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

Provisional Parallel-Text Study Series

Volume 71:

Writings of Baha'u'llah in 'Akka, year 1300 A.H. (1882-1883) 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

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- 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)
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- 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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Introduction to volume 71

This second of four ‘Akka’ volumes, ca. 1882–1883, is dominated by the characteristic late-period pattern of bundled correspondence: the voice of the devoted intermediary (“the servant”, Mirza Aqa Jan) transmits petitions, reports, and practical questions from multiple regions, and then records—often in the same dossier—brief Tablets revealed for named individuals, households, or localities. Across the collection, the recurrent emphases are steadfastness under clerical hostility, the moral psychology of detachment (contentment, patience, trust), and an insistence that the Faith’s public advance must be pursued through unity, prudence, and tact rather than reactive confrontation. Several pieces also show the administrative musculature of the Akka years: instructions about preserving texts, managing correspondence, and discreetly sustaining believers through funds and receipts, all while keeping the community’s spiritual tone (joy, gratitude, service) in the foreground.

Among the most programmatic items is BH05220, which treats “making good what has been lost” as a spiritual and communal imperative and explicitly links the Cause’s power to unity and concord, presenting these as the real locus of “might” and “majesty.” BH07542 complements this by casting the Revelation in a vivid symbolic register (the “garden” alive with praise) while still functioning as a practical exhortation: recognize the Day, convey greetings, and do not squander the opportunity of the age. The same moral logic—detachment from what perishes, confidence in what endures—reappears in a cluster of concise Tablets aimed at strengthening individuals (e.g., BH09601, BH09432, BH09709), where the counsel is less doctrinal innovation than spiritual calibration: cling to the Book, do not be diverted by the world’s darkness, and interpret captivity and opposition as the stage upon which prophetic promises are being fulfilled.

The volume is also rich in material that is historically revealing about networks, memory, and consolation in the wake of persecution. BH00148 is especially notable for tying present steadfastness to the exemplary station of the “two brilliant lights” (the martyred “King of Martyrs” and “Beloved of Martyrs” tradition) and for recording devotional practice at the Holy Places by proxy (the intermediary circumambulates on another’s behalf and reports its acceptance), offering a glimpse of how pilgrimage, representation, and spiritual merit were narrated in the community. BH06385 addresses emigrants and frames displacement as a sanctified identity (“emigrant and son of the emigrant”), sharpening the moral contrast between the believers’ loss in this world and the “most exalted homeland” promised beyond it—language that would have been pastorally potent for households scattered by pressure and violence. Finally, the dossier includes more intimate community texture: a long, candid report about strained relations and rumor around Sabri Effendi (and the author’s own fatigue with “planting souls” amid rare “faithfulness”), which—without polemic—illustrates how late-Akka leadership sought to preserve bonds, suspend judgment, and keep fellowship intact even when misunderstandings threatened cohesion.

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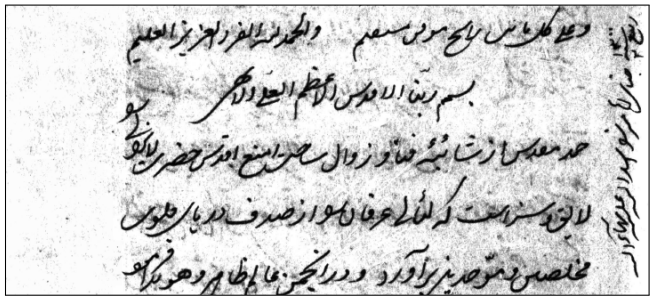
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To: Aqa Mirza Asadullah et al.
Date: 1300-04 [1883-Feb]



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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 Praised be His most sanctified and exalted Presence, immune from extinction and decline, Who hath brought forth the pearls of divine knowledge from the shells of the ocean of the hearts of the sincere ones and the believers, and made them manifest in the assemblage of the world, that eyes might be illumined by their vision and that these pearls might themselves guide humanity, leading all people and drawing them to the highest horizon. This blessed Day is in truth the Day of vision, for all that was created for it hath been made manifest. God willing, may heedless souls adorn themselves with the ornament of fairness, that perchance they may discover the fruit of their own creation and attain unto that for which they were created. Glory be to God! Any soul who hath attained even a measure of awareness standeth bewildered before the all-encompassing divine bounties and the manifestations of heavenly grace in these days. So completely have they encompassed all things that there is fear lest eyes become veiled from their true station.

2 حمد مقدّس از شائبهٔ فنا و زوال ساحت امنع اقدس حضرت لایزالی را لایق و سزاست که لآلی عرفان را از صدف دریای قلوب مخلصین و موحّدین برآورد و در انجمن عالم ظاهر و هویدا فرمود تا ابصار از مشاهده‌اش منوّر و آن لآلی بنفسها هادی خلق بوده جمیع خلق را راه نماید و بافق اعلی کشاند فی‌الحقیقه این یوم مبارک یوم ابصار است چه که آنچه از برای او خلق شده ظاهر و هویدا انشآءالله خلق غافل بطراز انصاف مزیّن شوند که شاید ثمرهٔ خلقت خود را بیابند و بآنچه از برای او خلق شده‌اند فائز گردند سبحان‌الله انسانی که فی الجمله بآگاهی فائز است از احاطهٔ نعماء الهی و ظهورات فضل ربّانی در این ایّام متحیّر میماند بشأنی احاطه نموده که بیم آنست ابصار از قدر و مقامش محتجب ماند

3 Praise be to God for having created us, taught us, caused us to know Him, and guided us unto Him on a Day wherein hearts were shaken and eyes were dazed. And may peace, salutations, glorification and splendor rest upon those who have arisen with supreme steadfastness in the Cause of God, the Lord of creation, who have testified to that which God hath testified, and who have acted according to what was commanded in the Book. These are servants whom the affairs of creation have not kept back from the Truth, nor have the ornaments of the world, its commerce, conditions and manifestations diverted them from the remembrance of their Creator, their Fashioner and their Ordainer.

3 لله الحمد بما خلقنا و علّمنا و عرّفنا و هدانا الیه فی یوم فیه تزلزلت القلوب و شاخصت الأبصار و الصّلوة و السّلام و التّکبیر و البهآء علی الّذین قاموا بالاستقامة الکبری علی امر الله مالک الوری و شهدوا بما شهد الله و عملوا بما امروا به فی الکتاب اولئک عباد ما منعتهم شئونات الخلق عن الحقّ و لا تلهیهم زخارف الدّنیا و تجارتها و شئوناتها و ظهوراتها عن ذکر موجدهم و خالقهم و مقدّرهم

4 Glory be unto Thee, O Lord of existence and Sovereign of the seen and unseen! I beseech Thee by the Most Exalted Word through which Thou hast manifested whatsoever Thou didst

4 سبحانک یا مالک الوجود و سلطان الغیب و شهود اسئلک بالکلمة العلیا الّتی بها اظهرت ما اردت یا مالک الأسمآء و بأنوار وجوه المقرّبین

desire, O Lord of all names, and by the light of the countenance of those near unto Thee, and by the rapture of the hearts of the sincere ones, to send down from the heaven of Thy grace upon Thy loved ones that which will draw them nigh unto Thee and protect them from the oppression of such of Thy servants as have been kept back by transient things from the highest Paradise and from all that is with Thee, O Creator of the heavens!

و وله افئدة المخلصين بأن تنزل من سمآء فضلک على احبّتک ما يقرّبهم اليک و يحفظهم عن ظلم عبادک الّذين منعتهم شئونات الفانيه عن الفردوس الأعلى و عن كلّ ما عندک يا فاطر السّمآء

5 And then, once again was the power of consciousness perfumed by the breezes wafting from the flowers that had grown in the garden of your heart from the water of the loving-kindness of our Lord and your Lord. When the fragrance of your words attracted me, I turned to the Ancient King and appeared before His Most Great Throne and presented what was mentioned in your letter indicating your devotion, service and steadfastness. Then the Countenance of God turned and He, exalted be His glory, spoke thus:

5 و بعد قد تعطّرت قوّة الوجدان مرّة اخرى من نسايم سرت من الأزهار الّتى نبتت فى روض قلبكم من مآء عناية ربّنا و ربّكم فلمّا اجتذبنى عرف بيانكم اقبلت الى مالک القدم و حضرت تلقآء عرشه الأعظم و عرضت ما كان مذكوراً فى كتابكم و مدلّاً على اقبالكم و خدمتكم و قيامكم اذاً توجّه الى وجه الله قالت جلّت عظمته

6 He is the One dawning from the horizon of eternity

6 هو المشرق من افق البقآء

7 Glorified is He Who hath revealed the Cause, sent down the verses, and guided the people to the path of righteousness. Observe how in the days when the Wronged One was imprisoned and afflicted at the hands of the enemies from both parties, when ranks were formed and thousands appeared, when ways were connected and news was unceasing, nevertheless did He raise the call with the most exalted voice and guide all on earth to the Truth, exalted be His glory. However, the heedless divines have become the cause of the people's negligence. They are the greatest veil and the august coverings mentioned. Soon shall the hand of divine power rend asunder these coverings and remove these veils from their midst, that all the world may turn to the highest horizon and receive their portion from the effulgences of the light of His countenance. Be thou speaking at all times. The pure seed that thou sowest in the good, blessed and fertile soil will assuredly grow and appear.

7 سبحان الّذى اظهر الأمر و انزل الآيات و هدى النّاس الى سبيل الرّشاد ملاحظه نما در ايّاميكه مظلوم مسجون و مابين ايادى اعدا از حزبين مبتلا و صفوف موجود و الوف ظاهر و سبل متّصل و اخبار غير منقطع معذلک منادى بأعلى النّدآء ندا نمود و من على الأرض را بحقّ جلّ جلاله هدايت فرمود ولكن علماى غافل سبب و علّت غفلت عباد گشتهاند ايشانند حجاب اكبر و سبحات مجلّلهٔ مذكوره زود است يد قدرت سبحات را خرق فرمايد و حجبات را از ميان بردارد تا جميع عالم بافق اعلى توجّه نمايند و از اشراقات انوار وجه قسمت برند كن ناطقاً فى كلّ احيان بزر پاک را كه در ارض طيّبه مباركهٔ منبته القا نمائى البتّه انبات نمايد و ظاهر شود

8 O thou who gazest toward My horizon and art turned to My face! Be not grieved at the delay. Soon shall God manifest that which He hath purposed. Verily thy Lord is the All-Powerful, the Almighty. The servant who is present hath come with thy letter and presented it before the Face, and We have revealed for thee verses that call out between earth and heaven of My grace and loving-kindness. Be thou grateful unto thy Lord, the Compassionate, the Generous.

8 يا ايّها النّاظر الى افقى و المتوجّه الى وجهى از تأخير محزون مباش سوف يظهر ما اراده الله انّ ربّک لهو المقتدر القدير اس د قد حضر العبد الحاضر بكتابک و عرضه تلقآء الوجه و انزلنا لک آياتاً تنادى بين الأرض و السّمآء بفضلى و عنايتى ان اشكر ربّک المشفق الكريم

9 We have heard what thy tongue hath uttered in praise of this Wronged One, the Peerless. Thou wert remembered in the

9 قد سمعنا ما نطق به لسانک فى ثنآء هذا المظلوم الفريد قد كنت مذكوراً فى السّجن الأعظم و

Most Great Prison and wert present when the Light was shining from Its luminous horizon. Remind the people in the days of thy Lord and give them the glad tidings of this News which was inscribed in the Books of God, the Lord of all worlds.

حاضراً اذ كان النّور مشرقاً عن افقه المنير ذكّر النّاس فى ايّام ربّک و بشّرهم بهذا النّبأ الّذى كان مسطوراً [فى] كتب الله ربّ العالمين

10 Say: Beware lest the books of the world veil you from this Perspicuous Book. By God! The ocean of utterance hath surged and the Mother Book hath been sent down, and He Who conversed on Sinai hath come with that which was hidden in the knowledge of God, the All-Knowing, the All-Wise. Cast aside what the people possess. The Self-Subsisting hath appeared with the truth and calleth you to a station wherein the atoms have testified to the Revealer of verses, if ye be of them that know.

10 قل ايّاكم ان تحجبكم كتب العالم عن هذا الكتاب المبين تالله قد ماج بحر البيان و نزّل امّ الكتاب و اتى مكلّم الطّور بما كان مكنوناً فى علم الله العليم الحكيم ضعوا ما عند القوم ان القيّوم قد ظهر بالحقّ و يدعوكم الى مقام شهدت فيه الذّرّات لمنزل الآيات ان انتم من العارفين

11 O concourse of earth! How long will ye worship idols? Cast them behind you, turning unto the All-Informed, the Single One. Say: By God! Your idols are your divines who have broken God's Covenant and His Testament and turned away from Him Whom they invoke at all times. He who hath heard the Call and answered his Lord - he, verily, is the learned one in the estimation of God, the Mighty, the All-Knowing. Through him the lips of utterance smiled throughout all possibility and the Nightingale sang upon the branches. Thus doth God exalt whomsoever He willeth through His grace, and He is the Strong, the Mighty.

11 يا ملأ الأرض الى متى تعبدون الأصنام ضعوها عن ورائكم مقبلين الى الفرد الخبير قل تالله انّ الأصنام علمائكم الّذين نقضوا ميثاق الله و عهده و اعرضوا عن الّذى يدعونه فى كلّ حين انّ الّذى سمع النّداء و اجاب مولاه انّه لهو العالم عند الله العزيز العليم به اقرّ ثغر البيان فى الامكان و نطق العندليب على الأغصان كذلک يرفع الله من يشآء فضلاً من عنده و هو القوىّ القدير

12 Convey My greetings and peace unto those who are with thee and unto those on whose faces thou seest the signs of humility before God, the Lord of this wondrous Day. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have clung to My luminous hem.

12 كبّر و سلّم من قبلى على من عندک و على الّذين تجد فى وجوههم آثار الخضوع لله مالک هذا اليوم البديع البهآء المشرق من افق سمآء عنايتى عليک و على الّذين تشبّثوا بذيلى المنير انتهى

13 The heaven of grace hath spread its shade and the Tree of loving-kindness hath manifested its wondrous fruits. The Bestower, may His glory be exalted, and the partaker are both beloved, and the two blessed words "well done" and "well pleased" are the portion of this ephemeral one. God willing, may that beloved of the heart ever receive his portion from the wondrous, sublime bounties and attain unto this exalted, most high station. Verily, He is powerful over all things.

13 الحمد لله آسمان فضل سايه گسترده و سدرهٔ عنايت [ثمرات] جنيّهٔ بديعه ظاهر فرموده معطى حقّ جلّ جلاله و آكل آنمحبوب و كلمتين مباركتين هنيئاً و مريئاً قسمت اينفانى انشآءالله لازال آنمحبوب فؤاد از نعماء بديعهٔ منيعه قسمت برند و باين مقام بلند اعلى فائز باشند انّه على كلّشىء قدير

14 Some time ago, a very detailed letter containing divine verses and exalted, blessed Tablets was sent, according to thy wish, to his honor Aqa Mirza 'Ali-Naqi - upon him be the Glory of God - for delivery. God willing, it will have reached thee by now, though no word hath been received from thee. I beseech and implore God, exalted be His glory, that wherever thou mayest be, thou mayest be verdant and flourishing through the spring rains of utterance.

14 چندى قبل مكتوب بسيار مفصّلى كه حامل آيات الهيّه و الواح منيعهٔ مباركه بود حسب الفرمودهٔ آنمحبوب نزد جناب آقا ميرزا على نقى عليه ٩ ٦٦ [بهآء الله] ارسال شد كه برسانند انشآءالله تا حال رسيده ولكن از آنمحبوب خبرى نرسيده از حقّ جلّ جلاله سائل و آمل كه در

هر محلّ تشریف دارند از امطار ربیع بیان سبز و خرّم گردد

15 News has arrived from the land of Sad. The signs of joy and gladness of that land have shone upon this land, and this matter is most beloved and blessed. Its blessedness will become more manifest with the passing of centuries and ages, day after day. And at first it was adorned with the permission of the Goal of all the worlds. Praise and gratitude be to God for His favors, bounties, grace and beneficence. They wrote of their arrival in the land of K and meeting with the friends. Praise be to God, all are recipients of the outpourings of the true Bestower. For some time the Ancient Tongue has been speaking these words in every place: "O servant present, ask God to assist all to preserve what has been bestowed."

15 خبر ارض صاد رسید آثار فرح و سرور آن ارض بر این ارض اشراق نمود و اینفقره بسیار محبوب و مبارک است و مبارکی آن بمرور قرون و اعصار یوماً فیوماً ظاهر خواهد شد و در اوّل هم بطراز اذن مقصود عالمیان مزیّن لله الحمد و المنّة علی نعمه و آلائه و فضله و احسانه ورود ارض ک و ملاقات با دوستان را مرقوم داشتند له الحمد جمیع بفیوضات فیّاض حقیقی فائزند مدّتیست لسان قدم باینکلمه ناطق در هر مقام میفرمایند یا عبد حاضر از حقّ بطلب کلّ را مؤیّد فرماید بر حفظ آنچه عطا شده انتهی

16 The exaltation of the Cause is and has been beyond doubt. Should the entire world rise up in oppression and strive with the utmost diligence to extinguish the light of justice, ultimately the sun of justice will certainly emerge from behind the clouds. This is what God promised Us before this creation. In this case, it is incumbent upon all to preserve their ranks and stations in the name of Truth, lest the afflictions, trials, hardships and tribulations they have endured in the path of God be in vain. Verily our Lord is the All-Knowing Teacher.

16 در ارتفاع امر شکّی نبوده و نیست اگر جمیع عالم بر ظلم قیام نمایند و بکمال جدّ و جهد در اطفای نور عدل کوشش کنند بالأخره البتّه نور آفتاب عدل از خلف سحاب برآید هذا ما وعدنا الله به قبل هذا الخلق در اینصورت بر کلّ لازمست مراتب و مقامات خود را باسم حقّ حفظ نمایند تا رزایا و بلایا و ضرّاء و بأساء که در سبیل حقّ دیده‌اند ضایع نشود انّ ربّنا لهو المعلّم العلیم

17 Regarding what they wrote about the arrival of Shaykh (upon him be 9 66 [Baha'u'llah]) who delivered the holy Tablets - the servant gives thanks to God for this and beseeches the Exalted Truth to give all to drink from the ocean of utterance and bestow their portion. Concerning what was written about Navvab (upon him be the Glory of God) and his wife regarding their intention to separate - there is no doubt the shortcoming was from the wife's side, however reconciliation is better, as holy souls before and after have been tried and maintained patience out of wisdom, and in this there is wisdom from God and a great reward. At Navvab's request, a special Tablet was previously bestowed upon him, but Navvab is protected from hardships by God's protection - He is the Protector, the Mighty, the Powerful. In both cases, whether reconciliation or separation, wisdom should be observed in every situation and time - this is closest to piety. This is a general ruling heard from the tongue of the Most Great Spirit. God willing, this servant himself will also send a letter to Navvab. Praise be to God, they are confirmed in service and steadfast in the Cause. Soon all these matters will be gathered and spread in the world's assemblage. Blessed is he who has attained to God's Cause and woe to the heedless.

17 اینکه مرقوم داشتند جناب شیخ علیه ٩ ٦٦ [بهآء الله] وارد شدند و الواح مقدّسه را رساندند انّ الخادم یشکر الله بذلک و از حقّ منیع سائل است که کل را از بحر بیان بنوشاند و قسمت عطا فرماید در بارهٔ جناب نوّاب علیه بهآء الله و ورقهٔ ضلع مرقوم داشتند که ارادهٔ فصل دارند شکّی نبوده و نیست که قصور از جانب ورقه بوده ولکن التیام احسن چه که انفس مقدّسه هم از قبل و بعد مبتلا شده‌اند و نظر بحکمت نگاهداشته‌اند و فی ذلک حکمة من لدی الله و اجر عظیم و بخواهش جناب نوّاب علیه بهآء الله از قبل لوح مخصوص او عنایت شد ولکن جناب نوّاب از شداد محفوظند حفظاً من لدی الله الحافظ المقتدر القدیر در هر دو صورت یعنی التیام و فصل در هر مقام و هر وقت حکمت ملاحظه شود اقرب بتقوی است این حکمی است عموم که از لسان احدیّه استماع شد خود اینعبد هم انشآءالله خدمت جناب نوّاب مکتوب ارسال میدارد الحمد لله بخدمت مؤیّدند

و بر امر مستقیم عنقریب جمیع این مراتب در انجمن عالم حشر شود و نشر گردد طوبی لمن فاز بامر الله و ویل للغافلین

18 Regarding what was written about copper that Shaykh mentioned - you know that such matters have never been disclosed to anyone. In those days, when attention was sometimes directed to areas around the prison, considering that, this servant made the request so that both a service would be rendered by them and it would be useful for travel. This is a bounty from the Truth upon him. These matters are conditional upon their being carried out with the utmost joy and fragrance, meaning that no hardship should occur in sending it.

18 اینکه در باب مس مرقوم فرمودند که جناب شیخ ذکر نموده آنجناب میدانند هرگز باحدی از اینگونه امور اظهار نشده در آن ایّام چون گاهی توجّه باطراف سجن می‌شد نظر بآن اینعبد طلب نموده که هم خدمتی از ایشان ظاهر شود و هم در سفر بکار آید و هذا فضل من لدی الحقّ علیه و این امور در صورتیست که بروح و ریحان واقع شود یعنی در ارسال آن زحمت رو ندهد

19 Regarding what was written about the utmost eagerness of Nun Vav (upon him be the Glory of God) in rendering services - God willing, may he ever be successful in service and be manifest and evident like a banner upon the hills in the path of God.

19 اینکه کمال اشتیاق جناب نو علیه بهآء الله را در خدمات مرقوم داشتند انشآءالله لازال بخدمت موفّق باشند و بمثابهٔ علم بر اتلال فی سبیل الله ظاهر و باهر گردند

20 And as to what thou didst write concerning the wickedness of Baqir the Second—that is, the second Wolf—who in the Land of Kaf was inflamed with the fire of hatred; and likewise thy mention of the friends of God who have suffered oppression: at a fitting hour these matters were submitted in the most holy, the most impregnable Court. This is that which the Tongue of Grandeur hath spoken—His Word, exalted be His glory:

20 اینکه در بارهٔ شقاوت باقر ثانی یعنی ذئب ثانی الّذی اشتعل بنار البغضآء فی ارض الکاف و همچنین ذکر دوستان الهی که مظلوم واقع شده‌اند فرموده بودند در ساحت امنع اقدس وقتی مناسب عرض شد هذا ما نطق به لسان العظمة قوله جلّ جلاله

21 Jinab-i-Asad: God willing thou art assisted to service and betterment - thus was it ordained for thee in the Book from God, the Mighty, the Bestower. Verily We give thee glad tidings of My mercy, My favors and My grace, and We send Our greetings from this Station. We make mention of the Jafar whom thou didst name, that he may rejoice in the remembrance of God, the Lord of the Final Return. O Jafar! Woe unto every oppressor who hath oppressed, and light unto every oppressed one who hath shown patience in what befell him in the path of God, the Lord of all lords. Verily My oppression is My most glorious garment - I love to wear it at all times. By God's life! Soon all thou seest shall perish, but there shall endure for thee what hath befallen thee out of love for God, the Mighty, the All-Knowing.

21 جناب اسد انشآء الله موفّقند بر خدمت و اصلاح کذلک قدّر له فی الکتاب من لدی الله العزیز الوهّاب انّا نبشّره برحمتی و عنایتی و فضلی و نکبّر علیه من هذا المقام و نذکر الجعفر الّذی ذکره لیفرح بذکر الله مالک المآب یا جعفر ویل لکلّ ظالم ظلم و نور لکلّ مظلوم فاز بالصّبر فیما ورد علیه فی سبیل الله ربّ الأرباب انّ مظلومیّتی ابهی اثوابی احبّ البسها فیکلّ الأحیان لعمر الله سوف یفنی ما تری و یبقی لک ما ورد علیک حبّاً لله العزیز العلّام

22 We make mention of My servant Hashim and give him glad tidings of this Most Great Remembrance through which the earth hath been illumined by the light of God, the Lord of all men. Grieve not at anything, but place thy trust in God. Verily He is with whosoever hath turned unto Him when mankind turned away. Had this world any worth, We would not have

22 و نذکر عبدی الهاشم و نبشّره بهذا الذّکر الأعظم الّذی به اشرقت الأرض بنور الله مالک الرّقاب لا تحزن من شیء توکّل علی الله انّه یکون مع من اقبل الیه اذ اعرض عنه الأنام لو کان للدّنیا شأن ما ترکّاها لکلّ ظالم جبّار سوف یأخذهم الله قهراً

left it to every oppressive tyrant. God will soon seize them with His might, and will make manifest your stations before all the world - He is the Powerful, the Chosen One.

من عنده و یظهر مقاماتکم بین العالم و هو المقتدر المختار

23 O Asad! We have made mention of Jafar and Hashim, and We desire to make mention of My handmaiden who hath turned toward the Most Exalted Horizon and believed when the handmaidens of the earth turned away. Thus doth the Lord of the world make mention unto thee - He with Whom is the Mother Book. Then know, O thou who art mentioned in My presence and who hath turned toward My horizon, that by the oppressors We meant the divines, not the rulers. By God's life! Through them was raised the edifice of tyranny and corruption appeared throughout all regions. Were it not for the divines, the rulers would not have opposed this Cause whereby God would assist them as He assisted them aforetime, and through which their sovereignty and power became manifest in the land. The kingdoms have need of order to protect them and justice to cultivate them. Thy Lord is verily the Expositor in truth and sincerity. Blessed is he who hath recognized, and woe unto every heedless doubter. We send Our greetings from this Station upon thee and upon those whose names thou hast mentioned - and I am the Mighty, the All-Bountiful. End.

23 یا اسد انّا ذکرنا الجعفر و الهاشم و نرید ان نذکر امتی الّتی توجّهت الی الأفق الأعلی و آمنت اذ اعرضین امآء الأرض کذلک یذکر لک مولی العالم الّذی عنده امّ الکتاب ثمّ اعلم یا ایّها المذکور فی ساحتی و المتوجّه الی افقی انّا اردنا من الظّالم العلمآء لا الأمرآء لعمر الله بهم بنی بنیان الظّلم و ظهرت الفساد فی الأقطار لو لا العلمآء لم یعترض الأمرآء علی هذا الأمر الّذی به ینصرهم الله کما نصرهم من قبل و ظهر سلطانهم و اقتدارهم فی البلاد انّ الممالک تحتاج الی نظام تحرسها و عدل یحرثها انّ ربّک هو المبیّن بالحقّ و الصّدق طوبی لمن عرف و ویل لکلّ غافل مرتاب انّا نکبّر من هذا المقام علیک و علی الّذین ذکرت اسمائهم و انا العزیز الفضّال انتهی

24 Praise be to God! The whole world hath partaken and continueth to partake of the living waters of the verses revealed from the Wellspring of divine utterance, which hath so encompassed all things that none hath the power to deny it. These deniers who are now visible are heedless; were they to be silent for but a moment and listen, all would be found submissive, humble, lowly, and remorseful. Mention was made of the oppressed ones of the land of Jasb. Observe now to what degree tyranny hath reached, that souls who day and night think only of removing from the world oppression, transgression, tyranny and whatsoever is unworthy of their station, are counted as oppressors, apostates and corrupters, and are afflicted with diverse trials. All these matters have proceeded and continue to proceed from the veils, the dark clouds, the tyranny and oppression of the turbaned ones. They have been and continue to be the source and origin of these heedless souls. Even as the lights of compassion, mercy and fairness shine forth from the Sun of Truth, so too doth the smoke of tyranny, oppression, error, malice and ignorance arise from those furnaces kindled with the firewood of rancor and hatred - and God is sufficient witness to this. Apart from these ignorant souls, none else was or is blameworthy in the first instance. God protect us and you from the evil of these people. However, the days of the oppressors have been and are numbered. Soon shall they receive the recompense of their deeds.

24 الحمد لله جمیع عالم از کوثر بیانات منزل آیات قسمت برده و میبرند نه بشأنی احاطه نموده که احدی قادر بر انکار باشد این منکرین که حال مشاهده می‌شوند غافلند اگر فی‌الجمله ساکت شوند و بشنوند کل مذعن و خاضع و خاشع و نادم مشاهده گردند ذکر مظلومهای ارض جاسب را فرمودند حال ملاحظه نمائید که ظلم بچه درجه رسیده نفوسیکه که لیلاً و نهاراً در فکر آنند که ظلم و تعدّی و اعتساف و آنچه را که لایق شأن ایشان نیست از عالم بردارند چنین نفوس را ظالم و تارک و مفسد میشمرند و بانواع بلایا مبتلا میدارند جمیع این امور از حجبات و سبحات و ظلم و اعتساف صاحبان عمایم بوده و هست مبدء و مرجع این نفوس غافله بوده و هستند همان قسم که انوار شفقت و رحمت و انصاف از آفتاب حقیقت اشراق مینماید همان قسم دخان ظلم و اعتساف و ضلالت و خباثت و جهالت از آن تنورهای مشتعله بحطب ضغینه و بغضا در ارض ظاهر و کفی بالله شهیدا غیر این نفوس جاهله در رتبهٔ اوّلیه مقصّر نبوده و نیستند اعاذنا الله و ایّاکم من شرّ هؤلآء ولکن ظالمان را ایّام کوتاه

بوده و هست عنقریب بجزای اعمال خود رسیده و میرسند

25 Mulla Ghulam-Rida and Muhammad-Javad, upon them be the glory of God and His mercy, are mentioned at the Most Holy Court in such wise that were it to be cast upon the graves, their inhabitants would arise. Blessed are they and blessed is he who remembereth them in what befell them in the path of God, our Goal and your Goal and the Goal of all who are in the heavens and the earth. The servant beseecheth his Lord to deliver them from the oppression of the oppressors and to grant them His presence or to inscribe for them from His Most Exalted Pen His reunion. Verily our Lord, the All-Merciful, is the Almighty, the Powerful, and worthy to answer prayer.

25 جناب ملّا غلامرضا و محمّد جواد علیهما بهآء الله و رحمته در ساحت امنع اقدس مذکورند ببیانیکه لو یلقی علی القبور لیقوم اهلها طوبی لهما و لمن یذکرهما فیما ورد علیهما فی سبیل الله مقصودنا و مقصودکم و مقصود من فی السّموات و الأرضین یسئل الخادم ربّه بأن یخلّصهما من ظلم الظّالمین و یرزقهما لقائه او یکتب لهما من قلمه الأعلی وصاله انّ ربّنا الرّحمن لهو المقتدر القدیر و بالاجابة جدیر

26 Concerning the mention that was made of Aqa Muhammad-Husayn ibn Sad-Qaf and Aqa Nasru'llah and Aqa Ghulam-'Ali and Aqa 'Ali son of his eminence Marfu', upon them be the glory of God, it was submitted at the Most Holy Court, and these exalted words were revealed from the heaven of bounties and favors. His words, exalted be His grandeur:

26 اینکه ذکر جناب آقا محمّد حسین ابن صق و آقا نصرالله و آقا غلامعلی و آقا علی ابن جناب مرفوع علیهم ٩ ٦٦ [بهآء الله] را فرموده بودند در ساحت امنع اقدس عرض شد و اینکلمات عالیات از سماء مواهب و الطاف نازل قوله جلّ کبریائه

27 He is the Light from the Horizon of Revelation

27 هو النّور من افق الظّهور

28 O Muhammad qabl-i-Ha and Sin! Thou hast attained unto the Most Great Word of God when the Mother Book turned toward thee from this Station at the mention of whose name the limbs of every treacherous one trembled and the face of every trustworthy one was illumined. We love him who hath loved the Face and make mention of him in such wise that his remembrance shall endure through the duration of My name in the kingdom of My mighty utterance. Be steadfast in the Cause with the most great steadfastness and strive that there may appear through thee that which beseemeth the days of God, the Lord of the worlds. Say: O people of the earth! Know ye that power and strength lie in steadfastness and unity. Hold fast unto them that your stations may be made manifest in the Kingdom and the signs of God may be spread abroad in the East of the earth and in its West. Verily your Lord, the All-Knowing, will aid you through His grace, and He is the All-Informed Teacher. Say: Hold fast unto that which God hath desired. By My life! Through it shall the doors of hearts be opened and ye shall behold mankind hastening unto God, the Mighty, the Praised. Give thanks unto God for this Most Great Tablet, whereunto nothing in the kingdom can be compared, as attesteth every discerning knower. Glory be upon thee and upon him who hath attained unto this glorious and wondrous station.

28 یا محمّد قبل حاء و سین انّک فزت بکلمة الله العلیا اذ اقبل الیک امّ الکتاب من هذا المقام الّذی اذا ذکر اسمه ارتعدت فرائص کلّ خائن و انار وجه کلّ مقبل امین انّا نرید من اراد الوجه و نذکره بما یبقی به ذکره بدوام اسمی فیملکوت بیانی العظیم کن قائماً علی الأمر بالاستقامة الکبری و جاهداً لیظهر منک ما ینبغی [لأیّام] الله ربّ العالمین قل یا اهل الأرض فاعلموا ان القوّة و القدرة فی الثّبات و الاتّحاد تمسّکوا بهما لیظهر مقاماتکم فی الملکوت و تنتشر آثار الله فی شرق الأرض و غربها انّ ربکم العلیم یؤیّدکم فضلًا من عنده و هو المعلّم الخبیر قل تمسّکوا بما اراده الله لعمری سوف تفتح به ابواب القلوب و ترون الخلق مسرعین الی الله العزیز الحمید ان اشکر الله بهذا اللّوح الأعظم انّه لا یعادله شیء فی الملک یشهد بذلک کلّ عارف بصیر البهآء علیک و علی من فاز بهذا المقام العزیز البدیع

29 و هذا ما نزل من لسان العظمة لجناب نصر الله قوله جلّ سلطانه

29 And this is what was revealed from the Tongue of Grandeur for his eminence Nasru'llah. His words, exalted be His dominion:

30 بسمی المشفق الکریم

30 In My Name, the Compassionate, the Generous

31 سبحان الّذی انزل الآیات و ارسلها لمن آمن به و بکتابه اذ اتی من سمآء الأمر بسلطان مبین انّه ما اراد لنفسه شیئاً قد قبل السّجن الأعظم و دعا الکلّ فیه الی الأفق الأعلی و بما ینفعهم فی الآخرة و اولی یشهد بذلک کلّ عالم بصیر

31 Glorified is He Who hath sent down the verses and dispatched them unto him who hath believed in Him and His Book, when He came from the heaven of command with manifest sovereignty. He desired naught for Himself. He accepted the Most Great Prison and summoned all therein unto the supreme horizon and unto that which shall profit them in the world to come and the present one. Every discerning scholar beareth witness unto this.

32 طوبی لک یا نصرالله بما اقبلت الی المظلوم و وجدت عرف القمیص اذ اعرض کلّ عالم مریب الّذین نبذوا کتاب الله عن ورائهم بما اتّبعوا اهوائهم الا انّهم من الظّالمین طوبی لقویّ ما اضعفته ضوضآء الفقهآء و لبصر ما منعته حجبات کلّ غافل بعید انّک اذا فزت بلوحی و وجدت عرف بیانی ان اشکر ربّک العزیز الحمید انّا نوصیک و الّذین آمنوا بما یرتفع به شأن الانسان فی الامکان و انا النّاصح العلیم

32 Blessed art thou, O Nasrullah, for having turned unto Him Who was wronged and having inhaled the fragrance of the Robe when every suspicious scholar turned away - they who cast the Book of God behind their backs, following their vain imaginings. They are assuredly among the wrongdoers. Blessed is the strong one whom the clamor of the divines hath not weakened, and blessed the eye which the veils of every heedless and remote one have not prevented. When thou hast attained unto My Tablet and found the fragrance of My utterance, render thanks unto thy Lord, the Mighty, the Praiseworthy. We counsel thee and those who have believed in that whereby the station of man shall be exalted in the realm of possibility, and I am the All-Knowing Counselor.

33 قل لک الحمد یا الهی بما تحرّک قلبک الأعلی علی ذکری اسئلک بأن لا تخیّبنی عمّا عندک انّک انت الغفور الرّحیم و نذکر فی هذا المقام احبّائی فیهناک و نبشّرهم بالرّوح و الرّیحان بما توجّه الیهم وجه الرّحمن من هذا المقام البعید لا تحزنوا عمّا ورد علیکم لعمر الله سوف یسمع من السن العالم ذکرکم و ثنائکم و اللّعن علی اعدائکم کذلک یخبرکم من عنده کتاب مبین ان افرحوا بما یذکرکم مولی العالم الّذی مات فی حسرة اصغآء ندائه خلق کثیر یشهد بذلک من ینطق فیکلّ شأن انّه لا اله الّا انا السّمیع البصیر البهآء المشرق من افق سمآء عنایتی علیک و علی من احبّنی و ذکرنی و ذکرته بما لا ینقطع عرفه بدوام اسمائی الحسنی انّ ربّک لهو الفضّال القدیم

33 Say: Praise be unto Thee, O my God, for having moved Thy Most Exalted Pen to make mention of me. I beseech Thee not to disappoint me of what lieth with Thee, for Thou art verily the Ever-Forgiving, the Merciful. At this point We make mention of My loved ones in that land and give them the gladtidings of the spirit and sweet savors, inasmuch as the countenance of the All-Merciful hath turned toward them from this distant spot. Grieve not over what hath befallen you. By the life of God! Ere long the tongues of the world will speak your praise and acclaim, and curse your enemies. Thus doth inform you He with Whom is a perspicuous Book. Rejoice that the Lord of the Worlds maketh mention of you - He for Whose voice's hearing multitudes have died in yearning. He beareth witness Who speaketh in every condition that there is none other God but I, the All-Hearing, the All-Seeing. The splendor shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who love Me and make mention of Me, and whom I have mentioned in such wise that its fragrance shall never cease to endure throughout the eternity of My most excellent names. Thy Lord is verily the All-Bountiful, the Ancient of Days.

34 And this is what was revealed for Ghulam-Qabli-'Ali. His blessed and exalted Word:

34 و هذا ما نزل لجناب غلام قبل علی قوله تبارک و تعالی

35 In My Name, the Most Ancient, the Most Great, the Most Glorious

35 بسمی الأقدم الأعظم الأبهی

36 We have made mention of thee before and after, and at this moment, O Ghulam-Qabli-'Ali. Thou art beneath the glances of thy Lord's loving-kindness. This is a word which no treasures can equal, wert thou of them that comprehend. Act in accordance with what We have commanded thee in the Book, that all who are endowed with vision may witness in thee the effects of what God, the Lord of the Day of Judgment, hath willed. Grieve not over the world and its conditions. Rather, rejoice in this ocean which casteth upon thee the pearls of wisdom and utterance. Thy Lord is verily the Bestower, the Bountiful. Thus have We opened before thy face the door of grace with the key of My Name, the All-Powerful. The Glory be upon thee and upon My loved ones in that land who have cast aside the way of the people, turning unto My straight Path.

36 انّا ذکرناک من قبل و من بعد و فی هذا الحین یا غلام قبل علی انّک تحت لحاظ عنایة ربّک هذه کلمة لا تعادلها الکنوز ان انت من العارفین کن عاملاً بما امرناک فی الکتاب لیری منک کلّ ذی بصر اثر ما اراده الله مالک یوم الدّین لا تحزن من الدّنیا و شئوناتها ان افرح بهذا البحر الّذی یقذف علیک لآلئ الحکمة و البیان انّ ربّک لهو المعطی الکریم کذلک فتحنا علی وجهک باب الفضل بمفتاح اسمی القدیر البهآء علیک و علی احبّائی فی هناک الّذین نبذوا سبیل القوم مقبلین الی سبیلی المستقیم

37 And this is what was revealed for Ali, upon him be the Glory of God. His mighty and glorious Word:

37 و هذا ما نزل لجناب علی علیه بهآء الله قوله عزّ کبریائه

38 In My Name, the Forgiving, the Bountiful

38 بسمی الغفور الکریم

39 O Ali! We have mentioned thee before with words from which mercy raineth down before the countenance of every discerning and insightful one. And We made mention of thy father, to whom My Most Exalted Pen hath testified concerning his faith, his devotion and his orientation when the Light was shining from the horizon of Baghdad. He was indeed the All-Remembering, the All-Knowing. He attained the presence and drank the cup of reunion in the days of God, the Mighty, the Wise. How many a day did he circle round the House, and how many a night did he voice the praise of his Glorious Lord. And We made mention of his son, the Light, who heard with his own ear that which the Interlocutor of the Mount spoke forth in this wondrous Revelation. Blessed art thou, and blessed is he, and his brother, and his mother who heard and was blessed to hearken unto the Call when it was raised between earth and heaven, and who believed in God, the Lord of the worlds. And We made mention of My handmaiden who attained the presence and ascended to the Supreme Companion, the station whereby the eyes of those near unto God were solaced. We make mention of you and your descendants, and We counsel you to pure righteousness and to that which hath been sent down in the Book from the presence of an ancient Revealer.

39 یا علی قد ذکرناک من قبل بکلمات تنزل منها الرّحمة امام وجه کلّ عارف بصیر و ذکرنا اباک الّذی شهد له قلمی الأعلی بایمانه و اقباله و توجّهه اذ کان النّور مشرقاً من افق الزّورآء ان لهو الذّاکر العلیم قد فاز باللّقآء و شرب کأس الوصال فی ایّام الله العزیز الحکیم کم من یوم طاف حول البیت و کم من لیل نطق بثنآء ربّه الجلیل و ذکرنا ابنه النّور الّذی سمع بأذنه ما نطق به مکلّم الطّور فی هذا الظّهور البدیع طوبی لک و له و لأخیه و لأمّه الّتی سمعت و فازت باصغآء النّدآء اذ ارتفع بین الأرض و السّمآء و آمنت بالله ربّ العالمین و ذکرنا امتی الّتی فازت بالحضور و صعدت الی الرّفیق الأعلی المقام الّذی به قرّت عیون المقرّبین انّا نذکرکم و ذرّیّاتکم و نوصیکم بالتّقوی الخالص و بما نزل فی الکتاب من لدن منزل قدیم

40 O Asad! Upon thee be My glory and My loving-kindness. Give thanks, for We have mentioned every name that was in thy letter and have sent down lustrous words, each letter of which hath illumined the earth and heaven. Yet the people remain in evident veils. Give glad tidings to My loved ones and to those who have observed My covenant and My testament and have borne hardships in My path. They are under the glances of My loving-kindness and are mentioned in My Mighty Book.

40 یا اسد علیک بهائی و عنایتی ان اشکر بما ذکرنا کلّ اسم کان فی کتابک و انزلنا کلماتاً درّیّات الّتی تنوّر کلّ حرف منها اشرقت الأرض و السّمآء ولکنّ القوم فی حجاب مبین بشّر احبّتی و الّذین راعوا بعهدی و میثاقی و حملوا الشّدائد فی سبیلی انّهم تحت لحاظ عنایتی و المذکورون فی کتابی العظیم انتهی

41 Some time ago, that which shall endure throughout the kingdom of earth and heaven was revealed specifically for his honor, the departed and accepted one, Kamaluddin, upon him be the glory of God and His mercy. God willing, may the true friends who have drunk from the Kawthar of bounty and who are gazing toward the horizon of the Cause hold fast to the cord of unity. God is witness and testifier that if what hath appeared and been revealed from the Source of the Cause were to be adhered to in every city and land, ere long the light of the Cause would appear with perfect radiance and brilliance and encompass all. We beseech God, exalted be His glory, to grant success and triumph to all in accordance with His good-pleasure.

41 چندی قبل مخصوص جناب مرفوع مبرور حضرت کمال‌الدّین علیه بهآء الله و رحمته نازل شد آنچه که بدوام ملک و ملکوت باقی و دائم و پاینده است انشآءالله دوستان حقیقی که از کوثر عنایت آشامیده‌اند و بافق امر ناظر بحبل اتّحاد تمسّک نمایند حقّ شاهد و گواهست که آنچه از مصدر امر ظاهر و نازل اگر در هر شهر و بلدی بآن متمسّک شوند عنقریب نور امر بکمال اشراق و ضیا ظاهر شود و کل را احاطه نماید از حقّ جلّ جلاله سائل و آمل که کل را برضای خود موفّق و فائز فرماید

42 A letter was also written by H.S., son of Sadiq, to the spiritual friend Haji Mirza Abu'l-Hasan, upon him be the glory of God and His loving-kindness, and was dispatched to the Most Holy Court. God willing, may they be speaking the praise of the All-Merciful at all times and be steadfast in His service. Another letter from that beloved one, dated the second of Dhi'l-Qa'dah, brought tidings and glad news, including mention of the Beloved of the worlds, that beloved one's arising to serve the Cause, mention of the divine friends, and the glad tidings of your esteemed being's health and well-being. It was as though each letter thereof appeared in human form and was inscribed on the right hand of these clear words: "Blessed is he who hath perfumed Me and illumined Me with the light of the remembrance of the Goal of all who are in the heavens and on earth." God willing, may this messenger never cease to pass by and may his foot never stumble upon a stone.

42 مکتوبی هم جناب حاء قبل سین ابن صادق بجناب حبیب روحانی حاجی میرزا ابوالحسن علیه بهآء الله و عنایته نوشته بود و بساحت اقدس ارسال داشته انشآءالله در جمیع احیان بذکر رحمن ناطق باشند و بر خدمتش قائم دستخطّ دیگر آنجوب که تاریخ آن ۲ ذی‌قعده بود بشارتها و مژدها آورد از جمله ذکر محبوب عالمیان و از جمله قیام آنجوب بر خدمت امر و از جمله ذکر دوستان الهی و از جمله مژدهٔ صحّت و سلامتی وجود عالی گویا هر حرفی از آن بهیکل انسانی مشهود و در [یمین] اینکلمهٔ مبین مسطور طوبی لمن عطّرنی و نوّرنی بنور ذکر مقصود السّموات و الأرض انشآءالله هرگز این قاصد از مرور باز نماند و پایش بسنگ نیاید

43 Regarding the envelope addressed to his eminence Aqa Siyyid Abu-Talib, upon him be 966 [Baha'u'llah], according to instructions it should remain with your honor. It would be best to open it and make a copy, and there is no harm if you return it to its owner, but a copy should be taken so that it is not lost. The Blessed Tablet was revealed at the beginning of his imprisonment. This year most Tablets were delayed due to the disturbances in these parts. For example, the Tablets for the Land of M were revealed two years ago but until now, due to wisdom, were not sent. In these days, eleven of them were sent,

43 در باب پاکت مرسله بنام مرفوع جناب آقا سیّد ابوطالب علیه ٩ ٦٦ [بهآء الله] حسب الأمر نزد آنجناب بماند اقرب است باز نمائید و صورت آنرا بردارید و اگر هم باهلش رد نمائید بأسی نیست ولکن صورت آن اخذ شود که از میان نرود و لوح مبارک در اوّل ورود حبس ایشان نازل این سنه اکثر الواح نظر بانقلابات این اطراف در عهدهٔ تعویق ماند مثلاً الواح ارض میم در دو

so that the rest may be sent successively. It is hoped that all will attain.

سال قبل نازل و تا این حین نظر بحکمت ارسال نشد در این ایّام بعدد هو ۱۱ ارسال شد که از بعد هم متواتر ارسال شود امید هست که کل فائز شوند

44 Regarding the piece you had written about, it has been written and is available here. Since no suitable bookbinder and illuminator can be found in this land, therefore what is fitting has not been accomplished. However, according to the principle that "if the whole cannot be attained, the whole should not be abandoned," a temporary binding will be placed on it specifically for preservation. Otherwise, whatever that beloved one deems advisable, let it be done. However, if it is given in the same condition as it arrives, this would be closer to righteousness, as the signs of imprisonment are apparent and evident on it, and these blessed signs are in the path of the Friend.

44 در باب قطعه مرقوم فرموده بودید نوشته و موجود است در این ارض چون صحّاف و مذهّب لایق یافت نمیشود لذا آنچه شایسته است بعمل نیامد ولکن بمفاد و لا یدرک کلّه لا یترک کلّه جلد عاریه‌ئی بر او گذاشته می‌شود مخصوص حفظ دیگر هر قسم آنمحبوب مصلحت میدانند عمل فرمایند ولکن اگر بهمان قسم که میرسد داده شود اقرب بتقوی است چه که آثار حبس از او ظاهر و هویدا است و در ره دوست اینمبارک آثار است

45 Concerning what they wrote about sending funds according to instructions to the mentioned souls, praise be to God Who enabled you to act according to His will. And regarding what they wrote about what they deemed advisable in the matter of N.J. and its components, it was appropriate and fitting. It is hoped that that beloved one will forever stand firm in service and be confirmed in assisting the oppressed.

45 اینکه در بارهٔ ارسال وجوه حسب الأمر بنفوس مذکوره مرقوم داشتند الحمد لله الّذی وفّقکم علی العمل بما اراد و این که در فقرهٔ نج و اجزاء آنچه مصلحت دیده بودند مرقوم فرمودند بجا و مناسب بوده امید است لازال آنمحبوب بر خدمت قائم باشند و بر اعانت مظلومین مؤیّد

46 Regarding what was written about Jinab-i-Aqa Muhammad-Javad from the land of Naraq, upon him be the Glory of God - at first it caused infinite sadness, but when this servant reached the word of salvation, boundless joy appeared. I beseech God, exalted be His glory and station, to assist that beloved one in all matters. The aforementioned Aqa Muhammad-Javad attained the presence [of Baha'u'llah] in Iraq and dwelt in that land for a time, in days when the manifestations of power, the conditions of grandeur, the fragrances of verses, and the effulgences of the suns of evidence were witnessed in such wise that the walls, stones, and pebbles of Zawra were in a state of attraction, excitement, vibration and resurrection. After the migration, he and his brother were ever-remembered in the presence. Assuredly, these tribulations and afflictions that have befallen the friends of God will be followed by innumerable rewards and recompense.

46 اینکه در بارهٔ جناب آقا محمّد جواد از ارض نراق علیه بهآء الله نوشته بودند از اوّل سبب حزن بی نهایت شد و بعد که خادم بکلمهٔ نجات رسید سرور بی‌اندازه روی نمود از حقّ تعالی و شأنه سائل که آنمحبوب را در جمیع امور اعانت فرماید جناب آقا محمّد جواد مذکور در عراق بشرف لقا فائز و مدّتی در آن ارض ساکن بودند در ایّامیکه از ظهورات قدرت و شئونات عظمت و نفحات آیات و اشراقات شموس بیّنات در و دیوار و احجار و حصاة زوراء در جذب و شور و اهتزاز و نشور مشاهده میگشت و بعد از هجرت لازال ایشان و اخوی ایشان لدی الوجه مذکور البتّه این بلایا و رزایا را که بر دوستان الهی وارد شده اجر و مزد لایحصی از پی درآید

47 Consider the previous centuries: Jesus, Son of Mary - may the spirit of all else be sacrificed for Him - was summoned before an assembly with such humiliation as none but God knows, and now all kings remove their crowns in honor of His name, especially in these days when European governments have turned to religion and have arisen with complete determination to implement it. Although what has previously been revealed

47 در قرون اولی ملاحظه فرمائید عیسی بن مریم روح ما سواه فداه را بذلّتی در مجمع احضار نمودند که جز حقّ عالم بر آن نه و حال جمیع سلاطین بعزّت اسمش کلاه بر میدارند مخصوص در این ایّام که حکومتهای اروپ بمذهب راجع شده‌اند و بهمّت تمام بر اجراء آن قیام

from the Supreme Pen will undoubtedly come to pass - some years ago a special Tablet was revealed for one of the friends wherein it was recorded that the face of the world is turning toward irreligion, and likewise some future events were inscribed therein - assuredly whatever is mentioned therein will appear in the world, and after the completion of the appointed time the Cause will be raised up in such wise that all will turn to it and approach with the utmost humility and submissiveness. In truth, however much this servant wishes to be brief and not cause trouble, it is observed that the choice is not in his hands - the attraction of friendship draws and carries one away to wherever God wills.

نموده‌اند اگرچه آنچه از قبل از قلم اعلی نازل شده واقع خواهد شد لاشکّ فیه چند سنه قبل لوحی مخصوص یکی از دوستان نازل در آن لوح مرقوم که وجه عالم بلامذهبی متوجّه و همچنین بعضی از وقوعات آینده در آن مسطور البتّه آنچه در او مذکور بعالم ظهور آید و بعد از اتمام میقات امر مرتفع گردد بشأنیکه کل اقبال نمایند و بکمال خضوع و خشوع توجّه کنند فی‌الحقیقه اینعبد آنچه میخواهد اختصار نماید و مایهٔ زحمت نشود مشاهده میگردد اختیار در دست نه جذب دوستی میکشد و میبرد تا خدا خواهد کجا اینکه

48 Concerning what was written about Jinab-i-Aqa Mashhadi Husayn [Baha'u'llah] from Abadih and the actions of the opponents against him - this was presented at the Most Holy and Most Exalted Court. This is what the Tongue of Grandeur spoke, exalted be His glory: "Excellent is what he has done who has turned to God, recognized Him, spoke and arose." May they ever be assisted in that which is the good-pleasure of God. O Asad! We have found from Abadih the fragrance of steadfastness to such a degree that were it to be divided among a thousand souls it would suffice them. Reflect on this bounty to which the Pen of the All-Merciful has testified. We, from this station, send Our greetings to My loved ones there and command them to that whereby the Cause of God is exalted, but with wisdom and utterance. They must teach the Cause with wisdom. Ere long the Word of God will be seen raised up in all directions, and this is what the All-Informed acquaints you with. End.

