and Sovereign of the hereafter and the former times! I beseech Thee by the Crimson Ark which Thou hast made the dwelling-place of the people of Baha, to illumine Thy lands with the lights of Thy countenance and the hearts of Thy servants with the revelations of the Sun of Thy knowledge. O Lord! Thou seest them in the hands of the wicked among Thy creatures as captives and strangers. O Lord! The Pharaohs' conditions, the tyrants' wishes, and the Caesars' designs have gained ascendancy over them. O Lord! The fire of hatred from the oppressors among Thy creatures and the rebellious among Thy creation hath encompassed them. They pass judgment upon Thy chosen ones according to their desires and act according to their own inclinations in ways that cause the dwellers of the pavilion of infallibility and the tabernacle of grandeur to lament. O Lord! Thou hearest the sighs of the denizens of the Most Exalted Paradise at what hath befallen Thy loved ones in Thy days, and the cries of the inhabitants of the cities of names

2 سبحانک یا اله العرش و الثّری و مالک الوری و سلطان الآخرة و الأولی اسئلک بالسّفینة الحمرآء الّتی جعلتها مقرّاً لأهل البهآء بأن تنوّر بلادک بأنوار وجهک و قلوب عبادک بتجلّیات شمس عرفانک ای ربّ تریهم بین ایادی اشقیآء خلقک کالأسرآء و الغربآء ای ربّ قد تسلّط علیهم شئونات الفراعنة و ارادات الجبابرة و مشیّات القیاصرة ای ربّ احاطتهم نار البغضآء من طغاة خلقک و عصاة بریّتک یحکمون علی اصفیائک بما یأمرهم اهوائهم و یفعلون بمشتهیات انفسهم ما ناح به اهل سرادق العصمة و خبآء العظمة ای ربّ تسمع زفرات اهل الفردوس الأعلی فیما ورد علی اولیائک فی ایّامک و صریخ اهل مدائن الأسمآء بما شاهدوا من بغاة بریّتک الّذین افتوا علیک و ارادوا

at what they have witnessed from the oppressors among Thy creation who pronounced judgment against Thee and sought to slay Thee by night and day. Verily Thou art the Mighty, the All-Knowing. Thou knowest and seest; there is no God but Thee, the All-Hearing, the All-Seeing.

قتلک فی اللّیالی و الأیّام انّک انت العزیز العلّام تعلم و تری لا اله الّا انت السّمیع البصیر

3 I beseech Thee, O God of the world, to protect Thy loved ones from the evil of those whose tyranny caused the dwellers of the Most Exalted Paradise to cry out, and to extinguish the fire that hath been kindled by rancor and hatred. O Lord! Thou art the Strong, the Powerful, the Mighty, the Glorious. The mighty among Thy servants cannot prevent Thee, nor can the power of those in the lands render Thee powerless. I pray and offer salutations and glorification upon Thy Prophets, Thy Messengers, Thy chosen ones and Thy loved ones who cast the world aside, turning to the pavilion of Thy grandeur which the hand of Thy power hath raised for the establishment of Thy throne.

3 اسئلک یا اله العالم بأن تحفظ احبّتک من شرّ الّذین بظلمهم صاح سکّان الجنّة العلیا ثمّ اخمد النّار الّتی اشتعلت من الضّغینة و البغضآء ای ربّ انت القویّ القدیر و الغالب الجلیل لا تمنعک اقویآء العباد و لا تعجزک سطوة من فی البلاد اصلّی و اسلّم و اکبّر علی انبیائک و رسلک و اصفیائک و اولیائک الّذین نبذوا الدّنیا متوجّهین الی سرادق عظمتک الّذی رفعته ید اقتدارک لاستوآء عرشک

4 O Lord! They are the lamps of Thy Cause, the suns of Thy wisdom, and the moons in the heaven of Thy providence. I beseech Thee by them, by the light of their faces, by the sweetness of their utterance, by their knowledge and wisdom, by their arising and their aid, by their patience and forbearance, by their humility and submissiveness, and by their steadfastness, to ordain for Thy chosen ones that which will protect them from the arrows of the idolaters among Thy servants and the spears of the heedless among Thy creation. The servant knoweth with absolute certainty that if Thou wert to reveal today unto Thine enemies what Thou hast revealed unto Thy loved ones, the wine of revelation would so overcome them that they would hasten to the ocean of Thy bounty and turn to the Most Exalted Horizon–the station from which the lights of the Sun of Thy countenance have shone forth.

4 ای ربّ انّهم سرج امرک و شموس حکمتک و اقمار سمآء عنایتک اسئلک بهم و بأنوار وجوههم و حلاوة بیانهم و علومهم و حکمهم و قیامهم و نصرتهم و صبرهم و اصطبارهم و خضوعهم و خشوعهم و استقامتهم بأن تقدّر لأصفیائک ما یحفظهم عن سهام المشرکین من عبادک و رماح المعرضین من خلقک انّ الخادم یعلم بعلم الیقین بأنّک لو تکشف الیوم لأعدائک ما کشفته لأحبّائک یأخذهم سکر کأس المکاشفة علی شأن یسرعون الی بحر عطائک و یتوجّهون الی الأفق الأعلی المقام الّذی اشرقت منه انوار شمس وجهک

5 O my God and my Beloved! Thou seest my tears and hearest my sighs. I beseech Thee to ordain for me what Thou hast ordained for Thy loved ones from the Pen of Thy decree, of adversity and tribulation, lest any of Thy loved ones be saddened in Thy shadow. O Lord! The fire of Thy love hath set the world ablaze and by it the hearts of the peoples have melted. I beseech Thee by the Most Great Name through which mysteries have been revealed and traces have appeared, to make known to Thy loved ones what Thou hast ordained for them by Thy Pen, O Lord of all names and Creator of heaven, and to enable them to attain the station of nearness, sanctity and beauty–the station wherein whosoever reacheth it is not dismayed by what hath befallen or may befall him in Thy path. By Thy glory, O Thou Goal of them that know! The servant loveth

5 یا الهی و محبوبی تری عبراتی و تسمع زفراتی اسئلک بأن تقدّر لی ما قدّرته لأحبّائک من قلم قضائک من البأسآء و الضّرّآء لئلّا یحزن احد اولیائک فی ظلّک ای ربّ نار حبّک قد اشعل العالم و بها ذابت اکباد الأمم اسئلک بالاسم الأعظم الّذی به ظهرت الأسرار و برزت الآثار بأن تعرّف احبّتک ما قدّرت لهم من قلمک یا مالک الأسمآء و فاطر السّمآء و بلّغهم الی مقام القرب و القدس و الجمال المقام الّذی من بلغه لا تجزعه ما ورد او یرد علیه فی سبیلک وعزّتک یا مقصود العارفین انّ الخادم یحبّ ان یریهم ما

to show them what Thou hast ordained for them through Thy bounty, that it may so attract them that they would see every affliction as sweet for Thy good-pleasure and every hardship as comfort in Thy love. However, Thy wisdom hath prevented me from disclosure and Thy fear hath forbidden me from revelation. There is no God but Thee, the Powerful, the Exalted, the Commanding, the Sovereign, the Ruler, the Unconstrained.

قدّرت لهم بجودک ليجذبهم على شأن يرون كلّ عذاب عذب فى رضائک و كلّ شدّة رخآء فى حبّک ولكن حكمتک منعتنى عن الاظهار و خشيتک نهيتنى عن الابراز لا اله الّا انت المقتدر المتعالى الآمر النّافذ الحاكم المختار

6 O beloved of my heart, thou who art mentioned in the court of my Purpose and your Purpose, my Beloved and your Beloved, and the Beloved of all who are in the heavens and the earth! The fragrance of thy words hath revealed to me the intensity of thy longing and the blazing of the fire of thy love for God, the Lord of the worlds. When I drank the water of love and affection from the chalices of thy words, and found the sweetness of thy remembrance and praise of our Lord and your Lord, I betook myself to the Most Exalted Station until I attained the presence of His Countenance. And after gaining permission, I presented that which the nightingale of thy longing warbled upon the branches of thy knowledge. Thereupon the Tongue of Grandeur spoke that which the world hath witnessed, saying:

6 و بعد يا محبوب فؤادى و المذكور فى ساحة مقصودى و مقصودكم و محبوبى و محبوبكم و محبوب من فى السّموات و الأرضين قد عرّفنى عرف بيانكم غلبات شوقكم و اشتعال نار ودّكم فى حبّ الله ربّ العالمين فلمّا شربت مآء المحبّة و الوداد من كؤوس كلماتكم و وجدت لذّة ذكركم و ثنائكم ربّنا و ربّكم قصدت المقام الأعلى الى ان حضرت تلقآء الوجه و عرضت بعد الاذن ما هدر به عندليب شوقكم على اغصان عرفانكم اذاً نطق لسان القدم بما شهد به العالم قال و قوله الحقّ

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

7 بسمى النّاطق العليم

8 O Ali! The Wronged One hath heard thy mention and thy praise in the letter thou didst send to the servant in attendance before the Countenance, and We have revealed for thee that which hath attracted the hearts of them that are possessed of understanding. The Most Great Proof hath appeared, and the Lord of Eternity proclaimeth with the loudest voice: The Kingdom belongeth to God, the Almighty, the All-Bountiful! Say: This is the Day wherein the Mother of the Bayan and the Mother Book walketh and speaketh, while the people are in doubt and schism. We have sent down the proof and made manifest the way, as a grace from Us. Verily, thy Lord is the Mighty, the All-Bountiful. All things have testified to the Lord of Names, and the Supreme Pen speaketh and saith: By God! The Hidden One hath appeared with the banners of His signs. This is the Day wherein the Ocean of Utterance beareth witness to the Lord of Religions, and the Divine Lote-Tree speaketh and giveth the glad tidings to the servants of this Revelation, through which the horizons have been illumined.

8 ع‌لى قد سمع المظلوم ذكرک و ثنائک فى كتاب ارسلته الى العبد الحاضر لدى الوجه و انزلنا لک ما انجذبت به افئدة اولى الألباب قد ظهر البرهان الأعظم و مالک القدم ينادى بأعلى النّدآء الملک لله العزيز الوهّاب قل هذا يوم فيه ظهر امّ البيان و امّ الكتاب يمشى و ينطق و القوم فى مرية و شقاق قد انزلنا الدّليل و اظهرنا السّبيل فضلاً من لدنّا انّ ربّک لهو العزيز الفضّال قد شهدت الأشيآء لمالک الأسمآء و القلم الأعلى ينطق و يقول تالله قد ظهر المكنون برايات الآيات هذا يوم فيه يشهد بحر البيان لمالک الأديان و تنطق السّدرة و تبشّر العباد بهذا الظّهور الّذى اذا ظهر انارت به الآفاق

9 O thou who soarest in the atmosphere of My love! Night and day, the Pen and the Tongue are occupied with the mention of the friends of God, and naught can equal even a letter thereof. Give thou the glad-tidings of the favors of the Lord of Names to the people of Baha, both manifest and hidden, that perchance the sorrows of the world may not prevent them from the Lord

9 يا ايّها الطّائر فى هوآء محبّتى در ليالى و ايّام قلم و لسان بذكر دوستان الهى مشغول و معادله نمينمايد بحرفى از آن آنچه ظاهر و مستور اهل بها را بعنايت مالک اسماء بشارت ده كه شايد احزان عالم ايشان را از مالک قدم منع ننمايد قسم ببحر بيان رحمن بقاى عالم و نموّ و علوّ آن لأجل اولياى حقّ

of Eternity. I swear by the Ocean of Divine Utterance that the survival of the world and its growth and elevation have been and are for the sake of the loved ones of Truth. The poverty that is now witnessed is the cause of wealth and riches, and likewise weakness is the cause of power and might. O Ali! The lights of the Sun of Justice shall emerge from behind the dark clouds and illumine the world. Convey My greetings to them that drink the choice wine of inner meanings, and say: Death is written once for every soul, and this is an irrevocable decree inscribed by the Supreme Pen in God's Book. Blessed is the soul whose life and death are for God and occur in His path.

بوده و هست فقریکه حال مشاهده میشود علّت ثروت و غناست و همچنین عجز سبب قدرت و اقتدار یا علی انوار آفتاب عدل از خلف سحاب تیره برآید و عالم را منوّر سازد شاربان رحیق معانی را تکبیر برسان و بگو یکبار موت از برای انسان مکتوبست و این امریست محتوم و در کتاب الهی از قلم اعلی مسطور طوبی از برای نفسیکه حیات و مماتش لله باشد و فی سبیل الله واقع شود

10 All must today observe wisdom and act in accordance with it, and arise to serve the Cause with the utmost joy and fragrance. Man hath been created for love and knowledge. Blessed is the soul that hath attained unto that which God, the Lord of all that was and shall be, hath desired.

10 کل باید امروز بحکمت ناظر باشند و بآن عامل و بکمال روح و ریحان بر امر قائم انسان از برای محبّت و معرفت خلق شده طوبی لنفس فازت بما اراده الله ربّ ما کان و ما یکون

11 By My life! These two days are not worthy of attention. Beseech God that He may enable all to achieve that which is loved and mentioned in His presence. Say: Drink ye My choice sealed wine in My Name, the Self-Subsisting. It will attract you to a station wherein the conditions of the world will not sadden you, nor will the clamor of those who have turned away from God, the Exalted, the Great.

11 لعمر الله این دو یوم قابل توجّه نبوده و نیست از حقّ بطلب جمیع را مؤیّد فرماید بر آنچه لدی الله محبوب و مذکور است قل ان اشربوا رحیقی المختوم باسمی القیّوم انّه یجذبکم الی مقام لا تحزنکم شئونات العالم و لا ضوضآء الّذین اعرضوا عن الله العلیّ العظیم

12 Say: O friends! Know ye the worth of your stations and preserve them through the Name of God, the Most Glorious. Were the veil to be lifted and less than a needle's eye of the station of God's chosen ones be revealed, all the world would turn towards the Most Great Name. Now the manifestations, conditions and ephemeral beings of the earth have prevented the people from the Dawning-Place of the Light of Oneness. And what is meant by ephemeral conditions and colors are the divines of the age who are the cause of prevention. They are the greatest veil that hath intervened between the lights of the Countenance and humanity. Would that they had attained unto a drop from the ocean of knowledge! They have borne an ocean of vain imaginings and a city of idle fancies, and in the marketplace of heedlessness they seek customers. Their likeness is as one who hath been named "the Wolf," whose deeds and allotted time have been set down by the Pen of the All-Merciful in the Tablet of Proof.

12 بگو ای دوستان قدر مقامات خود را بدانید و باسم حقّ جلّ جلاله حفظ نمائید اگر کشف حجاب شود و اقلّ من سمّ ابره از مقام اصفیای حقّ ظاهر گردد جمیع عالم بشطر اسم اعظم توجّه نمایند حال ظهورات و شئونات و اکوان فانیه اهل ارض را از مطلع نور احدیّه منع نموده و مقصود از شئونات و الوان فانیه علمای عصرند که علّت منعند ایشانند حجاب اکبر که حایل شده‌اند مابین انوار وجه و بشر ایکاش بقطره‌ئی از بحر علم فائز میشدند یک بحر ظنون و یک شهر اوهام را حمل نموده‌اند و در بازار غفلت مشتری میطلبند مثل ایشان مثل نفسی است که به ذئب نامیده شده و در لوح برهان از قلم رحمن ثمرهٔ اعمال و مدّت بقایش نازل گشته

13 Say: O friends! In all circumstances fix your gaze upon wisdom and hold fast unto it. Put your trust in God, the Protector, the Self-Subsisting. He is with you, hearing what your tongues utter and seeing your deeds. He, verily, is the Witness, the Hearer, the All-Knowing, the All-Informed. Upon thee be My

13 بگو ای دوستان در هر حال بحکمت ناظر باشید و باو متمسّک متوکّلین علی الله المهیمن القیّوم انّه معکم یسمع ما تنطق به السنکم و یری اعمالکم انّه لهو الشّاهد السّامع العلیم الخبیر علیک بهائی و

Glory, and upon them, and upon whosoever was present before the Face and recordeth that which descendeth from the Kingdom of Utterance of his Lord, the Almighty, the Powerful, and upon those who circle round the Throne with manifest sincerity.

علیهم و علی من کان حاضراً لدی الوجه و یحرّر ما ینزل من ملکوت بیان ربّه المقتدر القدیر و علی الّذین یطوفون العرش بصدق مبین انتهی

14 Praise be to God! That beloved one hath been and is adorned with the ornament of the grace of God, the Most Glorious. The world cannot equal this bounty, nor can the birds of the hearts comprehend it. Although for some time this evanescent servant hath not been enabled to reply to that beloved one's letter, this was not due to any lack of sincerity. God, the All-Knowing, is witness and testifier that they are ever before mine eyes and present in my heart. Several petitions from that land attained the Most Holy Court and responses to some were revealed in those same days. Nevertheless, due to consummate wisdom and events occurring in this land and other considerations, there was delay until this time when, by the command and will of the Lord of Oneness, it was sent. God willing, they will attain unto it and drink from the Kawthar of divine utterance - a drink that the vicissitudes of time shall not efface nor remove from sight.

14 لله الحمد آنمحبوب بطراز عنایت حقّ جلّ جلاله مزیّن بوده و هستند این نعمت را عالم معادله ننماید و طیور افئده آنرا ادراک نکند اگرچه مدّتیست که این خادم فانی موفّق بر جواب دستخطّ آنمحبوب نشده ولکن این از عدم خلوص نبوده و نیست حقّ علیم شاهد و گواهست که لازال نصب عین و امام قلب موجودند چند عریضه از آن ارض بساحت اقدس فائز و جواب بعضی در همان ایّام نازل معذلک نظر بحکمت بالغه و امورات حادثهٔ در این ارض و جهات اخری تأخیر افتاد تا این کرّه بامر و ارادهٔ مالک احدیّه ارسال شد انشآءالله بآن فائز شوند و از کوثر بیان الهی بیاشامند آشامیدنیکه حوادث زمان او را محو ننماید و از نظر غایب نسازد

15 All the Prophets and Messengers have awaited this Day, as have the saints and chosen ones, and at all times they have beseeched and implored God, the Most Glorious, that they might be enabled to hearken unto this call and be honored and distinguished by the word of His good-pleasure. Soon will the stations of those souls who have drunk the wine of steadfastness and attained unto the Word of God become manifest and evident in the earth.

15 جمیع انبیا و مرسلین منتظر این یوم بوده‌اند و همچنین اولیا و اصفیا و در لیالی و ایّام از حقّ جلّ جلاله سائل و آمل که باصغای این ندا فائز شوند و بکلمهٔ رضا از نزدش مفتخر و سرافراز عنقریب مقامات نفوسیکه از رحیق استقامت آشامیده‌اند و بکلمة الله فائز شده‌اند در ارض ظاهر و آشکار گردد

16 And concerning what you wrote about hearing that the Most Great Branch - may my spirit, my being, and my essence be sacrificed for the dust of His footsteps - hath chosen to travel: Yes, all that was revealed by the Supreme Pen upon first arrival in the prison hath become fully manifest and evident. At first arrival in the Most Great Prison conditions were exceedingly difficult, until the Supreme Pen gave the glad-tidings that the prison gates would be opened - whoso willeth may go forth and whoso willeth may enter therein. Until now, each year He hath journeyed in whatever direction He hath chosen and none hath objected; rather, all have shown the utmost submissiveness and humility. Had the existing souls moved according to what God desired, now would the whole earth be seen as one land. The details of this land remain concealed and unmentioned. Knowledge is with God, the Powerful, the All-Knowing, the All-Wise.

16 و اینکه مرقوم داشتید که اصغا شد حضرت غصن الله الأعظم روحی و ذاتی و کینونتی لتراب قدومه الفداء در حرکت مختار شده‌اند بلی آنچه در اوّل ورود سجن از قلم اعلی جاری شد تمام ظاهر و واضح گشت اوّل ورود در سجن اعظم امر بسیار سخت بود تا آنکه قلم اعلی بشارت فرمود که باب سجن مفتوح میشود یخرج منه من اراد و یدخل فیه من یرید تا حال در هر سنه بهر سمت توجّه فرموده‌اند احدی تعرّض ننموده بلکه کمال خضوع و خشوع از کل ظاهر اگر نفوس موجوده به ما اراده الله حرکت مینمودند حال جمیع ارض قطعهٔ واحده مشاهده میشد تفصیل این ارض مستور و غیر مذکور العلم عند الله المقتدر العلیم الحکیم

17 You made mention of the Devil of Cyprus having been released, as reported. Would that he were released and would associate with people for a while, so that what is hidden might become clear and evident. Consider, O beloved of my heart, how he was concealed behind numerous veils, city after city, while God, exalted be His glory, was alone in the hands of His servants. Yet when the banner "Verily He is God, there is none other God but Him" was raised in the most exalted station, the buzzing of flies emerged from behind the veil, uttering that which neither the tyrants nor Pharaohs of old had uttered. The tyrants and Pharaohs mentioned in every instance are, according to the explanation of the All-Merciful, the divines of the age who in every era and century have been the cause of people's hindrance and veiling. I testify that they have gone astray and led others astray. Soon shall they find themselves in the lowest depths.

17 اینکه حکایت ابلیس قبرص را مذکور [فرمودید] که خبر رسیده مرخّص شده یا لیت که مرخّص میشد و چندی با ناس معاشرت مینمود تا آنچه مستور است واضح و معلوم شود ملاحظه فرمائید یا محبوب فؤادی که شهر بشهر در خلف حجابهای عدیده مستور بود و حق جلّ جلاله وحده مابین ایادی عباد و چون رایة انّه هو الله لا اله الّا هو بر اعلی المقام منصوب از خلف حجاب طنین ذباب ظاهر گفته‌اند آنچه را که جبابره و فراعنهٔ قبل بآن تکلّم ننموده‌اند جبابره و فراعنه که در هر مقام ذکر میشود حسب البیان رحمن علمای عصر بوده و هستند که در هر عهد و قرن سبب منع و احتجاب خلق گشته‌اند اشهد انّهم ضلّوا و اضلّوا سوف یرون انفسهم فی اسفل السّافلین

18 What you sent arrived and, praise be to God, was adorned with the ornament of acceptance. This evanescent one's petition is that, should wisdom permit, convey my greetings to the friends in that land who soar on wings of steadfastness in the atmosphere of the love of the Beloved of the worlds. God willing, may you remain firm and steadfast in the Cause of the Lord of all creation with the utmost power, might, spirit and joy, and may you drink at all times from the living waters. This is the day for the manifestation of refined conduct, goodly character, and pure deeds. We beseech God to adorn all with these and to aid them to achieve in the assemblage of the world that which He loves and is pleased with. He is the Powerful, the Mighty. There is none other God but Him, the Omnipotent, the All-Powerful.

18 آنچه ارسال [داشتید] رسید الحمد لله بطراز قبول مزیّن گشت عرض اینفانی آنکه اگر مقتضای حکمت باشد دوستان آن ارض را که بقوادم استقامت در هواء محبّت محبوب عالمیان طائرند از قبل فانی تکبیر برسانید و ذکر نمائید انشآءالله بکمال قدرت و قوّت و روح و ریحان بر امر مالک امکان ثابت و راسخ باشید و در جمیع احیان از کوثر حیوان بیاشامید امروز روز ظهور آداب و اخلاق و اعمال طیّبه بوده و هست از حقّ میطلبیم کل را مزیّن فرماید و در انجمن عالم به ما یحبّه و یرضی موفّق نماید اوست مقتدر و توانا لا اله الّا هو المقتدر القدیر

19 The glory shining from the horizon of the heaven of utterance of our Lord, the Most Merciful, be upon you and upon those with you and upon those whom the affairs of creation have not hindered from the All-Knowing, the All-Wise.

19 البهآء المشرق من افق سمآء بیان ربّنا الرّحمن علی حضرتکم و علی من معکم و علی الّذین ما منعتهم شئونات الخلق عن الحقّ العلیم الحکیم

BLIB_Or15704.332

BH03436

To: Muhammad Afnan
Date: 1299-07-12 [1882-May-30]

1 In the Name of the All-Loving, the All-Bountiful

1 بسمی المشفق الکریم

2 O Muhammad! O thou who hast turned thy face toward My horizon and hast expended what thou hadst in search of My good-pleasure! The Wronged One maketh mention of thee with that which shall draw thee to a station wherein the sorrows of the world and its conditions and its intimations and its manifestations shall not affect thee. Verily thy Lord is the All-Merciful, the Forgiving. Blessed be thy face, for it hath turned toward Him, and thy heart, for it hath attained unto the ornament of the love of God, the Supreme, the Self-Subsisting. We have known thy sorrow and witnessed thy grief at what hath befallen thee through the decree of God, the Lord of what was and what shall be. We counsel thee to patience and forbearance. By the life of God! He is in a station wherein hearts rejoice and eyes are gladdened. Were the world to possess any worth in thy Lord's estimation, He would not have left it to His loved ones. To this testifieth the Preserved Tablet in His presence. We have desired to make mention of him at this time in this Forbidden Place - the Light manifest, resplendent and shining forth from the horizon of the heaven of thy Lord's loving-kindness, the Most High, the All-Glorious.

2 یا محمّد یا من اقبلت الی افقی و انفقت ما عندک طلباً لرضائی یذکرک المظلوم بما یجذبک الی مقام لا یؤثّر فیک احزان العالم و شئوناته و اشاراته و ظهوراته انّ ربّک لهو العطوف الغفور طوبی لوجهک بما توجّه و لقلبک اذ فاز بطراز محبّة الله المهیمن القیّوم قد عرفت حزنک و رأیت همّک بما ورد علیک من قضآء الله ربّ ما کان و ما یکون نوصیک بالصّبر و الاصطبار لعمر الله انّه فی مقام تفرح به القلوب و تقرّ به العیون لو کان للدّنیا شأن عند ربّک ما ترکها اولیائه یشهد بذلک من عنده لوح محفوظ انّا اردنا ان نذکره فی هذا الحین فی هذا المقام الممنوع النّور الظّاهر اللّائح المشرق من افق سمآء عنایة ربّک العلیّ الأبهی

3 Upon thee, O thou whom the attraction of the love of the Lord of Names hath drawn to the Supreme Horizon! I bear witness that thou didst inhale the fragrance of the Garment and didst seek the Ultimate Goal - the station whereof all the pens of the world are powerless to make mention. Blessed art thou, O thou who wast deemed small by the people but great in the sight of God, the Knower of things unseen. Joy be to him who remembereth thee and visiteth thee for the sake of God, the Lord of the seen and unseen.

3 علیک یا من اخذک جذب محبّة مالک الأسمآء الی الرّفیق الأعلی اشهد انّک وجدت عرف القمیص و قصدت المقصد الأقصی المقام الّذی عجزت عن ذکره اقلام العالم طوبی لک یا من کنت صغیراً عند القوم و کبیراً عند الحقّ علّام الغیوب نعیماً لمن ذکرک و یزورک لوجه الله مالک الغیب و الشّهود

4 O My Afnan! Sorrows have encompassed Us from every side through what the people possess in manifest wrong. They have cast the Cause of God behind their backs and followed every remote oppressor. They behold the signs of God, yet dispute them; they hear His call, yet turn away from it. They are indeed among the most lost. Will what they possess endure for them, or will their ornaments profit them? Nay, by thy Lord, the Supreme Ruler over all who are in the heavens and on earth! Thus hath the tongue of the Wronged One spoken in this holy, mighty and exalted station.

4 یا افنانی انّا قد احاطتنا الأحزان من کلّ الأشطار بما لدی القوم فی ظلم مبین قد نبذوا امر الله عن ورائهم و اتّبعوا کلّ ظالم بعید یرون آیات الله و یجادلون بها و یسمعون ندائه و یعرضون عنه الا انّهم من الأخسرین هل یبقی لهم ما عندهم او یغنیهم زخارفهم لا وربّک المهیمن علی من فی السّموات و الأرضین کذلک نطق لسان المظلوم فی هذا المقام المقدّس العزیز الرّفیع

5 We send Our greetings from this Place to thee and to My Afnan who have remained faithful to God's Covenant and Testament and who were among the firm ones. And praise be to God, the Lord of the worlds.

5 انّا نكبّر من هذا المقام عليک و علی افنانی الّذين وفوا بميثاق الله و عهده و كانوا من الرّاسخين و الحمد لله ربّ العالمين

BLIB_Or15713.092, BLIB_Or15730.033a, KHAF.058

BH03566

To: Aqa Siyyid Hasan Afnan Kabir
Date: 1299-07-12 [1882-May-30]

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

1 هو الأقدس الأعظم العلیّ الأبهی

2 O Afnan! By My life, sorrows have mounted until they have reached the hem of the robe of thy Lord's mercy, the All-Forgiving, the All-Bountiful, by reason of what hath come to thee from My Most Exalted Pen, though I know that he who hath ascended hath attained unto that which most of the servants have not attained. He Who heareth and seeth beareth witness to this, and He is the All-Knowing, the All-Informed.

2 يا افنانی لعمری قد صعدت الأحزان الی ان بلغت اذيال ردآء رحمة ربّک الغفور الكريم بما ورد عليک من قلمی الأعلی مع علمی بأنّ الّذی صعد انّه فاز بما لا فاز به اكثر العباد يشهد بذلک من يسمع و يری و هو العليم الخبير

3 O My Afnan! By My life, wert thou to behold his station, thou wouldst thank thy Lord and say: "I testify that Thou art praised in Thy deeds and obeyed in Thy command. There is none other God but Thee, the Mighty, the All-Praised." The Wronged One consoleth and comforteth thee in the Most Great Prison, and hath sent down for thee that which bespeaketh His mercy that hath preceded all who are in the heavens and on earth.

3 يا افنانی لعمری لو تری مقامه لتشكر ربّک و تقول اشهد انّک محمود فی فعلک و مطاع فی امرک لا اله الّا انت العزيز الحميد انّ المظلوم يعزّيک و يسلّيک فی السّجن الأعظم و نزّل لک ما كان حاكياً عن رحمته الّتی سبقت من فی السّموات و الأرضين

4 I testify that he hath soared to the Divine Lote-Tree and been attracted by the manifestations of thy Lord's providence in such wise that every discerning one is powerless to describe it. The breeze of detachment hath wafted from the garden of this world, and every hearing ear perceiveth its rushing sound. That which is seen and unseen shall perish, and sovereignty over the Kingdom shall remain with God, the Lord of the Day of Judgment. We have remembered him and do remember him as a command from Us. Verily thy Lord is the All-Merciful, the Compassionate, the Most Merciful.

4 اشهد انّه طار الی السّدرة و انجذب من ظهورات عناية ربّه علی شأن عجز عن ذكره كلّ عالم بصير قد مرّ نسيم الانقطاع عن روض الدّنيا و يسمع كلّ ذی اذن من هزيزه سيفنی ما يری و ما لا يری و يبقی الملک و الملكوت لله مالک يوم الدّين انّا ذكرناه و نذكره امراً من عندنا انّ ربّک لهو المشفق العطوف الرّحيم

5 O My Afnan! He Who conversed on Sinai consoleth thee in what hath befallen thee, and the Desired One of the world

5 يا افنانی انّ مكلّم الطّور يعزّيک فيما ورد عليک و مقصود العالم يذكرک اذ حبسه الّذين غفلوا عن

remembereth thee while imprisoned by those who were heedless of God and His sovereignty, who disputed His signs and turned away from His manifest and shining proof. Know thou this most exalted station and convey My greetings to My leaves and Afnans who have held fast to the command of God, the Mighty, the Powerful. In all circumstances remain thou firm in the wisdom We have sent down mention of in the Psalms and Tablets, as a command from One All-Wise, All-Knowing.

6 The glory shining from the horizon of eternity be upon thee and upon My Afnans and upon those who love you and hearken to your words in this firm and mighty Cause.

الله و سلطانه و جادلوا بآياته و اعرضوا عن برهانه الظّاهر الباهر المشرق المنير ان اعرف هذا المقام الأعلى و كبّر من قبلى على وجوه اوراقى و افنانى الّذين تمسّكوا بأمر الله المقتدر القدير كن فيكلّ الأحوال متمسّكاً بالحكمة الّتى نزّلنا ذكرها فى الزّبر و الألواح امراً من لدن حكيم عليم

6 البهآء المشرق من افق البقآء عليک و على افنانى و على الّذين يحبّونكم و يسمعون قولكم فى هذا الأمر المحكم المتين

BLIB_Or15713.141

BH03932

To: Mirza 'Ali-Muhammad, in Egypt
Date: 1299-07-12 [1882-May-30]

1 He is the First and the Last, the Manifest and the Hidden

1 هو الأوّل و الآخر و الظّاهر و الباطن

2 O my God, my Lord, my Support and my Hope! My outer and inner tongue bear witness that Thou art God, that there is none other God but Thee. Thou hast ever been supreme over Thy creation and powerful over Thy servants. Thou didst send the Messengers and reveal the Books for the guidance of the people of Thy kingdom - a bounty from Thee. Thou art He, O my God, Whose mercy hath preceded all created things and Whose grace hath encompassed all existence.

2 يا الهى و سيّدى و سندى و رجائى يشهد لسان ظاهرى و باطنى بانّک انت الله لا اله الّا انت لم تزل كنت مهيمناً على خلقک و مقتدراً على عبادک قد ارسلت الرّسل و انزلت الكتب لهداية اهل مملكتک فضلاً من عندک انت الّذى يا الهى سبقت رحمتک الممكنات و فضلک الموجودات

3 I beseech Thee by the suns of the heavens of Thy Will and the pearls of the oceans of Thy knowledge and volition to draw me near unto Thee in all conditions and to ordain for me from Thy Most Exalted Pen that which Thou didst ordain for Thy loved ones and chosen ones whom Thou didst assist through Thy power and sovereignty to shatter the idols of idle fancies and vain imaginings, and whom Thou didst guide to Thy path. Thou art He Whom the might of the oppressors cannot frustrate and the ascendancy of the pharaohs cannot prevent. Thou doest what Thou willest and ordainest what Thou pleasest. Within the grasp of Thy power lieth the control of all who are in the heavens and on earth.

3 اسئلک بشموس سموات مشيتک و لآلى بحور علمک و ارادتک بان تقرّبنى فى كلّ الأحوال اليک و تكتب لى من قلمک الأعلى ما كتبته لاوليائک و اصفيائک الّذين ايّدتهم على كسر اصنام الظّنون و الاوهام بقدرتک و سلطنتک و عرّفتهم سبيلک انّک انت الّذى لا تعجزک شئونات الجبابرة و لا تمنعک سطوة الفراعنة تفعل ما تشاء و تحكم ما تريد و فى قبضة قدرتک زمام من فى السّموات و الأرض

4 Wouldst Thou disappoint, O my God, one who hath sought the gate of Thy bounty, and wouldst Thou deny, O my Beloved, one who hath hastened to the shore of the ocean of Thy grace? I beseech Thee by the wonders of Thy favor to forgive me and remit my sins which have come between me and Thee.

4 هل تخيّب يا الهی من قصد باب جودک و هل تمنع یا مقصودی من سرع الی شاطی بحر فضلک اسئلک ببدائع احسانک بان تغفّر لی و تکفّر عنّی جریراتی الّتی حالت بینی و بینک

5 O Lord! The poorest of Thy servants hath sought the ocean of Thy wealth, and the lowliest of Thy creation hath turned toward the horizon of Thy power. I beseech Thee by the Manifestation of Thy Self, the Dayspring of Thy signs and the Source of Thy Cause to ordain for me that which shall profit me in the hereafter and in this world. Verily Thou art the Lord of all humanity.

5 ای ربّ قد قصد افقر عبادک بحر غنائک و احقر خلقک افق اقتدارک اسئلک بمظهر نفسک و مطلع آیاتک و مصدر امرک بان تقدّرلی ما ینفعنی فی الآخرة و الاولی انّک انت مولی الوری

6 Then make me steadfast in Thy love and the love of Thy chosen ones, and assist me to act according to what Thou hast revealed in Thy Book. Thou art He from Whose knowledge nothing escapeth, and Thou art God, there is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

6 ثمّ استقمنی علی حبّک و حبّ اولیائک ثمّ ایّدنی علی العمل بما انزلته فی کتابک انّک انت الّذی لایعزب عن علمک من شیئ و انّک انت الله لا اله الّا انت المقتدر العلیم الحکیم

JHT_S#040

BLIB_Or15730.032b, ADM2#059 p.103

BH04562

To: Aqa Siyyid Ahmad Afnan, in Yazd
Date: 1299-07-12 [1882-May-30]

He is the All-Hearing, the All-Seeing

O Ahmad, upon thee be My Glory! Hearken unto My remembrance and My call, and unto that which appeareth from the Kingdom of Mine utterance concerning one of Mine Afnan whom We have illumined with the lights of the Sun of Our providence and purified from whatsoever is repugnant to Our good-pleasure. We were with him on the day he was born and at the time when he soared on the wings of detachment to the All-Highest Horizon and attained the blessing of nearness and sanctity and the presence of his Lord, and witnessed His greatest signs. By My life! The most great joy seized him in such wise as transcendeth the comprehension of men. The Tongue of Grandeur now maketh mention of him, saying: O Husayn, He Who is the H and the S remembereth thee from His mighty prison, that through His remembrance the chosen ones of God and His loved ones may remember thee - they who have testified to that which God Himself hath testified:

هو السّامع البصیر یا احمد علیک بهائی ان استمع ذکری و ندائی و ما یظهر من ملکوت بیانی لأحد افنانی الّذی نوّرنا قلبه بأنوار شمس عنایتی و طهّرناه عمّا یکرهه رضائی قد کنّا معه فی یوم فیه ولد و فی حین طار بقوادم الانقطاع الی الأفق الأعلی و فاز بنعمة القرب و القدس و اللّقآء و شاهد آیات ربّه الکبری لعمری قد اخذه الفرح الأکبر علی شأن یعجز عن ادراکه البشر و یذکره فی هذا الحین لسان العظمة و یقول یا حسین یذکرک الحآء و السّین فی سجنه العظیم لیذکرک بذکره اصفیآء الله و اولیائه الّذین شهدوا بما شهد الله انّه لا اله الّا انا الغفور الکریم

اشهد انّک ولدت مقدّساً و صعدت الی الله بوجه ما تغیّر من شؤونات الأرض و کدوراتها الی ان دخلت فی جوار رحمة ربّک العطوف الرّحیم

that there is none other God besides Me, the All-Forgiving, the All-Bountiful.

I bear witness that thou wast born in sanctity and didst ascend unto God with a countenance unaltered by earthly conditions and tribulations, until thou didst enter within the precincts of the mercy of thy Lord, the All-Loving, the All-Merciful. I bear witness that thou wert mature before attaining maturity, and wert strong in the Book of God, the Lord of the mighty Throne. Blessed is he who turneth towards thee and standeth at thy resting-place and visiteth thee through that which hath flowed from My Most Exalted Pen in this glorious station. We counsel Mine Afnan to patience and fortitude, and We console them in what hath befallen the Divine Lote-Tree through God's irrevocable decree. The light that shineth resplendent from the horizon of God's tender mercy be upon you and upon those who have attained unto His remembrance, the Mighty, the Wondrous.

اشهد انّک کنت بالغاً قبل البلوغ و کنت قویّاً فی کتاب الله ربّ العرش العظیم طوبی لمن توجّه الیک و قام عند رمسک و زارک بما جری من قلمی الأعلی فی هذا المقام الکریم انّا نوصی افنانی بالصّبر و الاصطبار و نعزّیهم فیما ورد علی السّدرة من قضآء الله المبرم السّریع النّور المشرق السّاطع من افق عنایة الله علیکم و علی الّذین فازوا بذکره العزیز البدیع

BLIB_Or15713.187a

BH04397

To: Siyyid Afnan
Date: 1299-07-12 [1882-May-30]

1 He is the Compassionate, the Consoler, the Mighty, the All-Knowing

1 هو المشفق المعزّی العزیز العلیم

2 O Supreme Pen! Make mention of him who hath soared unto the Sadratu'l-Muntaha and attained unto that which was inscribed in the Books of God, the All-Knowing, the All-Informed.

2 ان یا قلمی الأعلی ان اذکر من طار الی سدرة المنتهی و فاز بما کان مسطوراً فی کتب الله العلیم الخبیر

3 O My Afnan! Whatsoever befalleth is in accordance with the consummate wisdom of God, especially in matters pertaining to the Afnan. Soon shall that which hath been mentioned reveal its effects throughout all regions.

3 یا افنانی آنچه وارد میشود بمقتضای حکمت بالغهٔ الهیّه بوده و هست مخصوص امور افنان زود است که آنچه ذکر شد آثار آن از آفاق عالم ظاهر و هویدا شود

4 The world itself at every moment testifieth to its own evanescence. What joy is there that grief hath not overtaken? What exaltation that change hath not pursued? What abode from which the wailing of weeping hath not arisen? And what might and power that the talons of weakness and impotence have not seized?

4 دنیا خود در هر حین گواهی میدهد بر فنای خود کدام فرح است که او را حزن اخذ ننمود هر عزّیرا تغییر از پی کدام بیت که از او نحیب بکاء مرتفع نشد و کدام قوّت و قدرت که او را مخالب ضعف و عجز اخذ ننمود

5 Yet, by My life, that which hath befallen you, though outwardly it appeareth as fire, inwardly it is light. The tongue of the Wronged One in this prison testifieth to that which hath been mentioned, and beyond it those who were created by God's binding Word. Your tribulation hath grieved My heart and My Pen, for the Tree hath related you unto it and made you to be of the people of Baha in a perspicuous Book.

5 ولکن لعمری آنچه بر شما وارد شده اگر ظاهر آن نار مشاهده شود باطن آن نور است لسان مظلوم در این سجن بآنچه ذکر شده شهادت میدهد و عن ورائه الّذین خلقوا من کلمة الله المطاعة بمصیبتکم حزن قلبی و قلمی لانّ السّدرة نسبتکم الیها و جعلتکم من اهل البهآء فی کتاب مبین

6 God willing, in all conditions you shall remain fixed upon the most exalted horizon and patient in that which hath befallen you. Convey on behalf of the Wronged One greetings to those who quaff the choice wine of inner meanings. Verily, We send Our greetings unto them and give them glad tidings of that which hath been ordained for them from the presence of One mighty and powerful.

6 انشآءالله در جمیع احوال بافق اعلی ناظر باشید و به ما ورد علیکم صابر از قبل مظلوم بشاربان رحیق معانی تکبیر برسان انّا نکبّر علیهم و نبشّرهم بما قدّر لهم من لدن مقتدر قدیر

7 Glory be upon you and upon those who love you for the sake of God, the Lord of the worlds.

7 البهآء علیکم و علی الّذین یحبّونکم لوجه الله ربّ العالمین

KHAF.057

BH04675

To: Ahmad son of Shin Jim, in Shiraz
Date: 1299-07-12 [1882-May-30]

1 In the Name of Him Who shineth from the horizon of the Kingdom!

1 بسمه المشرق من افق الملکوت

2 Fix thy gaze upon this most exalted Word, which is accounted as a pearl from the ocean of divine knowledge: "Cast away all else, then ascend unto My Kingdom." God willing, thou shalt attain to this lofty and most exalted station. Mention of thee was made before the Wronged One, and the Most Holy, Most Exalted Tablet was sent in reply to thy letter.

2 باینکلمهٔ علیا که از لآلی بحر علم الهی محسوبست ناظر باشید ضع ما دونی ثمّ اصعد الی ملکوتی انشآءالله باینمقام بلند اعلی فائز شوی از قبل ذکر شما نزد مظلوم مذکور و لوح امنع اقدس در جواب نامه ارسال شد

3 God willing, thou shalt inhale the fragrances of revelation from the traces of the Most Exalted Pen, and shalt remain firm, steadfast and upright in the path of God, glorified be His majesty, that there may appear what hath been ordained for thee from God, the Almighty, the All-Powerful. The intoxication of vain desire hath seized most of the people of the world, to such extent that they remain heedless and deprived of their true Purpose and Goal. That which they sought night and day with lowliness and supplication - from this they now turn aside when they behold it. Blessed is the soul whom the affairs

3 انشآءالله نفحات وحی را از اثر قلم اعلی بیابید و در سبیل حقّ جلّ جلاله راسخ و ثابت و مستقیم مانید لیظهر ما قدّر لک من لدی الله المقتدر القدیر سکر هوی اکثر اهل عالم را اخذ نموده بشأنیکه از مقصود و مطلوب غافل و محرومند آنچه را در لیالی و ایّام بعجز و ابتهال سائل و آمل بودند حال معرض مشاهده میشوند طوبی از برای نفسیکه شئونات عالم او را از مالک قدم

of the world have not prevented from the Ancient Lord, and whom the intimations of the peoples have not deprived. All confess the transience of the world, yet still they cling to it.

منع ننمود و اشارات امم او را محروم نساخت کل بفنای دنیا مقرّ و معترفند مع‌ذلک باو متمسّک

4 We beseech God to assist thee to aid this Cause through wisdom and utterance, and to bring thee to a station wherein thine eyes and the eyes of thy loved ones shall be solaced. Verily thy Lord is the All-Bountiful, the Almighty, the All-Knowing, the All-Informed. Glory be unto those who have cast behind them vain imaginings, turning their faces toward the horizon whence hath shone the Sun of Certitude through this Name, whereby the Concourse on High rejoiced and every rejected satan lamented.

4 نسئل الله بأن یوفّقک علی نصرة هذا الأمر بالحکمة و البیان و یبلغک الی مقام تقرّ به عینک و عیون احبّائک انّ ربّک لهو الفضّال المقتدر العلیم الخبیر البهآء علی الّذین نبذوا الأوهام عن ورائهم مقبلین الی افق اشرقت منه شمس الیقین بهذا الاسم الّذی به استفرح الملأ الأعلی و ناح کلّ شیطان رجیم

BLIB__Or15730.038e

BH05017

To: Abdu'l-Karim, in Shiraz
Date: 1299-07-12 [1882-May-30]

1 He is the Manifest, the Speaking One, the All-Knowing

1 هو الظّاهر النّاطق العلیم

2 All the peoples of the world were awaiting the Manifestation, and the appointed time for all nations came to pass, and the promised Sun rose from the horizon of the heaven of revelation and shone forth. Yet all remained heedless and veiled from Him, save those souls who broke the chains of idle fancies and blind imitation through the power of the Most Great Name, and turned with their faces toward the horizon of certitude. Reflect upon the earlier centuries: whenever a light appeared from the most exalted horizon, the divines and rulers strove to extinguish it, and did that which caused the cessation of the outpourings of the True One, the All-Bountiful. The divine verses have encompassed the world, and His evident signs have appeared and shone forth from all horizons. Nevertheless, they are observed wandering in the wilderness of error. Grieve thou not over anything. Place thy trust in God, the Lord of the worlds. Then give thanks to Him for having aided thee to turn towards Him and for having taught thee that which was hidden from a great many of His creatures. Verily, He is the All-Knowing, the All-Informed. We have heard thy call and read thy letter, and have answered thee with this Tablet. This is naught but a mighty favor. Know thou its station and say:

2 جمیع اهل عالم منتظر ظهور بودند و میقات جمیع امم منتهی شد و شمس موعود از افق سماء ظهور طالع و مشرق ولکن کلّ از او غافل و محتجب مگر نفوسیکه سلاسل اوهام و تقلید را بقوّت اسم اعظم شکستند و بافق یقین اقبال نمودند در قرون اولی تفکّر نمائید هر هنگام که از افق اعلی نوری ظاهر شد علما و امرا بر اطفائش کوشیدند و عمل نمودند آنچه را که سبب و علّت توقّف فیوضات فیّاض حقیقی شد آیات الهی عالم را احاطه نموده و بیّناتش از جمیع آفاق ظاهر و باهر مع‌ذلک در بیدای ضلالت سرگردان مشاهده میشوند انّک لا تحزن من شیء توکّل علی الله ربّ العالمین ثمّ اشکره بما ایّدک علی الاقبال و عرّفک ما احتجب عنه خلق کثیر انّه لهو العلیم الخبیر قد سمعنا ندائک و قرأنا کتابک و اجبناک بهذا اللّوح ان هذا الّا فضل عظیم ان اعرف مقامه و قل لک الحمد یا اله من فی السّموات و الأرضین انّا نبشّرک فی آخر اللّوح بعنایتی و

Praise be unto Thee, O God of all who are in the heavens and on earth! We give thee glad tidings at the end of this Tablet of My loving-kindness, My grace and My mercy which have preceded all else. Verily thy Lord is the All-Bountiful, the Most Generous.

فضلی و رحمتی الّتی سبقت انّ ربّک لهو الفضّال الکریم

BLIB_Or15719.199

BH05704

To: Hasan Khurasani, in Egypt
Date: 1299-07-12 [1882-May-30]

1 He is God, exalted be His station of grandeur and power

1 هو الله تعالی شأنه العظمة و الاقتدار

2 This Wronged One, imprisoned, bears witness to the oneness of God, exalted be His glory, and to His singleness. He sent forth the Messengers and revealed the Books until the mission was sealed with the Seal of the Prophets. He is the One Who acts with free will - whatsoever He has willed or will will is enacted and effective. He doeth what He willeth and ordaineth what He pleaseth. And He is the Mighty, the Praiseworthy.

2 این مظلوم مسجون شهادت میدهد بوحدانیّت حقّ جلّ جلاله و فردانیّت او مبعوث فرمود رسل و نازل فرمود کتب تا آنکه رسالت بخاتم انبیا ختم شد اوست فاعل مختار آنچه اراده فرموده و یا بفرماید جاری و نافذ است یفعل ما یشآء و یحکم ما یرید و هو العزیز الحمید

3 We convey greetings to the friends of God and beseech Him not to deprive them from the ocean of His bounty. Today striving is necessary, and likewise meditation on the signs in the horizons and within yourselves. His exalted Word: "And those who strive in Our path, We shall assuredly guide them to Our ways." Look ye in the Book of Certitude and ponder. Say: O friends, count ye the opportunity as precious and arise to make up for what was lost. Speak for God's sake and strive and endeavor in God's path. The Pen is forbidden from mentioning what is befitting, and the tongue from utterance. In all conditions, fix your gaze upon wisdom. We have enjoined wisdom upon all, before and after. Blessed is he who holdeth fast unto it and turneth away from what is forbidden in the Book of God, the Lord of all worlds.

3 دوستان الهی را تکبیر میرسانیم و از حقّ میطلبیم ایشانرا از بحر فضل خود محروم نفرماید امروز مجاهده لازم و همچنین تفکّر در آیات آفاقیّه و انفسیّه قوله تعالی و الّذین جاهدوا فینا لنهدینّهم سبلنا در کتاب ایقان نظر نمائید و تفکّر کنید بگو ای دوستان فرصت را غنیمت شمارید و در تدارک مافات قیام نمائید لله بگوئید و فی سبیل الله مجاهده و کوشش کنید قلم ممنوعست از ذکر آنچه سزاوار است و لسان از گفتار در جمیع احوال بحکمت ناظر باشید انّا وصّینا الکلّ بالحکمة من قبل و من بعد طوبی لمن تمسّک بها و اعرض عمّا نهی عنه فی کتاب الله ربّ العالمین

BLIB_Or15730.032c

BH06193

To: mother of Abdul-Javad Khurasani, in Egypt
Date: 1299-07-12 [1882-May-30]

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

Glorified art Thou, O God of Names and Creator of heaven! I bear witness in this my station to Thy oneness and Thy singleness, and I acknowledge that which was acknowledged by the Manifestations of Thy Self, the Daysprings of Thy Revelation, the Recipients of Thy knowledge, and the Repositories of Thy wisdom - that Thou art God, there is no God but Thee. Thou hast ever been one in Thy Essence and one in Thy attributes, and wilt ever continue to be as Thou hast been from time immemorial.

O my Lord! Thou seest Thy handmaiden turning unto Thee, holding fast to the cord of Thy bounty, and clinging to the hem of the robe of Thy grace and generosity. I beseech Thee by the hidden gifts of Thy bounty and the manifest tokens of Thy grace, that Thou disappoint me not of that which Thou hast ordained for Thy handmaidens who have turned toward Thy most exalted horizon and hearkened unto Thy most sweet call.

O my Lord! Thou art He to Whose power and might all created things have testified, and to Whose grandeur and all-embracing knowledge all contingent beings have borne witness. Thou doest what Thou willest through Thy sovereignty and ordainest what Thou pleasest through Thy will. O my Lord! Make me in all circumstances steadfast in Thy Cause, whereby the hearts of Thy creatures were troubled and the limbs of Thy servants trembled. There is no God but Thee, the All-Powerful, the All-Forgiving, the Kind, the Generous, the Merciful.

هو الله تعالى شأنه العظمة و الاقتدار

سبحانک يا اله الأسمآء و فاطر السّمآء اشهد فى موقفى هذا بوحدانيّتک و فردانيّتک و اعترف بما اعترف به مظاهر نفسک و مشارق وحيک و مهابط علمک و مخازن حکمتک بأنّک انت الله لا اله الّا انت لم تزل کنت واحداً فى ذاتک و واحداً فى صفاتک و لا تزال تکون بمثل ما قد کنت فى ازل الآزال

اى ربّ ترى امتک مقبلةً اليک و متمسّکةً بحبل عنايتک و متشبّثةً بأذيال ردآء جودک و کرمک اسئلک بخفيّات مواهبک و ظهورات الطافک بأن لا تخيّبنى عمّا قدّرته لامائک اللّائى اقبلن الى افقک الأعلى و سمعن ندائک الأحلى

اى ربّ انت الّذى شهدت الکائنات بقوّتک و اقتدارک و الممکنات بعظمتک و احاطتک تفعل ما تشآء بسلطانک و تحکم ما تريد بارادتک

اى ربّ فاجعلنى فى کلّ الأحوال مستقيمة على امرک الّذى به اضطربت افئدة خلقک و ارتعدت فرائص عبادک

لا اله الّا انت المقتدر الغفور العطوف الکريم الرّحيم

BLIB_Or15713.202, BLIB_Or15730.032a

BH06154

To: Khayrullah, in Shiraz
Date: 1299-07-12 [1882-May-30]

1 He is the All-Knowing Witness.

1 هو الشّاهد العليم

2 A mention from Us to the one whose letter came before the Wronged One when He was among the heedless ones.

2 ذكر من لدنّا لمن حضر كتابه لدى المظلوم اذ كان بين ايدى الغافلين

3 O Khayrullah! We have heard your call and have answered you as a mercy from Us, that you may give thanks to your Lord, the Generous. This is the Day wherein every hearer has attained to hearing the Call of God, the Lord of the Throne and of the dust, and every seeing one to beholding the lights of the countenance of his Lord, the Mighty, the Powerful.

3 يا خيرالله قد سمعنا ندائک اجبناک رحمة من لدنّا لتشكر ربّک الكريم هذا يوم فيه فاز كلّ سامع باصغآء ندآء الله ربّ العرش و الثّرى و كلّ بصير بمشاهدة انوار وجه ربّه المقتدر القدير

4 Say: Glory be to Thee, O my God, my Lord, my Support and my Hope! I testify that Thou hast ever been in the heights of power, might and majesty, and in the summits of strength, grandeur and authority, and wilt ever continue to be as Thou hast been from time immemorial. I beseech Thee by the fragrances of the garment of Thy mercy and the sweet savors of Thy days to draw me nigh unto Thee and make me steadfast in Thy Cause whereby every edifice hath been shaken and every pillar hath trembled. Then assist me, O my God, to acknowledge that which Thy Tongue hath uttered and to act according to what Thou hast commanded in Thy Book. Verily Thou art the Powerful over what Thou willest and in Thy grasp is the kingdom of names. There is none other God but Thee, the Mighty, the Wise.

4 قل سبحانک يا الهى و سيّدى و سندى و رجائى اشهد انّک لم تزل كنت فى علوّ القدرة و العزّة و الجلال و سموّ القوّة و العظمة و الاقتدار و لا تزال تكون بمثل ما كنت فى ازل الآزال اسئلک بتضوّعات قميص رحمتک و نفحات ايّامک بأن تقرّبنى اليک و تجعلنى مستقيماً على امرک الّذى به تزعزع كلّ بنيان و ارتعد كلّ ركن ثمّ ايّدنى يا الهى على الاقرار بما نطق به لسانک و العمل بما امرت به فى كتابک انّک انت المقتدر على ما تشآء و فى قبضتک ملكوت الأسمآء لا اله الّا انت العزيز الحكيم

INBA51:087, BLIB_Or15713.291b, BLIB_Or15730.038d, KB_620:080-081, ADM1#034 p.075x

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BH08611

To: Wife of Jinab-i-Siyyid Qabl-i-Hasan
Date: 1299-07-12 [1882-May-30]

1 He is the Kind, the Forgiving.

1 هو العطوف الغفور

2 O My Leaf! Hearken unto the rustling of the Tree of My loving-kindness. It consoles thee in what hath befallen thee through the decree of God, thy Lord and the Lord of all worlds. By

2 يا ورقتى ان استمعى حفيف سدرة عنايتى انّها تعزّيک فيما ورد عليک من قضآء الله ربّک و ربّ العالمين لعمرى يسمع من حفيفها قد قصد

My life! From its rustling is heard: "Husayn hath attained the ultimate goal, the most exalted summit, and the Supreme Companion." Let not separation grieve thee, O Leaf, for he drinketh from the ocean of nearness and reunion, and hath attained that which cannot be mentioned in words. Thy Lord is verily the Self-Sufficient, the Most Exalted. We counsel thee to be patient and steadfast. In all conditions thou shouldst gaze toward the horizon of thy Lord's Will and hold fast to the cord of resignation in whatsoever God hath willed and willeth. He is verily the All-Knowing, the All-Wise. The Glory shining forth from the horizon of My loving-kindness be upon thee and upon the leaves of My Tree who are moved by the winds of God's Will, the Mighty, the Forgiving, the Merciful.

الحسين المقصد الأقصى و الذّروة العليا و الرّفيق الأعلى ايّاک يا ايّتها الورقة ان يحزنک الفراق انّه يشرب من بحر القرب و الوصال و فاز بما لا يذكر بالمقال انّ ربّک لهو الغنىّ المتعال انّا نوصيک بالصّبر و الاصطبار لک ان تکونى فيکلّ الأحوال ناظرة الى افق ارادة ربّک و متمسّکة بحبل الرّضآء فيما شآء الله و يشآء انّه لهو العليم الحکيم البهآء المشرق من افق عنايتى عليک و على اوراق سدرتى اللّائى يتحرّکن بأرياح ارادة الله المقتدر الغفور الرّحيم

BLIB_Or15734.1.073b, AQA7#468 p.292a, KHAF.056

BH00600

To: Mirza Zaynul-Abidin, Bi Ri (Tihran)
Date: 1299-07-26 [1882-Jun-13]

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

1 بسم ربّنا الأقدس الأعظم الأقدم العلىّ الأبهى

2 Praise be hallowed above mention and utterance - praise that befits the most impenetrable, most holy court of the Beloved One, Who adorned the world with the blessed word "Look and thou shalt behold Me," and honored sanctified, receptive ears with hearing it. He is the Almighty One Whom the weapons of the world prevented not from accomplishing His purpose, nor did human conditions deter Him from revealing the hidden mystery. By the sword of utterance He conquered the illumined cities of receptive hearts. With one cup of the wine of utterance He intoxicated the essences of creation, such that the Abrahams of the age turned toward the fire, and the sacrificial victims of the day hastened with utmost joy and attraction to the place of sacrifice, and unlike before, returned not alive but offered up their lives with complete longing. Exalted be their station, exalted be their rank! These are the souls whose mention all divine books proclaim, and to whose lofty station the company of Prophets and Messengers bear witness.

2 حمد مقدّس از ذکر و بيان ساحت امنع اقدس حضرت محبوبى را لايق و سزاست که عالم را بکلمهٔ مبارکهٔ انظر ترانى مزيّن فرمود و آذان واعيهٔ مستعدّهٔ مقدّسه را باصغايش مفتخر نمود اوست مقتدريکه سلاح عالم او را از اصلاح ما اراد بازنداشت و شئونات بشر او را از اظهار سرّ مستتر منع ننمود بسيف بيان مدائن قلوب مستعدّهٔ منيره را مسخّر فرمود بيک کأس از رحيق بيان جواهر امکان را سرمست نمود بشأنيکه خليلهای زمان بشطر نار توجّه نمودند و ذبيحان روزگار بمقرّ فدا بکمال شوق و انجذاب شتافتند و بخلاف قبل زنده برنگشتند و بمنتهای اشتياق جان انفاق نمودند تعالى مقامهم و تعالى شأنهم ايشانند نفوسيکه جميع کتب الهى بذکرشان ناطق است و معشر انبيا و مرسلين بر علوّ مقامشان شاهد و گواه

3 سبحانک يا من فى قبضتک زمام الکائنات و فى يمينک ازمّة الموجودات اسئلک بالاسم الّذى

به نزّلت الكتاب و اظهرت العلامات بأن تكتب لأحبّائک من القلم الأعلى ما يقرّبهم اليک على شأن لا [تضعفهم] شئونات الخلق و لا تعجزهم اشارات العباد الّذين نبذوا احكامک عن ورائهم و اخذوا اهوآء انفسهم اى ربّ ترى المقرّبين مقبلين الى افق ظهورک و المخلصين مسرعين الى شاطئ بحر فضلک اسئلک بشمس عنايتک و سمآء فضلک بأن تقدّر لأحبّتک ما ينبغى لعظمتک و اقتدارک اى ربّ تريهم متمسّكين بحبال مواهبک و متشبّثين بأذيال ردآء جودک فأنزل عليهم بقوّتک ما يحفظهم عن دونک و يرفعهم الى مقام يقومون على ذكرک و ثنائک و خدمة امرک اى ربّ اسئلک بنور وجهک و نار سدرتک بأن تؤيّد الكلّ على الاقبال اليک و التّقرّب الى فنآء باب رحمتک انت الّذى لا تمنعک قوّة الخلق و اقتدارهم تفعل و تحكم و انّک انت المقتدر القدير

3 Glorified art Thou, O Thou in Whose grasp is the rein of all created things and in Whose right hand are the reins of all existence! I beseech Thee by the Name through which Thou didst send down the Book and manifest the signs, to ordain for Thy loved ones from the Supreme Pen that which will draw them nigh unto Thee in such wise that the conditions of creation shall not weaken them, nor shall the hints of those servants who have cast Thy commandments behind their backs and followed their own desires render them powerless. O Lord! Thou seest those near to Thee turning toward the horizon of Thy manifestation, and the sincere ones hastening to the shore of the ocean of Thy grace. I beseech Thee by the sun of Thy loving-kindness and the heaven of Thy bounty to ordain for Thy loved ones that which befitteth Thy greatness and power. O Lord! Thou seest them clinging to the ropes of Thy gifts and holding fast to the hem of the robe of Thy generosity. Send down upon them through Thy might that which will preserve them from all else besides Thee and raise them to a station wherein they will arise to commemorate Thee, praise Thee and serve Thy Cause. O Lord! I beseech Thee by the light of Thy countenance and the fire of Thy Sacred Tree to aid all to turn unto Thee and draw nigh unto the court of the gate of Thy mercy. Thou art He Whom the might and power of creation cannot prevent. Thou doest and ordainest as Thou pleasest. Verily, Thou art the Almighty, the Powerful.

4 و بعد فاز الخادم بذكركم و ثنائكم و خضوعكم و خشوعكم لله ربّنا و ربّكم و محبوبنا و محبوبكم و محبوب من فى السّموات و الأرضين فلمّا قطفت الثّمرات الجنيّة من سدرات بياناتكم الطّريّة قصدت المنظر الأبهى و الأفق الأعلى فلمّا حضرت عرضت ما ولد من ابكار معارفكم و اظهرت ما ظهر من لآلئ بيانكم فلمّا تمّ ما فى كتابكم نطق لسان العظمة فى الجواب قوله جلّ و عزّ

4 To continue: this servant became acquainted with your mention, your praise, your submissiveness and your humility before God, our Lord and your Lord, our Beloved and your Beloved, and the Beloved of all who are in the heavens and the earth. When I gathered the ripe fruits from the fresh trees of your utterances, I turned toward the Most Glorious Horizon and the Supreme Horizon. When I attained the presence, I presented what was born of the maidens of your knowledge and what appeared of the pearls of your utterance. When that which was in your letter was completed, the Tongue of Grandeur spoke in reply, saying, glorified and exalted be He:

5 بسمى المظلوم الغريب

5 In My Name, the Wronged One, the Stranger

6 انت الّذى حضرت و سمعت و رأيت و كنت من الشّاهدين و فزت بما كان مكتوباً من القلم الأعلى فى كتب الله مالک الورى انّ ربّک لهو الشّاهد الخبير طوبى لعبد فاز بيوم الله و سمع ما نطق به سدرة المنتهى فى مقامها و اخذ رحيق الوحى من يد عطآء ربّه و شرب باسمه العزيز البديع قد قصدت المقصد الأعلى و الذّروة العليا الى ان فزت

6 Thou art he who was present, heard and witnessed, and wast of them that testify, and didst attain unto that which was inscribed by the Most Exalted Pen in the Books of God, the Lord of all men. Verily thy Lord is the All-Witnessing, the All-Informed. Blessed is the servant who hath attained unto the Day of God and hath heard that which the Lote-Tree of the Uttermost End hath spoken from its station, and hath taken the choice wine of revelation from the hand of the bounty of his Lord and drunk thereof in His Name, the Mighty, the

بما لا فاز به احد الّا من شآء الله ربّ العالمین انّا نوصیک بحفظ هذا المقام الأعظم لعمر الله سیفنی ما تراه الیوم و یبقی ما قدّر لک من لدن مقتدر قدیر ان اقرء آیات الله بالرّوح و الرّیحان انّها تجذبک الی مقام لا تمنعک شئونات الأرض عن افقه المنیر

Wondrous. Thou hast indeed reached the Most Exalted Goal and the Supreme Summit until thou didst attain unto that which none hath attained save whom God, the Lord of the worlds, hath willed. We counsel thee to preserve this Most Great Station. By the life of God! All that thou beholdest today shall perish, and there shall endure that which hath been ordained for thee by the One Who is the Almighty, the Ancient of Days. Read thou the verses of God with joy and fragrance. Verily they shall draw thee to a station wherein the affairs of earth shall not prevent thee from its luminous horizon.

7 یا زین ندای مظلوم را بشنو انشآءالله حلاوت بیان در مذاق آنجناب باثر تمام ظاهر شود نزد مظلوم مذکور بوده و هستی این ایّام اگر نظر باحتجابات خلق علوّ و سموّ و نفوذ و احاطهٔ امر الله مستور است البتّه این ستر را از عقب کشف درآید و این قبض ببسط مبدّل گردد قسم بآفتاب افق سماء معانی که مقامات دوستان الهی عنقریب بمثابهٔ انوار آفتاب ظاهر و هویدا گردد و عالم را احاطه نماید نفوسیکه خود را در ممالک کبیره از اعلی الخلق در علم و دانش میشمرند و از اهل تمدّن میدانند باموریکه اوهن از تار عنکبوتست تمسّک میجویند جان و مال ایثار مینمایند لأجل تحقّق و ظهور آن در ظاهر و حال این امریکه اعظم از آسمان و زمین است مابین اهل ایران ظاهر و هویدا مع‌ذلک نفوس از آن غافل و محتجب از حقّ میطلبیم ناس را آگاه فرماید و از انوار آفتاب حقیقت محروم نسازد انّه علی کلّشیء قدیر آنچه از قلم اعلی نازل شده البتّه بعرصهٔ ظهور جلوه نماید چنانچه اکثری ظاهر و هویدا گشته و کل مشاهده نموده‌اند

7 O Zayn! Hearken unto the call of the Wronged One. God willing, the sweetness of utterance shall be made manifest with complete effect in thy taste. Thou art and hast been mentioned in the presence of the Wronged One. In these days if one looks to the veils of the people, the loftiness, sublimity, penetrating influence and all-encompassing nature of God's Cause remain concealed. Assuredly this concealment shall be followed by revelation, and this contraction shall be transformed into expansion. I swear by the Sun of the heaven of inner meanings that the stations of God's loved ones shall ere long become manifest as the rays of the sun and encompass the world. Those who in the great nations count themselves among the most learned of men and consider themselves among the civilized ones cling to matters more flimsy than a spider's web and sacrifice their lives and wealth for their realization and manifestation, while this Cause, which is greater than the heavens and the earth, hath appeared and become evident among the people of Iran; nevertheless souls remain heedless of it and veiled from it. We beseech God to make the people aware and not deprive them of the lights of the Sun of Truth. Verily He is powerful over all things. That which hath been revealed from the Most Exalted Pen shall assuredly appear in the realm of manifestation, even as most of it hath already appeared and become evident, and all have witnessed it.

8 یا زین اجر شما لدی الله مخزونست و البتّه بشما میرسد جهد نمائید تا نفوس مستقیمهٔ ثابته ببیانات شافیهٔ کافیه ناس را متذکّر دارند اینست آن امریکه بر کل لازم است انّه یقول الحقّ و یهدی السّبیل بعنایت حقّ مسرور باش و بآنچه ذکر فرموده مطمئن انشآءالله بکمال امانت و دیانت و صدق و صفا مزیّن باشی و عالم را باین اثواب مقدّسه مطرّز نمائی اگر جمیع عالم باسیاف شاحذه قیام نمایند و اراده کنند یک حرف از کلمات الهی را که از قلم اعلی جاری شده

8 O Zayn! Thy reward is preserved with God and shall certainly reach thee. Strive ye that steadfast and firm souls may remind people through healing and sufficient utterances. This is what is incumbent upon all. Verily He speaketh the truth and guideth the Way. Be thou joyous through God's grace and assured by what He hath mentioned. God willing, mayest thou be adorned with the utmost trustworthiness, religiosity, truthfulness and sincerity, and mayest thou embellish the world with these sacred garments. Should the entire world arise with sharpened swords and attempt to prevent a single letter of God's words that have flowed from the Most Exalted Pen from

taking effect, they would surely find themselves powerless and in loss.

از اثر منع نمایند البتّه خود را عاجز و خاسر مشاهده کنند

9 You had sought permission to turn towards the Prison. Praise be to God that you attained His presence and received an ample portion from the Kawthar of reunion. Now you must devote your energies to teaching God's Cause. This has been and will continue to be the cause and means for the elevation of receptive souls. Strive and hold fast to this in the days and nights, that perchance people who have grown cold may be refreshed and enkindled by the Kawthar of utterance and the fire of the love of the All-Merciful, so that from the verdant and flourishing trees the fire of God's Word might become manifest and evident. Ere long, the rewards of deeds performed for God and in His path will be revealed in the realm of vision and witness. Be not grieved. God willing, you shall attain to the ocean of joy. Verily your Lord is the All-Knowing, the All-Informed. Ere long, infinite doors shall be opened before the faces of God's loved ones. Verily He speaks the truth, and He is the True, the Trustworthy Informer.

9 اذن توجّه بشطر سجن را خواسته بودید الحمد لله آنجناب بلقا فائز شدند و از کوثر وصال قسمت کافی اخذ نمودند حال باید همّت در تبلیغ امر الهی مبذول داشت اینفقره سبب و علّت ارتفاع نفوس مقبله بوده و خواهد بود جهد نمائید و در لیالی و ایّام بآن متمسّک شوید که شاید ناس افسرده از کوثر بیان و نار محبّت رحمن تازه و مشتعل شوند تا از سدرات منبتهٔ مخضّره نار کلمهٔ الهیّه ظاهر و هویدا گردد عنقریب اجر اعمالیکه لله و فی سبیل الله ظاهر شده بعالم کشف و شهود آید محزون مباش انشآءالله بحر سرور فائز میشوی انّ ربّک لهو العلیم الخبیر عنقریب ابواب لانهایه بر وجوه دوستان الهی مفتوح شود انّه ینطق بالحقّ و هو المخبر الصّادق الأمین

10 Illumine the friends in that land with the lights of God's Supreme Remembrance. We counsel them as We counseled them before, to show forth the Greater Steadfastness, and to be characterized by trustworthiness, religiosity, truthfulness and fidelity. By the life of God! Goodly deeds and praiseworthy attributes have been and are the hosts of God, and the conquest of the citadels of hearts depends upon these hosts. Verily He reminds them and teaches them that which profits them. There is no God but Him, the Mighty, the Powerful.

10 دوستان آن ارض را از انوار آفتاب تکبیر الهی منوّر دار انّا نوصیهم کما وصّیناهم من قبل بالاستقامة الکبری و بالأمانة و الدّیانة و الصّدق و الوفآء لعمر الله اعمال طیّبه و صفات مرضیّه جنود الهی بوده و هستند و فتح مدائن قلوب باین جنود معلّق و منوط انّه یذکّرهم و یعلّمهم بما ینفعهم لا اله الّا هو المقتدر القدیر انتهی

11 This evanescent servant at all times beseeches the True One, exalted be His glory, to assist that honored master to render such service in the path of the Cause that countless centuries and endless ages and epochs will not erase it. Great is this day, and whatever matter appears in it for the sake of God is greatest and most glorious. God is witness and testifier that your mention has been upon the tongue and your love in the heart, and God willing, through His grace it shall continue to be so. And I hope that you may attain to that which is the cause of good in this world and the next. And as for what you had besought from God, exalted be His glory, that He might adorn that land with the shining lights in the presence of His countenance, it was submitted. His word, exalted and mighty be He: God willing, they shall attain to that which they have desired. Verily He is the Observer, the All-Seeing, the Near, the Answerer.

11 این خادم فانی در جمیع احوال از حقّ جلّ جلاله مسئلت مینماید آنمخدوم معظّم را مؤیّد فرماید در سبیل امر بر خدمتیکه قرون لاتحصی و ازمنه و اعصار بمنتهی آنرا محو ننماید امروز عظیم است و هر امریهم لله در او ظاهر شود اعظم و اکبر حقّ شاهد و گواهست که ذکر آنجناب در لسان و محبّتش در قلب بوده و انشآءالله بعنایت حقّ خواهد بود و امیدوارم که فائز شوند بآنچه که سبب و علّت خیر دنیا و آخرتست و اینکه از حقّ جلّ جلاله استدعا نموده بودید که آن ارض را مزیّن فرماید بانوار مشرقه تلقاء وجه عرض شد قوله جلّ و عزّ انشآءالله آنچه را اراده نموده‌اند بآن فائز شده و میشوند انّه لهو الرّقیب البصیر و القریب المجیب انتهی

12 This evanescent servant beseecheth that if it be deemed advisable and wisdom requireth it, greetings be conveyed on my behalf to the friends in that land. It is hoped that at all times they may partake of the fruits of the immortal Tree and drink from the ocean of divine love in such wise that neither the cares and sorrows nor the conditions and vicissitudes of the world may stay their progress or debar them from that which is beloved. Though to some the world may appear slow in its movements and progress, yet in truth, in the eyes of the people of Baha, it is seen to be swifter than lightning and closer to extinction than the twinkling of an eye. In such circumstances, the friends of God must hold fast to that which is enduring and everlasting. By the ocean of truth! Today in the Most Great Prison, before the face of the Ancient King, the ocean of reality appeareth manifest and billowing. Were all the peoples of the world to inhale but a trace of the fragrance of His robe, were they to hearken unto but one of the revealed utterances, they would all forsake that which they possess and turn unto that which is with God. It is hoped that all the friends will concentrate their efforts on serving the Cause and cling to whatsoever will attract the hearts of men. May the glory shining from the horizon of the loving-kindness of our Lord, the All-Merciful, rest upon you and upon those who have hearkened and responded and have testified to that whereunto God hath testified: verily there is no God but Him, the Supreme, the Self-Subsisting. And praise be to God, the Almighty, the All-Glorious, the Best-Beloved.

12 عرض این خادم فانی آنکه اگر مصلحت بدانند و حکمت اقتضا نماید دوستان آن ارض را از جانب این عبد تکبیر برسانند امید هست در کلّ حین از اثمار سدرهٔ باقیه قسمت برند و از دریای محبّت الهی بیاشامند بشأنیکه هموم و غموم و شئونات و کدورات عالم ایشانرا متوقّف نسازد و از آنچه محبوبست بازندارد دنیا اگرچه در نظر بعضی بطیء الحرکة و السّیر است ولکن فی‌الحقیقه نزد اهل بها اسرع از برق مشاهده شود و اقرب از لمح بصر بفنا راجع گردد در اینصورت باید اولیای حقّ تمسّک نمایند بآنچه پاینده و باقیست قسم بدریای حقیقت که امروز در سجن اعظم امام وجه مالک قدم ظاهر و موّاج است اگر جمیع عالم اقلّ از سمّ ابره عرف قمیص را بیابند و یک بیان از بیانات منزله را اصغا نمایند کل ا ز ما عندهم بگذرند و به ما عند الله توجّه نمایند امید هست جمیع دوستان همّت را بر خدمت امر صرف کنند و بآنچه سبب اقبال عباد است تشبّث نمایند البهآء المشرق من افق عنایة ربّنا الرّحمن علی جنابکم و علی الّذین سمعوا و اجابوا و شهدوا بما شهد الله انّه لا اله الّا هو المهیمن القیّوم و الحمد لله المقتدر العزیز المحبوب

BLIB_Or15704.020

BH02930

To: Ali Pasha Khan, in Tihran
Date: 1299-07-26 [1882-Jun-13]

1 ...Today the essence of praise and the purest commendation belong to those souls who are seated upon the Crimson Ark in the name of the Lord of Creation, and who are adorned with the most great steadfastness. By the life of God! The radiance of their faces hath illumined the realms of utterance and knowledge, and the fragrance of their remembrance hath perfumed the domains of proof and explanation. These are the souls who were not hindered by the censure of the censurers, nor held back from their devotion by the derision of the scoffers.

1 ...الیوم جوهر حمد و ساذج ثنا مخصوص نفوسیست که باسم مالک وری بر سفینهٔ حمرا جالسند و باستقامت کبری مزیّن لعمر الله انوار وجوهشان عوالم بیان و عرفان را منوّر نموده و نفحات ذکرشان اقالیم برهان و تبیان را معطّر داشته ایشانند آن نفوسیکه از لوم لائمین ممنوع نشدند و از شماتت مشمتین از توجّه بازنماندند

These are the essence of the world and the dawning-places of divine favors amidst all peoples. Blessed are those servants who have turned unto them and who have grasped the hem of their love. By the Lord of Eternity! Whosoever turneth unto them is recorded among the righteous in God's Book. These are the people of Baha in the kingdom of creation, whom God hath described in the books of the past, in the Qur'an, and in the Bayan....

ایشانند مایهٔ عالم و مطالع عنایات الهی مابین امم طوبی از برای عبادیکه بایشان توجّه نمودند و بذیل حبّشان متشبّث شدند قسم بمالک قدم هر نفسی بایشان توجّه نماید از اخیار در کتاب الهی مذکور است ایشانند اهل بها در ملکوت انشاء الّذین وصفهم الله فی کتب القبل و فی الفرقان و فی البیان...

2 All the friends of God must adorn themselves with goodly character, befitting conduct and pure utterances. Praiseworthy qualities are as hosts that assist and support the Cause of God. Blessed are they who have conquered the cities of hearts with these hosts. This Most Great Revelation hath been and shall ever remain sanctified from creation and all that belongeth unto it. All must soar above the aspirations of the peoples of the world and strive to educate all who dwell on earth and guide them to the straight path - that is, to a station worthy of the human rank.

2 باید جمیع دوستان الهی بآداب و اخلاق و اقوال طیّبهٔ لایقه مزیّن باشند صفات پسندیده بمنزلهٔ جنود است و از برای امر الهی ناصر و معین طوبی از برای نفوسیکه باین جنود مداین قلوب را تصرّف نمودند این ظهور اعظم مقدّس از خلق و ما عندهم بوده و خواهد بود باید جمیع فوق همم اهل عالم طیران نمایند و در صدد آن باشند که جمیع من علی الأرض را تربیت نمایند و بصراط مستقیم هدایت کنند یعنی بمقامیکه لایق شأن انسانست

3 All the friends have endured reproach and derision in the path of God, glorified be His majesty, and have borne hardships, troubles and difficulties. Now they must not efface that which they have borne in God's path, but must preserve their stations and ranks in the name of Truth. By the life of God! This is the Day of recompense and reward. Be not heedless of your condition. Know ye your worth. The world is like unto a mirage that shall soon return to nothingness. Today, every deed performed for God's sake shall have its mention preserved and enduring. Today the greatest veil hath prevented mankind from beholding the Sun of Truth. Were this veil to be removed, all would be seen circling round, nay, circling round but one of those who have turned towards Him....

3 جمیع دوستان در سبیل حقّ جلّ جلاله ملامت و شماتت شنیده‌اند و حمل شدائد و زحمات و مشقّات نموده‌اند حال باید آنچه را در سبیل الهی حمل نموده‌اند محو ننمایند و باسم حقّ مراتب و مقامات خود را حفظ نمایند لعمر الله یوم یوم جزاست و یوم مکافاتست از شئونات خود غافل نشوید قدر خود را بدانید دنیا بمثابهٔ سرابست عنقریب بفنا راجع شود امروز هر عملیکه لله ظاهر شود ذکرش باقی و پاینده است امروز حجاب اکبر بشر را از مشاهدهٔ آفتاب حقیقت منع نموده اگر این حجاب رفع شود کلّ را طائف حول مشاهده نمایند بلکه طائف یکی از مقبلین...

4 Praise be to God! The effulgences of the rays of the true Sun have encompassed the world. Divine grace hath been manifested in such wise that every possessor of knowledge and learning is powerless to comprehend it. Blessed is the soul that hath in these days attained unto His Word and been honored by His mention. One letter from the Book of the Kingdom cannot be equalled by the dominion of the heavens and earth. Ere long degrees and stations shall become manifest, and all that hath streamed forth from the Most Exalted Pen in the Tablets shall be witnessed. The Command is in His grasp - He

4 الحمد لله تجلّیات انوار آفتاب حقیقی عالم را فراگرفته فضل الهی بشأنی ظاهر که هر ذی فضل و علمی از ادراک آن عاجز است مبارک نفسیکه در این ایّام بکلمه‌اش فائز شد و بذکرش مفتخر گشت بحرفی از کتاب ملکوت ملک سموات و ارض معادله ننموده و نمینماید عنقریب درایج و مقامات ظاهر گردد و آنچه در الواح از قلم اعلی نازل و جاری شده مشاهده شود الأمر بیده یفعل و یحکم و هو المقتدر القدیر...

AYI2.022x, AYI2.023x, AYI2.024x, AYI2.084x

doeth what He willeth and ordaineth what He pleaseth, and He is the Almighty, the Powerful....

BH03877

To: Mir Muhammad Bayk Farani
Date: 1299-07-26 [1882-Jun-13]

1 He is the All-Seeing, the All-Hearing, the All-Knowing! The Books of God have testified to this Wronged One, Who hath accepted tribulation and calamity in the path of God, the Lord of all worlds. He is indeed the One Whom God's Messengers have foretold. Blessed is the ear that hath heard His most sweet call as it was raised from His most exalted horizon. He is of them who witnessed and beheld the greatest signs of their Lord when all mankind turned away save whom God pleased, the Possessor of this mighty Cause.

1 هو الشّاهد السّميع العليم قد شهدت كتب الله لهذا المظلوم الّذى قبل البأسآء و الضّرّآء فى سبيل الله ربّ العالمين انّه لهو الّذى بشّر به رسل الله من قبل طوبى لسامع سمع ندائه الأحلى اذ ارتفع من افقه الأعلى انّه ممّن شهد و رأى آيات ربّه الكبرى اذ اعرض عنه الورى الّا من شآء الله مالک هذا الأمر العظيم

2 By God! The Interlocutor of Sinai hath come, yet the people are in a thick veil. They have denied God's favor after its descent and turned away from Him at Whose appearance the verses bowed down in submission. To this testifieth every possessor of illumined vision.

2 تالله اتى مكلّم الطّور ولكنّ القوم فى حجاب غليظ قد كفروا بنعمة الله بعد انزالها و اعرضوا عن الّذى اذا ظهر خضعت له الآيات يشهد بذلک كلّ ذى بصر منير

3 O Muhammad! Hearken unto the call of Him Who heard thy call ere it issued from thy lips. Thy Lord is verily the All-Hearing, the All-Responding. Blessed is thy house wherein God's remembrance hath been raised and wherein have entered those servants who have held fast to the Sure Handle and clung to the hem of thy radiant Lord. Naught escapeth His knowledge. He heareth and seeth, and He is the Single, the One, the Mighty, the All-Praised.

3 يا محمّد ان استمع ندآء من سمع ندائک قبل ان يخرج من شفتيک انّ ربّک لهو السّامع المجيب طوبى لبيتک بما ارتفع منه ذكر الله و ورد فيه العباد الّذين تمسّكوا بالعروة الوثقى و تشبّثوا بذيل ربّک المنير انّه لا يعزب عن علمه من شىء يسمع و يرى و هو الفرد الواحد العزيز الحميد

4 Convey My greetings to My loved ones and give them the glad-tidings of My great bounty. Say: Beware lest the affairs of the world withhold you from the Lord of all names. Be as mountains in this Cause, at Whose appearance every firm edifice hath been shaken to its foundation. Say: Be united in your words, then aid your Lord, the All-Merciful, with wisdom and utterance. Thus have We commanded you before and after. He is verily the Commander, the All-Wise.

4 كبّر احبّائى من قبلى و بشّرهم بفضلى العظيم قل ايّاكم ان تمنعكم شئونات الدّنيا عن مالک الأسمآء كونوا كالجبال فى هذا الأمر الّذى اذا ظهر تزعزع منه كلّ بنيان متين قل ان اتّحدوا فى كلمتكم ثمّ انصروا ربّكم الرّحمن بالحكمة و البيان كذلک امرناكم من قبل و من بعد انّه لهو الآمر الحكيم

5 The kingdom and all that the people possess shall perish, but there shall endure for you what hath been sent down from My Most Exalted Pen in this glorious station. The splendor shining from the horizon of the heaven of My loving-kindness be upon thee and upon them and upon thy son and thy kindred. Thy Lord is verily the All-Forgiving, the All-Merciful.

5 سيفنى الملک و ما عند النّاس و يبقى لکم ما نزّل من قلمی الأعلی فی هذا المقام الکريم البهآء المشرق من افق سمآء عنايتی عليک و عليهم و علی ابنک و اهلک انّ ربّک لهو الغفور الرّحيم

BLIB_Or15713.161, BLIB_Or15715.298c, FRH.154-155

BH07099

To: Abdu'l-Karim Arbab, in Faran
Date: 1299-07-26 [1882-Jun-13]

1 He is the All-Knowing Expositor!

1 هو المبيّن العليم

2 Glorified be He Who hath appeared and revealed that which was recorded in the Books of old by the Supreme Pen. He is, verily, the Omnipotent, the Almighty.

2 سبحان الّذی ظهر و اظهر ما کان مسطوراً فی کتب القبل من القلم الأعلی انّه لهو المقتدر القدير

3 We have remembered those who have sought the ultimate goal and the highest summit, and We remember them as a token of Our grace. To this every fair-minded and discerning one doth testify.

3 انّا ذکرنا الّذين قصدوا الغاية القصوی و الذّروة العليا و نذکرهم فضلاً من لدنّا يشهد بذلک کلّ منصف بصير

4 O 'Abdu'l-Karim! Abu'l-Hasan hath mentioned thee in his letter. We have sent down for thee this wondrous Tablet. Blessed is the face that hath turned, and the heart that hath drawn nigh unto God, the Lord of the worlds. Be thou steadfast in the path and firm in the Cause, giving voice to the praise of thy gracious Lord. Verily, He heareth the call and respondeth. He is the All-Bountiful, the All-Forgiving, the Merciful.

4 يا عبدالکريم قد ذکرک اباالحسن فی کتابه نزّلنا لک هذا اللّوح البديع طوبی لوجه توجّه و لقلب اقبل الی الله ربّ العالمين کن قائماً علی الصّراط و ثابتاً علی الأمر و ناطقاً بثنآء مولاک الکريم انّه يسمع النّدآء و يجيب و هو الفضّال الغفور الرّحيم

5 Ask thou God to assist thee to remain steadfast in this mighty Cause and to aid thee to act according to that which He hath revealed in His wise Book - that Book through whose appearance the clouds have passed, the breezes of revelation have wafted, the path hath been laid down, the balance hath been set up, and the nightingale hath warbled upon the branches. Sovereignty belongeth unto God, the Mighty, the Praiseworthy.