48 در بارهٔ جناب آقا مشهدی حسین ٩ ٦٦ [بهآء الله] از اهل آباده مرقوم داشتند و عمل مخالفین با ایشان در ساحت امنع اقدس عرض شد هذا ما نطق به لسان العظمة قوله جلّ کبریائه نعم ما عمل من اقبل و عرف و نطق و قام لازال موفّق باشند بر آنچه رضای حقّ در اوست یا اسد انّا وجدنا من الآباده عرف الاستقامة علی شأن لو یقسم علی الف نفس یکفیهم تفکّر فی هذا الفضل الّذی شهد له قلم الرّحمن انّا نکبّر من هذا المقام علی احبّائی فی هناک و نأمرهم بما یرتفع به امر الله و لکن بالحکمة و البیان باید تبلیغ امر بحکمت نمایند عنقریب کلمة الله در جمیع جهات مرتفع مشاهده گردد و هذا ما یخبرکم به الخبیر انتهی

49 That concerning the passing of the honored and illustrious Haji Mirza Kamal'd-Din, upon him be the glory of God, Lord of the Day of Judgment, you have written - from this matter great joy was attained. Assuredly, whatever emanates from that spiritual beloved concerning the friends of God has been and continues to be put into effect. "You have all arisen to serve God and serve His loved ones." This is a mighty station. He beseeches God, his Lord, to adorn your deeds with the seal of acceptance. Verily He has power over all things. Praise be to God that this prayer has been and continues to be adorned with the ornament of acceptance. I beseech and hope from the Exalted True One, glorified be His majesty, that He may assist Jinab-i-Aqa Nur and Jinab-i-Aqa Ali, upon them be the glory of God, and the other survivors of His Holiness Kamal, upon him and upon them be 96 [the glory of God], in that which is beneficial for them, and in all conditions may He not

49 اینکه در بارهٔ جناب مرفوع مبرور حاجی میرزا کمال‌الدّین علیه بهآء الله مالک یوم الدّین مرقوم فرمودند ازین فقره هم کمال بهجت حاصل البتّه آنچه از آنمحبوب روحانی برآید در بارهٔ دوستان الهی معمول داشته و میدارند قد قمتم بکلّکم علی خدمة الله و خدمة اولیائه هذا مقام عظیم یسئل الله ربّه بأن تجعل اعمالکم مزیّنة بطغرآء القبول انّه علی کلّشیء قدیر الحمد لله که این دعا بطراز استجابت مزیّن بوده و هست و از حقّ منیع جلّ جلاله سائل و آمل که جناب آقا نور و جناب آقا علی علیهما بهآء الله و سایر بازماندگان حضرت کمال علیه و علیهم ٩ ٦٦ [بهآء الله] را مؤیّد فرماید بر آنچه مصلحت ایشان در اوست و در جمیع احوال نظر عنایت را از ایشان باز ندارد

withhold from them the gaze of His favor. Verily He is the All-Forgiving, the All-Generous. And praise be to God, our Lord and the Lord of all who are in the heavens and earths.

انّه هو الغفور الكريم و الحمد لله ربّنا و ربّ من فی السّموات و الأرضين

50 The third letter from that beloved one, which was adorned with the date of 4th of Muharram al-Haram, clothed the form of sorrow with the ornament of joy. God willing, this new garment will not change and will always be observed with the freshness of youth.

50 دستخطّ ثالث آنمحبوب که بتاريخ ٤ شهر محرّم الحرام مزيّن بود هيكل حزن را بطراز سرور مطرّز نمود اين ثوب جديد انشآءالله تغيير نپذيرد و هميشه برونق ايّام شباب ملاحظه گردد

51 Concerning the mention of the receipt of the lost letter, praise and thanks be to God that once again it was not afflicted as before and remained preserved by divine protection. This evanescent servant has ever besought the True One, exalted be His glory, to assist him in mentioning and praising those near to His threshold. All atoms bear witness to this matter and behind them is our All-Knowing, All-Informed Lord.

51 اينكه ذكر وصول نامهٔ مفقوده را فرموده بودند لله الحمد و المنّة كه كرّهٔ اخری به ما ورد عليه فی الأولی مبتلا نشد و بيد حفظ الهی محفوظ ماند لازال از حقّ جلّ جلاله سائل اين خادم فانی را مؤيّد فرمايد بر ذكر و ثنای مقربّان درگاهش جميع ذرّات بر اينفقره شاهد و گواه و عن ورائها ربّنا العليم الخبير

52 Concerning your mention of His Excellency and that some deemed it wise to rely on correspondence in affairs - this matter accords with wisdom, for often the enemies of His Excellency would have seized upon your association and would have departed from wisdom. Every soul has had and has both friend and foe, especially one of such an exalted station. That beloved one has truly acted with perfect wisdom in this regard. Consultation has been and will be a guide and is confirmed by the Holy Spirit. He has prospered who has turned toward it and lost who has turned away. I beseech the True One, exalted be His glory, to increase His Excellency's confirmations through your confirmations and to grant the sealed wine. Verily our Lord, the All-Merciful, is the Giver, the Munificent, the Protector, the Self-Subsisting.

52 اينكه ذكر حضرت عالی را فرموديد و اينكه بعضی مصلحت ديدند در امورات بمراسلات تمسّک شود اينفقره با حكمت مطابق و موافق چه كه بسا ميشد كه از مراودهٔ شما دشمنان آنحضرت تشبّث مينمودند و از حكمت خارج ميگشت هر نفسی از برای او دوست و دشمن بوده و هست مخصوص صاحب رتبهٔ عليا آنمحبوب در اينمقام فی‌الحقيقه بحكمت كامله عمل فرموده‌اند مشورت هادی بوده و خواهد بود و بروح القدس مؤيّد قد ربح من اقبل و خسر من اعرض از حقّ جلّ جلاله ميطلبم كه از تأييدات آنحضرت بر تأييد حضرت عالی بيفزايد و رحيق مختوم را روزی فرمايد انّ ربّنا الرّحمن لهو المعطی الباذل المهيمن القيّوم

53 In these days, God willing, the Tablets will arrive. Since such favor has not been shown to anyone until now, therefore a complete effect must become manifest and they must be adorned with the ornament of love, which is considered the supreme ornament.

53 اين ايّام انشآءالله قطعات ميرسد چون تا حال نسبت باحدی چنين عنايتی اظهار نشده لذا بايد اثر كلّی ظاهر شود و بطراز محبّت كه از طراز اوّل محسوبست مزيّن گردند

54 Concerning what you wrote about His Excellency's movement being deemed wise that His Excellency should also move - this matter is surely acceptable and effective, for wherever they proceed, it has been and continues to be the cause of manifesting the fire of love and planting new saplings and growing the flowers of knowledge and wisdom.

54 اينكه مرقوم فرمودند كه در حركت حضرت عالی مصلحت ديده شد كه آنحضرت هم حركت نمايند اينفقره البتّه مقبول و با اثر است چه كه بهر محل تشريف ببرند سبب ظهور نار محبّت و غرس نهالهای جديده و انبات رياحين علم و حكمت بوده و هستند

55 And concerning what you wrote about turning toward the land of N.J. - praise be to God that this journey increased the warmth of love, and likewise the illumination of vision. Turning toward God, speaking for God, and acting for God have been and continue to be effective, and no essence can equal its influence. God, our Lord, suffices as witness to what I say.

55 و اینکه در توجّه بارض نج مرقوم داشتند لله الحمد که این سفر بر حرارت محبّتها افزود و کذلک بر روشنی ابصار توجّه لله و نطق لله و عمل لله مؤثر بوده و هست و نفوذ هیچ جوهری بنفوذ آن برابری ننماید کفی بالله ربّنا علی ما اقول شهیدا

56 As regards what you wrote concerning Jinab-i-Aqa Muhammad-'Ali, upon him be the Glory of God, that he had given nineteen tumans as Huququ'llah to Her Holiness the Mother of the Sacred Household, upon her be the Glory of God and His favors, this was accepted before the Throne. Blessed is he in that he fulfilled and acted upon what was commanded in the Book of God, Lord of the worlds. And regarding what Jinab-i-Aqa Mirza 'Abdu'r-Rahim, upon him be the Glory of God, wrote to your honor mentioning the debt and hardship of certain ones, this matter was presented in the Most Holy, Most Exalted Court. He says, exalted and mighty be He: "O Asad! Upon thee be My Glory! All must trust in wisdom and cling to the means. Blessing will descend and hardship will be transformed into ease, and abundance will become manifest and evident. Verily thy Lord is the Munificent, the All-Bountiful. Let them not be saddened by the severity of these days. By the life of God, great prosperity follows and supreme bounty hovers above. Soon will His grace descend in truth as a favor from His presence. Verily He is the Generous, the Forgiving. Convey My greetings to My servant 'Abdu'r-Rahim and give him the glad tidings of My turning toward him and My favor unto him, that he may rejoice and be among the thankful ones, and arise to mention God and His call and to teach His Cause, the Mighty, the Great, with wisdom and utterance. Verily thy Lord is the All-Knowing, the All-Wise." And We send greetings to My loved ones in all regions and We counsel them to love and unity and to that whereby the Cause will be uplifted among the servants. Thus have We commanded all before and at this time. Praise be to God, the Lord of the worlds.

56 اینکه در بارهٔ جناب آقا محمّد علی علیه بهآء الله مرقوم داشتید که مبلغ نوزده تومان از بابت حقوق الله بعلیاحضرت امّ حرم علیها بهآء الله و عنایته داده‌اند لدی العرش مقبول افتاد طوبی له بما وفی و عمل بما امر به فی کتاب الله ربّ العالمین و اینکه جناب آقا میرزا عبدالرّحیم علیه ٩ ٦٦ [بهآء الله] بآنحضرت ذکر دین و عسرت بعضی را نوشته‌اند اینفقره در ساحت امنع اقدس عرض شد قوله جلّ و عزّ یا اسد علیک بهائی کل باید بحکمت توکّل نمایند و به سببی از اسباب تشبّث برکت نازل و عسر بدل بیسر و وسعت ظاهر و هویدا انّ ربّک لهو الباذل الفضّال محزون نباشند از شدّت ایّام لعمر الله رخاء عظیم از پی و نعمت کبری فوق رؤس سوف ینزل بالحقّ فضلاً من عنده انّه لهو الکریم الغفّار کبّر من قبلی علی عبدی الرّحیم و بشّره باقبالی الیه و عنایتی له لیفرح و یکون من الشّاکرین و یقوم علی ذکر الله و ندائه و تبلیغ امره العزیز العظیم بالحکمة و البیان انّ ربّک هو المعلّم الحکیم و نکبّر علی احبّائی فی الأطراف و نوصیهم بالمحبّة و الاتّحاد و بما یرتفع به الأمر و بین العباد کذلک امرنا الکلّ من قبل و فی هذا الحین الحمد لله رب العالمین انتهی

57 And regarding what they wrote that Jinab-i-Mir, upon him be the Glory of God, indicated that Jinab-i-Ustad Husayn, upon him be the Glory of God, owes twenty-nine tumans - this sum, according to the command, should be given from the Huquq to Jinab-i-Mir to pay his debts. Those souls who are enabled to perform this righteous deed will attain a great reward, and this servant will also send a receipt. Blessed is he whom God has enabled to serve Him in His days and has accepted what was done in His path, for the fragrance of a deed performed for His sake in the divine days remains and endures throughout

57 و اینکه مرقوم داشتند که جناب میر علیه بهآء الله اشعار نموده‌اند که جناب استاد حسین علیه ٩ ٦٦ [بهآء الله] مبلغ بیست و نه تومان مدیونند این وجه حسب الأمر باید از بابت حقوق بجناب میر برسد و دیون او را ادا نمایند نفوسیکه باینعمل مبرور موفّق شوند باجر جزیل فائز خواهند شد و اینعبد هم قبض وصول ارسال میدارد طوبی لمن وفّقه الله علی [خدمته] فی ایّامه و قبل ما عمل فی سبیله چه که عرف عملی که در ایّام الهی

the duration of His names and attributes. Blessed is he who has recognized and acted in the days of his Lord, the Forgiving, the Generous.

لوجهه واقع شود بدوام اسما و صفات متضوّع و باقی است طوبی لمن عرف و عمل فی ایّام ربّه الغفور الکریم

58 As for what you wrote concerning Jinab-i-Aqa Muhammad Mihdi, upon him be the Glory of God, it was presented in the Most Holy, Most Exalted Court, and likewise his petition, after permission was granted, attained the hearing of the Beloved of the worlds, and these verses were revealed from the heaven of grace. He says, exalted be His grandeur and mighty be His power:

58 اینکه در بارهٔ جناب آقا محمّد مهدی علیه ٩ ٦٦ [بهآء الله] مرقوم نمودید در ساحت امنع اقدس اعلی عرض شد و همچنین عریضه ایشان بعد از اذن باصغاء محبوب عالمیان فائز و این آیات از سماء فضل نازل قوله جلّ کبریائه و عظم اقتداره

59 He is the Hearer, the Answerer

59 هو السّامع المجیب

60 O Mihdi! Upon thee be my glory! The servant in attendance here hath presented thy letter before the Wronged One. We have found from it the fragrance of thy turning to the Most Exalted Horizon and thy orientation toward the Countenance after the passing of all things. We have heard the yearning of thy heart and the sighs of thy innermost being for that which passed thee by in the days of God, Lord of the Throne and earth, and Master of the last and the first. We answer thee with this Tablet, from whose horizon hath shone the sun of thy Lord's loving-kindness, the Mighty, the All-Forgiving. Be thou assured by God's grace and mercy, and hold fast to wisdom and utterance and the teaching of His Cause, which hath been among the greatest of deeds. The glory shining from the horizon of My loving-kindness be upon thee and upon those who have cast aside what the people possess, holding fast to that which is with God, the Lord of Lords.

60 یا مهدی علیک بهائی قد حضر العبد الحاضر بکتابک و عرضه لدی المظلوم وجدنا منه عرف اقبالک الی الأفق الأعلی و توجّهک الی الوجه بعد فنآء الأشیآء و سمعنا حنین قلبک و زفرات سرّک فیما فات عنک فی ایّام الله ربّ العرش و الثّری و مالک الآخرة و الأولی اجبناک بهذا اللّوح الّذی لاح من افقه شمس عنایة ربّک العزیز الغفّار ان اطمئنّ بفضل الله و رحمته و تمسّک بالحکمة و البیان و تبلیغ امره الّذی کان من اعظم الأعمال البهآء المشرق من افق عنایتی علیک و علی الّذین نبذوا ما عند القوم متمسّکین بما عند الله ربّ الأرباب انتهی

61 Holy greetings and praise, sanctified from the affairs of service, do I convey to them. God willing, may they drink from the Euphrates of divine mercy which floweth and descendeth in the blessed divine verses. Every matter hath annihilation following it and change pursuing it, but the Word of God hath ever been and ever shall be abiding and eternal. Their tablet was revealed in a state where the Ancient Beauty, exalted be His glory, was smiling and uttering these verses. God willing, may they be assisted to serve the Cause and make up for what they have missed.

61 تکبیر و سلام مقدّس از شئونات خدمت ایشان معروض میدارم انشآءالله از فرات رحمت رحمانی که در آیات مبارکهٔ الهی جاری و نازلست بیاشامند هر امری را فنا از عقب و تغییر از پی ولکن کلمة الله لمیزل و لایزال باقی و دائم بوده و هست لوح ایشان در حالتی نازل که جمال قدم جلّ جلاله تبسّم میفرمودند و باین آیات نطق مینمودند انشآءالله موفّق شوند بر خدمت امر و تدارک آنچه از ایشان فوت شده

62 As for what was written regarding Hakim Eliyahu, upon him be the glory of God, his petition was presented in the Most Holy, Most Exalted Presence after the petition of Aqa Muhammad Mihdi, upon him be the glory of God. He, exalted and mighty be He, saith:

62 و اینکه در بارهٔ حکیم الیاهو علیه بهآء الله مرقوم داشتند عریضه‌اش بعد از عرض عریضه جناب آقا محمّد مهدی علیه بهآء الله در ساحت امنع اقدس اعلی بشرف اصغا فائز قوله جلّ و عزّ

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

63 بسمی المبیّن العلیم

64 We have heard thy call and seen thy letter. Thy cries and lamentations are like unto the cries and lamentations of those near ones and sincere ones, and thy call is the call of those who remember. God knoweth every branch and is aware of every matter. The fragrance of His garment hath been a spiritual herald, and He caused thee to attain unto Him. Thou didst reach Him and hear His call and drink from the Kawthar of His love. Preserve these stations through the name of the Glorious Lord. He hath heard the call of every wronged one and hath turned to every one who hath turned to Him. He is the Helper and He is the Succourer, He is the Powerful and He is the Mighty. Be thou assured by His grace and hold fast to His cord and cling to the hem of His generosity. Verily He is the Munificent, the Generous. At the end We counsel thee to patience and tranquility. All matters are suspended and connected to wisdom from God. Hold thou fast unto it and maintain calm and beautiful patience.

64 ندایت را شنیدیم و نامه‌ات را دیدیم ضجیج و صریخت مشابه بضجیج و صریخ مقرّبین و مخلصین و ندایت ندای متذکّرین اله شعب بر کل نازل و بر هر امری آگاه عرف قمیصش مبشّری بوده روحانی و ترا باو فائز نمود باو رسیدی و ندایش را شنیدی و از کوثر محبّتش آشامیدی ایّقامات را باسم ربّ جلیل حفظ نما ندای هر مظلومی را شنیده و بهر مقبلی اقبال فرموده اوست ناصر و اوست معین و اوست قادر و اوست توانا بفضلش مطمئن باش و بحبلش متمسّک و بذیل جودش متشبّث انّه جواد کریم در آخر قول وصیّت مینمائیم ترا بصبر و سکون جمیع امور من عند الله بحکمت معلّق و منوط تمسّک بها و کن علی سکون و صبر جمیل انتهی

65 God willing, may they attain unto that which is the cause and means of salvation. This servant also conveyeth greetings and praise to them and beseecheth God, exalted be His glory, for assistance and confirmation. Verily He is the Guardian of the doers of good.

65 انشآءالله فائز شوند بآنچه که سبب و علّت رستگاریست اینعبد هم خدمت ایشان تکبیر و سلام مینماید و از حقّ جلّ جلاله توفیق و تأیید میطلبد انّه ولیّ المحسنین

66 As for what was written regarding Mulla Baqir 966 [Baha'u'llah] from the people of N and J, their petition was presented in the Most Holy Presence and attained the hearing of God, exalted be His glory, and a tablet was revealed from the heaven of will. God willing, may they attain unto it and drink from the Kawthar of inner meanings. This is what the Tongue of Grandeur hath spoken in reply. He said - may the spirit of all in the kingdom of command and creation be His sacrifice:

66 اینکه در بارهٔ جناب ملّا باقر ٩ ٦٦ [بهآء الله] از اهل ن و ج مرقوم داشتید عریضهٔ ایشان در ساحت امنع اقدس عرض شد و باصغاء حقّ جلّ جلاله فائز و یک لوح از سماء مشیّت نازل انشآءالله بآن فائز شوند و از کوثر معانی بیاشامند هذا ما نطق به لسان العظمة فی الجواب قال روح من فی ملکوت الأمر و الخلق فداه

67 In My Name that dawneth from the Horizon of Command

67 بسمی المشرق من افق الأمر

68 O Baqir! All atoms are set in motion by the vibration of the Divine Word and are ablaze with the fire of His love. This is the Day wherein earth glorieth over heaven, inasmuch as it hath become the seat of God's Throne, and all its trees, leaves, fruits, stones and kernels are engaged in the glorification and praise of God. Yet mankind, though created specially for this Day, remain heedless and veiled from the Lord of Destiny. For years the earth hath found no rest. Each day a fresh calamity appeareth and a new turmoil ariseth, nor shall it find peace save through the command of Him Who is the Almighty, the Ancient of Days. All things are imprisoned within the grasp of His might. This, verily, is easy for Him to accomplish. This is the word which was spoken aforetime. The deeds of the heedless servants are made manifest. That which hath been

68 یا باقر جمیع ذرّات از اهتزاز کلمهٔ الهی متحرّک و بنار محبّتش مشتعل امروز روزیست که ارض بر سما افتخار مینماید چه که مقرّ عرش واقع و اشجار اوراق و اثمار و حصاة و نواة کل بتسبیح و تهلیل مشغول ولکن حزب بشر که مخصوص این یوم خلق شده‌اند از مالک قدر غافل و محجوب سالهاست که ارض آرام نگرفته هر یوم بلائی ظاهر و فتنه‌ئی برپا و نخواهد گرفت الّا بامر من لدن مقتدر قدیر کلّ شیء فی قبضة قدرته اسیر انّ ذلک علیه سهل یسیر و این کلمه‌ئی است که از قبل بآن تکلّم نموده‌اند اعمال عباد غافل مجسّم

revealed by the Supreme Pen in God's Book is evident and visible, and that which hath not yet been manifested shall assuredly come to pass. This is an irrevocable decree from God, the Lord of what was and what shall be.

مشاهده میشود آنچه در کتاب الهی از قلم اعلی نازل ظاهر و مشهود و آنچه تا حال ظاهر نشده البتّه ظاهر شود و هذا حتم من عند الله ربّ ما کان و ما یکون

69 Consider the former generations and reflect how much oppression was visited upon the chosen ones of God. In all ages, the divines of the age were foremost in opposition, and through their opposition all turned away. Observe what the All-Merciful hath revealed in the Qur'an: "They exchanged the grace of God for unbelief, and caused their people to dwell in the abode of perdition."

69 در قرون اولی ملاحظه نما و تفکّر کن چه مقدار از اذی بر اصفیا وارد در جمیع اعصار در رتبهٔ اوّلیّه معرض علمای عصر بوده‌اند باعراض آن نفوس کلّ معرض فانظر فیما انزله الرّحمن فی الفرقان بدّلوا نعمة الله کفراً و احلّوا قومهم دار البوار

70 O thou who gazest upon His countenance! Be not grieved by the oppression of the Wolf and his like. If bubbles upon the surface of water have their moment of stability, such souls too shall have their repose. Far, far from it! Soon shall all return to nothingness. Strive thou to be enkindled with the fire of the Divine Lote-Tree - a fire which the seas of the world cannot quench, let alone this handful of dust.

70 یا ایّها النّاظر الوجه از ظلم ذئب و امثال او مکدّر مباش اگر از برای حباب بر وجه ماء قرار و استقرار است از برای آن نفوس هم سکون و قرار خواهد بود هیهات هیهات عنقریب کل بفنا راجع جهد نما از نار سدره مشتعل شوی اشتعالی که بحور عالم بر اطفاء آن قادر نباشند تا چه رسد باین مشت تراب

71 Today the Sun of bounty is shining and the Ocean of grace is surging. Beseech God to aid thee in that which shall endure as long as His Kingdom endureth. Thou didst mention submission and contentment. By God! Whosoever attaineth thereunto and drinketh from the ocean of contentment is recorded by the Supreme Pen in the Crimson Book. Well is it with him and joy be unto him! Thus did the Herald - may the souls of all else be sacrificed for His sake - proclaim: Strive ye all that perchance ye may attain unto the word of His good-pleasure. This is mentioned as the ultimate station with the Lord of all mankind. Whosoever today testifieth to that which God hath testified, and acteth according to that which is commanded in the Book - concerning such a one shall the word of His good-pleasure be sent down.

71 امروز آفتاب کرم مشرق و بحر عنایت موّاج از حقّ بخواه ترا بامری مؤیّد فرماید که اثر آن بدوام ملک باقی و پاینده ماند ذکر تسلیم و رضا نمودی لعمر الله هر نفسی موفّق شد و از بحر رضا آشامید او در صحیفهٔ حمرا از قلم اعلی مذکور و مسطور هنیئاً له و مریئاً له اینست که حضرت مبشّر روح ما سواه فدا میفرماید جمیع جهد نمائید که شاید بکلمهٔ رضا از نزد او فائز شوید این از منتهی مقام نزد مالک انام مذکور هر نفسی الیوم شهادت داد بما شهد الله و عمل نمود بما امر به فی الکتاب در بارهٔ او کلمهٔ رضا نازل

72 As to thy question concerning predestination and free will, in former years there hath been revealed from the realm of divine knowledge that which sufficeth all. And now, that which the Herald hath spoken - that Beloved One Who speaketh naught but the truth and in all conditions proclaimeth "Verily I am God, there is no God but Me, the Lord of all things, and all else besides Me are My creation. O My creation! Worship ye Me." If thou wouldst ponder upon the manifestation of God's favor - exalted be His glory - and the sending down of this Tablet, thou wouldst become aware of the reality of that which thou hast asked. Yet today what is beloved is that ye arise to serve the Cause, for time is most precious, the Day most great, and

72 و اینکه از جبر و تفویض سؤال نمودی در سنین قبل از شئون علوم ظاهر شد آنچه که کل را کفایت مینماید و حال آنچه حضرت مبشّر فرموده آن محبوب قال و قوله الحقّ الّذی ینطق فیکلّ شأن انّی انا الله لا اله الّا انا ربّ کلّشیء و انّ ما دونی خلقی ان یا خلقی ایّای فاعبدون اگر آنجناب در اظهار عنایت حقّ جلّ جلاله و ارسال این لوح تفکّر نماید بر حقیقت آنچه سؤال نموده آگاه شود ولکن امروز محبوب آنکه بر خدمت امر قیام نمائید چه که وقت بسیار عزیز است و یوم بسیار بزرگ و امر بسیار عظیم اگر

the Cause most mighty. Were the fruit and effect of but one word of God's utterances to appear on earth, all would arise with their very souls to serve the All-Merciful. I have desired forgiveness from thy Lord. He hath, of a truth, forgiven thee through His grace, and taught thee that which draweth thee nigh unto Him. Be thou thankful for this great favor and say: Praise be unto Thee, O Thou Goal of them that know Thee and Beloved of them that are near unto Thee.

ثمر و اثر یک کلمه از کلمات الهی در ارض ظاهر شود کل بجان بخدمت رحمن قیام نمایند قد اردت الغفران من ربّک انّه غفرک فضلاً من عنده و علّمک ما یقرّبک الیه ان اشکره بهذا الفضل العظیم و قل لک الحمد یا مقصود العارفین و محبوب مقرّبین انتهی

73 May the honored one be assisted, arise in service, be engaged in remembrance, be silent when reading, be firm when needed, be articulate and steadfast. This servant conveyeth greetings and salutations unto him.

73 انشآءالله جناب مذکور موفّق باشند و بخدمت قائم و بذکر ذاکر و عند القرائة صامت و عند الحاجة ثابت و ناطق و راسخ اینعبد خدمت ایشان تکبیر و سلام میرساند

74 As to what was written concerning Haji Baqir, upon him be the Glory of God (Baha'u'llah) and what befell him, it was presented before Him from Whose knowledge nothing is hidden. Thus hath the Tongue of the All-Merciful spoken in the Kingdom of Utterance, exalted be His glory:

74 و اینکه در بارهٔ جناب حاجی باقر علیه ٩ ٦٦ [بهآء الله] و ما ورد علیه مرقوم داشتند در ساحت من لا یعزب عن علمه من شیء عرض شد هذا ما نطق به لسان الرّحمن فی ملکوت البیان قوله جلّ جلاله

75 O Asad! Upon thee be the Glory of God and His mercy. There hath befallen Haji that which hath caused grief to them that are nigh and sincere. Let them not be saddened. If perishable riches be taken from man, imperishable treasures are ordained for him with God. Regret is for wealth that is spent in ways other than the path of God; otherwise, that which is doomed to perish beseemeth them that perish. Beseech ye God that all may be enabled to discharge the rights of God, for thereby wealth becometh pure and blessed, and existence free and joyous. God willing, may all find the sweetness of the All-Merciful's utterance and the sweetness of deeds performed in His path. By My life! Whoso hath found it hath detached himself from all else. Thus hath flowed the stream of mercy from the tongue of thy Lord's wisdom, the Compassionate, the Bountiful. Convey My greetings to My loved ones and give them the glad-tidings of My grace and mercy, and remind them of that which hath been revealed in My perspicuous Book. Praise be to God, the Lord of the worlds.

75 یا اسد علیک بهآء الله و رحمته بر جناب حاجی وارد شد آنچه سبب حزن مقرّبین و مخلصین گشت محزون مباشند اگر زخارف فانیه از انسان اخذ شد کنوز باقیه عندالله مقرّر اسف از برای مالیست که در غیر سبیل الهی صرف شود والّا ما ینسب الی الفنآء ینبغی لأهل الفنآء از حقّ بخواهید کلّ موفّق شوند بر ادای حقوق چه که بسبب آن مال طاهر و مبارک و وجود فارغ و مسرور انشآءالله حلاوت بیان رحمن و حلاوت عمل در سبیل او را کل بیابند لعمری من وجد انقطع عمّا دونه کذلک جری فرات الرّحمة من لسان حکمة ربّک المشفق الکریم کبّر من قبلی علی احبّائی و بشّرهم بفضلی و رحمتی و ذکّرهم بما نزّل فی کتابی المبین الحمد لله ربّ العالمین انتهی

76 And concerning what thou didst write about Aqa Rahim of N.J., upon him be the Glory of God, and his intention to pay the rights of God - may he, in all conditions, gaze toward the Most Exalted Horizon and act according to that which God hath revealed in the Book. Mention of him attained the presence of the Most High and these exalted words were revealed from the heaven of mercy, exalted and mighty be His Word:

76 و اینکه در بارهٔ جناب آقا رحیم علیه بهآء الله از اهل نج مرقوم داشتید و ارادهٔ ایشان در ادای حقوق الهی انشآءالله در جمیع احوال بافق اعلی ناظر باشند و بما انزله الله فی الکتاب عامل ذکرش در ساحت اقدس بشرف اصغاء مالک اسماء فائز و اینکلمات عالیات از سماء رحمت نازل قوله جلّ و عزّ

77 O Asad! Upon thee be My Glory. Make mention of Rahim on My behalf. We have remembered and do remember all who

77 یا اسد علیک بهائی ان اذکر الرّحیم من قبلی انّا ذکرنا و نذکر کلّ من اقبل الی الله المهیمن القیّوم

have turned unto God, the Self-Subsisting, the All-Compelling. There is none, whether great or small, for whom My Most Exalted Pen hath not revealed that which cooleth the eyes. Ask God to assist Rahim in His remembrance, praise, service to His Cause, and the discharge of what is incumbent upon him regarding the rights of God, the Lord of what was and what shall be. By God's life! All that the world possesseth cannot equal one word from thy Lord's utterances. To this testifieth His Book Preserved and His Decree Irrevocable.

ما من کبیر و صغیر الّا و قد نزل له من قلمی الأعلی ما قرّت به العیون فاسئل الله بأن یؤیّد الرّحیم علی ذکره و ثنائه و خدمة امره و ادآء ما علیه من حقوق الله ربّ ما کان و ما یکون لعمر الله لا یعادل ما عند العالم بکلمة من کلمات ربّک یشهد بذلک من عنده کتاب معلوم و امر محتوم انتهی

78 Two other souls were mentioned. God willing, may all attain His grace and act in accordance with what He loves and is pleased with. His Holiness Afnan (may the Most Glorious Glory be upon him) wrote regarding the matter of Aqa Rahim as per your letter to this servant. As commanded, nine tumans from the available funds should be sent from the Land of Qaf to Jinab-i-Samandar (may the Glory of God be upon him) to be delivered to Mulla 'Abdu'l-Husayn (may the Glory of God be upon him) and a receipt obtained.

78 و همچنین ذکر دو نفس دیگر نموده بودند انشآءالله کل بعنایت حقّ فائز شوند و بما یحبّ و یرضی عامل آقائی حضرت افنان علیه من کلّ بهآء ابهاه فقرهٔ جناب آقا رحیم را مطابق مراسلهٔ آنمحبوب باینعبد مرقوم فرموده‌اند حسب الأمر نه ۹ تومان از وجه موجود را از ارض ق نزد جناب سمندر علیه بهآء الله ارسال نمایند که بجناب ملّا عبدالحسین علیه بهآء الله برسانند و قبض ارسال دارند

79 Another matter: As per the blessed Command, consider the case of the sister of Sultanu'sh-Shuhada (may the Glory of God be upon them both). Her rights, with whomever they may lie, must be delivered to her. Her petitions have repeatedly reached the Most Holy Court and one Tablet was revealed and sent in response to her supplications.

79 فقرهٔ دیگر اینکه حسب الأمر مبارک در امر اخت سلطان الشّهدآء علیهما بهآء الله ملاحظه نمائید حقّ ایشان نزد هر که هست باید بایشان برسد مکرّر عرایض او بساحت اقدس رسیده و یک لوح در جواب عرایض ایشان از سماء فضل نازل و ارسال شد برسانید

80 Regarding the turning toward the Most Holy Court by the Names of the Unity, after the Master of Names heard this, this supreme word was revealed from the Kingdom of Will - His blessed and exalted Word:

80 در بارهٔ توجّه اسماء واحدهٔ بشطر اقدس مرقوم داشتید بعد از اصغا مالک اسماء اینکلمهٔ علیا از ملکوت اراده نازل قوله تبارک و تعالی

81 "If it occurs with spirit and fragrance, there is no harm. And if truly the lack of turning toward the Blessed Kaaba causes clamor among the deniers, they may turn in such wise that the pebbles of the earth and the fish of the sea join in their praise. Thus it behooveth everyone who desireth God, the Lord of the worlds. Blessed are they and those whom God hath made worthy of this noble station." However, it was repeatedly stated that if not turning causes objection, then pausing in these matters is preferable, for perhaps souls may be quickened and enabled to serve the Cause. Today, holding fast to that which exalteth the Cause before God is [most] great. He recordeth for whosoever desireth the reward of meeting Him, and He is the Mighty, the Powerful.

81 اگر بروح و ریحان واقع شود بأسی نیست و اگر فی‌الحقیقه عدم توجّه بکعبهٔ مبارکه سبب ضوضاء معرضین است لهم ان یتوجّهوا علی شأن یسبّح معهم حصاة البرّ و حیتان البحر کذلک ینبغی لکلّ من اراد الله ربّ العالمین طوبی لهم و للّذین جعلهم الله اهلاً لهذا المقام الکریم انتهی ولکن مکرّر فرمودند اگر عدم توجّه سبب اعتراض بشود توقّف در اینجهات اولی چه که شاید باحیای نفوس مؤیّد شوند و بخدمت امر موفّق الیوم تمسّک به ما یرتفع به الأمر لدی الله [بسیار] عظیم انّه یکتب لمن اراد اجر لقائه و هو المقتدر القدیر

82 Regarding what was written about the handmaiden of God, the wife of Aqa Muhammad Hashim Mishki-baf (may the Glory of

82 و اینکه در بارهٔ امة الله ضلع جناب آقا محمّد هاشم مشکی‌باف علیهما ۹ ٦٦ [بهآء الله] مرقوم

God be upon them both), it was submitted to the Most Holy Court. This is what was revealed for her from our All-Knowing, All-Wise Lord. His exalted Word:

داشتند در ساحت امنع اقدس عرض شد هذا ما نزل لها من لدن ربّنا العلیم الحکیم قوله تعالی

83 "O My handmaiden! Remember thy Lord with these sublime words: Glory be unto Thee! In Thy grasp is my forelock and the reins of the affairs of Thy servants. I beseech Thee by the handmaiden who melted in separation and remoteness from Thee to ordain for me by the Pen of Thy Will that which will preserve me beneath the shade of the Tree of Thy grace. O Lord! The atoms have testified to Thy generosity, bounty and favors, and all created things to Thy knowledge, wisdom and all-encompassing power. I beseech Thee to send down from the heaven of Thy Will that which will deliver me from my will and desire and benefit me in all Thy worlds. O Lord! Thou art nearer to Thy servants and handmaidens than their own selves, and more knowing of what is with them and what benefiteth them. Verily Thou art the Mighty, the All-Knowing, the All-Informed."

83 یا امتی لک ان تذکری ربّک بهذا الکلمات العالیات سبحانک من فی قبضتک ناصیتی و ازمّة امور عبادک اسئلک بالأمة الّتی ذابت فی هجرک و فراقک بأن تکتب لی من قلم ارادتک ما یحفظنی فی ظلّ سدرة عنایتک ای ربّ قد شهدت الذّرّات بجودک و کرمک و الطافک و الکائنات بعلمک و حکمتک و احاطتک اسئلک بأن تنزل لی من سمآء مشیّتک ما یخلّصنی عن ارادتی و مشیّتی و ینفعنی فی کلّ عالم من عوالمک ای ربّ انت اقرب بعبادک و امائک من انفسهم بهم و اعلم بما عندهم و ینفعهم انّک انت المقتدر العالم الخبیر انتهی

84 And regarding the mention of Aqa Siyyid Baqir (may the Glory of God be upon him), this is what was revealed for him from the heaven of grace - His Word, great is His grandeur:

84 و اینکه ذکر جناب آقا سیّد باقر علیه بهآء الله را فرمودند هذا ما نزل له من سمآء العنایة قوله کبر کبریائه

85 He is the Ruler over what He willeth

85 هو الحاکم علی ما اراد

86 A mention from Us to the one who desired to be remembered in the Most Great Prison, that his name might be honored through attaining the presence of the Wronged One, Who hath come from the heaven of Command with the hosts of ordinances and laws. Blessed is he who hath beheld My horizon, heard My call, desired My remembrance and attained unto My Word. He is indeed of the people of Baha in the Book of God, the Mighty, the Bestower. O Baqir! He who arose to serve Me made mention of thee. We have remembered thee with a remembrance that, were it to be cast upon the mountain, would cause it to soar with longing for the meeting with God, the Lord of lords. Cast aside what the people possess and take what is with thy Lord, the Master of mankind. Thus have We remembered thee and revealed for thee that which will draw thee nigh unto Him in all conditions. Beware lest the affairs of the world sadden thee or the veils of those who dispute the signs prevent thee. The glory shining from the horizon of My loving-kindness be upon those who have held fast to the Sure Handle when the All-Merciful came with power and sovereignty.

86 ذکر من لدنّا لمن اراد ان یذکر فی السّجن الأعظم لیفوز اسمه باصغآء المظلوم الّذی اتی من سمآء الأمر بجنود الأوامر و الأحکام طوبی لمن رأی افقی و سمع ندائی و اراد ذکری و فاز بکلمتی انّه من اهل البهآء فی کتاب الله العزیز الوهّاب یا باقر ذکرک من قام علی خدمتی ذکرناک بذکر لو یلقی علی الجبل تطیر شوقاً للقآء الله ربّ الأرباب ضع ما عند القوم و خذ ما عند ربّک مالک الأنام کذلک ذکرناک و انزلنا لک ما یقرّبک الیه فیکلّ الأحوال ایّاک ان تحزنک شئونات العالم او تمنعک حجبات الّذین جادلوا بالآیات البهآء المشرق من شطر عنایتی علی الّذین تمسّکوا بالعروة الوثقی اذ اتی الرّحمن بقدرة و سلطان انتهی

87 And as to what thou didst write concerning Aqa Nasru'llah, the son of Aqa Muhammad-Hashim, the brother of the two Martyrs—upon them be the glory of God—after it was

87 اینکه در بارهٔ آقا نصرالله ابن جناب آقا محمّد هاشم اخ شهیدین علیهم بهآء الله مرقوم داشتند

بعد از عرض در ساحت امنع اقدس این لوح ابدع مبارک نازل قوله تبارک و تعالی

laid before the most holy, the most impregnable Court, this most blessed, most wondrous Tablet was revealed. His Word—blessed and exalted be He:

88 بسمی العزیز المختار

88 In My Name, the Mighty, the Chosen.

89 یا اسد یا ایها الشّارب کوثر بیانی و المقبل الی وجهی ما حضر تلقآء الوجه من اسم الّا و ذکرناه فضلاً من لدن ربّک الکریم ذکر جمیع در ساحت اقدس مذکور و آیات الهی مخصوص کلّ نازل و نفوسیکه در ظاهر اسمائشان بشرف اصغا فائز نه آن نفوس هم ذکرشان از قلم اعلی نازل انّه لهو الفضّال الغفور الرّحیم انا ذکرناه و نذکره لتکون له ذکراً و ذخراً و شرفاً و کنزاً عند الله ربّ العالمین انّه یحبّ من احبّه و یذکر من نطق بثنائه الجمیل البهآء علی اهل البهآء الّذین رکبوا علی الفلک الحمرآء بهذا الاسم البدیع انتهی

89 O Asad! O thou who hast drunk the choice wine of My utterance and turned thy face toward My countenance! No name was presented before the Face but that We mentioned it as a bounty from thy Lord, the Generous. The mention of all is remembered in the Most Holy Court and divine verses have been specifically revealed for all, and even those souls whose names have not outwardly been honored by being heard, their mention too hath been revealed from the Most Exalted Pen. Verily, He is the All-Bountiful, the Forgiving, the Merciful. We have mentioned him and do mention him that it may be for him a remembrance, a treasure, an honor and a store with God, the Lord of the worlds. Verily, He loveth him who loveth Him and remembereth him who uttereth His beautiful praise. Glory be upon the people of Baha who have embarked upon the Crimson Ark through this wondrous Name.

90 اینکه ذکر جناب آقا علی ابن ورقهٔ مخدّره عمّه علیهم بهآء الله فرمودند هذا ما نزّل له من سمآء مشیّة ربّنا المهیمن القیّوم قوله جلّ و عزّ

90 And as to thy mention of Aqa 'Ali, the son of the honoured Leaf, the venerable aunt—upon them be the glory of God—this is that which hath been sent down for him from the heaven of the Will of our Lord, the All-Powerful, the Self-Subsisting. His Word—glorified and exalted be He:

91 بسمی المهیمن علی الأسمآء

91 In My Name that prevaileth over the heavens.

92 یا علی قد سمعنا ذکرک ذکرناک فضلاً من لدنّا و سمعنا ندائک اجبناک بالحقّ و انا المجیب ان افرح بما توجّه الیک المظلوم من شطر السّجن بعنایة لا یعلم مقامها الّا المحصی العلیم طوبی لمن فاز بکلمتی العلیا و ویل لکلّ غافل مریب تمسّک بحبل الأمر فی هذا الیوم الّذی فیه ینادی مالک القدم و الاسم الأعظم بندآء انجذبت به افئدة العارفین ضع ما عند القوم و خذ ما اتاک من لدی الله ربّ العالمین ایّاک ان تمنعک شئونات الخلق عن الحقّ دع القوم و ما عندهم عن ورائک مقبلاً الی الأفق الأعلی المقام الّذی منه اشرق النّور بهذا الاسم البدیع البهآء الظّاهر اللّائح من ملکوت بیانی علیک و علی الّذین فازوا بأیّام الله العزیز الحمید انتهی

92 O 'Ali! We have heard thy mention and have remembered thee as a bounty from Us, and We have heard thy call and have answered thee in truth, and We are the Answerer. Rejoice in that the Wronged One hath turned toward thee from the direction of the Prison with a loving-kindness whose station none knoweth save the All-Knowing, the All-Wise. Blessed is he who hath attained unto My Most Great Word, and woe unto every heedless doubter. Hold fast unto the cord of the Cause in this Day wherein the Ancient Beauty and the Most Great Name calleth out with a call that hath enraptured the hearts of those who have recognized. Cast aside what the people possess and take what hath come to thee from God, the Lord of the worlds. Beware lest the affairs of creation prevent thee from the Truth. Leave the people and what they possess behind thee, turning toward the Supreme Horizon, the station from which the light hath shone forth through this wondrous Name. The glory that is manifest and resplendent from the kingdom of My utterance be upon thee and upon those who have attained unto the days of God, the Mighty, the Praiseworthy.

93 With utmost abasement and supplication, this fading servant entreateth the Most Exalted One that He may cause all His servants, from East and West, to taste the sweetness of His Revelation and His utterance, and of whatsoever hath appeared and shall yet appear from His presence; that all may become aware of what hath come to pass in the world, and may discover that for which creation was intended. And as to what thou didst write concerning the younger son of Jinab Ja'far—upon him be the glory of God—it was submitted before the Most Great Presence.

93 از حقّ متعال بکمال عجز و ابتهال این خادم فانی میطلبد که حلاوت ظهور و بیان و ما ظهر و یظهر من عنده را بجمیع عباد از شرق و غرب بچشاند تا کل آگاه شوند که در عالم چه واقع شده و بیابند آنچه را که مقصود از آفرینش بوده و همچنین در بارهٔ ابن آخر جناب جعفر علیه ٩ ٦٦ [بهآء الله] مرقوم داشتند تلقاء منظر اکبر عرض شد

94 This is that which the Tongue of the All-Merciful hath spoken—His Word, exalted and glorified be He:

94 هذا ما نطق به لسان الرّحمن قوله جلّ و عزّ

95 In My Name, through which the ocean of life hath surged

95 بسمی الّذی به ماج بحر الحیوان

96 This Book hath been sent down in truth from God, the Lord of all worlds. We make mention therein of him who hath turned unto the Countenance, that it may be unto him an everlasting treasure with his Lord, the Protector, the Trustworthy. O Jim-'Ayn! The Wronged One maketh mention of thee from the direction of Truth, and calleth thee to the Most Exalted Horizon, and guideth thee unto His Straight Path. Blessed art thou for having inhaled the fragrance of My raiment, and turned thy face toward My countenance, and heard My wondrous Call. Be thou in all conditions firm in thy grasp of the cord of thy Lord's loving-kindness, and put thy trust in Him. He, verily, is the All-Hearing, the All-Knowing. Grieve thou not over anything. The Most Great Joy hath appeared, for God hath come with His manifest Command. Blessed is he who hath cast away idle fancies and taken hold of that which hath come unto him from God, the Single, the All-Wise. Thus hath the fragrance of the Merciful's utterance been wafted throughout all contingent being. Blessed is he who hath found it, and woe unto the heedless. The Glory be upon thee and upon thy mother who hath heard the Call and turned unto it, and upon every maidservant who hath attained unto the recognition of God, the Mighty, the Praiseworthy.

96 کتاب نزل بالحقّ من لدی الله ربّ العالمین و نذکر فیه من اقبل الی الوجه لیکون له کنزاً باقیاً عند ربّه الحافظ الأمین یا جیم عین یذکرک المظلوم من شطر الحقّ و یدعوک الی الأفق الأعلی و یهدیک الی صراطه المستقیم طوبی لک بما وجدت عرف قمیصی و توجّهت الی وجهی و سمعت ندائی البدیع کن فی کلّ الأحوال متمسّکاً بحبل عنایة ربّک و متوکّلاً علیه انّه لهو السّمیع العلیم لا تحزن من شیء قد ظهر الفرح الأکبر اذ اتی الله بأمره المبین طوبی لمن نبذ الأوهام و اخذ ما اتاه من لدی الله الفرد الحکیم کذلک تضوّع عرف بیان الرّحمن فی الامکان طوبی لمن وجد و ویل للغافلین البهآء علیک و علی امّک الّتی سمعت النّدآء و اقبلت الیه و علی کلّ امة فازت بعرفان الله العزیز الحمید انتهی

97 This concludeth what hath come from His bounty. Who else can reckon His bestowals or render Him proper thanks? All existence hath confessed its powerlessness, its poverty, its inadequacy and its evanescence, and hath acknowledged that He is the Self-Sufficient, the Most Exalted.

97 هذا من فضل الآخر من یقدر ان یحصی عنایاته او یشکره حقّ الشّکر کلّ الوجود اعترف بعجزه و فقره و قصوره و فنائه و اقرّ بأنّه هو الغنیّ المتعال

98 The changing of names is not permitted at present, though afterward the matter resteth in His hands. Their occupation is well-pleasing at the Divine Threshold. A change of intention is necessary, and praise be to God, they have succeeded in this.

98 تغییر اسم فرمودند حال جایز نه و بعد الأمر بیده شغلشان لدی العرش محبوب است تغییر نیّتی لازم دارد و الحمد لله بآن موفّقند هشت

99 Eight pieces were sent, two of them practice pieces and evening exercises, and six others in clear script. Fifteen other pages were bound for safekeeping and all were dispatched. Let them act as they deem advisable. We beseech God to aid His servants to recognize that for which they were created. He, verily, hath power over all things.

99 قطعه ارسال شد دو عدد آن سیاه مشق و مشق شب شش دیگر جلیّ پانزده صفحهٔ دیگر جلد شده لأجل حفظ جمیع ارسال شد هر قسم مصلحت دانند معمول دارند نسئل الله بأن یوفّق عباده علی عرفان ما خلقوا له انّه علی کلّشیء قدیر

100 To the honored leaf, upon her be the Glory of God, His favor and His grace, we convey greetings and salutations. God willing, whatever was neglected before shall now be undertaken. It is hoped that from what hath transpired, perfect results shall become manifest. Verily, all authority is within the grasp of our Lord and your Lord and the Lord of all who are in the kingdom of Command and Creation. The Glory, manifest, resplendent, shining forth from the direction of the prison of our Lord and our Goal and your Goal, be upon you and upon those with you and upon those who have attained unto this Manifest Announcement.

100 مخدّره ورقه علیها بهآء الله و عنایته و فضله را تکبیر و سلام میرسانیم انشآءالله از بعد به ما فات من قبل قیام میشود امید هست که آنچه واقع شد نتیجهٔ کامل از او ظاهر شود انّ الأمر کلّه فی قبضة ربّنا و ربّکم و ربّ من فی ملکوت الأمر و الخلق البهآء الظّاهر الباهر المشرق من شطر سجن ربّنا و مقصودنا و مقصودکم علی حضرتکم و علی من معکم و علی من فاز بهذا النّبأ المبین

101 In Rabi'u'th-Thani 1300

101 فی ربیع‌الثّانی سنة ۱۳۰۰

BLIB_Or15733.190, MAS8.170bx, TABN.242x

BH00148

To: Mirza Sadiq (son of Mahbubush-Shuhada) et al., in Isfahan
Date: 1300-04 [1883-Feb]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 The servant beareth witness to that which his Lord did testify before the creation of the heavens and earth, that there is none other God but He, the Protector, the Self-Subsisting. He testifieth that He was One in His essence and One in His attributes, and hath taken unto Himself neither partner nor minister. He hath appeared and manifested whatsoever He desired. There is none other God but He, the Mighty, the Beloved. Through His appearance the standards of signs were raised aloft and the banners of guidance were unfurled upon the most exalted station of all created things. Blessed is he who, being endowed with vision, hath turned unto Him and seen; blessed is he who, being endowed with hearing, hath hearkened unto His Call; blessed is he who, being endowed with speech, hath voiced His

2 شهد الخادم بما شهد مولاه قبل خلق السّموات و الأرض انّه لا اله الّا هو المهیمن القیّوم و شهد انّه کان واحداً فی ذاته و واحداً فی صفاته و ما اتّخذ لنفسه شریکاً و لا وزیراً قد ظهر و اظهر ما اراد انّه لا اله الّا هو العزیز المحبوب بظهوره ظهرت رایات الآیات و اعلام الهدایة علی اعلی مقام الممکنات طوبی لبصیر اقبل و رأی و لسمیع سمع النّدآء و لناطق نطق بالثّنآء و لقوی قام علی خدمة الأمر فیملکوت الانشآء علی شأن ما منعه ظلم ظالم و لا سطوة کلّ غافل و لا ضوضآء کلّ

praise; and blessed is he who, being possessed of strength, hath arisen to serve His Cause in the kingdom of creation in such wise that neither the oppression of the oppressor, nor the ascendancy of the heedless, nor the clamor of the learned who were moved by the winds of self and desire until they pronounced judgment against Him Who calleth upon them night and day, could deter him.

عالم حرّكته ارياح النّفس و الهوى الى ان افتى على الّذى يدعوه فى اللّيالى و الأيّام

3 Glorified art Thou, O Thou through Whose Name the gates of mercy and success were opened before the faces of Thy servants, and the fragrance of Whose raiment hath been diffused throughout all lands! I beseech Thee by Thy Name, the Manifest, the Hidden, and by Thy Mystery, the Brilliant, the Treasured, and by the lights of Thy countenance in the supreme horizon, and the appearance of Thy glory in the kingdom of creation, to assist Thy loved ones and chosen ones to serve Thy Cause, that there may appear from them that which shall cause their mention to endure in every world of Thy worlds. O my Lord! Thou beholdest them turning unto Thee, holding fast to the cord of Thy grace, and clinging to the hem of the robe of Thy bounty and generosity. Ordain for them that which beseemeth Thy loftiness, then write down for them from the Pen of Destiny that which shall profit them in this world and in the world to come. Verily, Thou art the Lord of all beings and the Ruler of all names. There is none other God but Thee, the Omnipotent, the Almighty.

3 سبحانک يا من باسمک فتحت ابواب الرّحمة و الفلاح على وجوه العباد و تضوّع عرف قميصک فى البلاد اسئلک باسمک الظّاهر المكنون و سرّک الباهر المخزون و بأنوار وجهک فى الأفق الأعلى و ظهور مجدک فيملكوت الانشآء بأن تؤيّد اوليائک و احبّائک على خدمة امرک ليظهر منهم ما يبقى به ذكرهم فى كلّ عالم من عوالمک اى ربّ تريهم متوجّهين اليک و متمسّكين بحبل عنايتک و متشبّثين بأذيال ردآء جودک و كرمک قدّر لهم ما ينبغى لعلوّک ثمّ اكتب لهم من قلم التّقدير ما ينفعهم فى الآخرة و الأولى انّک انت مالک الورى و مولى الأسمآء لا اله الّا انت المقتدر القدير

4 And further: the servant received what thou didst send unto him, as though it were a leaf penned by the right hand of faith with the ink of certitude in remembrance of God and His love - lines from which every person of discernment perceiveth the fragrance of humility and submissiveness before God, your Lord and your Goal and our Goal and the Goal of the sincere ones. When I discovered the fragrance of sincerity from the flowers of the garden of your devotion, I approached the Most Exalted Goal and the Supreme Summit. When I attained unto His presence, I presented what was contained in your letter, whereupon the ocean of loving-kindness surged and the Tongue of Unity spoke - exalted be His might and sublime be His utterance:

4 و بعد قد بلغ الخادم ما ارسلته اليه كأنّه ورقة كتبها يمين الايمان بمداد الايقان فى ذكر الله و حبّه اسطراً يجد منه كلّ ذى شمّ عرف الخضوع و الخشوع لله ربّكم و مقصودكم و مقصودنا و مقصود المخلصين فلمّا وجدت عرف الخلوص من ازهار بستان توجّهكم قصدت المقصد الأعلى و الذّروة العليا فلمّا حضرت عرضت ما فى كتابكم اذاً ماج بحر العناية و نطق لسان الأحديّه قوله عزّ اعزازه و جلّ بيانه

5 He is the All-Witnessing, the All-Informed, the All-Hearing, the All-Seeing.

5 هو الشّاهد الخبير و السّامع البصير

6 O thou who hast fixed thy gaze upon the countenance! Hearken unto the call of the Wronged One. He maketh mention of thee from the precincts of the Prison, and commandeth thee with that which shall exalt thy station among men. Verily thy Lord is the All-Knowing, the All-Wise. Hold fast unto righteousness in all conditions, and unto that which shall elevate the station

6 يا ايّها النّاظر الى الوجه ان استمع ندآء المظلوم انّه يذكرک من شطر السّجن و يأمرک بما يرتفع به شأنک بين العباد انّ ربّک لهو العليم الحكيم تمسّک بالمعروف فيكلّ الأحوال و بما يرتفع به

of man in creation. Thus doth thy Lord, the All-Merciful, command thee from this blessed and exalted Spot. Beware lest the affairs of the world grieve thee, for if He willeth, He shall bestow upon thee the good of the hereafter and of this world. He, verily, is the Almighty, the All-Powerful, the Omnipotent.

مقام الانسان فی الامکان کذلک یأمرک ربّک الرّحمن من هذا المقام المبارک الرّفیع ایّاک ان تحزنک شئونات الدّنیا انّه لو اراد یعطیک خیر الآخرة و الأولی انّه لهو القویّ الغالب القدیر

7 O Sadiq! The glances of favor are directed towards thee. God, exalted be His glory, hath seized the first enemy - the serpent - and the second - the wolf - is under the claws of destiny. Thy Lord recounteth this unto thee that thou mayest be of them that attain. Know thou with certitude that God hath given and giveth each soul its due. Nothing hath escaped Him nor ever shall. Were anyone to become aware of the requirements of divine wisdom, he would testify that He is indeed the Mighty, the Ordainer, the All-Knowing, the All-Wise.

7 یا صادق لحاظ عنایت بتو متوجّه حقّ جلّ جلاله عدوّ الدّ أی الرّقشآء را اخذ نموده و الثّانی أیّ الذّئب تحت مخالب القضآء انّ ربّک یقصّ لک لتکون من الفائزین بیقین بدان که حقّ جزای هر نفسی را داده و میدهد امری از او فوت نشده و نمیشود و اگر نفسی بر مقتضیات حکمت الهیّه آگاه شود به اشهد انّه هو المقتدر المدبّر العلیم الحکیم ناطق گردد

8 The two brilliant lights attained outwardly and inwardly unto the Divine Word, reaching a station that every height and loftiness glorieth in it and turneth towards it. Both of them in their petitions sought the station of martyrdom, and after countless entreaties, supplications and prayers, God - exalted be His power - granted their wish. Through His grace, they lived in this world with utmost honor and later attained the greatest martyrdom, and now their resting place is the point of circumambulation for those near unto God and the sincere ones. All this is from God's grace and mercy upon them and upon those with them.

8 نورین نیّرین بکلمهٔ الهی ظاهراً و باطناً فائز شدند بمقامیکه هر علوّ و سموّی باو افتخار مینماید و باو متوجه است هر دو در عرایض مقام شهادت را استدعا نمودند و بعد از عجز و سؤال و ابتهال لایحصی حقّ تعالی قدرته امضا فرمود بعنایتش در دنیا بکمال عزّت ظاهر و بعد بشهادت کبری فائز و حال مطاف مقرّبین و مخلصین واقع کلّ ذلک من فضل الله و رحمته علیهما و علی من معهما

9 You too must walk in their footsteps, be engaged in the praise and glorification of God, and arise to serve His Cause in such wise that neither the doubts of the world nor the intimations of its peoples shall deter you or deprive you of the outpourings of the True Bestower. Blessed are ye and those with you and those who love you in the path of God, the Lord of the worlds. Be as they were - thus doth the Tongue of Grandeur counsel thee and My Most Exalted Pen advise thee. Verily, He is the All-Bountiful, the Most Generous.

9 آنجناب هم باید بر اثر اقدام ایشان مشی نماید و بذکر و ثنای الهی ناطق باشد و بر خدمت امر قائم بشأنیکه شبهات عالم و اشارات اهلش منع ننماید و از فیوضات فیّاض حقیقی محروم نسازد طوبی لکم و لمن معکم و لمن یحبّکم فی سبیل الله ربّ العالمین کن کما کانا کذلک یوصیک لسان العظمة و ینصحک قلمی الأعلی انّه لهو الفضّال الکریم

10 Thou hast ever been and, God willing, shall ever remain beneath the glances of divine favor. Give thanks for that with which the Speaker of Sinai hath conversed with thee in this Revelation whereby the Balance hath been established, the mountains have passed away, and all who are in the heavens and on earth were thunderstruck, save those who have cast behind them their vain imaginings, turning unto God, the Single, the One, the All-Knowing, the All-Informed. The glory that shineth from the horizon of the heaven of My grace be upon you all and upon every steadfast and firm one.

10 لازال تحت لحاظ عنایت بوده و انشآءالله خواهید بود ان اشکر بما تکلّم معک مکلّم الطّور فی هذا الظّهور الّذی به وضع المیزان و مرّت الجبال و انصعق من فی السّموات و الأرض الّا الّذین نبذوا الأوهام عن ورائهم مقبلین الی الله الفرد الواحد العلیم الخبیر البهآء المشرق من افق سمآء فضلی علیکم جمیعاً و علی کلّ ثابت مستقیم انتهی

11 From the waves of the divine ocean of utterance, His grace and favor are evident and manifest. Blessed are they who have attained unto the fragrance of His verses and who dwell beneath His Tree. Blessed are they and joy be unto them.

11 از امواج بحر بیان الهی فضل و عنایتش ظاهر و مشهود طوبی از برای نفوسیکه بعرف آیاتش فائز شدند و در ظلّ سدره‌اش ساکن طوبی لهم و نعیماً لهم

12 This servant hath ever beseeched and continues to beseech at the Most Holy Court that He may assist you in that which shall cause the exaltation of God's Cause and His Word, and that He may ordain for you that which is enduring and everlasting. Verily, He is powerful over whatsoever He willeth through His word "Be" and it is.

12 اینعبد لازال در ساحت امنع اقدس استدعا نموده و مینماید که آنجناب را موفّق دارد بر آنچه سبب ارتفاع امر الله و کلمهٔ اوست و همچنین مقدّر فرماید از برای آنجناب آنچه را که باقی و دائم است انّه هو المقتدر علی ما یشآء بقوله کن فیکون

13 Concerning what you wrote about the afflictions and the tyranny and transgression of the enemies and those related to the Uncle, this detail was presented before the presence of the Lord of Names, and this exalted Word shone forth from the Dayspring of utterance of the Lord of all being, exalted and blessed be His Word:

13 اینکه در بارهٔ گرفتاریها و ظلم و تعدّی اعدا و منتسبین عمّ مرقوم داشتید این تفصیل تلقاء وجه مالک اسماء عرض شد و اینکلمهٔ علیا از مطلع بیان مالک وری ظاهر و مشرق قوله تبارک و تعالی

14 Be not grieved at anything. Rest assured in God's bounty and mercy. Verily thy Lord heareth and seeth, and He is the One Who hath power over whatsoever He willeth. He is the Protector of all names, and within His grasp is the dominion of all who are in the heavens and on earth. Be not sorrowful at the calamities of the world. Ere long shall the sincere ones and the believers behold themselves seated upon the throne of glory. The glory of the world is turned towards that House. Soon shall this most glorious and most exalted station become manifest and evident unto all the peoples of the world. Be thou vocal in My remembrance, turn thy face towards My horizon, and act in accordance with that which hath been sent down in My Most Great Book.

14 لا تحزن من شیء اطمئنّ بفضل الله و رحمته انّ ربّک یسمع و یری و هو المقتدر علی ما یشآء و هو المهیمن علی الأسمآء و فی قبضته زمام من فی السّموات و الأرضین از مصیبات دنیا محزون مباشید عنقریب مخلصین و موحدین خود را بر سرر عزّت جالس مشاهده نمایند عزّت عالم بآن بیت متوجّه زود است اینمقام اعزّ اعلی بر جمیع عالمیان واضح و آشکار گردد کن ناطقاً بذکری و متوجّهاً الی افقی و عاملاً بما نزّل فی کتابی العظیم انتهی

15 If the Truth, exalted be His glory, were to unveil for others what He hath unveiled for these servants, all would circle round Him. However, His grace hath unveiled it for us while His justice hath concealed it from them. Verily He is the One Who hath power over whatsoever He willeth. He doeth and decreeth as He pleaseth, and He is the Commander, the All-Knowing, the All-Wise. During his lifetime, the uncle committed certain deeds of which none save God is aware. Many times did this exalted word proceed from the tongue of the Lord of all being: "O servant in attendance! We have previously stated that My name is the Concealer. Therefore he hath clung to the hem of grace, and thus have We regarded him and continue to regard him." We ever concealed his deeds in accordance with consummate wisdom until that which was manifest became manifest. I beseech Him, exalted be He, to aid His servant, His chosen

15 اگر حقّ جلّ جلاله از برای سایرین کشف فرماید چنانچه از برای اینعباد کشف فرمود کلّ طائف حول گردند ولکن فضله کشف لنا و عدله ستر عنهم انّه لهو المقتدر علی ما یشآء یفعل و یحکم و هو الآمر العلیم الحکیم جناب عمّ در حیات خود اموریرا ارتکاب نمودند که غیر حقّ بر آن آگاه نه بکرّات اینکلمهٔ علیا از لسان مالک وری ظاهر یا عبد حاضر از قبل فرمودیم اسم ستّارم بذیل فضل متشبّث لذا باو ناظر بوده و هستیم انتهی لازال اعمال او را نظر بحکمت بالغه ستر میفرمودند الی ان ظهر ما ظهر اسئله تعالی بأن یؤیّد خادمه و اصفیائه و اولیائه

ones, His friends and His loved ones in that which will cause the countenance of truthfulness to shine forth and will exalt the station of trustworthiness. Verily, He hath power over all things.

و احبّائه علی ما ینوّر به وجه الصّدق و یرتفع شأن الأمانة انّه علی کلّشیء قدیر

16 As to what thou didst write concerning the ultimate purpose, namely the meeting with God, exalted be His glory, and likewise thy mention of the response which descended from the heaven of divine Will specifically for that spiritual beloved - this servant, after consideration, submitted this again at an appropriate time. Thereupon did the sun of loving-kindness shine forth from the horizon of the grace of our Lord, the Lord of earth and heaven. He said - and His sweetest utterance is this: There hath never been any doubt that the Truth, exalted be His glory, hath loved and continueth to love meeting with His loved ones. They must look to that which was previously revealed. Wisdom requireth that they occupy themselves with the affairs of that House and with commerce in utmost joy and fragrance. Verily We shall assist him in this world and ordain for him that which shall profit him in the next. It behooveth him to act in accordance with what he hath been commanded and to hold fast unto that whereby the Cause of God, the Lord of all worlds, may be exalted.

16 اینکه در ذکر مقصود کلّی یعنی لقاء حضرت باری جلّ شأنه مرقوم فرمودید و همچنین ذکر جوابیکه از سماء مشیّت رحمانی مخصوص آنحبیب روحانی نازل شده نموده بودید اینعبد بعد از ملاحظه وقتی از اوقات که مناسب بود مجدّداً معروض داشت اذاً اشرقت شمس العنایة من افق فضل ربّنا و ربّ الأرض و السّمآء قال و قوله الأحلی شکّی نبوده و نیست که حقّ جلّ جلاله ملاقات اولیای خود را دوست داشته و دارد باید بآنچه از قبل نازل ناظر باشند حکمت مقتضی آنست که بکمال روح و ریحان باموورات آن بیت و تجارت مشغول شوند انّا نؤیّده فی الدّنیا و نقدّر له ما ینفعه فی الأخری له ان یعمل بما امر به و یتمسّک بما یرتفع به امر الله ربّ العالمین انتهی

17 In all matters ye have been and continue to be assisted through the grace and loving-kindness of the Truth, exalted be His glory. God willing, may ye ever attain unto this most exalted station and be occupied with service to the Cause. As for your having appointed this servant as representative for circumambulating the Point round which circle all who are in earth and heaven: On the fourth night of Rabi'u'th-Thani, one hour after nightfall, I attained the Most Holy and Most Exalted Presence, and after receiving permission, circumambulated and visited on behalf of that beloved one. Thereafter did the Tongue of Grandeur speak this most exalted word - glorified be His utterance: Verily We have accepted the intention of him who hath turned towards the Most Sublime Horizon and the Supreme Summit. Blessed is he whose deed hath been adorned with the ornament of acceptance from God, the Lord of what was and what shall be. Give him glad tidings from Me and say: Verily We have accepted thy turning and thy devotion and thy deed in the path of God, the Protector, the Self-Subsisting. And We have accepted the circumambulation of him who acted as representative, as a bounty from Us, and I am verily the All-Bountiful, the Most Generous. And praise be to God, the Most High, the Most Great.

17 در جمیع امور از فضل و عنایت حقّ جلّ جلاله موفّق بوده و هستید انشآءالله لازال بایقام اعلی فائز باشید و بخدمت امر مشغول و اینکه این عبد را وکیل فرمودید در طواف مطاف من فی الأرض و السّمآء در لیلهٔ چهارم ربیع‌الثّانی یک ساعت از شب گذشته بساحت امنع اقدس اعلی حاضر و بعد از اذن بوکالت آنمحبوب بطواف و زیارت فائز و بعد لسان عظمت باینکلمهٔ علیا ناطق قوله عزّ اجلاله انّا قبلنا قصد من قصد الأفق الأعلی و الذّروة العلیا طوبی لمن فاز عمله بطراز القبول من لدی الله ربّ ما کان و ما یکون بشّره من قبلی و قل انّا قبلنا اقبالک و توجّهک و عملک فی سبیل الله المهیمن القیّوم و قبلنا طواف من عمل بالوکاله فضلاً من عندنا و انا الفضّال الکریم و الحمد لله العلیّ العظیم انتهی

18 Concerning the Family, upon whom be the Glory of God, His mercy and His providence, you have written that for each one

18 در بارهٔ اهل بیت علیهم بهآء الله و رحمته و عنایته مرقوم داشتید مخصوص هر یک از سماء

should be sent down, from the heaven of divine compassion, a wondrous and glorious Tablet. God willing, may all attain unto them and from their fragrance inhale the sweet-scented perfume of God. Verily our Lord, the All-Merciful, loveth him who hath loved Him, desireth him who hath desired Him, and exalteth him who hath humbled himself before Him. Verily, He is powerful over all things.

رحمت رحمانی لوح بدیع منیع نازل و ارسال شد انشآءالله کلّ بآن فائز شوند و از عرفش عرف الله را بیابند انّ ربّنا الرّحمن یحبّ من احبّه و یرید من اراده و یرفع من خضع له انّه علی کلّشیء قدیر

19 This is what hath been revealed for the Family of His Holiness the King of Martyrs, upon them be the Glory of God and His grace. His blessed and exalted Word:

19 هذا ما نزّل لأهل حضرت سلطان الشّهدآء علیهما بهآء الله و عنایته قوله تبارک و تعالی

20 In My Name, the All-Seeing, the All-Informed

20 بسمی الشّاهد الخبیر

21 O Leaf! O Family! Ye have been and are beneath the glance of God's loving-kindness, exalted be His glory. There hath been sent down for you that which shall forever speak and make mention throughout the kingdom of earth and heaven. The Concourse on High is saddened by your grief and gladdened by your joy. All this is from God's grace upon you, O Family. Know thou this supreme bounty and this exalted station, and be of the thankful ones. The Glory shining from the horizon of the heaven of My grace be upon thee and upon those with thee, and upon every handmaiden who serveth thee in the path of God, the Revealer of verses.

21 یا ورقة یا اهل البیت تحت لحاظ عنایت حقّ جلّ جلاله بوده و هستی نازل شد از برای شما آنچه که بدوام ملک و ملکوت مابین ارض و سماء ناطق و ذاکر است ملأ اعلی بحزن شما محزونند و بسرور شما مسرور کلّ ذلک من فضل الله علیکم اهل البیت ان اعرفی هذا الفضل الأعلی و هذه الرّتبة العلیا و کونی من الشّاکرات البهآء المشرق من افق سمآء فضلی علیک و علی من معک و علی کلّ امة تخدمک فی سبیل الله منزل الآیات

22 And this is what hath been revealed for his honor Abdul-Husayn, upon him be the Glory of God and His mercy. His mighty Word:

22 و هذا ما نزّل لجناب عبدالحسین علیه بهآء الله و رحمته قوله عزّ اعزازه

23 He is the All-Knowing Speaker

23 هو المتکلّم العلیم

24 God beareth witness that there is none other God but Him, and He Who speaketh with truth is indeed the Hidden Secret and the Treasured Name, through Whose remembrance the Books of God, the Lord of all worlds, have been adorned. Through Him the gates were opened, the verses were revealed, the clear proofs appeared, and that which was hidden in God's knowledge, the Lord of this wondrous Day, was made manifest. We have named Ourself Husayn and thou art My servant. Exalted is this most great station, which when mentioned by the Supreme Pen, all in the kingdom of creation fell prostrate, and the Lote-Tree of the utmost boundary spoke of the sweetness of the All-Merciful's utterance. Blessed is he who hath heard, and woe unto the heedless ones. God's curse be upon those who have wronged you and usurped your properties without clear proof from God, the Almighty, the Powerful. The Glory shining from the horizon of My Kingdom be upon thee and upon those who serve thee and love thee in this straight Path.

24 شهد الله انّه لا اله الّا هو و الّذی ینطق بالحقّ انّه لهو السّرّ المخزون و الاسم المکنون الّذی بذکره تزیّنت کتب الله ربّ العالمین به فتحت الأبواب و نزلت الآیات و ظهرت البیّنات و برز ما کان مکنوناً فی علم الله مالک هذا الیوم البدیع انّا سمّینا نفسنا بالحسین و انت عبدی تعالی هذا المقام الأعظم الّذی اذا نزّل ذکره من القلم الأعلی سجد من فی ملکوت الانشآء و نطقت سدرة المنتهی الحلاوة البیان الرّحمن طوبی لمن سمع و ویل للغافلین لعن الله من ظلمکم و غصب اموالکم من دون بیّنة من الله المقتدر القدیر البهآء المشرق من افق ملکوتی علیک و علی من یخدمک و یحبّک فی هذا السّبیل المستقیم

25 And this is what hath been revealed for his brother who was named Jalal. His exalted Word:

25 و هذا ما نزّل لأخیه الّذی سمّی بالجلال قوله جلّ جلاله

26 I am the All-Hearing Witness

26 انا الشّاهد السّمیع

27 We have turned toward thee from this most exalted station and desire to make thee hear My sweetest call. Verily thy Lord doeth as He willeth, and in His right hand is the kingdom of names. There is none other God but Him, the Mighty, the Bestower. Verily He is with you and maketh mention of you in all conditions, and remembereth what hath befallen you from every idolatrous infidel. By God's life! He who hath wronged you is in such a state that the dwellers of the graves seek refuge with God, the One, the All-Compelling, while you are in such a station that My Supreme Pen maketh mention of you from the Most Glorious Horizon with joy and fragrance. What is seen and perceived cannot equal even a letter of what hath been revealed for you. He in Whose possession is the knowledge of the Book beareth witness to this. The Light manifest from the horizon of the heaven of My providence be upon thee and upon those who remember Me in the night and in the day.

27 قد اقبلنا الیک من هذا المقام الأعلی و اردنا ان نسمعک ندائی الأحلی انّ ربّک یفعل کیف یشآء و فی یمینه زمام الأسمآء لا اله الّا هو العزیز الوهّاب انّه یکون معکم و یذکرکم فی کلّ الأحوال و یذکر ما ورد علیکم من کلّ مشرک کفّار لعمرالله انّ الّذی ظلمکم فیمقام یستعیذ منه اهل التّابوت بالله الواحد القهّار و انتم فیمقام یذکرکم قلمی الأعلی فی الأفق الأبهی بالرّوح و الرّیحان لا یعادل بحرف عمّا نزّل لکم ما یدرک و یری یشهد بذلک من عنده علم الکتاب النّور الظاهر من افق سمآء عنایتی علیک و علی من یذکرنی فی اللّیالی و الأیّام

28 And this is what hath been revealed for the Leaf who was named Sakinih, upon her be the Glory of God. His exalted Word:

28 و هذا ما نزّل للورقة الّتی سمّیت بسکینه علیها بهآء الله قوله جلّ اجلاله

29 In My Name, the One Who prevaileth over all names

29 بسمی المهیمن علی الأسمآء

30 Blessed art thou, O Leaf, in that God hath associated thee with the Divine Lote-Tree. Give thanks unto thy Lord for this great bounty. All the peoples of the world throughout past and future ages awaited to hear the Word of God, yet when the world was illumined by the splendors of His Manifestation, all remained heedless and deprived save whom God willed. And that Leaf attained unto this supreme gift, such that the Truth, unveiled and resplendent, addressed her with the words "O My handmaiden." Know thou this station, then preserve it through My Name, the Strong, the Mighty. The Glory shining from the horizon of eternity be upon thee and upon every maidservant who hath turned and attained unto this mighty Cause.

30 طوبی لک یا ورقه بما نسبک الله الی السّدرة اشکری ربّک بهذا الفضل العظیم جمیع اهل عالم در قرون و اعصار قبل و بعد منتظر اصغای کلمة الله بودند و چون عالم باشراقات انوار ظهور منوّر جمیع غافل و بی‌نصیب و محروم الّا من شآء الله و آنورقه باین نعمت کبری فائز بشأنیکه حقّ من‌غیر ستر و حجاب ظاهراً باهراً بکلمهٔ یا امتی ترا ذکر میفرماید اعرفی هذا المقام ثمّ احفظیه باسمی القویّ القدیر البهآء الظّاهر من افق البقآء علیک و علی کلّ امة اقبلت و فازت بهذا الأمر العظیم

31 This was revealed for another Leaf who was named Khanum, upon her be the Glory of God:

31 و هذا ما نزّل لورقة اخری الّتی سمّیت بخانم علیها بهآء الله

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

32 بسمی الذّاکر العلیم

33 O Leaf! Hearken unto the Voice of the Wronged One and give thanks unto God, exalted be His glory, for He hath reckoned you among the people of the House and hath mentioned you in the Crimson Book by the Most Exalted Pen - a mention which, were its fragrance to waft over absolute darkness, would

33 ای ورقه بشنو ندای مظلوم را و حقّ جلّ جلاله را شاکر باش چه که شما را از اهل بیت محسوب داشته و در صحیفهٔ حمرا از قلم اعلی ذکر فرموده ذکریکه اگر نفحات آن بر ظلمت محضه مرور نماید

transform it into light, and were a word thereof to be cast upon dust, would cause the Water of Life to flow therefrom. Verily thy Lord is the Compassionate, the Bountiful. God willing, may you hold fast unto the Lote-Tree in such wise that diverse tempestuous winds shall not cause you to fall. Thus hath He Who is the Source of every wise remembrance mentioned thee. The Glory shining forth from the horizon of My most luminous Countenance be upon thee and upon My handmaidens who have believed in this wondrous Cause.

تبدّلها بالنّور و اگر بر خاک کلمهئی از آن القا شود تجری منه کوثر الحیوان ان ربّک لهو المشفق الکریم انشآءالله بشأنی بسدره متمسّک باشی که ارياح مختلفهٔ عاصفه ترا ساقط ننماید کذلک ذکرک من طافه کلّ ذکر حکیم البهآء اللّائح من افق غرّتی الغرّآء علیک و علی امائی اللّائی آمنّ بهذا الأمر البدیع

34 This was revealed for the family of His Holiness the Best-Beloved of Martyrs, upon them be the Glory of God, and for the handmaiden who visiteth them - them do the Concourse on High and the denizens of the Kingdom of Creation visit. His blessed and exalted Word:

34 و هذا ما نزّل لأهل حضرت محبوب‌الشّهدآء علیها ٩ ٦٦ [بهآء الله] و الأمتی یزورهم ملأ الأعلی و اهل ملکوت الانشآء قوله تبارک و تعالی

35 In My Name that speaketh between earth and heaven

35 بسمی النّاطق بین الأرض و السّمآء

36 A remembrance from Our presence unto My handmaiden and My Leaf who hath clung to the Divine Lote-Tree and believed in God, the Lord of lords. We have remembered thee before and in this station which God hath made the most exalted of stations. Soon shall the world and its ornaments, its favors and all that is therein pass away, and there shall endure for thee this remembrance which hath been inscribed by My Most Exalted Pen. Give thanks unto thy Lord, the Lord of all mankind. Beware lest the affairs of the world sadden thee or the intimations of men veil thee. Cast behind thee all else but Me and hold fast unto this remembrance whereby the lights have shone forth. Blessed art thou and thy son who hath mentioned your names and clung to the hem of God, the Dawning-Place of commandments and ordinances. The Glory manifest and shining from the horizon of My heavens be upon thee and upon thy children and upon every steadfast believer.

36 ذکر من لدنّا لأمتی و ورقتی الّتی تمسّکت بسدرة المنتهی و آمنت بالله ربّ الأرباب انّا ذکرناک من قبل و فی هذا المقام الّذی جعله الله من اعلی المقام سوف تفنی الدّنیا و زخرفها و آلائها و ما یری فیها و یبقی لک هذا الذّکر الّذی رقم من قلمی الأعلی ان اشکری ربّک مولی الأنام ایّاک ان تحزنک شئونات الدّنیا او یحجبک اشارات الوری دعی عن ورائک ما سوائی و تمسّکی بهذا الذّکر الّذی به اشرقت الأنوار طوبی لک و لابنک الّذی ذکر اسمائکم و تشبّث بذیل الله مشرق الأوامر و الأحکام البهآء الظّاهر اللّائح من افق جبروتی علیک و علی ابنائک و علی کلّ مؤمن صبّار

37 This was revealed for his honor Ahmad, upon him be the Glory of God. His Word, exalted be His majesty:

37 و هذا ما نزّل لجناب احمد علیه بهآء الله قوله جلّت عظمته

38 In My Name, the All-Hearing, the All-Answering

38 بسمی السّامع المجیب

39 O Ahmad! The Wronged One remembereth thee as He remembered thee before, that thou mayest inhale the fragrance of My utterance in My days and give thanks unto thy Bountiful Lord. O Ahmad! By the life of God, justice hath perished and We behold the embodiment of tyranny usurping its mighty right. The latter hath wronged the former in such wise as hath caused every fair-minded and clear-sighted one to lament. Cast behind thee idle fancies and hold fast unto that which hath come unto thee from One All-Knowing, All-Wise. Say: Glorified art Thou, O Thou through Whose Name they that lay in their

39 یا احمد یذکرک المظلوم کما ذکرک من قبل لتجد نفحات بیانی فی ایّامی و تشکر ربّک الکریم یا احمد لعمرالله قد مات الانصاف و نری هیکل الاعتساف غصب حقّه العظیم انّ الآخر ظلم علی الأوّل علی شأن ناح به کلّ منصف بصیر ضع الأوهام عن ورائک و تمسّک بما اتاک من لدن علیم حکیم قل سبحانک یا من باسمک قام من فی القبور و نطقت السّدرة فی الطّور اسئلک بشموس سموات علمک و بحور حکمتک بأن

graves arose and the Lote-Tree spoke forth on Sinai! I beseech Thee by the suns of the heavens of Thy knowledge and the seas of Thy wisdom to make me a servant of Thy Cause, acknowledging that which the Tongue of Thy grandeur hath uttered, and clinging to Thy robe in such wise that neither the hosts of the world nor the clamor of the nations shall deter me. Verily Thou art powerful to do what Thou willest and within Thy grasp are the reins of all who are in the heavens and on earth. Praise be unto Thee, O God of the worlds!

تجعلنی خادماً لأمرک و معترفاً بما نطق به لسان عظمتک و متشبّثاً بذیلک علی شأن لا تمنعنی جنود العالم و لا ضوضآء الأمم انّک انت المقتدر علی ما تشآء و فی قبضتک زمام من فی السّموات و الأرضین الحمد لک یا اله العالمین و هذا ما نزّل لأخ الآخر علیه بهآء الله الّذی سمّی بمحمّد قبل علی قوله جلّ کبریائه و عزّ بیانه

40 In My Name which shineth forth from the horizon of might!

40 بسمی المشرق من افق الاقتدار

41 God testifieth that there is none other God but Him, and He Who hath come with the truth is He through Whom the Tree of the Uttermost Boundary was raised up and the Standard of Truth was hoisted in the kingdom of creation, and through Whom the ocean of utterance surged and the fragrance of the All-Merciful was wafted throughout all possibility. Exalted is he who hath hearkened to His call and recognized His utterance and found the sweet savors of His verses. He is among the most excellent of all creation before God, the All-Knowing, the All-Informed. Blessed is he who hath attained unto My days and gained the recognition of Me and heard My call and found the fragrance of My robe and spoke My praise and arose to serve My mighty Cause. O Muhammad-Qabli-'Ali, render thanks unto God for this Most Great Remembrance. A single letter thereof surpasseth whatsoever the peoples possess, as doth testify the Lord of Eternity from His exalted station. The Glory shining from the heaven of My bounty be upon thee and upon those who have testified to that whereunto God testified before the creation of the heavens and the earth.

41 شهد الله انّه لا اله الّا هو و الّذی اتی بالحقّ انّه هو الّذی به ارتفعت سدرة المنتهی و نصبت رایة الحقّ فیملکوت الانشآء و به ماج بحر البیان و هاج عرف الرّحمن فی الامکان تعالی من سمع ندائه و عرف بیانه و وجد نفحات آیاته انّه من خیرة الخلق لدی الله العلیم الخبیر طوبی لمن ادرک ایّامی و فاز بعرفانی و سمع ندائی و وجد عرف قمیصی و نطق بثنائی و قام علی خدمة امری العظیم یا محمّد قبل علی ان اشکر الله بهذا الذّکر الأعظم انّه لا یعادل بحرف منه ما عند الأمم یشهد بذلک مالک القدم فی مقامه الرّفیع البهآء الظّاهر من سمآء کرمی علیک و علی الّذین شهدوا بما شهد الله قبل خلق السّموات و الأرضین

42 And this is what was revealed for the Leaf, Fatimih Bigum, upon her be the Glory of God. He saith, exalted be His glory:

42 و هذا ما نزّل لورقة فاطمه بیگم علیها بهآء الله قوله عزّ اعزازه

43 In My Name, the Forgiving, the Merciful!

43 بسمی الغفور الرّحیم

44 O My Leaf! Verily My Cause is mighty, mighty indeed. Under all conditions, cling thou to the hem of thy Lord's loving-kindness in such wise that neither the hosts of the idolaters nor the might of the heedless shall prevent thee. Praise be to the Desired One of the world Who caused thee to attain unto the recognition of this Most Great Cause at a time when the divines, the jurisprudents, the rulers, and all servants and handmaidens were veiled and heedless, save whom thy Lord willed. The grace of God and His mercy have ever been infinite. He ordaineth whatsoever He pleaseth for whomsoever He pleaseth. He giveth and He withholdeth, and He is the Almighty, the Powerful. Praise be to God that thou hast attained unto the breezes of His days and hast not been deprived

44 یا ورقتی انّ امری عظیم عظیم تشبّثی فیکلّ الأحوال بذیل عنایة ربّک علی شأن لا تمنعک جنود المشرکین و لا سطوة الغافلین حمد کن مقصود عالم را که ترا فائز فرمود بعرفان این امر اعظم در وقتیکه علما و فقها و امرا و عباد و اماء محجوب و غافل الّا من شآء ربّک فضل حقّ و رحمتش لایحصی بوده و هست یقدّر لمن یشآء ما یشآء یعطی و یمنع و هو المقتدر القدیر الحمد لله بنفحات ایّامش فائز شدی و از عرف قمیص عرفان محروم نماندی اینمقام بسیار بزرگست قدرش را بدان و باسم حقّ حفظش

of the fragrance of the garment of recognition. This station is exceedingly great - know thou its worth and preserve it through the Name of God. We have hearkened to the yearning of thy heart and have made mention of thee in these most sublime words. Verily thy Lord is the All-Bountiful, the Ancient of Days. Rejoice thou in that which the Tongue of Grandeur hath spoken, and say: "Praise be unto Thee, O Thou Who hast mentioned me in the Most Great Prison when I was in the hands of the heedless ones." The Glory be upon thee and upon every handmaiden who hath held fast to the cord of God, the Lord of all worlds.

نما حنین قلبت را اصغا نمودیم و ترا باینکلمات علیا ذکر فرمودیم انّ ربّک لهو الفضّال القدیم ان افرحی بما نطق به لسان العظمة و قولی لک الحمد یا من ذکرتنی فی السّجن الأعظم اذ کنت بین ایدی الغافلین البهآء علیک و علی کلّ امة تمسّکت بحبل الله ربّ العالمین

45 And this is what was revealed for the Migrant, the Captive, whom God hath mentioned once in Kha and again in Sad and in other lands. He saith, exalted be His glory and magnified be His grandeur:

45 و هذا ما نزّل للمهاجرة الأسیرة الّتی ذکرها الله مرّة فی الخآء و تارّة فی الصّاد و دیار اخری قوله عزّ اعزازه و جلّت عظمته

46 He is the Powerful over whatsoever He willeth!

46 هو المقتدر علی ما یشآء

47 Blessed art thou, O My leaf and My handmaiden, who hath turned unto My countenance and advanced toward My horizon. Thou didst bear tribulations and afflictions in the path of God. Once We heard thy cry from Kha and another time from Sad. The Tongue of Grandeur hath testified for thee that which shall endure in the Crimson Scroll. In the days of God thou didst follow the truth, for even the Seat of the Throne in each day had a different station and city due to the oppression of the transgressors. Blessed is the handmaiden whom nothing besides Me hath prevented from turning unto My horizon and hearkening unto My call. Soon shall the world and whatsoever is witnessed therein perish, and that which shall endure is a mention that hath flowed from the Most Exalted Pen. Hold thou fast unto the cord of thy Lord's loving-kindness and cling thou to His luminous hem. The Glory be upon thee and upon those who have quaffed My choice-sealed wine and attained unto My destined Cause.

47 طوبی لک یا ورقتی و یا امتی و المتوجّهة الی وجهی و المقبلة الی افقی در راه حقّ بلایا و رزایا حمل نمودی مرّة سمعنا ندائک من الخآء و اخری من الصّاد قد شهد لک لسان العظمة بما تکون باقیاً فی الصّحیفة الحمرآء در ایّام الهی بحقّ اقتدا نمودی چه که مقرّ عرش هم از ظلم معتدین در هر یوم مقامی و بلدی طوبی لأمة ما منعها ما سوائی عن الاقبال الی افقی و اصغآء ندائی زود است عالم و آنچه در او مشهود معدوم و آنچه باقی و دائم ذکریست که از قلم اعلی جاری و نازل تمسّکی بحبل عنایة ربّک و تشبّثی بذیله المنیر البهآء علیک و علی الّذین شربوا رحیقی المختوم و فازوا بأمری المحتوم

48 And this is what was revealed for the Leaf, Radiyyih Bigum, upon her be the Glory of God. He saith, blessed and exalted be He:

48 و هذا ما نزّل للورقة راضیه بیگم علیها بهآء الله قوله تبارک و تعالی

49 In My Name, the Mighty, the All-Knowing

49 بسمی العزیز العلیم

50 O My leaf! Upon thee be My glory! Give thanks unto God for having drawn thee nigh, and caused thee to hear the melodies of the birds of the Kingdom, and taught thee My remembrance and praise, and guided thee to My path, and given thee to drink of the Kawthar of My bounty, and shown thee the ocean of My mighty grace. We have heard thy cry and thy lamentation in God, and have answered thee before and after, wherefore do We

50 یا ورقتی علیک بهائی اشکری الله بما قرّبناک و اسمعناک نغمات طیور ملکوتی و علّمناک ذکری و ثنائی و هدیناک الی صراطی و سقیناک کوثر عنایتی و ارینا ک بحر فضلی العظیم انّا سمعنا ندائک و حنینک فی الله و اجبناک من قبل و من بعد بما تشهدنا علی النّدآء بین الأرض و السّمآء بعنایته و فضله و رحمته علیک و علی امائه

bear witness to the call between earth and heaven, through His bounty and grace and mercy upon thee and upon His remembering handmaidens and His sincere servants. Rejoice thou in this most great favor, then render thanks unto thy Lord, the Mighty, the Bountiful. Verily, whoso turneth in remembrance unto Him Who remembereth him, and advanceth toward Him Who hath advanced toward him - thus hath the Tongue of Revelation spoken in this exalted station. We counsel thee with that which beseemeth the days of God and with that which hath been sent down in My perspicuous Book. Convey My glorification unto the faces of the people of the household and unto My handmaidens who have believed in the One, the All-Informed.

الذّاكرات و على عباده المخلصين ان افرحى بهذا الفضل الأعظم ثمّ اشكرى ربّک العزيز الكريم انّه من توجّه بذكر من ذكره و يقبل الى من اقبل اليه كذلک نطق لسان الوحى فى هذا المقام الرّفيع و انّا نوصيک بما ينبغى لأيّام الله و بما نزّل فى كتابى المبين كبّرى من قبلى على وجوه اهل البيت و على امائى اللّائى آمنّ بالفرد الخبير

51 O My handmaiden! Speak unto them and make mention unto them of that wherewith We have made mention of thee, and give them the glad tidings of My mercy and My bounty and My grace which hath encompassed all who are in the heavens and on earth. Grieve thou not over anything, for verily He is with His devoted handmaidens and His devoted servants. The servant in attendance hath read once again that wherewith thou didst call upon God, the Lord of the worlds. We have heard, and We have adorned the crown of thy sincerity with the crown of utterance from the All-Merciful. Verily, He is the Forgiving, the Merciful. Thus hath the Ship of Divine Knowledge sailed upon the ocean of certitude. Blessed is he who hath recognized and attained, and woe unto the heedless. The glory shining from the horizon of My grace be upon thee and upon every handmaiden who hath turned and believed in the days of God, the Mighty, the Praiseworthy. We make mention of the bounty, a bounty from God, the Lord of the mighty throne. We glorify from this station him who hath soared in My atmosphere and sought to aid My Cause and hath spoken My beauteous praise - he who was named the Lion in a book and by another name in My Preserved Tablet. Glory be upon him and upon Inayat and upon those who, when they heard, submitted themselves to the Name of God, the All-Knowing, the All-Wise, and to His manifest Command.

51 يا امتى حدّثى لهنّ ثمّ اذكريهنّ بما ذكرناک و بشّريهنّ برحمتى و عنايتى و فضلى الّذى احاط من فى السّموات و الأرضين لا تحزنى من شىء انّه مع امائه القانتات و عباده القانتين قد قرء العبد الحاضر مرّة اخرى ما ناديت به الله ربّ العالمين سمعنا و زيّنّا رأس خلوصک باكليل البيان من لدى الرّحمن انّه لهو الغفور الرّحيم كذلک سرت سفينة العرفان على بحر الايقان طوبى لمن عرف و فاز و ويل للغافلين البهآء المشرق من افق فضلى عليک و على كلّ امة اقبلت و آمنت فى ايّام الله العزيز الحميد و نذكر العناية عناية من لدى الله ربّ العرش العظيم انّا نكبّر من هذا المقام على من طار فى هوائى و قصد نصرة امرى و نطق بثنائى الجميل الّذى سمّى بالأسد فى كتاب و باسم آخر فى لوحى الحفيظ البهآء عليه و على العناية و على الّذين اذا سمعوا خضعوا لاسم الله العليم الحكيم و لأمره المبين

52 And this is what was revealed for the honored sister, upon her be the Glory of God, exalted be His grandeur:

52 و هذا ما نزّل لحضرة الأخت عليها بهآء الله قوله عظم كبريائه

53 In My Name which shineth from the horizon of utterance! This is a day wherein God maketh mention of every servant who hath turned unto Him and every handmaiden who hath attained unto His wondrous Command. Blessed is the tongue that hath attained unto sweetness when the Call was raised, and the eye that hath turned when the Supreme Horizon was adorned with the lights of the face of the Lord of Names, and

53 بسمى المشرق من افق البيان هذا يوم فيه يذكر الله كلّ عبد اقبل اليه و كلّ امة فازت بأمره البديع طوبى للسان فاز بالبلى اذ ارتفع النّدآء و لعين توجّهت اذ تزيّن الأفق الأعلى بأنوار وجه مالک الأسمآء و لفم شرب كوثر الحيوان من يد عطآء ربّه الكريم قد تزيّن العالم بأنوار القدم

the mouth that hath drunk the Kawthar of life from the hand of bounty of its Lord, the Bountiful. The world hath been adorned with the lights of the Ancient One, yet the peoples are in a strange sleep. They have not been awakened by the Call, nor by the Cry, nay, they are among the dead in My perspicuous Book. O My leaf! Rejoice thou in that the Wronged One maketh mention of thee in that which attesteth to His grace and bounty. Verily, He is the Mighty, the Bountiful. It behooveth thee to remember God at all times. Thus do We counsel thee from His presence in a mighty tablet. We have made mention of thee before and after, and in this secure station. The glory shining from the horizon of eternity be upon thee and upon those who have turned and believed in God, the Lord of the visible and the invisible, and the Lord of the glorious throne.

ولكنّ الأمم فی نوم عجیب ما انتبهوا من النّدآء و لا من الصّیحة الا انهم من المیّتین فی کتابی المبین یا ورقتی ان افرحی بما یذکرک المظلوم بما یشهد بفضله و عنایته انّه لهو العزیز الکریم لک ان تذکر الله فی اللّیالی و الأیّام کذلک نوصیک من عنده لوح عظیم انّا ذکرناک من قبل و من بعد و فی هذا المقام الأمین البهآء المشرق من افق البقآء علیک و علی اللّائی اقبلن و آمنّ بالله ربّ ما یری و ما لا یری و ربّ الکرسیّ الرّفیع

54 This is what was revealed for the handmaiden of God, Khavar, who attained unto service to the people of the household and unto acceptance before God, the King, the Truth, the Just, the All-Knowing, the All-Wise, exalted be His utterance and glorified be His Word:

54 هذا ما نزّل لأمة الله خاور الّتی فازت بخدمت اهل البیت و بالقبول لدی الله الملک الحقّ العدل العلیم الحکیم قوله عزّ بیانه و جلّت کلمته

55 In the Name of the One God

55 بنام خداوند یکتا

56 O handmaiden of God! Praise be to God, thou hast attained unto that which is acceptable in the sight of Truth. Every handmaiden of God who hath attained to serving the people of the household is accounted among the people of Baha in the sight of Truth and inscribed in God's Book. Preserve this station, that the Hand of Providence may bestow its recompense in this world and the next. Every pure deed is a treasure for its doer with God, glorified be His majesty. To this testifieth every seeing soul. The glory of God rest upon thee from God, the Forgiving, the Generous.

56 یا امةالله الحمد لله فائز شدی بآنچه که لدی الحقّ مقبول است هر یک از اماءالله که بخدمت اهل بیت فائز شد او از اهل بها نزد حقّ مذکور و در کتاب الهی مسطور اینمقام را حفظ نما تا جزای آنرا ید عنایت در دنیا و آخرت عطا فرماید هر عملی خالص کنزیست از برای صاحبش نزد حقّ جلّ جلاله یشهد بذلک کلّ عالم بصیر البهآء علیک من لدی الله الغفور الکریم

57 And this is what was revealed for the emigrant sister who circumambulates the Throne - upon her be the glory of God. His word, exalted be His glory:

57 و هذا ما نزّل لأخت المهاجرة الّتی تطوف العرش علیها و علیها بهآء الله قوله جلّ جلاله

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

58 بسمی الذّاکر العلیم

59 O My handmaiden! At this hour thy sister and Munirih were present before the Face and made mention of thee, and sought thy remembrance from the ocean of divine generosity. Therefore was this most wondrous and most holy Tablet revealed especially for thee. Give thanks unto thy Lord for this manifest grace. God willing, mayest thou ever be blessed by the grace of the True One and act according to what He loveth and approveth. His grace is present and His bounty manifest, yet the people remain heedless and veiled. Beseech ye God,

59 یا امتی در این حین اخت تو و منیره تلقاء وجه حاضر و ترا ذکر نمودند و از دریای کرم الهی ذکرت را طلب کردند لذا این لوح ابدع امنع مخصوص تو نازل ان اشکری ربّک بهذا الفضل المبین انشآءالله لازال بعنایت حقّ فائز باشی و بما یحبّ ویرضی عامل عنایت موجود و فضل مشهود ولکن قوم غافل و محجوب از حقّ جلّ جلاله بخواهید تا جمیع منتسبین را هدایت فرماید و از

glorified be His majesty, that He may guide all those who are related and not deprive them of the lights of the Sun of grace. He is the Powerful, the Mighty. We send from this spot Our greetings upon thee and upon thy daughters and upon him who hath believed in God, the Protecting, the Self-Subsisting.

انوار آفتاب فضل محروم نسازد اوست مقتدر و توانا انّا نکبّر من هذا المقام علیک و علی بنتک و بنتک و علی الّذی آمن بالله المهیمن القیّوم انتهی

60 Praise be to God! The outpouring grace hath encompassed all and portions have been bestowed from the ocean of providence. God willing, may they discover the fragrance of these days and drink from the ocean of grace, and God willing, may your honor be in all conditions a bearer of glad tidings and make the people aware of the grace and bounty of the Goal of all the worlds. However, with perfect wisdom and utterance. I convey greetings and salutations to the people of the household, upon them be the Most Glorious Glory of God. I hope from His infinite grace that He may cause them to attain unto their goal. God is witness that this servant hath ever been and is mindful of their mention in the Most Holy and Most Exalted Court. And convey greetings and salutations to the friends in that land. Say: O friends! Today is the day to aid the Cause and arise to serve. Deprive not yourselves. Strive that ye may receive your portion from His oceans of bounty. In the divine Tablets, aid hath been ordained through goodly deeds and praiseworthy conduct. Conflict, contention and unseemly acts have been and shall ever be rejected. The station of man is other than the station of the beasts of the earth. The glory that shineth resplendent from the horizon of grace be upon you and upon those with you and upon all whose names thou hast mentioned in thy letter and upon every servant who hath believed in the One, the All-Informed.

60 الحمد لله فیض فیّاض کلّ را احاطه فرمود و از بحر عنایت قسمت عطا نمود انشآءالله عرف ایّام را بیابند و از بحر عنایت بنوشند و انشآءالله آنجناب در کلّ احوال مبشّر باشند و خلق را آگاه نمایند بعنایت و فضل مقصود عالمیان ولکن بکمال حکمت و بیان خدمت اهل بیت علیهم بهآء الله الأبهی تکبیر و سلام معروض میدارم امید از فضل بیمنتهی آنکه ایشانرا بمقصود فائز فرماید حقّ شاهد و گواهست که لازال اینعبد در ساحت امنع اقدس بذکرشان ذاکر بوده و هست و خدمت دوستان آن ارض عرض تکبیر و سلام عرض مینمایم بفرمائید ای دوستان امروز روز نصرت امر و قیام بر خدمت است خود را محروم منمائید جهد کنید تا از دریاهای بخشش او قسمت برید و نصرت در الواح الهی باعمال طیّبه و اخلاق مرضیّه معیّن گشته نزاع و جدال و اعمال غیرلایقه مردود بوده و خواهد بود شأن انسان غیر شأن درّندههای ارض است البهآء الظّاهر اللّائح من افق العنایة علی جنابکم و علی من معکم و علی کلّ من ذکرت اسمه فی کتابکم و کلّ عبد آمن بالفرد الخبیر

61 According to His command: The sister of the King of Martyrs, upon her be the glory of God - if she hath any rights they should reach her. And they commanded to write to his honor S.D.: Affairs have been and are in the grasp of God's power, glorified be His majesty, and bounty, blessing and heavenly food exist in the heaven of grace. He sendeth down upon whomsoever He willeth, howsoever He willeth. He is the Bestower, the Compassionate, the Generous. Her matter should be considered with perfect justice and equity and be carried out accordingly. Verily He is the Commander, the Clear, the All-Knowing, the All-Informed. God shall soon give recompense to those who work in His path. He is the Guardian of those who act. There is no God but Him, the Mighty, the Wise.

61 حسب الأمر آنکه اخت سلطانالشّهدآء علیها بهآء الله اگر حقّی دارند باید باو برسد و فرمودند بجناب ص د بنویس امور در قبضهٔ اقتدار حقّ جلّ جلاله بوده و هست و نعمت و برکت و مائده در سماء فضل موجود ینزل علی من یشآء کیف یشآء و هو المنعم المشفق الکریم باید بکمال عدل و انصاف در امر او ملاحظه شود و آن مجری گردد انّه لهو الآمر المبیّن العلیم الخبیر سوف یعطی الله جزآء من عمل فی سبیله انّه ولیّ العاملین لا اله الّا هو العزیز الحکیم انتهی

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To: Siyyid Mihdi Dahaji et al.
Date: 1300-04-12 [1883-Feb-20]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Praise and glorification and exaltation and sanctification, sanctified above the recognition of all on earth and in heaven, befit and beseem that Most Desired One Who hath opened the door of correspondence with the finger of power and aided His Cause through the hands of the heedless. Exalted be His station! How many souls of fire who bear the light yet remain heedless of it, and how many enemies who are engaged in rendering assistance yet remain veiled therefrom. Through the feet of the courier He conveyeth His abiding grace to worthy and acceptable souls. He is the Omnipotent, the All-Powerful. Glorified be He Who aideth His Cause as He pleaseth and assisteth it as He willeth. And the light and the mercy and the glory and the peace and the splendor be upon His chosen ones and His loved ones and His trusted ones and His envoys and His beloved ones who have not broken His Covenant and His Testament, who have drunk the choice wine of His love from the hands of His bounty, who have arisen to serve His Cause and have spoken His praise, and upon those who have forsaken their station purely for His sake and have chosen exile to exalt His Word and have traversed the lands to teach His Cause with wisdom and utterance and with that which hath been sent down in the Book from the presence of the All-Merciful.