5 فاسئل الله بأن يوفّقک علی الاستقامة علی هذا الأمر العظيم و يؤيّدک علی العمل بما انزله فی کتابه الحکيم الّذی اذا ظهر مرّ السّحاب و سرت نسمات الوحی و نصب الصّراط و وضع الميزان و غرّد العندليب علی الأغصان الملک لله العزيز الحميد

INBA15:261b, INBA26:262a

BH06933

To: Mir Ali Aqa Bayk Naib, in Faran
Date: 1299-07-26 [1882-Jun-13]

1 He is the Helper, the All-Knowing, the All-Informed

1 هو المؤيّد العليم الخبير

2 Bear thou witness unto that which God did testify before the creation of the heavens and the earth: that there is none other God but I, the [Protector], the Self-Subsisting. We created creation for this Day and took from them its covenant through the tongues of those Whom We sent, as a token of Our grace, for I am, verily, powerful over whatsoever I desire through My word "Be" and it is.

2 ان اشهد بما شهد الله قبل خلق السّموات و الأرض انّه لا اله الّا انا [المهيمن] القيّوم قد خلقنا الخلق لهذا اليوم و اخذنا عهده عنهم بألسن الّذين ارسلناهم فضلاً من لدنّا و انا المقتدر على ما اشآء بقولى كن فيكون

3 Yet when the Day appeared, the servants turned away save whom God, the King of Kings, did will. Blessed is the soul that hath attained unto the recognition of its Lord, and woe betide him who hath been debarred from this glorious station. Give thanks unto God for having made known unto thee that which most of the learned ones have failed to comprehend. Thy Lord is, verily, the Mighty, the All-Loving. Be thou steadfast in serving the Cause, speaking the praise of God, and soaring in the atmosphere of His Will that encompasseth both the seen and the unseen. The glory shining forth from My most exalted horizon be upon thee and upon My loved ones in that place who have hearkened unto My sweet call from My glorious Prison.

3 فلمّا ظهر اليوم اعرض عنه العباد الّا من شآء الله مالک الملوک طوبى لنفس فازت بعرفان ربّها و ويل لمن منع عن هذا المقام المحمود ان احمد الله بما عرّفک ما احتجب عنه اكثر العلمآء انّ ربّک لهو العزيز الودود كن قائماً على خدمة الأمر و ناطقاً بثنآء الله و طائراً فى هوآء ارادته المهيمنة على الغيب و الشّهود البهآء الظّاهر من افقى الأعلى عليک و على احبّائى فى هناک الّذين سمعوا ندائى الأحلى من سجنى العزيز الممنوع

BLIB_Or15715.299b, BLIB_Or15734.1.070a

BH08004

To: Fath-'Ali, in Faran
Date: 1299-07-26 [1882-Jun-13]

In the Name of the Mighty, the All-Wise! Praise be to God! Through the effulgence of the rays of the Sun of Truth, the realm of the heart is illumined and radiant, and all the atoms of creation are engaged in the glorification and sanctification of the beloved Lord. Yet not every ear is attuned to hear it. Say: O friends! Strive ye to adorn yourselves with the ornament of divine virtues. The praiseworthy conduct that is manifested by the loved ones of God serveth as the educator,

بسمى العزيز الحكيم الحمد لله از پرتو انوار آفتاب حقيقت عالم قلب منير و روشنست و جميع ذرّات كائنات بتسبيح و تقديس حضرت دوست ناطقند ولكن هر گوشى باصغاى آن فائز نه بگو اى دوستان جهد نمائيد تا بطراز اخلاق ربّانى مزيّن شويد

teacher and guide of all people. Whosoever is adorned this day with the ornament of pure deeds hath been recorded by the Most Exalted Pen in the Crimson Book with the name of Baha - that is, they are mentioned as people of Baha in the Book. All must be manifestations and dawning-places of exalted attributes in the name of Truth. The days are passing like a breeze. God willing, may all be mindful of that which behooveth them and be sanctified from that which perisheth. This is the counsel of the Wronged One of the horizons.

خلق پسندیده که از احبّای الهی ظاهر میشود مربّی و معلّم و هادی عباد است هر نفسی الیوم بطراز عمل پاک مزیّن شد از قلم اعلی در صحیفهٔ حمراء باسم بها مرقوم شده یعنی از اهل بها در کتاب مذکور است باید باسم حقّ جمیع مظاهر و مطالع صفات عالیه [باشند] ایّام چون نسیم در مرور است انشآءالله کل بما ینبغی ناظر باشند و از مایفنی مقدّس اینست وصیّت مظلوم آفاق

BLIB_Or15734.2.027b

BH08477

To: Mir Lutfu'llah, in Faran
Date: 1299-07-26 [1882-Jun-13]

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

This is the Day wherein the Hour proclaimeth and saith: O God of the Kingdom and the Dominion! I beseech Thee by the power through which Thou didst subdue the world, to protect me from the terror of this Day. Verily, Thou art the Truth, the Knower of things unseen. Such agitation hath seized me that my heart hath melted from fear of Thee. Have mercy upon me through Thy grace and bounty, then preserve me from the hosts of the doubters. By the life of God! This is a matter at which the Most Great Trump was thunderstruck - how much more the servants who have clung to every ignorant doubter. Verily, thou hast held fast to the Most Mighty Cord by God's leave, the Lord of ancient days, and hast clung to His luminous hem. Say: Praise be unto Thee, O my God, for having made known unto me and taught me and revealed unto me that which hath gladdened my heart and cheered my eyes and dilated my breast. I testify that Thou art the Lord of all worlds, the Goal of them that know Thee, and the Beloved of all who are in the heavens and on earth.

هو الأقدس الأعظم الأبهی

هذا یوم فیه تنادی السّاعة و تقول یا اله الملک و الملکوت اسئلک بالقدرة الّتی بها سخّرت العالم بأن تحفظنی من فزع هذا الیوم انّک انت الحقّ علّام الغیوب قد اخذنی الاضطراب علی شأن ذاب قلبی من خشیتک فارحمنی بجودک و احسانک ثمّ احفظنی عن جنود المریبین

لعمر الله هذا امر انصعق منه الصّور الأعظم و کیف العباد الّذین تشبّثوا بکلّ جاهل مریب انّک تمسّک بالحبل الأحکم باذن الله مالک القدم و تشبّث بذیله المنیر قل لک الحمد یا الهی بما عرّفتنی و علّمتنی و نزّلت لی ما استفرح به فؤادی و قرّ به بصری و انشرح به صدری اشهد انّک انت ربّ العالمین و مقصود العارفین و محبوب من فی السّموات و الأرضین

BLIB_Or15719.191b

BH09772

To: servant of the Mashriqu'l-Adhkar, in Faran
Date: 1299-07-26 [1882-Jun-13]

1 For him who serves the Mashriqu'l-Adhkar

1 لمن يخدم مشرق الأذكار

2 He is the Mighty, the Great

2 هو العزيز العظيم

3 We make mention of him who has arisen to serve the Cause and has acknowledged that which the Tongue of Grandeur hath spoken - that there is none other God but Him, the All-Knowing, the All-Informed. Every soul who has turned towards God hath attained unto His mention and praise on a Day wherein the Call was raised between the heavens and the earth. Be thou thankful unto God for having been mentioned by the Most Exalted Pen, and for the Face of God having turned towards thee from this sublime station. Hold fast unto My strong cord and cling to the hem of My garment. Thus doth He command thee, with Whom is the mighty Book. The glory of God be upon thee and upon those who have acted according to that which they were commanded in the Book of God, the Lord of the worlds.

3 انّا نذكر من قام على خدمة الأمر و اعترف بما نطق به لسان العظمة انّه لا اله الّا هو العليم الخبير قد فاز كلّ مقبل بذكر الله و ثنائه فى يوم فيه ارتفعت الصّيحة بين السّموات و الأرضين ان اشكر الله بما ذكرت من القلم الأعلى و توجّه اليک وجه الله من هذا المقام الرّفيع تمسّک بعروتى و تشبّث بذيلى كذلک يأمرک من عنده كتاب عظيم البهآء عليک و على الّذين عملوا بما امروا به فى كتاب الله ربّ العالمين

BLIB_Or15715.255b

BH00490

Date: 1299-08 [1882-Jun]

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

1 بسم ربّنا الأقدس الأعظم العلىّ الأبهى

2 The servant beareth witness that there is none other God but Him, and that He Who hath come with the truth is He Who cannot be described by attributes nor characterized by mention. Every mention hath bowed down before the manifestations of His mention, and voices have been hushed at the raising of His call, and tongues have been stilled before the waves of the ocean of His utterance, and eyes have been dazzled by the lightning flashes of the light of His countenance. Blessed is he who hath attained unto His day and inhaled the fragrance of His garment, and woe unto him whom vain imaginings have

2 يشهد الخادم انّه لا اله الّا هو و الّذى اتى بالحقّ انّه هو الّذى لا يعرف بالأوصاف و لا ينعت بالأذكار قد خضع كلّ ذكر عند ظهورات ذكره و خشعت الأصوات عند ارتفاع ندائه و خرست الألسن عند امواج بحر بيانه و شاخصت الأبصار عند بوارق انوار وجهه نعيماً لمن ادرک يومه و فاز بنفحات قميصه و ويل لمن منعته الأوهام الى ان انكر الّذى يدعوه فى الايّام

prevented until he denied Him Whom he had called upon in days past.

3 To continue: O my beloved, thy letter reached the servant, and he learned what was therein. When I perceived and found the fragrance of the words, I turned toward the Dawning-Place of verses until I attained a station round which circled the Concourse on High. Then did I behold the Ancient Beauty walking and singing, while I stood watching for the manifestations of His grace and the evidences of His loving-kindness. Then He turned to me with a face by whose light the earth and heaven were illumined, and He said: "What hast thou, O servant?" I submitted: "I have brought a letter from one of the loved ones," and after permission was granted I presented what was in your letter. When it was completed

3 و بعد یا حبیبی قد بلغ کتابکم الی الخادم و عرف ما فیه فلمّا عرفت و وجدت عرف الکلمات قصدت مشرق الآیات الی ان حضرت مقاماً طافه الملأ الأعلی اذاً رأیت جمال القدم یمشی و یترنّم و انا کنت قائماً مترصّداً ظهورات فضله و شئونات عنایته اذاً اقبل الّی بوجه بنوره اشرقت الأرض و الأرض و السّمآء و قال ما عندک یا خادم عرضت قد جئت بکتاب احد من الأحبّا و عرضت بعد الاذن ما فی کتابکم فلمّا تمّ و انتهی

4 He spoke that Purpose by which the fragrance of utterance was diffused throughout all contingent being. I bear witness that with this tongue and this pen I am unable to mention what God revealed in that moment, but I shall mention for you what was impressed upon my heart from the lights of His utterance and what my power of memory hath preserved through His grace. He spoke, and His word is the truth:

4 قال المقصود ما فاح به عرف البیان فی الامکان اشهد انّی بهذا اللّسان و هذا القلم لا اقدر ان اذکر ما انزله الله فی ذاک الحین ولکنّ اذکر لجنابکم ما انطبع فی قلبی من انوار بیانه و حفظه قوّة حفظی بعنایته قال و قوله الحقّ

5 "O thou who art present! His honor Thuraya hath been honored with the mention of the Lord of Names. Time and again have We turned toward him from the precincts of the Prison with words that are as the spirit of utterance itself. In every word there is a power which none save God can reckon. Through it hath appeared what hath appeared. I swear by the Sun of Utterance which shineth from the heaven's horizon of proof that if all who dwell on earth were to discover the fragrance of but one authoritative word that hath shone forth from the Dayspring of divine revelation, they would all testify to that which the Supreme Pen hath pronounced, nay more, would sacrifice their lives and possessions to hear it. The field and space are narrow, and the Divine Steed hath no room to gallop. God willing, may he be illumined with the light of certitude and stand firm on the straight path of truth. This is a station that cannot be limited nor described. We have summoned the whole world to the most exalted horizon and guided them to the water of life, yet we see them heedless, save whom God willeth, the Lord of all worlds. God willing, may he be assisted to mention the Truth, praise the Truth, teach the Cause of Truth, and serve the Truth. Today every thing among all things crieth out and saith: Let not time slip away. The ears and eyes and heart were created for this wondrous Day. Arise in the name of God, glorified be His majesty, and with wisdom and utterance guide the servants of the All-Merciful to

5 یا عبد حاضر جناب ثریّا بذکر مالک اسمآء فائز شده‌اند مرّة بعد مرّة از شطر سجن باو توجّه نمودیم بکلماتیکه بمثابهٔ روح بیانست از برای هر کلمه قوّتی است که غیر از حق احدی بر احصای آن قادر نه بها ظهر ما ظهر قسم بآفتاب بیان که از افق سمآء برهان مشرقست اگر جمیع من علی الأرض عرف یک کلمهٔ مطاعه را که از مشرق وحی الهی اشراق نموده بیابند کلّ بما نطق به القلم الأعلی شهادت دهند بلکه لأجل اصغایش جان و مال ایثار نمایند عرصه و فضا تنگ و فارس الهی را مجال جولان نه انشآءالله بنور ایقان منوّر باشد و بر صراط حق مستقیم اینست مقامیکه محدود نشود و بوصف درنیاید جمیع عالم را بأفق اعلی دعوت فرمودیم و بحر حیوان راه نمودیم مع ذلک غافل مشاهده میشوند الّا من شآء الله ربّ العالمین انشآءالله مؤیّد شود بر ذکر حق و ثنای حق و تبلیغ امر حق و خدمت حق امروز هر شیء از اشیا ندا مینماید و میگوید وقت را از دست مدهید سمع و بصر و فؤاد از برای این روز بدیع خلق شده باسم حق جلّ جلاله بایستید و بحکمت و بیان عباد رحمن را بوطن حقیقی راه نمائید شاید

their true homeland, that perchance they may be freed from the abasement of self and passion and turn toward the most exalted summit. Blessed are they that attain! Blessed are they that turn unto Him!" End.

از ذلّت نفس و هوی فارغ و آزاد شوند و بذروهٔ علیا توجّه نمایند طوبی للفائزین طوبی للمتوجّهین انتهی

6 This lowly servant is so struck by the Kawthar of utterance that he beholds himself in an ocean of wonderment. What can he say and what can he declare? The Cause is more manifest than the sun and the bounty more exalted than heaven. All pens and papers and earthly pages, nay all the aforementioned planes, are powerless and incapable of mentioning its stations and bearing its ranks. My Lord suffices as witness.

6 این خادم فانی از کوثر بیان منصعق بشأنیکه خود را در دریای تحیّر مشاهده مینماید چه عرض نماید و چه اظهار دارد امر اظهر از آفتاب است و عنایت ارفع از آسمان اقلام و اوراق و صفحات ارض بل طبقات مذکوره کلّ از ذکر مراتب و حمل مقامات آن عاجز و قاصرند کفی بربّی شهیدا

7 As to what was mentioned regarding the official who ascended unto God, it was submitted. This is what the Tongue of the All-Merciful has spoken in the Kingdom of Utterance: Those souls who have arisen and are occupied in service for the sake of God have been and are remembered in His presence. Not so much as a hair's worth of the doers' reward has been or will be lost. If a soul were to become aware of what hath been revealed in the Crimson Scroll, he would testify to that which the Supreme Pen hath spoken. Blessed is he who hath proclaimed My Cause, and the ear that hath heard My call, and the eye that hath beheld My horizon, and the heart that hath turned toward My Kingdom, and the tongue that hath testified to that which My Tongue hath testified.

7 اینکه در بارهٔ شخنه الّذی صعد الی الله ذکر فرموده بودند عرض شد هذا ما نطق به لسان الرّحمن فی ملکوت البیان نفوسیکه قیام نموده‌اند و لوجه الله بخدمت مشغول گشته‌اند لدی الله مذکور بوده و هستند مقدار یک شعر اجر عاملین ضایع نشده و نخواهد شد اگر نفسی بآنچه که در صحیفهٔ حمراء نازل شده اطّلاع یابد شهادت میدهد بر آنچه که قلم اعلی بآن نطق فرموده طوبی لمن بلّغ امری و لسامع سمع ندائی و لناظهر رأی افقی و لقلب اقبل الی ملکوتی و للسان شهد بما شهد به لسانی انتهی

8 And likewise mention was made of Mirza 'Inayat which was submitted before the Most Holy, Most Exalted Presence. This is what the Speaker of Sinai hath spoken: He is the Hearer, the Responsive One. O 'Inayat! Repeatedly hath thy mention been made before the Supreme Scene and the glances of favor have been directed toward thee from the direction of the Prison. Ask thou of God, exalted be His glory, that thou mayest be assisted in that which beseemeth the Day of God. Know thou with certainty that all that is on earth cannot equal a word that proceedeth from the Ancient Tongue. Blessed is the soul for whom the word of divine good-pleasure is specially revealed from the heaven of God's bounty. This is that resplendent robe - whosoever is adorned therewith shall be mentioned, described and known throughout the kingdoms of earth and heaven. At all times have We commanded Our loved ones to that which profiteth them and forbidden what harmeth them. Had the servants acted accordingly, the light of the Cause would assuredly have encompassed the world. May thou be confirmed, God willing, in serving the Cause and in holding fast unto the cord of grace throughout all divine worlds.

8 و همچنین ذکر جناب میرزا عنایت نموده بودند در ساحت امنع اقدس عرض شد هذا تکلّم به مکلّم الطّور هو السّامع المجیب یا عنایت مکرّر ذکرت در منظر اکبر بوده و لحاظ عنایت از شطر سجن بتو متوجّه از حق جلّ جلاله بطلب تا مؤیّد شوی بر آنچه که سزاوار یوم الله است بیقین بدان جمیع ما علی الأرض معادله نمینماید بکلمه‌ئی که از لسان قدم ظاهر شود طوبی از برای نفسیکه از آسمان بخشش الهی مخصوص او کلمهٔ رضا نازل میشود اینست آن جامهٔ منیریکه هر هیکلی بآن فائز شد بدوام ملک و ملکوت مذکور و موصوف و معروف است در کلّ احیان دوستان را بما ینفعهم امر نمودیم و از ما یضّرهم نهی اگر عباد موفّق بر عمل میشدند هر آینه نور امر عالم را احاطه نموده بود انشآءالله مؤیّد باشی بر خدمت امر و متمسّک باشی بحبل فضل در جمیع عوالم الهی انتهی

9 And this is what was revealed for his honor the Mushrif: He is the One established upon the Throne through His Most Great Name. He Who was promised in the Book of God hath appeared and revealed what He desired. There is no God but Him, the Mighty, the Powerful. He hath borne in God's path, the Lord of Names, such tribulations as attested by His Clear Book. Among the people are those who turned away from Him, those who disputed His verses, those who denied His proof, and those who pronounced against Him a grievous judgment. We have come from the heaven of grandeur with God's testimonies, proofs, books, psalms and tablets that are possessed by all peoples and parties. This is witnessed by whoever is adorned with the robe of fairness and speaketh with justice in the days of his Lord, the Hearer, the Responsive. At the dawn of this Day, the divines of Iran turned away, casting the Book of God behind their backs, clinging to the whisperings of the heedless. They are the ones who denied God's truth throughout all ages and pronounced against the Manifestations of His Cause, the Dawning-Places of His Revelation, and the Rising-Points of His all-encompassing knowledge. Thus have We caused the water of life to flow in the rivers of the garden of utterance. Blessed is he who hath attained and said: "Praise be to Thee, O Thou the Goal of the mystics!"

9 و هذا ما نزّل لجناب مشرف هو المستوی علی العرش باسمه العظیم قد ظهر من کان موعوداً فی کتاب الله و اظهر ما اراد لا اله الّا هو المقتدر القدیر قد حمل البلایا فی سبیل الله مالک الأسمآء یشهد بذلک من عنده کتاب مبین من النّاس من اعرض عنه و منهم من جادل بآیاته و منهم من کفر ببرهانه و منهم من افتی علیه بظلم عظیم قد جئنا من سمآء العظمة بما عند الملل و الأحزاب من حجج الله و برهانه و کتبه و زبره و الواحه یشهد بذلک من تزیّن بردآء الانصاف و نطق بالعدل فی ایّام ربّه السّامع المجیب قد اعرض فی فجر الیوم علمآء الأیران الّذین نبذوا کتاب الله عن ورائهم متمسّکین بما عندهم من همزات الغافلین هم الّذین انکروا حقّ الله فی کلّ الأعصار و افتوا علی مظاهر امره و مشارق وحیه و مطالع علمه المحیطه کذلک اجرینا کوثر الحیوان فی انهار حدیقة البیان طوبی لمن فاز و قال لک الحمد یا مقصود العارفین انتهی

10 And this is what was revealed for his honor Mirza Isma'il:

10 و هذا ما نزّل لجناب میرزا اسمعیل

11 In the name of the All-Hearing, the All-Seeing

11 بنام شنوندهٔ بینا

12 You were mentioned before the Wronged One, and these exalted words are revealed for the sake of God, that perchance their fragrance may be diffused and guide those endowed with vision to the Most Great Scene. The whole world hath been created for this Most Great Day, as recorded in most divine Books. How excellent is the state of the fair-minded one who speaketh for the sake of God and ariseth to serve Him. Service to the Cause is the refinement of souls from attachments. God willing, the friends shall, through the hosts of remembrance and utterance, take possession of the hearts of the people of the world. Contention and disputation have ever been and shall continue to be the way of the misguided ones. As to thy question about souls after their ascension, these degrees and stations have repeatedly been revealed from the Most Exalted Pen, and some possess copies thereof. God willing, thou shalt observe them. But the counsel of this Wronged One is that thou shouldst hold fast with the utmost joy and fragrance to serving the Cause of the Beloved of the worlds, for it would be regrettable if these blessed days were to end with such remembrances. Be steadfast in what thou hast been commanded. He will, through the finger of might, open before thee a door

12 ذکرت نزد مظلوم مذکور و این چند کلمهٔ علیا لوجه الله اظهار میرود که شاید عرف آن متضوّع گردد و صاحبان بصر را بمنظر اکبر راه نماید جمیع عالم از برای این یوم اعظم خلق شده چنانچه در اکثر کتب الهی مذکور نیکوست حال منصفیکه لوج الله تکلّم نمود و لخدمة الله قیام کرد و خدمت امر تهذیب نفوسست از آلایشها انشآءالله دوستان بجنود ذکر و بیان قلوب اهل امکان را تصرّف نمایند نزاع و جدال لازال شأن اهل ضلال بوده و خواهد بود و اینکه از ارواح بعد از عروج سؤال نمودی اینمراتب و مقامات مکرّر از قلم اعلی جاری و نازل نزد بعضی صورت آن موجود انشآءالله ملاحظه مینمائید ولکنّ وصیّت اینمظلوم آنکه بکمال روح و ریحان بخدمت امر محبوب عالمیان تمسّک نمائید چه که حیف است این ایّام مبارکه بین اذکار منتهی شود ان استقم علی ما امرت به انّه یفتح لک بأصبع القدرة باباً تشهد و تری

wherein thou shalt witness and behold what thou hast desired from the ocean of thy Lord's utterance, the Most Merciful, the Most Compassionate. God willing, thou shalt be illumined by the lights of His countenance and drink from the Kawthar of certitude.

ما اردته من عمّان بیان ربّک الرّحمن الرّحیم انشآءالله از انوار وجه منوّر شوی و از کوثر ایقان بیاشامی انتهی

13 This evanescent servant conveyeth greetings and praise to all. God is witness that this evanescent one hath been and is occupied in this Prison with the mention of souls who are content, well-pleasing, firm and steadfast, and beseecheth from God, exalted be His glory, confirmation for each one. Supplication, imploring and entreaty are from the servant, and grace, bounty and response are from God, the One, the Powerful.

13 این خادم فانی خدمت کلّ سلام و تکبیر عرض مینماید حق شاهد و گواهست که این فانی در این سجن بذکر نفوس راضیهٔ مرضیّهٔ ثابتهٔ راسخه مشغول بوده و هست و از حق جلّ جلاله از برای هر یک تأیید میطلبد العرض و التّضرّع و الابتهال من العبد و الفضل و العنایة و الاجابة من الله الواحد القدیر

14 As to what thou didst write regarding the book being written in proof of the Revelation, and likewise another treatise on the nobility of the number of the Most Great Name - these matters were submitted by this evanescent one when the Ancient Beauty was residing in the mansion outside the Most Great Prison. His words, exalted be His majesty:

14 اینکه در بارهٔ کتاب مرقوم داشتید که در اثبات ظهور نوشته میشود و همچنین رسالهٔ اخری ایضاً آخر فی شرافت عدد اسم الأعظم اینراتب را هنگامیکه جمال قدم در قصر خارج از بقعة البیضآء تشریف داشتند اینفانی عرض نمود قوله عزّ کبریائه

15 O Muhammad-Husayn! Time and again hast thou been illumined by the splendors of the Sun of divine remembrance, especially in this instance when numerous Tablets have been revealed from the heaven of Will addressed to thee. Know thou the value of this most exalted, most sublime station. If, through the bounty of the All-Merciful, thou drinkest from the ocean of utterance, the affairs of the world shall no longer grieve thee. Thou shalt attain to such joy and gladness that the troubles of the world shall neither prevent nor change it. Whether one striveth in My path or denieth Me - God willing, thou shalt be assisted in that which thou hast intended. Today, should anyone make mention of this Cause or speak a word in its proof, his name shall never be effaced from the Book of existence. Thus hath testified the Lord, the Lord of the Last and the First.

15 یا محمّد قبل حسین مرّة بعد مرّة باشراقات انوار آفتاب ذکر الهی منوّر شدی مخصوص در این کرّه که الواح متعدّده از سمآء مشیّت باسمت نازل قدر اینمقام بلند اعلی را بدان اگر بعنایت رحمن از بحر بیان بیاشامی دیگر امورات وارده ترا محزون ننماید ببهجت و سروری فائز شوی که کدورات عالم او را منع ننماید و تغییر ندهد که جاهداً فی سبیلی و جاحداً من انکرنی انشآءالله موفّق باشی در آنچه اراده نمودهئی الیوم اگر از نفسی ذکری در این امر ظاهر شود و یا بکلمهئی در اثباتش تکلّم نماید او از دفتر عالم محو نخواهد شد کذلک شهد المولی انّه ربّ الآخرة و الأولی انتهی

16 This evanescent servant beseecheth God to confirm thee in that which thou hast intended. Verily, He hath power over whatsoever He willeth.

16 این خادم فانی از حق میطلبد آنجناب را مؤیّد فرماید بر آنچه اراده نمودهاند انّه علی ما یشآء قدیر

17 And as to the fourth matter thou didst mention, it was submitted and He said: "We named him 'Bird of Glory' in the Book of Names. God willing, may he be enabled to preserve this station, for the world is in upheaval and the conditions of heedless souls are manifest while the fruits of the tree of sincerity remain hidden. Thieves lie in wait and devils in ambush,

17 و مطلب چهارم که مرقوم داشتید عرض شد فرمودند او را در کتاب اسمآء بطیر بهآء نامیدیم انشآءالله موفّق شود بر حفظ اینمقام چه که عالم منقلب و شئونات انفس غافله ظاهر و اثمار سدرهٔ خلوص مستور دزدان بر مراصد و شیاطین در کمین و امر عظیم و اعظم و اعلی منهما انتهی

and the Cause is mighty, greater and most exalted above them both."

18 This servant has mentioned and continues to mention that honored one at special times in the Most Holy Presence. Whatever you wrote, its answer has been revealed and is recorded in this letter. I seek earnestness for that honored one, and likewise steadfastness - these two are pillars for the edifice of human existence. And concerning your mention of conditions in those regions, in these days those areas are aflame - at times with the fire of war, at times with the instruments of corruption, and at times with the flames of greed. Surely that honored one has heard and continues to hear of these things. This evanescent one beseeches God to ordain means whereby the horizons of those lands may be illumined with the lights of the Sun of unity. Today is the day of service and the day of teaching the Cause. In this land and its surrounding regions, due to wisdom and other considerations, teaching has in these days been strictly forbidden in the Book. Blessed are they who in those lands attain to this most great bounty.

18 این خادم آنجناب را در اوقات مخصوصه در ساحت اقدس ذکر نموده و مینماید و آنچه مرقوم داشتید جواب آن نازل و در این ورقه مذکور همّت میطلبم از برای آنجناب و همچنین استقامت این دو دو رکنند از برای عمار وجود انسانی و اینکه ذکر این اطراف نمودند این ایّام این اطراف مشتعل است یعنی گاهی بنار حرب گاهی بآلات فساد و گاهی بشعلهٔ طمع البتّه آنجناب شنیده و میشنوند اینفانی از حق میطلبد اسبابی مقدّر فرماید تا آفاق آن اراضی بأنوار شمس توحید منوّر شود امروز روز خدمت و روز تبلیغ امر است در این ارض و اطراف آن نظر بحکمت و اسباب اخری در این ایّام تبلیغ نهی شده نهیاً عظیماً فی الکتاب طوبی از برای نفوسیکه در آن اراضی بلین فیض اعظم فائز شوند

19 May the Glory which shineth resplendent from the horizon of the heaven of mercy be upon you and upon those who are with you in the Cause of God, the Lord of the worlds.

19 البهآء الظّاهر الباهر من افق سمآء الرّحمة علی جنابکم و علی من معکم فی امر الله ربّ العالمین

BLIB_Or15732.192

BH03705

To: Mirza Asadullah et al., in Tihran
Date: 1299-08-11 [1882-Jun-28]

1 Praised be the work of those who have arisen to serve the Cause in such wise that neither the clamor of the people deterred them nor the tyranny of those in the land frightened them....

1 لله عمل الّذین قاموا علی خدمة الأمر علی شأن ما اقعدهم ضوضآء العباد و ما خوّفهم ظلم من فی البلاد...

2 And regarding the copy of the Risaliy-i-Madaniyyih ["The Secret of Divine Civilization"] which you sent, this is well-pleasing. God willing, may it bear fruit. The reason for its composition was that one day the Most Great Branch - may my spirit, my being, and my essence be sacrificed for the dust of His footsteps - was standing in the Most Holy and Exalted Presence when the Ancient Tongue spoke these words, exalted be His utterance:

2 اینکه نسخهٔ مدنیّه را ارسال داشتید محبوبست انشآءالله مثمر ثمر شود و سبب ترقیم آن آنکه یومی از ایّام حضرت غصن ٦٦ [الله] الأعظم روحی و ذاتی و کینونتی لتراب قدومه الفدآء در ساحت امنع اقدس اعلی ایستاده بودند لسان قدم باینکلمه ناطق قوله تعالی

3 "O Most Great Branch! It would be pleasing if some pages were written about the cause and reason for the prosperity of the world and its ruin, in such manner as would lower the prejudiced ones one degree, that they might become ready to hearken unto the rustling of the Divine Lote-Tree which is raised high today." Similar contents were heard from the Ancient Tongue. Therefore, the Branch of God wrote the Risaliy-i-Madaniyyih. Some people have imagined that the science of politics, which is the cause of order, security and the prosperity of the world, is confined to certain known persons. How evil is that which they have imagined! With Him is the knowledge of all things in a Clear Book. All politics is concealed and treasured within a single utterance. Blessed are they that observe! Blessed are they that comprehend! Were all that hath been revealed by God, exalted be His glory, in this station to be acted upon, all on earth would find themselves at ease and in comfort. However, eyes have been prevented from seeing and hearts from understanding, by reason of that which the hands of the servants have wrought before and after. Verily our Lord, the All-Knowing, is the Reckoner, the All-Informed....

3 يا غصن اعظم محبوب آنکه چند ورقی در سبب و علّت عمار دنیا و خرابی آن نوشته شود بقسمیکه متعصّبین را یک درجه تنزّل دهد تا مستعدّ شوند از برای اصغاء حفیف سدرهٔ بیان که الیوم مرتفع است انتهی و امثال اینخامین از لسان قدم اصغا شد لذا حضرت غصن‌الله رسالهٔ مدنیّه را مرقوم فرمودند بعضی از ناس گمان نموده‌اند که علم سیاست که سبب نظم و اطمینان و عمار عالم است منحصر در نفوس معروفه است فبأس ما توهّموا عنده علم کلّشیء فی کتاب مبین جمیع سیاست در یک بیان مستور و مکنونست طوبی للنّاظرین و طوبی للعارفین آنچه از حقّ جلّ جلاله در اینمقام نازل شده اگر بآن عامل شوند جمیع من علی الأرض خود را فارغ و مستریح مشاهده نمایند ولکنّ الأبصار منعت عن المشاهدة و الأفئدة عن الادراک بما اکتسبت ایادی العباد من قبل و من بعد انّ ربّنا العلیم هو المحصی الخبیر...

4 O Abraham! God willing, mayest thou be stirred, refreshed and gladdened by the wafting breezes of the divine springtime of mercy. Reflect upon the attraction of the verses of God, exalted be His glory. How many were the Friends of the age who freely walked into the fire, and how many were the sacrificial lambs who never returned alive from the altar of sacrifice. If thou wert to become aware of the greatness of the Cause, thou wouldst prostrate thyself, and after raising thy head thou wouldst utter the blessed words "All glory be unto Thee", and again bow down in prostration and utter another blessed word. The attraction of divine grace would so overwhelm thee that, were thy human frame to permit it, thou wouldst prostrate thyself unceasingly forever and utter one of the words of Him Who revealeth the verses. By My life! The Manifestation is more evident than the sun, yet remains veiled and concealed. Thus have the waves of the ocean of thy Lord's utterance, the All-Merciful, appeared. Blessed are they who behold, and joy be to them who recognize. Praise be to God, the Lord of all worlds....

4 يا ابراهیم انشآءالله از اهتزاز ارياح ربیع رحمت الهی متحرّک و تازه و خرّم باشی در جذب آیات حقّ جلّ جلاله تفکّر نما چه مقدار خلیل زمان که رایگان بنار رفتند و چه مقدار ذبیح که از مشهد فدا زنده برنگشتند اگر بر عظمت امر آگاه شوی سجده نمائی و بعد از رفع رأس بکلمهٔ مبارکهٔ العظمة لک ناطق شوی و مجدّد بسجده توجّه نمائی و بکلمهٔ مبارکهٔ اخری ذاکر گردی و جذب عنایت بشأنی اخذت نماید که اگر جسد بشری اقتضا کند الی الأبد متتابعاً مترادفاً سجده نمائی و بکلمه‌ئی از کلمات منزل آیات ناطق شوی لعمری ظهور اظهر از شمس است مع‌ذلک مستور و مکنون کذلک ظهرت امواج بحر بیان ربّک الرّحمن طوبی للنّاظرین و نعیماً للعارفین الحمد لله ربّ العالمین...

5 He is the All-Hearing, the All-Seeing

5 هو السّامع البصیر

6 O Ali! We were seated when the servant who is present entered before Us, and in his hand was a book which he presented after receiving permission. We heard it and have answered thee with this luminous Tablet. That which thou didst confide to God hath been honored through the hearing of the Wronged One,

6 یا علی قد کنّا جالساً دخل العبد الحاضر تلقاء الوجه و کان بیده کتاب عرضه بعد الاذن سمعناه و اجبناک بهذا اللّوح المنیر قد فاز ما ناجیت به الله باصغآء المظلوم الّذی به انار افق العلم و

through Whom the horizon of knowledge was illumined and the power of God, the Lord of the worlds, was made manifest. We found thy letter purified from doubts and idle fancies. Thus hath God testified for thee that thou mayest be among the joyous ones. This is a testimony that shall walk before thy face in all the worlds of thy Lord. Be grateful and say: "My spirit be a sacrifice for Thy favor, O Thou Who art wronged throughout all horizons!" I testify that Thou hast appeared with that which every great creation doth circle round.

ظهرت قدرة الله ربّ العالمين قد وجدنا كتابک مطهّراً عن الظّنون و الأوهام كذلک شهد الله لک لتكون من الفرحين هذه شهادة تمشی امام وجهک فی كلّ عالم من عوالم ربّک ان اشكر و قل روحی لعنايتک الفدآء يا مظلوم الآفاق اشهد انّک ظهرت بما يطوفه كلّ خلق عظيم

7 O Ali! We testify that thou hast attained unto the mention of My Most Exalted Pen in days wherein darkness hath encompassed all regions and every bearer of a burden cast off its load through fear of God, the Strong, the Mighty. We entered into prison and once again conveyed to the divines and princes that which God, thy Lord and the Lord of thy forefathers, did desire. Among them were those who cast the Book of God behind their backs, those who hesitated, and those who took it and placed it upon their heads, saying: "I believe in Thee, O Thou through Whose appearance the Straight Path hath appeared!" Blessed art thou for having attained unto God's favor in His days and for having drunk the choice wine of remembrance from the cup of His wondrous utterance.

7 يا علی نشهد انّک فزت بذكر قلمی الأعلی فی ايّام فيها احاطت الظّلمة كلّ الجهات و وضع كلّ ذات حمل حملها من خشية الله القوىّ القدير انّا دخلنا السّجن و بلّغنا العلمآء و الأمرآء مرّة اخری ما اراد الله ربّک و ربّ آبائک الأوّلين منهم من نبذ كتاب الله عن ورائه و منهم من توقّف و منهم من اخذ و وضعه علی رأسه و قال آمنت بک يا من بظهورک ظهر الصّراط المستقيم نعيماً لک بما فزت بنعمة الله فی ايّامه و شربت رحيق الذّكر من كأس بيانه العزيز البديع

8 We counsel thee to preserve what thou hast been given through this Name through which every wise command hath appeared. We have found from thee the fragrance of My love and have caused thee to hear that which hath been sent down from the kingdom of My mighty, invincible Command. Thus have We revealed unto thee the pearls of the ocean of knowledge. When thou hast attained unto them, turn thy face toward God and say: "I testify that Thou hast come from the heaven of grace with a manifest light." The glory that shineth resplendent from the horizon of the brow be upon thee and upon those who are illumined by the lights of certitude....

ADMS#087x

8 انّا نوصيک بحفظ ما اوتيت بهذا الاسم الّذی به ظهر كلّ امر حكيم انّا وجدنا منک عرف حبّی و اسمعناک ما نزّل من ملكوت امری العزيز المنيع كذلک اظهرنا لک لآلئ بحر العرفان اذا فزت بها ولّ وجهک شطر الله و قل اشهد انّک انت جئت من سمآء الفضل بنور مبين البهآء الظّاهر اللّائح من افق الجبين عليک و علی الّذين تنوّروا بأنوار اليقين •••

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BH00048

To: Mashhadi Baqir et al.
Date: 1299-08-14 [1882-Jul-1]

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

1 بسم ربّنا الأقدس الأعظم الأقدم العلیّ الأبهی

2 Praise be to God Who hath manifested from the letter Alif the Most Great Steadfastness, and through the letter Ba the distinction between all things, and through the letter Jim revealed the station of him who circumambulated the Throne at eventide and at dawn, and through the letter Dal the submissiveness of God's loved ones in the Kingdom of Names and their humility and their bowing down when the lights were shed forth from the Luminary of their Lord's Will, the Lord of the Beginning and the Return. He made the letter Ha the essence of the temple of letters in the Most Exalted Word. When it was adorned with the letter Ba, there was manifested the Hidden Secret and the Treasured Mystery and the Most Great Name whereby the world was adorned. Glorified be He Who hath revealed Himself by His Own Self unto His Own Self, and hath manifested Himself unto His creation through His signs, His revelations and His evidences. Glorified be He Who hath made all things to speak of the letters of the Book and hath revealed the mysteries of the Beginning in the Return. He, verily, is the Mighty, the Bestower. Glorified be the Lord of creation Who was named in the Gospel as the Spirit of Truth, and in the Torah as the Everlasting God, and in the Furqan as the Great Announcement, through Whom this Ancient Structure was raised up. Verily it was preceded by the Cause, which is God's compelling Will. I pray, offer salutations and glorification upon God's chosen ones, His pure ones, His loved ones and His emissaries, whom God hath purified from their own desires and made them the manifestations of His Will amidst all creation. These are servants through whom the horizon of the heaven of trustworthiness was illumined.

2 الحمد لله الّذی اظهر من الألف الاستقامة الکبری و بالبآء شأن الامتیاز بین الأشیآء و بالجیم اظهر شأن من طاف العرش بالعشیّ و الاشراق و بالدّال خضوع احبّآء الله فی ملکوت الأسمآء و خشوعهم و رکوعهم عند تجلّی الأنوار من نیّر ارادة ربّهم مولی المبدإ و المآب و جعل الهآء عیناً لهیکل الحروف فی الکلمة العلیا فلمّا تزیّنت بالبآء ظهر السّرّ المکنون و الغیب المخزون و الاسم الأعظم الّذی به تزیّن العالم سبحان من ظهر بذاته لذاته و تجلّی لخلقه بآیاته و ظهوراته و بیّناته و سبحان من جعل الأشیآء حاکیة عن حروفات الکتاب و اظهر اسرار المبدإ فی المآب انّه لهو العزیز الوهّاب سبحان مولی الخلق الّذی سمّی فی الانجیل بروح الحقّ و فی التّوراة باله الأبدیّ و فی الفرقان بالنّبإ العظیم الّذی به بنی هذا البنآء القدیم الا انّه مسبوق بالعلّة و هی ارادة الله المطاعة اصلّی و اسلّم و اکبّر علی اولیآء الله و اصفیائه و اودّائه و سفرائه الّذین طهّرهم الله عن ارادتهم و جعلهم مظاهر الارادة بین البریّة اولئک عباد بهم انار افق سمآء الأمانة

3 Glorified art Thou, O Thou by Whose Name the near ones have called out in the wilderness of longing and the sincere ones in the desert of separation. The sweetness of Thy call, which was raised from the direction of Thy Throne in Thy days, hath so transported them that they were drawn to Thee and said: "Here am I, O Lord, here am I! Here am I, O Lord of the world and the Desire of the nations! Here am I, O Most Great Name and Most Ancient Spirit! Here am I, here am I, O Thou through Whose Name the sealed choice Wine was unsealed and

3 سبحانک یا من باسمک نادی المقرّبون فی برّیّة الاشتیاق و المخلصون فی بیدآء الفراق قد اخذتهم حلاوة ندائک الّذی ارتفع عن شطر عرشک فی ایّامک علی شأن انجذبوا و قالوا لبّیک اللّهمّ لبّیک لبّیک یا سیّد العالم و مقصود الأمم لبّیک یا اسم الأعظم و الرّوح الأقدم لبّیک لبّیک یا من باسمک فکّ الرّحیق المختوم و ظهر الاسم القیّوم و بک ماج بحر البیان و هاج عرف اسمک الرّحمن

لبّیک لبّیک یا اله الوجود و غایة المقصود لبّیک یا من باسمک جری فرات الرّحمة و استقرّ هیکل الأحدیّة علی عرش العظمة لبّیک لبّیک یا من بک نطقت النّار فی السّدرة و اشرقت الأرض بنور وجهک یا من بک قامت القیامة و ظهر حکم السّاعة و تحرّکت عظام نخرة لبّیک لبّیک یا مقصود العارفین و غایة امل المشتاقین لبّیک لبّیک یا من بحبّک ذابت اکباد العشّاق و بنور امرک اضآءت الآفاق

the Self-Subsisting Name was manifested, and through Whom the ocean of utterance surged and the fragrance of Thy Name, the All-Merciful, was wafted! Here am I, here am I, O God of existence and Ultimate Goal! Here am I, here am I, O Thou through Whose Name flowed the river of mercy and the Temple of Oneness was established upon the throne of grandeur! Here am I, here am I, O Thou through Whom the Fire spoke in the Tree and the earth shone with the light of Thy countenance! O Thou through Whom the Resurrection arose and the Hour was manifested and decayed bones were quickened! Here am I, here am I, O Goal of the mystics and Ultimate Hope of the yearning ones! Here am I, here am I, O Thou through Whose love the hearts of lovers were melted and through the light of Whose Cause the horizons were illumined!"

4 احمدک بما شرّفت دیارک بقدومک و نصبت خیامک علی الأتلال و الجبال باسمک و قدرتک ای ربّ اسألک بحلاوة بیانک و اسمک الّذی به سخّرت اسمائک بأن تؤیّد عبادک علی التّوجّه الی انوار وجهک و الاقبال الی افقک ای ربّ لا تخیّبهم عن شاطیء بحر فضلک و لا تمنعهم عن المائدة الّتی انزلتها من سحاب جودک و سماء کرمک ثمّ عرّفهم ما ینفعهم فی کلّ عالم من عوالمک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأشیآء لا اله الّا انت المقتدر القدیر

4 I praise Thee for having honored Thy dwellings with Thy presence and pitched Thy tents upon the hills and mountains by Thy Name and Thy power. O Lord! I beseech Thee by the sweetness of Thy utterance and by Thy Name through which Thou hast subdued Thy names, to aid Thy servants to turn unto the lights of Thy countenance and to advance toward Thy horizon. O Lord! Keep them not back from the shore of the ocean of Thy bounty, nor deprive them of the table Thou hast sent down from the clouds of Thy generosity and the heaven of Thy grace. Then make known to them that which shall profit them in every world of Thy worlds. Thou, verily, art the Powerful over whatsoever Thou willest, and in Thy grasp are the reins of all things. There is none other God but Thee, the Almighty, the All-Powerful.