2 حمد و ثنا و تسبیح و تقدیس مقدّس از عرفان اهل ارض و سماء حضرت مقصودیرا لایق و سزا که باب مراسلات را باصبع قدرت بگشود و بایادی غافلین امر خود را نصرت فرمود تعالی شأنه چه بسیار از نفوس ناریّه که حامل نورند و از او غافل و چه مقدار از اعدا که بنصرت مشغولند و از آن محجوب بقوادم برید نعمت باقیه را بنفوس مرضیّهٔ لایقه میرساند اوست قادر و توانا سبحان من نصر امره کیف یشآء و ینصره کیف یشآء و النّور و الرّحمة و التّکبیر و السّلام و البهآء علی اصفیائه و اولیائه و امنائه و سفرائه و احبّائه الّذین ما نقضوا میثاقه و عهده و شربوا رحیق حبّه من ایادی عطائه و قاموا علی خدمة امره و نطقوا بثنائه و علی من ترک المقام خالصاً لوجهه و اختار الغربة لاعلآء کلمته و دار البلاد لتبلیغ امره بالحکمة و البیان و بما نزّل فی الکتاب من لدی الرّحمن

3 Glory be unto Thee, O Thou through Whose Face's light the horizons were illumined and through Whose love's fire the hearts of the lovers were melted! I beseech Thee by the breezes of Thy mercy in Thy days and by the winds that pass over the most exalted Paradise in the springtime of Thy Manifestation, to draw near Thy chosen ones and Thy servants to the ocean of Thy knowledge and to protect them from those who have denied Thy truth and violated Thy station and pronounced judgment against Thy chosen ones without any command from Thy presence or any Book from Thy midst. O my Lord! The world hath been set ablaze by the fire of hatred, and Thou art the One with power to extinguish it. I beseech Thee, O Thou through Whose Name the standard of power hath been raised, to preserve the righteous ones and to ordain for them from Thy Most Exalted Pen that which will aid them and protect them and strengthen them and enable them to achieve that which

3 سبحانک یا من بنور وجهک انارت الآفاق و بنار حبّک ذابت اکباد العشّاق اسئلک بنسایم رحمتک فی ایّامک و بالأریاح الّتی تمرّ علی الفردوس الأعلی فی ربیع ظهورک بأن تقرّب اصفیائک و عبادک الی بحر عرفانک و تحفظهم من الّذین انکروا حقّک و نقضوا مقامک و افتوا علی اصفیائک من دون امر من عندک و لا کتاب من لدنک ای ربّ قد اشتعل العالم من نار البغضآء و انت المقتدر علی اطفائها اسئلک یا من باسمک نصبت رایة اقتدار بأن تحفظ الأبرار و تکتب لهم من قلمک الأعلی ما ینصرهم و یحفظهم و یؤیّدهم و یوفّقهم علی ما انت تحبّ و ترضی انّک انت مولی الآخرة و الأولی و

فی قبضتک ازمّة الوری لا اله الّا انت المقتدر القدیر

Thou lovest and art pleased with. Verily Thou art the Lord of the Beginning and the End, and within Thy grasp are the reins of all mankind. There is none other God but Thee, the Omnipotent, the Almighty.

4 روحی لذکرکم الفداآء و لاستقامتکم الفداآء و لقیامکم الفداآء قد سقانی کتابکم کوثر بیانکم الّذی به زاد غلیلی و عطشی فی طلب وصالکم و لقائکم فلمّا تعاطیت الأقداح قصدت مقام ربّنا فالق الأصباح و بعد حضوری و عرضی نطق لسان العظمة بما لو یلقی علی النّار لتریها [...] و علی الأحجار تریها لؤلؤاً منیرا قوله جلّت عظمته و عزّ اعزازه

4 My spirit be a sacrifice for your remembrance, and a sacrifice for your steadfastness, and a sacrifice for your uprising! Your letter hath given me to drink of the Kawthar of your utterance, whereby my burning thirst for attaining your presence and meeting you was increased. When I had partaken of these cups, I approached the station of our Lord, the Cleaver of the Dawn, and after my presence and presentation, the Tongue of Grandeur spoke that which, were it to be cast upon fire, thou wouldst find it [...] and upon stones, thou wouldst find them luminous pearls. His word, exalted be His majesty and mighty be His might:

5 بسمی السّامع البصیر

5 In My Name, the All-Hearing, the All-Seeing

6 شهد الله انّه لا اله الّا انا الحقّ علّام الغیوب و شهد لکلّ ما ظهر من عندی ولکنّ القوم اکثرهم لا یشعرون انّا اردنا لهم النّور و هم ارادوا لنا النّار الا انّهم لا یفقهون قد نبذوا بحر العلم عن ورائهم مسرعین الی مطالع الظّنون ان انظر ما انزله الرّحمن فی الفرقان فی شأنهم بدّلوا نعمة الله کفراً و احلّوا قومهم دار البوار

6 God testifieth that there is none other God but Him, the Truth, the Knower of things unseen. He beareth witness unto all that hath appeared from My presence, yet most of the people perceive not. We desired for them the light, while they desired for Us the fire. They truly do not understand. They have cast the ocean of knowledge behind their backs, hastening unto the dawning-places of idle fancies. Behold what the All-Merciful hath revealed in the Qur'an concerning them: They have changed God's favor into ingratitude and caused their people to dwell in the abode of perdition.

7 یا اسمی یا ایّها النّاظر الی افقی فانظر فی اصنام الأرض کیف ضلّوا و اضلّوا العباد الی ان کفروا بالله ربّ الأرباب یقرؤون الکتاب فی اللّیالی و الأیّام فلمّا اتی منزله و سلطانه اعضوا عنه و تکلّموا بما نطقوا به فی القرون و الأعصار لعمرالله هم اوّل حزب اعرض عن الحقّ و کفر بالمبدء و المآب

7 O My Name! O thou who gazest toward My horizon! Look upon the idols of the earth, how they have gone astray and led the servants astray until they disbelieved in God, the Lord of Lords. They read the Book night and day, yet when its Revealer and Sovereign came, they turned away from Him and spoke as they had spoken throughout ages and centuries. By God! They are the first party to turn away from the Truth and to deny the Source and the Return.

8 قد حضر العبد الحاضر بکتابک و قرأه لدی المظلوم وجدنا منه عرف ذکرک و ثنائک و استقامتک علی هذا الأمر الّذی به اندکّت الجبال طوبی لمن وجد منک عرف عنایتی و شهد بما شهد به لسان عظمتی قبل خلق الأرضین و السّموات ذکّر اصفیائی من قبلی و بیّن لهم ما سمعت منّی من فضائل الوداد و الاتّحاد قل بالاتّحاد یفتح باب الاقتدار تفکّروا یا اولی الأبصار

8 The servant who was present hath brought thy letter and read it before the Wronged One. We perceived from it the fragrance of thy remembrance and praise, and thy steadfastness in this Cause whereby the mountains have been crushed. Blessed is he who hath found from thee the fragrance of My loving-kindness and hath witnessed what the Tongue of My Grandeur witnessed before the creation of earth and heaven. Remember My chosen ones on My behalf and explain to them what thou hast heard from Me concerning the virtues of fellowship and unity. Say: Through unity the gate of power is opened. Reflect, O people of insight!

9 O My Name! Gladden all through the bounty of God, glorified be His majesty, and remind them of that which leadeth to the manifestation of the Cause, the exaltation of the Word, and the sanctification and purification of the human soul. If they would hear the call of the Wronged One with the inner ear and act as We have commanded, then erelong the lights of revelation shall illumine both East and West, and the banners of victory shall be seen in all directions. It is clear and evident that in this most mighty and exalted Revelation, the attributes and characteristics of the beasts of the wilderness have been strictly forbidden in the Book of God, the Lord of the worlds. Teaching must be conducted with wisdom and utterance, and triumph achieved through the hosts of goodly character and deeds. In such case, should the friends of God, glorified be His majesty, hold fast for a time to what hath been mentioned, they shall soon behold all who dwell in the lands adorned with human qualities and shall utter "Praise be to God, the Lord of the worlds." What this Wronged One hath spoken and speaketh is effective and all-conquering, were they to cleave unto it and act accordingly. At present most are occupied in relating the words of others.

9 یا اسمی جمیع را بعنایت حقّ جلّ جلاله مسرور نما و متذکّر دار بآنچه که سبب ظهور امر و ارتفاع کلمه و تقدیس و تنزیه نفس انسانیست اگر باذن حقیقت ندای مظلوم را بشنوند و بآنچه امر نمودیم عمل نمایند عنقریب انوار ظهور شرق و غرب را منوّر سازد و رایات نصر از جمیع جهات مشاهده گردد این بسی واضح و مبرهن است که در این ظهور امنع اقدس صفات و اخلاق درّندگان صحرا نهی شده نهیاً عظیماً فی کتاب الله ربّ العالمین و تبلیغ منوط و معلّق است بحکمت و بیان و نصرت بجنود اخلاق و اعمال در اینصورت اگر چندی اصحاب حقّ جلّ جلاله بآنچه ذکر شد متمسّک شوند عنقریب من فی البلاد را بطراز انسان مشاهده نمایند و به الحمد لله ربّ العالمین ناطق گردند اینمظلوم آنچه گفته و میگوید نافذ و مهیمن است لو هم به یتمسّکون و یعملون حال اکثر همّ در نقل گفتار این و آنست

10 God willing, may all be purified and sanctified through the water of the All-Merciful's utterance and become occupied with teaching the Cause. This is a station which the pen is powerless to describe and understanding faileth to comprehend. The words of holy souls are so effective and penetrating that they can make a withered tree fresh and adorned with delicate, precious fruits. Blessed are they that hear and blessed are they that act, and may the mercy sent down from the heaven of My loving-kindness be upon thee and upon My chosen ones and loved ones who have cast aside all else but Me and followed My straight path.

10 انشآءالله کلّ از ماء بیان رحمن مطهّر و مقدّس شده بتبلیغ امر مشغول شوند اینست مقامیکه قلم از وصف آن عاجز است و ادراک از عرفان آن قاصر سخنان نفوس مقدّسه بشأنی مؤثّر و نافذ که شجرهٔ منقعره را تازه نماید و باثمار جنیّهٔ لطیفه مزیّن فرماید طوبی للسّامعین و طوبی للعاملین و الرّحمة المنزلة من سمآء عنایتی علیک و علی اصفیائی و اولیائی الّذین نبذوا سوائی و اتّبعوا صراطی المستقیم انتهی

11 God willing, may all the chosen ones and loved ones become enkindled by the heat of God's creative Word and hold fast to that which is the cause of exaltation, that what He hath willed may be made manifest, though the heedless be averse. I present my nothingness before all and beseech God, glorified be His majesty, to grant all a portion from the Most Great Ocean.

11 انشآءالله جمیع اصفیا و اولیا از حرارت کلمهٔ امریّهٔ الهی سرگرم شده بآنچه سبب علوّ است تمسّک نمایند لیظهر ما اراد ولو کره الغافلون خدمت کلّ عرض نیستی معروض میدارم و از حقّ جلّ جلاله میطلبم کلّ را از بحر اعظم قسمت عطا فرماید

12 And as to what thou didst write concerning Jinab Aqa Mirza Abu'l-Fadl—upon him be the glory of God and His loving-kindness: whatsoever that blessed Person deemeth advisable is beloved and, before the Throne, acceptable. God willing, Mirza—upon him be the glory of God—must bestir himself, and for a time move forward with fullest ardour, that he may enkindle the despondent souls and adorn them with a new

12 اینکه در بارهٔ جناب آقا میرزا ابوالفضل علیه بهآء الله و عنایته مرقوم داشتند هر قسم آنحضرت مصلحت دانند محبوبست و لدی العرش مقبول انشآءالله باید جناب میرزا علیه ٩ ٦٦ [بهآء الله] همّت فرمایند و چندی باشتعال تمام حرکت نمایند تا نفوسهای افسرده را مشتعل کنند و بروح تازه

spirit. This is a day wherein man can acquire an everlasting grace and become the possessor of an abiding bounty. This servant ceaseth not to remember him, as though he stood present and manifest before the very eye. The servant beseecheth his Lord that there may appear from him that whereby every possessor of a discerning sense may inhale the fragrance of steadfastness, for the Cause of God, the Lord of what hath been and what shall be.

مزیّن دارند امروز روزیست که انسان میتواند فیض ابدی تحصیل نماید و مالک نعمت باقیه شود اینعبد لازال بذکرشان ذاکر کأنّه امام عین قائم و ظاهرند یسئل الخادم ربّه بأن یظهر من جنابه ما یجد منه کلّ ذی شمّ عرف الاستقامة و لأمر الله ربّ ما کان و ما یکون

13 O Beloved of my heart! In very truth thou hast quickened the Land of Ta; for thou didst set forth, with such warmth, the overflowing of the love of God, the blazing of the fire of affection, the gathering of the friends, and the readiness of the people of that place, that it bestowed immeasurable gladness, joy, delight, and expansion of heart. This is indeed clear and proven: how greatly doth this servant rejoice at the mention of the chosen ones of God—those, in particular, who are adorned with the robe of constancy and illumined by the lights of love. Happy art thou, and happy the friends of God who are there! Would that this servant had been with you in the gatherings thou didst describe.

13 یا محبوب سرّی فی‌الحقیقه آنحضرت ارض طا را احیا فرموده‌اند چه که ذکر فوران محبّت الهی و اشتعال نار مودّت و اجتماع دوستان و استعداد اهل آن را بشأنی اظهار فرمودند که فی‌الحقیقه بهجت و سرور و فرح و انبساط بی‌اندازه عطا نمود این بسی واضح و مبرهن است که این خادم از ذکر اولیای حقّ مخصوص که بطراز استقامت و انوار محبّت مزیّن و منوّر باشند چه مقدار مسرور میگردد هنیئاً لحضرتکم و لأولیآء الله فیهناک و یا لیت الخادم کان معکم فی المجالس الّتی ذکرتموها

14 As to what you wrote about the receptivity of that land and likewise its need for numerous teachers, after this was presented, these exalted words were revealed from the heaven of the favor of the Lord of Names, exalted be His glory: "O My Name! God willing, steadfast and receptive souls shall be assisted to recognize this Most Great Cause. After recognition of God, exalted be His glory, the command to teach is the greatest and most mighty. A witness to its greatness is what God revealed in the Book aforetime: 'Whosoever quickens a soul is as though he has quickened all humanity.' Blessed is he who has arisen to serve the Cause and moves by God's will, the Lord of the worlds." End quote.

14 و اینکه از استعداد آن ارض مرقوم داشتید و همچنین احتیاج آن بمبلّغین عدیده بعد از عرض اینکلمهٔ علیا از سماء عنایت مالک اسماء نازل قوله جلّ جلاله یا اسمی انشآءالله نفوس مستقیمهٔ مستعدّه باین امر اعظم موفّق شوند بعد از عرفان حقّ جلّ جلاله امر تبلیغ اکبر و اعظم بوده شاهد بر عظمتش ما انزله الله فی الکتاب من قبل من احیی نفساً فکأنّما احیی النّاس جمیعاً طوبی لمن قام علی خدمة الأمر و تحرّک بارادة الله ربّ العالمین انتهی

15 God willing, the affairs of that land shall be set right through his honor's attention, and the friends shall arise with complete resolve to serve the Cause of the Lord of all beings with wisdom and utterance in unity. This is what the servant asks of his Lord at all times, and he beseeches Him to answer for His servant what he desires of His grace which has preceded the kingdom and the realm of heaven.

15 انشآءالله امورات آن ارض بتوجّه آنحضرت اصلاح پذیرد و اولیا بهمّت تمام بر خدمت امر مالک انام بحکمت و بیان متّحداً قیام نمایند هذا ما یسئل الخادم ربّه فی اللّیالی و الأیّام و اسئله بأن یستجیب لخادمه ما اراد من فضله الّذی سبق الملک و الملکوت

16 You wrote mentioning the gatherings, meetings and homes of the friends of God, exalted be His glory, and likewise in each gathering the meeting with groups of divine friends. These details were presented in the Most Holy Court of Him Who was God and there was naught else besides Him. This is what

16 ذکر مجالس و محافل و منازل اولیای حقّ جلّ جلاله را مرقوم فرمودید و همچنین در هر یک از محافل ملاقات با جمعی از دوستان الهی را این تفصیل در ساحت اقدس کان الله و لم یکن معه

من شیء عرض شد هذا ما نزّل من جهة اعلی العرش قوله عزّ بیانه و جلّ امره

was revealed from the Most Exalted Throne, exalted be His utterance and mighty be His command:

17 یا اسمی یا ایّها السّائر فی البلاد لأمری و اعلآء کلمتی طوبی از برای بیوتیکه مجمع احبّای الهی واقع جذب نفوس نمود و آنمقرّ را بحضور اولیا مزیّن فرمود طوبی لأرض فازت فی ایّامی و جعلها الله محلّاً لأصفیائی و لبیت وجد عرف احبّائی و لوجوه انارت من شمس عنایتی جمیع محافل مذکوره بعنایت حقّ فائز و مخصوص نفوس حاضره آیات بدیعهٔ منیعه از سماء مشیّت الهی نازل وضعنا فی فم کلّ واحد منهم رطب العرفان و مائدة البیان ثمّ قلنا هنیئاً لک بأن فزت بعنایة ربّک الرّحمن الحمد لله جمیع بطراز اینکلمهٔ علیا مزیّن و باصغایش فائز انّا نبشّرهم بعنایة الله و فضله و نکبّر علی وجوههم من شطر السّجن و نوصیهم بما یرتفع به کلمة الله و مقاماتهم بین العباد الأمر بید الله مالک الایجاد انتهی

17 O My Name! O thou who travels throughout the lands for My Cause and the exaltation of My Word! Blessed are the houses that become gathering places for the loved ones of God, attracting souls and being adorned by the presence of His chosen ones. Blessed is the land that has attained in My days, which God has made a dwelling place for My pure ones, and blessed is the house that has found the fragrance of My loved ones, and blessed are the faces that have been illumined by the Sun of My loving-kindness. All these mentioned gatherings are favored by God's grace, and specifically for those present, wondrous and sublime verses have descended from the heaven of divine will. We have placed in the mouth of each of them the sweet fruit of divine knowledge and the table of utterance, then We said: "Rejoice in that thou hast attained thy Lord's loving favor." Praise be to God that all are adorned with this supreme word and have attained to hearing it. We give them glad tidings of God's grace and bounty, and We send Our greetings to them from the prison, and We counsel them with that which will exalt the Word of God and their stations among the servants. The Command is in God's hands, the Lord of creation.

18 یا محبوب فؤادی و المذکور فی قلبی لعمر مقصودنا و مقصودکم بعد از عرض اینفقرات وجه الله مشتعل و آیات بشأنی نازل که جمیع اهل ارض از تحریر آن عاجز تا چه رسد باین خادم فانی در سرّ بکمال ابتهال عرض مینمودم ایکاش جمیع عالم حاضر بودند و باصغاء آیات منزله که بمثابه ماء منهمر جاری و نازل فائز میگشتند استغفرالله العظیم من هذا التّشبیه استغفرالله و اتوب الیه انّه هو التّوّاب الکریم

18 O thou beloved of My heart and mentioned in My soul! By the life of our Purpose and your Purpose! After these passages were presented, the Face of God was set ablaze and verses were revealed of such nature that all the peoples of the earth would be powerless to transcribe them, let alone this evanescent servant. In secret, with utmost supplication I was saying: Would that all the world were present to attain unto the hearing of the revealed verses which flow and descend like pouring rain. I seek God's forgiveness for this comparison, I seek His forgiveness and turn unto Him. Verily He is the Forgiver, the Generous.

19 اینکه ذکر جناب صاحب علیه عنایة الله فرمودند انشآءالله موفّق بوده و هستند و اسئله تعالی بأن یؤیّده علی ما یبقی به ذکره بدوام اسمائه الحسنی انّه ربّ الآخرة و الأولی لا اله الّا هو المقتدر القدیر اینفانی خدمت ایشان سلام میرساند و بعنایت حقّ جلّ جلاله بشارت میدهد عرض اینعبد آنکه همانقسم که مرقوم فرموده‌اند با بعضی از نفوس وحده لأجل اظهار مطلب ملاقات فرمایند احبّ بوده و هست توجّه بیک نفس و دو نفس سهل و اقربست بتقوی چه که با

19 As for the mention of his honor the Sahib, may God's favors be upon him, God willing he has been and is successful, and I beseech the Most High to confirm him in that whereby his mention shall endure throughout the eternity of His Most Beautiful Names. Verily He is the Lord of the hereafter and the former times, there is no God but He, the Mighty, the Powerful. This evanescent one sends greetings to him and gives him glad tidings of God's favors, exalted be His glory. This servant's petition is that, as they have written, it would be most preferable to meet individually with certain souls for the expression of the matter. Attention to one or two persons is easier and closer to

piety, as discussion occurs with collected thoughts and untroubled mind. We beseech God the Most High to guide all to His straight path.

حواس جمع و خیال فارغ گفتگو میشود نسئل الله تعالی بأن یهدی الکلّ الی صراطه المستقیم

20 They had mentioned his honor Aqa Muhammad Husayn N, upon him be the Glory of God. In these few days, my beloved, his honor Aqa Mirza Asadu'llah, upon him be the Most Glorious Glory of God, wrote a letter to this servant and had mentioned him. This servant beseeches God to increase his confirmations moment by moment. In any case, since his mention was in the blessed handwriting of your honor, it attained the honor of being heard in the Most Holy, Most Exalted Presence. The Tongue of the All-Merciful in the Kingdom of Utterance spoke these words, exalted be His glory:

20 ذکر جناب آقا محمّد حسین ن و علیه بهآء الله را فرموده بودند در این چند یوم محبوبی جناب آقا میرزا اسدالله علیه بهآء الله الأبهی باینعبد مکتوبی مرقوم داشتند و ذکر جناب ایشانرا نموده بودند این خادم از حقّ سائل که آناً فآناً بر تأییدات ایشان بیفزاید باری ذکر ایشان چون در دستخطّ مبارک آنحضرت بود در ساحت امنع اقدس اعلی بشرف اصغا فائز لسان رحمن در ملکوت بیان باینکلمات ناطق قوله عزّ اعزازه

21 In My Name, the All-Evident, the All-Knowing

21 بسمی المبیّن العلیم

22 O Nawwab! The All-Giving remembers thee from the prison quarter, at a time when He hears the buzzing of flies on His right, and the howling of wolves on His left, and beholds the banners of sorrow before His face. Thus doth My tongue recount unto thee that thou mayest know and be of them that remember. Ponder then upon My power and My sovereignty, and the cord of My tranquility and the ocean of My patience, that thou mayest discover My mercy which hath preceded all who are in the heavens and on earth. Were He to desire, He would seize all who are on earth through a single word from Him. Verily thy Lord is the Omnipotent, the Almighty. He heareth and is patient, He seeth and concealeth, and He is the Concealer, the Generous. Were We to recount unto thee what hath befallen Us in these days, thou wouldst weep as those who are bereaved. Blessed art thou for having turned toward the Most Exalted Horizon and arisen to serve the Cause of thy Lord, the Mighty, the Praiseworthy. Convey My greetings unto My loved ones and give them the glad-tidings of My gracious remembrance. The Light shining from the horizon of the Prison be upon thee and upon those who have attained unto this exalted station.

22 یا نوّاب یذکرک الوهّاب من شطر السّجن فی حین یسمع طنین الذّباب من یمینه و عوی الذّیاب عن یساره و یری اعلام الهموم امام وجهه کذلک یقصّ لک لسانی لتعرف و تکون من المتذکّرین اذاً فکّر فی قدرتی و سلطانی و حبل سکونی و بحر اصطباری لتطّلع برحمتی الّتی سبقت من فی السّموات و الأرضین انّه لو اراد لیأخذ من علی الأرض بکلمة من عنده انّ ربّک لهو المقتدر القدیر یسمع و یصبر یری و یستر و هو السّتّار الکریم لو نذکر لک ما ورد علینا فی هذه الأیّام لتبکی کبکآء الفاقدین طوبی لک بما اقبلت الی الأفق الأعلی و قمت علی خدمة امر ربّک العزیز الحمید کبّر من قبلی علی احبّائی و بشّرهم بذکری الجمیل النّور المشرق من افق السّجن علیک و علی الّذین فازوا بهذا المقام الرّفیع انتهی

23 And likewise He made mention of Aqa Mir from Jasb, may the glory of God rest upon him, these manifest verses were revealed specifically for him from the heaven of inner meanings. His words, exalted be His majesty:

23 و همچنین ذکر جناب آقا میر علیه ٩ ٦٦ [بهآء الله] از اهل جاسب فرموده بودند این آیات باهرات مخصوص ایشان از سماء معانی نازل قوله جلّت عظمته

24 In My Name, the Witness, the All-Knowing

24 بسمی الشّاهد العلیم

25 O Mir! The Wronged One remembers thee at a time when sorrows have encompassed Him through that which the hands of those who denied God's proof and testament have wrought

25 یا میر یذکرک المظلوم فی حین احاطته الأحزان بما اکتسبت ایدی الّذین انکروا حجّة الله و برهانه و کفروا بنعمائه الا انّهم فی غفلة و ضلال انّک لا

and who disbelieved in His favors. They are indeed in heedlessness and error. Grieve thou not over anything, but rejoice in this Most Great Remembrance, for when it flowed from My Pen, the Concourse on High and the dwellers of the Kingdom of Names remembered thee. Thus doth the Lord of all humanity give thee glad tidings that thou mayest be of the thankful ones. O My loved ones in Jasb! There hath befallen you in the path of God that which hath befallen Us. Soon shall pass away what the people possess, but that which is with God, the Lord of the Day of Return, shall endure. We were indeed with you and heard your cry and lamentation. Nothing escapeth His knowledge. He heareth and seeth, and He is the Mighty, the All-Seeing. Blessed is he who hath fulfilled My Covenant and heard My call and turned unto My Kingdom and attained unto patience in what befell him in the path of God, the Cleaver of the Dawn. We give you glad tidings of God's loving-kindness and grace, and We send Our greetings upon your faces from this station. The Glory shining from the horizon of the heaven of My prison be upon you and upon those who have attained unto the Most Great Steadfastness, who have arisen and declared: "God is our Lord and the Lord of all who are in the earth and heavens."

تحزن من شیء ان افرح بهذا الذّکر الأعظم الّذی اذا جری من قلمی ذکّرک الملأ الأعلی و اهل ملکوت الأسمآء کذلک یبشّرک مولی الوری لتکون من الشّاکرین یا احبّائی فی الجاسب قد ورد علیکم فی سبیل الله ما ورد علینا سوف یفنی ما عند القوم و یبقی ما عندالله مالک یوم المآب انّا کنّا معکم و سمعنا صریخکم و ضجیجکم انّه لا یعزب عن علمه من شیء یسمع و یری و هو العزیز البصّار طوبی لمن وفی بمیثاقی و سمع ندائی و اقبل الی ملکوتی و فاز بالصّبر فیما ورد علیه فی سبیل الله فالق الأصباح انّا نبشّرکم بعنایة الله و فضله و نکبّر علی وجوهکم من هذا المقام البهآء الظّاهر من افق سمآء سجنی علیکم و علی الّذین فازوا بالاستقامة الکبری قاموا و قالوا الله ربّنا و ربّ من فی الأرضین و السّموات

26 Praise be to God, the outpouring of grace hath reached such a station that is truly beyond all mention and description. None can enumerate the seas of His mercy and the suns of His favors. Verily He knoweth what He doeth and is aware of what He saith, and He is the Truth, the Knower of the unseen.

26 انتهی الحمد لله فیّاض بمقامی است که فی‌الحقیقه از ذکر و بیان خارج است احدی بر احصاء بحور رحمت و شموس الطافش قادر نه انّه یعلم ما یفعل و یعرف ما یقول و هو الحقّ علّام الغیوب

27 He made mention of the beloved of hearts, Samandar, upon him be the glory of God, the Lord of destiny. Through God's loving-kindness, grace, mercy, bounty and generosity, he drinketh at all times from the Kawthar of life from the cup of his Lord's favors, and his is the highest chalice in this mighty and wondrous Cause. His mention was raised. His words, exalted and glorified be He: O My namesake! Upon thee be My Glory! Verily he is of the fishes of this ocean and a star among the stars of this heaven and a word from My Most Great Book and a fragrance from the fragrances of Paradise. Upon him be My Glory and My loving-kindness. Ask thou God to preserve him through His power and to preserve his station through His Name, the Omnipotent, the Mighty.

27 ذکر جناب محبوب فؤاد سمندر علیه بهآء الله مالک القدر فرموده بودند من عنایة الله و فضله و رحمته و جوده و کرمه فی کلّ الأحیان یشرب کوثر الحیوان من کأس عنایة ربّه الکریم و لجنابه القدح المعلّی فی هذا الأمر العزیز البدیع ذکرشان معروض قوله جلّ و عزّ یا اسمی علیک بهائی انّه من حیتان هذا البحر و کوکب من کواکب هذه السّمآء و کلمة من کتابی الأعظم و نفحة من نفحات الجنان علیه بهائی و عنایتی فاسئل الله بأن یحفظه بقدرة من عنده و یحفظ مقامه باسمه المقتدر القدیر انتهی

28 Indeed with complete determination he hath arisen to serve the Cause of our Lord, the Possessor of all names. God willing, may he be confirmed in all worlds.

28 فی‌الحقیقه بهمّت تمام بر خدمت امر ربّنا مالک الأنام قیام نموده‌اند انشآءالله در جمیع عوالم مؤیّد باشند

29 We make mention of Jinab-i-Aqa Shaykh Abu'l-Qasim and Aqa Nasru'llah, upon both of whom be the Glory of God, who were

mentioned in the blessed letter presented to the Most Holy and Most Glorious Court. Praise be to God, the manifestation of favor hath shone forth like the sun from the horizon of heaven. His blessed and exalted Word:

29 و ذکر جناب آقا شیخ ابوالقاسم و آقا نصرالله علیهما ٦٦ ٩ [بهآء الله] که در دستخطّ مبارک مذکور در ساحت اقدس ابهی بشرف اصغا فائز الحمد لله اظهار عنایت کالشّمس من افق السّمآء طالع قوله تبارک و تعالی

30 "Verily We have turned toward them from the direction of the Prison and We send Our greetings unto them and counsel them to show forth love and unity and that whereby the Cause of the Lord of creation may be exalted amongst His servants." They will, God willing, be assisted in all matters and be confirmed in that which He loveth and is pleased with. The Shaykh, upon him be the Glory of God - praise be to God that his mention hath not been and will not be erased; at all times they are present before His face.

30 انّا اقبلنا الیهما من شطر السّجن و نکبّر علیهما و نوصیهما بالمحبّة و الاتّحاد و بما یرتفع به امر مالک الایجاد بین العباد انتهی انشآءالله مؤیّد باشند در امور و موفّق باشند بما یحبّ و یرضی جناب شیخ علیه بهآء الله الحمد لله ذکرشان محو نشده و نمیشود در جمیع احیان امام وجه حاضرند

31 Concerning what was written about the delay in responding to the letter: Thus far, through divine grace and His confirmations, whenever an esteemed letter was received, a detailed response was submitted, except for one letter mentioning the friends in Rasht. Since other letters arrived before it, a brief response was submitted. However, wondrous and exalted divine Tablets have been revealed specifically for some of those souls mentioned therein and will, God willing, be sent. The end of the petition is adorned with this great glad-tidings: On Monday the 12th of Rabi'u'th-Thani, four hours after sunrise, as your representative, it was presented to the Most Holy and Most Glorious Court and by proxy that which is the purpose of all worlds was accomplished, and likewise was honored with acceptance. Well is it with you! To all the chosen ones, loved ones and gentlemen who are present in that gathering, I express my utter nothingness and likewise convey greetings and salutations. God willing, may all in these divine days drink from the Kawthar of mention, utterance, steadfastness and exposition, and act in accordance with that which will exalt the Cause of God. The Glory that is manifest, evident and shining from the horizon of the heaven of our Lord's favor be upon you and upon those who have attained to serving you and those who love you and hearken to your words and are honored to meet you and upon those who have drunk the choice wine of revelation from the cups of our Lord's bounty, the Powerful, the Generous. And praise be to God, the Lord of the worlds.

31 اینکه در تأخیر عرض جواب مرقوم فرمودند تا حال از فضل الهی و تأییدات او هر هنگام که دستخطّ عالی رسید جواب بتفصیل عرض شد جز یک دستخطّ که ذکر اولیای رشت را در او فرموده بودند و چون در وصول دستخطّهای دیگر بر او سبقت گرفت لذا مجمل عرض شد ولکن مخصوص بعض نفوس مذکوره الواح بدیعهٔ منیعهٔ الهیّه نازل انشآءالله ارسال میشود آخر عریضه باین بشارت کبری مزیّن حسب الوکالت آنحضرت مخصوص در یوم اثنین ١٢ شهر ربیع‌الثّانی چهار ساعت از نهار گذشته بساحت امنع اقدس حاضر و بنیابت عمل شد آنچه که مقصود عالمیانست و همچنین بطراز قبول مفتخر هنیئاً لحضرتکم و لی خدمت جمیع اصفیا و اولیا و آقایان که در آنجمع حاضر میشوند عرض فنا و نیستی و همچنین سلام و تکبیر عرض مینمایم انشآءالله جمیع در این ایّام الهی از کوثر ذکر و بیان و استقامت و تبیان بیاشامند و به ما یرتفع امر الله عامل البهآء الظّاهر اللّائح المشرق من افق سمآء عنایة ربّنا علی حضرتکم و علی من فاز بخدمتکم و علی من یحبّکم و یسمع قولکم و یشرف بلقائکم و علی الّذین شربوا رحیق الوحی من کؤوس عطآء ربّنا المقتدر الکریم و الحمد لله ربّ العالمین

32 Concerning what was written on the back of the blessed letter about your being at the house of Jinab-i-Aqa 'Ali-'Askar and Jinab-i-Haji Khavar, upon him be the Glory of God, was in your presence, and likewise the mention of the blessed Tablets

32 اینکه ظهر دستخطّ مبارک مرقوم شده بود در بیت جناب آقا علی عسکر تشریف داشتید و جناب حاجی خاور علیه بهآء الله در خدمت

of Rasht and mention of the Tablet of Jinab-i-Aqa Mirza Ibrahim-i-Gurgani and its being erased from your memory and its being cast into your being at that moment - you mentioned this matter in such a way that it affected this servant as well. This detail was presented to the Most Holy and Most Glorious Court. His blessed and exalted Word:

آنحضرت بود و همچنین ذکر الواح مبارکهٔ رشت و ذکر لوح جناب آقا میرزا ابراهیم گرگانی و محو از خاطر آنحضرت و القاء در آنحین بوجوده اینفقره را آنحضرت بقسمی ذکر فرموده بودند که بر اینعبد هم تأثیر نمود این تفصیل در ساحت امنع اقدس ابهی بشرف اصغا فائز قوله تبارک و تعالی

33 "O My Name! O thou who hast drunk the Kawthar of My love! Verily We are thy Helper, thy Confirmer, thy Teacher, thy Inspirer, thy Protector and thy Succourer. Verily He is with thee and He is the Compassionate, the Generous. When thou speakest in gatherings and reflectest on matters, verily He inspireth thee and teacheth thee and aideth thee through wisdom and utterance. Verily thy Lord is the Helper, the All-Wise. And We make mention of 'Ali before 'Askar and he who was named Khavar. Verily he carried the Tablets out of love for My Self and eagerness to follow My Cause. We send Our greetings unto him wheresoever he may be and We give him the glad-tidings of My grace which hath preceded him and the favor which hath encompassed him, and I am the All-Bountiful, the Ancient of Days. The Glory be upon thee and upon those who have sought thee out of love for God, the Lord of the worlds."

33 یا اسمی یا ایّها الشّارب کوثر حبّی انّا معینک و مؤیّدک و معلّمک و ملقیک و حافظک و ناصرک انّه معک و هو المشفق الکریم اذا تنطق فی المجالس و تتفکّر فی الأمور انّه یلهمک و یعرّفک و ینصرک بالحکمة و البیان انّ ربّک لهو النّاصر الحکیم و نذکر علی قبل عسکر و الّذی سمّی بخاور انّه حمل الألواح حبّاً لنفسی و شوقاً لاتّباع امری انّا نکبّر علیه فی ایّ ارض کان و نبشّره بفضلی الّذی سبقه و العنایة الّتی احاطته و انا الفضّال القدیم البهآء علیک و علی من قصدک حبّاً لله ربّ العالمین

34 When His handwritings were presented in His presence, the Most Great Branch and the Greater Branch - may my spirit be a sacrifice unto the dust of Their footsteps - and the members of the Divine Sacred Household and some of the kindred were present. After their completion, each one manifested such bounty, mercy, love and favors that this ephemeral one is truly incapable of describing. The hearts were illumined by the lights shining from their glorifications, and the horizons of utterance were brightened by their mention and words. In brief, all offered holy glorification, transcendent above worldly conditions and their people's limitations, for me to convey to that Beloved One. His is the praise and favor in all conditions. By the life of our Beloved and your Beloved, truly the heart rejoices and the breast expands from mentions wherein the sincere ones find the fragrance of kindness, untainted by the dust of loved ones and directions. Dominion belongs to God, our Lord, the Revealer of verses and the Manifestor of proofs. There is no God but Him, the One evident through signs. May my spirit be a sacrifice unto Your presence.

34 دستخطّهای آنحضرت هنگامی در حضور عرض شد که حضرت غصن‌الله الأعظم و حضرت غصن‌الله الأکبر روحی لتراب قدومهما الفدآء و اهل سرادق عصمت الهی و بعضی از ذوی القربی حاضر بودند و بعد از اتمام از هر یک اظهار عنایت و مرحمت و محبّت و الطاف ظاهر و هویدا بشأنیکه فی‌الحقیقه اینفانی از ذکرش عاجز است قد نوّرت القلوب من الأنوار المشرقة من تکبیراتهم و لاحت آفاق البیان من ذکرهم و بیانهم باری جمیع تکبیر مقدّس از شئونات عالم و حدودات اهل آن اظهار داشتند که بآنمحبوب ابلاغ دارم له الحمد و المنّه فیکلّ الأحوال لعمر محبوبنا و محبوبکم انّ القلب یفرح و الصّدر ینشرح من اذکار تجد منها المخلصون عرف الشّفقة الّتی ما کدره غبار الأحباب و الجهات الملک لله ربّنا منزل الآیات و مظهر البیّنات لا اله الّا هو الظّاهر بالعلامات روحی لحضرتکم الفدآء

35 While sealing the envelopes, the true messenger brought spiritual glad tidings, and immediately upon arrival and visitation they were presented in the Most Holy and Exalted Presence.

35 در حین بستن پاکات قاصد حقیقی بشارت نامهٔ معنوی آورد و بعد از ورود و زیارت همانحین

This is what the Lord of the World uttered in the Most Great Prison:

در ساحت امنع اقدس عرض شد هذا ما نطق به مولی العالم فی السّجن الأعظم

36 O My Name! The servant in attendance read thy letter before the Face of the Wronged One. Light be unto thee and grace be unto thee, for thou didst speak certain words from which wafted the fragrance of true wisdom. Assuredly, until the result of any deed becomes somewhat apparent, or until its fruit becomes known to the extent possible, attention to it is fruitless. Excellent is what was said, and the Speaker is God in His first Book: In matters, their end must be considered before undertaking them. What thou didst do was, praise be to God, wise and acceptable. We beseech God that He may, through thee, open the doors of hearts and assist thee with the hosts of the seen and the unseen, and through thee aid His Word and exalt it despite every learned one who denied God's right and His Cause, and rejected His proof and disputed His verses. O My Name! Upon thee be My glory. Convey My glorification to the faces of My loved ones who are saddened by My sorrows, and give them the glad tidings of My joy and happiness and bounty. God willing, may all be illumined by the lights of the Countenance and act according to what hath been revealed in the Book.

36 یا اسمی عبد حاضر نامهٔ آنجناب را امام وجه مظلوم قرائت نمود نوراً لک و فضلاً لک چه که بعضی سخنها که عرف حکمت حقیقی از او متضوّع بود بآن تکلّم نمودید البتّه تا نتیجهٔ هر عملی فی‌الجمله ظاهر نباشد و یا بر ثمرش علی قدر مقدور اطّلاع حاصل نگردد توجّه بآن بی‌حاصل نعم ما قیل و القائل هو الله فی اوّل کتابه در امور باید عاقبت آن ملاحظه شود و بعد شروع بعمل آنچه عمل نمودید الحمد لله بحکمت و مقبول نسئل الله بأن یفتح بک ابواب القلوب و ینصرک بجنود الغیب و الشّهود و بک ینصر کلمته و یرفعها رغماً لکلّ عالم انکر حقّ الله و امره و جحد حجّته و جادل بآیاته یا اسمی علیک بهائی کبّر من قبلی علی وجوه اولیائی الّذین تکدّرهم احزانی و بشّرهم ببهجتی و سروری و عنایتی انشآءالله کلّ بانوار وجه منوّر باشند و بما نزّل فی الکتاب عامل انتهی

37 This blessed handwriting, dated the 27th of Safar and numbered 3, from which this servant repeatedly and successively drank the cup of nearness and reunion and joy and meeting - there was and is no opportunity to present details beyond this. In brief, all that transpired was honored with acceptance in the Most Holy and Most Glorious Presence. The servant praises his Lord for this evident, clear and manifest bounty. And praise be to God, the Lord of the worlds.

37 و این دستخطّ مبارک که تاریخ آن ۲۷ صفر بود و نمره ۳ اینعبد متتابعاً مترادفاً کأس قرب و وصال و فرح و لقا از او آشامید بیش از این فرصت عرض تفصیل نبوده و نیست مختصر عرض میشود جمیع آنچه واقع در ساحت امنع اقدس ابهی بطراز قبول فائز و فاخر یحمد الخادم ربّه بهذا الفضل المبرهن الواضح المبین و الحمد لله ربّ العالمین

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BH00289

To: Mir Abdur-Rahim et al., in Qamsar
Date: 1300-04-12 [1883-Feb-20]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Praise befitteth the most holy and most exalted court of the Desired One, Who chose for Himself hardship, imprisonment and tribulation, while desiring for the peoples of the world freedom, comfort and prosperity. Glorified, glorified be He! All who possess understanding are powerless to comprehend the mysteries of His wisdom and its requirements. Glory and exaltation be upon His chosen ones, His loved ones, and His friends who have arisen to serve His Cause and to act according to what hath been revealed in His perspicuous Book.

2 حمد ساحت امنع اقدس حضرت مقصودیرا لایق و سزاست که از برای خود شدّت و سجن و بلا اختیار فرمود و از برای اهل عالم حرّیّت و راحت و رخا خواست سبحانه سبحانه عجز کلّ ذی ادراک عن معرفة اسرار حکمته و مقتضیاتها البهآء و التّکبیر علی اصفیائه و اولیائه و احبّائه الّذین قاموا علی خدمة امره و العمل بما نزّل فی کتابه المبین

3 And further: thy letter dated the 12th of the month of Sha'ban was received. Praise be to God, the fragrance of love for the Beloved of all worlds was wafting therefrom. Blessed is he who hath taken the chalice of utterance in the days of his Lord, the Most Merciful, and hath drunk therefrom in His Name, the Mighty, the Wondrous. After perusal, it was brought to the Most Great Prison and what was contained therein was presented. This is what the tongue of our Lord, the Most Merciful, hath spoken. His word, exalted and mighty is He:

3 و بعد دستخطّ آنجناب که بتاریخ ۱۲ شهر شعبان مزیّن بود رسید الحمد لله نفحهٔ حبّ محبوب عالمیان از او متضوّع طوبی لمن اخذ کأس البیان فی ایّام ربّه الرّحمن و شرب منها باسمه العزیز البدیع و بعد از اطّلاع قصد مقصد اقصی نموده الی ان حضرت و عرضت ما فی کتابکم هذا ما نطق به لسان ربّنا الرّحمن

4 In My Name, He Who is established upon the Throne!

4 قوله جلّ و عزّ بسمی المستوی علی العرش

5 This is a Book We have sent down in truth as a token of Our grace, and verily We are the Mighty, the Bestower. O 'Abdu'r-Rahim! The servant who is present brought thy letter and presented it before the Wronged One. We have desired to reveal for each name that which will attract him and draw the servants to the supreme horizon, and from which the Kingdom of Names will perceive the fragrance of My Most Glorious Raiment. Verily thy Lord is He Who hath power over whatsoever He willeth. There is none other God but He, the Mighty, the Self-Subsisting. Give thanks unto God for this most great favor, for He hath appeared and manifested what He desired, and hath revealed unto those who have turned towards Him that which the pens are powerless to recount.

5 کتاب انزلناه بالحقّ فضلاً من لدنّا و انا العزیز الوهّاب یا عبدالرّحیم قد حضر العبد الحاضر بکتابک و عرضه لدی المظلوم و اردنا ان ننزّل لکلّ اسم ما یجذبه و یجذب العباد الی الأفق الأعلی و یجد منه ملکوت الأسمآء عرف قمیصی الأبهی انّ ربّک لهو المقتدر علی ما یشآء لا اله الّا هو العزیز المختار ان اشکر الله بهذا الفضل الأعظم اذ ظهر و اظهر ما اراد و انزل علی المقبلین ما عجزت عن ذکره الأقلام

6 O Muhammad-Husayn! The Wronged One remembereth thee with verses which, were they to be cast upon the mountains, would transform them into the sea of life. Exalted be the Most Merciful Who hath come with power and sovereignty. Knowest thou who hath turned toward thee? Say: Yea, by

6 یا محمّد قبل حسین یذکرک المظلوم بآیات لو تلقی علی الجبال تبدّلها بالبحر الحیوان تعالی الرّحمن الّذی اتی بقدرة و سلطان هل تعلم من اقبل الیک قل بلی وربّی الّذی تزیّنت بذکره الزّبر و

my Lord, through Whose remembrance the Sacred Texts and Tablets have been adorned! Blessed is he who hath inhaled the fragrance of God and the one whose heart hath turned toward the horizon wherein the atoms proclaim that there is none other God but He, the Mighty, the Compelling. Take hold of God's verses with the power granted by Us and say: Praise be to Thee, O Manifestation of clear evidences!

الألواح طوبى لذى شمّ وجد عرف الله و لذى قلب اقبل الى افق تنطق فيه الذّرّات انّه لا اله الّا هو العزيز الجبّار خذ آيات الله بقوّة من عندنا و قل لک الحمد يا مظهر البيّنات

7 We make mention of him who was named Muhammad-Sadiq as a mercy from Us, and verily We are the Mighty, the All-Bountiful. O servants of the Most Merciful! Rejoice in this Day wherein the ocean of forgiveness hath surged and the fragrance of your Lord's loving-kindness, the Lord of the final end, hath been wafted abroad. Hold fast unto the cord of the Cause and cling to the hem of God, the Manifestation of Religions. Beware lest the affairs of men hold thee back from the Truth. Leave behind what the people possess and take what thou art commanded by God, the Cleaver of the Dawn. Blessed is he who hath sought My path, and he who, while seated, hath arisen to serve My Cause, and he who hath spoken forth in praise of Me amongst My servants.

7 و نذكر من سمّى بمحمّد قبل صادق رحمة من عندنا و انا العزيز الفضّال يا عباد الرّحمن ان افرحوا بهذا اليوم الّذى فيه ماج بحر الغفران و هاج عرف عناية ربّكم مالک المآب تمسّكوا بحبل الأمر و تشبّثوا بذيل الله مظهر الأديان ايّاک ان تمنعک شئونات الخلق عن الحقّ دع ما عند القوم و خذ ما امرت به من لدى الله فالق الأصباح طوبى لقاصد قصد صراطى و لقاعد قام على خدمة امرى و لناطق نطق بثنائى بين العباد

8 We make mention of him who was named Husayn that he may rejoice in My remembrance of him, and I am verily the Expositor, the Mighty, the All-Knowing. O Husayn! The Most Great Ocean remembereth thee. Doth the Ocean speak? Say: Yea, by the Lord of Lords! Verily He speaketh and walketh, and He hath power over whatsoever He willeth. Say: This is a Day wherein the Sure Hour hath come to pass, the breeze hath wafted, the cry hath been raised, and the mountains have passed away. Thus hath the Sun of Utterance shone forth from the horizon of the Most Merciful's loving-kindness. Blessed is he who hath heard and seen, and woe unto every heedless doubter.

8 و نذكر من سمّى بالحسين ليفرح بذكرى ايّاه و انا المبيّن العزيز العلّام يا حسين يذكرک البحر الأعظم هل البحر ينطق قل اى وربّ الأرباب انّه ينطق و يمشى و هو المقتدر على ما اراد قل هذا يوم فيه ظهرت الحاقّة و سرت النّسمة و ارتفعت الصّيحة و مرّت الجبال كذلک اشرق نيّر البيان من افق عناية الرّحمن طوبى لمن سمع و رأى و ويل لكلّ غافل مرتاب

9 O My Most Exalted Pen! Make mention of him who hath been named Jafar, that he may draw nigh unto the Most Sublime Vision and be made joyous in the Sovereign of Days. This is a Day wherein the gate of mercy hath been opened and the heavenly table hath been sent down, yet the people remain in strange slumber. We have made mention of him who hath turned to the Countenance, and We turn unto all who turn unto God, the Lord of all men. O people of the earth! Sleep hath overtaken you on this Day, though ye were created to serve this Cause before which all necks have bowed low.

9 ان يا قلمى الأعلى ان اذكر من سمّى بجعفر ليقرّبه الى المنظر الأكبر و يجعله مسروراً فى سلطان الأيّام هذا يوم فيه فتح باب الرّحمة و نزّلت المائدة ولكنّ القوم فى نوم عجاب انّا ذكرنا من اقبل الى الوجه و اقبلنا الى كلّ مقبل اقبل الى الله مالک الرّقاب يا ملأ الأرض قد اخذكم النّوم فى هذا اليوم بعدما خلقتم لخدمة هذا الأمر الّذى خضعت له الأعناق

10 We make mention of the youth, before Rida, and counsel him and those who have believed with that wherefrom the near ones perceive the fragrance of sincerity unto God, the Revealer of verses. Blessed is he who hath attained to the knowledge of

10 و نذكر غلام قبل رضا و نوصيه و الّذين آمنوا بما يجد منه المقرّبون عرف الخلوص لله منزل الآيات نعيماً لمن فاز بعرفان المقصود الّذى اذا

ظهر اضطربت القلوب و شاخصت الأبصار طوبى لمن كسر اصنام الهوى و اقبل بقلبه الى الأفق الأعلى و اجاب مالک الأسمآء اذ ارتفع النّدآء بين الأرض و السّمآء لعمر الله انّه من المقرّبين فى امّ الكتاب ان اشهد بما شهد الله قبل خلق السّموات و الأرض انّه لا اله الّا هو الواحد القهّار

the Intended One, at Whose appearance hearts were troubled and eyes were fixed in amazement. Blessed is he who hath shattered the idols of vain desire and turned with his heart to the Most Sublime Horizon, who hath answered the Lord of Names when the Call was raised betwixt earth and heaven. By the life of God! He is indeed among those who are nigh in the Mother Book. Bear thou witness unto that which God did testify before the creation of the heavens and earth: There is none other God but Him, the One, the All-Compelling.

11 يا عبدالكريم قد اتى النّبأ العظيم الّذى مات فى حسرة لقائه عباد ما اطّلع بهم الّا العزيز العلّام انّا دخلنا السّجن و دعونا الكلّ الى ما يقرّبهم الى الأفق الأعلى يشهد بذلک من عنده امّ البيان لا تحزن فى ايّام الله ان افرح بهذا الذّكر الّذى به انارت الآفاق قد ظهر السّرّ المكنون و الكنز المخزون و ينادى بين العباد من دون ستر و حجاب ان افرحوا يا ملأ الأخيار بهذا الفضل الّذى ما رأت شبهه عين القرون و الأعصار

11 O 'Abdu'l-Karim! The Great Announcement hath come, in yearning for Whose meeting servants have expired whom none knoweth save the Mighty, the All-Knowing. We have entered the prison and called all to that which draweth them nigh unto the Most Sublime Horizon. To this beareth witness He with Whom is the Mother Book. Grieve not in the days of God. Rejoice thou in this remembrance whereby the horizons have been illumined. The Hidden Secret and the Treasured Mystery have been revealed, calling out amongst the servants without veil or concealment: Rejoice, O people of the righteous, in this bounty the like of which no eye in former ages and centuries hath beheld!

12 يا محمّد قبل صادق يذكرک لسان مالک القدم فى السّجن الأعظم و يبشّر المقرّبين بما يقرّبهم الى اعلى المقام ان اغتنم الفرصة فى ايّام الله ضع ما عند النّاس ثمّ اذكره فى اللّيالى و الأيّام انّه لا يعزب عن علمه من شىء يسمع و يرى و هو العزيز البصّار طوبى لعامل تمسّک بما ارتفع به امر الله فى هذا اليوم الّذى فيه زلّت الأقدام

12 O Muhammad-Sadiq! The Tongue of the Ancient of Days maketh mention of thee in the Most Great Prison and giveth glad tidings to those who are nigh of that which shall bring them close to the most exalted station. Seize thou the opportunity in the days of God. Cast aside what is with the people, then make mention of Him by night and by day. Nothing whatsoever escapeth His knowledge. He heareth and seeth, and He is the Mighty, the All-Seeing. Blessed is the doer who hath held fast unto that whereby the Cause of God hath been exalted in this Day wherein feet have slipped.