5 و بعد عرض میشود نامه‌های آن جناب که هر حرفی از آن بافصح بیان بذکر محبوب امکان ناطق بود عالم قلب را روشن و اقلیم محبّت را مزیّن و خرّم نمود نعم ما قال حبّذا ذاک الشّذا حین هبّت عرفش باسم دوست یکّا متضوّع و نفحه‌اش منتشر فلمّا وجدت و عرفت توجّهت الی وجهة ربّنا مالک الوری و اقبلت الی ان بلغت الأفق الأعلی فلمّا حضرت عرضت ما غرّد به عندلیب حبّکم علی الأغصان و هدرت حمامة ودّکم علی الأفنان فلمّا تمّ و انتهی نطق مالک العرش و الثّری و مولی الآخرة و الأولی بما انجذبت به حقایق الأشیآء قوله جلّت عظمته

5 And furthermore, letters of that honored one have been received wherein every word eloquently utters mention of the Beloved of all creation, illuminating the realm of the heart and adorning and gladdening the climate of love. How excellent is what was said! How sweet that fragrance when its perfume was diffused in the name of the peerless Friend and its sweet scents were spread abroad! When I found and recognized it, I turned toward the countenance of our Lord, the Master of all creation, and drew near until I reached the Most Exalted Horizon. When I attained His presence, I presented that which the nightingale of your love had warbled upon the branches and the dove of your affection had cooed among the twigs. When this was completed, the Lord of the throne above and the earth below, the Master of the latter and former worlds, spoke that which caused all created things to be attracted. His word, exalted be His grandeur:

6 بسمی الظّاهر النّاطق العلیم

6 In My Name, the Manifest, the Speaking, the All-Knowing

7 This is a mention from Us to him who hath turned unto God, the Lord of all worlds, who heard the Call and hastened to the Most Glorious Horizon and drank the choice wine of utterance from the hands of the bounty of his Lord, the Merciful, the Compassionate. From him was diffused such a fragrance of the love of God that the Most Exalted Pen hath borne witness to him in this lofty Castle which was built before the Manifestation and raised up when the Ancient Beauty arrived at the Most Great Prison. Thus doth the Pen recount from the presence of God, the All-Knowing, the All-Informed.

7 ذکر من لدنّا لمن اقبل الی الله ربّ العالمین الّذی سمع النّدآء و سرع الی الأفق الأبهی و شرب رحیق البیان من ایادی عطآء ربّه الرّحمن الرّحیم قد تضوّع منه عرف محبّة الله علی شأن شهد له القلم الأعلی فی هذا القصر الرّفیع الّذی بنی قبل الظّهور و ارتفع اذ ورد جمال القدم فی السّجن الأعظم کذلک یقصّ القلم من لدی الله العلیم الخبیر

8 O Abu'l-Fadl! The Dayspring of Justice maketh mention of thee with verses from which the near ones perceive the fragrance of God, the Mighty, the Great. We have heard thy call and have answered thee through Our grace. Verily thy Lord is the All-Bountiful, the Generous. We have created the world for this Day, which was mentioned by the tongue of My chosen ones and inscribed by the Pen of My will in My perspicuous Book. The All-Merciful hath come and the proof hath appeared in such wise that none can deny it save every aggressive transgressor. The favor hath been completed, the proof perfected, and the heavenly table hath descended from the heaven of the loving-kindness of thy Lord, the Compassionate, the Generous. Behold the servants and what they have wrought in the days of their Lord. They have broken God's Covenant and His Testament, and have denied Him in Whom they believed and Whom they invoked at morn and eve. Thus have their souls beguiled them in that they followed the daysprings of idle fancies. Blessed is the powerful one whom the might of the world hath not weakened, and the stranger who hath sought the Most Exalted Homeland and witnessed that which the Tongue of Grandeur hath spoken in the beginning and the end. How many a prince hath turned away from the Truth and how many a poor one hath drawn nigh and said: "Praise be unto Thee, O Thou Desire of hearts, and glory be unto Thee, O Thou Master of creation!"

8 یا اباالفضل یذکرک مطلع العدل بآیات یجد منها المقرّبون عرف الله العزیز العظیم انّا سمعنا ندائک اجبناک فضلاً من عندنا انّ ربّک لهو الفضّال الکریم انّا خلقنا العالم لهذا الیوم الّذی کان مذکوراً بلسان اصفیائی و مسطوراً من قلم ارادتی فی کتابی المبین قد اتی الرّحمن و ظهر البرهان علی شأن لا ینکره الّا کلّ معتد اثیم قد کملت النّعمة و تمّت الحجّة و نزلت المائدة من سمآء عنایة ربّک المشفق الکریم فانظر العباد و ما عملوا فی ایّام ربّک قد نقضوا میثاق الله و عهده و کفروا بالّذی آمنوا به و یدعونه بالعشیّ و الاشراق کذلک سوّلت لهم انفسهم بما اتّبعوا مطالع الأوهام طوبی لقویّ ما اضعفته سطوة العالم و لغریب قصد الوطن الأعلی و شهد بما نطق به لسان العظمة فی المبدإ و المآب کم من امیر اعرض عن الحقّ و کم من فقیر اقبل و قال لک الحمد یا مقصود القلوب و لک الثّنآء یا مولی العباد

9 How many a learned one hath been prevented by his learning from My Self-Subsisting Name, and how many an ignorant one hath heard and responded to his Lord, the Mighty, the All-Bestowing. Blessed is he who hath beheld the Most Great Sign, and he who hath heard the Call of God, the Lord of Lords. Arise to serve the Cause in the name of thy Lord and give the people the glad-tidings of this Manifestation at Whose appearance all names have bowed down and all things have cried out: "The Kingdom belongeth unto God, the One, the All-Compelling!" Say: O concourse of religions! By what proof did ye believe in God aforetime, and by what evidence do ye turn away from Him by Whom the Temple of Pre-existence

9 کم من عالم منعته العلوم عن اسمی القیّوم و کم من جاهل سمع و اجاب ربّه العزیز الوهّاب طوبی لذی بصر رأی الآیة الکبری و لذی سمع سمع ندآء الله ربّ الأرباب قم علی خدمة الأمر باسم ربّک و بشّر النّاس بهذا الظّهور الّذی اذا ظهر خضعت الأسمآء و نادت الأشیآء الملک لله الواحد القهّار قل یا ملأ الأدیان بأیّ حجّة آمنتم بالله من قبل و بأیّ برهان اعرضتم عن الّذی به استوی هیکل القدم علی العرش الأعظم و نطق منزل البیان تالله

was established upon the Most Great Throne and the Revealer of Utterance did speak? By God! That which adorneth the mention of the Scriptures and Tablets hath appeared. Thus have We expounded the verses and sent them down through Our grace, and I am verily the Powerful over what I will. There is no God but Me, the Self-Sufficient, the Most Exalted.

قد ظهر ما تزيّن بذكره الزّبر و الألواح كذلک صرّفنا الآيات و انزلناها فضلاً من لدنّا و انا المقتدر على ما اشآء لا اله الّا انا الغنيّ المتعال

10 O Fadl! The deeds of nations have become the cause of the world's upheaval and the afflictions that have befallen it. Observe how years pass, yet the world finds neither peace nor tranquility. Each day its people are afflicted with new trials, yet remain heedless and veiled from their cause. The sweet and gentle ocean appears before their faces, yet in their heedlessness and ignorance they pass it by, turning instead to the mirage. Their vain imaginings, which neither nourish nor satisfy, have deprived them of the effulgent rays of the Sun of Certitude; they have forsaken true knowledge and clung to evident ignorance.

10 يا فضل اعمال امم سبب و علّت انقلاب عالم و بلايای واردهٔ بر او شده ملاحظه نمائيد سنين معدودات ميگذرد و عالم راحت نيافته و ساكن نشده هر يوم خلق آن ببلائی مبتلا و از سبب و علّت غافل و محجوبند دريای لطيف شيرين امام وجوه ظاهر ولكن از غفلت و نادانی از او گذشته‌اند و بسراب متوجّهند اوهام لايسمنهٔ لايغنيه ايشان را از اشراقات انوار آفتاب يقين محروم نموده از علم اليقين گذشته‌اند و بجهل مبين تمسّک جسته‌اند

11 Convey My greetings to the faithful ones in that land and say: Today is the day of pure deeds and service. All that hath befallen you in the path of God hath been recorded by the Most Exalted Pen in the Book. God willing, may ye remain firm and steadfast in this Most Great Cause amidst the peoples in such wise that the cawing of Satan shall not debar you from the choice wine of the All-Merciful. Beseech the True One, exalted be His glory, to assist you in preserving that which He hath bestowed. I swear by the Sun of Justice shining from the horizon of the heaven of grace that the stations of those possessed of certitude are, in the sight of God, exceedingly glorious–so much so that they transcend the reckoning of those possessed of computation and the pen. Ye are the arks of God's bounty for the peoples of the world and His most firm cord for all nations. Know ye and understand your worth and station. This is a Day wherein man can cause to grow a tree whose fruits shall endure throughout the kingdoms of earth and heaven. O Fadl! The Wronged One sends His greetings to thee and to them and to those who have not violated God's Covenant and His Testament.

11 مقبلين آن ارض را از قبل مظلوم تكبير برسان و بگو امروز روز عمل پاک و روز خدمت است آنچه بر شما در سبيل الهی وارد شده كلّ در كتاب از قلم اعلی ثبت گشته انشآءالله بر اين امر اعظم مابين امم ثابت و مستقيم باشيد بشأنی كه نعيق شيطان شما را از رحيق رحمن منع ننمايد و از حقّ جلّ جلاله بطلبيد تا شما را مؤيّد فرمايد بر حفظ آنچه عطا فرموده قسم بآفتاب عدل كه از افق سماء فضل مشرق است مقامات نفوس موقنه عندالله بسيار عظيم است بشأنی كه صاحبان حساب و قلم از احصای آن عاجز و قاصرند شما سفينه‌های عنايتيد از برای اهل عالم و حبل متينيد از برای امم قدر و مقام خود را بدانيد و بشناسيد امروز روزی است كه انسان قادر است بر آنكه نهالی غرس نمايد كه اثمارش بدوام ملک و ملكوت پاينده و باقی باشد يا فضل انّ المظلوم يكبّر عليک و عليهم و علی الّذين ما نقضوا ميثاق الله و عهده انتهی

12 This evanescent servant beseeches the True One, exalted be His glory, with heart and tongue to assist His loved ones, His chosen ones, and His friends to preserve what they have witnessed and heard in His path. The friends have purchased with their lives the love of the Beloved of all worlds. They must not let this supreme bounty and mighty gift slip from their grasp through the vain imaginings of this or that one. Every precious thing has its thief in pursuit and its betrayer in ambush. All must be

12 اين خادم فانی بلسان و قلب از حقّ منيع جلّ جلاله ميطلبد احبّا و اصفيا و اولياى خود را مؤيّد فرمايد بر حفظ آنچه در سبيل الهی ديده و شنيده‌اند دوستان محبّت محبوب امكان را بجان خريده‌اند بايد اين نعمت كبری و عطيّهٔ عظمی را باوهامات اين و آن از دست ندهند هر شیء نفيسی را سارق از عقب و خائن در كمين بايد

vigilant lest thieves find opportunity and proceed to plunder. This evanescent servant is ever engaged in remembering the friends of God–mentioning them with the pen, seeking their protection with the heart, and occupied with both through speech. Verily we are God's and to Him do we return.

جمیع آگاه باشند که مباد دزدان فرصت یابند و بیغما پردازند این عبد فانی لازال بذکر احبّای حقّ مشغول از قلم ذکر مینمایم و از قلب حفظ میطلبم و از لسان بهر دو مشغول انّا لله و انّا الیه راجعون

13 Mention was made of his honor Aqa Mirza 'Ali-Muhammad, upon him be the Glory of God. The details concerning him and the account of his circumstances, as heard from the shrill voice of your pen, attained the honor of being submitted before the Most Holy, Most Exalted Presence, and there was revealed from the heaven of the All-Merciful's grace concerning him a Tablet which, in truth, crieth out between the heavens and the earth and summoneth him for whom it was revealed. This servant beseecheth God, his Lord, to grant him the sweetness of His utterance and to make him one of those who are firm, steadfast, and secure. Should one observe with the eye of insight, he would testify that the entire world cannot equal this most holy, most exalted Tablet that hath been sent down from the heaven of pure grace. In each word is concealed the well-spring of bounty, and in each utterance surgeth the ocean of meaning. May the spirit of all else but Him be a sacrifice for His grace.

13 ذکر جناب آقا میرزا علی محمّد علیه بهآء الله نموده بودند تفصیل ایشان و شرح احوالشان بنحوی که از صریر قلم آن جناب استماع شد در ساحت امنع اقدس اعلی بشرف عرض فائز گشت و نازل شد در بارهٔ ایشان از سماء فضل رحمانی لوحی که فی‌الحقیقه یصیح بین السّموات و الأرض و یدعو لمن نزّل له و الخادم یسأل الله ربّه بأن یرزقه حلاوة بیانه و یجعله من الثّابتین الرّاسخین الآمنین اگر انسان بچشم بصیرت ملاحظه نماید شهادت میدهد که جمیع عالم باین لوح امنع اقدس که از سماء عنایت صرفه نازل شده معادله ننماید در هر کلمه کوثر عنایت مستور و در هر لفظ بحر معانی موّاج روح ما سواه لعنایته الفداء

14 As to your mention of Mirza Muhammad Husayn Khan, upon him be the Glory of God - his remembrance has been and continues to be in the Most Holy Presence, and all that you wrote was presented before the Most Exalted, Most Holy Presence. The Tongue of Grandeur spoke words which this servant, nay all the peoples of the world, are powerless and incapable of describing. Blessed is he through whose name flowed the river of mercy, and unto whom descended the true heavenly table in the form of letters and words that all the treasures of earth and heaven cannot equal. Previously also, a Tablet specifically for him was revealed from the heaven of the Will of the Goal of all the worlds and was sent forth. His portrait was repeatedly honored to attain the presence and was blessed with the bounty of meeting. Happy is he with the perpetuity of the earthly and heavenly kingdoms. Would that the people of the world had pondered upon that which hath appeared and partaken of the sweetness of the utterance of the All-Merciful. That which their hands have wrought in the past hath prevented them - to this beareth witness He with Whom is the knowledge of the past and future, and every wise command. Praise be to God, the Mighty, the All-Knowing.

14 و اینکه ذکر جناب میرزا محمّد حسین خان علیه بهآء الله فرموده بودند ذکر ایشان در ساحت اقدس بوده و هست و آنچه هم آن جناب مرقوم داشتند در ساحت امنع اقدس عرض شد لسان عظمت بکلماتی تکلّم فرمود که این عبد بلکه اهل عالم از وصف آن عاجز و قاصر است طوبی لمن جری باسمه فرات الرّحمة و نزلت له المائدة الحقیقة السّمائیّة علی هیئة الحروفات و الکلمات الّتی لا تعادلها کنوز الأرض و السّمآء [از قبل هم] لوحی مخصوص ایشان از سماء مشیّت مقصود عالمیان نازل و ارسال شد و تمثالشان مرّة بعد مرّة بحضور فائز و از نعمت لقا مرزوق هنیئاً له بدوام الملک و الملکوت ایکاش اهل عالم در آنچه ظاهر شده تفکّر مینمودند و از حلاوت بیان رحمن قسمت میبردند قد منعتهم ما اکتسبت یداهم من قبل یشهد بذلک من عنده القبل و البعد و کلّ امر حکیم الحمد لله العزیز العلیم

15 And thy second letter, dated the seventh of Jumada'th-Thani, illumined the world of separation with the star of nearness and

15 و نامهٔ ثانی آن جناب که بتاریخ سابع شهر جمادی‌الثّانی بود عالم بعد را بنجم قرب و وصال

attainment. Blessed is the messenger from whom the fragrance of nearness can be inhaled, and blessed is the bearer from whom the sweet-scented breeze of meeting emanates. And the Seven Oft-Repeated Verses, for which there hath been and is no second, inasmuch as they were adorned with the mention of the Beloved of the worlds and were sanctified from the doubts, misgivings and suspicions of the people of creation. After its perusal, reading and becoming acquainted with its contents, it was taken to the Most Exalted Horizon, and after full permission was presented before the Presence. His word, exalted and mighty is He:

روشن نمود مبارک پیکی که عرف قرب از او استشمام شود و مبارک قاصدی که رایحهٔ لقا از او متضوّع گردد و سبع‌المثانی که از برای او ثانی نبوده و نیست چه که مزیّن بودند بذکر محبوب عالمیان و مقدّس بود از شبهه و ریب و شکوک اهل امکان و بعد از ملاحظه و قرائت و اطّلاع به ما رقم فیه قصد افق اعلی نموده بعد از اذن تمام آن تلقاء حضور عرض شد

16 He is the Near One, the Answerer

16 قوله جلّ و عزّ هو القریب المجیب

17 O thou who hast turned toward My horizon! Hearken unto My call from the precincts of My prison. Verily, it hath turned toward thee and speaketh in remembrance of thee, that thou mayest arise to serve the Cause and utter that which the Tongue of My Grandeur hath uttered before the creation of My heaven and My earth: "Verily, there is no God but Me, the Mighty, the Bestower." The servant who is present hath appeared and presented before the Wronged One that which thou didst commune with God, the Lord of the Final End. Blessed is thy tongue for having uttered My remembrance, and thy face for having turned toward My face, and thy heart for having turned toward My station, which God hath made the point of adoration for the Concourse on High and the dwellers of Paradise in the evening and at dawn.

17 یا ایّها المقبل الی افقی ان استمع ندائی من شطر سجنی انّه توجّه الیک و نطق بذکرک لتقوم علی الأمر و تنطق بما نطق به لسان عظمتی قبل خلق سمائی و ارضی انّه لا اله الّا انا العزیز الوهّاب قد حضر العبد الحاضر و عرض تلقآء المظلوم ما ناجیت به الله مالک المآب طوبی للسانک بما نطق بذکری و لوجهک بما توجّه الی وجهی و لقلبک بما اقبل الی مقامی الّذی جعله الله مطاف الملإ الأعلی و اهل الفردوس فی العشیّ و الاشراق

18 O Abul-Fadl! We have heard thy call and answered thee before, and at this time. Be thou grateful and say: "Praise be unto Thee, O Thou in Whose grasp are the reins of all created things!" O Abul-Fadl! Arise in My Name and proclaim with wisdom and utterance: "O people of creation! Come ye, that I may recount unto you the Most Great News, through whose mention the Sacred Books and Tablets have been adorned. Come, O people of the earth, that I may show you the Most Exalted Horizon and cause you to hear the Call of God, the Lord of Lords. O concourse of the heedless! Bring forth what ye possess. By the life of God! It shall not profit you on this Day, wherein the shrill voice of the Most Exalted Pen and its sweetest call have been raised from the horizon of glory. Fear ye God, O people, and deny not the Sun after its dawning, nor the Most Great Ocean which hath appeared before your faces with majesty and waves. Say: O daysprings of idle fancies! By God, the Truth! The dawning-places of certitude lament because of your tyranny. Fear ye God, and follow not every ignorant doubter." Thus have We remembered thee and revealed unto thee that which rejoiceth thy heart and the hearts

18 یا اباالفضل سمعنا ندائک و اجبناک من قبل و فی هذا الحین ان اشکر و قل لک الحمد یا من فی قبضتک ازمّة الممکنات یا اباالفضل قم باسمی و قل بالحکمة و البیان یا ملأ الامکان تعالوا لأقصّ لکم النّبأ الأعظم الّذی تزیّن بذکره الزّبر و الألواح تعالوا یا اهل الأرض لأریکم الأفق الأعلی و اسمعکم ندآء الله ربّ الأرباب یا ملأ المعرضین فأتوا بما عندکم لعمر الله انّه لا یغنیکم فی هذا الیوم الّذی فیه ارتفع صریر القلم الأعلی و ندائه الأحلی من افق الکبریآء اتّقوا الله یا قوم و لا تنکروا الشّمس بعد اشراقها و لا البحر الأعظم الّذی ظهر امام وجوهکم بالعظمة و الأمواج قل یا مطالع الظّنون تالله الحقّ تنوح مشارق الیقین من ظلمکم خافوا الله و لا تتّبعوا کلّ جاهل مرتاب کذلک ذکرناک و انزلنا لک ما یفرح به قلبک و قلوب الّذین تشبّثوا بأذیال ردآء رحمة ربّهم مالک یوم

of them who have clung to the hem of the robe of their Lord's mercy, the Master of the Day of Judgment. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon them who have testified to that whereunto God testified when He was established upon the throne at the beginning of days.

المعاد البهآء الظّاهر من افق سمآء عنایتی علیک و علی من شهد بما شهد به الله اذ استوی علی العرش فی اوّل الأیّام انتهی

19 The supplications of that eminent one which were contained in the first and second letters were presented at the Most Holy Court, whereupon the Sun of loving-kindness shone forth in such wise that this servant is truly incapable and powerless to make mention thereof. The verses sent down from the heaven of the All-Merciful's mercy are themselves a fair witness. Blessed is the eye that beholdeth them and the ear that heareth them.

19 مناجات آن جناب که در نامهٔ اوّل و نامهٔ ثانی بود بعد از عرض در ساحت اقدس شمس عنایت بشأنی مشرق که فی‌الحقیقه این عبد از ذکرش عاجز و قاصر است و آیات منزله از سماء رحمت رحمانی خود بنفسها شاهد و گواه نیکو است حال چشمی که بمشاهده‌اش فائز شود و سمعی که باستماعش مؤیّد گردد

20 The spiritual ode of Jinab-i-Thurayya, upon him be the Glory of God, which opened with that hallowed name, was presented at an appropriate time. Thus spoke He Who conversed on Sinai: "Verily his mention, description and praise have been accepted and adorned with the mantle of acceptance."

20 قصیدهٔ حبیب روحانی جناب ثریّا علیه بهآء الله که مطلعش بنام آن حضرت مرقوم بود در وقتی از اوقات که مناسب بود عرض شد هذا ما تکلّم به مکلّم الطّور نعم ذکره و وصفه و ثنائه قد فاز بالاصغآء و تزیّن بردآء القبول انتهی

21 Praised be God that it was adorned with the supreme embellishment of acceptance and was blessed with the effulgences of the Sun of favor. Regarding what was written in the margin concerning two verses suggesting that in these days some learned ones had claimed they too could produce verses like the wondrous verses that are proof of the Author of this new Cause - the response given by that honored one is itself a decisive proof and manifest evidence of the truth of the Truth, exalted be His glory. For in the time of every Revelation, the ungodly of that age, namely the divines, have uttered such vain and worthless words. This is not the first utterance to appear in opposition. Were one to ponder the words of the ungodly of the past, he would testify to what the servant has testified before God, the Lord of all worlds.

21 الحمد لله بطراز اوّل که مقام قبول است مزیّن شد و بتجلّیات آفتاب عنایت فائز گشت اینکه در حاشیه در ذکر دو بیت مرقوم داشته بودند که اشاره باینست که این ایّام جمعی از اهل فضل گفته بودند که ما نیز توانیم مثل آیات بدیعه که حجّت صاحب امر بدیع است بیاوریم و جوابی که آن جناب فرموده‌اند نفس فقرهٔ مذکوره که غافلین بآن تکلّم نموده‌اند دلیلی است قاطع و برهانیست ساطع بر حقّیّت حقّ جلّ جلاله چه که در احیان هر ظهوری مشرکین آن عصر یعنی علمای عصر باین کلمات سخیفهٔ واهیه تکلّم نموده‌اند لیس هذا اوّل کلمة ظهرت فی الاعراض اگر نفسی در کلمات مشرکین قبل تفکّر نماید یشهد بما شهد الخادم بین یدی الله ربّ العالمین

22 Apart from this, consider how devoid of fairness, reason and knowledge they are. One who was never known for learning, was not from among the seminary students, and in his early days earned his livelihood through ordinary worldly means - as all have testified and continue to testify to this fact - yet suddenly oceans of knowledge in the form of verses began to flow from him. How can one deny this or claim there is anything similar to it? Verses like rain, nay greater, are continually streaming down and descending, encompassing the world.

22 از این فقره گذشته ملاحظه فرمائید چه مقدار بی‌انصاف و بی عقل و دانشند بیتی که ابداً معروف بعلم نبوده و از اهل [مدرسه] نبوده‌اند و اوّل ایّام باسباب ظاهرهٔ دنیویّه تعیّش فرموده‌اند چنانچه جمیع بر این فقره گواهی داده و میدهند مع‌ذلک بغتةً [بحور] علوم بشأن آیات جاری شود چگونه میشود انکار نمود و یا مثل و شبه از

Blessed is he who has a tongue, an eye, and an ear to speak the truth and judge with justice concerning that which has appeared from God, the Most High, the Most Great.

برای او قرار داد آیات بمثابهٔ امطار بل اعظم در کلّ حین هاطل و نازل و عالم را احاطه نموده طوبی لذی لسان و لذی عین و لذی سمع ینطق بالحقّ و ینصف بالعدل فی ما ظهر من لدی الله العلیّ العظیم

23 The world's ears are filled with divine verses, yet very few fair-minded ones are to be found. If a fair-minded person were to gaze upon the revealed tablets with clear vision and an unburdened heart, and reflect upon what was foretold before, he would place his right cheek upon the dust and say: "I have believed, O Lord of Lords! I testify that all else is as nothingness before the manifestations of Thy Revelation and non-existent before the signs of Thy Cause. I testify that by Thy Name the sea was stirred, the fragrance was wafted, and the banner of 'There is no God but Thee, the All-Knowing, the All-Informed' was raised. All things are captive in the grasp of Thy power, and verily Thou art the Almighty, the Omnipotent."

23 گوشهای عالم از آیات الهی پر شده ولکن منصف بسیار قلیل مشاهده میشود اگر نفس منصف بابصری با قلب فارغ در الواح منزله نظر نماید و در آنچه از قبل اخبار فرموده‌اند تفکّر کند یضع وجهه الأیمن علی التّراب و یقول قد صدّقت یا ربّ الأرباب اشهد انّ دونک معدوم عند شؤونات ظهورک و مفقود لدی آیات امرک و اشهد انّ باسمک ماج البحر و هاج العرف و نصبت رایة لا اله الّا انت العلیم الخبیر کلّ شیء فی قبضة قدرتک اسیر و انّک انت المقتدر القدیر

24 The people are heedless; they know not what has appeared. All scribes are utterly powerless and incapable of recording the verses at the time of their revelation. Whatever this evanescent one has submitted and continues to submit is according to his own capacity and station. By the King of Eternity! The Truth is sanctified, exalted and purified above what I have submitted or may submit.

24 ناس غافلند نمیدانند چه ظاهر شده جمیع کتّاب از تحریر آیات حین تنزیل البتّه عاجز و قاصرند و آنچه این فانی عرض نموده و مینماید علی حدّه و شأنه بوده و خواهد بود قسم بسلطان قدم که از آنچه عرض نموده و یا عرض [نمایم] حقّ مقدّس و منزّه و مبرّا است

25 The mention of the receptive souls referenced in your letter was presented before the Most Holy, Most Exalted Presence. For each one specifically, manifest signs and brilliant evidences have been revealed and have shone forth from the heaven of grace. This is what was revealed for Jinab-i-Khudadad, upon him be the Glory of God. His word, exalted be His majesty:

25 ذکر نفوس مقبلهٔ مذکوره در نامهٔ آن جناب در ساحت امنع اقدس ابهی عرض شد مخصوص هر یک آیات باهرات و بیّنات ساطعات از سماء فضل نازل و ظاهر و مشرق هذا ما نزّل لجناب خداداد علیه بهآء الله قوله جلّ اجلاله

26 In My Name, the One Who dominates over what was and what will be

26 بسمی المهیمن علی ما کان و ما یکون

27 O Khudadad! Fix thy gaze upon this Word which is as a crown upon the head of utterance - be thou observant of that whereby My Cause will be exalted amongst My servants. Though this Word be brief, yet concealed within it is the limitless ocean. Some time ago, unique and sublime verses were sent down specifically for the friends in the land of Kha, and likewise some were dispatched particularly for thee, while others remain suspended in the heaven of God's Will. God willing, thou shalt in all conditions hold fast unto the cord of His Cause and cling to the hem of wisdom. Blessed is the soul that hath arisen to serve and is occupied with teaching God's Cause. Rejoice thou

27 یا خداداد باین کلمه که بمثابهٔ اکلیل است از برای رأس بیان ناظر باش کن ناظراً بما یرتفع به امری بین عبادی این کلمه اگرچه مختصر است ولکن دریای بیکران در او مستور چندی قبل مخصوص دوستان ارض خاء آیات بدیعهٔ منیعه نازل و همچنین مخصوص آن جناب بعضی ارسال شد و بعضی در سماء مشیّت معلّق انشآءالله در جمیع احوال بحبل امر متمسّک باشی و بذیل حکمت متشبّث مبارک نفسی که بخدمت قیام نمود و بتبلیغ امر الهی مشغول گشت ان افرح

in what My Most Exalted Pen hath testified to thy humility and lowliness, thy turning and devotion unto God, the One, the Peerless, the All-Knowing, the All-Wise.

بما شهد قلمی الأعلی بخضوعک و خشوعک و اقبالک و رجوعک الی الله الواحد الفرد العلیم الحکیم

28 This is what was revealed for Shahverdi, upon him be the glory of God:

28 و هذا ما نزّل لجناب شاهوردی علیه بهآء الله

29 In My Name, the Wronged One

29 بسمی المظلوم

30 O Shah! Give thanks that We have acquainted thee with what was hidden in God's knowledge and given thee to drink of that which flowed from the right hand of the Throne, and shown thee Mine illumined horizon. We created the world for this Day, yet when it appeared, every heedless and remote soul denied it. The trumpet hath been sounded and those in the graves have arisen, yet the people remain behind a thick veil. Rejoice thou in the Most Great Remembrance and render thanks unto thy Lord for this supreme bounty. Whoso hath attained unto My remembrance is assuredly of the people of Paradise in a clear Book. Preserve what hath been revealed unto thee before and after, then recite it unto the myriads who have been attracted by My call, who have soared in My atmosphere and who have spoken My beauteous praise. Thus hath the horizon of proof been illumined by the Sun of knowledge. Blessed is he who hath drawn nigh, and woe unto the heedless. From this station do We send Our greetings upon thee and upon My friends and loved ones whom the powers of the oppressors have not deterred from My straight Path.

30 یا شاه ان احمد بما عرّفناک ما کان مخزوناً فی علم الله و سقیناک ما کان جاریاً عن [یمین] العرش و اریناک افقی المنیر قد خلقنا العالم لهذا الیوم فلمّا ظهر انکر کلّ غافل بعید قد نفخ فی الصّور و قام من فی القبور ولکنّ النّاس فی حجاب غلیظ ان افرح بالذّکر الأعظم ثمّ اشکر ربّک بهذا الفضل العظیم من فاز بذکری انّه من اهل الفردوس فی کتاب مبین ان احفظ ما نزّل لک من قبل و من بعد ثمّ اقرأه بربوات الّذین انجذبوا بندائی و طاروا فی هوائی و نطقوا بثنائی الجمیل کذلک انار افق البرهان بشمس العرفان طوبی لمن تقرّب ویل للغافلین نکبّر من هذا المقام علیک و علی اولیائی و احبّائی الّذین ما منعتهم شؤونات الجبابرة عن صراطی المستقیم

31 This is what was revealed from the Most Great Scene for Ali-Qabli-Asghar:

31 و هذا ما نزّل فی المنظر الأکبر لجناب علی قبل اصغر

32 In My Name, the Most Great

32 بسمی العظیم

33 O Ali-Qabli-Asghar! In numerous Tablets thou hast been mentioned by the Lord of Names. By the Lord of all being! Not all the precious jewels of the earth can equal a single word thereof. Reflect upon the oceans of the mercy and bounty of God, exalted be His glory. Despite having mentioned thee repeatedly, now when thy name was heard in the Book of those who love Me, an answer was sent down from the heaven of grace that thou mightest be of the thankful ones. Though discerning souls are rare at present, yet a time shall come when the station of every word and letter of God's utterances shall become manifest to all the worlds. God willing, thou shalt remain firm and steadfast on the straight path with clear certitude, speaking the praise of the Wronged One. Soon shall the mention of steadfast souls and what they have manifested in the days of God be spread abroad in the assemblage of the world. This is the word that is assured and shall never change. We convey

33 یا علی قبل اصغر در الواح شتّی بذکر مالک اسماء فائز شدی قسم بمولی الوری که جواهر [ثمینهٔ] ارض بکلمهٔی از آن معادله ننموده و ننماید تفکّر در دریاهای رحمت و فضل حقّ جلّ جلاله نما مع آنکه مکرّر تو را ذکر نموده در این حین که اسمت در کتاب من احبّنی اصغا شد جواب از سماء فضل نازل لتکون من الشّاکرین اگرچه حال نفوس ممیّزه کمیابست ولکن وقتی آید که مقام هر کلمهٔی از کلمات الهی و هر حرفی از حروفات آن بر عالمیان ظاهر و هویدا گردد انشآءالله بیقین مبین بر صراط مستقیم ثابت و راسخ باشی و بذکر مظلوم ناطق زود است که در انجمن عالم ذکر نفوس مستقیمه و آنچه از ایشان در ایّام الهی

Our greetings to the friends of that land and remind them of what hath been revealed in the Tablets, that all may at all times drink from the life-giving waters flowing from the Pen of the All-Merciful and attain unto that which is everlasting and enduring. Blessed are they that have attained. Praise be to God, the Lord of the worlds.

ظاهر شده منتشر گردد اینست آن کلمهئی که محتوم است و ابداً تغییر نیابد دوستان آن ارض را تکبیر میرسانیم و به ما نزّل فی الألواح متذکّر میداریم تا کلّ در کلّ احیان از رحیق حیوان که از قلم رحمن جاریست بیاشامند و آنچه باقی و دائم است ذکر شد طوبی للفائزین الحمد لله ربّ العالمین

34 This is what was revealed for Mashhadi Husayn from the people of Q:

34 و هذا ما نزّل لجناب مشهدی حسین من اهل ق

35 Verily I am the All-Seeing, the All-Knowing, and I am the All-Hearing, the All-Informed.

35 انا البصیر العلیم و انا السّامع الخبیر

36 O Husayn! The Wronged One makes mention of thee with that which shall draw thee nearer unto God, the Supreme, the Self-Subsisting. Forsake all things and take hold of that which thou art commanded by God, Creator of heaven. Thus have We bidden Our servants aforetime and in a Book that proclaims that there is none other God but Him, the Mighty, the Beloved. Blessed is the eye which no film of vain imaginings hath prevented from turning unto and beholding the horizon of God, the Mighty, the Loving. Say: Through Him the horizons were illumined and the decree of the Covenant was revealed, yet most men perceive not. They have cast away that which is known and clung to that which is forbidden. Thus doth the Lord of Destiny inform you from the precincts of the Prison, did ye but know. We have endowed the Cause with two wings, which are unity and love. Soar with them in this holy and blessed atmosphere. Thus did the ocean surge when My Pen moved in this glorious station. The glory be upon thee and upon thy son, whose name hath been honored by the hearing of the Lord of the visible and invisible.

36 یا حسین یذکرک المظلوم بما یقرّبک الی الله المهیمن القیّوم دع کلّ شیء من الأشیآء و خذ ما امرت به من لدی الله فاطر السّمآء کذلک امرنا العباد من قبل و فی کتاب ینطق انّه لا اله الّا هو العزیز المحبوب طوبی لعین ما منعها رمد الأوهام اقبلت و رأت افق الله العزیز الودود قل به انارت الآفاق و ظهر حکم المیثاق و النّاس اکثرهم لا یشعرون قد نبذوا المعروف و تمسّکوا بالمنکر کذلک یخبرکم مالک القدر من شطر السّجن ان انتم تعلمون انّا جعلنا للأمر جناحین و هما الاتّحاد و الوداد طر بهما فی هذا الهوآء المقدّس المبروک کذلک ماج البحر اذ جال قلمی فی مقامی المحمود البهآء علیک و علی ابنک الّذی فاز اسمه باصغآء مالک الغیب و الشّهود انتهی

37 By your life, O beloved of My heart! The essence of grace hath prostrated itself before my Lord and thy Lord and the Lord of all who are in the heavens and earth, and the reality of bounty hath bowed down at the revelation of a wave from the waves of the ocean of the bounty of our Goal and your Goal and the Goal of the sincere ones.

37 لعمرکم یا حبیب قلبی انّ کینونة الفضل سجدت لربّی و ربّکم و ربّ من فی السّموات و الأرض و ذاتیّة الجود قد خضعت عند ظهور موج من امواج بحر جود مقصودنا و مقصودکم و مقصود المخلصین

38 As for the names mentioned in your letters, unique and exalted Tablets have been revealed from the heaven of God's Will for each one. God willing, may all attain and drink from their oceans of inner meanings. This Day is exceedingly great and mighty. Although the Lamp of the Cause standeth firm amidst diverse and violent winds, yet at one time this blessed word was uttered from the tongue of Truth, exalted be His glory: "O servant in attendance! Even lamps possessing but a single

38 آنچه اسامی در نامه‌های آن جناب بود مخصوص هر یک الواح بدیعهٔ منیعه از سماء مشیّت نازل انشآءالله کلّ فائز شوند و از دریاهای معانی آن بیاشامند امروز روزی است بسیار بزرگ و عظیم اگرچه سراج امر مابین ارياح مختلفهٔ عاصفه قائم است ولکن وقتی از اوقات این کلمهٔ مبارکه از لسان حقّ جلّ جلاله جاری

wick proved impossible for all on earth to extinguish. How then could they extinguish this blazing Fire which, were all the seas of the world poured upon it, would be transformed into oil?" Beseech God not to withhold His servants from the ocean of awareness and to guide them to the horizon of vision. Verily, He is the Mighty, the Powerful.

فرمودند یا عبد حاضر سراجهائی که دارای یک فتیل بودند من علی الأرض از اطفاء آن عاجز مشاهده شدند حال چگونه میشود این نار مشتعله را که اگر جمیع دریاهای عالم بر او ریخته شود تنقلب بالدّهن خاموش نمایند از حقّ بطلب عباد خود را از دریای آگاهی منع ننماید و بافق بینائی کشاند انّه لهو المقتدر القدیر انتهی

39 God is My witness that this evanescent one observeth himself at all times as a melting candle, for he beholdeth the people heedless of the Sun of Truth whose rays have encompassed the world. By the life of the Desired One! My liver is melted, my heart lamenteth, and my inner being crieth out at what hath befallen the Cause at the hands of those who know not their right hand from their left, nor can distinguish between black and white, nor between buzzing and thundering. The servant beseecheth his Lord to grant them fairness and draw them near unto Him through the wonders of His grace and bounty. Verily, He is the Generous, the Munificent.

39 حقّ شاهد و گواه است که این فانی در هر حین بمثابهٔ شمع ذائب خود را مشاهده مینماید چه که ناس را از آفتاب حقیقت که انوارش عالم را احاطه نموده غافل مشاهده میکند لعمر المقصود کبدی ذاب و قلبی ناح و سرّی صاح بما ورد علی الأمر من الّذین لا یعرفون الیمین عن الشّمال و لا یمیّزون بین السّواد و البیاض و الطّنین و الهدیر یسأل الخادم ربّه بأن یوفّقهم علی الانصاف و یقرّبهم الیه من بدایع فضله و جوده انّه لهو الجواد الکریم

40 Although most of the people of the world of every kind are today observed to be deprived of proof and barred from the divine path, yet this servant is grateful to the exalted Truth, for from all your being blazeth the fire of divine love, and the words and letters that have flowed from your pen bear witness to what hath been mentioned. I truly declare that from every word and letter are manifested the effects of burning in divine love, the signs of the fire of separation and remoteness, and the degrees of yearning for the Lord of the Covenant. If some grief should appear due to the heedlessness of the people, praise be to God, the joy of your awareness hath compensated for it. God willing, may you ever soar and wing your flight in the atmosphere of the love of the All-Merciful with the pinions of steadfastness. The Cause is in His grasp; He doeth what He willeth and ordaineth what He pleaseth. He is the Commander, the All-Knowing, the All-Wise.

40 اگرچه اکثری از اهل عالم از هر قبیل الیوم از دلیل محروم و از سبیل الهی ممنوع مشاهده میشوند ولکن این خادم حقّ منیع را شاکر است چه که از جمیع ارکان آن جناب نار محبّت الهی مشتعل و کلمات و حروفات که از قلم آن جناب ظاهر شده شاهد و گواهند بر آنچه ذکر شد براستی عرض مینمایم از هر کلمه و از هر حرف اثر احتراق در محبّت الهی و آثار نار هجر و فراق و مراتب اشتیاق مالک میثاق ظاهر و باهر اگر از غفلت ناس فی‌الجمله حزن رو نماید الحمد لله فرح آگاهی آن جناب تدارک آن نموده انشآءالله لازال بقوادم استقامت در هواء محبّت رحمن طائر و سائر الأمر بیده یفعل کیف یشآء و یحکم کیف یرید و هو الآمر العلیم الحکیم

41 In regard to what you wrote concerning the friends of God from Abhar, it was presented before the Most Holy, Most Exalted Presence, and these sublime words descended from the heaven of the Will of the Lord of Creation, blessed and exalted be His utterance:

41 اینکه در بارهٔ احبّای الهی از اهل ابهر مرقوم داشتید در ساحت امنع اقدس اعلی عرض شد این کلمات عالیات از سماء مشیّت مالک وری نازل قوله تبارک و تعالی

42 In My Name, the Witness, the All-Informed

42 بسمی الشّاهد الخبیر

43 O thou who hast turned thy face toward My horizon! By My life! It hath at times been observed that His loved ones have been and are capable of bearing afflictions in the path of the

43 یا ایّها المقبل الی افقی لعمری گاهی ملاحظه شده که قابل حمل بلایا در سبیل مالک اسماء اولیای او بوده و هستند اعناق متطاولهٔ خنزیریّه قابل

Lord of Names. The necks of the swine have not been and are not worthy of the chains of love for the Beloved of the worlds. The people of devotion prefer the chalice of tribulation in the path of God, exalted be His glory, above all things. I swear by the lights of the Divine Countenance that all the tribulations that have been visited upon them shall soon be transformed into the Most Great Gift, the Supreme Blessing, and a Feast the like of which cannot be found. Blessed are they who have been honored with the blessed words "ye are of Us." The ears of the loved ones have been privileged to hear that which the ears of the world, in times past and still more remote, were deprived of; likewise their eyes. Exalted is the Unconstrained One, through Whose manifestation that which was recorded in the Books of God, the Lord of all worlds, hath appeared and been established.

سلاسل در محبّت محبوب عالميان نبوده و نيست اهل ولا كأس بلا را در سبيل حقّ جلّ جلاله از جميع اشياء مقدّم دارند قسم بانوار وجه جميع بلايا كه وارد شده عنقريب كلّ بعطيّهٔ كبرى و نعمت عظمى و مائدهٔ لا شبه لها مبدّل شود طوبى از براى نفوسى كه بذكر كلمهٔ مباركهٔ انتم منّا فائز گشتند آذان احبّا فائز شده بآنچه آذان عالم از قبل و قبل قبل از آن محروم و همچنين ابصار تعالى المختار الّذى بظهوره ظهر و ثبت ما كان مسطوراً فى كتب الله ربّ العالمين

44 The might of the transgressors, the rebellion of the oppressors, and the fire of the mischief-makers shall soon be seen extinguished, vanquished and subdued. These fleeting days appear shorter than an hour and pass more swiftly than lightning. We beseech God to assist all to accomplish that which His Book hath proclaimed, for should they act in accordance with what God hath willed, they would find the earth transformed. In any case, the victory hath ever been and shall remain with God and His loved ones, despite those who have disbelieved in God, the Single, the One, the All-Knowing, the All-Informed.

44 شوكت معتدين و طغيان ظالمين و نار مفسدين عنقريب افسرده و فانى و مخمود مشاهده شود ايّام قليلهٔ فانيه اقلّ ساعة مشاهده ميشود و اسرع از برق ميگذرد از حقّ ميطلبيم كلّ را مؤيّد فرمايد بر آنچه كتاب بآن ناطق است چه اگر عامل شوند به ما اراده الله ارض را غير ارض مشاهده نمايند در هر حال ربح با حقّ و اولياى او بوده و هست رغماً للّذين كفروا بالله الفرد الواحد العليم الخبير

45 O people of Abhar! The Wronged One remembereth you from the Most Great Prison with verses from which every person of perception can detect the fragrance of My loving-kindness, and I am the Kind, the Generous. Tongues and pens have failed to reckon what hath been revealed by the Most Exalted Pen, and I am the Reckoner, the All-Knowing. Rejoice in this Most Great Remembrance, which no remembrance in the world can equal. To this beareth witness the Lord of Eternity, and I am the All-Seeing Witness. Ye have heard what caused the Concourse on High to lament in My path. Hearken now unto that wherewith God remembereth you, and I am the Remembering, the All-Hearing. Verily, He hath witnessed what befell you and was with you under all conditions. There is no God but Him, the Almighty, the All-Powerful.

45 يا اهل ابهر يذكركم المظلوم فى المنظر الأكبر بآيات يجد منها كلّ ذى شمّ عرف عنايتى و انا المشفق الكريم قد عجزت الألسن و الأقلام عن احصآء ما نزّل من القلم الأعلى و انا المحصى العليم ان افرحوا بهذا الذّكر الأعظم الّذى لا تعادله اذكار العالم يشهد بذلک مالک القدم و انا الشّاهد البصير قد سمعتم فى سبيلى ما ناح به الملأ الأعلى ان استمعوا فى هذا الحين ما يذكركم به الله و انا الذّاكر السّميع انّه رأى ما ورد عليكم و كان معكم فى كلّ الأحوال لا اله الّا هو المقتدر القدير

46 There hath befallen Us in the Land of Ta what hath befallen no one before. Thus hath the matter been decreed, and We are among the patient ones. Blessed is he who was among you and uttered that which the Tongue of Grandeur uttered in the earliest days: "Verily, there is no God but Me, the Most High, the Most Great." We adorned him with the ornament of divine knowledge, illumined him with the lights of the Divine

46 قد ورد علينا فى ارض الطّآء ما لا ورد على احد من قبل كذلک قضى الأمر و نحن من الصّابرين طوبى لمن كان بينكم و نطق بما نطق به لسان العظمة فى اوّل الأيّام انّه لا اله الّا انا العلىّ العظيم انّا زيّناه بطراز العرفان و نوّرناه

Countenance, gave him to drink of the Kawthar of grace, and guided him to My straight path.

بأنوار الوجه و سقيناه كوثر الفضل و هديناه الى صراطى المستقيم

47 O Abhar! Rejoice thou, for God hath manifested from thee servants who arose and said: "God is our Lord and the Lord of all who are in the heavens and the earth." We have adorned thee with them, and We shall soon make manifest their stations and their traces within thee. Verily, thy Lord is the Bearer of Glad-Tidings, the All-Wise. Blessed is he who was seized in My path, imprisoned for My Name, and martyred for the promotion of the Cause of God, the Mighty, the All-Praised.

47 يا ابهر ان افرحى بما اظهر الله منک عباداً قاموا و قالوا الله ربّنا و ربّ من فى السّموات و الأرضين انّا زيّناک بهم و سوف نظهر فيک مقاماتهم و آثارهم ان ربّک لهو المبشّر الحكيم طوبى لمن اخذ فى سبيلى و حبس لاسمى و استشهد اظهاراً لأمر الله العزيز الحميد

48 We counsel you, O loved ones of God, to observe wisdom and that whereby this firm, this mighty Cause may be exalted. The glory that hath shone forth from the horizon of My loving-kindness be upon those who have soared in My atmosphere, and upon those who arose after them to make mention of Me, and upon you, and upon My handmaidens who have heard, turned toward Me, and believed in God when every learned one turned away and every mystic was filled with doubt.

48 نوصيكم يا احبّآء الله بالحكمة و بما يرتفع به هذا الأمر المبرم المتين البهآء الظّاهر من افق عنايتى على من طار فى هوائى و على من قام بعده على ذكرى و عليكم و على امائى اللّائى سمعن و اقبلن و آمنّ بالله اذ اعرض عنه كلّ عالم بعيد و كلّ عارف مريب انتهى

49 Praise be to God that through that honored one, mention was made before the Most Great Scene of a number of the friends of God, exalted be His glory, and there was revealed especially for them that which shall never be exhausted and which the dust of the world shall not prevent from its delicacy and radiance. I convey greetings and salutations to Master Ali-Akbar Haddad, upon him be the Glory of God, and I give him and other oppressed ones glad-tidings of God's grace. God willing, may the hand of divine favor protect them and the hand of divine might seize their enemies. By the life of the Desired One! Soon all that hath been mentioned shall become manifest and evident.

49 لله الحمد بواسطهٔ آن جناب ذكر جمعى از دوستان حقّ جلّ جلاله در منظر اكبر مذكور آمد و مخصوص ايشان نازل شد آنچه كه نفاد آن را اخذ ننمايد و غبار عالم او را از لطافت و ضياء بازندارد خدمت جناب استاد على اكبر حدّاد عليه بهآء الله تكبير و سلام عرض مينمايم و او و ساير مظلومين را بشارت ميدهم بعنايت حقّ انشآءالله يد فضل ايشان را حفظ نمايد و يد قهر اعدا را اخذ كند لعمر المقصود زود است جميع آنچه ذكر شد ظاهر و هويدا شود

50 The mention which that honored one made regarding the Master, as well as the conversation with him, was presented at the Most Holy Court. The utterances of that honored one were honored with acceptance. He spoke, and His Word is the truth: "Excellent is that which Abu'l-Fadl, upon him be My Glory, hath spoken." And these supreme words were again revealed from the right hand of the Throne especially for the Master: "Blessed is he, then blessed is he, for he hath repeatedly been honored with the mention of God, and happy is he for having drunk from the cup of tribulation in the path of the Lord of Names, and pleasant it is for him that he now drinketh the Kawthar of utterance from the hand of the All-Merciful's bounty."

50 ذكرى كه آن جناب در بارهٔ جناب استاد مذكور و همچنين مكالمهٔ با ايشان نموده بودند در ساحت اقدس عرض شد بيانات آن جناب بشرف قبول فائز قال و قوله الحقّ نعم ما نطق به ابوالفضل عليه بهائى و اين كلمات عليا مجدّداً از يمين عرش مخصوص جناب استاد نازل طوبى له ثمّ طوبى له چه كه بذكر الله مكرّر فائز شدند و هنيئاً له چه كه از كأس بلا در سبيل مالک اسماء نوشيدند و مريئاً له چه كه كوثر بيان در اين حين از يد عطاء رحمن مينوشند

51 His words, blessed and exalted be He: "In My Name, the All-Knowing, the All-Wise! O Ali-Akbar! My Pen testifieth in My

days that thou hast turned to My most exalted horizon when thou didst hear My sweetest call, and there befell thee in My path what befell My chosen ones and My loved ones in the ancient centuries and in this wondrous Day." End quote.

51 قوله تبارک و تعالی بسمی العلیم الحکیم یا علی قبل اکبر یشهد یراعتی فی ایّامی بأنّک اقبلت الی افقی الأعلی اذ سمعت ندائی الأحلی و ورد علیک فی سبیلی ما ورد علی اصفیائی و اولیائی فی القرون الأولی و فی هذا الیوم البدیع انتهی

52 This testimony that hath flowed from the Supreme Pen removeth the grief of a world of sorrow, rendeth asunder the veils of cares and anxieties, and leadeth to the greatest joy. Again doth the servant wish to say: "Happy is he and pleasant it is for him."

52 این شهادت که از قلم اعلی جاری شد عالم عالم حزن را رفع مینماید و حجبات هموم و غموم را خرق میکند و بفرح اکبر فائز مینماید مجدّداً یحبّ الخادم ان یقول هنیئاً له و مریئاً له

53 Jinab-i-Samandar, upon him be the Most Glorious Glory of God, had also mentioned him some time ago. Every oppressed one should read what hath been revealed for them from the heaven of the All-Merciful. The heedlessness of the oppressors hath reached such a degree that they curse themselves without being aware. Whenever mention is made of former oppressors, they dissociate themselves and express sorrow, unaware that they themselves are committing what is greater than what hath passed. The veils of self have prevented their eyes from seeing and deprived their ears of hearing. All the people of the world are seen as chaff before the violent winds of selfish desires - they move them howsoever they wish, save whom God willeth. They have clung to and relied upon a world that at all times loudly testifieth to its own transiency, nothingness, and unfaithfulness, while turning their eyes away from God's infinite, everlasting worlds. Soon shall they find themselves in regret and remorse, but neither regret nor remorse shall profit them.

53 جناب سمندر علیه بهآء الله الأبهی هم چندی قبل ذکر ایشان را نموده بودند هر مظلومی باید قرائت نماید آنچه مخصوص ایشان از سماء رحمن نازل شده غفلت نفوس ظالمه بمقامی است که خود را لعن مینمایند و شاعر نیستند هر هنگام ذکر ظالمین قبل بمیان میآید تبرّی میجویند و اظهار حزن میکنند غافل از آنکه خود باعظم از آنچه گذشته عاملند ابصار را حجبات نفس از مشاهده منع نموده و آذان را از اصغاء محروم ساخته جمیع اهل عالم بمثابهٔ خس و خاشاک امام ارياح عاصفهٔ نفسانیّه مشاهده میشوند تحرّکهم کیف تشآء الّا من شآء الله عالمی که در کلّ احیان بأعلی البیان بر فنا و نیستی و عدم وفای خود شهادت میدهد باو گرویده‌اند و تمسّک نموده‌اند و از عوالم نامتناهیهٔ باقیهٔ الهی چشم پوشیده‌اند سوف یجدون انفسهم فی حسرة و ندامة و لا تنفعهم الحسرة و لا النّدم

54 And as for the mention thou didst make of Muhammad-Ali Khan, Mulla Ali, and Aqa Shir-Ali, upon them be the Glory of God - mention of each one was honored to be heard by the Lord of Names, and divine verses were revealed concerning them. God willing, may they taste the honey of recognition from the utterance of the Desired One of the worlds and manifest the greatest steadfastness among all peoples. This evanescent servant conveyeth greetings and salutations to each one. God willing, may all partake of the heavenly feast in the divine days and become occupied with the mention of the true Sovereign.

54 و اینکه ذکر جناب محمّد علی خان و ملّا علی و آقا شیر علی علیهم بهآء الله نموده بودید ذکر هر یک بشرف اصغاء مالک اسماء فائز و آیات الهی در بارهٔ ایشان نازل انشآءالله شهد عرفان را از بیان مقصود عالمیان بچشند و باستقامت کبری مابین وری ظاهر گردند این عبد فانی خدمت هر یک تکبیر و سلام میرساند انشآءالله کلّ در ایّام الهی از مائدهٔ سمائی تناول نمایند و بذکر سلطان حقیقی مشغول گردند و اینکه در بارهٔ شلمغانی و ما ذکره فی ظهور الله الأعظم مرقوم داشتید عرض شد هذا ما نطق به لسان القدم

55 O Abul-Fadl! Thou hast spoken the truth and revealed that which lay concealed in His words. The purpose of the Herald,

55 یا اباالفضل قد نطقت بالحقّ و اظهرت ما کان مستوراً فی کلماته مقصود مبشّر یعنی نقطهٔ اولی روح ما سواه فداه از ذکر این فقره خرق اوهام

the Primal Point - may the spirit of all else but Him be sacrificed for His sake - in mentioning this matter was to rend asunder the veils of people's vain imaginings. Thou art well aware of what the heedless Shi'ihs have uttered in this regard. At times they have, with the hands of idle fancy, built a Holy Place, and at other times mention of the tunnel and the sea hath flowed from the tongues of their liars, and the mention of Jabulqa and Jabulsa and other matters is clear and evident. All are mounted upon the steed of passion and are rushing about in the desert of doubts and vain imaginings. His Holiness intended that through this mention He might, to some degree, rend asunder the veil, that they might come to know that that Holy Being and Sacred Essence was to appear from physical descent, not in imaginary fabricated cities, for at the beginning of the Cause the people had no capacity to hearken to more than this, and outwardly what He revealed was in conformity with their understanding. That which hath flowed from His Supreme Pen testifieth that He Himself proclaimeth betwixt earth and heaven: "I am the Mother of Utterance amidst mankind, and the Truth manifest among all created things, and the Expression of the All-Merciful in the contingent world." Exalted is He Who mentioneth Him and Who maketh mention of Him at this time. The created things have borne witness unto that which He hath testified. Command belongeth unto God, the Revealer of verses.

ناس بوده آن جناب میدانند که شیعهٔ غافله در این مقام چه ذکر نموده‌اند گاهی بایادی ظنون ناحیهٔ مقدّسه بنا نموده‌اند و هنگامی ذکر سرداب و بحر از السن کذبهٔ ایشان جاری و ذکر جابلقا و جابلسا و سایر واضح و مبرهن کلّ بر مرکب هوی راکب و در بیدای ظنون و اوهام راکض و مقصود حضرت آنکه فی‌الجمله باین ذکر خرق حجاب فرمایند و عارف شوند بر آنکه آن کینونت مقدّسه و ذات مقدّس در اصلاب است نه در شهرهای موهومهٔ مجعوله چه که در اوّل امر استعداد اصغای بیش از این در خلق نبوده و بر حسب ظاهر آنچه فرموده‌اند مطابق بوده ما جری من قلمه الأعلی انّه بنفسه ینطق بین الأرض و السّمآء بأنّی امّ الکلام بین الأنام و الحقّ الظّاهر بین الخلق و بیان الرّحمن فی الامکان تعالی من ذکره و یذکره فی هذا الحین و شهد له بما شهدت به الکائنات الأمر لله منزل الآیات انتهی

56 Praise be to God! That which hath streamed forth from the Most Exalted Pen beareth witness to that which ye have deduced from the aforementioned passage. God willing, may ye ever drink from the chalice of inner meanings and guide the peoples of the contingent world to the horizon of the All-Merciful through wisdom and utterance. The Cause is most evident, yet eyes are veiled and ears are stopped. From the beginning of creation until this time no Cause hath been more manifest than this. All divine Books, Scriptures and Psalms, both of the past and present, have outwardly testified and borne witness to this Most Great Cause, even as that spiritual friend hath mentioned certain verses and removed the veil from the face of clear evidences.

56 لله الحمد از قلم اعلی جاری شد آنچه که بر استنباط آن جناب از فقرهٔ مذکوره شاهد و گواه است انشآءالله لازال از کأس معانی بنوشید و بحکمت و بیان خلق امکان را به افق رحمن دلالت نمائید امر بسیار واضح است ولکن ابصار محجوب و آذان مسدود از اوّل ابداع تا این حین هیچ امری باین وضوح نبوده جمیع کتب و صحف و زبر الهی از قبل و بعد بر این امر اعظم در ظاهر ظاهر گواهی داده و ادای شهادت نموده چنانچه خود آن حبیب روحانی بعضی از آیات را ذکر نموده‌اند و حجاب از وجه بیّنات برداشته‌اند

57 Reflect upon the passage "and ye shall surely know its tidings after a while." This blessed verse was mentioned by the late Siyyid, upon him be the Most Glorious Beauty of God, and likewise by the Shaykh before him, upon him be every most glorious glory, and also by the Primal Point, may the spirit of all in the Kingdom be sacrificed for His sake. All have related it to this Revelation, for after the fulfillment of the promise of sixty-eight, in the year nine, this Most Great, Most Wondrous Cause dawned from the horizon of the Will of the Lord of all

57 در بیان فقرهٔ و ستعلمنّ نبأه بعد حین تفکّر فرمائید این آیهٔ مبارکه را حضرت سیّد مرحوم علیه بهآء الله الأبهی و همچنین شیخ علیه من کلّ بهآء ابهاه قبل از ایشان و همچنین نقطهٔ اولی روح من فی الملکوت فداه ذکر فرموده‌اند و کلّ باین ظهور نسبت داده‌اند چه که بعد از اکمال وعدهٔ شصت و هشت در تسع این امر اعظم ابدع اعلی از افق ارادهٔ مالک وری مشرق و ظاهر اینست که

beings. This is why the Primal Point, may the spirit of all else be sacrificed for His sake, hath said: "In the year nine ye shall attain unto all good," and in another place He saith: "In the year nine ye shall be blessed with the meeting of God."

نقطهٔ اولی روح ما سواه فداه میفرمایند و فی السّنة التّسع انتم کلّ خیر تدرکون و در مقام دیگر میفرمایند و فی سنة التّسع انتم بلقآء الله ترزقون

58 Were this evanescent servant to mention all that hath been revealed in the Books of the past and present, as well as in the Bayan, he would need to impose upon you for a long time. Nevertheless, ye must surely have heard what a band of the heedless have said and continue to say. Would that they had reflected upon that which the All-Merciful hath revealed in the Qur'an where He, exalted be He, saith: "And the trumpet shall be blown, and all who are in the heavens and all who are on the earth shall swoon away, save those whom God shall please to exempt. Then shall it be blown again, and lo! arising they shall gaze around them."

58 اگر این عبد فانی اراده نماید آنچه در کتب قبل و بعد و همچنین در بیان نازل شده ذکر نماید مدّتها باید مزاحم آن جناب شود مع‌ذلک شرذمه‌ئی از غافلین البتّه استماع فرموده‌اید که چه گفته و میگویند کاش در ما انزله الرّحمن فی الفرقان تفکّر مینمودند که میفرماید قوله تعالی و نفخ فی الصّور فصعق من فی السّموات و الأرض الّا من شآء الله ثمّ نفخ فیه اخری فاذا هم قیام ینظرون

59 These simple folk have objected to the mention of divinity, whereas if anything else had been manifested they should have objected to that instead. The Primal Point, may the spirit of all else be sacrificed for His sake, hath said: "He Who speaketh in every condition, verily I am God, there is no God but Me, the Lord of all things, and all besides Me are My creation. O My creation! Worship ye Me."

59 این همج رعاع بر ذکر الوهیّت اعتراض نموده‌اند و حال آنکه اگر بر غیر این ذکر ظاهر میشد باید اعتراض نمایند حضرت نقطه روح ما سواه فداه میفرمایند الّذی ینطق فی کلّ شأن انّنی انا الله لا الله الّا انا ربّ کلّ شیء و انّ ما دونی خلقی ان یا خلقی ایّای فاعبدون

60 Likewise in the Qur'an there appear many decisive verses that openly indicate and suggest this matter, and in previous Books no mention other than this is to be found. This evanescent servant hath in certain instances cited some passages from the heavenly Books, but the blind hath no share in light, and the deaf no portion in the cooing of the dove of paradise. Praise be to God that ye are well-informed and have searched the heavenly Books. God willing, may ye ever be confirmed in mentioning that which shall cause the heedless to awaken, the seated to arise, and the loved ones to rejoice and be gladdened.

60 و همچنین در فرقان آیات محکمات کثیره در ظاهر ظاهر مدلّ و مشعر بر این فقره بوده و در کتب قبل غیر از این ذکر ذکری نیست این خادم فانی در بعض مقامات بعضی از عبارات کتب سماوی را ذکر نموده ولکن اعمی را از نور قسمتی نه و اصمّ را از هدیر حمامهٔ فردوس نصیب نه و الحمد لله که آن جناب مطّلعند و در کتب سماوی تتبّع فرموده‌اند انشآءالله همیشه مؤیّد باشند بر ذکر آنچه سبب انتباه غافلین و قیام قاعدین و بهجت و فرح محبّین است

61 This evanescent one beseecheth you to convey greetings and praise to the friends in that land who are adorned with the ornament of tranquility and dignity and who are gazing toward the Most Exalted Horizon, and say unto them that this servant is at all times occupied with your remembrance and is engaged in serving the Most Great Cause, of which ye are all aware. Say: This servant is at all times engaged in your remembrance and is constant and vigilant in serving the Most Great Cause, of which ye all are aware.

61 استدعای این فانی آنکه دوستان آن ارض را که بطراز سکون و وقار مزیّنند و بافق اعلی ناظر سلام و تکبیر برسانید و بگوئید این خادم در جمیع احوال بذکر شما مشغول و بر خدمت امر اعظم که کلّ بر آن مطّلعید قائم و ساهر

62 That which today is conducive to the manifestation of the essence of man is well-pleasing and acceptable before God. God willing, may ye be turned, in perfect unity and concord,

62 آنچه امروز سبب و علّت ظهور جوهر انسانی است لدی الحقّ محبوب و مقبول است انشآءالله بکمال اتّحاد و اتفاق و محبّت و وداد به ما یرتفع

به الأمر متوجّه باشید در این ایّام این کلمهٔ علیا مخصوص یکی از دوستان از قلم اعلی جاری و نازل قوله تبارک و تعالی بنور اتّحاد عالم روشن و بحرارت اتّفاق آفاق مشتعل و از برای جمیع اشیاء و آنچه محسوس میشود و بعالم مشاهده درمی‌آید اثر بوده و هست و همچنین طعم و رایحهٔ آثار اتّفاق و اتّحاد بسیار عظیم است انشآءالله آن جناب و اولیای حقّ جهد نمایند تا قلوب متفرّقهٔ متشتّته بسماء اتّحاد صعود و عروج کنند و بجنود اعمال و اخلاق مداین قلوب را تصرّف نمایند این جند اقوی است از جنود عالم طوبی از برای نفسی که لله بر این خدمت بزرگ قیام نمود انّه من المخلصین فی کتاب مبین انتهی

love and fellowship, unto that whereby the Cause is exalted. In these days this exalted word was specially revealed from the Most Sublime Pen for one of the friends - blessed and exalted be His word: The world is illumined by the light of unity, and the horizons are set ablaze through the warmth of concord. For all things that are seen and perceived, and that enter the realm of observation, there hath been and continueth to be an effect. Likewise, the taste and fragrance of the effects of unity and concord are most mighty. God willing, may that honored one and the friends of God strive that scattered and distracted hearts may ascend to the heaven of unity, and through the hosts of deeds and character take possession of the cities of hearts. This host is mightier than the hosts of the world. Blessed is he who hath arisen for God to render this momentous service. He is assuredly among the sincere ones in the perspicuous Book.

63 مبارک نفسی که حلاوت بیان الهی را یافت و باستقامت و محبّت قیام نمود

63 Happy the soul that hath found the sweetness of the divine utterance and hath arisen with steadfastness and love.

64 استدعای دیگر آنکه خدمت جناب صاحب یگانه سلام برسانید انشآءالله در این دار فانی بامری فائز شوند که عرف بقا از او قطع نشود انّ ربّنا الرّحمن لهو المقتدر القدیر یعطی و یمنع و هو الحکیم الخبیر آنچه الیوم برازنده و سزاوار ایشان است آنکه پیشرو واقع شوند و جمیع فارسیان را آگاه نمایند و براه راست کشانند این جامهٔ بدیع نورانی انشآءالله موافق است از برای هیکل ایشان الحکم و الأمر بید الله انّه لهو المقتدر المختار

64 Another request is that ye convey greetings to his honor, that peerless friend. God willing, may he in this transient world attain unto that which shall never be severed from the fragrance of eternity. Verily our Lord, the All-Merciful, is the Almighty, the Powerful. He giveth and withholdeth, and He is the All-Wise, the All-Informed. That which today beseemeth and behooveth him is to take the lead and guide all Persians and draw them to the straight path. This wondrous, luminous garment is, God willing, befitting for his temple. Command and judgment are in God's hand. Verily He is the Almighty, the Unconstrained.

65 و اینکه در بارهٔ جناب آقا محمّد رضا مرقوم داشتید از قبل این خادم فانی تفصیل این فقره را ذکر نموده آن نفوس در اینجا در ظاهر ظاهر معروف بوده و هستند چند سنه قبل جناب میرزا مهدی ابن جناب شهید علیهما بهآء الله یکی از مخدّرات منتسبهٔ بحرم را در ارض ک گرفته بودند مقصود آنکه تفصیل حضرت شهید و جناب ذبیح علیهما بهآء الله و اخوی متوقّف ایشان و ابنائشان بر حسب ظاهر ظاهر واضح و معلوم بوده وقتی از اوقات نامهٔ محبوب فؤاد جناب ورقا علیه بهآء الله باین عبد رسید و از جناب آقا محمّد رضا ذکر نموده بودند و همچنین قبل از آن ذکرش در ساحت اقدس بوده بعد از عرض بساحت اقدس محض عنایت نسبتشان را از متوقّف برداشته و بطائر سائر محکم فرمودند باید مقام این عنایت را بدانند و چون بصر

65 As regards what you wrote concerning Aqa Muhammad-Rida, this evanescent servant had previously mentioned the details of this matter. Those souls here were and are outwardly well-known. Several years ago Jinab-i-Mirza Mihdi, son of Jinab-i-Shahid, upon them both be the Glory of God, had taken one of the honored women related to the Sacred Household in the land of K. The point is that the details concerning His Holiness the Martyr and Jinab-i-Dhabih, upon them both be the Glory of God, and their brothers who were hesitant, and their sons, were outwardly clear and known. At one time a letter from the beloved of hearts Jinab-i-Varqa, upon him be the Glory of God, reached this servant mentioning Aqa Muhammad-Rida, and likewise before that he had been mentioned in the Most Holy Presence. After submission to the Most Holy Presence, out of pure grace their designation was changed from hesitant to soaring bird. They must know the station of this favor and preserve it as the apple of their eye. Their letter arrived and divine fragrances wafted from it. This servant wrote a reply,

but due to the weight of the packet it will be sent subsequently. Likewise the accounts sent attained the honor of His presence and the details thereof are mentioned in the letter to that honored one that was revealed. God willing they will attain unto it.

حفظش نمایند مکتوب ایشان رسید و نفحات محبّت الهی از او ساطع این عبد جواب نوشت ولکن نظر بثقل پاکت کرّهٔ بعد ارسال میشود و همچنین مجالس مرسله بشرف حضور فائز و تفصیل آن در مکتوب آن جناب مذکور نازل انشآءالله بآن فائز میشوند

66 What this servant expects from that honored one is that today they should hold fast to that which will cause unity among the hearts of the friends of God, so that all people may testify to the light of unity and the loftiness of concord. That which causes the exaltation of the Word is this: according to the command of that Beloved One, they must exert mighty efforts in this regard. From the beginning of the Revelation until now this matter has repeatedly flowed from the Supreme Pen, yet its fragrance has not yet been inhaled. God willing they will succeed in accomplishing this mighty deed. Verily God and His Prophets and His Messengers and His chosen ones and the Supreme Concourse and the dwellers of the Most Exalted Paradise and the Most Glorious Kingdom send their blessings upon those who have arisen to create affection between the hearts of His servants and His loved ones. He is verily the Compassionate, the Generous.

66 آنچه این عبد از آن جناب متوقّع است آنکه الیوم متمسّک شوند بامری که سبب اتّحاد قلوب دوستان الهی گردد تا جمیع ناس شهادت دهند بر نور اتّحاد و علوّ اتّفاق آنچه سبب اعلاء کلمه است اینست حسب الأمر آن محبوب باید در این خصوص جهد بلیغ مبذول دارند از اوّل ظهور تا حین مکرّر این فقره از قلم اعلی جاری ولکن هنوز عرف آن استشمام نشد انشآءالله از بعد موفّق شوند باین عمل عظیم انّ الله و انبیائه و رسله و صفوته و الملأ الأعلی و اهل الجنّة العلیا و ملکوت الأسنی یصلّین علی الّذین قاموا للألفة بین قلوب عباده و احبّائه انّه لهو المشفق الکریم

67 In regard to what thou hast written concerning his honour the learned Sahib, upon him be the grace of God, his state of mind and disposition are clear and evident, as is further attested by that which he hath sent. Now, as to his questions, it was not deemed advisable to refer and reply to each one individually, for the response would have run counter to wisdom and been incompatible with that which is current amongst men. Even so, in that which was revealed in his honour from the heaven of divine favour, answers were provided in a language of marvellous concision and clarity. But it appeareth that he hath failed to consider the matter closely, for otherwise he would have readily admitted that not a single point was omitted, and would have exclaimed: "This is naught but a clear and conclusive utterance!" His questions were the following.

67 اینکه در بارهٔ جناب فرزانه علیه عنایة الله مرقوم داشتید حالت ایشان و ما عنده معلوم و واضح است و آنچه هم ارسال نموده‌اند شاهد و گواه و امّا سؤالات ایشان مصلحت نبود که واحداً بعد واحد ذکر گردد و جواب عنایت شود چه که مغایر و مخالف بود با حکمت و ما عند النّاس ولکن در آنچه از سماء عنایت مخصوص ایشان نازل اجوبه بکمال ایجاز و اختصار که از اعجاز است ذکر شده ایشان گویا درست ملاحظه ننموده‌اند چه که اگر مینمودند شهادت میدادند که حرفی از آن ترک نشده و بکلمهٔ ان هذا الّا بیان محکم مبین ناطق میگشتند سؤالهای ایشان این بوده

68 First: "The Prophets of Mahabad, together with Zoroaster, were twenty-eight in number. Each one of them sought to exalt, rather than abrogate, the faith and religion of the others. Each one that appeared bore witness to the truth and veracity of the former law and religion and breathed no word about abolishing them. Each declared: 'We are the bearers of a Revelation from God, which We deliver unto His servants.' Some of the Hindu Prophets, however, have declared: 'We are God Himself, and it is incumbent upon the entire creation to bear allegiance unto Us. Whensoever conflict and dissension

68 نخست آنکه شت وخشوران مه‌آبادی با شت زرتشت بیست و هشت تن بودند و همگی آیین و کیش یکدیگر را برافراشتند و از میان برنداشتند و هر تن که پدیدار گشتند بدرستی و راستی پرمان و آیین پیش گواه بودند و سخنی در نابودی آن آشکارا ننمودند و میفرمودند از خدا بما رسیده و ما ببندگان رسانیم چند تن از کیش‌آوران هندو گفته‌اند ما خدائیم و باید آفریدگان اندر پرمان ما باشند و هنگامی که آشوب و جدائی در آفریدگان

appear amongst men, We arise to quench it.' Each one that appeared announced: 'I am the same One that appeared in the beginning.' The latter Prophets such as David, Abraham, Moses and Jesus confirmed the truth of the Prophets gone before them, but said: 'Such was the law in the past, but in this day the law is that which I proclaim.' The Arabian Prophet, however, hath said: 'Through My appearance every law hath proven to be unsound and no law holdeth but Mine.' Which of these creeds is acceptable and which of these leaders is to be preferred?"

پدید آید بیائیم و آن را از میان برداریم و هر یک پدید آیند گویند من همانم که اندر نخست بودم آیین‌انگیزان واپسین چون داود و ابراهیم و موسی و عیسی میفرمودند وخشوران پیش درستند آن زمان پرمان چنین بود و اکنون چنین است که من میگویم کیش‌آور تازی فرمود در پیدایش من همگی پرمانها نادرست وپرمان پرمان من است از این گروه کدام را میپسندند و بکدام راهبر آن را برتری میدهند

69 It should first be noted that in one sense the stations of the Prophets of God differ one from another. For instance, consider Moses. He brought forth a Book and established ordinances, whilst a number of the Prophets and Messengers who arose after Him were charged with the promulgation of His laws, insofar as they remained consonant with the needs of the age. The books and chronicles annexed to the Torah bear eloquent testimony to this truth.

69 اوّلاً آنکه دریک مقام مراتب انبیا ازیکدیگر فرق داشته مثلاً در موسی ملاحظه فرمائید صاحب کتاب و احکام بوده و جمعی از انبیا و مرسلین که بعد از آن حضرت مبعوث شدند بر اجرای شریعت او مأمور بودند چه که آن احکام منافی آن زمان نبوده چنانچه در صحف و کتب ملحقه به تورات واضح و مبرهن است

70 Regarding the statement ascribed to the Author of the Qur'an: "Through My appearance every law and religion hath proven to be unsound and no law holdeth but Mine", no such words were ever uttered by that Source and Fount of divine wisdom. Nay rather, He confirmed that which had been sent down before from the empyrean of the Divine Will unto the Prophets and Messengers of God. He saith, exalted be His utterance: "Alif. Lam. Mim. God! There is no God but Him, the Living, the Ever-Abiding. He it is Who hath sent down to Thee the Book through the power of truth, confirming those which preceded it. He revealed aforetime the Torah and the Evangel as a guidance unto men, and He hath now revealed the Qur'an...." He, moreover, hath asserted that all the Prophets have proceeded from God and have returned unto Him. Viewed in this light, they are all as one and the same Being, inasmuch as they have not uttered a word, brought a message, or revealed a cause, of their own accord. Nay, all that they have said hath proceeded from the one true God, exalted be His glory. They have all summoned men unto the Supreme Horizon and imparted the tidings of eternal life. Thus the diverse statements recounted by his honour the Sahib are to be seen as concordant letters, that is, letters that form a single word.

70 و اینکه ذکر نموده که صاحب فرقان فرموده در پیدایش [من] همگی پرمانها و آیینها نادرست و پرمان پرمان من است آن معدن و منبع حکمت ربّانیّه چنین کلمهٔی نفرموده بلکه تصدیق فرموده آنچه که از سماء مشیّت الهی بر انبیا و مرسلین نازل شده بقوله تعالی الم الله لا اله الّا هو الحیّ القیّوم نزّل علیک الکتاب بالحقّ مصدّقاً لما بین یدیه و انزل التّوراة و الانجیل من قبل هدی للنّاس و انزل الفرقان الی آخر قوله تعالی و فرمود کلّ از نزد خدا آمدند و بخدا راجعند در این مقام کلّ نفس واحده بوده‌اند چه از خود پیامی و کلمهٔی و امری نگفته‌اند و ظاهر ننموده‌اند آنچه گفته‌اند از جانب حقّ جلّ جلاله بوده و جمیع ناس را بافق اعلی دعوت فرموده‌اند و بحیات جاودانی بشارت داده‌اند در این صورت بیانات مختلفهٔ جناب صاحب بحروفات متفقه یعنی بکلمهٔ واحده راجع میشود

71 Concerning the question: "Which of these creeds is acceptable and which of these leaders is to be preferred?", this is the station wherein the following blessed words shine resplendent as the sun: "No distinction do We make between any of His Messengers", while the verse "Some of the Apostles We have caused to excel the others" pertaineth to the other station of which

71 و اینکه مرقوم داشته‌اند از این گروه کدام را میپسندند و بکدام راهبران را برتری میدهند در این مقام شمس کلمهٔ مبارکهٔ لا نفرّق بین احد من الرّسل طالع و مشرق است و مقام دیگر مقام و فضّلنا بعضهم علی بعض است چنانچه از

قبل ذکر شد آنچه جناب صاحب سؤال نموده‌اند در این کلمهٔ جامعهٔ محکمهٔ علیا مکنون و مستور است قوله تبارک و تعالی اینکه از نامه‌های آسمانی پرسش رفته بود رگ جهان در دست پزشک دانا است درد را می‌بیند و بدانائی درمان میکند هر روز را رازی است و هر سر را آوازی درد امروز را درمانی و فردا را درمان دیگر امروز را نگران باشید و سخن از امروز رانید انتهی هر منصفی گواهی میدهد که این کلمه از مرایای علم الهی محسوب و جمیع آنچه سؤال نموده بکمال ظهور و بروز در او منطبع و آشکار طوبی لمن اوتی بصائر من لدی الله العلیم الحکیم

We have already made mention. Indeed, the answer to all that his honour the Sahib hath asked lieth enshrined within this all-embracing, this weighty and incomparable utterance, hallowed and exalted be His word: "As to thy question concerning the heavenly Scriptures: The All-Knowing Physician hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements." Every fair-minded soul will testify that these words are to be viewed as a mirror of the knowledge of God, wherein all that hath been inquired is clearly and conspicuously reflected. Blessed is he who hath been endowed with seeing eyes by God, the All-Knowing, the All-Wise.

72 سؤال دیگر صاحب یگانه چهار طایفه در ملک هستند طایفه‌ئی میگویند جمیع عوالم مشهود از ذرّه تا شمس حقّ مطلقند و غیر حقّ مشهود نیست طایفهٔ دیگر میگویند ذات واجب الوجود حقّ است و انبیا واسطهٔ مابین خدا و خلقند که خلق را راه‌نمائی بسوی حقّ نمایند طایفهٔ دیگر می گویند کواکب خلق حضرت واجب الوجودند و بقیّهٔ اشیاء تماماً اثر و فوائد آنهایند بشهود می‌آیند و میروند مانند حوضی که پر آب میشود کرمها از او تولید میشود می‌آیند و می‌روند طایفهٔ دیگر میگویند حضرت واجب الوجود طبیعتی خلق فرموده که از اثر و فواید او از ذرّه تا شمس مشهود می‌آیند و می‌روند و اوّل و آخری ندارند چه حسابی و چه کتابی مانند آنکه باران می‌آید گیاه میروید و تمام میشود و سایر چیزها ممثّل بآن پیغمبرها و سلاطین که قانون و نظمی قرار داده‌اند بجهة نظم مملکتی و تدابیر مدنی بوده انبیا بقسمی و سلاطین بطور دیگر سلوک کرده‌اند نبی گفته خدا فرموده که مردم مطیع و منقاد شوند سلاطین با توپ و شمشیر با خلق رفتار کرده‌اند از این چهار طایفه کدام مقبول حقّ است

72 Another question raised by the distinguished Sahib is the following: "There are four schools of thought in the world. One school affirmeth that all the visible worlds, from atoms to suns, constitute God Himself and that naught can be seen but Him. Another school claimeth that God is that Essence that must of necessity exist, that His Messengers are the intermediaries between Him and His creatures, and that their mission is to lead humanity unto Him. Yet another school holdeth that the stars were created by the Necessary Being, whilst all other things are their effect and outcome. These things continually appear and disappear, even as the minute creatures that are generated in a pool of water. A further school maintaineth that the Necessary Being hath fashioned Nature through whose effect and agency all things, from atoms to suns, appear and disappear without beginning or end. What need then for an account or reckoning? As the grass groweth with the coming of the rain and vanisheth thereafter, so it is with all things. If the Prophets and the kings have instituted laws and ordinances, the proponents of this school argue, this hath merely been for the sake of preserving the civil order and regulating human society. The Prophets and the kings, however, have acted in different ways: the former have said 'God hath spoken thus' that the people might submit and obey, whilst the latter have resorted to the sword and the cannon. Which of these four schools is approved in the sight of God?"

73 جواب جمیع این فقرات در بیان اوّل که از لسان رحمن جاری شده بوده لعمر الله اوست حاوی و دارای آنچه ذکر شد چه که میفرماید امروز را نگران باشید و سخن از امروز رانید چه که

73 The answer to all this falleth under the purview of the first utterance that hath streamed forth from the tongue of the All-Merciful. By God! It embraceth and comprehendeth all that hath been mentioned. He saith: "Be anxiously concerned with the needs of the age ye live in, and centre your deliberations

on its exigencies and requirements". For in this day He Who is the Lord of Revelation hath appeared and He Who spoke on Sinai is calling aloud. Whatsoever He may ordain is the surest foundation for the mansions reared in the cities of human knowledge and wisdom. Whoso holdeth fast unto it will be reckoned in the eyes of the Almighty among them that are endued with insight.

امروز سلطان ظهور ظاهر و مکلّم طور ناطق هر چه بفرماید او است اساس متین از برای بناهای مداین علم و حکمت عالمیان هر نفسی باو متشبّث شد او در منظر اکبر از اهل بصر مذکور

74 These sublime words have streamed forth from the Pen of the Most High. He saith, exalted be His glory: "This is the day of vision, for the countenance of God is shining resplendent above the horizon of Manifestation. This is the day of hearing, for the call of God hath been raised. It behoveth everyone in this day to uphold and proclaim that which hath been revealed by Him Who is the Author of all scripture, the Dayspring of revelation, the Fount of knowledge and the Source of divine wisdom." It is thus clear and evident that the reply to his question hath been revealed in the kingdom of utterance by Him Who is the Exponent of the knowledge of the All-Merciful. Happy are they that understand!

74 این کلمهٔ علیا از قلم اعلی جاری قوله جلّ و عزّ امروز روز بصر است چه که وجه الله از افق ظهور ظاهر و لائح و امروز روز سمع است چه که ندای الهی مرتفع کلّ باید امروز آنچه از مطلع کتب و مشرق وحی و مظهر علم و معدن حکمت ربّانی ظاهر شد بآن تشبّث نمایند و بآن ناطق گردند پس معلوم و محقّق شد که جواب سؤال در ملکوت بیان از مطلع علم رحمن نازل و ظاهر طوبی للعارفین

75 As to the four schools mentioned above, it is clear and evident that the second standeth closer to righteousness. For the Apostles and Messengers of God have ever been the channels of His abounding grace, and whatsoever man hath received from God hath been through the intermediary of those Embodiments of holiness and Essences of detachment, those Repositories of His knowledge and Exponents of His Cause. One can, however, provide a justification for the tenets of the other schools, for in a sense all things have ever been and shall ever remain the manifestations of the names and attributes of God.

75 و این چهار فقره که ذکر شده این بسی واضح و معلوم است که فقرهٔ دویم اقرب بتقوی بوده و هست چه که انبیا و مرسلین وسایط فیض الهی بوده‌اند و آنچه از حقّ بخلق رسیده بواسطهٔ آن هیاکل مقدّسه و جواهر مجرّده و مهابط علم و مظاهر امر بوده و فقرات دیگر را هم میتوان توجیه نمود چه که در مقامی جمیع اشیاء مظاهر اسماء و صفات الهی بوده و هستند

76 As to the Sahib's reference to the kings, they are indeed the manifestations of the name of God "the Almighty" and the revealers of His name "the All-Powerful". The vesture that beseemeth their glorious temples is justice. Should they become adorned therewith, mankind will partake of perfect tranquillity and infinite blessings.

76 اینکه از سلاطین مرقوم داشته‌اند فی‌الحقیقه ایشان مظاهر اسم عزیز و مشارق اسم قدیر حقّ جلّ جلاله‌اند و جامه‌ئی که موافق آن هیاکل عزیزه است عدل است اگر بطراز آن فائز شوند اهل عالم براحت کبری و نعمت عظمی متنعّم گردند

77 Whoso hath quaffed of the wine of divine knowledge will indeed be able to answer such questions with clear and perspicuous proofs from the world without and with manifest and luminous evidences from the world within. A different Cause, however, hath appeared in this day and a different discourse is required. Indeed, with the inception of the year nine the time for questions and answers came to an end. Thus He, hallowed and magnified be His name, saith: "This is not the day for any man to question his Lord. When thou hearest the call of God voiced by Him Who is the Dayspring of grandeur, cry out:

77 و هر نفسی که فی‌الجمله از رحیق علم الهی آشامید جواب امثال این مسائل را بادلّه‌های واضحهٔ مشهودهٔ آفاقیّه و آیات ظاهرهٔ باهرهٔ انفسیّه بیان مینماید اگرچه الیوم امر دیگر ظاهر و گفتگوی دیگر لایق سؤال و جواب در اوّل تسع عهدش منقضی شد این است که میفرماید قوله جلّ و عزّ لیس الیوم یوم السّؤال اذا سمعت النّداء من مطلع الکبریآء قل لبّیک یا اله الأسمآء و لبّیک

'Here am I, O Lord of all names! Here am I, O Maker of the heavens! I testify that Thou hast revealed Thyself and hast revealed whatsoever Thou didst desire at Thine Own behest. Thou, in truth, art the Lord of strength and might."'

يا فاطر السّمآء اشهد انّک ظهرت و اظهرت ما اردته امراً من عندک انّک انت المقتدر القدير انتهی

78 The answer to all that the distinguished Sahib hath asked is clear and evident. The intent of that which was sent down in his honour from the heaven of divine providence was that he might give ear to the wondrous melodies of the Dove of Eternity and the gentle murmuring of the inhabitants of the most exalted Paradise, and that he might perceive the sweetness of the call and set foot upon the path.

78 آنچه صاحب یگانه نوشته‌اند جواب کلّ واضح و مشهود است و آنچه از سماء عنایت الهی مخصوص ایشان نازل مقصود آنکه ترنّمات خوش حمامهٔ بقا و زمزمه‌های اهل فردوس اعلی را بشنوند و حلاوت ندا را بیابند و باثر آن مشی نمایند

79 One day the Tongue of Glory uttered a word in regard to the Sahib indicating that he may erelong be aided to perform a deed that would immortalize his name. When his letter was received in His holy and exalted Court, He said: "O Servant in attendance! Although his honour Manikchi hath written only to ask concerning the sayings of others, yet from His letter We inhale the sweet savours of affection. Beseech the one true God to graciously aid him to do His will and pleasure. His might, in truth, is equal to all things." From this utterance of the All-Merciful there wafteth a fragrant breath. He, verily, is the All-Knowing, the All-Informed.