13 يا اباالقاسم انّا جئنا من سمآء الفضل لنهدى العباد الى سوآء الصّراط لعمر الله انّا اردنا لهم النّور و هم اوقدوا لنا النّار الا انّهم فى غفلة و ضلال سوف يطوى بساط الدّنيا و تأخذهم زبانية العذاب من كلّ الجهات قل ان انصفوا يا ملأ الأرض بأىّ جرم منعتمونا عن بلادنا اتّقوا الله يا اولى الأديان كذلک نطق لسان العظمة بما ظهرت به الحجّة ولكنّ القوم فى مرية و شقاق

13 O Abu'l-Qasim! We have come from the heaven of grace to guide the servants to the straight path. By the life of God! We desired for them light, yet they kindled fire for Us. They are indeed in heedlessness and error. Soon shall the carpet of the world be rolled up and the guards of torment shall seize them from every direction. Say: Be fair, O people of the earth! For what crime have ye banished Us from Our lands? Fear God, O followers of the religions! Thus hath the Tongue of Grandeur spoken whereby the proof hath been made manifest, yet the people are in doubt and schism.

14 يا مشرق الوحى ان اقبل الى من سمّى بحسين و بشّره بعناية الله المهيمن القيّوم قد ظهر ما كان مسطوراً فى كتب الله ولكنّ القوم هم لا يفقهون قد اعرضوا عن الوجه و كفروا بآيات الله مالک

14 O Dayspring of Revelation! Turn thou unto him who hath been named Husayn and give him the glad tidings of God's loving-kindness, the Self-Subsisting, the Self-Existing. That which was inscribed in the Books of God hath been made manifest, yet the people do not understand. They have turned away

from the Countenance and denied the signs of God, the Lord of existence. O people of the earth! Fear ye God and follow not your desires. Follow ye Him Who hath come to you with manifest sovereignty. The Self-Subsisting hath appeared after the Qa'im and hath manifested His determined Cause. Be thou steadfast in the Cause in such wise that neither the hosts of the world nor the doubts of every veiled learned one shall deter thee. The learned one is he who hath heard My call and spoken My praise and given the people glad tidings of that which hath been sent down from the heaven of My Will, and hath given the servants to drink of My sealed wine.

الوجود يا ملأ الأرض خافوا الله و لا تتّبعوا اهوائكم ان اتّبعوا من اتاكم بسلطان مشهود قد ظهر القيّوم بعد القائم و اظهر امره المحتوم كن قائماً على الأمر على شأن لا تمنعک جنود العالم و لا شبهات كلّ عالم محجوب انّ العالم من سمع ندائی و نطق بثنائی و بشّر النّاس بما نزّل من سمآء مشيّتی و سقی العباد رحيقی المختوم

15 We make mention of (Mulla) Husayn, whose name hath been present in the Most Great Prison, that he may rejoice in the loving-kindness of God, the Mighty, the All-Loving. Verily, We have sent down the verses and expounded them by Our command, for We are, in truth, the One Who hath power over whatsoever He willeth through My word "Be," and it is. Hearken unto the Call from the white spot, from the right hand of the Crimson Sea of grandeur, from the Divine Lote-Tree: He is, in truth, none other than God, the True One, the Knower of things unseen. All things have testified to the Lord of Names, and every stone to the Sovereign of all beings, yet most of the people know not. They have violated God's Covenant and His Testament, and have turned away from Him Whom they remembered at eventide and at dawn, and who would make mention of God by night and by day. Yet when He appeared, they turned aside from Him and pronounced judgment against Him with such tyranny as caused the dwellers of the Kingdom to lament. Observe, then recall what befell Our Messengers aforetime, whom We sent to give the people glad tidings of this Promised Day. Among the people were those who denied them, those who turned away from them, and those who derided them. Thus did they act in former times, and likewise in this Day wherein God hath come with manifest sovereignty. Rejoice thou in that the countenance of the Ancient One hath turned toward thee from His Most Great Prison, and hath remembered thee in such wise as to cause those near unto God to perceive the fragrance of His sealed wine.

15 و نذكر (ملّا) الحسين الّذی حضر اسمه فی السّجن الأعظم ليفرح بعناية الله العزيز الودود انّا انزلنا الآيات و صرّفناها امراً من عندنا و انا المقتدر على ما اشآء بقولی كن فيكون ان استمع النّدآء من شطر البقعة البيضآء عن يمين قلزم الكبريآء من سدرة المنتهی انّه لا اله الّا هو الحقّ علّام الغيوب قد شهد كلّشیء لمالک الأسمآء و كلّ حجر لسلطان الورى ولكنّ القوم اكثرهم لا يعرفون قد نقضوا ميثاق الله و عهده و اعرضوا عن الّذی يذكرونه فی الأصيل و البكور و كانوا ان يذكروا الله فی اللّيالی و الأيّام فلمّا ظهر اعرضوا عنه و افتوا عليه بظلم ناح به سكّان الملكوت ان انظر ثمّ اذكر ما ورد على رسلی من قبل الّذين ارسلناهم ليبشّروا النّاس بهذا اليوم الموعود من النّاس من انكرهم و منهم من اعرض عنهم و منهم من استهزء بهم كذلک عملوا من قبل و فی هذا اليوم الّذی اتی الله بسلطان مشهود ان افرح بما توجّه اليک وجه القدم من شطر سجنه الأعظم و ذكرک بما يجد منه المقرّبون عرف رحيقه المختوم

16 O Abu-Talib! We love to make mention of all who have turned unto God and to show them Our horizon wherefrom the Light hath dawned. Blessed is he who hath heard and responded, and woe unto every heedless one who is rejected. Say: O God of Names, Lord of creation, and Creator of earth and heaven! I beseech Thee by the ocean of Thy utterance and the ark of Thy wisdom to make me steadfast in Thy Cause in such wise that neither the power of idols may hold me back nor the manifestations of vain imaginings debar me. I am he who, O

16 يا اباطالب انّا نحبّ ان نذكر كلّ من اقبل الى الله و نريه افقی الّذی كان مطلع النّور طوبى لمن سمع و اجاب و ويل لكلّ غافل مردود قل يا اله الأسمآء و مالک الانشآء و خالق الأرض و السّمآء اسئلک ببحر بيانک و سفينة حكمتک بأن تجعلنی مستقيماً على امرک على شأن لا تمنعنی سطوة الأصنام و لا تحجبنی مظاهر

my God, hath turned toward Thee, hoping for the wonders of Thy bounty. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen ones who have shown forth the most great steadfastness in such wise that neither ranks nor swords did cause them to fear.

الظّنون انا الّذی یا الهی اقبلت الیک راجیاً بدایع فضلک اسئلک بأن لا تخیّبنی عمّا قدّرته لأصفیائک الّذین قاموا بالاستقامة الکبری علی شأن ما خوّفتهم الصّفوف و السّیوف

17 Thus hath the tongue of might spoken from before God, the Lord of what was and what shall be.

17 کذلک نطق لسان العزم من لدی الله ربّ ما کان و ما یکون

18 O Hasan! It behoveth thee to render thanks unto God for having been made the recipient of His favour - He Who is the Lord of the seen and the unseen - from this Station before which all regions of the earth have bowed down in submission, as attested by the Preserved Tablet in His possession. Take what hath come to thee from God with His strength. Verily, He will protect thee and be with thee in all His worlds. Thy Lord is, in truth, the Almighty, the All-Compelling, the Mighty, the Best-Beloved.

18 یا حسن لک ان تشکر الله بما اقبل الیک مولی السّرّ و العلن من هذا المقام الّذی خضعت له بقاع الأرض کلّها یشهد بذلک من عنده لوح محفوظ خذ ما اتاک من لدی الله بقوّة من عنده انّه یحفظک و یکون معک فیکلّ عالم من عوالمه انّ ربّک لهو المقتدر المهیمن العزیز المحبوب

19 O loved ones of the All-Merciful in all lands! Hold fast unto goodly deeds and praiseworthy conduct. By My life! Through these shall the Cause of God be exalted amongst His servants and the standards of victory be hoisted upon every lofty mountain. Aid ye your Lord through the hosts of deeds, for these are mightier than all the hosts of the earth, would that ye knew. Be ye trustees of God in His lands and dawning-places of His loving-kindness. Thus doth the Lord of all worlds nurture you from this glorious Station. Be ye so trustworthy that if your trustworthiness were to be distributed among all the peoples of the world it would suffice them, and likewise in forbearance. Blessed is he who hath heard and acted upon that which he hath been commanded by God, the Lord of the seen and unseen. He counselleth you with that which profiteth you and adviseth you concerning that which will elevate your stations among His creatures. He is, verily, the Kind, the All-Forgiving.

19 یا احبّآء الرّحمن فی البلدان تمسّکوا بالأعمال الطّیّبة و الأخلاق المرضیّة لعمری بهما یرتفع امر الله بین عباده و تنصب اعلام النّصر علی کلّ جبل مرفوع ان انصروا ربّکم بجنود الأعمال انّها اقوی من جنود الأرض کلّها ان انتم تعلمون کونوا امنآء الله فی بلاده و مطالع العنایة من عنده کذلک یربّیکم ربّ العالم من هذا المقام المحمود کونوا فی الأمانة علی شأن لو یقسم علی اهل العالم لیکفیهم و کذلک فی الحلم طوبی لمن سمع و عمل بما امر به من لدی الله مالک الغیب و الشّهود انّه یوصیکم بما ینفعکم و ینصحکم بما ترتفع به مقاماتکم بین الخلق انّه لهو العطوف الغفور

20 O My Most Exalted Pen! We hear thy call in the morning and in the evening. Dost thou see anyone who heareth it with ears other than physical ears? Dost thou see any who respondeth, saying: "Here am I, O Thou Wronged One! Here am I, O Thou in Whose grasp lieth the reins of all things!" I testify that Thou hast appeared and revealed that which was hidden within the pavilion of infallibility and treasured in the knowledge of God, the Lord of Hosts. The world hath been adorned with the ornament of the utterance of the All-Merciful. Blessed is the eye that seeth, and woe unto every obstinate infidel.

20 یا قلمی الأعلی نسمع ندائک فی الصّباح و المسآء هل تری من احد یسمعه بأذن غیر الآذان و هل تری من یجیب و یقول لبّیک یا ایّها المظلوم و لبّیک یا من فی قبضتک زمام الأمور اشهد انّک ظهرت و اظهرت ما کان مکنوناً فی سرادق العصمة و مخزوناً فی علم الله ربّ الجنود قد تزیّن العالم بطراز بیان الرّحمن طوبی لبصر رأی و ویل لکلّ ملحد عنود

21 O Ja'far! We desire to give thee to drink of the Kawthar of utterance from the hand of the bounty of thy Lord, the All-Merciful. Drink thou therefrom in My Name, the Manifest, the

21 یا جعفر انّا اردنا ان نسقیک کوثر البیان من ید عطآء ربّک الرّحمن ان اشرب منه باسمی الظّاهر المکنون ان اقتصر امورک علی ما یرتفع به هذا

Hidden. Confine thy affairs to that which will exalt this Cause - the Cause at whose revelation all who are in the heavens and on earth were thunderstruck, save a mere handful who beheld the countenance of thy Lord, the Mighty, the Witnessed.

الأمر الّذی اذا ظهر انصعق من فی السّموات و الأرض الّا عدّة احرف وجه ربّک العزیز المشهود

22 O 'Abdu'r-Rahim! Give thanks unto God for having revealed for every name thou didst mention that which cannot be equalled by all the treasures of the earth. Recite unto them with the denizens of the Most Exalted Paradise. Thus doth the Lord of all creation command thee from the precincts of His mighty Prison. Grieve not over the world and what occureth therein. Act in accordance with that which will preserve thy remembrance throughout the eternity of My most beautiful names. Thy Lord is, in truth, the All-Knowing, the All-Wise. Remind My servants and give them the glad-tidings of My mercy and loving-kindness, and acquaint them with the station of this mighty Cause. We make mention in this Station of thy wife who hath heard and turned unto God, the Lord of all worlds. Give her glad-tidings from Me and glorify her with the name of thy Lord, the All-Seeing, the All-Perceiving. The glory be upon thee and upon her and upon those women who have believed in God, the Lord of this wondrous Day. O My handmaidens! Rejoice in that the face of God, the Mighty, the Luminous, hath turned toward you and hath revealed for you that which will preserve your names throughout the eternity of God's kingdom, the Mighty, the All-Praised.

22 یا عبدالرّحیم ان اشکر الله بما نزّل لکلّ اسم ذکرته ما لا تعادله خزائن الأرض کلّها ان اقرء لهم بربوات اهل فردوس الأعلی کذلک یأمرک مولی الوری من شطر سجنه العظیم لا تحزن عن الدّنیا و ما یحدث فیها ان اعمل بما یبقی به ذکرک بدوام اسمائی الحسنی انّ ربّک لهو العلیم الحکیم ذکّر عبادی و بشّرهم برحمتی و عنایتی و عرّفهم مقام هذا الأمر العظیم انّا نذکر فیهذا المقام ضلعک الّتی سمعت و اقبلت الی الله ربّ العالمین بشّرها من قبلی و کبّر علیها باسم ربّک الشّاهد البصیر البهآء علیک و علیها و علی اللّائی آمنّ بالله مالک هذا الیوم البدیع یا امائی ان افرحن بما توجّه الیکنّ وجه الله العزیز المنیر و انزل لکنّ ما یبقی به اسمائکنّ بدوام ملکوت الله العزیز الحمید

23 O Mir! Upon thee be My glory and loving-kindness, and upon thy sons and those who are with thee, both female and male, young and old. End.

23 یا میر علیک بهائی و عنایتی و علی ابنائک و من معک من کلّ اناث و ذکور و من کلّ صغیر و کبیر انتهی

24 What can this evanescent servant say? He perpetually beholds himself bewildered and astounded. I swear by the Sun of the All-Merciful's utterance which is risen from the horizon of the Prison that were the people of the earth to hearken unto these verses at the moment they descend from the heaven of divine Will, they would all sacrifice their souls at the feet of the Beloved of the worlds - this, provided they be adorned with even a trace of fairness. The Sun of bounty hath risen in such wise that all tongues and pens are powerless to describe it. Praise be to God that your honor hath attained this greatest bounty, and through you this most great favor hath encompassed the aforementioned souls. In truth, you have been the cause and means of this grace. Well is it with you!

24 این خادم فانی چه عرض نماید لازال خود را متحیّر و مبهوت مشاهده مینماید قسم بآفتاب بیان رحمن که از افق سجن طالعست اگر اهل ارض در آنحین که این آیات از سماء مشیّت الهی نازل استماع نمایند جمیع ارواح خود را نثار قدم محبوب عالمیان کنند این در صورتیست که فی‌الجمله بطراز انصاف مزیّن باشند آفتاب عنایت بشأنی مشرق که جمیع السن و اقلام از ذکرش عاجز الحمد لله آنجناب باین نعمت کبری فائزند و بواسطهٔ ایشان این فیض اکبر نفوس مذکوره را احاطه نمود فی‌الحقیقه سبب و علّت این فضل آنجناب بوده‌اند هنیئاً لکم

25 His honor Aqa Mir Abu'l-Qasim, upon him be the glory of God, your son, hath written a letter to this servant requesting that I should, on his behalf, attain the presence of the Sovereign of existence and the Lord of the seen and unseen. On this blessed

25 جناب آقا میر ابوالقاسم علیه بهآء الله ابن آنجناب خطّی باین بنده مرقوم داشته‌اند و از این عبد خواسته‌اند بنیابت ایشان بطواف سلطان وجود و

night, which is the fifth night of the month of Rabi'u'th-Thani, after the revelation of verses from the heaven of the Will of our Lord and your Lord and the Lord of earth and heaven, I submitted the request of your honored son, and after permission was granted, the visitation and circumambulation were performed. God willing, it hath been accepted. Verily, He doth not suffer the reward of the doers to be lost. This visitation was most timely. Well is it with you and with him and with me. This servant conveyeth his greetings and salutations to him and to all other sons and relatives and the friends of God, and beseecheth the True One not to deprive any of them from the fragrances of His days and to aid them to achieve that which beseemeth them in His days.

مالک غیب و شهود فائز شوم در این لیلهٔ مبارکه که لیل خامس شهر ربیع‌الثّانی است بعد از تنزیل آیات از سماء مشیّت ربّنا و ربّکم و ربّ الأرض و السّمآء رجاء جناب ابن را عرض نموده بعد از اذن زیارت و طواف بعمل آمد انشآءالله مقبول واقع انّه لا یضیع اجر العاملین بسیار این زیارت بموقع واقع هنیئاً لجنابکم و له و لی و اینعبد خدمت ایشان و سایر ابناء و منتسبین و دوستان الهی تکبیر و سلام معروض میدارد و از حقّ میطلبد کل را از نفحات ایّام خود محروم ننماید و مؤیّد فرماید به ما ینبغی لهم فی ایّامه

26 Regarding what you mentioned about his honor Shaykh Hasan, upon him be the glory of God, his words were exactly presented in the Most Holy, Most Exalted Court and gained the honor of being heard, and these sublime words were revealed specifically for him and the friends of that land. His word - exalted be His majesty and mighty be His utterance:

26 و اینکه ذکر جناب شیخ حسن علیه بهآء الله فرموده [بودید] عبارت ایشان بعینها در ساحت امنع اقدس اعلی بشرف اصغا فائز و اینکلمات عالیات مخصوص ایشان و دوستان آن ارض نازل قوله جلّت عظمته و عزّ بیانه

27 In My Name, the One dawning from the horizon of utterance!

27 بسمی المشرق من افق البیان

28 O Hasan! We have made mention of thee in numerous Tablets and have turned unto thee at one time with the countenance of My loving-kindness and at another with the verses of My mercy which have preceded all who are in the heavens and the earth. O Hasan! At times We gave thee to drink of the Kawthar of My love, and at other times of My choice sealed wine, the mighty, the wondrous. Be thou thankful unto God in all conditions. Verily He heareth and seeth, and He is the All-Knowing, the All-Informed. We have found the fragrance of Our love from the direction of thy heart. We have turned unto thee and made mention of thee in such wise that its fragrance shall never be cut off from the world. To this beareth witness the Lord of Eternity in this sublime station.

28 یا حسن قد ذکرناک فی الواح شتّی و اقبلنا الیک مرّة بوجه عنایتی و اخری بآیات رحمتی الّتی سبقت من فی السّموات و الأرضین یا حسن تارةً سقیناک کوثر حبّی و طوراً رحیقی العزیز البدیع ان اشکر الله فی کلّ الأحوال انّه یسمع و یری و هو العلیم الخبیر وجدنا عرف حبّنا من شطر قلبک اقبلنا الیک و ذکرناک بما لا ینقطع عرفه عن العالم یشهد بذلک مالک القدم فی هذا المقام الرّفیع

29 Convey My greetings to all the friends of that land on behalf of the Wronged One and remind them with wondrous and sublime remembrances. Today the breezes of the All-Merciful's mercy are passing, the fragrances of the garment of grace are wafting, and the lights of the Sun of divine generosity are manifest, brilliant and visible. How excellent is the state of the one who hath in this blessed Day attained unto the recognition of God, exalted be His glory. The whole world hath been created for this Day. Blessed is the soul that hath become aware and hath attained unto this most great favor. Keep all enkindled with the fire of the love of the All-Merciful and illumined with the light of His bounty. Verily, He is the Forgiving, the Generous.

29 جمیع دوستان آن ارض را از قبل مظلوم تکبیر برسان و باذکار بدیعهٔ منیعه متذکّر دار امروز ارياح رحمت رحمانی در مرور و نفحات قمیص فضل متضوّع و انوار آفتاب بخشش یزدانی ظاهر و باهر و مشهود نیکوست حال نفسیکه در این یوم مبارک بعرفان حقّ جلّ جلاله فائز شد جمیع عالم از برای این یوم خلق شده‌اند طوبی از برای نفسیکه آگاه شد و باین فضل اعظم فائز گشت کل را بنار محبّت رحمن گرم دار و بنور عنایتش منوّر انّه هو الغفور الکریم

30 The mention of 'Ali-Khan - upon him be the Glory of God - has been heard. Praise be to God that he has attained unto His grace. He is among those souls whose mention has repeatedly flowed from the Most Exalted Pen and who have been remembered in the Most Holy Court. God willing, may he be enabled to preserve this most exalted station. The entire world cannot equal a single word thereof. We, from this station, magnify him and make mention of him in both stations, and give him these glad-tidings that he may rejoice and be among the thankful ones. He was content with a dot while We bestowed upon him a Book; he was satisfied with a drop while We granted him an ocean of bounty. For verily every letter of the Divine Words is a manifest book and an evident ocean. Blessed are they who attain and are possessed of understanding, and woe unto the heedless.

30 ذکر علیخان علیه بهائی اصغا شد الحمد لله بعنایت حقّ فائزند از نفوسی هستند که مکرّر ذکرشان از قلم اعلی جاری و در ساحت اقدس مذکور انشآءالله موفّق شوند بر حفظ اینمقام اعلی جمیع عالم بیک کلمه معادله نمینماید انّا نکبّر من هذا المقام علیه و نذکره فی المقامین و نبشّره بهذا الذّکر لیفرح و یکون من الشّاکرین او بنقطه راضی ما کتاب عطا نمودیم او بقطره قانع بحر عنایت فرمودیم چه که هر حرفی از کلمات الهی کتابی است مبین و بحریست آشکار طوبی للفائزین و العارفین و ویل للغافلین انتهی

31 This evanescent servant offers greetings and glorification to each one, and beseeches from God - exalted be His glory - the good of this world and the next for each one. Verily, He is the Hearer, the Answerer. May the Glory shining from the horizon of the heaven of the bounty of our Lord and our Desired One be upon you and upon those with you and upon those who have acknowledged that which the Tongue of Grandeur has uttered before all things: verily there is no God but He, the Protector, the Self-Subsisting.

31 این خادم فانی خدمت هر یک سلام و تکبیر عرض مینماید و از برای هر یک از حقّ جلّ جلاله خیر دنیا و آخرت مسئلت میکند انّه هو السّامع المجیب البهآء المشرق من افق سمآء فضل ربّنا و مقصودنا علی حضرتکم و علی من معکم و علی الّذین اعترفوا بما نطق به لسان العظمة قبل الأشیآء انّه لا اله الّا هو المهمین القیّوم

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BH00562

To: Haji Siyyid Ibrahim, in Qamsar
Date: 1300-04-12 [1883-Feb-20]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Glorified be He Who hath sent down His Command and revealed the Book, Who hath spoken without veil or barrier, and hath caused all things to proclaim that there is none other God but Him, the Ruler in the Final Return. And glory and splendor, praise and thanksgiving be upon the chosen ones of God, His loved ones and His friends, who have turned towards the Ancient of Days, detached from all else, and have quaffed the sealed wine named after the Self-Subsisting. These are servants who have arisen, spoken, uttered and testified to that which

2 سبحان من انزل الأمر و انزل الکتاب و نطق من غیر ستر و حجاب و انطق الأشیآء علی انّه لا اله الّا هو الحاکم فی المآب و التّکبیر و البهآء و الذّکر و الثّنآء علی اصفیآء الله و اولیائه و احبّائه الّذین اقبلوا الی مالک القدم منقطعین عن العالم و شربوا الرّحیق المختوم باسمه القیّوم اولئک عباد قاموا و قالوا و نطقوا و شهدوا بما شهد الله قبل

God had testified before the creation of earth and heaven - that there is none other God but Him, the Mighty, the Bestower.

خلق الأرض و السّمآء انّه لا اله الّا هو العزيز الوهّاب

3 Thereafter, this servant hath been blessed with thy noble utterance and exalted letter, from whose horizon hath shone and gleamed the sun of the love of God, our Lord and your Lord, our Goal and your Goal, and the Goal of them that know. When I perceived its fragrance and became aware of its contents, it was as though I had soared on wings of longing to a station which God hath sanctified above all horizons - a station neither of the east nor of the west, neither of the south nor of the north, neither of the horizons nor of directions. When I arrived and attained unto His presence, I presented its contents after receiving permission, and after it was blessed to be heard, the Tongue of the Lord of Names spoke that which caused the fragrance of utterance to be diffused between earth and heaven. His word, exalted be His majesty and mighty be His proof:

3 و بعد قد فاز الخادم ببيانكم الشّريف و كتابكم المنيف الّذى سطع و لاح من افقه شمس محبّة الله ربّنا و ربّكم و مقصودنا و مقصودكم و مقصود العارفين فلمّا وجدت عرفه و اطّلعت بما فيه كأنّى طرت بقوادم الاشتياق الى مقام قدّسه الله عن الآفاق و انّه مقام لا شرقيّة و لا غربيّة لا جنوبيّة و لا شماليّة و لا آفاقيّة و لا جهاتيّة فلمّا بلغت و حضرت عرضت ما فيه بعد الاذن و بعدما فاز بالاصغآء نطق لسان مالک الأسمآء ممّا تضوّع عرف البيان بين الأرض و السّمآء قوله جلّ جلاله و عظم برهانه

4 In My Name that is sanctified above all names

4 بسمى المقدّس عن الأسمآء

5 O thou who drinkest from the chalice of My loving-kindness, who turnest thy face toward My countenance, and who hast set thy face toward Mine all-highest horizon! Hearken unto the Call of the Lord of Names, again and yet again. He hath remembered thee before, and calleth thee in this station with a call whereby bodies have taken flight, let alone spirits. Verily thy Lord is He Who causeth the dawn to break; there is none other God but Him, the Mighty, the Unconstrained.

5 يا ايّها الشّارب من كأس عنايتى و المتوجّه الى وجهى و المقبل الى افقى الأعلى ان استمع ندآء مالک الأسمآء مرّة بعد اخرى انّه ذكرک من قبل و يناديک فيهذا المقام بندآء طارت به الأجساد فضلاً عن الأرواح انّ ربّک لفالق الأصباح لا اله الّا هو المقتدر المختار

6 Say: O concourse of creation! By God, He Whom the Messengers of God have heralded hath appeared, and He Who was hidden in God's knowledge and inscribed by the Most Exalted Pen in the Books and Tablets hath come. Say: Fear God, O peoples of the earth! Dispute not the verses of God after their revelation, and deny not the favor which, when sent down, caused the idols to swoon. Say: This is the Day whereon mysteries have been unveiled and lights have shone forth, yet the people remain in heedlessness and behind a veil.

6 قل يا ملأ الانشآء تالله قد ظهر من بشّر به رسل الله من قبل و اتى من كان [مكنوناً] فى علم الله و مسطوراً من القلم الأعلى فى الزّبر و الألواح قل اتّقوا الله يا ملأ الأرض لا تجادلوا بآيات الله بعد انزالها و لا تكفروا بالنّعمة الّتى اذا نزّلت انصعقت الأصنام قل هذا يوم فيه ظهرت الأسرار و اشرقت الأنوار ولكنّ القوم فى غفلة و حجاب

7 Say: O company of divines! Come, that I may show you the ocean of knowledge and its waves, and that which casteth forth, at all times, the pearls of wisdom and utterance from God, the Lord of Lords. Fear ye the All-Merciful, then judge with fairness in His Cause. He hath come with the truth, with the hosts of revelation and the standards of verses. Cast away vain imaginings, then hearken unto that which the Speaker of Sinai uttereth in the heaven of manifestation. He guideth you unto the Most Great Name and directeth you to the straight path. Leave behind you the dawning-places of fancy, then advance

7 قل يا معشر العلمآء تعالوا لأريكم بحر العلم و امواجه و ما يقذف فيكلّ الأحيان لآلئ الحكمة و البيان من لدى الله ربّ الأرباب اتّقوا الرّحمن ثمّ انصفوا فى امره انّه اتى بالحقّ بجنود الوحى و رايات الآيات ضعوا الأوهام ثمّ استمعوا ما ينطق مكلّم الطّور فى سمآء الظّهور انّه يرشدكم الى الاسم الأعظم و يهديكم الى سوآء الصّراط دعوا مطالع الأوهام عن ورائكم ثمّ اقبلوا بقلوب نورآء

with illumined hearts and radiant faces unto the Most Glorious Ark, the station which God hath sanctified from all forms and likenesses.

و وجوه بیضآء الی الفلک الأطلس المقام الّذی جعله الله مقدّساً عن الصّور و الأمثال

8 Say: O company of the wise! Come, that I may acquaint you with that which ye have neglected [and] with that which shall profit you throughout ages and centuries. Know ye that the Kingdom is My station, and the Realm of Might circleth round Me at eventide and at dawn. Thus hath the Lote-Tree of the Extremity quivered from the breeze of the Will of the Lord of Names, and there hath fallen from its leaves the dew of revelation and inspiration. The glory shining from the horizon of the heaven of My mercy be upon thee, upon thy children, upon those of thy household who are with thee, and upon those who hearken to thy word concerning the Cause of God, the Lord of creation.

8 قل یا معشر الحکمآء تعالوا لأعرّفکم ما غفلتم عنه [...] بما ینفعکم فی القرون و الأعصار ثمّ اعلموا انّ الملکوت مقامی و الجبروت یطوف حولی فی العشیّ و الاشراق کذلک اهتزّت سدرة المنتهی من نسیم ارادة مالک الأسمآء و نزّلت من اوراقها ندی الوحی و الالهام البهآء المشرق من افق سمآء رحمتی علیک و علی ابنائک و علی من معک من اهلک و علی الّذین یسمعون قولک فی امر الله مالک الایجاد انتهی

9 O My beloved! The fragrances of verses have perfumed all regions. Strange it is that the heedless, negligent, and outcast souls have neither been awakened by the cry nor become aware through the call. The All-Merciful hath spoken of them in the Qur'an - exalted be His Word - "As though they were hollow trunks of palm-trees." Evil deeds have debarred mankind from the All-Possessing, the Most Exalted, and worldly manifestations have occupied and veiled those souls. God willing, thou wilt arise to serve the Cause with perfect wisdom and utterance, and educate the souls in that land, that perchance all may attain unto that which He loveth and with which He is well-pleased.

9 یا محبوبی نفحات آیات کلّ جهات را معطّر نموده عجبست از نفوس نائمهٔ غافلهٔ مطروحه بصیحه برنخاستند و بندا آگاه نگشتند قد اخبر بهم الرّحمن فی الفرقان قوله تعالی کأنّهم اعجاز نخل خاویة سیّئات اعمال ناس را از غنیّ متعال منع نموده و ظهورات دنیا آن نفوس را مشغول کرده و محجوب داشته انشآءالله آنحضرت بکمال حکمت و بیان بر خدمت امر قیام [نمایند] نفوس آن ارض را تربیت [فرمایند] که شاید کل به ما یحبّ و یرضی فائز گردند

10 Concerning what thou didst mention of Haji Siyyid Ahmad and Haji Siyyid Husayn, upon them be the Glory of God, it was presented before the Most Holy, Most Exalted Presence, and a wondrous Tablet was revealed from the heaven of grace and sent specifically for each. God willing, may they receive their portion from His heavenly food and everlasting bounty. This is what was revealed for Haji Siyyid Ahmad, upon him be the Glory of God. His words, exalted and glorified be He:

10 اینکه ذکر جناب حاجی سیّد احمد و حاجی سیّد حسین علیهما بهآء الله فرموده بودند در ساحت امنع اقدس اعلی عرض شد و مخصوص هر یک لوح بدیع از سماء فضل نازل و ارسال شد انشآءالله از مائدهٔ جنیّه و نعمت باقیه‌اش قسمت برند هذا ما نزّل لجناب حاجی سیّد احمد علیه بهآء الله قوله عزّ و جلّ

11 In My Name, the Speaking, the Trustworthy

11 بسمی النّاطق الأمین

12 O Siyyid Ahmad! Praise be to God, thou hast, by His glory exalted be His glory, attained unto this most wondrous, most holy, most manifest, most hidden Revelation, and hast recognized Him in this luminous garment. All the Prophets gave mankind the glad tidings of this wondrous Day, saying "Lead the people out of darkness into light and give them the glad tidings of the days of God." All sacred Books and Scriptures bear witness and testify to the Revelation of Truth. Nevertheless, most people remain heedless and veiled. The Cup-bearer

12 یا سیّد احمد الحمد لله بحقّ جلّ جلاله در این ظهور ابدع امنع اظهر اخفی فائز شدی و او را در این قمیص منیر شناختی جمیع انبیا ناس را باین یوم بدیع بشارت داده‌اند بقولی ان اخرج القوم من الظّلمات الی النّور و بشّرهم بأیّام الله و جمیع کتب و صحف بذکر ظهور حقّ ناطق و گواه مع‌ذلک اکثری از او غافل و محجوب ساقی علم با کأس حیوان امام وجوه حاضر و ناظر ولکن

of knowledge standeth with the chalice of life-giving waters before all faces, yet few turn unto Him - nay, such are rarely to be found. Today the Most Great Ocean proffereth at every moment the pearls of knowledge and wisdom unto all the peoples of the world, yet vision is lacking. Beseech ye God that He may make the people aware and guide them to the supreme horizon, that they may not be deprived of the outpourings of God's Speaking Book, which is adorned with the seal "Verily I am God." Verily, He is powerful over all things. He who loved Me hath mentioned thee, wherefore have We remembered thee that thou mayest give thanks unto thy Lord, the All-Knowing Remembrancer. The Glory be upon thee and upon thy wife. Give her glad tidings from Me and glorify her with My Name, the Mighty, the Wondrous. Blessed is the man who hath believed, and the woman who hath believed, and woe unto them that are heedless, both men and women. And praise be to God, the Lord of the worlds.

مقبل کمیاب بل نایاب امروز بحر اعظم در هر حین لآلی علم و حکمت بر عالمیان مبذول میدارد ولکن بصر مفقود از حقّ بطلبید ناس را آگاه فرماید و بافق اعلی راه نماید تا از فیوضات کتاب ناطق الهی که بطغرای انّنی انا الله مزیّن است محروم نمانند انّه علی کلّشیء قدیر قد ذکرک من احبّنی ذکرناک لتشکر ربّک الذّاکر العلیم البهآء علیک و علی ضلعک بشّرها من قبلی و کبّر علیها باسمی العزیز البدیع طوبی لعبد آمن و لأمة آمنت و ویل للغافلات و للغافلین و الحمد لله ربّ العالمین

13 And this is what was revealed for his honor Haji Siyyid Husayn, upon him be the Glory of God. He, blessed and exalted be He, saith:

13 و هذا ما نزّل لجناب حاجی سیّد حسین علیه بهآء الله قوله تبارک و تعالی

14 In My Name, the One manifest in the highest horizon

14 بسمی الظّاهر فی الأفق الأعلی

15 God testifieth that there is none other God but Him, and He Who hath appeared is verily the Mystery that was hidden and treasured from all eternity. Through Him the Greatest Sign appeared and the Most Exalted Summit was revealed, and the Cry was raised and the Balance was set up. He hath come from the heaven of Command, with the standards of the Bayan on His right and the hosts of revelation and the banners of divine knowledge on His left. Blessed is he who hath heard His call and turned unto Him, and woe unto him who hath denied God and turned away from the Path. O Siyyid Husayn! Rejoice that the Wronged One hath turned toward thee and remembered thee with a remembrance which, when sent down from the heaven of grace, caused the kingdom of utterance to bow down before it. Hold fast unto the cord of thy Lord's loving-kindness and give thanks unto Him in all conditions. Verily He is with His devoted servants and aideth them as He pleaseth by His command. He is the Mighty, the Unconstrained. Make mention of My loved ones on My behalf and give them the glad tidings of that which hath been sent down for them from God, the Lord of all mankind. The Glory shining from My horizon be upon him who mentioned thee, and upon thee, and upon those who have believed in God, the Lord of Lords.

15 شهد الله انّه لا اله الّا هو و الّذی ظهر انّه لهو السّرّ الّذی کان مکنوناً مخزوناً فی ازل الآزال به ظهرت الآیة الکبری و الذّروة العلیا و ارتفعت الصیحة و وضع المیزان قد اتی من سمآء الأمر و عن یمینه رایات البیان و عن یساره جنود الوحی و اعلام العرفان طوبی لمن سمع ندائه و اقبل الیه و ویل لمن کفر بالله و اعرض عن الصّراط یا سیّد قبل حسین ان افرح بما اقبل الیک المظلوم و ذکرک بذکر اذا نزّل من سمآء الفضل خضع له ملکوت البیان تمسّک بحبل عنایة ربّک ثمّ اشکره فی کلّ الأحوال انّه مع عباده المقبلین ینصرهم کیف یشآء امراً من عنده و هو المقتدر المختار ان اذکر احبّائی من قبلی و بشّرهم بما نزّل لهم من لدی الله مولی الأنام البهآء الظّاهر من افقی علی من ذکرک و علیک و علی الّذین آمنوا بالله ربّ الأرباب

16 And this is what was revealed for the leaf, the wife of his honor Haji Siyyid Ibrahim, upon both of them be the Glory of God. He, exalted be His majesty, saith:

16 و هذا ما نزّل للورقة ضلع جناب حاجی سیّد ابراهیم علیهما بهآء الله قوله جلّ اجلاله

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

17 بسمی الشّاهد الخبیر

18 O My handmaiden and My leaf! Blessed art thou for having hearkened unto the call of the Wronged One and turned unto Him, when the handmaidens of the earth and its men turned away, save whom God willed. This is a Day wherein He saith: "They have eyes with which they see not." All are endowed with eyes, and eyes were indeed created for this blessed Day, for the Greatest Scene hath been honored by the gaze of the Lord of Destiny. Yet they remain deprived and veiled from His presence and recognition, while thou hast attained unto this through the wondrous favor of God. Know thou the worth of this station and preserve it through the Name of the Beloved of the worlds. We testify that thou hast attained unto that which most men have failed to attain.

18 یا امتی و ورقتی طوبی لک بما سمعت ندآء المظلوم و اقبلت الیه اذ اعرضت عنه امآء الأرض و رجالها الّا من شآء الله امروز یومیست که میفرماید و لهم اعین لا یبصرون بها جمیع با چشم مشاهده میشوند و چشم هم از برای این روز مبارک خلق شده چه که منظر اکبر بلحاظ مالک قدر مشرّف مع‌ذلک از لقا و عرفان محروم و محجوبند و تو از بدایع فضل الهی بآن فائز قدر اینمقام را بدان و باسم محبوب عالمیان حفظش نما نشهد انّک فزت بما لا فاز به اکثر الرّجال

19 Convey My greetings to the believing handmaidens and gladden them all with the bounty and favor of God, exalted be His glory. Should all handmaidens offer up themselves and all they possess in the path of their Beloved, it would not equal the words "O My handmaiden." Recognize thou the favor of thy Lord - verily He is the All-Forgiving, the Compassionate, the Mighty, the Generous. Reflect upon God's favor - how many were the divines, mystics, and jurists who deemed themselves to be treasuries of knowledge and sources of divine ordinances, yet today remain heedless and veiled from their Purpose; nay, they have become so deluded as to pronounce death sentences against God, exalted be His glory. But thou hast attained a station wherein thy mention hath flowed from the Tongue of Grandeur. Give thanks unto God for this, verily He heareth and answereth, and He is the All-Knowing, the All-Informed.

19 اماء مؤمنات را از قبل مظلوم تکبیر برسان و کل را بفضل و عنایت حقّ جلّ جلاله بشارت ده و مسرور دار اگر جمیع اماء خود و آنچه را مالکند در ره دوست نثار نمایند معادله بکلمهٔ یا امتی ننماید ان اعرفی فضل ربّک انّه لهو الغفّار المشفق العزیز الکریم در فضل حقّ تفکّر نما چه بسیار از علما و عرفا و فقها که خود را مخازن علوم و مطالع احکام میدانستند امروز از مقصود غافل و محجوب بل بشأنی مغرور که فتوی بر قتل حقّ جلّ جلاله داده‌اند و تو بمقامی فائز که ذکرت از لسان عظمت جاری ان احمدی الله بذلک انّه یسمع و یجیب و هو العلیم الخبیر انتهی

20 Praise be to God that through the favors of God, exalted be His glory, these souls have attained unto divine bounties and partaken of the rain from the heaven of mercy. Well is it with them and pleasant it is unto them. O ye gentlemen and friends of God, exalted be His glory, despite the heedless ones, drink ye cup after cup in the name of the Cleaver of the Dawn. They are still awaiting the Promised One, even as the Jews awaited before.

20 الحمد لله از عنایت حقّ جلّ جلاله نفوس مذکوره بفیوضات الهیّه فائز گشتند و از امطار سماء رحمت بهره برداشتند هنیئاً لهم و مریئاً لهم ای آقایان و دوستان حقّ جلّ جلاله رغماً لأنف الغافلین اقداح فلاح را بپاپی باسم فالق الأصباح بنوشید هنوز منتظر قائمند کما انتظر الیهود من قبل

21 As for the Huqúqu'llah, it was presented before the Most Holy, Most Exalted Presence. According to His command, you should collect it: half to be sent to the Holy Presence and half to be given to the poor of that land. The names of those who have been blessed to pay the Huqúqu'llah should be sent to the Most Holy, Most Exalted Presence. Blessed is he whose name is mentioned before the Throne, and joy be unto him who hath attained and will attain unto God's Tablet and His

21 و امّا در بارهٔ حقوق الهی در ساحت امنع اقدس اعلی عرض شد حسب الأمر آنجناب اخذ [نمایند] نصف آنرا بساحت اقدس ارسال [دارید] و نصف آخر بفقرای آن ارض داده شود انتهی و اسامی نفوسیکه بادای حقوق الهی موفّق و فائز گشتند باید بساحت امنع اقدس ارسال [دارید] طوبی لمن یذکر اسمه تلقآء العرش

traces. This is the perfection of His favor that He hath shown unto His servants. The glory shining forth from the horizon of the heaven of the bounty of our Lord and your Lord, our Beloved and your Beloved, our Purpose and your Purpose, be upon you and upon your families and upon those who have attained unto this mighty Cause.

و نعیماً لمن فاز و یفوز بلوح الله و اثره این کمال عنایت است که نسبت بعباد خود فرموده‌اند البهآء المشرق من افق سمآء عنایة ربّنا و ربّکم و محبوبنا و محبوبکم و مقصودنا و مقصودکم علی حضرتکم و علی اهلکم و علی الّذین فازوا بهذا الأمر العظیم

BLIB_Or15704.421

BH11773

To: Siyyid Mihdi Dahaji et al.
Date: 1300-04-12 [1883-Feb-20]

1 ...In My Name, the Witness, the All-Knowing

1 بسمی الشّاهد العلیم

2 O Mir! The Wronged One remembereth thee at a time when sorrows have encompassed Him through what the hands of those who denied God's proof and testimony have wrought and who disbelieved in His favors. Verily they are in heedlessness and error. Grieve thou not over anything. Rejoice in this Most Great Remembrance, for when it flowed from My Pen, the Concourse on High and the dwellers of the Kingdom of Names remembered thee. Thus doth the Lord of all creation give thee glad-tidings that thou mayest be of the thankful. O My loved ones in Jasb! There hath befallen you in the path of God what hath befallen Us. Soon shall pass away what the people possess, and what is with God, the Lord of the Day of Return, shall endure. We were with you and heard your cry and lamentation. Nothing escapeth His knowledge. He heareth and seeth, and He is the Mighty, the All-Seeing. Blessed is he who hath fulfilled My Covenant, hearkened unto My call, turned unto My Kingdom, and attained unto patience in what befell him in the path of God, the Cleaver of the Dawn. We give you glad-tidings of God's loving-kindness and grace, and We send Our greetings upon your faces from this station. The Glory shining from the horizon of the heaven of My prison be upon you and upon those who have attained unto the Most Great Steadfastness, who have arisen and said: "God is our Lord and the Lord of all who are in the earth and heavens."

2 یا میر یذکرک المظلوم فی حین احاطته الأحزان بما اکتسبت ایدی الّذین انکروا حجّة الله و برهانه و کفروا بنعمائه الا انّهم فی غفلة و ضلال انّک لا تحزن من شیء ان افرح بهذا الذّکر الأعظم الّذی اذا جری من قلمی ذکّرک الملأ الأعلی و اهل ملکوت الأسمآء کذلک یبشّرک مولی الوری لتکون من الشّاکرین یا احبّائی فی الجاسب قد ورد علیکم فی سبیل الله ما ورد علینا سوف یفنی ما عند القوم و یبقی ما عندالله مالک یوم المآب انّا کنّا معکم و سمعنا صریخکم و ضجیجکم انّه لا یعزب عن علمه من شیء یسمع و یری و هو العزیز البصّار طوبی لمن وفی بمیثاق و سمع ندائی و اقبل الی ملکوتی و فاز بالصّبر فیما ورد علیه فی سبیل الله فالق الأصباح انّا نبشّرکم بعنایة الله و فضله و نکبّر علی وجوهکم من هذا المقام البهآء الظّاهر من افق سمآء سجنی علیکم و علی الّذین فازوا بالاستقامة الکبری قاموا و قالوا الله ربّنا و ربّ من فی الأرضین و السّموات انتهی

3 Praise be to God! The outpouring of grace hath reached such a station that it is truly beyond mention and description. None

3 الحمد لله فیض فیّاض بمقامی است که فی‌الحقیقه از ذکر و بیان خارج است احدی بر احصاء بحور

can enumerate the waves of His mercy and the suns of His favors. Verily He knoweth what He doeth and is aware of what He saith, and He is the Truth, the Knower of the Unseen....

رحمت و شموس الطافش قادر نه انّه یعلم ما یفعل و یعرف ما یقول و هو الحقّ علّام الغیوب...

BRL_DA#490

BH02699

Date: 1300-04-14 [1883-Feb-22]

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

1 هو الشّاهد السّمیع العلیم

2 The Most Exalted Pen calleth out at every moment, yet how few are the ears that are ready to hearken. The diverse colors of the world have occupied them that dwell in the realm of names, although every possessor of sight and hearing hath testified and doth testify to its evanescence.

2 قلم اعلی در کلّ حین ندا میفرماید ولکن اهل سمع کمیاب الوان مختلفهٔ دنیا اهل ملکوت اسماء را مشغول نموده مع آنکه هر ذی بصر و ذی سمعی شهادت بر فنای آن داده و میدهد

3 All the peoples of the earth are astir in this age, yet have failed to discover the reason and cause thereof. It can be observed that the people of the West cling to the most trivial things which in truth yield no fruit, to such an extent that thousands upon thousands have sacrificed and continue to sacrifice their lives for their manifestation and advancement. Yet the people of Iran, despite this mighty and evident Cause whose fame and exaltation have encompassed the world, remain listless and dispirited.

3 جمیع اهل ارض در این عصر در حرکتند و سبب و علّت آنرا نیافته‌اند مشاهده میشود اهل غرب بادنی شیء که فی‌الحقیقه ثمری از او حاصل نه متمسّک میشوند بشأنی که الوف الوف در سبیل ظهور و ترقّی آن جان داده و میدهند و اهل ایران مع این امر محکم مبین که صیت و علوّ و سموّش عالم را احاطه نموده مخمود و افسرده‌اند

4 O friends! Know ye your worth and station. Waste not your endeavors on the idle fancies of this one and that. Ye are the stars of the heaven of understanding and the breezes of the morn. Ye are the living waters upon which dependeth the life of all, and ye are the letters of the Book. Strive with perfect unity and concord that ye may succeed in achieving that which is worthy of this divine Day.

4 ای دوستان قدر و مقام خود را بدانید زحمات خود را بتوهّمات این و آن ضایع منمائید شمائید انجم سماء عرفان و نسایم سحرگاهان شمائید میاه جاریه که حیات کل معلّق بآنست و شمائید احرف کتاب بکمال اتّحاد و اتّفاق جهد نمائید که شاید موفّق شوید بآنچه سزاوار یوم [الهیست]

5 Truly I say, corruption and conflict and whatsoever the mind abhorreth have never been and are not worthy of man's station. Direct all your energies to teaching the Cause of God. Let him who findeth himself worthy of this most exalted station arise to render this service; otherwise, let him choose for himself a deputy to manifest this Cause whereby every firm edifice hath been shaken, the mountains have been crushed, and souls have been thunderstruck.

5 براستی میگویم فساد و نزاع و ما یکرهه العقول لایق شأن انسان نبوده و نیست جمیع همّت را در تبلیغ امر الهی مصروف دارید هر نفسی که خود لایق این مقام اعلی است بآن قیام نماید والّا له ان یأخذ وکیلاً لنفسه فی اظهار هذا الأمر الّذی به تزعزع کلّ بنیان مرصوص و اندکّت الجبال و انصعقت النّفوس

6 Were the station of this Day to be revealed, they would seek after a single moment thereof with a hundred thousand lives, let alone the earth and its treasures. In all matters, observe and hold fast unto wisdom. God willing, may all be enabled to achieve that which He desireth and be confirmed in recognizing the stations of His chosen ones who stand firm in His service and are engaged in His praise.

6 اگر مقام این یوم ظاهر آنی از او را بصدهزار جان طالب و آمل شوند تا چه رسد بارض و زخارف آن در جمیع امور بحکمت ناظر باشید و باو متشبّث و متمسّک انشآءالله کل موفّق شوند به ما اراده الله و مؤیّد گردند بر عرفان مقامات اولیای او که بخدمت قائم و بثنا ناطقند

7 Upon them be the glory of God and the glory of all who are in the heavens and the earth and the glory of those who dwell in the most exalted Paradise and the supreme Heaven. Give thanks unto thy Lord for this magnificent bounty, in that He hath mentioned thee in such wise that its fragrance shall never be cut off from the kingdom. Praise be unto God Who created thee and created all things. He is indeed the Single, the One, the Powerful, the Supreme, the Almighty.

BSW#05.01x, GWB#096x, ADJ.066-67x, ADJ.075x, ADJ.079x, ADJ.083x, ADJ.084x, GPB.377x, WOB.202x

7 علیهم بهآء الله و بهآء من فی السّموات و الأرض و بهآء من فی الفردوس الأعلی و الجنّة العلیا ان اشکر ربّک بهذا الفضل العظیم انّه ذکرک بما لا [ینقطع] عرفه عن الملک ان احمد و کن من السّاجدین لله الّذی خلقک و خلق کلّشیء انّه لهو الفرد الواحد المقتدر المهیمن القدیر

INBA51:453, BLIB_Or15715.253a, BRL_DA#683, GWBP#096 p.128x, LHKM3.311

BH03808

To: Mirza Zaynu'l-'Abidin (Shirazi), in Tihran
Date: 1300-04-14 [1883-Feb-22]

1 In the Name of the peerless Lord! That which is, in the first instance, conducive to the order of the world and the progress of nations has been and will continue to be the Most Great Peace, the particulars of which have been recorded in the sacred Scriptures and Tablets. God willing, in the City of Justice the kings shall assemble to consult regarding this Most Great Peace, and shall carry out that which hath been revealed by the Supreme Pen. In this way shall the world find tranquility and they themselves find rest. That which is the cause and means of the progress of government and nation is what hath been mentioned. However, hearing ears and penetrating vision are needed, that they may see and hear. It is hoped that God, exalted be His glory, through the steadfastness and orientation of His trusted ones and chosen ones, will raise up a people who will take heed and arise for the reformation of the world.

1 بنام خداوند بیمانند آنچه در رتبهٔ اوّلیّه سبب نظام عالم و ترقّی امم است صلح اکبر بوده و خواهد بود و تفصیل آن در زبر و الواح ذکر شده انشآءالله در مدینهٔ انصاف مؤتمری از ملوک بمفاوضهٔ این صلح اکبر جمع شوند و آنچه از قلم اعلی نازل شده مجری دارند در اینصورت عالم ساکن و خود مستریح گردند آنچه که سبب و علّت ترقّی دولت و ملّتست اینست که ذکر شد ولکن آذان واعیه باید و ابصار حدیده شاید تا ببینند و بشنوند امید هست که حقّ جلّ جلاله از توجّه و استقامت امنا و اصفیای خود برانگیزاند خلقی را که ملتفت شوند و باصلاح عالم قیام نمایند

2 Strange it is that the Supreme Pen hath at all times been occupied with loving counsels and still is. In days when the arrows of tribulation were moving and descending from the clouds of hatred like rain, We mentioned the Word of Truth

2 عجب در آنکه قلم اعلی در جمیع احوال بنصایح مشفقانه مشغول بوده و هست در ایّامیکه سهام بلا از سحاب بغضا بمثابهٔ باران در حرکت و نزول

and guided the people to the straight path. Nevertheless, no trace of it appeared in them. We found them struck down as though they were hollow palm-trunks. God willing, may ye be illumined by the light of the utterance of the All-Merciful and arise to serve His Cause. Blessed is he who hath attained unto the Word of God, the Help in Peril, the Self-Subsisting, and hath arisen to aid the Cause through teaching, which is recorded in My Preserved Tablet.

بود کلمهٔ حقّ را ذکر نمودیم و ناس را بصراط مستقیم هدایت فرمودیم معذلک اثری از او ظاهر نه وجدناهم صرعی کأنّهم اعجاز نخل منقعر انشآءالله بنور بیان رحمن منوّر باشید و بخدمتش قائم طوبی لمن فاز بکلمة الله المهیمن القیّوم و قام علی نصرة الأمر و هو التّبلیغ فی لوحی المحفوظ

3 O people of Baha! Withhold not the pearls of knowledge from others. Through wisdom and utterance, present these precious pearls before the eyes of the people. Perchance an eye may be found that will turn to the Most Sublime Vision. The Command is in God's hands, the Lord of all the worlds.

3 ای اهل بها لآلی آگاهی را از غیر خود منع ننمائید بحکمت و بیان این درر ثمینه را بر ابصار خلق عرضه دارید شاید بصری یافت شود و بمنظر اکبر توجّه نماید الأمر بید الله ربّ العالمین

INBA51:187, KB_620:180-181, LHKM3.276

BH04256

To: Mirza Ahmad, in Yazd
Date: 1300-04-14 [1883-Feb-22]

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

1 هو الأقدس الأعظم العلیّ الأبهی

2 The All-Merciful hath testified in the Kingdom of Utterance that there is none other God but Him, and He Who hath appeared is the Hidden Mystery and the Treasured Secret through Whose manifestation all things have spoken. By God! The Hidden Treasure hath appeared, before Him march the standards of His signs, and behind Him are hosts which none save God, the Lord of all worlds, can reckon.

2 قد شهد الرّحمن فی ملکوت البیان انّه لا اله الّا هو و الّذی ظهر انّه هو الغیب المکنون و السّرّ الّذی اذا ظهر نطقت الأشیآء تالله قد ظهر الکنز المخزون و تمشی قدّامه رایات الآیات و عن ورائه جنود ما اطّلع بها الّا الله ربّ العالمین

3 This is a remembrance from Us unto him who hath turned toward the Most Exalted Horizon when all people turned away, save those who cast the world behind them and advanced toward Him with radiant hearts. Thus hath the Tongue of Preexistence spoken in His Most Great Prison - verily He is the Remembering, the All-Knowing.

3 ذکر من لدنّا لمن اقبل الی الأفق الأعلی اذ اعرض عنه کلّ الوری الّا الّذین نبذوا الدّنیا عن ورائهم و اقبلوا الیه بقلوب نورآء کذلک نطق لسان القدم فی سجنه الأعظم انّه لهو الذّاکر العلیم

4 Blessed art thou for having taken hold of My Book through My power and cast behind thee the idle fancies of men. Rejoice thou in this great bounty and say: "Praise be unto Thee, O God of the worlds!" Arise to serve the Cause and remind the people of this Matter whereby the stars have fallen and that which was recorded in the Books of God, the Most Exalted,

4 طوبی لک بما اخذت کتابی بقوّتی و نبذت اوهام النّاس عن ورائک ان افرح بهذا الفضل العظیم و قل لک الحمد یا اله العالمین قم علی خدمة الأمر و ذکّر النّاس بهذا الأمر الّذی به سقطت النّجوم و ظهر ما کان مسطوراً فی کتب الله العلیّ العظیم

the Most Great, hath appeared. Beware lest the things of the world hold thee back from the Ancient Beauty. Cling thou to His luminous hem and say: "O my Lord, the All-Powerful! I beseech Thee by the power that hath encompassed all beings and the might that hath surrounded all created things, to disappoint me not from the manifestations of Thy grace and the evidences of Thy loving-kindness. Give me to drink, O my God, from the Kawthar of Thy bounty through the hands of Thy favors. Verily Thou art the Giver, the Bestower, the Forgiving, the Generous."

ایّاک ان یمنعک ما فی العالم عن مالک القدم تشبّث بذیله المنیر و قل یا ربّی القدیر اسئلک بالقدرة الّتی ملئت الکائنات و القوّة الّتی احاطت الممکنات بأن لا تخیّبنی عن ظهورات فضلک و شؤونات رأفتک فأشربنی یا الهی کوثر عطائک من ایادی الطافک انّک انت المعطی الباذل الغفور الکریم

5 Thus have We illumined the horizon of the heaven of knowledge with the Sun of Utterance. When thou hast attained unto it and found from it the fragrance of My garment, say: "Praise be unto Thee, O Thou Who art wronged throughout all regions, and glory be unto Thee, O Thou Who art the Object of the knowledge of the knowing ones!"

5 کذلک نوّرنا افق سمآء العرفان بشمس البیان اذا فزت به و وجدت منه عرف قمیصی قل لک الحمد یا مظلوم الآفاق و لک الثّنآء یا مقصود العارفین

BLIB_Or15713.162

BH04235

Date: 1300-04-14 [1883-Feb-22]

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

1 هو الأقدس الأعظم الأبهی

2 The Bayan hath testified to its Lord, the Most Merciful, and informed all of this Most Holy, Most Impregnable, Most Mighty, Most Great Revelation. He hath taken the essence of the Bayan, which is a word from His presence, and I am the All-Knowing Witness. He hath spoken, and His sweetest utterance is: "I have taken a gem in His remembrance. Verily, He cannot be indicated by any indication, nor by what hath been revealed in the Bayan from God, the Lord of all worlds."

2 شهد البیان لربّه الرّحمن و اخبر الکلّ بهذا الظّهور الأقدس الأمنع الأعزّ العظیم قد اخذ جوهر البیان و هو کلمة من عنده و انا الشّاهد العلیم قال و قوله الأحلی قد اخذت جوهرة فی ذکره انّه لا یشار باشارتی و لا بما نزّل فی البیان من لدی الله ربّ العالمین

3 By God the Truth! This is a gem more precious than all the gems of the world, and all the treasures of the earth cannot equal it. To this testifieth every fair-minded and insightful one. Say: O people of the Bayan! Fear the Most Merciful and follow not your idle fancies. Follow that which ye have been commanded by One All-Knowing, All-Informed. Beware lest the lowing of the calf hold you back from Him Who speaketh at the heart of the world: "Verily, there is no God but Me, the Forgiving, the Generous." Cast away vain imaginings and hold fast to the cord of certitude, by the command of One Who

3 تالله الحقّ هذه جوهرة انفس من جواهر العالم و لا تعادله کنوز الأرض کلّها یشهد بذلک کلّ منصف بصیر قل یا ملأ البیان اتّقوا الرّحمن و لا تتّبعوا اهوائکم ان اتّبعوا ما امرتم به من لدن علیم خبیر ایّاکم ان یمنعکم خوار العجل عن الّذی ینطق فی قطب العالم انّه لا اله الّا انا الغفور الکریم ضعوا الأوهام و تمسّکوا بحبل الیقین امراً من لدن آمر علیم تالله قد اتی الوعده ظهر الموعود بسلطان مبین

commandeth, Who is All-Knowing. By God! The promise hath come, the Promised One hath appeared with manifest sovereignty. This is the Day wherein the Tongue of Grandeur speaketh and commandeth you to that which profiteth you, if ye be of them that know. Take hold of the Word of God with His strength and follow not every heedless doubter. O thou who gazeth toward the Most Sublime Horizon! Hearken unto the call of the Wronged One in the prison of 'Akka. Verily, He hath heard thy call and answered thee with that which consoleth the eyes of them that are nigh. Set thy foot upon the world and soar with the wings of certitude in this holy, perfumed, mighty and wondrous atmosphere. Thus hath My Most Exalted Pen moved upon the Tablet by My command, and I am the Commander, the All-Wise. Glory be upon thee and upon him who hath heard the call and answered his Ancient Lord.

هذا یوم فیه ینطق لسان العظمة و یأمرکم بما ینفعکم ان انتم من العارفین خذوا کلمة الله بقوّة من عنده و لا تتّبعوا کلّ غافل مریب انّک انت یا ایّها النّاظر الی الأفق الأعلی ان استمع ندآ المظلوم فی سجن عکّآء انّه سمع ندائک و اجابک بما قرّت به اعین المقرّبین ضع رجلک علی العالم و کن طائراً بقوادم الایقان فی هذا الهوآء المقدّس المعطّر العزیز البدیع کذلک تحرّک قلمی الأعلی علی اللّوح امراً من عندی و انا الآمر الحکیم البهآء علیک و علی من سمع النّدآء و اجاب مولاه القدیم

BLIB_Or15713.160b

BH06112

To: Ustad Aqa Jan, in Qaf Kaf
Date: 1300-04-14 [1883-Feb-22]

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

1 اوست دانای بینا

2 Some of the peoples of the world have exerted the utmost effort to converse in their native tongues alone, considering this to be conducive to their exaltation and advancement, even as the people of Persia, who are adorned with the ornaments of talent and capacity, have sought to speak their ancient language and to purge it of all that is foreign. However, that which is pleasing in the sight of this Wronged One is that they should regard the whole earth as one country and strive, as hath been previously stated, to promote a single language or two so that the light of unity may envelop the whole earth and its inhabitants may receive their portion from the Sun of Knowledge and the Ocean of Wisdom.

2 بعضی از احزاب عالم همّت بر آن گماشته‌اند که بلسانهای مخصوصهٔ خود تکلّم نمایند و اینفقره را سبب علوّ و سموّ خود دانسته‌اند چنانچه اهل ایران که بطراز قابلیّت و استعداد مزیّنند اراده نموده‌اند بلسان قدیم تکلّم نمایند و آنچه از خارج داخل شده خارج نمایند ولکن نزد مظلوم محبوب آنکه جمیع عالم را یک وطن مشاهده نمایند و در ترویج یک لسان یا دو چنانچه از قبل گفته شد همّت گمارند تا جمیع آفاق بنور اتّفاق فائز شود و اهل ارض از آفتاب دانائی و دریای بینائی قسمت برند

3 That which is the cause of the unity of the world and its peoples hath flowed forth from the Pen of the Most High in divers Tablets. God grant that all men may be adorned with the ornament of fairness and enabled to observe justice that they may partake of the fruits of what hath been mentioned and

3 و آنچه سبب اتّحاد عالم و امم بوده از قلم اعلی در الواح متفرّقه جاری و نازل شده انشآءالله عباد بطراز انصاف مزیّن شوند و بعدل موفّق گردند تا آنچه ذکر شد ثمرات آنرا بیابند و گواهی دهند

bear witness unto that which hath been ordained by the one true God, exalted be His Glory. He is the One Who guideth, the All-Knowing, the All-Seeing.

بآنچه حقّ جلّ جلاله بآن امر فرمود اوست راه‌نما و اوست دانا و بینا

4 Render thanks unto the Beloved of the world for having graciously aided thee and guided thee to that which lieth concealed from the eyes of most of the people. He, verily, is the Truth, the Knower of things unseen. There is no God but Him, the Mighty, the Best-Beloved.

4 شکر کن محبوب عالم را که ترا مؤیّد فرمود و بآنچه از اکثر ابصار مستور است راه نمود انّه لهو الحقّ علّام الغیوب لا اله الّا هو العزیز المحبوب

BRL_ATBH#69, ADMS#211

BRL_DA#116, MAS8.116bx, PYB#249-250 p.03

BH05890

To: Siyyid Yusuf, in Qaf Kaf
Date: 1300-04-14 [1883-Feb-22]

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

1 هو الأقدس الأعظم الأبهی

2 The Tongue of God, the Lord of Destiny, speaks forth from His Most Great Horizon in this mansion which was built for the days of God, the Lord of all worlds.

2 لسان الله مالک القدر ینطق فی منظره الأکبر فی هذا القصر الّذی بنی لأیّام الله ربّ العالمین

3 He who built and constructed it has died, not knowing for whom he was constructing this lofty palace. When his appointed time came, he attained what he had desired in the days of his life. We make mention of him with goodness as a bounty from Us, for verily I am the All-Bountiful, the Most Generous.

3 قد مات من [بناه] و عمّره و لم یدر لمن یعمّر هذا القصر الرّفیع فلمّا قضی نحبه فاز بما اراد فی ایّام حیوته انّا نذکره بالخیر فضلاً من عندنا و انا الفضّال الکریم

4 The heedless ones sent Us to the Most Great Prison, and God transformed it into this palace despite their wishes, that My power and sovereignty might be made manifest to all who are in the heavens and on earth. Verily the one who commanded has returned to the fire, while the builder dwells in God's mercy and loving-kindness. Thus has His mercy preceded His servants. He is verily the Almighty, the Powerful. He does what He pleases and ordains what He wills. He is the Single One, the One, the Just, the All-Wise.

4 قد ارسلنا الغافلون الی السّجن الأعظم و بدّله الله بهذا القصر رغماً لأنفهم لیظهر قدرتی و سلطانی علی من فی السّموات و الأرضین انّ الآمر رجع الی النّار و العامر فی رحمة الله و عنایته کذلک سبقت رحمته عباده انّه لهو المقتدر القدیر یفعل ما یشآء و یحکم ما یرید و هو الفرد الواحد العادل الحکیم

5 O thou who hast turned thy face towards the Countenance! Hearken unto the call of the Prisoner and hold fast to that which thou hast been commanded in His mighty and praiseworthy Book. He makes mention of thee on this night with that which all the riches of the world cannot equal. To this

5 انّک یا ایّها المتوجّه الی الوجه ان استمع ندآء المسجون و تمسّک بما امرت به فی کتابه العزیز الحمید انّه ذکرک فی هذا اللّیل بما لا تعادله ثروة العالم یشهد بذلک من عنده لوح حفیظ ان اشکر

testifies He with Whom is the Preserved Tablet. Give thanks unto God at all times, and glorify Him with praise at all times.

الله فی اللّیالی و الأیّام و سبّح بحمده فی کلّ حین

BLIB_Or15713.251b, AQA5#109 p.135, QT108.141-142

BH06324

To: Siyyid Mahmud, in Qaf Kaf
Date: 1300-04-14 [1883-Feb-22]

1 He is the Revealer, the Witness, the Faithful

1 هو الکاشف الشّاهد الأمین

2 This is the night whereon My Pen groaneth over what hath befallen the letters inscribed upon His sacred scroll from every oppressor who is estranged from God. We enjoined upon all men to be just and fair-minded and to fear God, the Lord of the worlds. Yet the unjust pronounced sentence against Us and against the chosen ones of God with such cruelty as to cause all created things to cry out and every sound heart to lament. We have sent down unto them the food of utterance out of the heaven of understanding and they have cast it behind their backs turning aside from God, the Great Giver, the All-Bountiful, the Most Generous.

2 هذه لیلة فیها ینوح القلم بما ورد علی احرف الکتاب من لدن کلّ ظالم بعید انّا امرنا الکلّ بالعدل و الانصاف و بتقوی الله ربّ العالمین ولکنّ الظّالمین افتوا علینا و علی اصفیآء الله بظلم صاحت به الأشیآء و ناح به کلّ قلب سلیم انّا انزلنا علیهم مائدة البیان من سمآء العرفان و هم نبذوها عن ورائهم معرضین عن الله المعطی الباذل الکریم

3 No one of them that were before Us hath endured the things We have endured. Unto this testifieth the Pen of God, the All-Glorious, the All-Praised. Let nothing grieve thee, in all thine affairs put thy reliance in Whose grasp are the kingdoms of Revelation and of creation. There is none other God save He, the Almighty, the Most Powerful. Proclaim unto my loved ones the tidings of remembrance of Me and of devotion to Me, and of turning unto Me and of My mercy, My favor and My loving kindness which hath encompassed all who are in heaven and who are on earth. My glory that shineth forth above the horizon of My Bounty be upon thee and upon him who beareth witness unto that whereunto God Himself borne witness, the Lord of this wondrous Day.

3 قد ورد علینا ما لا ورد علی احد من قبل یشهد بذلک قلم الله العزیز الحمید انّک لا تحزن من شیء توکّل فی کلّ الأمور علی الّذی فی قبضته ملکوت الأمر و الخلق لا اله الّا هو المقتدر القدیر بشّر احبّائی بذکری و توجّهی و اقبالی و رحمتی و عنایتی و شفقتی الّتی احاطت من فی السّموات و الأرضین البهآء المشرق من افق سمآء فضلی علیک و علی من شهد بما شهد الله مالک هذا الیوم البدیع

BLIB_Or15713.283a, BRL_DA#418, AQA5#141 p.189

BH07594

Date: 1300-04-14 [1883-Feb-22]

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

1 هو السّامع البصير

2 The All-Merciful hath conferred upon man the faculty of vision, and endowed him with the power of hearing. Some have described him as the "lesser world," when, in reality, he should be regarded as the "greater world." The potentialities inherent in the station of man, the full measure of his destiny on earth, the innate excellence of his reality, must all be manifested in this promised Day of God.

2 حضرت رحمن انسان را بینا و شنوا خلق فرموده اگرچه بعضی او را عالم اصغر دانسته‌اند ولکن فی‌الحقیقه عالم اکبر است و مقام و رتبه و شأن هر انسانی باید در این یوم موعود ظاهر شود

3 The Pen of the Most High hath, at all times and under all conditions, remembered, with joy and tenderness, His loved ones, and hath counselled them to follow in His way. Well is it with him whom the changes and chances of this world have failed to deter from recognizing the Day Spring of the Unity of God, who hath quaffed, with unswerving resolve, and in the name of the Self-Subsisting, the sealed wine of His Revelation. Such a man shall be numbered with the inmates of Paradise, in the Book of God, the Lord of all worlds.

3 قلم اعلی در کلّ احیان بکمال روح و ریحان اولیای حقّ را ذکر نموده و متذکّر داشته طوبی از برای نفسی که شئونات مختلفهٔ دنیا او را از مطلع نور توحید منع ننموده باستقامت تمام باسم قیّوم از رحیق مختوم آشامیده انّه من اهل الفردوس فی کتاب الله ربّ العالمین

4 God willing, thou shalt taste the sweetness of the utterance of the All-Merciful, and shalt abide steadfast, firm, and unwavering in His Cause, with the most great constancy. Verily, He will preserve thee, draw thee nigh, give thee to drink, and guide thee unto His straight Path. There is none other God but Him, the All-Knowing, the All-Wise.

BSW#04.10x, GWB#162x

4 انشآءالله حلاوت بیان رحمن را بیابی و باستقامت کبری بر امرش ثابت و راسخ و مستقیم مانی انّه یحفظک و یقرّبک و یسقیک و یهدیک الی صراطه المستقیم لا اله الاّ هو العلیم الحکیم

BLIB_Or15715.254b, BRL_DA#797, GWBP#162 p.219ax

BH00660

To: Muhammad H V S L T
Date: 1300-04-24 [1883-Mar-4]

To be typed.

PYB#407 p.23

BH10561

To: Muhammad Husayn Bayk, in Bushruyih
Date: 1300-04-24 [1883-Mar-4]

...After recognition of God, exalted be His glory, and steadfastness, there hath been and is no greater matter than teaching. A hundred thousand blessings upon the soul that hath attained all three: hath drunk from the cup of recognition, achieved the most great steadfastness, and is occupied with teaching the Cause. Were the effulgence from this station to shine upon the peoples of the earth even to the extent of a needle's eye, all would swoon away save whom God willeth - He Who is our Goal, your Goal, and the Goal of all worlds....

...بعد از عرفان حقّ جلّ جلاله و استقامت هیچ امری اعظم از تبلیغ نبوده و نیست صدهزار طوبی از برای نفسیکه باین هر سه فائز هم از کأس عرفان نوشیده و هم باستقامت کبری فائز و هم بتبلیغ امر مشغول اگر از ایتقام بقدر سمّ ابره بر اهل ارض تجلّی نماید کلّ منصعق شوند الّا من شآء الله مقصودنا و مقصودکم و مقصود العالمین...

GHA.254x

BH02983

To: Haji Muhammad Ali, in Qariyyih
Date: 1300-04-27 ? [1883-Mar-7]

1 In My Name, the All-Seeing from the Supreme Horizon

1 بسمی النّاظر من الأفق الأعلی

2 God testifies that there is no God but Him, and He Who has come with the truth is verily the Breaker of idols, the Dispeller of vain imaginings, the Attractor of all beings, and the Revealer of what lay hidden in the presence of knowledge from time immemorial. Hearken to the Call from the direction of grandeur, from the right hand of the luminous spot, from the Divine Lote-Tree: "Verily there is no God but Me, the Mighty, the All-Knowing." We have manifested what was inscribed in the Books of God and have sent down that which is the water of life for all temples and bodies.

2 شهد الله انّه لا اله الّا هو و الّذی اتی بالحقّ انّه لکاسر الأصنام و ممحی الأوهام و جاذب الأنام و مظهر ما کان مستوراً فی حضرة العلم فی ازل الآزال ان استمع النّدآء من شطر الکبریآء عن یمین البقعة النّورآء من سدرة المنتهی انّه لا اله الّا انا العزیز العلّام قد اظهرنا ما کان مسطوراً فی کتب الله و انزلنا ما هو روح الحیوان للهیاکل و الأجساد

3 O Muhammad-Qabli-'Ali! The servant who is present has come with your letter and presented it before the Face, and the Wronged One has revealed for you that from which those near to God perceive His fragrance, the Lord of lords. All things have been attracted by the Call of God, the Creator of heaven, yet the people are in strange drunkenness. The Sun of certitude has dawned from the horizon of your Lord's will, the Most Merciful, while the people cling to suppositions

3 یا محمّد قبل علی قد حضر العبد الحاضر بکتابک و عرضه تلقآء الوجه و انزل لک المظلوم ما یجد منه المقرّبون عرف الله ربّ الأرباب قد انجذبت الأشیآء من ندآء الله فاطر السّمآء ولکنّ النّاس فی سکر عجاب قد اشرقت شمس الایقان من افق ارادة ربّکم الرّحمن و القوم متمسّکون بالظّنون و الأوهام انّه ظهر بالحقّ من افقه الأعلی

and idle fancies. He has appeared in truth from His most exalted horizon and says "Come! Come!" while they hasten to the Evil One morning and evening. They have cast the Most Great Book behind their backs and hasten to the mosques as the Jews hasten to their temples at eventide and dawn. Say: The Evil One comprises the divines of the earth who have cast the knowledge of God behind their backs and have been seized by their desires which move them however they wish. They are truly among the people of error in the Book of God, the Lord of destiny. The dwellers of the highest Paradise lament their tyranny, while they move their tongues in remembrance of God amongst the people. Say: By God! He is innocent of you and your mention - to this testifies the Mother Book which is with Him.

و يقول تعالوا تعالوا و هم يسرعون الى الطّاغوت فى البكور و الآصال قد نبذوا الكتاب الأعظم عن ورائهم و يسرعون الى المساجد كما تسرع اليهود الى الهياكل فى العشىّ و الاشراق قل انّ الطّاغوت هو علمآء الأرض الّذين نبذوا علم الله عن ورائهم و اخذتهم اهوائهم و تحرّكهم كيف تشآء الا انّهم من اهل الضّلال فى كتاب الله مالک المآل ينوح من ظلمهم سكّان الفردوس الأعلى و هم يحرّكون السنهم بذكر الله بين الأنام قل تالله انّه برىء منكم و من ذكركم يشهد بذلک من عنده امّ الكتاب

4 Convey My greetings to My loved ones there and give them the glad tidings of My loving-kindness and My mercy which have preceded all who are in earth and heaven. Say: Hold fast to the cord of unity - it will benefit you and draw you near to a station where the machinations of the wicked will not grieve you.

4 كبّر من قبلى احبّآئى فى هناک و بشّرهم بعنايتى و رحمتى الّتى سبقت من فى الأرضين و السّموات قل تمسّكوا بحبل الاتّحاد انّه ينفعكم و يقرّبكم الى مقام لا تحزنكم شئونات الأشرار

5 We make mention of Our leaf and give her the glad tidings of My loving-kindness and My favor towards her, and My handmaidens who have perceived the fragrance of My robe and have spoken My praise among the handmaidens. The glory shining and gleaming from the horizon of My grace be upon you and upon her and upon them and upon My loved ones and My chosen ones who have held fast to My Covenant and have not broken the Testament.

5 انّا نذكر ورقتنا و نبشّرها بعنايتى و اقبالى اليها و امائى اللّآئى وجدن عرف قميصى و نطقن بثنائى بين الامآء البهآء المشرق اللّائح من افق فضلى عليک و عليها و عليهنّ و على احبّآئى و اوليائى الّذين تمسّكوا بعهدى و ما نقضوا الميثاق

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BH00196

To: Haji Muhammad Ibrahim et al., in Qazvin
Date: 1300-04-27 [1883-Mar-7]

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

1 بسم ربّنا الأقدس الأعظم العلىّ الأبهى

2 Praise be to God Who is single in His might, unique in His grandeur and glory, and Who revealed less than a needle's eye of the light of His Beauty, whereupon the lovers swooned away - they who were the dawning-places of longing, attraction and

2 الحمد لله الّذى تفرّد بالاقتدار و توحّد بالعظمة و الاجلال و تجلّى اقلّ من سمّ الابرة بنور الجمال اذاً انصعق العشّاق و مطالع الشّوق و الجذب و

eagerness. Among them were those who sacrificed the crown of life for His radiance, and among them were those who recovered and exclaimed:

الاشتياق منهم من فدى لاشراقه اكليل الحياة و منهم من افاق و قال

3 "Glory be unto Thee, O Lord of the Covenant, Who hath appeared on the Day of Meeting! I yearn to drink the wine of martyrdom before Thy face, O Beloved of the world and Goal of the nations, and to behold in Thy path and for love of Thee the drawn swords and piercing spears. By Thy glory, O Beloved of those near unto God and Goal of the mystics, I desire not that my body be cast upon a bed and my soul be wasted in Thy days, O Sender of verses and Manifestation of clear signs! By the fragrance of Thy lock suspended upon Thy back, I long that from me might be diffused the fragrance of martyrdom whereby every dead one riseth, every bone is quickened, every motionless thing stirred, every tongue loosened, and every sorrowful one made glad. By Thy glory, O Sovereign of existence and Knower of the seen and unseen, this servant knoweth of a certainty that martyrdom in Thy sacred court is the greatest of all deeds, yet Thou hast forbidden it through Thy Most Exalted Pen and Thy most manifest, most firm, most great, most glorious Command. I beseech Thee, O Water of existence, Fire of hearts, Life of the mystics and Light of them that are near unto Thee, to ordain for me and for Thy loved ones the reward of those who were martyred in Thy path.

3 سبحانک یا مالک المیثاق و الظّاهر فی یوم التّلاق احبّ ان اشرب رحیق الشّهادة امام وجهک یا محبوب العالم و مقصود الأمم و اری فی سبیلک و حبّک السّیوف المسلولة و الرّماح النّافذة وعزّتک یا محبوب المقرّبین و مقصود العارفین لا احبّ ان یطرح هیکلی علی الفراش و یضیع روحی فی ایّامک یا منزل الآیات و مظهر البیّنات وعرف فرعک المعلّق علی متنک احبّ ان یتضوّع منّی عرف الشّهادة الّذی به یقوم کلّ میّت و یبعث کلّ عظم و یتحرّک کلّ جامد و ینطق کلّ کلیل و یفرح کلّ حزین وعزّتک یا سلطان الوجود و عالم الغیب و الشّهود انّ الخادم یعلم بالعلم الیقین بأنّ الشّهادة فی ساحة عزّک اعظم الأعمال ولکن نهیتها من قلمک الأعلی و امرک الأظهر الأمتن الأعظم الأبهی اسئلک یا مآء الوجود و نار القلوب و حیاة العارفین و نور المقرّبین بأن تکتب لی و لأولیائک اجر الّذین استشهدوا فی سبیلک

4 Then cause us to be among those who have cast aside their own wishes, clinging to Thy will and holding fast to Thy good-pleasure. Decree for us through the Pen of Thy decree that which will preserve us from the schemes of those who have denied Thee and Thy signs, and who have risen to harm Thee and frustrate Thy Cause. O my God and God of the world, my Goal and Goal of the nations, I beseech Thee by the Most Great Name through which every treacherous one is shaken and every oppressor feareth, to gather Thy loved ones beneath the shade of the Tree of Thy nearness that they may hear Thy sweetest call and circle round Thy throne, O Thou Who holdest the reins of all things! O Lord, forgive me and Thy loved ones and dear ones, then grant us the best of each world among Thy worlds. Verily Thou art He Whose generosity hath not been withheld from created things and beings. There is no God but Thee, the Mighty, the All-Knowing, the All-Wise."

4 ثمّ اجعلنا من الّذین نبذوا ارادتهم متمسّکین بارادتک و متشبّثین بمشیّتک و قدّر لنّا من قلم تقدیرک ما یحفظنا عن مکر الّذین کفروا بک و بآیاتک و قاموا علی ضرّک و تضییع امرک یا الهی و اله العالم و مقصودی و مقصود الأمم اسئلک بالاسم الأعظم الّذی به اضطرب کلّ خائن و خاف کلّ جابر بأن تجمع احبّائک فی ظلّ سدرة قربک لیسمعوا ندائک الأحلی و یطوفوا حول عرشک یا مالک ازمّة الأشیآء ای ربّ اغفر لی و لأولیائک و احبّائک ثمّ ارزقنا خیر کلّ عالم من عوالمک انّک انت الّذی لم تمنع کرمک الموجودات و لا الکائنات لا اله الّا انت المقتدر العلیم الحکیم

5 And further: the letter from that honored beloved one dated the twenty-fifth of Safar was received, for upon the head of every letter thereof were raised and fixed the banners of the mention of the Beloved of the world. Exalted be this most high station which giveth life and bestoweth spirit! Should all the

5 و بعد دستخطّ آنمحبوب مکرّم که بتاریخ بیست و پنجم ۲۵ صفر بود ظفر بخشید چه که اعلام ذکر محبوب عالم بر رؤس هر حرفی از آن منصوب و مرتفع تعالی هذا المقام الأعلی که جان بخشد و

world attempt to enumerate the delight that the sincere and the pure-hearted derive from the mention and praise of God, they would surely find themselves powerless to do so. After reading and becoming informed thereof, he proceeded to the praiseworthy station and, after receiving permission before the Throne of the Intended One, he submitted it. He, exalted be His grandeur and magnified be His majesty, said: "We, from this station, send Our glorification upon those who have remained faithful to God's Covenant and His Testament, who have not violated them and who have held fast unto them until he ascended unto God, the Lord of all men."

روان عطا نماید اگر جمیع عالم اراده نمایند شرح لذّت موحّدین و مخلصین را که از ذکر و ثنای الهی میبرند احصا کنند البتّه خود را عاجز مشاهده نمایند و بعد از قرائت و اطّلاع قصد مقام محمود نموده بعد از اذن امام عرش مقصود معروض داشت قال جلّت عظمته و عظم کبریائه انّا نکبّر من هذا المقام علی الّذین وفوا بمیثاق الله و عهده و ما نقضوهما و تمسّکوا بهما الی ان صعد الی الله مالک الرّقاب

6 O Samandar! This blessed word has flowed from pen and tongue beyond all reckoning, yet the realm of utterance ever seeks its repetition, for most men are heedless and occupied with their own fancies and imaginings. How often does it happen that through a single letter of the Mother Book they become deprived, and through a single drop of the Most Great Ocean they remain unaware. Fidelity to God's Covenant is a mighty matter. Well is it with him who holds fast unto it, and woe betide the heedless. God willing, may all the friends be adorned and achieve new and fresh life through the spirit of the Word, for whosoever has truly found life through it remains firm and steadfast in the Covenant, inasmuch as faithfulness walketh before him, trustworthiness is at his right hand, truthfulness at his left, the light of certitude shineth above his head, and the spirit of detachment moveth with him. The tranquil and steadfast soul hath conquered and will continue to conquer the realm of hearts through these hosts. In this Most Great Revelation, the hosts of Truth have turned to the reformation of the world without weapons. By My life, by My life, the weapons of God's hosts have been and are more penetrating and sharper. Consider how a single word hath conquered and continueth to conquer the world. He is the One Who hath power over whatsoever He willeth, and He is the Strong, the Mighty, the Powerful.

6 یا سمندر اینکلمهٔ مبارکه زیاده از حدّ احصا از قلم و لسان جاری مع‌ذلک عالم بیان در جمیع احیان تکرار او را طالب چه که اکثری از ناس غافلند و بظنون و اوهام خود مشغول بسا میشود بحرفی از امّ الکتاب محروم میشوند و بقطرهٔی از بحر اعظم غافل وفای بعهد الهی امریست عظیم طوبی لمن تمسّک به و ویل للغافلین انشآءالله جمیع دوستان بروح کلمه بحیات تازهٔ جدید مزیّن و فائز شوند چه هر نفسی فی‌الحقیقه باو حیات یافت او بر عهد ثابت و محکم است چه که وفا یمشی قدّامه و الأمانة عن یمینه و الصّداقة عن یساره و نور الاطمینان فوق رأسه و روح الانقطاع یتحرّک معه نفس مطمئنّهٔ ثابته باین جنود عالم قلوب را فتح نموده و مینماید در این ظهور اعظم جنود حقّ بی‌سلاح باصلاح عالم توجّه نموده‌اند لعمری لعمری سلاح جنود الهی انفذ و احدّ بوده و هست ملاحظه نما یک کلمه عالم را مسخّر نموده و مینماید هو المقتدر علی ما اراد و هو القویّ الغالب القدیر

7 Convey greetings from this Wronged One to the friends in that land. All must arise to serve the Cause and, with perfect unity, steadfastness, wisdom and utterance, offer the Kawthar of divine knowledge to the servants of the All-Merciful. Last week a Tablet was sent to Nabil, upon him be the Glory of God. God willing, may they recall from its fragrance the days of attainment, and through the Kawthar of God's mention, may they adorn lifeless temples with the garment of life. Glory be upon him and upon you and upon every steadfast and upright one. Praise be to God, the Mighty, the Great.

7 دوستان آن ارض را از قبل مظلوم تکبیر برسان باید کل بر خدمت امر قیام کنند و بکمال اتّحاد و استقامت و حکمت و بیان عباد رحمن را کوثر عرفان عطا نمایند هفتهٔ قبل لوحی بجناب نبیل علیه بهائی ارسال شد انشآءالله از عرفش ایّام وصال را بخاطر آرند و از کوثر ذکر الهی هیاکل مرده را بقمیص زندگانی مزیّن نمایند البهآء علیه و علیکم و علی کلّ ثابت مستقیم الحمد لله العزیز العظیم انتهی

8 O my beloved! This evanescent servant had no hope of being enabled to make this mention, but God's Will preceded my will and my volition was nullified. In the morning, while engaged in preparing tea before His presence, the Ancient Beauty proceeded to another chamber, and after my arrival and attendance He said, exalted be His bounty: "O servant, bring pen and paper." This servant is powerless to describe what he heard from the Kingdom of Utterance. I swear by the Beauty of the Desired One and the Sovereign of the unseen and the seen that in most times during revelation, joy and sorrow encompass this servant to such extent that none save God, exalted be His station, knoweth its measure–joy from hearing the wondrous and sublime melodies of God, glorified be His majesty, and sorrow from fear lest the verses be neglected and memory fail to preserve them. By the very truth of His Being, if a drop is able to perfectly describe the waves of the sea, then this servant too would be able. By the life of the Desired One, He is the Powerful and we are powerless. We beseech Him for assistance in all conditions. Verily He is the Self-Sufficient, the Most Exalted.

8 یا محبوبی این خادم فانی این کرّه امید اینکه موفّق شود باین ذکر نداشته ولکن ارادة الله سبقت ارادتی و عدمت مشیّتی علی الصّباح تلقاء وجه بطبخ چای مشغول در آنحین جمال قدم ببیت دیگر توجّه فرمودند و بعد از حضور و ورود اینعبد قال جلّت عنایته یا خادم فأت بقلم و ورق دیگر این خادم عاجز است از ذکر اینکه از ملکوت بیان چه اصغا نمود قسم بجمال مقصود و سلطان غیب و شهود که در اکثر احیان حین تنزیل اینعبد را فرح و حزن بشأنی احاطه مینماید که جز حقّ تعالی شأنه بر مقدار آن آگاه نه فرح از اصغاء الحان بدیعهٔ منیعهٔ حقّ جلّ جلاله و امّا حزن از خوف آنکه مباد آیات ترک شود و قوّهٔ حافظه از حفظ آن عاجز ماند ونفسه الحقّ اگر قطره قادر است از عهدهٔ ذکر امواج بحر کما هی هی برآید اینعبد هم قادر لعمر المقصود هو القادر و نحن عجزآء نسئله التّأیید فیکلّ الأحوال انّه لهو الغنیّ المتعال

9 As to the mention of the beloved ones, Aqa Mulla 'Abdu'r-Razzaq and Mulla 'Abdu'l-'Azim, upon them be the Glory of God and His bounty, and likewise their degrees of longing, yearning and steadfastness in God's Cause which you have written about–they should indeed be thus, nay even more exalted and sublime. In that same place where they reside, let them hold fast to the cord of service and engage in teaching the Cause. Their noble father, upon him be the Glory of God, His mercy, His bounty and His grace, has been and continues to be remembered in the Most Holy Court from the earliest days until now. God willing, may they walk in his footsteps.

9 اینکه ذکر محبوبان جناب آقا ملّا عبدالرّزّاق و ملّا عبدالعظیم علیهما بهآء الله و عنایته نمودند و همچنین مراتب شوق و اشتیاق و استقامتشانرا در امر الله مرقوم داشتند ایشان باید چنین باشند بل ازید و اعلی و اسمی و در همانمحل که تشریف دارند بحبل خدمت تمسّک نمایند و بتبلیغ امر تشبّث حضرت والد ایشان علیه بهآء الله و رحمته و عنایته و فضله در ساحت اقدس از اوّل ایّام تا حین مذکور بوده و هستند انشآءالله ایشان بر قدم ایشان مشی نمایند

10 O beloved of my heart! If the joy and delight of this servant and that eminent one and other friends be confined to these outward limited things, then by the life of our Purpose and your Purpose, we and they would be in manifest loss. Today the Fountainhead of seas is manifest and the Dawning-Place of the Sun is evident and radiant. The Choice Wine is present before all faces and the Kawthar of life is bestowed by the hands of grace. We must, with wisdom and utterance, grant a portion to the dead of the earth and, with the utmost joy and fragrance, engage in the education of the people of creation. It is hoped that the breathings of divine verses - which every fair-minded one confesses his inability to reckon - will set all atoms in motion and raise them up to service. Verily, He is powerful over all things.

10 یا حبیب فؤادی اگر امثال اینعبد و آنحضرت و سایر دوستان فرح و سرورمان محدود باین اشیاء محدودهٔ ظاهره باشد لعمر مقصودنا و مقصودکم نحن و هم فی خسران مبین امروز مطلع بحور ظاهر و مشرق شمس لائح و باهر رحیق مختوم امام وجه حاضر و کوثر حیات بایادی فضل مبذول باید بحکمت و بیان مردگان ارض را نصیب عطا نمود و بکمال روح و ریحان بتربیت اهل امکان مشغول شد امید هست که نفحات آیات الهی که هر منصفی اعتراف مینماید بر قصور و عجز از احصایش جمیع ذرّات را بحرکت آرد و بخدمت قائم نماید انّه علی کلّشیء قدیر

11 Concerning what was mentioned about several volumes of books that arrived in that land in the name of the chief of customs, and likewise what was written about certain allusions being contained therein under the veil of counsels and admonitions - such unclear indications and allusions that neither nourish nor satisfy should not be attributed to the Truth. That beloved one has observed the Book of the King and noted what was revealed to the monarchs. London too may be an island. Many a counselor deserves counsel greater than what he counsels, and many an admonisher is disowned by his own admonition. This brief explanation suffices for that detailed account. By the life of God, the people are in strange delusion. Would that the world knew, would that the people understood!

11 اینکه ذکر چند مجلّد کتاب نموده بودند که باسم رئیس گمرک در آن ارض وارد شده و همچنین مرقوم داشته بودند که درپرده و حجاب نصایح و مواعظ بعضی اشارات در او بوده این دلالات و اشارات غیر واضحهٔ لایسمنهٔ لایغنیه نباید منسوب بحقّ باشد آنمحبوب کتاب سلطان را مشاهده فرموده‌اند و آنچه بملوک اظهار شد ملاحظه نموده‌اند لندره هم شاید جزیره باشد ربّ ناصح یستوجب النّصح اعظم عمّا نصح و ربّ واعظ یتبرّء منه الوعظ آن تفصیل را این اجمال کافی لعمر الله انّ القوم فی وهم عجیب یا لیت العالم یعلم و یا لیت النّاس یعرفون

12 Regarding what you wrote that His Honor Haji Muhammad Ibrahim, upon him be the Glory of God, also desired to see that book - this was due to his good faith, as he thought perhaps it might be from the Truth. Blessed is he and joy be unto him. Convey from this evanescent one greetings to his honor and mention that some time ago these manifest verses were revealed from the heaven of God's Will. His word, exalted be His majesty:

12 و اینکه مرقوم داشتید جناب حاجی محمّد ابراهیم علیه بهآء الله هم طالب دیدن آن کتاب شده‌اند این نظر بحسن ظنّ بوده چه که همچه گمان نموده‌اند که شاید از حقّ باشد طوبی له و نعیماً له از اینفانی تکبیر خدمت جناب ایشان برسانید و مذکور دارید چندی قبل این آیات باهرات از سماء مشیّة الله نازل قوله جلّ اجلاله

13 "O thou who hast turned to the Countenance! The Books of God, the Sovereign, the Self-Subsisting, suffice thee. When but a single verse thereof is revealed, all the books of the world bow down before it, and around it circle the Kingdom of Utterance. The Concourse on High bear witness to this, as do they who circle round the Throne in this forbidden station. He hath appeared and made manifest that which was hidden in the treasury of knowledge and preserved beneath the seal of protection and recorded in the Book of God, the Lord of what was and what will be. Through knowledge of Him, all existence can dispense with the knowledge of the world, and through the light of His Name the earth and heaven were illumined, would ye but know it. He hath opened the gate of meeting through the key of power and guided all unto Him, yet most of the people do not understand."

13 یا ایّها المتوجّه الی الوجه یکفیک کتب الله المهیمن القیّوم انّه اذا نزّلت آیة منها خضعت لها کتب العالم و طاف حولها ملکوت البیان یشهد بذلک الملأ الأعلی و الّذین یطوفون العرش فی هذا المقام الممنوع انّه ظهر و اظهر ما کان مکنوناً فی کنز العلم و مخزوناً تحت خاتم الحفظ و مسطوراً فی کتاب الله ربّ ما کان و ما یکون بعرفانه استغنی الوجود عن عرفان العالم و بنور اسمه اشرقت الأرض و السّمآء ان انتم تعلمون انّه فتح باب اللّقآء بمفتاح الاقتدار و هدی الکلّ الیه ولکنّ القوم اکثرهم لا یفقهون انتهی

14 Such utterances have flowed from the Supreme Pen in such wise as to quicken decayed bones and teach flight to weighty forms. The purpose of mentioning these divine verses and this servant's submission is that his honor and other friends may rest assured in the grace of God, exalted be His glory, and know with clear certainty that through Him the world of existence can dispense with all else. He is the Powerful, the Exalted, the All-Knowing, the All-Encompassing.

14 امثال این بیانات از قلم اعلی جاری بشأنیکه عظم رمیم را روح بخشید و هیکل ثقیل را طیران آموخت مقصود از ذکر این آیات الهی و عرض اینعبد آنکه جناب ایشان و سایر دوستان بعنایت حقّ جلّ جلاله مطمئن باشند و بیقین مبین بدانند که به استغنی عالم الوجود عن دونه هو المقتدر المتعالی العلیم المحیط

15 And regarding what was written that His Honor Haji Muhammad Ibrahim, the aforementioned, upon him be the Glory of God, requested that mention be made of him in the Most Holy and Most Exalted Presence - this petition was granted, and after its submission and hearing, these sublime words were revealed from the heaven of verses. His word, exalted be His glory and sublime be His utterance:

15 و اینکه مرقوم داشتند جناب حاجی محمّد ابراهیم مذکور علیه بهآء الله استدعا نمودند که ذکر ایشان در ساحت امنع اقدس عرض شود این مسئلت باجابت مقرون و بعد از عرض و اصغاء اینکلمات عالیات از سماء منزل آیات نازل قوله جلّ جلاله و عزّ بیانه

16 In My Name, the Most Holy, the Most Exalted, the Most Great

16 بسمی الأقدس الأمنع الأعظم

17 O Abraham! We have made mention of thee when We heard thy call and witnessed thy turning towards Us - and before these, verily thy Lord is the All-Knowing, the All-Informed. Once did We make mention of thee in the Tablet of Ism-i-Mihdi, and again in other Tablets - verily thy Lord is the All-Bountiful, the Most Generous. Blessed be thine ear for having heard My verses, and thine eye for having turned to My horizon, and thy hand for having taken hold of My perspicuous Tablet. Thou hast been mentioned by My Most Exalted Pen in such wise as nothing can equal it, to this doth this Wronged One, this Exile, bear witness. Hold fast unto it and cleave unto that which hath been sent down in the Book from One Who is All-Knowing, All-Wise.

17 یا ابراهیم ذکرناک اذ سمعنا ندائک و رأینا اقبالک و قبلهما انّ ربّک لهو العلیم الخبیر مرّة ذکرناک فی لوح اسمنا المهدی و اخری فی الواح اخری انّ ربّک لهو الفضّال الکریم طوبی لسمعک بما سمع آیاتی و لعینک بما اقبلت الی افقی و لیدک بما اخذت لوحی المبین قد ذکرت من قلمی الأعلی بما لا یعادله شیء یشهد بذلک هذا المظلوم الغریب تمسّک به و تشبّث بما نزّل فی الکتاب من لدن علیم حکیم

18 Praise be to God that thou hast attained unto the light of recognition and hast been honored with the mention of the True One, exalted be His glory, which is greater than all good. Now strive that perchance thou mayest succeed in quickening a soul. We have aforetime said: "Whoso quickeneth a soul is as though he had quickened all mankind." Hold fast unto the means and become the cause of the enkindling of hearts. The fire of the Divine Lote-Tree is manifest and ablaze, and the light of the countenance is radiant. By the name of the Beloved of the worlds, keep ablaze that fire and illumine the world with this light. Verily, He is with you, hearing and seeing, and He is the All-Hearing, the All-Seeing. The glory be upon thee and upon those who are with thee, who have cast aside the idle fancies of men, turning unto God, the Lord of the worlds.

18 لله الحمد بنور عرفان فائز شدی و بذکر حقّ جلّ جلاله که اعظم از کلّ خیر است مفتخر گشتی حال جهد نما که شاید بحیات نفسی موفّق شوی از قبل فرمودیم من احیا نفساً فکأنّما احیا النّاس جمیعاً باسباب تمسّک نمائید و سبب اشتعال قلوب گردید نار سدره ظاهر و مشتعل و نور وجه لائح باسم محبوب عالمیان از آن نار مشتعل و از این نور عالم را منوّر دارید انّه معکم یسمع و یری و هو السّمیع البصیر البهآء علیک و علی من معک من الّذین نبذوا اوهام العباد مقبلین الی الله ربّ العالمین انتهی

19 Praise be to God! They have in this year been repeatedly favored with the divine verses and His remembrance. It is several times in this servant's sight, and not a word of that which hath been revealed can the world and whatsoever is therein equal or match. Blessed be his honor and may it prove wholesome unto his presence!

19 الحمد لله ایشان در این سنه مکرّر بآیات الهی و ذکرش فائز شدند چند کرّه در نظر حقیر هست و حرفی از آنچه نازل شده عالم و آنچه در اوست بآن معادله ننماید هنیئاً لجنابه و مریئاً لحضرته

20 And as to thy mention of Jinab-i-Tahmasb Khan, upon him be the Glory of God, it was submitted before the Sacred Threshold of the Most Inaccessible and Most Holy, whereupon these exalted words were sent down from the heaven of the Will of

20 و اینکه ذکر جناب طهماسب خان علیه ٩ ٦٦ [بهآء الله] نمودید در ساحت امنع اقدس عرض شد اینکلمات عالیات از سماء مشیّت مقصود عالمیان نازل قوله جلّ و عزّ

the Desire of all the worlds – His Word, exalted and glorified be He:

21 In the Name of Him Who is the Manifest, the Hidden

21 بسمی الظّاهر المستور

22 Today hath the Sun of inner meanings cast its radiance upon the earth through the Lote-Tree of utterance in the form of these words. This is the Day the meeting wherewith was the ultimate hope of the near ones and the believers. Seize ye the opportunity thereof and be not of them that tarry. Well is it with the soul that in these days hath been favored with the light of divine knowledge and been a worker of that which We have commanded. God willing, through the grace and bounty of the True One – glorified be His glory – mayest thou be favored with that which abideth and endureth throughout the kingdom of earth and heaven. He it is Who seeth, and He it is Who knoweth. He witnesseth and He beholdeth, and He is the All-Hearing, the All-Seeing. Not one atom of deeds performed in His path – exalted be He – hath been or shall be lost. By the life of God! He shall behold the recompense thereof in all the worlds and shall be favored therewith. Strive ye that ye may deposit the treasures of pure deeds with the faithful Guardian. This treasure hath been and is protected from the treacherous and the thieves. Blessed art thou in that thou hast been favored with the remembrance of the Wronged One, and there hath flowed from His Pen, in thy name, the choice wine of utterance – He Who is the Mighty, the Wondrous. Glory be upon thee and upon every steadfast and upright one.

22 امروز آفتاب معانی از خلال سدرهٔ بیان بصورت اینکلمات بر ارض پرتو افکنده هذا یوم کان لقائه منتهی امل المقرّبین و الموحّدین ان اغتنموه و لا تکونوا من الصّابرین نیکوست حال نفسیکه در این ایّام بنور عرفان فائز و به ما امر به عامل انشآءالله از فضل و عنایت حقّ جلّ جلاله فائز گردی بآنچه که بدوام ملک و ملکوت باقی و دائم است اوست بینا و اوست دانا یشهد و یری و هو السّمیع البصیر یک ذرّه از اعمال فی سبیله تعالی ضایع نشده و نخواهد شد لعمر الله جزای آنرا در جمیع عوالم مشاهده نماید و بآن فائز گردد جهد نمائید تا کنوز اعمال خالصه نزد حافظ امین ودیعه گذارید این کنز از خائنین و سارقین محفوظ بوده و هست طوبی لک بما فزت بذکر المظلوم و جری باسمک رحیق البیان من قلمه العزیز البدیع البهآء علیک و علی کلّ ثابت مستقیم

23 And this is what hath been revealed for Jinab-i-Mulla Ja'far, upon him be the Glory of God – His Word, glorified and exalted be He:

23 و هذا ما نزّل لجناب ملّا جعفر علیه بهآء الله قوله جلّ جلاله

24 In the Name of the Most Ancient, the Most Holy, the Most Great

24 بسمی الأقدم الأقدس الأعظم

25 O youth! The Lord of Names remembers thee from this horizon and calls thee to God, the Protector, the Self-Subsisting. Verily, He heareth the call of him who hath turned unto Him and answereth him through His grace. He is, in truth, the All-Knowing, the Knower of the unseen. Every elder who in this divine springtime hath inhaled the fragrance from the rose-garden of inner meanings is recorded and inscribed before God as one of the youths of Paradise. The station of this Day is evident from what hath been mentioned. Blessed is the soul that hath found His fragrance and recognized His station. Such a one is accounted among the people of vision in the Most Sublime Vision. Blessed is he who hath heard and beheld the signs of his Lord, the Most Great, and woe unto him who hath gone

25 یا فتی یذکرک مولی الأسمآء من هذا الشّطر و یدعوک الی الله المهیمن القیّوم انّه یسمع ندآء من اقبل الیه و یجیبه فضلاً من عنده و هو الحقّ علّام الغیوب هر پیری که در این ربیع الهی عرف گلزار معانی را استشمام نمود او از جوانان فردوس لدی الله مذکور و مسطور مقام این یوم از بیان مذکور معلوم طوبی از برای نفسیکه عرفش را یافت و مقامش را شناخت او از اهل بصر در منظر اکبر محسوب نعیماً لمن سمع و رأی آیات ربّه الکبری و ویل لمن ضلّ و غوی البهآء علیک و علی من سمع حفیف سدرة المنتهی

astray and erred. The glory be upon thee and upon him who hath heard the rustling of the Sadratu'l-Muntaha.

26 And this is what was revealed for Jinab-i-Faydu'llah, upon him be the glory of God. He - blessed and exalted be He - saith:

26 و هذا ما نزّل لجناب فیض‌الله علیه بهآء الله قوله تبارک و تعالی

27 In My Name, the Protector over all names!

27 بسمی المهیمن علی الأسمآء

28 The glance of Our favor hath ever been directed towards thee and the gates of utterance have been opened before thy face. Thou hast attained unto that which the leaders of the earth, its great ones and learned men have been deprived of. Exalted is thy Lord, the All-Bountiful, and exalted is thy Master, the Self-Sufficient, the Most High. Strive ye today to kindle the lamp of unity in the assemblage of the world and preserve it from diverse winds through the name of the Lord of Oneness. In this way, the light of justice shall dawn and all shall be observed as free and unfettered. We beseech Him, exalted be He, to assist thee in serving His Cause and to send down upon thee from the heaven of His bounty a blessing from His presence. Verily, He is the All-Bountiful, the Most Generous.