79 یومی از ایّام کلمه‌ئی از لسان مبارک در بارهٔ ایشان شنیده که دلیل بر آنست وقتی موفّق شوند بر امری که ذکرش بطراز خلود فائز شود بعد از ورود عریضهٔ ایشان بساحت امنع اقدس فرمودند یا عبد حاضر اگرچه جناب مانکجی اقوال غیر را نوشته‌اند و سؤال نموده‌اند ولکن از نامه‌اش عرف حبّ استشمام میشود از حقّ بطلب او را به ما یحبّ و یرضی فائز فرماید انّه علی کلّ شیء قدیر انتهی از [این] بیان حضرت رحمن عرف خوش مرور مینماید انّه لهو العلیم الخبیر

80 Another inquiry made by him is the following: "The laws of Islam are based on religious principles and jurisprudence, but in the Mahabad and Hindu religions there are only principles, and all laws, even those regarding the drinking of water or giving and taking in marriage, are considered a part of these principles, as are all other matters of human life. Kindly indicate which view is acceptable in the sight of God, exalted be His mention."

80 سؤال دیگر ایشان در قواعد مذهب اسلام فقه و اصول دارند و در مذهب مه‌آبادیان و هندو جز اصول طریقهٔ دیگر نیست معتقدند که جمیع قواعد جزء اصول است حتّی آب آشامیدن و زن گرفتن تمامی امور زندگانی همین طور است استدعا آنکه کدام یک مقبول حقّ جلّ ذکره است

81 Religious principles have various degrees and stations. The root of all principles and the cornerstone of all foundations hath ever been, and shall remain, the recognition of God. And these days are indeed the vernal season of the recognition of the All-Merciful. Whatsoever proceedeth in this day from the Repository of His Cause and the Manifestation of His Self is, in truth, the fundamental principle unto which all must bear allegiance.

81 از برای اصول مراتب و مقاماتست اصل اصول [و اسّ] اسطقسّات معرفت الله بوده و خواهد بود و ربیع عرفان رحمن این ایّام است آنچه الیوم از مصدر امر و مظهر نفس الهی ظاهر شود اوست اصل و بر کلّ فرض است اطاعت او

82 The answer to this question is also embodied in these blessed, these weighty and exalted words: "Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements". For this day is the Lord of all days, and whatsoever hath been revealed therein by the Source of divine Revelation is the truth and the essence of all principles. This day may be likened to a sea and all other

82 و جواب این سؤال نیز در کلمهٔ مبارکهٔ متقنهٔ عالیه که میفرماید امروز را نگران باشید و سخن از امروز رانید بوده و هست چه که الیوم سیّد ایّام است و هر چه در او از مبدأ امر الهی ظاهر شود حقّ است و اصل اصول امروز بمثابهٔ بحر مشاهده میشود و سایر ایّام بمثابهٔ خلیج و جداول منشعبهٔ

از او آنچه الیوم گفته شود و ظاهر گردد او اصل است و امّ البیان و امّ الکتاب اگرچه جمیع ایّام بحقّ جلّ جلاله منسوب است ولکن این ایّام تخصیص یافته و بطراز نسبت مزیّن گشته چه که در کتب اصفیا و بعضی از انبیا بیوم الله معروف است و در یک مقام این یوم و آنچه در او ظاهر میشود از اصول است و سایر ایّام و ما یظهر فیها از فروع محسوب و این فروع اضافی و نسبی است مثلاً رفتن بمساجد بالنّسبه الی معرفة الله از فروع محسوب است چه که ثانی معلّق و منوط باوّل است و اصولی که مابین علمای عصر متداولست قواعدی است که ترتیب داده‌اند و از آن استنباط احکام الهی مینمایند علی رأیهم و مذهبهم

days to gulfs and channels that have branched therefrom. That which is uttered and revealed in this day is the foundation, and is accounted as the Mother Book and the Source of all utterance. Although every day is associated with God, magnified be His glory, yet these days have been singled out and adorned with the ornament of intimate association with Him, for they have been extolled in the books of the Chosen Ones of God, as well as of some of His Prophets, as the "Day of God". In a sense this day and that which appeareth therein are to be regarded as the primary principles, while all other days and whatsoever appeareth in them are to be viewed as the secondary ordinances deduced therefrom, and which as such are subordinate and relative. For instance, attending the mosque is secondary with respect to the recognition of God, for the former is dependent upon and conditioned by the latter. As to the principles current amongst the divines of this age, these are merely a set of rules which they have devised and from which they infer, each according to his own opinions and inclinations, the ordinances of God.

83 در مسئلهٔ فور و تراخی ملاحظه فرمائید حقّ جلّ جلاله میفرماید کلوا و اشربوا حال انسان نمیداند اجرای این حکم فوری است و یا اگر تأخیر شود عیبی ندارد بعضی بر آنند بوجود قرینه معلوم میشود یکی از علمای اعلام در نجف اشرف قصد طواف خامس از آل [عبا] علیهم السّلام نمود مع جمعی از علما در عرض راه اعراب بادیه قصد نهب و غارت نمودند جناب عالم مذکور فوراً آنچه با او بود تسلیم نمود شاگردها عرض کردند سرکار آقا در این مسئله رأی شما بر تراخی بوده چه شد که بفور عمل نمودید فرمودند مؤمن بوجود قرائن و اشاره بنیزه‌های اعراب نمودند

83 Consider for example the question of immediate compliance or postponement. God, exalted be His glory, saith: "Eat and drink...." Now, it is not known whether this ordinance must be complied with immediately or if its execution may be justifiably postponed. Some believe that it may be decided by external circumstances. Once one of the distinguished divines of Najaf set out to visit the Shrine of Imam Husayn, peace be upon Him, accompanied by a number of his pupils. In the course of their journey they were waylaid by a group of Bedouin. The aforementioned divine immediately handed over all his possessions. Whereupon his pupils exclaimed: "Your eminence hath always favoured postponement in such matters. What prompteth you now to act with such haste?" Pointing to the spears of the Bedouin, he replied: "The force of external circumstances, my friends!"

84 و در اسلام مؤسّس اصول ابوحنیفه که از ائمّهٔ سنّت و جماعت است بوده و از قبل هم بوده چنانچه ذکر شد ولکن ردّ و قبول الیوم بکلمهٔ الهیّه معلّق و منوط این اختلافات لایق ذکر نه آنچه از قبل بوده لحاظ عنایت بآن متوجه لیس لنا ان نذکره الّا بالخیر چه که منافات با اصل نداشته و ندارد انّ الخادم یعترف بأنّ لا علم عنده و یشهد بأنّ العلم عند الله المهیمن القیّوم

84 The founder of the principles of Islamic jurisprudence was Abu-Hanifih, who was a prominent leader of the Sunnis. Such principles had existed in former times as well, as hath already been mentioned. In this day, however, the approval or rejection of all things dependeth wholly upon the Word of God. These differences are not worthy of mention. The eye of divine mercy casteth its glance upon all that is past. It behoveth us to mention them only in favourable terms, for they do not contradict that which is essential. This servant testifieth to his ignorance and beareth witness that all knowledge is with God, the Help in Peril, the Self-Subsisting.

85 Whatsoever runneth counter to the Teachings in this day is rejected, for the Sun of Truth is shining resplendent above the horizon of knowledge. Happy are they who, with the waters of divine utterance, have cleansed their hearts from all allusions, whisperings and suggestions, and who have fixed their gaze upon the Dayspring of Glory. This, indeed, is the most gracious favour and the purest bounty. Whosoever hath attained thereunto hath attained unto all good, for otherwise the knowledge of aught else but God hath never proven, nor shall it ever prove, profitable unto men.

85 الیوم آنچه مخالف واقع شود او مردود بوده و هست چه که آفتاب حقیقت از افق سماء علم مشرق و لائح طوبی از برای نفوسی که قلوب را از ماء بیان الهی از جمیع کدورات و اشارات و عبارات مطهّر کرده و بافق اعلی توجّه نموده‌اند اینست فضل اکبر و فیض اعظم هر نفسی بآن فائز شد بکلّ خیر فائز است والّا علم ما سوی الله نفعی نبخشیده و نخواهد بخشید

86 That which was mentioned in connection with religious principles and secondary ordinances referreth to the pronouncements which the divines of various religions have made, each according to his own capacity. At present, however, it behoveth us to follow His injunction to "leave them to their vain disputes". He, verily, speaketh the truth and leadeth the way. The decree is God's, the Almighty, the All-Bounteous.

86 این اصول و فروع هم که ذکر شد این مطالبی است که علمای ادیان علی قدر مراتبهم در او تکلّم نموده‌اند و حال بهتر آنکه باین کلمه تشبّث نمائیم که میفرماید ذرهم فی خوضهم انّه یقول الحقّ و یهدی السّبیل و الأمر لله العزیز الجمیل

87 Another of his questions: "Some maintain that whatsoever is in accordance with the dictates of nature and of the intellect must needs be both permissible and compulsory in the divine law, and conversely that one should refrain from observing that which is incompatible with these standards. Others believe that whatsoever hath been enjoined by the divine law and its blessed Author should be accepted without rational proof or natural evidence and obeyed without question or reservation, such as the march between Safa and Marwah, the stoning of the pillar of Jamrah, the washing of one's feet during ablutions, and so on. Kindly indicate which of these positions is acceptable."

87 سؤال دیگر ایشان جماعتی قائلند که آنچه بحکم طبیعی و عقل [مقبول است در شریعت جایز و لازم است و آنچه حکم طبیعی و عقل] قبول نکرد نباید کرد و جماعتی قائلند که آنچه از شرع و شارع مقدّس رسیده بدون دلیل عقل و برهان طبیعی او را باید [قبول] کرد و تعبّداً باید رفتار نمود جواب و سؤال ندارد مانند هروله در صفا و مروه و سنگ جمره و در وضو مسح پا و سایر اعمال مرقوم شود کدام مقبول است

88 Intellect hath various degrees. As a discussion of the pronouncements made by the philosophers in this connection would pass beyond the scope of our discourse, we have refrained from mentioning them. It is nonetheless indisputably clear and evident that the minds of men have never been, nor shall they ever be, of equal capacity. The Perfect Intellect alone can provide true guidance and direction. Thus were these sublime words revealed by the Pen of the Most High, exalted be His glory, in response to this question: "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 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."

88 از برای عقول مراتب بوده و هست چنانچه حکما در این مقام ذکر نموده‌اند آنچه که ذکرش خارج از این مقام است لذا از آن صرف نظر شد و این بسی واضح و مبرهن است که عقول ناس در یک درجه نبوده و نیست عقل کامل هادی و مرشد بوده و هست چنانچه این کلمهٔ علیا در جواب این فقره از قلم اعلی نازل قوله جلّ اجلاله زبان خرد میگوید هر که دارای من نباشد دارای هیچ نه از هر چه [هست] بگذرید و مرا بیابید منم آفتاب بینش و دریای دانش پژمردگان را تازه نمایم و مردگان را زنده کنم منم آن روشنائی که راه دیده بنمایم و منم شاهباز دست بی‌نیاز پر بستگان را بگشایم و پرواز بیاموزم انتهی

89 Consider how clearly the answer hath been revealed from the heaven of divine knowledge. Blessed are those who ponder it, who reflect upon it, and who apprehend its meaning! By the Intellect mentioned above is meant the universal divine Mind. How often hath it been observed that certain human minds, far from being a source of guidance, have become as fetters upon the feet of the wayfarers and prevented them from treading the straight Path! The lesser intellect being thus circumscribed, one must search after Him Who is the ultimate Source of knowledge and strive to recognize Him. And should one come to acknowledge that Source round Whom every mind doth revolve, then whatsoever He should ordain is the expression of the dictates of a consummate wisdom. His very Being, even as the sun, is distinct from all else beside Him. The whole duty of man is to recognize Him; once this hath been achieved, then whatsoever He may please to ordain is binding and in full accordance with the requirements of divine wisdom. Thus have ordinances and prohibitions of every kind been laid down by the Prophets of the past, even unto the earliest times.

89 ملاحظه فرمائید بچه واضحی جواب این فقره از ملکوت علم الهی نازل شده طوبی للمتفرّسین و للمتفکّرین و للعارفین مقصود از عقل عقل کلّی الهی است چه بسا ملاحظه میشود بعضی از عقول هادی نیستند که سهل است بل عقالند و ارجل سالکین را از صراط مستقیم منع مینمایند عقل جزوی محاط بوده و خواهد بود انسان باید جستجو نماید و تفحّص کند تا بمبدء راه یابد و او را بشناسد و اگر معرفت مبدء که عقل کلّ طائف اوست حاصل شد آنچه بفرماید البتّه از مقتضیات حکمت بالغه است وجود او بمثابهٔ آفتاب از دونش فرق دارد اصل شناختن اوست و بعد از معرفت او آنچه بفرماید مطاع و مطابق با مقتضیات حکمت الهیّه و از جمیع انبیا از قبل و قبل قبل اوامر و نواهی از هر قسمی بوده

90 Certain deeds that are undertaken in this day are intended to emblazon the name of God, and the Pen of the Most High hath fixed a recompense for those who perform them. Indeed, should any soul breathe but a fleeting breath for the sake of God, his recompense will become manifest, as attested by this mighty verse which was sent down from the empyrean of the Divine Will to the Lord of Mecca, blessed and glorified be He: "We did not appoint that which Thou wouldst have to be the Qiblih, but that We might know him who followeth the Apostle from him who turneth on his heels."

90 از بعض اعمال [که] مشاهده میشود الیوم مقصود ابقای اسم الهی است و مکافات از برای عامل از قلم اعلی مذکور و مسطور اگر نفسی نفسی لله برآرد البتّه مکافات آن ظاهر میشود چنانچه از سماء مشیّت الهی بر سیّد بطحا این آیهٔ کبری نازل قوله تبارک و تعالی ما جعلنا القبلة الّتی کنت علیها الّا لنعلم من یتّبع الرّسول و من ینقلب علی عقبیه

91 Were anyone to meditate upon this blessed and transcendent Revelation and to ponder the verses that have been sent down, he would readily bear witness that the one true God is immeasurably exalted above His creatures, and that the knowledge of all things hath ever been and shall ever remain with Him. Every fair-minded soul, moreover, will testify that whosoever faileth to embrace the truth of this most great Revelation will find himself powerless and incapable of establishing the validity of any other cause or creed. And as to those who have deprived themselves of the robe of justice and arisen to promote the cause of iniquity, they shall give voice to that which the exponents of hatred and fanaticism have uttered from time immemorial. The knowledge of all things is with God, the All-Knowing, the All-Informed.

91 اگر نفسی حال در این ظهور امنع اقدس تفکّر نماید و آنچه در آیات نازل شده تدبّر کند شهادت میدهد که حقّ مقدّس از خلق است و علم کلّ شیء نزد او بوده و خواهد بود و هر صاحب انصافی شهادت داده و میدهد که اگر نفسی در این ظهور اعظم توقّف نماید و از اثبات امری از امور یعنی مذهبی از مذاهب خود را عاجز و قاصر مشاهده نماید و آنان که از خلعت انصاف محرومند و باعتساف قائم میگویند آنچه را که لازال اصحاب ضغینه و بغضا گفته‌اند العلم عند الله العلیم الخبیر

92 One day when this servant was in His presence, I was asked: "O servant in attendance! Wherewith art thou engaged?" "I am penning a reply", I answered, "to his honour Mirza Abu'l-Fadl".

92 یومی از ایّام این عبد تلقاء وجه حاضر فرمودند یا عبد حاضر بچه مشغول بودی عرض شد جواب جناب آقا میرزا ابوالفضل را مینوشتم فرمودند

I was bidden: "Write to Mirza Abu'l-Fadl, may My glory be upon him, and say: 'Matters have come to such a pass that the people of the world have grown accustomed to iniquity and flee from fair-mindedness. A divine Manifestation Who hath extolled and magnified the one true God, exalted be His glory, Who hath borne witness to His knowledge and confessed that His Essence is sanctified above all things and exalted beyond every comparison-such a Manifestation hath been called at various times a worshipper of the sun or a fire-worshipper. How numerous are those sublime Manifestations and Revealers of the Divine of Whose stations the people remain wholly unaware, of Whose grace they are utterly deprived, nay, God forbid, Whom they curse and revile!'

بنویس بجناب ابوالفضل علیه بهائی قسمی شده که مردم روزگار باعتساف انس گرفته‌اند و از انصاف در گریز ظهوری که حقّ جلّ جلاله را بکمال بزرگی یاد نموده و گواهی بر آگاهی او داده و بر تقدیس و تنزیه ذاتش عن الأشباه و الأمثال اعتراف نموده گاه او را آفتاب‌پرست و گاهی آتش‌پرست نامیده‌اند چه مظاهر و مطالع بزرگ را که از مقاماتشان غافل و از عنایاتشان محروم بلکه نعوذ بالله بسب و لعن ناطق

93 "'One of the great Prophets Whom the foolish ones of Persia in this day reject uttered these sublime words: "The sun is but a dense and spherical mass. It deserveth not to be called God or the Almighty. For the almighty Lord is He Whom no human comprehension can ever conceive, Whom no earthly knowledge can circumscribe, and Whose Essence none hath ever been or shall ever be able to fathom".

93 یکی از پیغمبران بزرگ که او را الیوم جهّال عجم ردّ مینمایند باین کلمهٔ علیا ناطق بوده میفرماید آفتاب جرمی است مدوّر و تیره سزاوار نبوده و نیست که او را اله نامند و یزدان گویند حضرت یزدان کسی است که آگاهی او را ادراک نکند و علوم عالم او را محدود نسازد و چگونگی او را کسی ندانسته و نمیداند و نخواهد دانست

94 Consider how eloquently, how solemnly He hath affirmed the very truth that God is proclaiming in this day. And yet He is not even deemed a believer by these abject and foolish ones, let alone seen as possessed of a sublime station! In another connection He said: "All existence hath appeared from His existence, and were it not for God, no creature would have ever existed and been attired with the raiment of being". May the Lord shield us all from the wickedness of such as have disputed the truth of God and of His loved ones and turned away from that Dayspring whereunto all the Books of God, the Help in Peril, the Self-Subsisting, have testified."'

94 ملاحظه نمائید بلسان فصیح بلیغ شهادت داده بر آنچه الیوم حقّ بآن ناطق است مع‌ذلک باسم مؤمن نزد این همج رعاع مذکور نه تا چه رسد بمقامات علیا و در مقام دیگر آن حضرت میفرماید هست از هستی او ظاهر و هویدا و اگر یزدان نباشد هیچیک از آفرینش را هستی نه و بخلعت وجود مزیّن نه اعاذنا الله و ایّاکم من شرّ الّذین انکروا حقّ الله و اولیائه و اعرضوا عن افق شهدت له کتب الله المهیمن القیّوم انتهی

95 From that which hath been mentioned, it is clear that not every intellect can be the criterion of truth. The truly wise are, in the first place, the Chosen Ones of God, magnified be His glory-they Whom He hath singled out to be the Treasuries of His knowledge, the Repositories of His Revelation, the Daysprings of His authority and the Dawning-places of His wisdom, they Whom He hath made His representatives on earth and through Whom He revealeth that which He hath purposed. Whoso turneth unto them hath turned unto God, and whoso turneth away shall not be remembered in the presence of God, the All-Knowing, the All-Wise.

95 باری [از] آنچه از قبل ذکر شد بوضوح پیوست که هر عقلی میزان نبوده و نیست و عاقل در رتبهٔ اوّلیّه اولیای حقّ جلّ جلاله بوده و هستند الّذین جعلهم الله مخازن علمه و مهابط وحیه و مطالع امره و مشارق حکمته هم الّذین جعلهم الله مقام نفسه فی الأرض بهم یظهر ما اراده الله من اقبل الیهم فقد اقبل الی الله و من اعرض لیس له ذکر عند الله العلیم الحکیم

96 The universal criterion is that which hath just been mentioned. Whosoever attaineth thereunto, that is, who recognizeth and acknowledgeth the Dawning-place of God's Revelation, will be

96 میزان کلّیّه این مقام است که ذکر شد هر نفسی بآن فائز شد یعنی مشرق ظهور را شناخت و ادراک نمود او در کتاب الهی از عقلا مذکور و

recorded in the Book of God among them that are endued with understanding. Otherwise he is naught but an ignorant soul, though he believe himself to be possessed of every wisdom. Now, were a person to see himself standing in the presence of God, were he to sanctify his soul from earthly attachments and evil intentions, and reflect upon that which hath been revealed in this most great Revelation from its inception to this day, he would readily testify that every detached soul, every perfect mind, sanctified being, attentive ear, penetrating eye, eloquent tongue, and joyous and radiant heart circleth round and boweth down, nay prostrateth itself in submission, before the mighty throne of God.

مسطور و من‌دون آن جاهل اگرچه بزعم خود خود را دارای عقول عالم شمرد حال اگر نفسی خود را بین یدی الله مشاهده نماید و از اعراض و اغراض مطهّر نموده در آنچه از اوّل الی حال در این ظهور اعظم نازل و ظاهر شده تفکّر کند شهادت میدهد که ارواح مجرّده و عقول کامله و نفوس مهذّبه و آذان واعیه و ابصار حدیده و السن طلقه و صدور منشرحه و قلوب منوّره کلّ طائف و خاضع بل ساجدند نزد عرش عظمت الهی

97 Another of his questions is this: "Among the Manifestations of the past one hath, in His time, allowed the eating of beef while another hath forbidden it; one hath permitted the eating of pork whereas another hath proscribed it. Thus do their ordinances differ. I entreat the True One, exalted be His name, to graciously specify the appropriate religious prohibitions."

97 و سؤال دیگر ایشان مظاهر قبل در دورهٔ خود یکی گوشت گاو را حلال و یکی حرام و گوشت خوک را یکی حلال و یکی حرام کذلک مختلف حکم کرده‌اند استدعا آنکه حقّ جلّ ذکره محرّمات مذهبی را مرقوم فرمایند

98 A direct reply and detailed explanation of this matter would have overstepped the bounds of wisdom, inasmuch as people of diverse faiths associate with the distinguished Sahib and a direct reply would have contravened the laws of Islam. The answer was therefore sent down from the heaven of the Divine Will in an implicit manner. Indeed the statement in the first passage where He saith: "The All-Knowing Physician hath His finger on the pulse of mankind" was, and remaineth, the answer to his question. He further saith: "Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements." That is, fix your gaze upon the commandments of God, for whatsoever He should ordain in this day and pronounce as lawful is indeed lawful and representeth the very truth. It is incumbent upon all to turn their gaze towards the Cause of God and to observe that which hath dawned above the horizon of His Will, since it is through the potency of His name that the banner of "He doeth what He willeth" hath been unfurled and the standard of "He ordaineth what He pleaseth" hath been raised aloft. For instance, were He to pronounce water itself to be unlawful, it would indeed become unlawful, and the converse holdeth equally true. For upon no thing hath it been inscribed "this is lawful" or "this is unlawful"; nay rather, whatsoever hath been or will be revealed is by virtue of the Word of God, exalted be His glory.

98 بر حسب ظاهر ذکر و تفصیل این مطلب مذکور خارج بود از مقتضیات حکمت چه که خدمت جناب صاحب یگانه نفوس مختلفه مراوده مینمایند و جواب آن بر حسب ظاهر مخالف است با مذهب اسلام لذا بتلویح جواب از سماء مشیّت نازل و ارسال شد در فقرهٔ اوّل که میفرماید رگ جهان در دست پزشک دانا است الی آخر قوله جلّ و عزّ جواب این فقره بوده و هست و میفرماید امروز را نگران باشید و سخن از امروز رانید یعنی ناظر بحکم الله باشید آنچه الیوم بفرماید و بحلّیت آن حکم نماید او حلال است کلمهٔ صحیحهٔ حقّ آنست باید جمیع بامر حقّ ناظر باشند و به ما یظهر من افق الارادة چه که باسمش علم یفعل ما یشآء مرتفع و رایة یحکم ما یرید منصوب مثلاً اگر حکم فرماید بر اینکه آب حرام است حرام میشود و همچنین بالعکس بر هیچ شیئ از اشیاء هذا حلال و هذا حرام نوشته نشده آنچه ظاهر شده و میشود از کلمهٔ حقّ جلّ جلاله بوده

99 These matters are sufficiently clear and require no further elaboration. Even so, certain groups believe that all the ordinances current amongst them are unalterable, that they have ever been valid, and that they will forever remain so. Consider a

99 این امور واضح است احتیاج بتفصیل نه و بعضی از احزاب همچه گمان مینمایند که هر حکمی که نزد ایشانست تغییر نمینماید ازلاً بوده و ابداً خواهد بود در فقرهٔ آخر ملاحظه فرمائید قوله تبارک

further passage, glorified and exalted be He: "These words are being uttered in due measure, that the newly born may thrive and the tender shoot flourish. Milk must be given in suitable proportion, that the children of the world may attain to the station of maturity and abide in the court of oneness." For instance, some believe that wine hath ever been and shall remain forbidden. Now, were one to inform them that it might one day be made lawful, they would arise in protest and opposition. In truth, the people of the world have yet not grasped the meaning of "He doeth whatsoever He willeth", nor have they comprehended the significance of Supreme Infallibility. The suckling child must be nourished with milk. If it be given meat it will assuredly perish, and this would be naught but sheer injustice and unwisdom. Blessed are they that understand. Supreme Infallibility, as I once heard from His blessed lips, is reserved exclusively to the Manifestations of the Cause of God and the Exponents of His Revelation. This matter is mentioned but briefly, for time is short and as scarce as the legendary phoenix.

و تعالی سخن باندازه گفته میشود تا نورسیدگان بمانند و نورستگان برسند شیر باندازه باید داد تا کودکان جهان بجهان بزرگی درآیند و در بارگاه یگانگی جای گزینند انتهی مثلاً حزبی بر آنند که خمر لم‌یزل و لایزال حرام بوده و خواهد بود حال اگر بایشان گفته شود میشود وقتی بطراز حلّیّت فائز گردد بر اعراض و اعتراض قیام نماید نفوس عالم معنی یفعل ما یشآء [را] هنوز ادراک ننموده‌اند و از ادراک عصمت کبری قسمتی نبرده‌اند طفل را در اوّل ایّام شیر باید داد اگر لحم داده شود هلاک گردد و این ظلم صرف است و بغایت از حکمت بعید طوبی للعارفین عصمت کبری چنانچه وقتی از لسان مبارک استماع شد مخصوص است بمظاهر امر و مطالع وحی الهی این فقره باختصار عرض شد چه که فرصت مفقود است و بمثابهٔ عنقا مذکور و غیر موجود

100 Yet another question: "According to the teachings of the Mahabad and Hindu religions, should a person of whatever faith or nation, of whatever colour, appearance, character or condition, be disposed to associate with you, ye should show forth kindness and treat him as a brother. But in other religions this is not so: their followers ill-treat and oppress the adherents of other faiths, consider their persecution as an act of worship, and regard their kindred and their possessions as lawful unto themselves. Which approach is acceptable in the sight of God?"

100 سؤال دیگر ایشان در مذهب مه‌آبادیان و هندوانست که هر که در مذهب و ملّتی بهر لون و ترکیبی و بهر صفت و حالتی باشد همین قدر که معاشر با شما شد با او مهربانی نمائید و بطور برادری رفتار کنید در مذاهب دیگر اینطور نیست مذاهب غیر را اذیّت و آزار مینمایند و زجر آنها را عبادت خود فرض کرده مال و عیال آنها را مباح دانسته‌اند کدام یک مقبول حقّ است

101 The former statement hath ever been and will continue to be true. It is not permissible to contend with anyone, nor is it acceptable in the sight of God to ill-treat or oppress any soul. Time and again have these sublime words streamed from the Pen of the Most High, blessed and exalted be He: "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 subject hath already been set forth and explained in various Tablets.

101 کلمهٔ اولی حقّ بوده و خواهد بود تعرّض بنفسی جایز نبوده و نیست اذیّت و آزار عباد نزد حقّ مقبول نه بکرّات این کلمهٔ علیا از قلم اعلی جاری قوله تبارک و تعالی ای عباد دین الله و مذهب الله از برای اتّحاد و اتّفاق ظاهر شده او را سبب و علّت اختلاف و جدال منمائید در الواح متعدّده این فقره نازل و مسطور

102 It behoveth him who expoundeth the Word of God to deliver it with the utmost good-will, kindness, and compassion. As to him that embraceth the truth and is honoured with recognizing Him, his name shall be recorded in the Crimson Book among the inmates of the all-highest Paradise. Should a soul fail, however, to accept the truth, it is in no wise permissible to

102 باید شخص مبیّن بکمال رحمت و رأفت و شفقّت کلمه را القا نماید هر نفس اقبال نمود و بقبول فائز شد او از اهل فردوس اعلی در صحیفهٔ حمرا مسطور و اگر قبول ننمود تعرّض بهیچوجه جایز نه در یک مقام میفرماید طوبی لمن اصبح قائماً علی خدمة العالم و همچنین فرموده اهل بها باید فوق

contend with him. In another connection He saith: "Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth." Likewise He saith: "The people of Baha should soar high above the peoples of the world." In matters of religion every form of fanaticism, hatred, dissension and strife is strictly forbidden.

اهل عالم طیران نمایند در بارهٔ مذهب ضغینه و بغضا و نزاع و جدال کلّ منع شده

103 In this day a Luminary hath dawned above the horizon of divine providence, upon whose brow the Pen of Glory hath inscribed these exalted words: "We have called you into being to show forth love and fidelity, not animosity and hatred". Likewise, on another occasion, He-exalted and glorified be His name-hath revealed the following words in the Persian tongue, words through which the hearts of the well-favoured and the sincere amongst His servants are consumed, the manifold pursuits of men are harmonized, and mankind is illumined by the light of divine unity and enabled to turn towards the Dayspring of divine knowledge: "The incomparable Friend saith: The path to freedom hath been outstretched; hasten ye thereunto. The wellspring of wisdom is overflowing; quaff ye therefrom. Say: 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."

103 الیوم از افق عنایت الهی شمسی اشراق نموده و بر جبین او این کلمهٔ علیا از قلم اعلی ثبت انّا خلقناکم للمحبّة و الوفآء لا للضّغینة و البغضآء و همچنین در مقام دیگر بلسان پارسی نازل شده آنچه که اکباد [مقرّبین و] مخلصین را بگدازد و شئونات مختلفه را بمطلع اتّحاد کشاند و کلّ از انوار توحید منوّر شوند و بافق علم الهی توجّه نمایند قوله تبارک و تعالی دوست یکتا میفرماید راه آزادی باز شده بشتابید و چشمهٔ دانائی جوشیده از او بیاشامید بگو ای دوستان سراپردهٔ یگانگی بلند شد بچشم بیگانگان یکدیگر را مبینید همه بار یک دارید و برگ یک شاخسار انتهی

104 Justice, which consisteth in rendering each his due, dependeth upon and is conditioned by two words: reward and punishment. From the standpoint of justice, every soul should receive the reward of his actions, inasmuch as the peace and prosperity of the world depend thereon, even as He saith, exalted be His glory: "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". In brief, every circumstance requireth a different utterance and every occasion calleth for a different course of action. Blessed are they that have arisen to serve God, who speak forth wholly for His sake, and who return unto Him.

104 و مقام عدل که اعطآء کلّ ذی حقّ حقّه است بدو کلمه معلّق و منوط است مجازات و مکافات در این مقام هر نفسی باید بجزای عمل خود برسد چه که راحت و آسایش عالم معلّق و منوط باینست چنانچه فرموده‌اند قوله تعالی خیمهٔ [نظم] عالم بدو ستون قائم و برپا مجازات و مکافات انتهی باری از برای هر مقام مقالی است و از برای هر هنگام عملی طوبی از برای نفوسی که لله قیام نموده‌اند و لله ناطقند و الی الله راجع

105 Another of his questions: "Hindus and Zoroastrians do not admit or welcome outsiders who wish to join their ranks. Christians welcome those who decide of their own accord to embrace their religion, but make no effort and exert no pressure to this end. Muslims and Jews, however, insist upon it, enjoin it upon others, and, should anyone refuse, grow hostile and regard it as lawful to seize his kindred and possessions. Which approach is acceptable in the sight of God?"

105 سؤال دیگر ایشان در مذهب هندو و زردشت هر که از خارج بخواهد داخل مذهب آنها شود راه نمیدهند و مقبول ندارند در مذهب عیسی هر که بمیل خود بیاید داخل شود راه میدهند ولی اظهار و اصرار ندارند و در مذهب حضرت رسول و موسی اصرار در این کار دارند و تکلیف مینمایند علاوه اگر نکنند دشمن میشوند و مال و عیال آنها را مباح میدانند کدام مقبول حقّ است

106 The children of men are all brothers, and the prerequisites of brotherhood are manifold. Among them is that one should

106 بنی‌آدم کلّ برادرند و شروط برادری بسیار از جمله آنکه هر نفسی آنچه از برای خود میخواهد

wish for one's brother that which one wisheth for oneself. Therefore, it behoveth him who is the recipient of an inward or outward gift or who partaketh of the bread of heaven to inform and invite his friends with the utmost love and kindness. If they respond favourably, his object is attained; otherwise he should leave them to themselves without contending with them or uttering a word that would cause the least sadness. This is the undoubted truth, and aught else is unworthy and unbecoming.

باید از برای برادران خود هم بخواهد لذا اگر دوستی بنعمت ظاهریّه و یا باطنیّه و یا مائدهٔ سمائیّه برسد باید بکمال محبّت و مهربانی دوستان خود را آگاه نماید اگر اقبال نمودند حصل المراد والّا من‌دون تعرّض و کلمه‌ئی که سبب حزن فی‌الجمله شود او را بخود واگذارند هذا هو الحقّ [و ما بعد الحقّ] الّا ما لا ینبغی

107 The distinguished Sahib, may God graciously aid him, hath written that the Hindus and Zoroastrians do not permit or welcome outsiders who wish to join their ranks. This runneth counter to the purpose underlying the advent of the Messengers of God and to that which hath been revealed in their Books. For those Who have appeared at God's behest have been entrusted with the guidance and education of all people. How could they debar a seeker from the object of his quest, or forbid a wayfarer from the desire of his heart? The fire-temples of the world stand as eloquent testimony to this truth. In their time they summoned, with burning zeal, all the inhabitants of the earth to Him Who is the Spirit of purity.

107 جناب صاحب یگانه وفّقه الله مرقوم داشته‌اند که ملّت هندو و زردشت هر که بخواهد داخل مذهب ایشان شود راه نمیدهند این مخالف [است با] ارسال رسل و آنچه در کتب ایشان است چه که هر شخصی من لدی الله ظاهر شود او از برای هدایت عباد و تربیت ایشان فرستاده میشود چگونه میشود طالب و قاصد را از مطلوب و مقصود منع نمایند آتشکده‌های عالم شاهد و گواهند و با سوز و گداز در عصر خود من علی الأرض را ندا مینمودند و بیزدان پاک دعوت میفرمودند

108 He hath moreover written that Christians welcome those who decide of their own accord to embrace their religion, but make no effort and exert no pressure to this end. This, however, is a misconception. For the Christians have exerted and continue to exert the utmost effort in teaching their faith. Their church organizations have an expenditure of about thirty million. Their missionaries have scattered far and wide throughout the globe and are assiduously engaged in teaching Christianity. Thus have they compassed the world. How numerous the schools and churches they have founded to instruct children, yet their unavowed aim is that these children, as they acquire an education, may also become acquainted in their early years with the Gospel of Jesus Christ, and that the unsullied mirrors of their hearts may thus reflect that which their teachers have purposed. Indeed the followers of no other religion are as intent upon the propagation of their faith as the Christians.

108 و همچنین مرقوم داشته‌اند در مذهب عیسی هر که بمیل خود بیاید داخل شود راه میدهند ولی اظهار و اصرار ندارند این فقره هم مشتبه شده چه که بسیار اصرار داشته و دارند بر تبلیغ قریب به سی‌ملیون مصروف ادارهٔ ملّیّهٔ ایشان است و مبشّرینشان در جمیع دیار منتشر و بکمال جدّ و جهد در تبلیغ دین عیسوی مشغولند اینست که عالم را احاطه نموده‌اند چه مقدار مدارس و کنائس ساخته‌اند لأجل آنکه اطفال بکسب علوم مشغول شوند ولکن مقصود باطنشان اینست که هم تحصیل نمایند و هم در طفولیّت اخبار حضرت مسیح را بشنوند تا در مرایای وجودشان که غباری اخذ ننموده منطبع شود آنچه را که قصد نموده‌اند هیچ مذهبی باصرار ایشان در ترویج مذهب حضرت مسیح دیده نشده

109 In brief, what is right and true in this day and acceptable before His Throne is that which was mentioned at the outset. All men have been called into being for the betterment of the world. It behoveth every soul to arise and serve his brethren for the sake of God. Should a brother of his embrace the truth, he should rejoice that the latter hath attained unto everlasting favour. Otherwise he should implore God to guide him without manifesting the least trace of animosity or ill-feeling towards

109 باری آنچه الیوم حقّ است و لدی العرش مقبول آنست که اوّل ذکر شد انسان از برای اصلاح عالم آمده باید لوجه الله بخدمت برادران خود قیام نماید از قبول باید مسرور شود باینکه برادرش بنعمت جاودانی فائز شده والّا از حقّ هدایت او را طلب نماید من‌دون آنکه طرف مقابل از

او بغضی و یا کرهی احساس کند الأمر بید الله یفعل ما یشآء و یحکم ما یرید و هو العزیز الحمید

him. The reins of command are in the grasp of God. He doeth what He willeth and ordaineth as He pleaseth. He, verily, is the Almighty, the All-Praised.

110 از حقّ جلّ جلاله میطلبیم که بر حکیم علی الاطلاق آگاه شویم و او را بیابیم و بعد از آگاهی و اثبات ما هو علیه دیگر ظنون و اوهام اهل عالم ضرّی باو نرساند و حکیم نبض عالم در ید قدرت اوست شاید وقتی بعض اعضای فاسده را قطع نماید تا سرایت بسایر اعضا ننماید و این عین شفقّت و رحمت است و بر احدی نیست بر او تعرّض نماید چه که اوست دانا و بینا

110 We beseech the one true God, magnified be His glory, to enable us to recognize Him Whose unerring wisdom pervadeth all things and that we may acknowledge His truth. For once one hath recognized Him and borne witness to His Reality, one will no longer be troubled by the idle fancies and vain imaginings of men. The divine Physician hath the pulse of mankind within His almighty grasp. At one time He may well deem fit to sever certain infected limbs, that the disease may not spread to other parts of the body. This would be the very essence of mercy and compassion, and to none is given the right to object, for He is indeed the All-Knowing, the All-Seeing.

111 سؤال دیگر ایشان در مذهب مهآبادیان و زردشت میفرماید مذهب و طریقهٔ ما از سایر مذاهب برتر و بهتر است از سایر انبیا و مذهب آنها همه حقّ است مانند نزد سلطان از صدر اعظم مقامات متفرّقه تا سرباز [جزو] نزد خدا دارند هر که میخواهد در دین خود باشد مزاحم احدی نمیشوند هندو میگوید هر که گوشتخور است بهر اسم و هر قسم رنگ بهشت را نخواهد دید مذهب حضرت رسول و عیسی و موسی میگویند هر که دین و مذهب ما را قبول ندارد اصلاً رنگ بهشت را نخواهد دید کدام مقبول حقّ جلّ ذکره است

111 Another of his questions: "In the Mahabad and Zoroastrian religions it is said: 'Our faith and religion is superior to every other. The other Prophets and the religions they have instituted are true, but they occupy different stations before God, even as, in the court of a king, there is a gradation of ranks from the prime minister to the common soldier. Whosoever wisheth, let him keep the precepts of his religion.' Nor do they impose upon any soul. The Hindus claim that whosoever partaketh of meat, for whatever reason or under whatever circumstances, shall never catch a glimpse of Paradise. The followers of Muhammad, Jesus and Moses maintain that a similar fate awaiteth those who fail to bear allegiance to their religions. Which belief is favoured by God, glorified be His mention?"

112 اینکه میفرمایند دین و آیین ما برتر و بهتر است از آیین و دین انبیا مقصود انبیای قبل از ایشان است این نفوس مقدّسه در یک مقام متّحدند اوّلهم آخرهم و آخرهم اوّلهم کلّ از جانب خدا آمدهاند و باو دعوت نمودهاند و باو راجع شدهاند کتاب ایقان که فیالحقیقه سیّد کتب است و در اوّل این ظهور اعظم از قلم اعلی جاری شد این مراتب در او نازل گشته طوبی لمن شهد و رأی و تفرّس فیه حبّاً لله مالک الوری

112 Regarding their statement that "our faith and religion is superior to every other", by this is meant such Prophets as have appeared before them. Viewed from one perspective these holy Souls are one: the first among them is the same as the last, and the last is the same as the first. All have proceeded from God, unto Him have they summoned all men, and unto Him have they returned. This theme hath been set forth in the Book of Certitude, which is indeed the cynosure of all books, and which streamed from the Pen of Glory in the early years of this Most Great Revelation. Blessed is he that hath beheld it and pondered its contents for the love of God, the Lord of creation.

113 و اینکه مرقوم داشتهاند که هندو میگوید هر که گوشتخور است رنگ بهشت را نخواهد دید این مخالف است با بیان دیگر که میفرمایند همه حقّند چه اگر حقّیّت ثابت شود عدم لقای جنّت معنی ندارد و معلوم نیست که از جنّت چه قصد کردهاند و چه ادراک نمودهاند هر نفسی الیوم

113 Concerning the remark attributed to the Hindus that whosoever partaketh of meat shall never catch a glimpse of Paradise, this runneth counter to their other assertion that all the Prophets are true. For if their truth be established, then it is absurd to claim that their followers will not ascend unto Paradise. One fain would ask what they intend by Paradise

and what they have grasped thereof. In this day whosoever attaineth the good pleasure of the one true God, magnified be His glory, shall be remembered and accounted among the inmates of the all-highest Heaven and the most exalted Paradise, and shall partake of its benefits in all the worlds of God. By Him Who is the Desire of all men! The pen is powerless to portray this station or to expound this theme. How great the blessedness of him who hath attained unto the good-pleasure of God, and woe betide the heedless! Once the validity of a divinely appointed Prophet hath been established, to none is given the right to ask why or wherefore. Rather is it incumbent upon all to accept and obey whatsoever He saith. This is that which God hath decreed in all His Books, Scriptures and Tablets.

برضای حقّ جلّ جلاله فائز شد [او] از اهل فردوس اعلی و جنّت علیا مذکور و محسوبست و در جمیع عوالم الهی ثمرات او را بیابد لعمر المقصود قلم از ذکر این مقام عاجز است و از وصف این بیان قاصر طوبی لمن فاز بالرّضآء و ویل للغافلین هر یک از انبیا که از جانب حقّ آمده بعد از ثبوت این مقام بر احدی نیست که به لم او بم تکلّم نماید آنچه بفرماید باید کلّ قبول نمایند و اطاعت کنند هذا ما حکم به الله فی کتبه و زبره و الواحه

114 A further question that he hath asked: "The Hindus assert that God fashioned the Intellect in the form of a man named Brahma, Who came into this world and was the cause of its progress and development, and that all Hindus are His descendants. The followers of Zoroaster say: 'God, through the agency of the Primal Intellect, created a man whose name is Mahabad and who is our ancestor.' They believe the modes of creation to be six in number. Two were mentioned above; the others are creation from water, earth, fire, and from bears and monkeys. The Hindus and Zoroastrians both say that they are begotten of the Intellect, and thus do not admit others into their folds. Are these assertions true or not? That wise Master is requested to indicate that which he deemeth appropriate."

114 سؤال دیگر ایشان هندوان بدان آواز دارند که خدا خرد را بپیکر آدمی آفریده است نام آن برهمه است و آن بجهان آمده و مایهٔ آبادی شده و ایشان از اولاد اویند زردشتیان گویند خداوند بمیانجی نخستین خرد مردی آفرید مه‌آباد نام اوست و ما از اولاد اوئیم چون پیدایش جهان را از شش گونه بیرون ندانند دو گونهٔ آن این بود که نگاشته آمد و دیگر گونه آفریده شدن از آب و دیگر از خاک و دیگر از آتش و دیگر از خرس و میمون است هندوان و پارسیان گویند چون بود ما از خرد است آفریدگان و مردمان دیگر را بخود راه ندهیم این گفتهٔ ایشان درست است یا نه هر گونه پسندیده دانند بخردانی رهبر باز نمایند

115 The entire creation hath been called into being through the Will of God, magnified be His glory, and peerless Adam hath been fashioned through the agency of His all-compelling Word, a Word which is the source, the wellspring, the repository, and the dawning-place of the intellect. From it all creation hath proceeded, and it is the channel of God's primal grace. None can grasp the reality of the origin of creation save God, exalted be His glory, Whose knowledge embraceth all things both before and after they come into being. Creation hath neither beginning nor end, and none hath ever unravelled its mystery. Its knowledge hath ever been, and shall remain, hidden and preserved with those Who are the Repositories of divine knowledge.