28 لازال طرف عنایت بتو متوجّه و ابواب بیان بر وجهت مفتوح فائز شدی بآنچه که صنادید ارض و عظما و علمای آن از آن محروم تعالی ربّک الفضّال و تعالی مولاک الغنیّ المتعال امروز جهد نمائید تا در انجمن عالم سراج اتّحاد را برافروزید و از ارياح مختلفه باسم مالک احدیّه محفوظ دارید در اینصورت نور عدل طالع و کل فارغ و آزاد مشاهده شوند نسئله تعالی بأن یؤیّدک علی خدمة امره و ینزل علیک من سمآء فضله برکة من عنده انّه لهو الفضّال الکریم

29 And this is what was revealed for Jinab-i-Ustad Musa, upon him be the glory of God, and his brother. He, exalted be He, saith:

29 و هذا ما نزّل لجناب استاد موسی علیه بهآء الله و اخیه قوله تعالی

30 He is the All-Witnessing, the All-Informed

30 هو الشّاهد الخبیر

31 The Wronged One Who hath been imprisoned in the path of God, the Lord of all worlds, remembereth thee - He upon Whom hath befallen that which caused the Holy Spirit to lament. How many nights wherein sleep fled from eyes because of what the hands of the people of idle fancy had wrought - they who cast the Book of God behind their backs and followed the ways of the corrupt ones. Thy mention hath been made before the Wronged One and this Perspicuous Tablet hath been revealed for thee. When thou attainest unto it, arise and say:

31 یذکرک المظلوم الّذی سجن فی سبیل الله ربّ العالمین و ورد علیه ما ناح به الرّوح الأمین کم من لیال فیها طار النّوم من العیون بما اکتسبت ایادی اهل الظّنون الّذین نبذوا کتاب الله عن ورائهم و اتّبعوا سبل المفسدین قد ذکر ذکرک لدی المظلوم و نزّل لک هذا اللّوح المبین اذا فزت به قم و قل

32 Praise be unto Thee, O Sovereign of the world and Lord of the nations, for having remembered me while Thou art independent of me and of all who are in the heavens and the earth. I beseech Thee by Thy mercy which hath preceded all things and by the lights of Thy countenance to strengthen me to be steadfast in this Great Announcement.

32 لک الحمد یا سلطان العالم و مالک الأمم بما ذکرتنی اذ کنت غنیّاً عنّی و عمّن فی السّموات و الأرضین اسئلک برحمتک الّتی سبقت و بأنوار وجهک بأن تؤیّدنی علی الاستقامة علی هذا النّبأ العظیم

33 The glory be upon thee and upon thy brother and upon those who have attained unto the remembrance of God, the Mighty, the Praiseworthy.

33 البهآء علیک و علی اخیک و علی الّذین فازوا بذکر الله العزیز الحمید

34 And this is what was revealed for Jinab-i-Mashhadi Taqi, upon him be the glory of God, and his brother. He - exalted be His grandeur and His bounty - saith:

34 و هذا ما نزّل لجناب مشهدی تقی علیه بهآء الله و اخیه قوله جلّ کبریائه و کبر فضله

35 He is the Protector over what was and what shall be

35 هو المهيمن على ما كان و ما يكون

36 O Taqi! Samandari, who hath quaffed the choice wine of My love and soared in My atmosphere, hath made mention of thee. We make mention of thee from My Most Exalted Pen, through whose movement the mystics have sought the station of sacrifice. Verily thy Lord is the All-Explaining, the All-Knowing. The Intended One calleth them that seek Him, and He Who is Remembered remembereth him who hath remembered Him and hath attained unto His mighty Cause. O concourse of men! The Lord of Destiny hath come and commandeth you to that which draweth you nigh unto Him. He, verily, is the Mighty, the All-Knowing, the All-Wise. Hearken unto My call and arise to make good what hath escaped you in this wondrous Day. By the life of God! Nothing of all things shall profit you this day, nor shall the treasures of earth and heaven avail you save through this Name, before which, when it was manifested, the Kingdom of names bowed down, by the command of One mighty and powerful. Thus have We sent down the verses and varied them as We wished, and I am verily the Gracious Revealer. The glory be upon thee and upon thy brother and upon all who have turned unto God and have testified to that whereunto testified the creation before them, that there is none other God but Me, the Mighty, the Peerless.

36 يا تقى قد ذكرک سمندرى الّذى فاز برحيق حبّى و طار فى هوائى ذكرناک من قلمى الأعلى الّذى بحركته قصد العارفون مقام الفدآء انّ ربّک لهو المبيّن العليم انّ المقصود يدعو القاصدين و المذكور يذكر من ذكره و فاز بأمره العظيم يا معشر البشر قد اتى مالک القدر و يأمركم بما يقرّبكم اليه انّه لهو المقتدر العليم الحكيم ان استمعوا ندائى و قوموا على تدارک ما فات منكم فى يومى البديع لعمر الله لا ينفعكم اليوم شىء من الأشيآء و لا تغنيكم كنوز الأرض و السّمآء الّا بهذا الاسم الّذى اذا ظهر خضع له ملكوت الأسمآء امراً من لدن قوىّ قدير كذلک نزّلنا الآيات و صرّفناها كيف نشآء و انا المنزل الكريم البهآء عليک و على اخيک و على كلّ مقبل اقبل الى الله و شهد بما شهد قبل الخلق انّه لا اله الّا انا العزيز الفريد

37 And this is what was revealed for his honor Aqa Javad, upon him be the glory of God. He, exalted and mighty be He, saith:

37 و هذا ما نزّل لجناب آقا جواد عليه بهآء الله قوله جلّ و عزّ

38 He is the All-Seeing, the Speaking, the All-Knowing

38 هو الشّاهد النّاطق العليم

39 O Javad! The Wronged One hath turned toward thee and remembereth thee with that which shall cause thy name to endure amongst the worlds. Verily thy Lord is the Mighty, the All-Bestowing. We have sent down the verses and manifested the clear proofs, yet the people have turned away, following every heedless doubter. Blessed is he who hath held fast to God's covenant and His testament, and woe unto every misbeliever and infidel. We have manifested the pearls of the ocean of utterance before the faces of the servants. Among them are those who turned away, those who denied, and those who recognized and said: "Praise be unto Thee, O Lord of Lords!" We counsel thee to justice in all circumstances and to trustworthiness, which God hath made among the most excellent of deeds. They who have attained today unto the recognition of God are assuredly among the people of Paradise in the Books and Tablets. Thus have We adorned thy head with the crown of utterance that thou mayest rejoice and thank thy Lord, the Self-Sufficient, the Most Exalted.

39 يا جواد انّ المظلوم توجّه اليک و يذكرک بما يبقى به اسمک بين العالم انّ ربّک لهو العزيز الوهّاب قد انزلنا الآيات و اظهرنا البيّنات و القوم اعرضوا بما اتّبعوا كلّ غافل مرتاب طوبى لمن تمسّک بعهد الله و ميثاقه و ويل لكلّ مشرک كفّار انّا اظهرنا لآلئ بحر البيان امام وجوه العباد منهم من اعرض و منهم من كفر و منهم من عرف و قال لک الحمد يا ربّ الأرباب انّا نوصيک بالعدل فيكلّ الأحوال و بالأمانة الّتى جعلها الله من افضل الأعمال انّ الّذين فازوا اليوم بعرفان الله انّهم من اهل الفردوس فى الزّبر و الألواح كذلک زيّنّا رأسک باكليل البيان لتفرح و تشكر ربّک الغنىّ المتعال انتهى

40 Blessed is he who possesseth a heart, a mind, and vision to reflect upon the oceans of God's bounty. Specifically for each of the mentioned names, the ocean of grace is surging and from the Lote-Tree of utterance and knowledge He hath planted that which is the cause of wealth and independence of all in the world. God willing, may eyes attain unto recognition. Greetings and salutations are conveyed to all. I beseech God, exalted be His glory, that through His revealed verses He may kindle the fire of unity among the loved ones in such wise that all may be seen as letters of one word and be accounted as leaves of one tree. Verily our Lord, the All-Merciful, is the Bestower, the Answerer.

40 طوبی لذی قلب و ذی فؤاد و ذی بصر یتفکّر فی بحور عنایة الله مخصوص هر یک از اسامی مذکوره بحر فضل موّاج و از سدرهٔ بیان و عرفان غرس فرمود آنچه که سبب غنا و استغنای من فی العالم است انشآءالله ابصار بشناسائی فائز شوند خدمت کل تکبیر و سلام عرض میشود از حقّ جلّ اجلاله میطلبم از آیات منزلهٔ خود نار اتّحاد مابین احباب مشتعل نماید بشأنیکه کل حروف یک کلمه مشاهده شوند و از اوراق یک شجره محسوب انّ ربّنا الرّحمن لهو المعطی المجیب

41 A new and glorious tiding is this, that the prayer of that beloved one - wherein was mentioned the renewal of the Covenant, the renewal of the Testament, the renewal of remembrance, the renewal of praise, the renewal of thanksgiving, the renewal of glorification, the renewal of turning unto God, and the renewal of forgiveness - attained the most holy, most exalted Presence and the supreme heights, reaching the hearing of the Lord of Names. Thus did the Tongue of Grandeur speak, blessed and exalted be His utterance: "O Samandar! What thou didst submit before hath been heard and hath been granted acceptance. The matters mentioned in thy petition have been adorned with the ornament of acceptance. Blessed art thou, and blessed are thy father and mother and brother, and the leaf thy wife, and the other leaf, and their children, and My leaves, and those who love you purely for the sake of God, the Mighty, the Wondrous. Then blessed art thou for having renewed thy covenant and thy testament, and for having expressed thy thanksgiving and praise, and for having revealed what was in thy heart during the nine days, for the sake of God, the Single, the One, the All-Knowing, the All-Informed. Verily thy sins, both past and future, are forgiven, and We shall aid thee through Our grace, for We are the Bountiful, the Generous."

41 بشارت جدیدهٔ منیعه آنکه مناجات آنمحبوب که در آن ذکر تجدید عهد و تجدید میثاق و تجدید ذکر و تجدید ثنا و تجدید شکر و تجدید حمد و تجدید اقبال و تجدید غفران بود در ساحت امنع اقدس اعلی و ذروهٔ علیا باصغاء مالک اسماء فائز هذا ما نطق به لسان العظمة قوله تبارک و تعالی یا سمندر عرضت قبل از اظهار اصغا شد و باجابت فائز گشت و مراتب مذکورهٔ در عریضهٔ آنجناب بطراز قبول مزیّن طوبی لک و لأبیک و امّک و لأخیک و لورقتی ضلعک و ورقتی الأخری و لأبنائکما و اوراقی و الّذین یحبّونکم خالصاً لوجه الله العزیز البدیع ثمّ طوبی لک بما جدّدت عهدک و میثاقک و اظهرت شکرک و حمدک و ابرزت ما فی قلبک فی التّسع لله الفرد الواحد العلیم الخبیر انّک مغفورة خطایاک من قبل و من بعد و نؤیّدک فضلاً من عندنا و انا الفضّال الکریم

42 God willing, protect the people of that land from the smoke of doubts and vain imaginings through the Name of the Beloved of all creation. Beseech the True One to reveal the condition of the world as it truly is, that all may shun that which perisheth and cleave unto that which endureth. Verily thy Lord is the True, the Trustworthy.

42 انشآءالله اهل آن دیار را از دخان و ظنون و اوهام باسم محبوب امکان حفظ نمائید از حقّ بطلب شأن دنیا را علی ما هی علیه ظاهر فرماید در اینصورت کل از ما یفنی تجنّب نمایند و بما یبقی متمسّک گردند انّ ربّک لهو الصّادق الأمین

43 End. Praise be to God that that beloved one hath attained unto what he submitted, and this servant wisheth, on behalf of that beloved one, to render thanks and praise to the Beloved of the worlds with a hundred thousand tongues and utterances.

43 انتهی لله الحمد که آنمحبوب بآنچه عرض نمود فائز است و این عبد از قبل آنمحبوب بصدهزار لسان و بیان میخواهد شکر و حمد محبوب عالمیان نماید ولکن اگر در ساحت عزّ حقّ جلّ جلاله مقبول

However, if it be accepted in the presence of the might of the True One, exalted be His glory, He doeth what He willeth and decreeth what He pleaseth, and He is the Strong, the Powerful.

افتد یفعل ما یشآء و یحکم ما یرید و هو القویّ القدیر

44 Convey this ephemeral one's expression of sincere devotion to His Honour, the beloved of the heart, the noble Nabil, upon him be the Most Glorious Glory of God. God willing, may he ever remain steadfast with supreme steadfastness in the Cause of the Lord of creation and be engaged in service, that all atoms may testify to his presence. They are ever before the face of God. And convey greetings and glorification to His Honour, the beloved of the soul, Aqa Muhammad Javad, upon him be the Glory of God and His favors. God willing, may he at all times drink from the immortal Kawthar and be engaged in the remembrance of the True One. Likewise to the noble ladies who dwell in that house, and the noble lady 'Izziyyih Khanum, upon them and upon her be the Glory of God - I convey glorification to all. God willing, through the grace and favor of the True One, exalted be His glory, may they be confirmed and assisted in that which He loveth and is pleased with. The people of the pavilion of chastity and grandeur convey glorification to all. The Glory shining and gleaming from the horizon of the heaven of the mercy of our Lord be upon you all and upon those with you and upon those who have drunk the wine of steadfastness in this mighty and glorious Day.

44 عرض خلوص اینفانی را خدمت حضرت محبوب فؤاد جناب نبیل جلیل علیه بهآء الله الأبهی برسانید انشآءالله لازال باستقامت کبری بر امر مالک وری قائم و بخدمت مشغول لیشهد لحضرته کلّ الذّرّات همیشه امام وجه مشهودند و خدمت جناب محبوب جان جناب آقا محمّد جواد علیه بهآء الله و عنایته سلام و تکبیر برسانید انشآءالله در جمیع احیان از کوثر باقی بیاشامند و بذکر حقّ مشغول و همچنین مخدّرات که در آن بیت ساکنند و مخدّره عزّیه خانم علیهنّ و علیها بهآء الله کل را تکبیر میرسانم انشآءالله از فضل و عنایت حقّ جلّ جلاله به ما یحبّ و یرضی مؤیّد و موفّق باشند اهل سرادق عصمت و عظمت بجمیع تکبیر میرسانند البهآء المشرق اللّائح من افق سمآء رحمة ربّنا علی حضرتکم و علی من معکم و علی الّذین شربوا رحیق الاستقامة فی هذا الیوم العزیز العظیم

45 The servant 27 Rabi'u'th-Thani 1300

45 خادم فی ۲۷ ربیع‌الثّانی سنة ۱۳۰۰

46 The petition of 'Izziyyih Khanum, upon her be the Glory of God, arrived when there was no opportunity to present it. Therefore, God willing, it shall be presented and afterwards a reply will be sent according to what God willeth. Likewise the petition of Shaykh Baqir.

46 عریضهٔ عزّیّه خانم علیها بهآء الله وقتی رسید که مجال عرض نبود لذا انشآءالله عرض میشود و از بعد جواب علی ما اراده الله ارسال میگردد و همچنین عریضهٔ جناب شیخ باقر

MJAN.156, AYBY.253, MSBH7.051-052x

BH00806

To: Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa
Date: 1300-04-27 [1883-Mar-7]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Praise be to Him Who is sanctified above mention and utterance, and exalted beyond description and explanation - the Goal of all worlds - Who hath caused the pearls of the ocean of knowledge to appear and presented them to the people of possibility. Those possessed of penetrating vision who attained the Kawthar of awareness recognized and sought them with their whole being. But diseased and afflicted eyes remained veiled and deprived, neither attaining His recognition nor seeking to grasp it. Few indeed are the buyers of this merchandise, for it is sanctified and exalted above the foods, garments, precious objects and varied ornaments of this world. Praise be to God that through His Word, souls have emerged from nothingness into the realm of existence who both recognized and earnestly sought Him. These are the possessors of insight and vision, and these are the servants whose lofty stations and exalted ranks all divine Books, both past and future, have testified to. The earth is made fertile by their presence, the heaven illumined by their light, and the sun rises in their name. These are the Hands of the Cause among mankind, and these are the souls who, having abandoned their own will and desire, have held fast to the Will and Purpose of God. They harbor no thoughts of self, and stand firm in service and in offering praise and glorification to the Self-Sufficient, the Most High. Theirs is the glory and majesty, theirs the loftiness and beauty in all the worlds of our Lord, the Bountiful....

2 حمد مقدّس از ذکر و بیان و منزّه از وصف و تبیان مقصود عالمیانرا لایق و سزاست که لآلی بحر علم را ظاهر فرمود و بر اهل امکان عرضه نمود نفوسیکه صاحب ابصار حدیده بودند و بکوثر آگاهی فائز شناختند و بجان طالب گشتند ولکن ابصار مرمودهٴ مریضه از آن محجوب و محروم نه بعرفانش فائز و نه باخذش طالب این متاع را مشتری کمیاب چه که از اطعمه و البسه و اشیای نفیسه و زخارف متلوّنهٴ دنیا مقدّس و منزّه و مبرّاست لله الحمد که بکلمهاش نفوسی از عدم بعرصهٴ وجود آمدند که هم شناختند و هم بجان طالب شدند ایشانند صاحبان بصائر و ابصار و ایشانند عبادیکه جمیع کتب الهی از قبل و بعد بر علوّ مقامات و سموّ مراتب ایشان شهادت داده ارض بوجود ایشان منبت و سماء بنور ایشان منوّر و شمس باسم ایشان مشرق ایشانند ایادی امر بین خلق و ایشانند نفوسیکه از اراده و مشیّت خود گذشته بمشیّت و ارادهٴ الهی متمسّکند از خود خیالی ندارند و بخدمت و ذکر و ثنای غنیّ متعال قائم و ناطقند لهم العزّة و الجلال و لهم الرّفعة و الجمال فی کلّ عالم من عوالم ربّنا العزیز الفضّال...

3 Beseech thou the True One to manifest, through His perfect power, souls who are worthy of His days and capable of serving Him, whom worldly concerns shall not debar from even a single purpose - that purpose being to act solely for God's sake. The world needs one who will remind, and requires an educator, for most of humanity is observed to be immature. Souls who are well-pleased and pleasing must arise to educate, first offering milk whose taste has not changed, then wholesome and delicate nourishment, until they attain the station where they may "eat what they desire." Thus must one first mention such words as will cause and promote acceptance - that is, concerning the stages of wayfaring and turning toward God, and whatsoever induces eagerness and kindles the fire of divine love, that one

3 از حقّ بطلب بقدرت کاملهٴ خود نفوسی ظاهر فرماید که لایق ایّامش و قابل خدمتش باشند و شئون دنیا ایشانرا از شأن واحد محروم ننماید و آن عمل لله وحده است عالم مذکّر لازم دارد و مربّی میطلبد چه که اکثری از خلق غیر بالغ مشاهده [میشوند] باید نفوس راضیهٴ مرضیّه بتربیت قیام نمایند در اوّل از لبن لم یتغیّر طعمه بنوشانند و بعد از اغذیهٴ لطیفهٴ طیّبه تا بمقام کلوا ممّا تشتهون برسند اینست که باید در اوّل امر کلماتی ذکر نمود که سبب و علّت اقبال گردد یعنی از مراتب سلوک و توجّه و آنچه که سبب شوق شود و

may attain the station wherein he hearkens to the rustling of the Lote-Tree beyond which there is no passing, and acknowledges without doubt or hesitation that which has flowed from the Supreme Pen....

احداث نار محبّت الهی نماید تا فائز شود بمقامیکه حفیف سدرهٔ منتهی را اصغا کند و آنچه از قلم اعلی جاری شده تصدیق نماید من غیر ریب و اضطراب...

4 It is hoped that God, exalted be His glory, will raise up souls who are worthy to promulgate His verses. The teacher must perform all his deeds for God's sake, turn toward Him, fix his gaze upon Him, return unto Him, speak by His leave, be adorned with His attributes, and act according to His laws. The Supreme Pen hath repeatedly set forth the conditions for teachers - that which causeth the penetration and exaltation of God's Word amongst His creation. In one instance, this exalted Word shone forth from the tongue of the Lord of Names - exalted be His glory: "It behooveth him who desireth to journey for the sake of God, to deliver His Word and quicken the dead, to cleanse himself with the water of detachment and adorn his temple with the ornament of resignation and contentment. Let his armor be reliance upon God, his provision trust in Him, his garment the fear of God, his helper patience, his succorer virtuous character, and his hosts righteous deeds. Then will the Concourse on High sustain him, and the denizens of the Kingdom of Names will move with him...

4 امید هست حقّ جلّ جلاله نفوسی را برانگیزاند که لایق انتشار آثار باشند از مبلّغین باید جمیع اعمالش لله واقع شود از برای حقّ توجّه نماید و بحقّ ناظر باشد و باو راجع و باذنش ناطق و باخلاقش مزیّن و باحکامش عامل در شرایط مبلّغین مکرّر از قلم اعلی جاری شده آنچه که سبب نفوذ و اعلاء کلمهٔ حقّ مابین خلق است در یکمقام اینکلمهٔ علیا از لسان مالک اسماء مشرق و ظاهر قوله عزّ اعزازه ینبغی لمن اراد ان یسافر لله لالقآء الکلمة و احیآء الأموات ان یتوضّأ بمآء الانقطاع و یزیّن هیکله بطراز التّسلیم و الرّضآء و ان یجعل درعه التّوسّل و زاده التّوکّل و لباسه التّقوی و معینه الصّبر و ناصره الأخلاق و جنوده الأعمال اذاً یؤیّده الملأ الأعلی و یتحرّک معه اهل ملکوت الأسمآء...

5 Regarding the ranks of the refinement of souls and detachment and what behooves the Cause and what befits man, there has been sent down from the kingdom of the All-Merciful's utterance that which, had the friends of God acted upon it, all would have turned to the Law of God. They have likened man's life in this world to a bird that alights upon the wall of a palace, warbleth a melody, and taketh flight. Despite this evident insignificance and swift evanescence, the world hath held mankind back from the Truth, and its affairs have so veiled the people that they have clung to hellfire and passed by the Kingdom of Divine mercy. By God! By God! Were they to truly inhale the fragrance of but a single utterance and comprehend it, a hundred thousand worlds and their tribulations would not grieve them nor veil them from the Truth. Its joy is like unto the joy that children derive from puppet shows....

5 در مراتب تهذیب نفوس و انقطاع و ما ینبغی للأمر و ما یلیق للانسان از ملکوت بیان رحمن نازل شده آنچه که اگر دوستان الهی بآن عامل میگشتند کلّ بشریعة الله توجّه مینمودند عمر انسانرا در دنیا مثل زده‌اند بمثابهٔ طیری که بر دیوار قصری بنشیند نغمه‌ئی سراید و پرواز کند با این بی‌شأنی واضح ظاهر هویدا و این فنای سریع عاجل خلق را از حقّ منع نموده و شئوناتش بشأنی ناس را محجوب ساخته که بسقر تمسّک نموده‌اند و از ملکوت رحمت گذشته‌اند فوالله فوالله اگر عرف یک بیان را فی‌الحقیقه استشمام نمایند و بیابند صدهزار امثال دنیا و مکارهش ایشانرا محزون ننماید و از حقّ محجوب نسازد سرورش مثل سروریست که در عروسک‌بازی از برای اطفال احداث میشود...

6 We beseech God - exalted be His glory - to raise up, through His Most Exalted Word, such souls as will not be preoccupied with outward conditions nor held back from the straight path. All commandments and matters that are conducive to the exaltation of the Cause, the elevation of being, the refinement of souls, and the education of humanity have flowed from the

6 از حقّ تعالی شأنه سائل و آمل از کلمهٔ علیا مبعوث فرماید نفوسی را که شئونات ظاهره ایشانرا مشغول نسازد و از سبیل مستقیم بازندارد جمیع تکالیف و اموراتیکه سبب ارتفاع امر و ارتقای وجود و تهذیب نفوس و تربیت عباد است از قلم اعلی جاری و امام وجوه عالم ندا

Most Exalted Pen and have been proclaimed before the faces of the world. That which is the cause of elevation hath been exalted. Neither the oppressors nor the Pharaohs have been able to prevent it. By oppressors and Pharaohs is meant, in all instances, those divines who have become the cause of people's veiling and who have pronounced judgment against God, exalted be His glory. Yet they remain heedless of where their affairs shall ultimately lead them.

فرموده و آنچه سبب ارتقاست اعلاء نموده ما منعته الجبابرة و لا الفراعنة و مقصود از جبابره و فراعنه در جمیع مقامات علمائی هستند که سبب احتجاب خلق شده‌اند و بر حقّ جلّ جلاله فتوا داده‌اند ولکن غافل که آخر امرشان بکجا منجر خواهد شد

7 Ere long, position and glory shall be found for a dog, while for such souls there shall never be any.

7 عنقریب از برای کلب مقام و عزّی مشاهده شود و از برای آن نفوس ابدا نخواهد شد

8 Were man to gaze with the eye of truth upon the revealed Tablets and ponder thereon, he would comprehend all future events.

8 اگر انسان ببصر حقّ در الواح منزله نظر نماید و تفکّر کند جمیع امورات وارده٤ از بعد را ادراک مینماید

TDH#057.5x, ADMS#331x

AVK4.477.04x, AYI2.134x, AYI2.136x, AYI2.137x, AYI2.138x, AYI2.139x, PYB#143 p.03x

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BH01174

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Bombay
Date: 1300-04-27 [1883-Mar-7]

1 Praise be to the Most Holy and Supreme Sanctuary of the Beloved who favored the Afnan of His Tree with this great bounty and supreme honor. God willing, in all conditions, days, centuries, ages, and worlds they shall hold fast unto the Tree and move with the winds of His will. Blessed are they! Happy be they! This servant confesses his powerlessness and shortcoming to mention this station, and beseeches his Lord to grant them success, draw them nigh, and assist them in that which He loves and is pleased with. Verily He doeth whatsoever He willeth and in His grasp is the Kingdom of Creation. My spirit be a sacrifice unto your mention and unto your steadfastness.

1 ها بمبئی حضرت افنان آقائی جناب آقا میرزا آقا علیه منکلّ بهآء ابهاه بلحاظ انور ملاحظه [فرمایند] ١٥٢ بسم ربّنا الأقدس الأعظم العلیّ الأبهی حمد ساحت امنع اقدس حضرت محبوبی را لایق و سزاست که افنان سدره‌اش را بموهبت عظمی و شرافت علیا فائز فرمود انشآءالله در جمیع احوال و ایّام و قرون و اعصار و عوالم بسدره متمسّک باشند و بار یاح اراده متحرّک نعیماً لحضرتهم و طوبی لجنابهم انّ الفانی یعترف بعجزه و قصوره عن ذکر هذا المقام و یسئل ربّه بأن یوفّق حضرتهم و یقرّبهم و یؤیّدهم علی ما یحبّ و یرضی انّه هو فعّال لما یشآء و بیده ملکوت الانشآء روحی لذکرکم الفدآء و لقیامکم الفدآء

2 عرض میشود چند شهر قبل (١٥ صفر) اینفانی عریضه٤ مفصّلی خدمت آنحضرت عرض نموده مع الواح منیعه٤ رفیعه عدد ها مخصوص

2 A detailed petition was submitted by this servant to your presence several months ago (15 Safar) along with numerous exalted and glorious Tablets specifically for you and for her eminence your mother - upon her be all the Glory of God - and three other Tablets, as well as a Tablet of Visitation specifically for the Most Exalted Leaf - upon her be all the Glory of God and His most exalted Splendor. Every letter thereof testifies to God's favor and grace towards His Most Exalted Leaf. No acknowledgment of receipt has reached this servant, which is most strange. I beseech you to provide details. For this reason, this servant has submitted this most brief petition.

آنحضرت و علیا حضرت والده علیها من کلّ بهآء ابهاه و سه لوح آخر و همچنین یک لوح زیارت مخصوص حضرت ورقهٔ علیا علیها من کلّ بهآء ابهاه و من کلّ علآء اعلاه یشهد کلّ حرف منها لعنایة الله و فضله لورقته العلیا جواب وصول باینعبد نرسید بسیار عجب هست استدعا آنکه تفصیل را مرقوم فرمایند باینجهت اینعبد بکمال اختصار اینعریضه را معروض داشت

3 The letter from the honored and beloved Aqa Mirza Ashraf - upon him be the glory of God and His favor - arrived last week, and likewise this time what you sent, the blessed handwriting which was presented before His presence. These exalted words descended from the heaven of grace, His word, exalted and mighty be He:

3 عریضهٔ محبوب مکرم جناب آقا میرزا اشرف علیه بهآء الله و عنایته هفتهٔ قبل رسید و همچنین این کرّه آنچه آنحضرت ارسال داشتند دستخطّ مبارک که تلقاء وجه عرض شد اینکلمات عالیات از سماء فضل نازل قوله جلّ و عزّ

4 In My Name, the All-Seeing, the All-Knowing

4 بسمی الشّاهد العلیم

5 Whatever the friends of God submit to you verbally or in writing should be presented to the Most Holy Court. Rest assured that all will receive a response. He is the Answerer before, during and after the question. O My Afnan! Be steadfast in service to the Cause and speak in praise of God, the Lord of the worlds. Night and day the Supreme Pen, despite the hardships endured in prison from the beginning of arrival until now, has not ceased from movement nor halted in utterance, save for limited occasions as a wisdom from Us. Be as thy Lord has been. Verily thy Lord knoweth and judgeth, and He is the All-Knowing, the All-Wise. One must with complete might and power hold fast unto the cord of wisdom and bestow new life upon the dead of the earth through the commanding Word. The power of speech and utterance was created for the mention of this station. Hold fast unto it and be of the thankful ones. The Glory be upon thee and upon those who have attained unto hearing the Word of God, the Lord of the worlds.

5 آنچه دوستان حقّ بآنجناب عرض مینمایند لساناً و تحریراً باید بساحت اقدس اظهار نمائید مطمئن باشید جواب کلّ عنایت میشود هو المجیب قبل السّؤال و بعده و حینه یا افنانی کن قائماً علی خدمة الأمر و ناطقاً بثنآء الله ربّ العالمین در لیالی و ایّام قلم اعلی مع شداید واردهٔ در سجن از اوّل ورود تا حین از حرکت باز نماند و در نطق توقّف ننمود الّا فی اوقات معدودة حکمةً من عندنا کن کما کان مولاک انّ ربّک یعلم و یحکم و هو العالم الحکیم باید بتمام قدرت و اقتدار بحبل حکمت تمسّک نمود و اموات ارض را بکلمهٔ مطاعه حیوة جدیده بخشید قوّهٔ نطقیّه و بیانیّه از برای ذکر اینمقام خلق شده تمسّک به و کن من الشّاکرین البهآء علیک و علی الّذین فازوا باصغآء بیان الله ربّ العالمین انتهی

6 His honor Nazir, upon him be the Glory of God, previously sent a letter to this servant and wrote that they had sent a petition from Abadeh which his honor Afnan, upon him be the Most Glorious Glory of God, was to forward to the Most Holy Court. Due to lack of time they gave it to this servant to forward to the Most Holy Court, and they themselves would later provide details. After these matters were presented at the Most Holy, Most Exalted Court, and mention was made of his honor Khan and the petition of his honor Aqa Mirza Ashraf, upon them both be the Most Glorious Glory of God,

6 جناب ناظر علیه بهآء الله از قبل مکتوبی باینعبد ارسال داشتند و نوشته‌اند که از آباده عریضه ارسال داشته‌اند که حضرت افنان علیه من کلّ بهآء ابهاه بساحت اقدس ارسال دارند و ایشان نظر بعدم مجال باینعبد دادند که بساحت اقدس ارسال دارم و خود ایشان از بعد تفصیل را مرقوم میفرمایند بعد از عرض اینمراتب در ساحت امنع اقدس اعلی و ذکر جناب خان و عرض عریضهٔ جناب آقا میرزا اشرف علیهما

several firm and blessed verses were revealed from the heaven of divine will especially for them. God willing, may they be refreshed and revived by the fragrances of the verses of the True One, glorified be His majesty, and from the Kawthar of the utterance of the All-Merciful, and may they bestow that which they have attained. Likewise, the promise of bounty was given in response to the petition of his honor Aqa Mirza Ashraf. Verily our Lord, the All-Merciful, is the Generous Giver.

بهآء الله الأبهی چند آیهٔ محکمهٔ مبارکه از سماء مشیّت الهیّه مخصوص ایشان نازل انشآءالله از نفحات آیات حقّ جلّ جلاله و از کوثر بیان رحمن تازه و خرّم شوند و بآنچه فائز شده‌اند افاضه نمایند و همچنین وعده عنایت شد در جواب عریضهٔ جناب آقا میرزا اشرف انّ ربّنا الرّحمن لهو المعطی الکریم

7 Those aforementioned blessed verses have been recorded in the letter which this servant wrote to his honor Nazir, upon him be the Glory of God. Your honor and the honored Afnans, upon them be the Most Glorious Glory of God, should peruse the letter and then forward it to his honor Nazir wherever he may be. His honor Nazir sent a petition from someone (named Ali Effendi) and likewise made mention through someone (Haji Muhammad Ali). A response to both was graciously given - God willing it will reach them and they will attain.

7 و آن آیات مذکورهٔ مبارکه در مکتوبیکه اینعبد بجناب ناظر علیه ٩ ٦٦ [بهآء الله] نوشته ثبت شده باید آنحضرت و حضرات آقایان افنان علیهم من کلّ بهآء ابهاه مکتوب را ملاحظه فرمایند و بعد بجناب ناظر فی ایّ ارض کان برسانند عریضه‌ئی از شخصی (علی افندی نام) جناب ناظر ارسال داشتند و همچنین توسّط شخصی (حاجی محمّد علی من ک) را نمودند جواب هردو عنایت شد انشآءالله بایشان میرسد و فائز میشوند

8 The true submission of this servant is that I present greetings, nothingness, humility and submissiveness to his honor the illustrious Khalil, the promoter of the Cause of God, and likewise to their honors the Afnans, upon them be the Most Glorious Glory of God. Praise be to God, they have attained the special heavenly table. This is the essence, and whatever else is said is secondary. The Glory shining and manifest from the horizon of the heaven of the grace of our Lord and our Beloved be upon you and upon those who hear your words and love you for the sake of God, the Lord of the worlds.

8 عرض حقیقی اینعبد آنکه خدمت آقائی حضرت خلیل جلیل و مبلّغ امر الله و همچنین خدمت آقایان حضرات افنان علیهم منکلّ بهآء ابهاه عرض سلام و نیستی و خضوع و خشوع معروض میدارم الحمد لله بمائدهٔ مخصوصهٔ الهیّه فائزند اصل اینست که هست و مابقی آنچه گفته شود فرع البهآء المشرق اللّائح من افق سمآء فضل ربّنا و مقصودنا علی حضرتکم و علی من یسمع قولکم و یحبّکم لوجه الله ربّ العالمین

9 The servant. On 27 Rabi'al-Thani 1300.

9 خادم فی ٢٧ ربیع‌الثّانی سنة ١٣٠٠

10 The petitions that were received this time with your honor's signature - however there was no opportunity to present the petitions. God willing, after they are presented and gain the honor of being heard, whatever shines forth from the horizon of grace will be sent. The command is in His hand - He doeth what He willeth and ordaineth what He pleaseth, and He is the Powerful, the Mighty, the Wise.

10 عرایضی هم که این کرّه با دستخطّ آنحضرت بود رسید ولکن مجال نشد که عرایض عرض شود انشآءالله از بعد بعد از عرض و فوز باصغا آنچه از افق فضل اشراق نماید ارسال میشود الأمر بیده یفعل ما یشآء و یحکم ما یرید و هو القادر العزیز الحکیم

INBA31:082

BH01923

To: Ustad Ali Akbar Banna Yazdi, in Alif-Vav-Sin
Date: 1300-04-27 [1883-Mar-7]

1 In the Name of Him Who shineth from the horizon of proof! The Tongue of Grandeur hath testified to His manifestation and His establishment upon the throne, and His dawning from the horizon of the world, yet the peoples remain veiled. The eye of creation hath never witnessed His like - to this testifieth He Who walketh and speaketh that there is none other God but Me, the Mighty, the Bestower.

1 بسمی المشرق عن افق البرهان شهد لسان العظمة بظهوره و استوائه علی العرش و اشراقه من افق العالم ولکنّ الأمم فی حجاب ما شهدت شبهه عین الابداع یشهد بذلک من یمشی و ینطق انّه لا اله الّا انا العزیز الوهّاب

2 Say: O heedless ones! By God, He Who was recorded in the Books of God hath appeared, He Whom His chosen ones, His trusted ones and His messengers heralded - to this testifieth He Who hath spoken that which the Scriptures and Tablets encompassed. O peoples of the earth! I desire naught from you. I summon you for the sake of God, the Lord of Names, unto the Most Exalted Horizon. Fear ye God and be not of those who went astray and led others astray. This is a Day wherein all things cry out: blessed be the ear that heareth, and woe unto him who followeth every doubting ignorant one. O peoples of the earth! Fear God, then turn unto the horizon of certitude and follow not those who disbelieved and denied by following the manifestations of idle fancies.

2 قل یا معشر الغافلین تالله قد ظهر من کان مسطوراً فی کتب الله و بشّر به اصفیائه و امنائه و سفرائه یشهد بذلک من نطق بما طافه الزّبر و الألواح یا ملأ الأرض انّی ما اردت منکم شیئاً ادعوکم لوجه الله مالک الأسمآء الی الأفق الأعلی اتّقوا و لا تکونوا من الّذین ضلّوا و اضلّوا العباد هذا یوم فیه ینادی کلّ الأشیآء طوبی لأذن سمعت و ویل لمن اتّبع کلّ جاهل مرتاب یا ملأ الأرض اتّقوا الله ثمّ اقبلوا الی افق الایقان و لا تتّبعوا الّذین کفروا و انکروا بما اتّبعوا مظاهر الأوهام

3 O 'Ali-Akbar! He Who was wronged remembereth thee from the precincts of His Most Great Prison, by reason of that which caused the fragrance of the All-Merciful to waft throughout creation and the river of life to flow among the people of divine knowledge. Exalted is He Who hath appeared with the truth and manifested through His power whatsoever He desired. We have heard mention of thee and witnessed thy turning and orientation toward the Dayspring of Revelation on a day wherein hatred appeared from all directions. We verily delivered thee through the truth and saved thee from the depths of idle fancies and taught thee that which most lands were veiled from, and We heard thy lamentation and cry in the love of God, the Lord of the Final End.

3 یا علی قبل اکبر یذکرک المظلوم من شطر منظره الأکبر بما تضوّع منه عرف الرّحمن فی الامکان و جری سلسبیل الحیوان بین اهل العرفان تعالی من ظهر بالحقّ و اظهر بقدرته ما اراد انّا سمعنا ذکرک و رأینا اقبالک و توجّهک الی مشرق الوحی فی یوم فیه ظهرت البغضآء من کلّ الجهات انّا نجّیناک بالحقّ و انقذناک من غمرات الأوهام و عرّفناک ما احتجب عنه اکثر البلاد و سمعنا حنینک و ضجیجک فی حبّ الله مالک المآب

4 O 'Ali! He hath appeared that all who are in earth and heaven might attain His presence, yet the oppressors have interposed between Us and them - they are indeed among the wayward. Blessed is the land which His feet have trodden, and the habitation wherein the fragrance of His raiment hath been diffused, and the city wherein His call hath been raised at morn and eventide. We called them unto life while they called Us unto

4 یا علی انّه ظهر لیتشرّف بلقائه من فی الأرض و السّمآء ولکنّ الظّالمین حالوا بیننا و بینهم الا انّهم من اهل الضّلال طوبی لأرض جعلها الله موطأ قدمیه و لدیار فیها تضوّع عرف قمیصه و لمدینة فیها ارتفع ندائه فی العشیّ و الاشراق انّا دعوناهم الی الحیوة و هم یدعوننا الی الموت فما لهؤلآء لا

death. What aileth these people that they comprehend neither utterance nor Book? The first to deny God and His party were the divines of the age who broke God's Covenant and His Testament and disbelieved in Him when He came to them with the standards of light and the banners of verses.

يفقهون حديثاً و لا كتاب و اوّل من انكر الله و حزبه علمآء العصر الّذين نقضوا ميثاق الله و عهده و كفروا به اذ اتيهم بأعلام النّور و رايات الآيات

5 Days passed and We withheld the Pen from thy mention, in wisdom from Us. Verily thy Lord doeth what He willeth and shall not be asked of what He pleaseth. He is indeed the Powerful, the Unconstrained. When the appointed time came We released it by Our command and revealed for thee that which delighted the eye of the world and drew the righteous nigh. Blessed art thou for having held fast to the Most Great Handle when the Lord of all came, and woe unto every denying infidel.

5 قد مضت ايّام و امسكنا القلم عن ذكرک حكمة من عندنا انّ ربّک يفعل ما يشآء و لا يسئل عمّا شآء انّه لهو المقتدر المختار فلمّا جآء الميقات اطلقناه امراً من عندنا و انزلنا لک ما قرّت به عين العالم و انجذبت به الأخيار طوبى لک بما تمسّكت بالعروة الوثقى

6 Remember thou on behalf of the Wronged One God's friends and loved ones, and give them the glad-tidings of My mercy and My loving-kindness and the lights of My countenance whereby the horizons were illumined. Say: O My loved ones! This is a Day wherein from the waves of this Ocean is heard that which the ear of Moses heard on the Mount of Knowledge and the Beloved on the Night of Ascension. Say: Seize ye the opportunity in the days of God and hold fast to that whereby your mention shall endure throughout ages and centuries. Thus did the ocean of the All-Merciful's loving-kindness surge, as a grace from Him unto thee. Be thou thankful and say: Praise be unto Thee, O Lord of the beginning and the end! The light shining from the horizon of the heaven of My prison be upon thee and upon those who attained unto the Choice Wine when its seal was broken by the finger of might and power.

6 اذ اتى مالک الورى و ويل لكلّ منكر كفّار ان اذكر من قبل المظلوم اولياآء الله و احبّائه و بشّرهم برحمتی و عنايتی و انوار وجهی الّذی به اشرقت الآفاق قل يا اولیائی هذا يوم فيه يسمع من امواج هذا البحر ما سمع اذن الكليم فی طور العرفان و الحبيب فی ليلة المعراج قل ان اغتنموا الفرصة فی ايّام الله و تمسّكوا بما يبقی به ذكركم فی القرون و الأعصار كذلک ماج بحر عناية الرّحمن فضلاً من عنده عليک ان اشكر و قل لک الحمد يا مالک المبدء و المآب النّور المشرق من افق سمآء سجنی عليک و علی الّذين فازوا بالرّحيق اذ فكّ ختمه باصبع القدرة و الاقتدار

BLIB_Or15713.059, BLIB_Or15715.001a, ASAT4.388x, TISH.058-060

BH07542

To: Mulla Muhammad Rida Zavarihi
Date: 1300-04-27 [1883-Mar-7]

1 In the name of the One True God!

1 بنام خداوند يكتا

2 At first dawn We arose and turned Our face toward a garden which was known by the name of the True One. When We entered therein, We found all things rejoicing in the Kawthar

2 اوّل فجر برخاستيم و بارضيكه باسم حقّ مذكور است توجّه نموديم و چون داخل شديم جميع را

of attainment unto His presence. From each of the trees and flowers and leaves and fruits We heard the cry "The Kingdom is God's!"

از کوثر لقا مسرور یافتیم از هر یک از اشجار و ازهار و اوراق و اثمار ندای الملک لله اصغا نمودیم

3 O thou who hast turned thy face toward My horizon! The intoxication of the divine utterance hath so seized the things of that garden that every atom of its dust is engaged in wondrous and sublime songs in praise of God, exalted be His glory. This is the Day for which all those who were nigh unto God and were sincere sought His presence, exalted be His glory, and the divine Books bear witness unto this truth. Blessed are they who have attained unto the hearing of the call and who have been honored to behold the horizon. The eye was created for this Day and the ear for these times, inasmuch as the call of the Beloved of the worlds is raised aloft and the horizon of Beauty is illumined with the light of His countenance. The traveler mentioned thee, and this Most Holy, Most Exalted Tablet, with which the entire world cannot compare even with a single letter thereof, hath been revealed that thou mayest rejoice thereat and speak forth the praise of God, exalted be His glory. The command is in His hand, and He is the Ordainer, the All-Wise. If thou shouldst find a friend, convey to him greetings from the Wronged One and say: "Beware, beware lest thou deprive thyself in the days of God. Leave the world through the Most Great Name. Verily, He will protect thee and guide thee unto the path of God, the Mighty, the One, the Single, the All-Knowing."

3 یا ایّها المقبل الی افقی سکر بیان رحمن بشأنی اشیای بستانرا اخذ نموده که هر ذرّهئی از ذرّات ترابش بترنّمات بدیعهٔ منیعه بذکر حقّ جلّ جلاله مشغولند امروز روزیست که جمیع مقرّبین و مخلصین لقای او را از حقّ جلّ جلاله مسئلت مینمودند و کتب الهی بر این گفتار شاهد و گواه طوبی از برای نفوسیکه باصغای ندا فائز شدند و بمشاهدهٔ افق مفتخر گشتند چشم از برای امروز است و گوش از برای این ایّام چه که ندای محبوب عالمیان مرتفعست و افق جمال بنور وجه منوّر جناب مسافر شما را ذکر نمود و این لوح امنع اقدس که جمیع عالم بحرفی از او معادله نمینماید نازل تا بآن مسرور شوی و بذکر حقّ جلّ جلاله ناطق گردی الأمر بیده و هو الآمر الحکیم اگر دوستی یافتی از قبل مظلوم تکبیر برسان و بگو ایّاک ایّاک ان تمنع نفسک فی ایّام الله دع العالم بالاسم الأعظم انّه یحفظک و یهدیک الی صراط الله العزیز الفرد الواحد العلیم

BRL_DA#467, AYI2.354x

BH05220

To: Ustad Ali Akbar Banna Yazdi, in Alif-Sin
Date: 1300-04-27 [1883-Mar-7]

1 In the Name of the one true God! O 'Ali-Qabli-Akbar! The Wronged One of the world has turned towards thee from this Most Great Prison and desires to make good what has been lost. Although there was consummate wisdom in the delay of this remembrance.

1 بنام خداوند یکتا یا علی قبل اکبر مظلوم عالم در این سجن اعظم بتو توجّه نموده و اراده فرموده تدارک مافات نماید مع آنکه در تأخیر ذکر حکمتهای بالغه بوده

2 Say: O friends! Ye too must arise to make good what has been lost and exert your utmost endeavor. Ere long will the scroll of life be rolled up and return to nothingness. Beseech ye God

2 بگو ای دوستان شما هم باید در تدارک مافات قیام نمائید و جهد کامل مبذول دارید عنقریب دفتر زندگانی پیچیده شود و بفنا راجع گردد از

that He may cause all to attain unto the word of contentment and ordain for them an enduring remembrance and an eternal word. Verily, He is powerful over all things.

حقّ بخواهید تا کل را بکلمهٔ رضا فائز فرماید و ذکر باقی و کلمهٔ باقیه مقدّر نماید انّه علی کلّ شیء قدیر

3 At all times they must strive with the utmost diligence to achieve unity and concord, that all regions may be illumined with the effulgent rays of the sun of unity and all may be seen as a single soul. The Supreme Pen hath, both aforetime and in this age, voiced this most exalted word: "Power and might are in unity, and glory and majesty are in concord."

3 باید در جمیع احیان در اتّفاق و اتّحاد سعی بلیغ نمایند تا آفاق باشراقات انوار آفتاب اتّفاق منوّر گردد و کل نفس واحده مشاهده شوند از قبل و بعد قلم اعلی باین کلمهٔ علیا ناطق القوّة و القدرة فی الاتّحاد و الرّفعة و العظمة فی الاتّفاق

4 We have counseled all, in the past, with that which will exalt the Cause and manifest the station of man. Blessed is he who hath hearkened, and woe betide the heedless. If they move according to the divine will and act upon that which hath been sent down in the Book, ere long will the world and its peoples turn towards the Dayspring of Revelation and quaff the choice sealed wine.

4 انّا وصّینا الکلّ من قبل بما یرتفع به الأمر و یظهر شأن الانسان طوبی لمن سمع ویل للغافلین اگر بارادهٔ الهی حرکت نمایند و به ما نزّل فی الکتاب عامل شوند عنقریب عالم و اهل آن بمطلع ظهور توجّه نمایند و از رحیق مختوم بیاشامند

5 Glory be upon thee and upon My handmaidens and maidservants who have recognized Me, uttered My praise, and held fast unto My Strong Cord. Praise be to God, the Lord of the worlds.

5 البهآء علیک و علی اولیائی و امائی اللّائی فزن بعرفانی و نطقن بثنائی و تمسّکن بحبلی المتین الحمد لله ربّ العالمین

BLIB_Or15710.245, BLIB_Or15715.001b

BH05572

To: Umm-i-Haram (mother of Gawhar Khanum), in Kashan
Date: 1300-04-27 [1883-Mar-7]

1 He is the All-Seeing from the horizon of eternity

1 هو النّاظر من أفق البقاء

2 O my handmaid! Hearken thou unto My call from the precincts of My prison on this Day wherein the handmaidens of the earth and its men have turned away, save those whom God, the Lord of all worlds, hath willed. Verily, We desired their glory, yet they desired Our abasement, as doth testify he in whose possession is a perspicuous Book.

2 یٰا أَمَتِیْ أَنِ ٱسْتَمِعِیْ نِدائِیْ مِنْ شَطْرِ سِجْنِیْ فِیْ هٰذا ٱلْیَوْمِ ٱلَّذِیْ فِیْهِ أَعْرَضَتْ إِماءُ ٱلْأَرْضِ وَ رِجالُها إِلَّا مَنْ شاءَ ٱللّٰهُ رَبُّ ٱلْعالَمِیْنَ ، إِنَّا أَرَدْنا عِزَّهُمْ وَ هُمْ أَرادُوا ذُلَّنا یَشْهَدُ بِذٰلِکَ مَنْ عِنْدَهُ کِتابٌ مُبِیْنٌ

3 When God adorned the RidvÃin and made it the seat of the Throne, clamorous voices were raised from every direction, and each faction arose to extinguish the resplendent and shining Light of God. The leaders of these factions were the divines of various religions who rose against Us with such tyranny as

3 فَلَمَّا زَیَّنَ ٱللّٰهُ ٱلرِّضْوانَ وَ جَعَلَهُ مَقَرَّ ٱلْعَرْشِ ٱرْتَفَعَتِ ٱلضَّوْضاءُ مِنْ کُلِّ ٱلْجِهاتِ وَ قامَ کُلُّ حِزْبٍ عَلَیٰ إِطْفاءِ نُورِ ٱللّٰهِ ٱلْمُشْرِقِ ٱلْمُنِیْرِ ، وَ قائِدُ ٱلْأَحْزابِ عُلَمآءُ ٱلْأَدْیانِ ، قامُوا عَلَیْنا بِظُلْمٍ ناحَ بِهِ ٱلْمَلَأُ ٱلْأَعْلیٰ

caused the denizens of the Supreme Paradise and those who circle round the exalted Seat to lament. They perpetrated that which none among the servants had ever perpetrated – to this beareth witness the Lord of creation, even as He testified aforetime, though most men remain enwrapped in a thick veil.

وَ ٱلَّذِيْنَ طافُوا حَوْلَ كُرْسِيِّ رَفِيْعٍ وَ ٱرْتَكَبُوا مٰا لٰا ٱرْتَكَبَهُ أَحَدٌ مِنَ ٱلْعِبادِ يَشْهَدُ بِذٰلِكَ مالِكُ ٱلْاِءِيْجادِ كَما شَهِدَ مِنْ قَبْلُ وَلٰكِنَّ ٱلنّاسَ أَكْثَرَهُمْ فِيْ حِجابٍ غَلِيْظٍ

4 They have cast behind them the Dayspring of Revelation and have clung to the cord of every ignorant and remote one. O concourse of the earth! Open your eyes! By God, the Promise hath appeared and the Promised One hath come with such sovereignty as none in the heavens or on earth can withstand. Abandon the books of idle fancies and vain imaginings. The Book of God hath been sent down; verily it guideth you unto His straight Path. Thus hath the Tongue of Revelation spoken as a token of His grace. He, verily, is the Omnipotent over whatsoever He willeth. There is none other God but Him, the All-Knowing, the All-Wise.