115 جمیع عالم بارادهٔ حقّ جلّ جلاله خلق شده و آدم بدیع از کلمهٔ مطاعهٔ الهیّه بوجود آمده و اوست مطلع و مکمن و معدن و مظهر عقل و از او خلق بوجود آمده اوست واسطهٔ فیض اوّلیّه از اوّل خلق علی ما هو علیه احدی اطّلاع نداشته جز علم حقّ جلّ جلاله که محیط است بر کلّ شیء و قبل وجوده و بعد وجوده و اوّل و آخر خلق محدود نشده و سرّ آن بر احدی پدیدار نگشته لم‌یزل علمش نزد مخازن علم الهی مکنون و مخزون بوده و هست و

116 The world of existence is contingent, inasmuch as it is preceded by a cause, while essential preexistence hath ever been, and shall remain, confined to God, magnified be His glory. This statement is being made lest one be inclined to conclude from

116 حدوث عالم نظر بآنست که مسبوق بعلّت است و قدم ذاتی مخصوص بحقّ جلّ جلاله بوده و هست و این کلمه نظر بآن ذکر شد که از بیان اوّل که گفته شد اوّل و آخر خلق محدود نیست

the earlier assertion, namely that creation hath no beginning and no end, that it is preexistent. True and essential preexistence is exclusively reserved to God, while the preexistence of the world is secondary and relative. All that hath been inferred about firstness, lastness and such hath in truth been derived from the sayings of the Prophets, Apostles, and Chosen Ones of God.

احدی رایحهٔ قدم ادراک نکند قدم حقیقی ذاتی مخصوص بحقّ است و از برای عالم نسبی و اضافی و آنچه از اوّلیّت و آخریّت و یا فوق آن استنباط نموده‌اند از انبیا و اصفیا و سفرای حقّ اخذ کرده‌اند

117 As to the "realm of subtle entities" which is often referred to, it pertaineth to the Revelation of the Prophets, and aught else is mere superstition and idle fancy. At the time of the Revelation all men are equal in rank. By reason, however, of their acceptance or rejection, rise or fall, motion or stillness, recognition or denial, they come to differ thereafter. For instance, the one true God, magnified be His glory, speaking through the intermediary of His Manifestation, doth ask: "Am I not your Lord?" Every soul that answereth "Yea, verily!" is accounted among the most distinguished of all men in the sight of God. Our meaning is that ere the Word of God is delivered, all men are deemed equal in rank and their station is one and the same. It is only thereafter that differences appear, as thou hast no doubt observed.

117 و عالم ذرّ هم که مشهور است در بعثت انبیا بوده و مادون آن موهوم و از ظنون و در حین ظهور کلّ خلق در صقع واحدند و بعد بقبول و عدم قبول و صعود و نزول و حرکت و سکون و اقبال و اعراض مختلف میشوند مثلاً حقّ جلّ جلاله بلسان مظهر ظهور میفرماید أ لست بربّکم هر نفسی بقول بلی فائز شد او از اعلی الخلق لدی الحقّ مذکور مقصود آنکه قبل از القای کلمه کلّ در صقع واحد و مقام واحد مشاهده میشوند و بعد از آن اختلاف ظاهر شده و میشود چنانچه مشاهده نموده و مینمائید

118 It is clearly established from that which hath been mentioned that none may ever justifiably claim: "We are begotten of the Intellect, while all others stem from another origin." The truth that shineth bright and resplendent as the sun is this, that all have been created through the operation of the Divine Will and have proceeded from the same source, that all are from Him and that unto Him they shall all return. This is the meaning of that blessed verse in the Qur'an which hath issued from the Pen of the All-Merciful: "Verily, we are God's, and to Him shall we return".

118 از آنچه ذکر شد محقّق و ثابت است که کسی نمیتواند بگوید که ما از عقل خلق شده‌ایم و غیر ما از غیر آن و حقّی که بمثابهٔ آفتاب روشن و واضح است آنکه کلّ بارادة الله خلق شده‌اند و از مبدأ واحد آمده‌اند بدء کلّ از او بوده و رجوع کلّ باو خواهد بود اینست معنی کلمهٔ مبارکهٔ انّا لله و انّا الیه راجعون که در فرقان از قلم رحمن جاری شده

119 As is clear and evident to thee, the answer to all of the questions mentioned above was embodied in but one of the passages revealed by the Pen of the Most High. Blessed are they who, freed from worldly matters and sanctified from idle fancies and vain imaginings, traverse the meads of divine knowledge and discern in all things the tokens of His glory.

119 بر آن جناب واضح و مبرهن است که آنچه ذکر شد جواب کلّ دریک فقره از فقراتی که از قلم اعلی جاری شده بود طوبی از برای نفوسی که مطهّراً عن شؤونات الخلق و مقدّساً عن الظّنون و الأوهام در ریاض علم الهی تفرّج نمایند تا از هر شیء آیات عظمت را مشاهده کنند

120 Numerous passages have been revealed in the name of his honour the Sahib. Were he to appreciate their value and avail himself of their fruits, he would experience such joy that all the sorrows of the world would be powerless to afflict him. God grant that he may be enabled to sincerely voice, and to act in accordance with, the following words: "Say: It is God; then leave them to entertain themselves with their cavilings."

120 باسم جناب صاحب بسیار چیزها نوشته شده خود ایشان اگر مطّلع شوند و ثمرات آن را بیابند بسیار مسرور میشوند بشأنی که احزان عالم ایشان را محزون ننماید انشآءالله این کلمه را بتمام لسان یعنی بلسان حقیقت ذکر نمایند و عمل فرمایند میفرماید قل الله ثمّ ذرهم فی خوضهم یلعبون

May he endeavour to guide those deprived souls who remain secluded in darkness and obscurity towards the light of the Sun. May he seize, through the potency of the Most Great Name, the banner that speaketh of naught save His Revelation and march at the forefront of the people of the former religions, that perchance the darkness of the world may be dispelled and the effulgent rays of the Sun of Truth may shine upon all mankind. This, in truth, is the most perfect bounty and the highest calling. Should man fail to attain unto this sublime station, where then can he find comfort and joy? What will sustain and animate him? With whom will he commune at the hour of repose, and whose name will he invoke when he riseth from slumber? Again: "Verily, we are God's, and to Him shall we return."

و در صدد آن باشند که خلق محجوب را که در زوایای تاریکی و ظلمت مانده‌اند بنور آفتاب کشانند باسم اعظم علمی که حکایت نمینماید مگر از ظهور بگیرند و پیشرو احزاب قبل شوند که شاید تیرگیهای عالم برطرف شود و انوار آفتاب حقیقت عالم را فراگیرد اینست فضل اکبر و مقام اعظم اگر انسان باین مقام فائز نشود بچه دلخوش است و بچه مأنوس و بچه قائم و بچه متحرّک و بیاد که میخوابد و باسم که برمیخیزد ایضاً انّا للّه و انّا الیه راجعون

121 His last question. "Most of the Tablets that we have seen are in Arabic. However, since the Beloved in this age is of Persian descent, the Arabic tongue should be abandoned and discarded. For to this day the Arabs themselves have not understood the meaning of the Qur'an, whereas the Persian language is highly prized, lauded and admired among the dwellers of the inhabited quarter of the globe. And just as the Persian of the present day is superior to Arabic, so too is Old Persian, which is greatly favoured by the people of India and others. It would therefore be preferable if the words of God, magnified be His mention, were hereafter mainly delivered in pure Persian, since it attracteth the hearts to a greater degree. It is moreover requested that the reply to these questions be graciously written in pure Persian."

121 سؤال آخر ایشان الواح منزله آنچه زیارت شده اغلب بلسان عربی بوده چون در این زمان دلبر پارسی‌زبان آمد عربی مطرود و متروکست چنانچه اعراب خود هنوز معنی قرآن را نفهمیده و ندانسته‌اند و لسان پارسی در نزد اهل ربع مسکون مرغوب و پسندیده و مطلوبست چنانچه پارسی در مقابل عربی ممتاز است فرس قدیم هم در مقابل آن ممتاز است در نزد هندیان و غیره زیاده بر زیاده مرغوب افتاده بهتر آنکه حقّ جلّ ذکره بعد الأیّام اغلب بلسان پارسی صرف تنطّق فرمایند چون جذب قلوب را بهتر میکند استدعا [آنکه] جواب عرایض فدوی بلسان پارسی صرف عنایت و مرحمت شود

122 The Persian tongue is in truth exceedingly sweet and pleasing, and ever since this request was submitted in His most blessed and exalted court, numerous Tablets have been revealed in that language. As to the statement concerning the Qur'an implying that its outward meaning hath not been understood, in reality it hath been interpreted in numerous ways and translated into countless languages. That which men have been unable to grasp are its hidden mysteries and inner meanings. And all that they have said or will say is limited in scope and should be seen as commensurate with their rank and station. For none can fathom its true meaning save God, the One, the Incomparable, the All-Knowing.

122 فی‌الحقیقه لسان پارسی بسیار شیرین و محبوبست و بعد از عرض این فقره در ساحت امنع اقدس الواح بسیار باین لسان نازل و اینکه در ذکر فرقان نوشته‌اند که معنی ظاهر آن را ادراک ننموده‌اند باقلام مختلفه و السن لاتحصی معنی و ترجمهٔ آن را نموده‌اند و آنچه از ادراک آن عاجزند اسرار و بواطن او بوده و هست و آنچه گفته و بگویند باندازه بوده و خواهد بود و علی شأنهم و مراتبهم ذکر شده و خواهد شد و انّه علی ما هو علیه لا یعلمه الّا اللّه الفرد الواحد العلیم

123 In this day He Who is the Lord, the Ruler, the Fashioner, and the Refuge of the world hath appeared. Let every ear be eager to hearken unto that which will be revealed from the kingdom of His will; let every eye be expectant to gaze upon that which will shine forth from the Daystar of knowledge and wisdom. By Him Who is the Desire of the world! This is the

123 امروز جهانخدا و جهانکدخدا و جهانباری و جهانپناه ظاهر و هویدا جمیع آذان باید مترصّد باشد که باصغاء آنچه از ملکوت اراده ظاهر شود فائز گردد و همچنین جمیع ابصار منتظر که آنچه از آفتاب علم و حکمت اشراق نماید بمشاهدهٔ

day for eyes to see and for ears to hear, for hearts to perceive and for tongues to speak forth. Blessed are they that have attained thereunto; blessed are they that have sought after and recognized it! This is the day whereon every man may accede unto everlasting honour, for whatsoever hath streamed forth from the Pen of Glory in regard to any soul is adorned with the ornament of immortality. Again, blessed are they that have attained thereunto!

آن مرزوق آید لعمر المقصود امروز روز چشم و گوش است و امروز روز فؤاد است و امروز روز لسان است طوبی از برای فائزین و طوبی از برای قاصدین و طوبی از برای عارفین امروز روزی است که انسان میتواند کسب مقامات باقیه نماید چه که آنچه از قلم اعلی در بارهٔ هر نفسی جاری شد بطراز قدم مزیّن است ایضاً طوبی للفائزین

124 The distinguished Sahib hath written: "Since the Beloved in this age is of Persian descent, the Arabic tongue should be abandoned and discarded." In this connection these sublime words issued from the Pen of the Most High, magnified and exalted be His glory: "Both Arabic and Persian are laudable. That which is desired of a language is that it convey the intent of the speaker, and either language can serve this purpose. And since in this day the Orb of knowledge hath risen in the firmament of Persia, this tongue deserveth every praise."

124 و اینکه صاحب یگانه نوشته‌اند چون در این زمان دلبر پارسی‌زبان آمد عربی مطرود و متروکست در این مقام این کلمهٔ علیا از قلم اعلی جاری و نازل قوله عزّ اجلاله تازی و پارسی هر دو نیکو است چه که آنچه از زبان خواسته‌اند پی‌بردن بگفتار گوینده است و این از هر دو می‌آید و امروز چون آفتاب دانش از آسمان ایران آشکار و هویداست هر چه این زبان را ستایش نمائید سزاوار است انتهی

125 The light of truth is indeed shining resplendent above the horizon of divine utterance, and hence no further elaboration is required from this evanescent soul or from others like unto him. Although there can be no question or doubt as to the sweetness of the Persian tongue, yet it hath not the scope of the Arabic. There are many things which have not been expressed in Persian, that is to say, words referring to such things have not been devised, whilst in Arabic there are several words describing the same thing. Indeed there existeth no language in the world as vast and comprehensive as Arabic. This statement is prompted by truth and fairness; otherwise it is clear that in this day the world is being illumined by the splendours of that Sun which hath dawned above the horizon of Persia, and that the merits of this sweet language can scarcely be overestimated.

125 فی‌الحقیقه نور حقیقت از افق بیان الهی مشرق و لائح است احتیاج بذکر این فانی و امثال او نبوده و نیست در حلاوت لسان پارسی شک و شبهه‌ئی نیست ولکن بسط عربی را نداشته و ندارد بسیار چیزها است که در پارسی تعبیر از آن نشده یعنی لفظی که مدلّ بر او باشد وضع نشده ولکن از برای هر شیء در لسان عربی اسماء متعدّده وضع شده هیچ لسانی در ارض بوسعت و بسط عربی نبوده و نیست این کلمه از روی انصاف و حقیقت ذکر شد والّا معلوم است امروز عالم از آفتابی که از افق ایران طالع و لائحست منوّر در این صورت این لسان شیرین را هر چه وصف نمایند سزاوار است

126 All the questions of his honour the Sahib have herewith been mentioned and duly answered. If it be deemed appropriate and advisable, there would be no harm in his perusing these answers himself, and likewise they may be read by the beloved friends in that land, such as Jinab-i-'Ali-Akbar, upon him be the glory of God, the Supreme Ordainer, and Jinab-i-aqa Mirza Asadu'llah, upon him be the Glory of Glories.

126 جمیع سؤالات جناب صاحب ذکر شد و جواب ارسال گشت اگر مصلحت باشد و حکمت اقتضا نماید ملاحظه نمایند بأسی نیست و همچنین آقایان آن ارض مثل جناب محبوبی علی قبل اکبر علیه بهآء الله مالک القدر و محبوبی جناب آقا میرزا اسدالله علیه من کلّ بهآء ابهاه ملاحظه فرمایند

127 This servant beseecheth the one True God-exalted be His glory-to graciously adorn the world of humanity with justice and fair-mindedness, although in truth the latter is but one of the expressions of the former. Verily, justice is a lamp that guideth man aright amidst the darkness of the world and shieldeth him

127 محبوبست این خادم از حقّ جلّ جلاله میطلبد عالم انسان را بعدل و انصاف مزیّن فرماید اگرچه انصاف هم از شئونات عدلست و عدل سراجی است که انسان را در ظلمت دنیا راه مینماید و از خطرها حفظ میکند اوست سراج وهّاج حقّ

from every danger. It is indeed a shining lamp. God grant that the rulers of the earth may be illumined by its light. This servant further imploreth God to graciously aid all men to do His will and pleasure. He, in truth, is the Lord of this world and of the world to come. No God is there but Him, the Almighty, the Most-Powerful.

امرای ارض را از نورش منوّر فرماید انّ الخادم یسأل الله بأن یوفّق الکلّ علی ما یحبّ و یرضی انّه لمالک الآخرة و الأولی لا اله الّا هو المقتدر القدیر

128 Regarding the honored Haji Shaykh Hadi, upon him be the glory of God, who was mentioned - convey greetings on behalf of this ephemeral one. It behooveth him to manifest the greatest steadfastness in the Cause of his Lord, the Lord of all beings. This servant beseeches his Lord to assist him in this, that he may guide people to the path of righteousness. I swear by the Sun of divine utterance that creation itself came into being for this Cause. Although this servant mentions to the gentlemen that which causes exaltation, ascendancy and enkindlement, yet he has been and is forbidden from revealing most matters. Were that which is hidden to be revealed, souls would take flight, solid rock would melt, how much more so hearts.

128 در بارهٔ جناب حاجی شیخ هادی علیه بهآء الله ذکر فرموده بودند از قول این فانی تکبیر خدمت ایشان برسانید ینبغی لجنابه ان یظهر بالاستقامة الکبری علی امر ربّه مالک الوری یسأل الخادم ربّه بأن یؤیّده علی ذلک لیهدی النّاس الی سبیل الرّشاد قسم بآفتاب آسمان بیان الهی که خلق وجود از برای این امر شده این عبد اگرچه خدمت آقایان ذکر مینماید آنچه که سبب علوّ و سموّ و اشتعال است ولکن از اظهار اکثر امور ممنوع بوده و هست لو یظهر ما هو المستور لتطیر النّفوس و تلین الصّخرة الصّمّآء و کیف القلوب

129 We beseech God to raise up souls who are pure in motive, that they may engage in purifying the world and its peoples, and through wisdom and utterance cause all to attain the true life-giving waters, that all may be illumined by the light of truth and cast off their old, antiquated, and sullied characteristics in the name of Truth, and be adorned with holy spiritual qualities, goodly words and righteous deeds. O friends! Make an effort - now is the time, now is the time! After a few days, most souls now living will be buried beneath the earth. For these few days, one should not be deprived of eternal life. Strive that all may attain that which, were the people of earth to search throughout the duration of the kingdom and heavenly realm, they would find nothing like unto it. I conclude these words at this point with mention of God's chosen ones and His friends who have arisen to praise Him and serve His decisive, wise Cause.

129 از حقّ میطلبیم نفوسی برانگیزاند خالصین لوجهه تا بتطهیر عالم و عالمیان پردازند و بحکمت و بیان خلق را بسلسبیل حقیقی فائز فرمایند تا کلّ بنور حقیقت منوّر شوند و اوصاف و اخلاقهای کهنهٔ عتیقهٔ مکدّره را باسم حقّ بریزند و باخلاق روحانیّهٔ مقدّسه و کلمهٔ طیّبه و اعمال حسنه مزیّن گردند ای دوستان همّتی وقت است وقت چند یوم بعد اکثر نفوس موجوده در زیر تراب مستور از برای این ایّام قلیله نباید انسان از حیات باقیه محروم شود جهدی تا کلّ فائز شوند بآنچه که اگر اهل ارض بدوام ملک و ملکوت تفحّص نمایند شبه آن را نیابند اختم القول فی هذا المقام بذکر اصفیآء الله و اولیائه الّذین قاموا علی ثنائه و خدمة امره المبرم الحکیم

130 That regarding the honored leaf, the wife of Jinab-i-Aqa Siyyid Abdul-Hadi, upon her and upon him be the Glory of God, and her degrees of sincerity, steadfastness, perseverance and service in the path of God which you had written - this detailed account was presented before His presence and He showed His favor. Some time ago, a Most Holy and Exalted Tablet was specifically revealed for Jinab-i-Aqa Siyyid Abdul-Hadi, upon him be the Glory of God, and mention of the leaf was detailed in the Tablet and sent. No one strives in the path of God except that their mention flows from the Supreme Pen. How

130 اینکه در بارهٔ ورقهٔ مرفوعه ضلع جناب آقا سیّد عبدالهادی علیه و علیها بهآء الله و مراتب خلوص و ثبوت و استقامت و خدمت او فی سبیل الله مرقوم داشتند این تفصیل تلقاء وجه عرض شد اظهار عنایت فرمودند چندی قبل لوح امنع اقدس مخصوص جناب آقا سیّد عبدالهادی علیه بهآء الله نازل و ذکر ورقه بتفصیل در لوح نازل و ارسال شد نفسی فی سبیل الله از نفسی برنیاید مگر آنکه ذکرش از قلم اعلی جاری و نازل گشت

many souls were engaged in unworthy deeds that in truth were not befitting of God and His loved ones and His days, yet nevertheless He showed them favor due to their love and devotion.

چه بسا نفوس که باعمال غیر لایقه مشغول بودند که فی‌الحقیقه سزاوار حقّ و دوستانش و ایّامش نبوده معذلک نظر بمحبّت و اقبال عنایت فرموده‌اند

131 One day in Iraq, a person committed an unseemly act and attained the Most Holy Court. After his departure, He said: "O servant! Since the grace of the divine days is all-encompassing, We showed him favor, otherwise he deserved to be stoned." Similarly, on another day when He was going out towards the Shrine and this servant was present, He mentioned one of the friends and showed favor from the Dawning-Place of grace. And this servant was somewhat bewildered due to certain matters he had heard and personally observed. This bewilderment was not from questioning, for through His grace this servant had been blessed to know that whatever He says is truth, even if He were to praise the worst of creation with the utmost mention and tribute, for the banner of "He doeth whatsoever He willeth" is raised through His name and "He ordaineth whatsoever He pleaseth" circumambulates. Rather, the bewilderment was from the greatness of His grace and manifestations of His favor.

131 یومی از ایّام در عراق شخصی ارتکاب عمل ناشایسته‌ئی نموده و بساحت اقدس فائز بعد از رجوع او فرمودند یا خادم چون فضل ایّام الهی مهیمن و محیط است باو اظهار عنایت فرمودیم والّا مستحقّ سنگسار است و همچنین در یوم دیگر بیرون تشریف داشتند و بحرم توجّه فرمودند و این خادم بحضور فائز در این اثنا از یکی از دوستان ذکر فرمودند و اظهار عنایت از مطلع فضل ظاهر و این عبد را نظر بآنچه بعض امور استماع نموده و خود هم بر بعض امور مطّلع شده بود فی‌الجمله تحیّر دست داد و این حیرت نه از چون و چرا بود چه که از فضلش این خادم اینقدر موفّق بوده که آنچه بفرمایند حقّ است ولو بدترین خلق را بمنتهای ذکر و ثنا وصف فرمایند چه که علم یفعل ما یشآء باسمش مرتفع و یحکم ما یرید طائف حول بلکه از عظمت فضل و ظهورات عنایتش حیرت دست داد

132 Immediately He said: "No, no, O servant! Be assured that he is deprived of most divine favors in the infinite worlds. But since the effulgences of the Sun of Revelation have encompassed the world, he has become the recipient of favor according to his capacity due to his devotion and love. Ask God that all may attain the station of contentment and be honored with the greatest favors. And likewise ask God that they may be aided to return, for verily I am the Ever-Forgiving, the Merciful. Today the gate of grace is open, the sun of favor is shining, and the ocean of bounty is surging. A single moment of these days is superior to centuries and ages, for the fragrance of the divine garment is diffused therein. Blessed are they that attain!" Similar utterances were repeatedly heard from the Tongue of the Revealer of verses. O beloved of my heart! His favor has reached such a degree that He says: "O Son of Man! Observe My commandments for the love of My beauty." If a soul were to discover the fragrance of this word and its sweetness and the mercy that can be derived from it, they would declare with a hundred thousand tongues: "I turn unto Thee and return unto Thee, O Lord of the worlds!"

132 فی‌الحین فرمودند نه نه یا خادم مطمئن باش او از اکثر عنایات الهی در عوالم نامتناهی محروم است ولکن چون اشراقات انوار آفتاب ظهور عالم را احاطه نموده نظر باقبال و حبّش علی قدر مقدور محلّ عنایت واقع از حقّ بخواه تا کلّ بمقام رضا فائز شوند و بعنایات کبری مفتخر گردند و همچنین از حقّ بخواه مؤیّد شوند بر رجوع و انا التّوّاب الرّحیم امروز باب فضل مفتوح است و آفتاب عنایت مشرق و بحر جود موّاج آنی از این ایّام از قرون و اعصار افضل است چه که نفحهٔ قمیص الهی در او متضوّع طوبی للفائزین انتهی امثال این بیانات از لسان منزل آیات مکرّر شنیده شد یا حبیب قلبی عنایت بمقامی است که میفرماید یا بن الانسان فاعمل حدودی حبّاً لجمالی اگر نفسی نفحهٔ این کلمه و حلاوت ان و رحمتی که از او استنباط میشود بیابد و ادراک نماید بصدهزار لسان به تبت الیک و رجعت الیک یا مولی العالمین ناطق شود

133 Two matters are very essential today: one is the unity of the friends of God, and the other is the sanctification of deeds.

133 دو امر الیوم بسیار لازم یکی اتّحاد اولیای الهی و دیگر تقدیس اعمال دوستان این دو مرقاتند از

These two are the means of ascent for souls, two pillars for the pavilion of knowledge, two wings for the believers, and two oceans for those who thirst in the valley [...] and two suns for the heaven of meanings. Once They said: "O servant, write to His Honor Fadl that he must strive and become the cause of unity. If they act according to what God hath revealed in the Book, the Truth will bestow that which before [its manifestation] the mind was powerless and incapable of comprehending." Say: Let them refer to the revealed Tablets that they may become aware and conscious of the power, majesty, knowledge and all-embracing nature of the Truth, exalted be His glory. Verily the Glory preventeth all from following their desires and calleth them unto that which hath been ordained in the Psalms and Tablets.

برای صعود نفوس و دو عمودند از برای خیمهٔ عرفان و دو جناحند از برای مؤمنین و دو بحرند از برای تشنگان وادی [...] و دو شمسند از برای سماء معانی وقتی فرمودند یا خادم بجناب فضل بنویس که جهد نماید [و] سبب اتّحاد شود اگر به ما انزله الله فی الکتاب عامل شوند حقّ عنایت میفرماید آنچه را که [قبل از ظهور] عقل از ادراک ان عاجز و قاصر است بگو در الواح منزله رجوع نمایند تا بر قدرت و عظمت و علم و احاطهٔ حقّ جلّ جلاله مطّلع و آگاه شوند انّ البهآء یمنع الکلّ عن الهوی و یدعوهم الی ما قدّر فی الزّبر و الألواح انتهی

134 This evanescent one and that honored one beseech the True One to grant all attentive ears and penetrating vision, that the counsel of counselors, the exhortation of exhorters, and the utterance of the sincere may prove effective and direct the realm of ignorance to the horizon of the heaven of knowledge.

134 این فانی و آن جناب از حقّ میطلبیم کلّ را آذان واعیه و ابصار حدیده عطا فرماید تا نصح ناصحین و وعظ واعظین و بیان مخلصین مؤثّر گردد و عالم نادانی [را] بافق سماء دانائی متوجّه سازد

135 Concerning what you wrote about Siyyid-hood, this is most evident and clear. Those souls who have drunk from the Kawthar of certitude, by the Most Great Ocean, those souls have been and are the Siyyids of the people. If through divine grace and infinite mercy this station is realized for a person, his relation is to the Truth, exalted be His glory. At the head of Tablets, this servant writes the revelation, and afterwards the Two Most Great Branches–may my spirit, my being, and my essence be sacrificed for the dust of their footsteps–inscribe the Tablets. However, your Tablet specifically, the Ancient Beauty commanded it to be written in this manner. Write that it is requested that you convey greetings to all the friends in that land. This evanescent one presents his respects to all and beseeches that, God willing, they may hold fast to such means and perform such deeds as will cause the sanctification and glorification of the Cause of God.

135 اینکه در بارهٔ سیادت مرقوم فرمودید این بسی معلوم و واضح است نفوسی که از کوثر ایقان نوشیده‌اند قسم بحر اعظم آن نفوس سیّد قوم بوده و هستند اگر از فضل الهی و رحمت نامتناهی این مقام در بارهٔ شخصی محقّق شود او نسبتش بحقّ جلّ جلاله است رأس الواح را در تنزیل این عبد مینویسد و بعد غصنین اعظمین روحی و ذاتی و کینونتی لتراب قدومهما الفدآء الواح را مرقوم میدارند ولکن لوح آن جناب را مخصوصاً خود جمال قدم باین نحو که نوشته شد فرمودند بنویس استدعا آنکه خدمت جمیع دوستان آن ارض تکبیر برسانید این فانی خدمت کلّ عرض مینماید و استدعا میکند که انشآءالله باسبابی متمسّک شوند و باعمالی عامل گردند که سبب و علّت تقدیس و تنزیه امر الله شود

136 This servant has mentioned each one in the Most Holy Court, and likewise has written concerning each one that which he was commanded. In this case, it would seem he has some small claim, and by virtue of this claim he submits that the recompense, reward and acceptance of that service to each one is that from this party, who have been named by the name of God, such qualities should be manifested as will cause the exaltation of the Word, the attraction of people, and the turning of hearts.

136 این خادم یک‌یک را در ساحت اقدس ذکر نموده و همچنین در بارهٔ هر یک نوشته آنچه را که مأمور بوده در این صورت گویا فی‌الجمله حقّی داشته باشد از این حقّ عرض مینماید که سزای آن و مکافات آن و ظهور قبول آن خدمت هر یک آنست که از این حزب که باسم الله نامیده شده‌اند شئوناتی ظاهر شود که سبب اعلای کلمه و اقبال ناس و توجّه قلوب گردد

137 And concerning the mention of Aqa Siyyid Ruhu'llah and Mashhadi Baqir, upon them be the Glory of God, it was submitted to the Most Holy, Most Exalted Court. This is what was revealed for the first, His word, exalted be His grandeur:

137 و اینکه ذکر آقا سیّد روح‌اللّه و مشهدی باقر علیهما بهآء اللّه فرموده بودند در ساحت امنع اقدس اعلی عرض شد هذا ما نزّل للأوّل قوله عز کبریائه

138 In My Name, the Answerer

138 بسمی المجیب

139 Say: O friends, until ye are purified from the defilement of self and desire, ye shall not attain true tranquility. Today this exalted Word shineth as the sun from the horizon of the Divine Book: Act ye in accordance with what beseemeth the days of God, the Lord of the worlds. God willing, may ye be adorned with such an adornment as to attain distinction in the assemblage of the world. O Ruhu'llah! The Wronged One mentioneth thee and commandeth that which is befitting. Strive thou to be blessed in all times with the breath of the Holy Spirit. Today the Spirit crieth out in the wilderness of longing and giveth glad tidings to all who are on earth of the manifestation of Him Who conversed on Sinai. Say: O friends, today is the day of acceptance and today is the day of deeds. Hold fast to the cord of steadfastness and cling to the hem of sanctity. This is the counsel of the Wronged One of the horizons to His loved ones. The Glory be upon thee and upon thy mother and upon those who have attained unto the Word of God, the Mighty, the All-Knowing.

139 بگو ای دوستان تا از آلایش نفس و هوی پاک نشوید بآسایش حقیقی فائز نگردید امروز این کلمهٔ علیا بمثابهٔ آفتاب از افق کتاب الهی مشرق ان اعملوا بما ینبغی لأیّام اللّه ربّ العالمین انشآءاللّه بطرازی مزیّن شوید که در انجمن عالم بمقام امتیاز فائز باشد یا روح‌اللّه مظلوم تو را ذکر مینماید و بما ینبغی امر میفرماید جهد نما تا بنفخهٔ روح القدس در جمیع احیان فائز شوی امروز حضرت روح در برّیّهٔ اشتیاق ندا مینماید و من علی الأرض را بظهور مکلّم طور بشارت میدهد بگو ای دوستان امروز روز اقبال است و امروز روز اعمال بحبل استقامت متمسّک شوید و بذیل تقدیس متشبّث اینست وصیّت مظلوم آفاق دوستان خود را البهآء علیک و علی امّک و علی الّذین فازوا بکلمة اللّه العزیز العلیم

140 And this is what was revealed for the latter, I am the All-Hearing, the All-Knowing:

140 و هذا ما نزّل للآخر انا السّامع العلیم

141 Blessed is he who hath turned unto Mine all-highest horizon, and hath heard the rustling of the Divine Lote-Tree, and hath beheld Mine All-Greatest Sign. He is of the people of Baha inscribed in the Crimson Tablet which none hath understood save the All-Knowing, the All-Informed. We have heard thy mention and have remembered thee, and counsel thee with that wherewith We have counseled Our loved ones, and I am the Counselor, the All-Wise. Shouldst thou become aware of the ocean of My bounty and the heaven of My grace, thou wouldst surely call out this Name by night and by day. Thy Lord is verily the All-Bountiful, the Most Generous. Whoso hath attained unto My Word and acted according to what is in My Book, he hath attained unto that which no swift scribe can reckon. The glory be upon thee and upon him who hath attained unto My presence and upon him who hath answered his Lord, the Speaking, the All-Hearing, the All-Seeing.

141 طوبی لمن اقبل الی افقی الأعلی و سمع حفیف سدرة المنتهی و رأی آیتی الکبری انّه من اهل البهآء فی الصّحیفة الحمرآء الّتی ما اطّلع بها الّا العلیم الخبیر قد سمعنا ذکرک ذکرناک و نوصیک بما وصّینا احبّائی و انا النّاصح الحکیم لو تطّلع ببحر عنایتی و سمآء فضلی لتنادی بهذا الاسم فی اللّیالی و الأیّام انّ ربّک لهو الفضّال الکریم من فاز بکلمتی و عمل بما فی کتابی انّه فاز بما لا یحصیه کلّ کاتب سریع البهآء علیک و علی من فاز بلقائی و علی من اجاب ربّه النّاطق السّامع البصیر انتهی

142 No Name among Names remained except that there was revealed for it that which the treasures of the earth cannot equal even one letter thereof. Well is it with them and may it be

142 اسمی از اسماء باقی نماند مگر آنکه نازل شد از برای او آنچه که کنوز [...] بحرفی از آن معادله ننماید هنیئاً لهم و مریئاً لهم این فانی هم خدمت ایشان

wholesome for them. This lowly one also conveyeth greetings and glorification to them, and giveth them the glad-tidings of God's bounties. Blessed is the soul that hath become the recipient of glad-tidings and hath truly attained unto the hearing of the utterance of the All-Merciful. He is assuredly among those who are brought near unto God in His Book, the Mighty, the All-Knowing, the All-Wise. The Glory shining forth from the horizon of the bounty of our Lord, the Lord of the seen and the unseen, be upon you and upon those mentioned in your letter and upon those who have attained unto the announcement of God, the Most Exalted, the Most Great. Praise be to God, the Mighty, the Great.

سلام و تکبیر میرساند و بعنایات حقّ بشارت میدهد مبارک نفسی که محلّ بشارت واقع شد و باصغای بیان رحمن فی‌الحقیقه فائز گشت انّه من المقرّبین فی کتاب الله المقتدر العلیم الحکیم البهآء المشرق من افق عنایة ربّنا و ربّ ما یری و ما لا یری علی جنابکم و علی من ذکر فی کتابکم و علی من فاز بنبإ الله العلیّ العظیم الحمد لله العزیز العظیم

143 The servant 14 Sha'ban al-Mu'azzam 1299

143 خادم فی ١٤ شهر الشّعبان المعظّم سنة ١٢٩٩

TBU#2x, BSW#05.40x, BLO_PT#184x, KFPT#03.2x

BRL_TBUP#2x, AVK2.067.06x, LHKM1.156x, AYI1.333x, YARP1.023x, UAB.022cx, MAS7.148x, AYI2.396x, SAAF.085x, SAAF.091x, SAAF.365x, AFG.439-478, ASAT1.277x, ASAT4.179x, ASAT5.251x, NSS.129-130x, DVB5.007-033

BH11928

To: Zaynul-Muqarrabin et al., in Mosul
Date: 1299-11-07 [1882-Sep-20]

He is God, exalted be His station, the Greatness and the Power!

The foundation of tranquility has been shaken, the pillars of steadfastness have trembled, and hearts and minds have been troubled by the appearance of deeds and actions in various forms - at times appearing as cannons, at others as bullets, at times as rifles, and at times in the form of daggers and swords. What was built over a thousand years or more has been demolished. The works of Alexander the First, by whom Alexandria was built and named, have been nullified. Calamities have seized it from all directions such that its lamp has been extinguished, its winds have become still, its ornaments and splendor have perished, its veil has been rent, its traces have been burned, and its people have been scattered. Today nothing can be seen except as a patch of ashes or a mound of dust. Woe unto those whom the world has so occupied that they have turned away from their Origin, their Creator, their

Provider, their Quickener, and their Helper. They have clung to their desires, turning away from the Lord of all humanity. Verily, they are among the most lost in the perspicuous Book.

Prayers and peace be upon Him by Whose name the world was illumined and Who established the balance of justice among the nations - He through Whose ascension the heaven and all above it were glorified, and through Whose beauty the earth and all that is within and upon it smiled - and upon His family and companions, through whom necks were humbled before the Lord of the horizons and idols fell through the power of the days. These are servants whom the All-Merciful has described in the Furqan with His words: "They speak not before He speaks, and they act by His command," and "On them shall be no fear, neither shall they grieve."

O beloved of my heart and pulse within my breast! Your letter has reached my heart and has rekindled what had been extinguished, bearing as it did your sweetest utterance and your words which testified to your sincerity towards God, the Lord of Names and Creator of Heaven. Blessed is the pen through which the sorrowful was gladdened and every extinguished flame was rekindled. The servant beseeches God, his Lord and the Lord of earth and heaven, to strengthen you and preserve you in these days when darkness has encompassed God's lands and cities, God's religion and law, God's Faith and Cause. There has appeared what God had previously revealed in the Psalms and Tablets, and in these days there has emerged the remainder of what was inscribed by the Supreme Pen from God, the Creator of all things. And soon other matters shall appear to fulfill what the Tongue of Grandeur has spoken in a Tablet which none has seen save Him. To this testifies every insightful and certain one. God, the Single, the One, the Exalted, the Great, has spoken truth, and he who has confirmed what has appeared in these days by the command of the Powerful, the Ancient, has spoken truth.

Regarding what was written about the beloved, Jinab-i-Aqa Mirza Asadu'llah, upon him be all the Most Glorious Glory of God, as well as all the petitions that were sent - all were presented before the Presence, and the Sun of Grace has risen and shone upon each one. How wonderful is this heavenly blessing that has descended in such wise as to surpass all earthly blessings, descending at all times from the heaven of the All-Merciful's grace. However, that beloved one and this evanescent one and all the friends of God must beseech the True One, exalted be His glory, that a true hunger be found on earth. Verily, He is the Forgiving, the Generous.

Concerning what thou hadst written regarding the consort of Jináb-i-Áqá Siyyid ʻAlí—upon him be the Bahá of God—according to the request of that honored lady, mention of her was made in the Most Holy and Impregnable Court. He said: Her mention hath repeatedly been made in the Most Great Scene, and she hath attained unto the favor of the Lord of Destiny. God willing, may they drink from the ocean of steadfastness and look toward that which God hath willed.

And We mention in this station My handmaid who hath been named Fáṭimih, and We announce unto her the glad-tidings of My remembrance, wherewith all the Manifestations of the Cause have, aforetime and hereafter, been gladdened. I, verily, am the All-Knowing, the All-Informed. We have forgiven her, and her father, and her mother, and whomsoever she hath desired. Let her render thanks unto God for this mighty bounty.

O My handmaid! The ocean of forgiveness hath surged, yet none hath turned thereunto save a few. The countenance of thy Lord is forgiving, bountiful. Verily, the people have turned away from that which is approved, and have turned toward that which is rejected. Thus have their own selves enticed them, and they perceive it not. They behold the verses and deny them; they hear the Call and turn away therefrom.

And We make mention of him by whose remembrance the temple of martyrdom was adorned among the people, and of his brother who offered up his spirit in the path of God, the Help in Peril, the Self-Subsisting. And We make mention of the people of the House, and of those who attained unto their love and circumambulated round them out of love for God, the Mighty, the Loving.

O Zaynu'l-Muqarrabín! Upon thee be My Bahá. In all conditions the Pen of the Most High hath mentioned, and doth mention, the people of truth—especially the two shining and radiant lights, and then Kāẓim, who attained unto the Most Great Martyrdom in this mighty Cause.

Blessed are those souls whom the fleeting world, and its conditions and colors, have not withheld from the True One, and who have quaffed from the cup of tribulation and adversity in His path, and have clung to the cord of patience and long-suffering.

Convey the takbír to the people of Nún and Jím. Say: That which hath befallen you in His path is clear and manifest in the presence of Him Who is the Dawning-place of the light of Divine Unity. Sorrow not for that which hath befallen you in His path. The fleeting days of the world, in the sight of the possessors of vision, are accounted as less than the least of

things. Soon shall annihilation seize it, and the people of truth shall attain unto a recompense which all that is upon the earth can never equal.

O Zayn! They have heard in the path of God that which hath caused the Concourse on High to lament, and there hath befallen them that which hath made the eyes of the denizens of Paradise weep. This is a glad-tiding from Us, and I am the All-Wise Bearer of Glad-Tidings. How many souls return to dust at every moment, leaving no trace or sign behind, for whatsoever remaineth of them in this world hath yielded and shall yield them no fruit. Blessed are they who have attained unto mention by the Most Exalted Pen, for its fragrance shall endure throughout the eternity of the divine names. Say: O friends! Know ye the value of the days of the All-Merciful, and arise to that which beseemeth and is worthy. O Zayn! We have made mention of those who have believed and have arisen to serve the Cause with such remembrance as neither extinction shall overtake nor the passing of centuries and ages shall alter. Blessed is he who pondereth on that which hath appeared from the ocean of God's bounty, the Lord of the worlds.

Convey greetings from God unto the people of Alif and Ra. That which hath befallen them in My path hath caused those who are nigh to lament. Say: Beware lest the doings of the oppressors sadden you. Turn ye with illumined hearts unto the Most Sublime Horizon; then shall ye behold the lights of the sun of your Lord's loving-kindness, the Mighty, the Beloved.

Verily We have made mention of the Most Great Victory in such wise that were it to be cast upon fire thou wouldst behold it as light, and were it cast upon a rivulet thou wouldst see it as an ocean, and were it cast upon bones they would move and arise by the leave of God, the Lord of existence. God willing, may all drink from the ocean of joy and be illumined by the lights of His countenance. All the friends in every region are remembered before the Divine Throne and are the recipients of His grace. However, We counsel all to engage in such deeds and affairs as will lead to the exaltation of God's Cause and to that which hath been recorded in the Book by the Most Exalted Pen. Should they pause for but an hour to reflect upon the changes and upheavals of the earth that were previously revealed by the Most Exalted Pen, all would find themselves detached and free, and would cling with the utmost joy and fragrance to the One True Friend. Thus hath the Tongue of Grandeur spoken, as a token of His grace, for He is the All-Bountiful, the Most Great. There is no God but Him, the Mighty, the All-Knowing.

I convey my greetings to that honored lady, upon her be the Glory of God. Her mention and her petitions have ever reached

the Most Holy Court and received their response. In these days she hath sent a letter to this servant, but until now no reply hath been possible. This is not due to neglect but to the press of occupation. God willing, may she ever be engaged in the remembrance of the One True Goal and keep the mirror of her heart illumined by His remembrance. For some time the sending of correspondence hath become difficult. No affair in these regions is observed with the stability and tranquility of former times. In brief, confusion, revolution and turmoil are manifest in every class. We beseech the Exalted True One, glorified be His majesty, to aid His Faith and adorn these lands with the ornament of security. Verily, He hath power over all things.

Concerning what thou didst write about Jinab-i-Aqa Siyyid Muhammad-'Ali, upon him be the Glory of God, praise be to God he is safe, but Egypt hath fallen under the might of English guns these past two days. Security and rest have been achieved. God willing, news of the aforementioned one will reach his survivors as commanded. Convey greetings to his family on behalf of the True One and console them. It was said that the aforementioned one hath been negligent and should send news of himself. However, since that region hath been in turmoil for some time - indeed, to such an extreme degree that Alexandria is observed as a mound of dust - these great upheavals have been the cause of the lack of news.

Mention was made of Jinab-i-Aqa 'Ali-Akbar, upon him be the Glory of God, from the land of K. The aforementioned one along with Jinab-i-Haji Ghulam-'Ali, upon him be the Glory of God, arrived and attained the presence. The small amount they wrote about should reach here. They sent 17 tumans of Siyyids' portion to His Holiness Afnan, upon him be the most glorious Glory of God, which should reach that Presence, and likewise they gave one and a half liras to Jinab-i-Nazir, upon him be the Glory of God, which should also reach that Beloved One, and they gave these to this servant, therefore it is submitted that as commanded, when Huquq reaches that person these two items should be taken from it. Some of the friends have not paid the Huququ'llah and have not acted according to what was revealed in God's Book by the Most Exalted Pen, therefore some of the loved ones are living in utmost hardship. The servant beseeches God his Lord to grant them abundance and bestow upon them the good of this world and the next and make them wealthy in the earth. Verily He is the Compassionate, the Generous. This matter will surely become manifest. Beseech the True One to aid all to fulfill what hath been revealed by the Most Exalted Pen in the Book.

That which thou hast written concerning the handmaiden of God, Zubaydih, was presented before the Most Holy Court, and the Sun of loving-kindness dawned forth resplendent. For her is the right to render thanksgiving and praise unto God, inasmuch as she hath been enabled to migrate in the name of God. God willing, may she be adorned with the ornament of faithfulness and be engaged in that which God loveth and beholdeth. God hath forgiven her and those for whom she hath sought forgiveness. O Zayn, convey to her My glory and gladden her with the mention of God, the Protector, the Self-Subsisting.

As to thy mention of Hubu'llah, upon him be the Glory of God, this was presented, and thus did the Tongue of the Intended One speak forth when the Throne was established upon the mountain: We have aforetime made mention of him who beareth My name, and of his father and mother, as a token of Our grace, for verily I am the All-Bountiful, the Generous. We have sent down for My name that which hath brought joy to the eyes of Paradise and the dwellers of the cities of names, for verily I am the Omnipotent over whatsoever I will, there is no God but I, the Forgiving, the Merciful. He hath migrated from the Land of Ta by reason of that which befell him in the path of God, the Lord of all worlds. He is among those who have attained unto My tender mercy and My loving-kindness, and who turned toward My horizon in the earliest days while most of the people were heedless. Through his departure, brought about through tyranny and oppression, the hearts of those who have turned toward the Supreme Horizon and clung to the cord of God, the Lord of all worlds, were saddened. God willing, may My name Jamal and those with him be adorned at all times with the ornament of contentment. The essence of the Cause hath been and shall ever be the good-pleasure of God, exalted be His glory. This is that ocean whereof one drop is more beneficial than sight, more profitable than hearing, and more fruitful than speech. This is that matter unto which all the books of the peoples have commanded and guided. Blessed are they that attain thereunto.

O thou beloved of my heart! In truth, should a soul in these spiritual days - whose excellences and stations are beyond the reckoning of the world - attain unto this station, and should such exalted words as aforementioned flow forth concerning him from the Supreme Pen, he hath attained unto all good and is adorned with true wealth, even should he possess not a single coin. Should he arrive in a barren desert, by the life of God, he would want for nothing, for true bounty and spiritual

sustenance would accompany and attend him. May God provide for us, for your honor, and for the company of those near unto God.

As regards what was written concerning Mulla 'Abdu'llah, God willing, may he attain to divine grace and be honored with the nobility of steadfastness. This matter was presented in the Most Holy and Most Exalted Presence, and these sublime words descended from the heaven of grace and revelation: "O Zaynu'l-Muqarrabin! The grace of God requires that thou shouldst mention to those who have turned towards Him such verses as are the cause and origin of existence and perpetuity, and seek divine confirmation for those who turn away and are heedless. Verily His mercy has preceded all and His grace has encompassed all existence. God willing, may the person mentioned attain to the recognition of Truth and to that which befits these days. The sending of a special Tablet is not permitted. Act with utmost love and speak according to his capacity and station. As regards the sending of Tablets, if they are concealed it is closer to righteousness. I beseech God, thy Lord, to manifest that whereby every distant one may draw nigh, every slumberer may be awakened, every seated one may arise, and every wanderer may be guided. Verily, He is the Almighty, the All-Powerful."

All are commanded to observe wisdom, and to act in such wise that for some time now nothing has been sent to the honored physician - upon him be the glory of God and His grace - and to the loved ones of Iraq - upon them be the glory of God - for in this land certain heedless souls have been and are secretly engaged in circulating certain publications. However, God doeth whatsoever He willeth, and in His right hand is all power. He is the One, the Single, the All-Choosing.

Mention was made of Muhammad-Husayn of Nur. This is what was revealed for him from the heaven of the grace of our Lord, the Most Merciful:

In My Name, the All-Knowing!

O Muhammad-Husayn! He who loved Me mentioned thee in his letter which he sent to the servant who standeth before My face. When I heard it, I made mention of thee. Verily, the Wronged One remembereth him who remembereth Him, and turneth unto him who hath turned unto God, the One, the All-Informed. Give thanks unto God for this Most Great Remembrance wherewith the Tongue of Grandeur hath spoken from His Most Great Prison. Say: Verily, He hath changed the prison into the Most Exalted Paradise, yet the people are drowning in the ocean of heedlessness. We have sent down

from the heaven of Our Will that which a single letter thereof hath distinguished the books of the Messengers. Say: By God! This is the Day of vision, for the Greatest Countenance hath been adorned with a wondrous ornament, and this is the Day of hearing, for the Call hath been raised from this luminous Spot. Thus have the verses been revealed, and their station and rank have been made manifest by their very nature, which none hath understood save God, the All-Knowing, the All-Wise.

God willing, may the one mentioned prove worthy and become a fit vessel to carry the pearls of utterance of the Goal of all the worlds.

The second epistle from His Holiness, dated the twenty-seventh of Jamadi'th-Thani, transformed the darkness of separation into the light of reunion, dispelled sorrow and raised high the banner of joy. Its opening, adorned with mention of the Lord of all peoples and nations, was presented before His countenance. Thus did the tongue give utterance in the Kingdom of expression:

O Zaynu'l-Muqarrabin! This Wronged One is encompassed by yet another sorrow, and grief is added unto grief, for the Lamp of Batha is surrounded by diverse winds, and the Light of Hijaz is eclipsed. The world is observed to be in turmoil. None among the mighty show mercy to the weak. For instance, if the governance of the world should rest with one person, and a single village remain outside his dominion, he strives day and night to seize that village too. Would that such greed and desire were directed to other ends! Most of the world's conflicts arise purely from vain desire, though attributed to religion, zeal and homeland. Religion and homeland bear witness to the falsehood of this people. Say: The earth is but one country and mankind's origin is from one Word. For what purpose is this strife, and for whom this enmity? O Zayn! These are the consequences of deeds appearing in diverse forms. Beseech God not to deprive all from the cup of equity. All believers and sincere ones must pray that perchance the divine religion may be preserved. The greatest fault is that the oppressor cannot be distinguished from the oppressed. The source of tyranny claims justice. A great realm has fallen to enemies through mere desire. Had the people of the earth acted with fairness and followed what God has decreed, no harm would have touched the world, and all would have been observed resting in the cradle of security. Verily He knows, speaks, sees and reveals, and He is the All-Knowing, the All-Informed.

O Zayn! The servant in attendance is present. What you presented at the beginning of your letter has been presented. We have heard it and answered you. By My life! From your

words We perceived the fragrance of sincerity to God, the True One. We beseech Him, exalted be He, to aid you to arise as He has aided you through His grace, and He is the Mighty, the Powerful. And We beseech Him to guide the people to His straight path. Convey My greetings to My loved ones who have held fast to justice when the darkness of oppression encompassed all lands. Say: O friends! Hold fast to deeds and virtuous conduct, and forget not the divine commandments, that perchance the fragrance of goodly deeds may influence the people of the world. You are among those who have endured in God's path that which has been recorded in the Book of the world, in such wise that water cannot wash it away, nor can successive centuries and ages remove it from sight. Strive that these lofty stations may not be lost, nor the lightning of desire burn their pages. This Wronged One is occupied night and day with counsel and exhortation, with words that would melt even the hardest rock were they to be placed upon it. We beseech God to illumine hearts with the light of His Word, that all may act in accordance with that which will exalt His Cause among His servants. Likewise convey greetings to the handmaidens of that land and gladden them with the remembrance of the Wronged One.

Praise be to God! The Sun of loving-kindness is shining and the Ocean of utterance is surging. At one time He said: "O thou who art present before the Countenance! The purpose of this Wronged One in enduring hardships, the taunts of the people, the afflictions that have befallen Him, and successive tribulations and calamities, is that the people of the earth may not regard the divine religion and His Faith as a cause and source of rancor and enmity, so that discord may be removed from among all and the horizons may be illumined with the light of unity." Time and again hath this servant heard such exalted words from the tongue of the Desired One. In truth, should the world attain unto this utterance, it would achieve everlasting rest.

As to what thou hadst written about the two festivals coinciding - for on the Most Great Festival this great glad-tidings arrived - He said: "O Zein! We have honored them with a third," and these are the words which are adorned with the ornament of divine praise and glorification. In truth, this station is not confined to limits, for throughout successive years thou hast been and art the recipient of countless favors. This is indeed clear and evident. The blessed messenger arrived on the blessed day. This is due to thy sincerity and certitude, O thou who art beloved! God willing, mayest thou ever be the recipient of the favors of God, exalted be His glory. Verily, He is with you wherever you may be.

Concerning what thou hadst written about some of the handmaidens of God requesting that they be mentioned in special places - this evanescent servant, after divine grace and heavenly confirmations, is always occupied with the mention of the friends, especially in the holy places and exalted, transcendent stations. God willing, may all be assisted and attain the privilege of visiting the House of God. God is powerful and mighty. May He record from the Pen of Grace the reward of the pilgrims for all. Verily, He is the One with power over whatsoever He willeth. There is no God but Him, the Strong, the Mighty.

The mention of the sister of Ustad Abdul-Karim - upon them both be the Glory of God - was not forgotten. It was presented before the Gate, and this sinful evanescent one beseeched forgiveness from God, exalted be His glory. God willing, she hath attained unto it.

The vision of Agha Muhammad-Taqi - upon him be God's favor - is a clear evidence of the grace of God, exalted be His glory. God willing, may he attain unto that which God loveth. Every station is unmentioned before this station - to this beareth witness every seeing one possessed of insight.

Regarding what thou hadst written about Agha Muhammad-Ali Khadim - upon him be the Glory of God - he was indeed engaged in service for a time. His reward hath been and is with God, exalted be His glory. He said: "Service to this Wronged One is like unto a lamp which accompanieth man in all the worlds, being both enduring and companionable, and it transformeth darkness into light." God willing, may this lamp remain preserved at all times and not be extinguished by the diverse winds of the world.

Regarding what you asked about the blessed verse, it was submitted that they said the intention was distant lands, these regions of longitude and others of few hours, and this is exempt from the ruling. Praise be to God, the response to the second missive of that beloved one was also fully submitted. Glory be to God! Despite the heedlessness of the servants and the contention of those in the land without cause, sanctified souls are not forbidden from remembrance - they are ignited with the fire of divine love and illumined by the lights of His countenance. This sun cannot be veiled by the terrestrial sphere, nor can this light of the face be impeded by the darkness of the horizons. Praise be to God, in His path we heard and spoke not, we saw and concealed. Despite the fire of oppression and the swords of hatred, we remained patient and held fast to the hem of the cloak of generosity, that He might guide the people of the world and not deprive them from the Most Great Path. Verily He is the Lord and Master Who doeth what He willeth.

The third missive of that beloved one, which was adorned with mention of the Sovereign of the Kingdom of Utterance and dated the twenty-fifth of the month of Rajab, bestowed a new garment upon the realm of love and affection. Blessed is the servant who hath attained unto that which he desired through the grace of God, our Lord and your Lord and the Lord of all who are in the heavens and the earth. After its reading and perusal, with steps of longing and yearning we approached the station and the first passages of the missive were submitted. They said: "Verily he grieveth with My grief for what hath befallen Us in this exalted station. O Zayn, grieve not but rejoice, for thy Lord, in the time when grief appeareth, is in joy." At most times sorrows descend from various directions, but these sorrows are dearer and sweeter than all that is on earth. Verily My joy is for God and My grief for Him, and My rising and sitting, My movement and stillness, My remembrance and utterance, all are for Him and through Him. Blessed art thou and joy be unto thee, for thou art saddened by His sadness and gladdened in His gladness.

Verily the Wronged One remembereth thee and His loved ones once again and counseleth them with what We counseled them before - with justice and kindness and that which manifesteth the station of man. Blessed is he who acteth according to what hath been commanded in the Book, and woe unto every heedless doubter. And We counsel them to patience and forbearance, and to such virtues as cause blessings to descend and hearts to be assured and the eyes of those near to God to be solaced.

His Eminence Ismi-Jamal, upon him be My glory, is mentioned before the Wronged One. Blessed is he and those who love him. God willing, may they move according to the will of God, exalted be His glory. Peace and glory be upon him and those with him.

And regarding what you wrote about Mirza Maqsud, the details of his past are known to that beloved one, and this year, praise be to God, he attained the pilgrimage. This evanescent servant beseecheth God, exalted be His glory, to strengthen him and grant him to drink from the cup of steadfastness at all times. While he was in this land, he was truly seen to be aflame with the fire of love and his state of remembrance was very good. God willing, may he remain firm and steadfast in such wise that its traces remain in the world. Verily God is the All-Sufficient, the Powerful. In truth all are powerless and wanting unless the white hand bestoweth grace and preserveth.

Regarding what you wrote about Haji Ghulam-'Ali and Aqa 'Ali-Akbar, upon them be the glory of God, they traversed

distances through divine love. God willing, after visiting the House of God and completing the rites they will return. I beseech God, exalted be His glory, for their success.

As to what thou didst write concerning Ali, upon him be the Glory of God, from among the people of N.J., this was presented and thus did the Lord of Utterance speak: "O Ali! Praise be to God that thou hast attained unto a praiseworthy and accepted deed. Thou art among those souls who have entered the shore of the ocean of trust in God. Thou hast made thy movements and stillness, thy turning toward and away, contingent upon His will. This station is great in the sight of God. Hold thou fast unto it forever. We beseech Him to inscribe for thee the reward of what thou hast desired in His path. Verily He is the Mighty, the Powerful, and worthy to answer prayers. An ocean of joy is concealed within these words. God willing, thou shalt attain unto it. Thy return to the regions of Iran is beloved. Verily He doth not suffer the reward of the doers of good to be lost. Praise be to God, the Lord of the worlds."

And concerning what was mentioned about Aqa Mirza Habibullah (Kh.V.), upon him be the Glory of God, this was presented before Him and He said: "This Wronged One hath made mention of him before and after. Praise be to God that they have been assisted in that which is acceptable in the presence of God and His loved ones. O Habib! The Wronged One turneth toward thee at this hour and maketh mention of thee with that which will gladden thy heart and the hearts of the sincere ones. We beseech God, exalted be He, to draw thee nigh unto Him, to adorn thee with the ornament of steadfastness, to purify thee from whatsoever His good-pleasure abhorreth, and to protect thee from every oppressive transgressor and every rebellious one who hath turned away from His straight path. It behooveth all the loved ones in this day to seek assistance from God, exalted be His glory, on behalf of the party that is related to the Truth, for the parties of the world have arisen in hypocrisy and have stood up with utmost tyranny against the saved community."

What thou didst write about Ali aforementioned and Ali-Muhammad from N.J. having given two units of Huquq was presented, and likewise concerning Hassan, upon him be the Glory of God. He said: "We have accepted what was sent to thee. Give them the glad-tidings of this bounty. Verily God hath aided them to act in accordance with what they were commanded. We beseech Him to aid all to fulfill what hath been prescribed for them in the Book."

Give thou the glad-tidings of acceptance to the aforementioned souls. May God, exalted be His glory, cause all His servants to attain unto that which is befitting and worthy in this day. How many souls who for years spent treasures in the name of the Friend, yet were found deprived at the appointed time and place. In any case, according to His command, that beloved one should take his portion from the aforementioned amount and deliver the remainder to His Holiness the Name of God, the All-Glorious, upon him be the Most Glorious Glory of God.

And concerning what was written about the books, praise and gratitude be to God, news hath arrived from the direction of Q from the beloved of hearts, Samandar, upon him be the Glory of God, the Lord of Power, about the arrival of two volumes which were given to the aforementioned Sayyids, upon them be the peace of God. And mention was made of a very small sum that one of the handmaidens of God had given for the love of God. This small amount became great, for it was blessed with a most beloved mention from the Kingdom of Utterance. Blessed is she! Give her the glad-tidings of her Lord's loving-kindness.

Mention was made of Haji Muhammad of Ta, which was submitted. He said: "Praise be to God that he attained acceptance. His journey with the Name of God was accepted in the presence of the Wronged One. His reward is with God Who created him, fashioned him, and aided him to serve His Name. O Muhammad! Thou hast been mentioned in the prison before the Wronged One in such wise as would gladden the eyes of every knowledgeable one who knows. Hold fast to the Sure Handle and cling to the hem of the bounty of God, the All-Forgiving, the All-Generous. The outward affairs of earthly dominion are seen as a mirage - be not grieved by them. The Wronged One commands thee to that which benefits thee and counsels thee to steadfastness, trustworthiness and fear of God. We beseech God to aid thee in all conditions. The bearing of the Book is another bounty - be thankful to God for this and be among those who give thanks. At this time these regions are in turmoil, therefore turning towards this direction would be unwise. Ask thou God, the Lord of the Throne and earth, and the Master of all beings, to ordain for thee the good of the hereafter and of this world. Verily He is powerful over all things."

Regarding what you wrote about the wife of the martyr Husayn, upon him be the glory of God and His mercy, this is what was uttered by the Tongue in the House of Utterance:

He is God, the Forgiving, the Merciful

"O My handmaiden! We make mention of thee when We saw thee in great tribulation. The one who in that land counted himself chief of the divines, most learned of the jurists, and most excellent of all, attained not to a single word of the exalted Words in the presence of the Wronged One, and was designated as 'the Wolf', for he devoured the blood of the chosen ones and rent Joseph the Messenger. But thou art mentioned in this most exalted station by the Supreme Pen, and the gaze of the Wronged One's loving-kindness is directed towards thee. The Concourse on High pray for him who was martyred in the path of God, the Lord of the worlds. We make mention of Husayn and say: Blessed art thou! We testify that thou didst fulfill God's Covenant and Testament, and didst sacrifice thy life in His straight Path. Upon thee be the mercy of God, His loving-kindness, His grace and His favors. We testify that thou didst take hold of the Book when the servants turned away from it, save whom God willed, the Mighty, the All-Knowing."

Praise be to God that he attained to what was intended and beloved. Mention has been made in a special Tablet of those who attained the honor of martyrdom and showed forth steadfastness, and likewise of their relatives. Blessed are they and joy be unto them. The servant prays for them in the nights and days and makes mention of them in this exalted station.

And regarding the mention made of Aqa Muhammad Mahdi and Aqa Muhammad Hasan of Kh, this sweet utterance appeared from the Dayspring of Knowledge:

He is the All-Hearing, the All-Seeing

The Wronged One makes mention of thee with a remembrance whereby every hearer is enraptured, every seated one rises, every sleeping one awakens, every stagnant one stirs, and every frozen one melts. Give thanks unto God Who created the world and manifested whatsoever He willed through His command "Be!" and it is. Bear thou witness to that which the Wronged One hath testified: that there is none other God but Him, the Supreme, the Self-Subsisting. Blessed are they who have cast away what the people possess, turning unto the Most Exalted Horizon. These are among the most exalted of creation in the sight of the Truth, as attested by honored servants.

O Mahdi! The Wronged One of the world ever maketh mention of the friends of God. Every fair-minded person beareth witness that in bearing tribulations and afflictions and all that hath befallen Him, His purpose hath been to exalt the Word of God, and He hath in no wise sought to preserve His own

self. Say: O people of the earth! Arise from the couch of heedlessness. He hath granted you sight that ye may behold the effulgences of the Sun of Truth, and bestowed upon you hearing that ye may hearken unto the call of the Herald. Beseech ye God that He deprive you not. Today the ocean of utterance is surging and the sun of bounty is shining. Purify yourselves from the defilements of idle fancies and vain imaginings that ye may attain unto the most great bounty.

O Mahdi! Convey My greetings unto him who was named Muhammad-Qabli-Hasan. Praise be to God that his mention was made in the presence of the Wronged One and he attained unto that which is acceptable in the sight of God. O Muhammad-Qabli-Hasan! I beseech God, exalted be His glory, to aid thee in that which beseemeth His path. The world is transient and what is with God endureth. Say: O manifestations of idle fancy! The fragrance of the All-Merciful is wafting. Cast aside your vain imaginings and turn unto the horizon of certitude. How long will ye persist in heedlessness? Strive ye that perchance ye may not be deprived of the imperishable Kawthar of the Self-Sufficient, the Most High. A most momentous journey lieth ahead; preparation and provision for it are essential. Hearken unto the call of the Wronged One and hold fast unto that which is meet and proper. Verily He hath spoken the truth and commanded you to that which profiteth you in every world of the worlds of your Lord, the All-Merciful, the Most Generous. We beseech God to forgive you both and then those for whom ye have sought mercy from the ocean of your Lord's grace, the Forgiving, the Merciful. The glory shining forth from the horizon of divine favor be upon those who have cast aside vain imaginings and have held fast unto the Book of God, the Lord of all worlds.

After beholding the waves of the ocean of utterance, let that beloved one write the blessed Tablet in his noble hand and send it especially to the two souls—upon them be the Bahá of God—that haply God may guide through them the heedless, who have cast away the Call and clung to the buzzing of flies.

The passages from the petition of Jináb-i-Mullá Mírzá M. Ḥ.—upon him be the Bahá of God—of the people of Khúy, which he had written to that Holiness, were presented in the Most Holy, Most Mighty, and Most Exalted Court. This utterance shone forth from the Dayspring of knowledge:

He is the Help in Peril over all names.

O Muḥammad! God willing, mayest thou attain unto the favor of the True One—glorified be His majesty—and be illumined

with the lights of His countenance. That which had been inscribed in the Books and Scriptures hath appeared in less than the twinkling of an eye. Blessed is he who hath cast the world behind him and turned toward the Most Great Scene. Such a one, verily, is of them that have attained unto that which was written by the Pen of the Most High in the Crimson Scroll. Thy Lord, the Lord of all mankind, beareth witness thereto; yet the people are in manifest veiling.

Zaynu'l-Muqarrabín—upon him be My Bahá—hath mentioned that which thou didst send unto him, and the servant in attendance presented it. We have answered thee with these words, from which the sincere inhale the fragrance of the All-Merciful throughout the realm of creation. Blessed is he who cleaveth to that which he hath been commanded by an Ordainer, a Wise One.

We have heard thy call and thy lamentation. Look, then, and remember the former centuries and that which every remote divine and every doubtful mystic committed. That hath appeared whereby the eyes of the Concourse on high have been solaced; yet most of the people are of the heedless. They have cast away their God and taken up their passions. Thus have their own selves enticed them, and this day they are in grievous delusion.

God willing, mayest thou be assisted to stand firm and serve the Cause until there appear from thee that which befitteth this blessed Day. How many souls have mistaken falsehood for truth and, clinging to idle fancies and vain imaginings, have remained deprived of the Dayspring of divine knowledge. Say: O ye that are veiled! In truth I say, the mirage is not worthy of attention. Cast it behind you, then advance with illumined hearts toward the Life-giving Ocean which surgeth in the name of the All-Merciful at the center of creation. Thus doth the Supreme Pen warble upon the branches of the Lote-Tree of Knowledge, from the presence of One All-Knowing, All-Informed.

Blessed is the soul that pondereth today on that which hath been manifested and speaketh with fairness. God willing, may your honor, in the name of God, shatter the idols of vain imaginings and rend asunder the veils of idle fancies, that all may behold the rays of the Sun of Truth at its meridian and attain unto that which God hath willed. Say: By the life of God! If ye would reflect but a little upon the signs, verses and evidences, ye would find that from which ye are now veiled. Say: The bounty and generosity of God necessitate these utterances that have been mentioned, else He is indeed independent of all worlds. Glory be upon the people of Baha who have held fast

unto pure righteousness and have adhered unto what is virtuous and unto that which they have been commanded in the Book of God, the Lord of all worlds.

O Zayn! Reflect upon the waves of the divine ocean of utterance and upon the lowliness of the stations of those who have taken mere fancy for the Self-Subsisting. Fie upon them and upon those who have followed them without leave or command from Our presence. Soon shall they disavow each other and each other disown. The words of Muhammad were heard and received their answer. God willing, may they gather precious jewels from the mine of divine wisdom and utterance, and perchance through this river of mercy there may be bestowed upon the veiled ones of that land and its surroundings that which shall grant sight to the eyes and hearing to the ears. Verily, He is powerful over all things.

With the dawning rays of the Sun of divine favors, what else can this evanescent servant mention that would be worthy? Verily, the weary tongue cannot speak save through His all-encompassing grace. Convey greetings to the mentioned companions and all the friends of that land. God willing, may they be focused on that which endureth and be directed toward and act upon that which perisheth not, for today man is able to deposit in the treasury of divine remembrance a remembrance that shall last. Blessed are they that attain.

Concerning what you mentioned about Jinab-i-Aqa Mirza Muhammad, upon him be Baha'u'llah's glory, it was submitted. He said: God, exalted be His glory, will assuredly bestow whatever is beneficial upon those who have migrated in His path and will ordain it. O Zayn, convey My greetings to him and give him glad tidings of My favor. He should pray for his children, for the prayers of fathers for their sons are quickly answered. God willing, may all attain to that which God loves.

We make mention in this place of Ahmad's wife who has ascended to God, and We give her glad tidings of God's favor, the Lord of all worlds. We beseech Him, exalted be He, to aid her and His handmaidens to act in accordance with what they have been commanded in His mighty Book. The people of Zawra have attained the lights of the Countenance and among them wafts the fragrance of the All-Merciful. Blessed is he who has found it, and woe to the heedless.

We make mention of My Most Truthful Name who was mentioned in your letters. He is among those who has cast aside the world and turned to the Most Great Name when the heedless imprisoned him in a mighty fortress.

O Zayn! Make mention of him who ascended to God, who circumambulated the Wronged One in this most exalted place, who was named Muhammad-'Ali from the people of Qaf in Kha. By My life! Through his temple We adorned the earth and through his ascension the breezes of grace wafted.

We make mention of the dervish who migrated with the Wronged One. We testify that he is among those who attained My good-pleasure and ascended, purified from doubts and allusions, and illumined with the lights of certitude. Upon them be the glory of God and His favor, and the mercy of God and His grace. Blessed is he who remembered them before their ascension and remembers them after their passing. We beseech God, exalted be He, to manifest their stations among His servants. Verily, He is the Hearer, the Answerer.

Concerning what was written about Jinab-i-Haji Ghulam-Husayn, upon him be Baha'u'llah's glory, it was submitted. He said: God willing, may he be aided to mention God and serve His Cause. The sending of the Book is an act that is accepted, righteous, appreciated, remembered and recorded. Blessed is the sender, the bearer, and the receiver.

In truth, these two blessed souls who ascended in the Most Great Prison were among the assured, tranquil and steadfast souls. After their ascension their stations became manifest, for that which was revealed concerning them cannot be equaled by the riches of the world. Blessed are they and joy be unto them! Would that I had been with them and had attained what was revealed for them. We beseech Him, exalted be He, by Him and by them, to assist us in what He loves and is pleased with. Verily, He is the Lord of the latter and the former. The glory that is manifest and resplendent from the horizon of the heaven of utterance be upon you and those with you and upon those who have attained the Cause of God, the Mighty, the Great. And praise be to God, the Lord of the worlds.

The Servant, 7 Dhi'l-Qa'dih al-Haram 1299

Study guide to this volume

This second volume from 1299 A.H. closes the decade of 1879–1882 with a collection that is at once the most restrained in outward format — largely epistolary acknowledgements, greetings, and administrative counsel — and among the richest in documentary and theological content. BH03705 reveals the origin of *The Secret of Divine Civilization*: Baha'u'llah directed 'Abdu'l-Bahá to write it as a preparation for the world to receive the deeper teachings of the Revelation. BH01352 offers the most concentrated theological statement in the batch on the "essential truth" of the Manifestation: language fails before this reality, and the seeker is redirected to "evidences, manifestations and proofs." BH00807 combines an elegy for a fallen companion in *Akká* with a diagnosis of the world's moral disorder: the volume is bookended by grief and global vision. The whole collection can be read in light of the celebrated encounter that Baha'u'llah would later have with the Cambridge orientalist Edward Granville Browne in 1890, in which He described His purpose as "the welfare of the world and the betterment of nations" — a phrase that illuminates the guarded, wisdom-governed, outwardly constrained tablets of 1881–1882 as belonging to the same universal project expressed before Browne in its most lapidary form.

The Origin of *The Secret of Divine Civilization*: Politics as Theology

Key Passages

> The reason for its composition was that one day the Most Great Branch — may my spirit, my being, and my essence be sacrificed for the dust of His footsteps — was standing in the Most Holy and Exalted Presence when the Ancient Tongue spoke these words, exalted be His utterance: "O Most Great Branch! It would be pleasing if some pages were written about the cause and reason for the prosperity of the world and its ruin, in such manner as would lower the prejudiced ones one degree, that they might become ready to hearken unto the rustling of the Divine Lote-Tree." — BH03705

> Some people have imagined that the science of politics, which is the cause of order, security and the prosperity of the world, is confined to certain known persons. How evil is that which they have imagined! With Him is the knowledge of all things in a Clear Book. All politics is concealed and treasured within a single utterance. Blessed are they that observe! Blessed are they that comprehend! Were all that hath been revealed by God, exalted be His glory, in this station to be acted upon, all on earth would find themselves at ease and in comfort. — BH03705

Context for Study

BH03705 provides one of the rare explicit accounts of the genesis of a major Bahái text: *The Secret of Divine Civilization* (Risáliy-i-Madaniyyih), written by 'Abdu'l-Bahá in 1875 but here credited to Baha'u'llah's direct commission. The stated purpose is pedagogical: to "lower the prejudiced ones one degree" so that they become receptive to the "rustling of the Divine Lote-Tree" — that is, to prepare Persian society for the Bahái Revelation by first addressing it in the idiom of secular reform and political philosophy. This is a remarkable strategic intelligence: the Revelation does not enter an unreceptive society with its full eschatological force first; it begins where that society is, with its own categories of modernization, science, governance, and education, and draws it toward the threshold of recognition. The claim that "all politics is concealed and treasured within a single utterance" makes a bold epistemological assertion: political wisdom is not an autonomous secular domain but is latent within the divine Word. This does not collapse politics into theology but claims a deeper source: the divine Revelation, received and implemented, would produce the political order of justice and peace that secular reformers are seeking by other means. BH03705's address to Zillu's-Sultan's secretary also shows the community attempting to work through proximity to political power to soften clerical persecution — a sober illustration of the diplomatic dimension of wisdom as Baha'u'llah understood it. Students may compare this with the tradition of political philosophy as a preparation for theology in Aquinas (who follows Aristotle's *Politics* as the natural foundation for the *Summa Theologica*), with al-Fárábí's account of the philosopher-prophet as the perfect legislator, and with Reinhold Niebuhr's theology of political realism as the disciplined engagement of Christianity with the intractable structures of social life.

Questions for Reflection

1. The commission to write *The Secret of Divine Civilization* describes a deliberate pedagogical strategy: address society first in its own terms, then prepare it for deeper teaching. What assumptions about human receptivity and the role of progressive disclosure does this strategy make? Compare with Paul's strategy of "becoming all things to all people" in 1 Corinthians 9:19–23.

2. "All politics is concealed and treasured within a single utterance" claims that the divine Word contains the essence of political wisdom. How does this compare with the Islamic tradition of *al-siyasa al-shar'iyya* (governance according to divine law) and with al-Fárábí's account of the philosopher-prophet as the source of the ideal political constitution?

3. The involvement of a believer in the court of Zillu's-Sultan raises the question of the relationship between faith and political proximity to power. How does this compare with the tradition of Christian politicians who sought to work "from within" hostile or secular systems (Thomas More under Henry VIII, Dietrich Bonhoeffer in the German church struggle)?

4. The description of Baha'u'llah's commission to 'Abdu'l-Bahá places the social teachings of the Faith in an explicitly prophetic genealogy: the son fulfills the father's instruction. What does this relationship between the Manifestation and His appointed successor suggest about the nature of authority and delegation in the Bahái structure?

5. If political wisdom is "latent within the divine utterance," how should Bahái communities engage with secular political processes and institutions? Does this claim imply that Bahái principles *generate* political proposals, or that they *validate* independently discovered truths?

The Essential Truth of the Manifestation: Language at Its Limit

Key Passages

> Thou didst inquire about the essential truth of Him Who shall be made manifest. Glory be to God! This station cannot be encompassed by words, nor can all the pens in the world enumerate its praise. All the Prophets and chosen ones acknowledge their powerlessness, and all the holy ones confess their shortcomings. This is an arena wherein the horsemen of mystic knowledge, expression, comprehension and intellect cannot venture. He cannot be known except through Himself, nor described save by His own Self. — BH01352

> However, in view of the supreme benevolence and boundless grace, the Most Exalted Pen hath spoken this most exalted Word which shineth as the sun from the horizon of the divine Tablet: "Return ye to the evidences, O ye who are endowed with insight!"— BH01352

> Great indeed is this Day! … God grant that the light of unity may envelop the whole earth, and that the seal, "the Kingdom is God's", may be stamped upon the brow of all its peoples. — BH01352

Context for Study

BH01352 is the volume's most concentrated theological statement. A believer has asked about the "essential truth" of the Manifestation of God, and the response is an apophatic tour de force: language fails before this reality; even the mystics and the prophets confess powerlessness; the "horsemen of mystic knowledge, expression, comprehension and intellect" cannot enter this arena. The formulation "He cannot be known except through Himself, nor described save by His own Self" has appeared in previous volumes (notably BH00406 in volume 59), but here it is stated with particular sharpness as a response to an explicit theological question. The pivot that follows is equally important: having established the absolute inadequacy of language, Baha'u'llah does not leave the questioner in silence. He redirects to "evidences, manifestations and proofs" — the historical, textual, and spiritual signs of the Revelation that, while they cannot encompass the divine Truth, can point toward it and lead the soul to the threshold of recognition. This is a sophisticated epistemological position: apophatic (negative) theology is not a counsel of agnosticism but a recalibration of the seeker's approach. The question "what is the essential truth?" is replaced by the practice of examining evidence. The parallel with Wittgenstein's famous closing proposition of the *Tractatus* — "Whereof one cannot speak, thereof one must be silent" — is suggestive but incomplete: Baha'u'llah's silence is not terminal but transitional, pointing from the ineffable toward the accessible. The Maimonidean tradition of negative theology in Judaism, the *apophatic* theology of Pseudo-Dionysius and Meister Eckhart in Christianity, and the Islamic Sufi tradition of *tanzih* (divine transcendence beyond all categories) all offer comparative frameworks, though none has the same move toward "evidences" as the positive pathway out of apophasis.

Questions for Reflection

1. The claim that the essential truth of the Manifestation "cannot be known except through Himself" places this knowledge entirely beyond human conceptual access. Yet Baha'u'llah then offers "evidences" as a path toward recognition. How do these two moves cohere? What kind of knowing is available through evidences that is not the same as knowing the essential truth?

2. How does the apophatic tradition in Islam, Christianity, and Judaism compare with BH01352's account of linguistic inadequacy? What is gained and what is lost when the mystical tradition of negative theology is applied to the specific question of recognizing a historical person as the Manifestation of God?

3. Wittgenstein's "Whereof one cannot speak, thereof one must be silent" and BH01352's turn from apophasis to evidences suggest two different responses to the limits of language. What are the philosophical and spiritual implications of each response for the practice of religion?

4. The invitation to "return to the evidences" implies a specific methodology of recognition: not direct mystical intuition of the divine Essence, but the disciplined examination of signs. How does this method compare with the classical Islamic *kalam* tradition's use of rational proofs for the existence and attributes of God, and with the Bahá'í principle of the independent investigation of truth?

5. The Bayan is cited in BH01352 as a witness to Baha'u'llah's station, yet the Azalis who possess the Bayan have denied that station. What does this paradox — a scripture testifying against those who adhere to it — suggest about the relationship between sacred text and its living interpretive community?

Elegy and World Diagnosis: Grief, Justice, and the Moral Disorder of the Age

Key Passages

> On this day the Wronged One is observed to be sorrowful, for one of the steadfast, assured, content and well-pleasing souls has, on the previous day, ascended to the Supreme Companion. In truth, he was counted among the pillars of faith and certitude. He bore countless hardships in the path of divine love. He left his homeland and sought shelter in exile beneath the shade of the Divine Lote-Tree. … Blessed is the one who has ascended unto God, detached from all else save Him. — BH00807

> The world hath been encompassed by the winds of discord and oppression, and though appearing to ascend, is in constant descent. Countless trials have become manifest and evident, all stemming from the heedlessness of the people. Strange indeed that the great ones of state and nation have not arisen to discover the cause and reason thereof. What they possess hath deluded them from what is with God. — BH01396

> O servant in attendance! Where is justice and its standards? Where is equity and its banners? Where is truthfulness and its lights? Where is faithfulness and its manifestations? Verily darkness hath encompassed justice, and tyranny hath usurped the place of equity. Is there any possessor of an illumined heart, a truthful tongue, a pure hope, and a steadfast expectation who would beseech deliverance from God? — BH00467

Context for Study

BH00807's account of the death of Mulla Muhammad-'Ali-i-Qa'ini in *Akká* on the twentieth of Rabi'u'l-Avval is a rare autobiographical glimpse of the prison community in 1882. The Branches (Baha'u'llah's sons) were directed to accompany the funeral procession, and Baha'u'llah Himself was occupied with the man's remembrance — a detail that shows the prison community's internal hierarchy and its devotion to the rites of communal mourning. The elegy flows directly into a world diagnosis: the global disorder of the age ("constantly descending" despite outward appearances of ascent) is traced to human "heedlessness" and the self-deception of rulers and statesmen who are "deluded by what they possess." This is the same structural diagnosis as the *Lawh-i-Maqsud* (volume 66), but in a more compact and urgent register. BH00467's prophetic lament — spoken by the "Ancient Tongue" and heard by the secretary who reports it — is the volume's most intensely rhetorical passage. It is structured as a sequence of four rhetorical questions ("where is justice?" …) whose answer is implicit: they are nowhere to be found. The passage has the cadence of the Hebrew prophets ("your silver has become dross," Isaiah 1:22; "they call the bitter sweet," Isaiah 5:20) and the structure of a formal indictment. The contrast that follows — Baha'u'llah in the "Most Great Prison" of *Akká*, the very center of imperial constraint, proclaiming that "this is the day of supreme joy and greatest delight" — is one of the most startling juxtapositions in the corpus. The prison becomes the locus of announcement precisely because it is the place where every ordinary human source of joy has been removed: the joy that remains is constituted by something no prison can confiscate.

Questions for Reflection

1. The account of Mulla Muhammad-'Ali's death shows the prison community performing the rites of mourning together. What does this glimpse of communal grief suggest about the nature of the *Akká* community? How does it compare with the account of early Christian communities' care for their dead and their own bereavement practices (1 Corinthians 15; 1 Thessalonians 4:13–18)?

2. BH00807 describes the world as "constantly descending" despite "appearing to ascend." In the context of 1882, this could describe the apparent progress of industrialization, nationalism, and imperial expansion alongside the hidden intensification of structural violence. How does this diagnosis hold up as a description of the late nineteenth century? What criteria does Baha'u'llah use to measure "descent"?

3. The prophetic lament "Where is justice? Where is equity?" (BH00467) follows the classical form of the prophetic indictment. How does this form function rhetorically — not as information but as incitement to reflection? Compare with Amos's "Let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24) and with Micah's "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8).

4. "This is the day of supreme joy and greatest delight, for the breezes of revelation are wafting" is stated in the same breath as a description of intense suffering. What is the theological logic of this simultaneous joy and suffering? How does it compare with Paul's account of "rejoicing in our sufferings" (Romans 5:3) and with the Buddhist concept of equanimity (*upekkha*) as a quality of mind that transcends the polarity of pleasure and pain?

5. BH01352 closes with the vision of "the light of unity enveloping the whole earth." How does this eschatological vision function in relation to the immediate context of persecution, imprisonment, and world disorder? Is it wishful thinking, prophetic promise, or the description of a process already underway?

The Purpose Declared: Love of Humankind over Love of Country

Key Passages

> This Wronged One arose to promote the Cause at a time when, from the tyranny of the oppressors, none dared speak, and guided all on earth to the Most Exalted Horizon. I swear by the Sun of the divine Word! We have accepted all the tribulations of the earth for the reformation and education of the world, and there befell Us in successive years that which caused the dwellers of the all-highest Paradise to weep and lament. — BH01352

> Praised be those who have arisen to serve the Cause in such wise that neither the clamor of the people deterred them nor the tyranny of those in the land frightened them. — BH03705

> Whosoever in this day hath attained unto the recognition of God is accounted among the most exalted of all creation in the sight of the Truth. This is that sovereignty which no decline shall overtake, and that precious pearl whose value the appraisers are powerless to estimate. By the life of God! The riches of the earth cannot equal it. — BH05108

Context for Study

Volume 67 closes the entire sequence of 1879–1882 tablets, and its implicit horizon — established by the draft synopsis's reference to Baha'u'llah's 1890 interview with Edward Granville Browne — is the question of purpose. Speaking to Browne, Baha'u'llah summarized the Revelation's aim: the cessation of religious, racial, and national estrangement; the strengthening of the bonds of affection among peoples; the coming of the Most Great Peace; and the moral transformation by which "love of country" is surpassed by "love of humankind." BH01352's statement that "We have accepted all the tribulations of the earth for the reformation and education of the world" is this same purpose in its intimate, testimonial register: not a triumphant proclamation but a quiet acknowledgment of cost. The praise of those who served "without being deterred by clamor or tyranny" (BH03705) describes the human dimension of the same project: it takes courage and freedom from ordinary social fear to work for a goal that the present age does not understand and its authorities actively oppose. BH05108's "sovereignty which no decline shall overtake" names the paradox that runs

through the entire batch: the community's real sovereignty — the recognition of God — is the one thing that imprisonment, exile, martyrdom, and persecution cannot confiscate. This is why BH00467 can say "this is the day of supreme joy" while describing conditions of oppression: the joy is constituted by the recognition that cannot be taken away. The ten volumes of 1879–1882 have together built the case for this claim: through martyrdom, wisdom, non-violence, prayer, community formation, political vision, and world diagnosis, they have traced the contours of a Revelation whose purpose is not the triumph of a sect but the welfare of the world.

Questions for Reflection

1. Baha'u'llah's account of accepting "all the tribulations of the earth for the reformation and education of the world" makes suffering purposive without making it desirable. How does this compare with the Christian theology of the Cross (in which suffering is redemptive), with the Shiì theology of Karbala (in which the Imam's suffering is eternally meaningful), and with the secular progressive account of the "cost of change" in political history?

2. The sovereignty described in BH05108 — "that which no decline shall overtake" — is internal and spiritual rather than political and institutional. How does this compare with Augustine's account of the City of God as the true political order that transcends all earthly empires, and with Martin Luther King Jr.'s description of the "arc of the moral universe" that bends toward justice regardless of immediate political outcomes?

3. The 1890 Browne interview frames the Revelation's purpose as "love of humankind over love of country." How does this compare with contemporary cosmopolitanism (Martha Nussbaum, Kwame Anthony Appiah) and with the tension between global citizenship and national loyalty in contemporary political philosophy?

4. Looking across the entire sequence of volumes 58–67, how has the emphasis on "wisdom" evolved? What does the community understand by 1882 that it may not have understood in 1879, and what challenges to communal formation remain unresolved?

5. The ten volumes of 1879–1882 address a community under siege by persecution, Azali opposition, clerical hostility, and political surveillance. What resources for communal resilience have been identified across these volumes, and how do they compare with the resources that have enabled other persecuted religious communities — early Christians, Quakers, Shiì Muslims, Jews in the Diaspora — to survive and eventually flourish?

A Guiding Question for the Whole Volume

Volume 67 ends where the decade of 1879–1882 ends: with the universal purpose quietly stated behind the guarded correspondence, the administrative cautions, the elegies for the fallen, and the prophetic laments. The *Lawh-i-Maqsud* of the previous volume described the world that could be; volume 67 describes the cost of building it. The sovereignty that "no decline shall overtake" is available to every soul who has attained recognition — and it is available precisely in conditions where every other form of sovereignty has been stripped away.

A guiding question for the whole volume might therefore be: **If the purpose of Baha'u'llah's Revelation — accepted at the cost of all earthly tribulations — is the "reformation and**

education of the world" and the transcendence of love of country by love of humankind, what does it mean to be a bearer of that purpose in conditions of imprisonment, surveillance, and persecution, and how does the quality of the community formed in those conditions become itself the first evidence of the world the Revelation promises?