4 قَدْ نَبَذُوا مَشْرِقَ ٱلْوَحْيِ عَنْ وَرائِهِمْ وَ تَمَسَّكُوا بِعُرْوَةِ كُلِّ جاهِلٍ بَعِيْدٍ . يٰا مَلَأَ ٱلْأَرْضِ أَنِ ٱفْتَحُوا أَبْصارَكُمْ تَٱللّٰهِ قَدْ ظَهَرَ ٱلْوَعْدُ وَ أَتَىٰ ٱلْمَوْعُوْدُ بِسُلْطانٍ لٰا يَقُوْمُ مَعَهُ مَنْ فِيْ ٱلسَّمٰواتِ وَ ٱلْأَرَضِيْنَ ، دَعُوا كُتُبَ ٱلظُّنُوْنِ وَ ٱلْأَوْهامِ قَدْ نَزَلَ كِتابُ ٱللّٰهِ إِنَّهُ يَهْدِيْكُمْ إِلىٰ صِراطِهِ ٱلْمُسْتَقِيْمِ ، كَذٰلِكَ نَطَقَ لِسانُ ٱلْوَحْيِ فَضْلاً مِنْ عِنْدِهِ وَ هُوَ ٱلْمُقْتَدِرُ عَلىٰ مٰا يَشاءُ لٰا إِلٰهَ إِلّٰا هُوَ ٱلْعَلِيْمُ ٱلْحَكِيْمُ .

INBA15:191, INBA26:191, BLIB_Or15713.222b, LHKM1.106

BH06295

To: Mirza Muhammad Vazir
Date: 1300-04-27 [1883-Mar-7]

1 He is God, exalted be His glory, the Most Great, the Most Glorious

1 هو الله تعالی شأنه العظمة و الکبریآء

2 Your letter was received and the fragrance of love was diffused and spread from it. May you be illumined by the lights of the Sun of Revelation and occupied with the remembrance of God, exalted be His glory. The Sun of Truth is shining, yet vision is rare. The call of God is raised, yet hearing is lacking. God willing, the Hand of Divine Bounty will bestow the power of hearing and will not deny this Most Great Bounty to those on earth. He is the Bestower, the Mighty. Say:

2 مکتوب آنجناب رسید و عرف محبّت از او متضوّع و منتشر انشآءالله از انوار آفتاب ظهور منوّر باشید و بذکر حقّ جلّ جلاله مشغول آفتاب حقیقت مشرق ولکن بصر کمیاب ندای حقّ مرتفع و سمع مفقود انشآءالله ید عطای حقّ قوّهٔ سامعه بخشد و من علی الأرض را از این فیض اکبر منع نفرماید اوست بخشنده و توانا قل

3 Glory be unto Thee, O Thou Who hast illumined all created things with the light of Thy Cause and hast subdued all existing things through the manifestation of Thy Name! I beseech Thee by the Source of Verses through which appeared the Kingdom of Thy utterance and the signs of Thy power, might and sovereignty, to aid me to arise to mention Thee and serve Thy

3 سبحانک یا من بنور امرک نوّرت الکائنات و بظهور اسمک سخّرت الموجودات اسئلک بمنزل الآیات الّذی به ظهر ملکوت بیانک و شئونات قوّتک و قدرتک و اقتدارک بأن تؤیّدنی علی القیام علی ذکرک و خدمة امرک علی شأن

Cause in such wise that the imaginings of the learned and the doubts of those who have denied Thy right, broken Thy Covenant, and disputed Thy verses shall not hinder me. O my Lord! Thou seest me turning toward Thee and holding fast to the cord of Thy bounty. I beseech Thee not to deprive me of the ocean of Thy grace and the heaven of Thy generosity. Thou art, verily, the One Who hath power over whatsoever He willeth, and in Thy grasp is the kingdom of creation. There is none other God but Thee, the Forgiving, the Bountiful.

لا یمنعنی اوهام العلمآء و لا ظنون الّذین انکروا حقّک و نقضوا میثاقک و جادلوا بآیاتک ای ربّ ترانی مقبلاً الیک و متمسّکاً بحبل عطائک اسئلک ان لا تخیّبنی من بحر فضلک و سمآء جودک انّک انت المقتدر علی ما تشآء و فی قبضتک ملکوت الانشآء لا اله الّا انت الغفور الکریم

BLIB_Or15730.081a

BH06889

To: Baygum Sultan daughter of Ammih, in Kashan
Date: 1300-04-27 [1883-Mar-7]

1 In My Name, the All-Hearing, the All-Seeing

1 بسمی السّمیع البصیر

2 O My Leaf! O My handmaiden! The Wronged One hath turned toward thee from the prison precinct and maketh mention of thee in recognition of thy turning and orientation toward God, the Lord of all worlds. How many a learned one hath been deprived of recognition, and how many a heedless one hath heard and answered his Lord, the Perspicuous, the All-Knowing, the All-Wise. Rejoice thou in this Most Great Remembrance, then render thanks unto thy Lord, the Hearing, the Answering. We made mention of thee before, and make mention of thee at this time, as a token of grace from One Who is mighty and ancient. Beware lest the affairs of the world withhold thee from the Creator of heaven. Preserve thy station through the name of thy Lord, the Preserver, the Almighty, the All-Knowing, the All-Informed. And We make mention of My handmaiden who emigrated in the path of God and traversed land and sea until she attained My presence in My prison. We give her the glad-tidings of My grace and My bountiful reward. And We make mention of him who was with her and turned toward the spot wherefrom was raised the call of God, the Mighty, the Praiseworthy. The glory rest upon thee and upon them both, and upon thy sister, and upon whosoever hath turned toward God on this wondrous Day.

2 یا ورقتی یا امتی قد اقبل الیک المظلوم من شطر السّجن و یذکرک جزآء اقبالک و توجّهک الی الله ربّ العالمین کم من عالم منع عن العرفان و کم من غافل سمع و اجاب ربّه المبیّن العلیم الحکیم ان افرحی بهذا الذّکر الأعظم ثمّ اشکری ربّک السّامع المجیب انّا ذکرناک من قبل و نذکرک فی هذا الحین فضلاً من لدن مقتدر قدیر ایّاک ان تمنعک شؤونات الدّنیا عن فاطر السّمآء ان احفظی مقامک باسم ربّک الحافظ الغالب العلیم الخبیر و نذکر امتی الّتی هاجرت فی سبیل الله و قطعت البرّ و البحر الی ان فازت بلقائی فی سجنی انّا نبشّرها بفضلی و اجری الجزیل و نذکر الّذی کان معها و اقبل الی المقام الّذی فیه ارتفع ندآء الله العزیز الحمید البهآء علیک و علیهما و علی اختک و علی من اقبل الی الله فی هذا الیوم البدیع

BLIB_Or15713.305a

BH07437

To: daughter of Ammih, in Kaf
Date: 1300-04-27 [1883-Mar-7]

1 In My Name, the Speaker, the Trustworthy

1 بسمی النّاطق الأمین

2 O Leaf! Upon thee be My Glory! Reflect upon the ocean of bounty of the Beloved of the worlds. In the Most Great Prison, at a time when sorrows have encompassed Him, He maketh mention of thee with such remembrance that all the world cannot equal even one letter thereof. Rejoice thou in the bounty of thy Lord. Verily He is the Single, the One, the Compassionate, the Generous. All the treasures of earth and whatsoever is with the kings cannot and will never equal the blessed word "O My Leaf! Upon thee be My Glory!" wherewith thou hast been favored.

2 یا ورقه علیک بهائی در دریای کرم محبوب عالمیان تفکّر کن در سجن اعظم در حینیکه احزان او را احاطه نموده ترا ذکر مینماید بذکریکه جمیع عالم بیک حرف آن معادله نمینماید ان افرحی بفضل ربّک انّه لهو الفرد الواحد المشفق الکریم جمیع خزائن ارض و ما عند الملوک بکلمهٔ مبارکهٔ یا ورقتی علیک بهائی که بآن فائز شدی معادله ننموده و نخواهد نمود

3 Verily He giveth thanks unto Himself before His servants and handmaidens. And verily He cannot be described by any description save His own, nor can He be mentioned by any mention save His own. For were all the world to arise in thanksgiving unto God until the end that hath no end, it would be as naught compared to one word of His words and one favor of His favors. Thus doth the Wronged One make mention of thee from the precincts of His mighty Prison, and sendeth unto thee that which shall never perish through the eternity of My Name, the Ancient, the Everlasting.

3 انّه یشکر نفسه من قبل عباده و امائه و انّه لا یوصف بوصف غیره و لا یذکر بذکر ما سواه چه اگر جمیع عالم الی آخر الّذی لا آخر له بشکر حقّ قیام نمایند در جنب کلمهٔی از کلماتش و نعمتی از نعمایش معدوم و مفقود کذلک ذکرک المظلوم من شطر سجنه العظیم و ارسل الیک ما لا یفنی بدوام اسمی الباقی القدیم

INBA23:079

BH07434

To: Sahibih Ammih Khanum
Date: 1300-04-27 [1883-Mar-7]

1 He remembereth and is remembered

1 هو الذّاکر و المذکور

2 O My Leaf! The Great Announcement makes mention of thee and asks thee whether thou hast recognized that which We revealed in the Qur'an concerning this Wise Remembrance. The Supreme Pen testifies that thou hast turned to the Great Announcement and art oriented toward the Most Exalted Horizon, which is the station of the dawning of that Most Great

2 یا ورقتی یذکرک النّبأ العظیم و یسألک هل عرفت ما انزلناه فی الفرقان فی هذا الذّکر الحکیم قلم اعلی شهادت میدهد که بنبأ عظیم اقبال نمودی و بافق اعلی که مقام اشراق آن نیّر اعظم است متوجّهی امروز آفتاب حقیقت مشرق

Luminary. Today the Sun of Truth is His dawning - that Announcement wherewith all the Prophets gave glad tidings to the servants, and wherewith the divine Books, Scrolls and Psalms were adorned and embellished. The land of Syria hath been perfumed by His advent, and Sinai hath attained to His appearance, while the people remain in a mighty veil. Ere long the station of those servants and handmaidens who have turned unto Him shall become manifest to all who dwell on earth. Verily, the heedless on that Day shall be in grievous sorrow. Thus doth the All-Knowing inform thee that thou mayest thank thy Lord, the All-Informed. The splendor that hath shone forth from the horizon of Revelation be upon thee and upon every servant who hath attained, and upon every handmaiden who hath attained unto this Manifest Cause.

اوست آن نبأیکه که جمیع انبیا عباد را بآن بشارت داده‌اند و کتب و صحف و زبر الهی بذکرش مزیّن و مطرّز قد تعطّر برّ الشّام بقدومه و فاز الطّور بظهوره و القوم فی حجاب عظیم عنقریب شأن مقبلین از عباد و اماء بر من علی الأرض ظاهر شود انّ الغافلین فی ذاک الیوم فی حزن عظیم کذلک یخبرک العلیم لتشکر ربّک الخبیر البهآء المشرق من افق الوحی علیک و علی کلّ عبد فاز و علی کلّ امة فازت بهذا الأمر المبین

INBA23:078a

BH09067

To: Unknown, in Zavarih
Date: 1300-04-27 [1883-Mar-7]

1 In the Name of the Compassionate, the All-Bountiful

1 بسمی المشفق الکریم

2 This is the day wherein the All-Merciful betook Himself unto the garden. And when He entered therein, the pomegranate proclaimed: "The Lord, the Sovereign King, the Help in Peril, the Self-Subsisting, hath come!" Blessed is he who hath attained His presence when He seated Himself upon the throne through His Name whereby He hath subdued all that are in the worlds. Verily, He is the One Who hath power over whatsoever He willeth, and in His grasp are the reins of all things.

2 هذا یوم فیه توجّه الرّحمن الی البستان و اذا دخل نطق الرّمّان قد اتی المالک الملک لله المهیمن القیّوم طوبی لمن فاز بلقائه اذ استوی علی العرش باسمه الّذی سخّر به من فی العالم انّه لهو المقتدر علی ما یشآء و فی قبضته زمام الأمور

3 The fragrance of loving-kindness hath been wafted, and the Dove hath warbled upon the branch of the Divine Lote-Tree that which the Tongue of Oneness spoke ere the creation of earth and heaven: "Verily, there is none other God but Me, the Mighty, the All-Loving."

3 قد تضوّع عرف العنایة و هدرت الحمامة علی غصن السّدرة بما نطق لسان الأحدیّة قبل خلق الأرض و السّمآء انّه لا اله الّا انا العزیز الودود

4 Take hold of the Book of God with the power that proceedeth from Him - it shall be a light unto thee in thy Lord's worlds, the Lord of all existence. We have made mention of all who have turned unto the Countenance, and We make mention of those whom the verses have attracted unto this exalted Station.

4 خذ کتاب الله بقوّة من عنده انّه یکون نوراً لک فی عوالم ربّک مالک الوجود انّا ذکرنا کلّ من اقبل الی الوجه و نذکر الّذین تجذبهم الآیات الی هذا المقام المرفوع

BLIB_Or15734.1.105a, LHKM1.088

BH09657

To: Shirin, in Kashan
Date: 1300-04-27 [1883-Mar-7]

1 In the name of the one God!

2 O Shirin! Reflect upon the grace and bounty of God, glorified be His majesty. He who was considered by people to be among the greatest scholars of the age descended to the lowest depths, while you ascended to the highest heights. He was veiled from the Day of God, while you attained unto it. He was deprived of the ocean of divine knowledge, while you were nourished by it. Thus did We make the highest lowest, that what was spoken before might be fulfilled: "We shall make their highest ones their lowest ones, and their lowest ones their highest ones." The learned one is he who guides people to My path and teaches them My straight way. Glory be upon My handmaiden and upon you and upon the handmaidens of God, before and after.

1 بنام خداوند یکتا

2 یا شیرین در فضل و عنایت حقّ جلّ جلاله تفکّر نما آنکه از اعظم علمای عصر بزعم ناس بود بدرکات سفلی نزول نمود و تو بدرجات علیا صعود نمودی او از یوم الله محجوب و تو بآن فائز او از دریای عرفان محروم و تو مرزوق کذلک جعلنا الأعلی اسفلاً لیظهر ما قیل من قبل نجعل اعلاهم اسفلهم و اسفلهم اعلاهم انّ العالم من هدی النّاس الی صراطی و علّمهم سبیلی المستقیم البهآء علی امتی و علیک و علی امآء الله من قبل و من بعد

INBA23:084a, BLIB_Or15696.076a, NSS.108a

BH09596

To: Aqa Siyyid Yusuf, in Zavarih
Date: 1300-04-27 [1883-Mar-7]

1 He is the One Who rules over whatsoever He willeth.

2 This is a Day wherein all things in the garden have been stirred to motion, for the breezes of the All-Merciful have wafted over it with spirit and fragrance. The Kawthar of reunion hath so inebriated it that every thing among all things hath been moved to speak. By God! The highest horizon hath been illumined, and the Lord of all beings hath come with a light that hath enlightened all who are in the heavens and on earth. Blessed is the hearer who hath hearkened to My call, and the one who hath turned towards My court with My leave, and the one who hath arisen to serve My Cause, and My loved ones who have forsaken their homes for the sake of God, the Single One,

1 هو المهیمن علی ما یشآء

2 هذا یوم فیه اخذ الاهتزاز ما فی البستان لأنّ نسائم الرّحمن مرّت علیه بالرّوح و الرّیحان قد اسکره کوثر الوصال علی شأن نطق کلّشیء من الأشیآء تالله قد انار الأفق الأعلی و اتی مولی الوری بنور تنوّر به من فی السّموات و الأرضین طوبی لسامع فاز باصغآء ندائی و لمقبل اقبل الی شطری باذنی و لقائم قام علی خدمة امری و لأحبّتی الّذین ترکوا الأوطان لله الفرد الخبیر کذلک نطق لسان العظمة اذ کان فی هذا المقام العزیز البدیع

BLIB_Or15734.1.113b

the All-Informed. Thus hath the Tongue of Grandeur spoken, while stationed in this glorious and wondrous station.

BH09252

To: Mirza Hasan, in Zavarih
Date: 1300-04-27 [1883-Mar-7]

1 He is the One Who warbles upon the branches.

1 هو المغرّد على الأغصان

2 We entered the garden while the water was flowing and the willow was swaying and the roses were diffusing their fragrance and the trees were speaking: "He hath come, the Wronged One Who hath borne tribulations for the manifestation of His mighty Cause and filled the realms of names. He hath come, the Creator of heaven, with a sovereignty before which neither the hosts of the world, nor the weapons of the nations, nor the oppression of any cruel oppressor can stand. Verily those who have attained on this day are among the people of the highest Paradise - to this doth testify He in Whose grasp is the kingdom of the dominion of the heavens and earth. Glory be upon the people of glory who have held fast to the Book of God when it was sent down in truth from His holy, mighty and inaccessible dominion."

2 انّا دخلنا البستان و كان المآء يجرى و الصّفصاف يتحرّک و الأوراد تتضوّع و الأشجار تنطق قد اتى المظلوم الّذى حمل الشّدائد اظهاراً لأمره العظيم و ملأ الأسمآء قد اتى فاطر السّمآء بسلطان لا يقوم معه جنود العالم و لا مدافع الأمم و لا ظلم كلّ ظالم عنيد انّ الّذين فازوا اليوم انّهم من اهل الفردوس الأعلى يشهد بذلک من فى قبضته ملكوت ملک السّموات و الأرضين البهآء على اهل البهآء الّذين تمسّكوا بكتاب الله اذ نزّل بالحقّ من جبروته المقدّس العزيز المنيع

BLIB_Or15734.1.090a, LHKM1.091a

BH10268

To: Unknown, in Zavarih
Date: 1300-04-27 [1883-Mar-7]

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

1 بسمه العليم الخبير

2 Glory be to Him Who hath sent down the verses and made manifest the clear proofs. He, verily, is the Single, the One, the All-Knowing, the All-Wise. He ordaineth as He pleaseth, even as He ordained aforetime, and hath counselled all with

2 سبحان الّذى انزل الآيات و اظهرت البيّنات انّه لهو الفرد الواحد العليم الحكيم يحكم كيف يشآء كما حكم من قبل و وصّى الكلّ بما يرتفع به امره المبرم الحكيم انّا دخلنا البستان اذاً سجد الظّلّ لربّ

that whereby His binding and all-wise Command may be upraised. We entered the garden, whereupon the shadow prostrated itself before the Lord of all worlds, and We heard from the murmuring of the water that which My Messengers had testified to aforetime when We revealed Ourselves unto them through this Great Name. And the flowers bowed down before the Revealer of mysteries, and the leaves spoke forth My beauteous praise. Thus have We mentioned what We witnessed, that thou mayest give thanks unto thy Lord, the Merciful.

العالمين و سمعنا من خرير المآء ما شهد به رسلي من قبل اذ تجلّينا عليهم بهذا الاسم العظيم و الأزهار خضعت لمظهر الأسرار و الأوراق نطقت بثنائی الجميل كذلک ذكرنا ما شهدنا لتشكر ربّک الرّحيم

BLIB_Or15734.1.094c, LHKM1.087a

BH10491

To: Unknown, in Zavarih
Date: 1300-04-27 [1883-Mar-7]

I am seeing through the horizon of knowledge: O people of the earth! We desired the garden, and when We established Ourselves therein upon the throne, We heard it cry out and say: "O thrones of the world, rejoice ye, for the Beauty of the Ancient One hath been established upon me. Then give thanks unto my Lord, the Great, for this wondrous favor. This is a day wherein grace hath encompassed all religions, and the Divine Lott Tree hath called out from the Most Exalted Horizon: 'Verily, there is none other God but Him, the One, the Single, the All-Knowing.' Whoso hath turned and beheld, he hath attained unto this grace, and whoso hath turned away, he is accounted among the ungodly in My perspicuous Book."

انا النّاظر من افق العرفان

يا ملأ الأرض انّا اردنا البستان فلمّا استوينا فيه على العرش سمعنا انّه ينادی و يقول يا اعراش العالم ان افرحوا بما استقرّ جمال القدم علیّ ثمّ اشكروا ربّی العظيم بهذا الفضل البديع هذا يوم فيه احاط الفضل كلّ الملل و نطقت سدرة المنتهی من الأفق الأعلى انّه لا اله الّا هو الفرد الواحد العليم من اقبل و رأى انّه فاز بهذا الفضل و الّذی اعرض انّه من المشركين فی كتابی المبين

BLIB_Or15734.1.119c, LHKM1.090

BH10669

To: Unknown, in Zavarih
Date: 1300-04-27 [1883-Mar-7]

1 In the Name of Him Who speaketh in the world

2 This is a day whereon the garden was honored by the advent of its Lord, the All-Merciful. And when He descended therein, He revealed verses in such wise that the realities of all things were drawn unto them, and the sincere ones bowed down before Him. All the trees were stirred with rapture, and from their rustling was heard that which the ear of Moses had heard aforetime. Thus hath the decree been fulfilled, but most of the people perceive it not. When thou hast attained unto the Tablet of God and found its fragrance, render thanks and say: Praise be unto Thee, O Lord of the seen and the unseen!

1 بسمه النّاطق فی العالم

2 هذا یوم فیه تشرّف البستان بقدوم ربّه الرّحمن و اذا نزل فیه انزل الآیات علی شأن انجذبت بها حقایق الأشیآء و خضع له المخلصون قد اخذ الاهتزاز کلّ الأشجار و یسمع من خفیفها ما سمعت اذن الکلیم من قبل کذلک قضی الأمر ولکنّ القوم اکثرهم لا یشعرون انّک اذا فزت بلوح الله و وجدت عرفه ان اشکر و قل لک الحمد یا مالک الغیب و الشّهود

BLIB_Or15734.1.119b, LHKM1.089a

BH11311

To: Haji Mulla Muhammad Ali, in Qariyyih
Date: 1300-04-27 [1883-Mar-7]

...Whosoever detacheth himself from that which he possesseth and turneth his gaze toward that which is with God - that is, who becometh not the plaything of his own idle fancies but holdeth fast to the will of Him Who doeth what He pleaseth and ordaineth what He willeth - he is accounted among the martyrs, even though he walketh the earth and eateth....

...هر نفسی از ما عنده بگذرد و به ما عند الله ناظر باشد یعنی ملعب ظنون و اوهام خود واقع نشود و بارادهٔ حضرت یفعل ما یشآء و یحکم ما یرید متمسّک او از شهدا محسوب ولو یمشی و یأکل...

MAS8.040bx

BH00014

To: Abu'l-Hasan-i-Ardikani (Haji Amin)
Date: 1300-05-02 ? [1883-Mar-11]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Praise be to God, a praise whereby the clouds pour forth their bounty and the near ones inhale the fragrance of the garment of our Lord, the All-Bestowing; a praise whereby the lovers seek the presence of God, the Lord of the Covenant; a praise whereby the sincere ones hasten to the station of unveiling and meeting, and the believers to the supreme heights; a praise whereby rivers flow and trees yield fruit. I testify that there is none other God but Him, alone with no partner. Glory and splendor, remembrance and praise be upon His loved ones and chosen ones, whom no blame of the blamer held back from God, no oppressor's might deterred, and no ignorant one's clamor frightened. These are honored servants, no fear shall be upon them, neither shall they grieve.

2 للّه الحمد حمداً یمطر به السّحاب و یجد المقرّبون عرف قمیص ربّنا الوهّاب حمداً به قصد العشّاق منظر الله مالک المیثاق حمداً سرع به المخلصون الی مقام المکاشفة و اللّقآء و الموحّدون الی الذّورة العلیا حمداً به جرت الأنهار و اثمرّت الأشجار اشهد انّه لا اله الّا هو وحده لا شریک له التّکبیر و البهآء و الذّکر و الثّنآء علی اولیائه و اصفیائه الّذین ما اخذتهم فی الله لومة لائم و ما منعتهم سطوة ظالم و ما خوّفتهم ضوضآء جاهل اولئک عباد مکرمون لا خوف علیهم و لا هم یحزنون

3 To continue: the letters of that beloved one are in truth like successive rains pouring from the clouds of love. This servant thanks Him Who strengthened you, assisted you, and caused you to know Him, and beseeches Him to exalt you in His kingdom and honor you among His servants. Verily, He is powerful over all things.

3 و بعد نامه‌های آنجبوب فی‌الحقیقه بمثابهٔ امطار از سحاب محبّت مترادفاً متتابعاً هاطل انّ الخادم یشکر الّذی ایّدک و وفّقک و عرّفک و یسئله بأن یرفعک فی الملک و یعزّک بین عباده انّه علی کلّشیء قدیر

4 One letter from that beloved one, dated the 12th of the month of Safar, adorned the heart with the fragrances of joy and illumined the eye with the lights of love. A hundred thousand thanks to the Goal of all the worlds, for He has granted success and His aid reaches us every moment; otherwise, existence would return to nothingness. After its observation, consideration and reading, it was taken to the Most Exalted Station and Most Supreme Dwelling. After permission was granted, it was presented before the countenance of the Lord of Names. This is what was revealed in response, His word, exalted be His majesty and universal be His bounty:

4 یک نامهٔ آنجبوب که تاریخ آن ۱۲ شهر صفر بود قلب را بنفحات سرور و چشم را بانوار محبّت مزیّن و منوّر فرمود صدهزار بار شکر مقصود عالمیانرا چه که توفیق عطا فرموده و مددش در هر آن میرسد والّا یرجع الوجود الی العدم و بعد از مشاهده و ملاحظه و قرائت قصد مقام اعلی و مقرّ اسمی الأسنی نموده بعد از اذن تلقاء وجه مالک اسماء عرض شد هذا ما نزّل فی الجواب قوله جلّ جلاله و عمّ نواله

5 He is the Dawning-Place from the Horizon of Utterance

5 هو المشرق من افق البیان

6 O Amin! Upon thee be My glory, My loving-kindness and My mercy, which have preceded all who are in the heavens and the earth. Praise be to the Ancient Lord Who enabled thee to turn unto Him, to mention and extol Him, and to serve His Cause. Verily, He made thee know His path, guided thee to His way, enabled thee to serve His Cause, and raised thee

6 یا امین علیک بهائی و عنایتی و رحمتی الّتی سبقت من فی السّموات و الأرضین حمد کن مالک قدم را که ترا مؤیّد فرمود بر اقبال و ذکر و ثنا و خدمت امرش انّه عرّفک صراطه و هداک الی سبیله و وفّقک علی خدمة امره و رفعک

to a station wherein the Supreme Pen makes mention of thee from the Most Glorious Horizon - the station which all beings acknowledge their inability to describe. Rejoice thou in this most great favor and say: Praise be unto Thee, O Thou the Goal of the worlds!

الی مقام یذکرک القلم الأعلی من الأفق الأبهی المقام الّذی اقرّ الوری بعجزه عن ذکره ان افرح بهذا الفضل الأعظم و قل لک الحمد یا مقصود العالمین

7 O Amin! In most of the Tablets to the loved ones, mention of thee hath been revealed from the Supreme Pen. Blessed art thou and blessed is he who guided thee, showed thee, caused thee to hear, directed thee, and praise be to Him Who strengthened thee and enabled thee to recognize Him Whom most of the servants have been prevented from recognizing. To this beareth witness the Lord of creation in this exalted station. Convey My greetings to the loved ones of God, exalted be His glory, and make mention of them on behalf of this Wronged One, that they may be set ablaze with the fire of remembrance and may occupy themselves with the promotion of God's Cause through wisdom and utterance. The people are deeply heedless. This Wronged One at all times summoneth them with the most exalted utterance to the horizon of the All-Merciful, yet all are deprived of hearing and sight, save whom God willeth. Veils have prevented eyes from beholding, and the cotton of idle fancies hath stopped ears from hearing. God have mercy! Of justice and fairness naught remaineth save the name - the name existeth but the reality is lost. The Cause is in God's hands, the Lord of the seen and the unseen.

7 یا امین در اکثری از الواح اولیا ذکر تو از قلم اعلی جاری و نازل طوبی لک و لمن هداک و اراک و اسمعک و ارشدک و الحمد لمن ایّدک و وفّقک علی عرفان من منع عن عرفانه اکثر العباد یشهد بذلک مالک الایجاد فی هذا المقام الرّفیع اولیای حقّ جلّ جلاله را تکبیر برسان و از قبل مظلوم ذکر نما تا بنار ذکر مشتعل شوند و بحکمت و بیان بتبلیغ امر رحمن مشغول گردند ناس بسیار غافلند ایتمظلوم در جمیع احیان و اوان بأعلی البیان ایشان را بافق رحمن دعوت مینماید ولکن کل از سمع و بصر محرومند الّا من شآء الله چشمها را حجبات از مشاهده منع نموده و گوشها را قطن اوهام از اصغا بازداشته رحم الله العدل و الانصاف از این دو جز اسم نمانده نام موجود و رسم مفقود الأمر بید الله ربّ الغیب و الشّهود

8 O Amin! The ocean of utterance hath encompassed all possibilities, and the Call of God hath been raised from the most exalted horizon of the world. Nevertheless, none hath become aware save a few. Yet this hath caused, and causeth, no harm. Ere long shall appear that which hath flowed from the Pen of God in His Tablets.

8 یا امین بحر بیان امکان را احاطه نموده و ندآء الله از اعلی افق عالم مرتفع معذلک احدی آگاه نشده مگر معدودی ولکن بأسی نبوده و نیست عنقریب ظاهر شود آنچه در الواح از قلم الله جاری گشته انتهی

9 The rain of the mercy of our Lord hath poured upon you and upon us, and the Sun of His bounty hath shone before our faces. Who is able to make mention of Him as He deserveth to be mentioned, or describe Him as He deserveth to be described, or praise Him as He deserveth to be praised? I turn unto Him in repentance and seek His forgiveness for whatsoever hath passed through my mind, been uttered by my tongue, or written by my pen.

9 قد هطلت امطار رحمة ربّنا علیکم و علینا و اشرق نیّر کرمه امام وجوهنا من یقدر ان یذکره حقّ الذّکر او یصفه حقّ الوصف او یثنیه حقّ الثّنآء اتوب الیه و استغفره عمّا خطر ببالی و نطق به لسانی و حرّر به قلمی

10 The mention of that Well-Beloved hath ever been manifest through the dawning signs of the favors of God, exalted be His glory. A hundred thousand praises and thanks that in these days the fruit of that Most Exalted Word which He spoke at the time when news arrived of the imprisonment of the Most Great Name and those who were with Him - upon them be the

10 ذکر آنمحبوب لازال بوده از آیات مشرقات عنایات حقّ جلّ جلاله واضح و معلوم است صدهزار بار حمد و شکر که این ایّام نتیجهٔ کلمهٔ مبارکهٔ علیا که حین ورود خبر سجن حضرت اسم‌الله و من مع حضرته علیهم بهآء

Most Glorious Glory of God - hath become manifest and apparent. His blessed and exalted Word was: "They seek victory over Us through the hosts and cannons, while We seek victory over them through the Strong, the Dominant, the Powerful."

الله الأبهی بآن تکلّم فرمودند ظاهر و آشکار قوله تبارک و تعالی انّهم یستنصرون علینا بقوّة الجنود و المدافع و نحن نستنصر علیهم بالقویّ الغالب القدیر انتهی

11 The horizons of the human world are today adorned and blessed with a new attire. The prayers of the sincere ones, the devoted ones, the hopeful ones, the supplicants, and the seekers have been answered. All had sought deliverance for the prisoners and captives, especially for His Name (Ism'u'llah), upon him be all the most glorious glory, and those who were with him - upon them be the Most Glorious Glory of God. Praise be to God that that which is the cause of joy and gladness hath appeared.

11 آفاق عالم انسانی امروز بطراز جدید مزیّن و فائز دعای موحّدین و مخلصین و آملین و سائلین و قاصدین باستجابت مقرون کل خلاصی خواسته بودند از برای مسجونین و محبوسین مخصوص حضرت اسم‌الله علیه من کلّ بهآء ابهاه و من معه علیهم بهآء الله الأبهی الحمد لله ظاهر شد آنچه سبب و علّت فرح و سرور است

12 O beloved of my heart! The people are heedless. Were they to reflect for but a moment, they would witness the transience of the enemies and likewise the manifestations of God's might and power. Despite imprisonment, captivity, and a hundred thousand evident afflictions, He seized the mischief-makers of the land of Sad with the grip of the Mighty, the Powerful, yet none became mindful. Likewise did He deal with the hard-hearted ones of the land of Ta, from the liar known as Sadiq, then the one who intended the most great calamity for the people of Baha. Now both dwell in hell, yet the people have not awakened even to the extent of a needle's point. Were this servant to mention such matters, he would need to compose a book. One marvels at the intoxication and heedlessness of the people. What has become of their consciousness? Where has their understanding gone? Wonder upon wonder!

12 یا حبیب فؤادی ناس غافلند اگر یک آن تفکّر نمایند مشاهده میکنند عدم بقای اعدا را و همچنین ظهورات قوّت و قدرت حقّ جلّ جلاله را مع سجن و حبس و صدهزار بلایای ظاهره مفسدین ارض صاد را اخذ فرمود اخذ عزیز مقتدر و نفسی متنبّه نشد و همچنین نفوس قاسیهٔ ارض طاء را از کاذب موسوم به صادق ثمّ الّذی قصد الرّزیّة الکبری لأهل البهآء حال هر دو بسقر مقرّ دارند معذلک بقدر سمّ ابره خلق بشعور نیامدند اینعبد اگر بخواهد از اینگونه امور ذکر نماید باید کتابی تألیف کند حیرت در سکر و غفلت خلق است آیا شعور چه شد و ادراک کجا رفت حیرت اندر حیرت است

13 Indeed, regarding the incident in the land of Ta, one must be thankful. The divines who consider themselves leaders and count themselves as guides and chiefs are at every moment inflamed with the fire of enmity. Each day its flame groweth higher, its blaze more evident, and its harm more intense. A thousand times have they attacked the people of Baha, yet their rancor hath not subsided even to the extent of an atom, nor their hatred abated. If one of those malicious souls had found manifest power or become a prince, what would he not have done? Now consider the leaders of the people and His Majesty the Sultan: although they had no satisfaction with this community, and the enemies, seeking to demonstrate their service, were constantly engaged in fabrications day and night, nevertheless His Majesty the Sultan, of his own pure inclination and without any intermediary, granted freedom to the prisoners and bestowed deliverance from captivity. Although

13 فی‌الحقیقه در فقرهٔ ارض طاء باید تشکّر نمود علما که خود را پیشوا میدانند و خود را هادی و قائد میشمرند هر حین بنار عناد مشتعلند هر یوم شعله‌اش بیشتر و لهیبش واضحتر و ضرّش محکمتر هزار بار بر اهل بها هجوم نموده‌اند و هنوز بقدر ذرّه ضغینهٔ ایشان ساکن نشده و بغضا آرام نگرفته اگر یکی از آن نفوس خبیثه قدرت ظاهره مییافت و یا از امرا میشد آیا چه مینمود حال در پیشوایان خلق و حضرت سلطان تفکّر نمائید مع آنکه از این طائفه رضایتی نداشتند و اعدا هم نظر باظهار خدمت در لیالی و ایّام بمفتریات مشغول معذلک حضرت سلطان بصرافت طبع مبارک من غیر واسطه مسجونین را آزادی بخشید و از حبس نجات عنایت فرمود اگرچه مخلصین آنی از سجن و بلایای واردهٔ فی سبیل الله را بعالمی

the sincere ones would not exchange a single moment of imprisonment and tribulations in the path of God for the whole world - I swear by the Lord of both worlds that every moment of imprisonment for the sake of God is a bounty for which there hath been and can be no likeness or equal. In all circumstances must man observe justice and speak with fairness. This evanescent servant beseecheth God - exalted be His glory - to aid and assist His Majesty the King at every moment, for verily He is powerful over all things.

مبادله نمینمایند قسم بمربّی کونین هر آنی از سجن فی سبیل الله نعمتی است که از برای او شبه و مثل نبوده و نخواهد بود در هر حال باید انسان بعدل ناظر باشد و بانصاف تکلّم نماید از حقّ جلّ جلاله این خادم فانی سائل و آمل که در هر آن حضرت سلطان را مؤیّد دارد و موفّق فرماید انّه علی کلّشیء قدیر

14 As to what was written concerning the Tablets of the sons of him who brayed in the land of Kaf and Ra, this was presented before the Most Great Countenance in the presence of the Lord of Destiny. This is what the Tongue of Grandeur spoke, exalted and mighty be His words: From before and after it was decreed that whenever any soul sought wondrous and exalted Tablets, they would be sent down from the heaven of divine grace, that perchance the heedless might become aware and the slumbering be awakened. We previously entrusted their disposition to the Hands of the Cause in every locality, permitting them to act according to wisdom and expediency, that the principle of consultation might be firmly established in the world.

14 اینکه در بارهٔ الواح ابناء ناعق ارض کاف و را مرقوم داشتند در منظر اکبر تلقاء وجه مالک قدر عرض شد هذا ما نطق به لسان العظمة قوله جلّ و عزّ از قبل و بعد قرار بر این بود هر نفسی الواح بدیعهٔ منیعه طلب نماید از سماء فضل الهی نازل شاید غافلین آگاه شوند و نائمین بیدار و مصلحت آنرا از قبل بایادی امر در هر محلّی گذاشتیم و اذن دادیم بمقتضیات حکمت و مصلحت عمل نمایند تا حکم مشورت در عالم ثابت و راسخ شود انتهی

15 They said: "Well done!" - meaning the Afnan and that loved one. The Tablet which was specifically requested for the friends of Bahram was presented in the Most Holy, Most Exalted Court, and these resplendent verses shone forth from the horizon of the will of the Lord of Names and Attributes. Exalted be His utterance and mighty His proof:

15 و فرمودند نعم ما عملا یعنی حضرت افنان و آنمحبوب لوحیکه مخصوص احبّای بهرام (اب) خواسته بودند در ساحت امنع اقدس اعلی عرض شد و این آیات باهرات از افق ارادهٔ مالک اسماء و صفات اشراق نمود قوله عزّ بیانه و جلّ برهانه

16 He is the All-Knowing, the All-Wise Speaker

16 هو النّاطق العلیم الحکیم

17 O people of Bahram! The Lord of all beings remembereth you from His Most Great Prison and summoneth you unto Him. Verily He is the Overseer of whatsoever He willeth, and He is the Single One, the One, the Powerful, the All-Knowing, the All-Informed. He hath come with the Kingdom of verses and the standards of clear proofs, yet most of the people are heedless. The Call hath been raised, and all things have been attracted by it, yet most of the people are fast asleep. This is the Day wherein every seeker hath sought the Purpose of earth and heaven, and every fair-minded one the Most Exalted Horizon, and every sincere one the direction of his Most Glorious Beloved. Blessed be this Day and blessed be he who hath recognized it and who hath arisen to serve the Cause of God, the Mighty, the All-Praised. We counsel you to remain steadfast in this Cause in such wise that the braying of those who have denied God and turned away from His straight path shall not

17 یا اهل بهرام یذکرکم مالک الأنام من شطر سجنه الأعظم و یدعوکم الیه انّه هو المهیمن علی ما یشآء و هو الفرد الواحد المقتدر العلیم الخبیر انّه اتی بملکوت الآیات و رایات البیّنات و النّاس اکثرهم من الغافلین قد ارتفع النّدآء و انجذبت به الأشیآء و القوم اکثرهم من الرّاقدین هذا یوم فیه قصد کلّ قاصد مقصود الأرض و السّمآء و کلّ منصف الأفق الأعلی و کلّ مخلص شطر محبوبه الأبهی طوبی لهذا الیوم و لمن عرفه و لمن قام علی خدمة امر الله العزیز الحمید انّا نوصیکم بالاستقامة علی هذا الأمر علی شأن لا یمنعکم نعاق الّذین کفروا بالله و اعرضوا عن صراطه المستقیم و نوصیکم بذکر الله و ثنائه و التّوجّه الیه

بقلوب نورآء و بما یرتفع به امره المحکم المتین انّ الأمین علیه بهائی ذکرکم ذکرناکم بالحقّ انّه هو الفضّال الغفور الکریم

deter you. We counsel you to remember and praise God and to turn unto Him with illumined hearts and with that which will exalt His firm and mighty Cause. Verily the Trusted One, upon him be My glory, mentioned you, wherefore We make mention of you in truth. Verily He is the All-Bountiful, the Forgiving, the Generous.

18 ای دوستان از قبل و بعد اهل مدن الهی را اخبار نمودیم بظهور ناعقین و انکار منکرین و مکرهای معتدین حال در بعضی از مدن آنچه را قلم اعلی بآن اخبار نموده ظاهر و باهر و بصدهزار حیله و مکر در اضلال نفوس مشغولند

18 O friends! We have forewarned the people of the divine cities, both past and present, of the barking of the dogs, the denial of the deniers, and the plots of the transgressors. Now in some cities, that which the Most Exalted Pen foretold has become manifest and evident, and with a hundred thousand tricks and plots they are occupied with leading souls astray.

19 نفوسیکه از اشراقات انوار آفتاب حقیقت منوّرند و از کوثر معانی و سلسبیل بیان نوشیده‌اند باستقامتی فائزند که جمیع اهل عالم قادر بر منع نبوده و نیستند طوبی از برای نفسیکه بحبل عنایت تمسّک نمود و بذیل فضل الهی تشبّث

19 Those souls who are illumined by the splendors of the Sun of Truth and have drunk from the Kawthar of inner meanings and the Salsabil of utterance have attained such steadfastness that all the peoples of the world are and were powerless to prevent them. Blessed is the soul that hath clung to the cord of grace and held fast to the hem of divine bounty.

20 هزار و دویست سال علمای آنجهات و فقهای اطراف ناس را بحضرت قائم دعوت مینمودند و بکمال اشتیاق از مالک آفاق لقائش را میطلبیدند و بعد از جهد و طلب و اشتیاق و انتظار ظهورش را انکار کردند و بظلم تمام آن سدرهٔ مبارکهٔ لاشرقیّه و لاغربیّه را قطع نمودند الا لعنة الله علی القوم الظّالمین

20 For twelve hundred years the divines of those regions and the ecclesiastics of those parts summoned the people to the Promised Qa'im, and with utmost longing beseeched the Lord of all creation for His presence. Yet after all their striving, seeking, yearning and waiting, they denied His appearance and with complete tyranny cut down that blessed Tree, which is neither of the East nor of the West. The curse of God be upon the wrongdoers!

21 حال هم از همان نفوس در اضلال خلق کمر شقاوت را محکم بسته‌اند یا حزب الله بحکمت و بیان بر خدمت امر قیام نمائید قیامیکه از ارياح نفاق حرکت ننماید و نلغزد قدر ایّام را بدانید و بما ینبغی مشغول گردید امروز را مثل و شبهی نبوده و نیست در کتب الهی بیوم الله معروف است کرسیّ ربّ جلّ جلاله بر بقعهٔ بیضا مقرّ یافته

21 Now too, these same souls have girded up the loins of wickedness to lead the people astray. O party of God! Arise to serve the Cause with wisdom and utterance - an arising that will neither be moved nor slip by the winds of discord. Know ye the value of these days and occupy yourselves with that which is befitting. This Day hath no peer or likeness; in the divine Books it is known as the Day of God. The Throne of the Lord, exalted be His glory, hath been established upon the white spot.

22 بقلوب نورا و وجوه بیضا بذکر مولی الوری مشغول باشید و از عالم و ما فیه فارغ و آزاد از حقّ جلّ جلاله میطلبیم شما را از بحر ظهور محروم نسازد و از آفتاب عنایت منع ننماید و جمیع را مؤیّد فرماید بر امریکه بدوام ملک و ملکوت پاینده و باقی باشد اوست بر هر شیء قادر و توانا انتهی

22 With illumined hearts and radiant faces, be ye occupied with the remembrance of the Lord of all beings, and be free and detached from the world and all that is therein. We beseech God, exalted be His glory, not to deprive you from the ocean of His Revelation and the sun of His grace, and to confirm all to that which shall endure throughout the kingdom of earth and heaven. He is, verily, powerful over all things.

23 اینفانی از حقّ جلّ جلاله میطلبد ابصار را بینائی جدید عطا فرماید و آذان را قوّت اصغاء تازه

23 This servant beseecheth God, exalted be His glory, to grant new sight to the eyes and fresh hearing to the ears, that they may hear His verses with new ears and behold His evidences with

new eyes. Today the enemies of truth, namely those who count themselves among the people of the Bayan and are the cause of leading the servants astray, appear in every garment and form - some with turbans, staffs and cloaks, and in the guise of piety and devotion, some with utmost love and affection, and others with different means, have set out to entrap God's helpless servants.

بخشد تا بچشم جدید و گوش تازه آیات الهی را بشنوند و بیّناتش را ببینند الیوم اعدای حقّ یعنی نفوسیکه خود را از اهل بیان میشمرند و سبب و علّت اضلال عبادند آن نفوس بهر لباسی درآیند و بهر صورتی ظاهر بعضی بعمّامه و عصا و ردا و زهد و تقوی و برخی بکمال محبّت و مودّت و گروهی باسبابهای دیگر در صدد عباد الله بیچاره افتاده‌اند

24 All the divines of Persia, save a few, despite their piety, devotions, sermons and asceticism, pronounced the death sentence upon the Lord of the world - may the spirit of all in the kingdoms of Revelation and creation be sacrificed for Him. The field of Adhirbayjan beareth witness, and beyond that every possessor of sight and hearing, and beyond all, God, exalted be His glory. By the decree of these tyrannical souls, they suspended and martyred that Divine Countenance. Now too, some of the same kind have appeared with devilish whispers and satanic deceptions. May God slay them and protect us and you from the evil of these people.

24 جمیع علمای ایران مگر قلیلی با آن زهد و تقواها و موعظه‌ها و ریاضتها فتوی بر قتل سیّد عالم روح من فی ملکوت الأمر و الخلق فداه دادند میدان آذربایجان شاهد و گواه و از ورای آن هر ذی بصر و سمعی و از ورای کل حقّ جلّ جلاله باری بفتوای آن نفوس ظالمه آن طلعة احدیّه را آویختند و شهید نمودند حالهم از همان قبیل بعضی بوساوس خنّاسیّه و خدعه‌های شیطانیّه پیدا شده‌اند قاتلهم الله و اعاذنا الله و ایّاکم من شرّ هؤلآء

25 A Tablet hath also been specifically revealed for the handmaidens of that land and region. His word, exalted be His grandeur and glory, is:

25 لوحی هم مخصوص اماء آن ارض و آن دیار نازل قوله جلّ کبریائه و عزّ بیانه

26 In the Name of God, the All-Knowing, the All-Powerful

26 بنام خداوند دانا و توانا

27 O handmaidens of God in the land of Ba and Ha and its surrounding regions! Ponder the waves of God's ocean of grace. He dwells in prison, yet calls you, for the sake of God, to the highest horizon and guides you to the straight path. He has come from the world of the unseen to the visible realm that He might cause all to attain the outpourings of the True Bestower of abundance. Hold fast to the mighty cord of God and turn your faces to His horizon of manifestation. Today, whosoever has attained the recognition of the Beloved has attained all good. Pass ye beyond the plane of this world and enter with utmost joy and delight into the court of the Lord. Every soul who today gazes toward the highest horizon and is engaged in the remembrance of the Lord of Names is accounted before God as one of those admitted to His presence. All that is witnessed shall soon pass away. Strive ye that ye may achieve deeds from which the fragrance of eternity may be inhaled. Give thanks to the One desired by all the world, Who has enabled you to recognize a Cause from which the world is veiled. Verily, He is the All-Bountiful, the Most Generous. Praise be unto Him, for He is the Lord of all worlds and the Desire of them that have recognized Him.

27 یا اماآء الله فی ارض البآء و الهآء و ضواحیها در امواج بحر فضل حقّ تفکّر نمائید در سجن ساکن و شما را لوجه الله بافق اعلی دعوت مینماید و بصراط مستقیم دلالت میفرماید از عالم غیب بشهود آمده تا کل را بفیوضات فیّاض حقیقی فائز فرماید بحبل متین الهی تمسّک نمائید و بافق ظهورش توجّه کنید امروز هر نفسی بعرفان حضرت دوست فائز شد او بکلّ خیر فائز است از بساط عالم بگذرید و بکمال نشاط و انبساط در بساط حقّ درآئید هر نفسی الیوم بافق اعلی ناظر و بذکر مالک اسماء ذاکر او از اهل بساط لدی الله محسوب آنچه مشاهده میشود عنقریب معدوم جهد نمائید تا بعملی فائز شوید که عرف بقا از او استشمام شود شکر کنید مقصود عالم را که شما را مؤیّد فرمود بر عرفان امریکه عالم از او محجوب انّه هو الفضّال الکریم الحمد له اذ هو ربّ العالمین و مقصود العارفین انتهی

28 Praise be to God! The light of the Sun of divine bounty has encompassed His handmaidens. The whole world yearns to hear the words "O My servant," while the handmaidens of God have attained unto the blessed words "O My handmaiden." This is a great and mighty bounty. Blessed is the one who has recognized and known, and woe unto the heedless!

28 لله الحمد انوار آفتاب فضل الهی شامل حال امائش شد جمیع عالم مشتاق استماع کلمهٔ یا عبدی و حال امآء الله بکلمهٔ مبارکهٔ یا امتی فائزند این فضل عظیمست و بزرگ طوبی از برای نفسیکه عارف شد و شناخت و ویل للغافلین

29 As for the mention of Jinab-i-Ustad Ahmad (K.F.), upon him be the Glory of God, it was presented before the Most Holy and Most Exalted Presence of the Lord of all beings. This is what was revealed in response, His Word, exalted be His majesty and all-embracing be His bounty:

29 اینکه ذکر جناب استاد احمد (ک‌ف) علیه بهآء الله را نمودند در ساحت امنع اقدس مالک الرّقاب عرض شد هذا ما نزّل فی الجواب قوله جلّ جلاله و عمّ نواله

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

30 هو السّمیع البصیر

31 O Ahmad! The Desired One of the world makes mention of thee and gives thee glad tidings of God's loving-kindness, the Almighty, the Self-Subsisting. Blessed is the face that has turned unto Him, the heart that has turned toward His court, the eye that has beheld the Most Exalted Horizon, and the tongue that has proclaimed before all faces that there is none other God but He, the Single, the One, the Mighty, the All-Loving. We have renewed the world through the breaths of revelation and have manifested the springtime of inner meanings, yet most of the people understand not. The ocean of utterance has surged, and the All-Merciful is seated upon the throne of evidence, yet the people recognize not. They have forsaken their God and taken their vain desires for gods. Verily, they know not. Blessed is he who has shattered the idols of idle fancies and believed in God, the Lord of what was and what shall be. O Ahmad! A letter has come from the Trustworthy One wherein mention was made of thee and those who have believed in that land. We have remembered you from this praiseworthy station. Know thou this most exalted station. By the life of God! All that is seen and witnessed cannot equal My remembrance. Of this beareth witness He with Whom is the Sealed Wine.

31 یا احمد یذکرک مقصود العالم و یبشّرک بعنایة الله المهیمن القیّوم طوبی لوجه توجّه الیه و لقلب اقبل الی شطره و لبصر رأی الأفق الأعلی و للسان نطق امام الوجوه انّه لا اله الّا هو الفرد الواحد العزیز الودود انّا جدّدنا العالم من نفحات الوحی و اظهرنا ربیع المعانی و القوم اکثرهم لا یفقهون قد ماج بحر البیان و الرّحمن استوی علی عرش البرهان و النّاس هم لا یعرفون قد نبذوا الههم و اخذوا اهوائهم الا انّهم لا یعلمون طوبی لمن کسّر اصنام الظّنون و آمن بالله ربّ ما کان و ما یکون یا احمد قد حضر کتاب من الأمین و کان فیه ذکرک و الّذین آمنوا هناک ذکرناکم من هذا المقام المحمود ان اعرف هذا المقام الأعلی لعمر الله لا یعادل بذکری ما یشهد و یری یشهد بذلک من عنده الرّحیق المختوم

32 O Siyyid before Hashim! Hearken unto the call of God which hath been raised once in Ta, again in Zawra, at another time in the Land of Mystery, and in this station which hath been named with the Most Beautiful Names by God, the Lord of all beings. To this testifieth He Who hath testified that there is none other God but He, the Mighty, the Best-Beloved. Rejoice thou in My remembrance, then speak forth the praise of thy Lord at eventide and at dawn.

32 یا سیّد قبل هاشم ان استمع ندآء الله انّه ارتفع مرّة فی الطّآء و اخری فی الزّورآء و تارةً فی ارض السّرّ و فی هذا المقام الّذی سمّی بالأسمآء الحسنی من لدی الله مولی الوری یشهد بذلک من شهد انّه لا اله الّا هو العزیز المحبوب ان افرح بذکری ثمّ انطق بثنآء ربّک فی العشیّ و البکور

33 We make mention of him who was named Siyyid before Muhammad, that he may rejoice and be of them that are thankful. Verily We have made mention of them that have

33 و نذکر من سمّی بسیّد قبل محمّد لیفرح و یکون من الشّاکرین انّا ذکرنا الّذین اقبلوا الی الأفق الأعلی و نذکرهم رحمة من عندنا لتبقی به اذکارهم

بدوام اسمآء الله الحسنى و صفاته العليا لا اله الّا هو المقتدر العليم الخبير انّ الله جعل ذكره كنزاً لأحبّائه الّذين اقبلوا اليه بوجوه بيضآء و عملوا بما امروا به فى كتابه المبين يا اولياآء الرّحمن انّا نوصيكم بحفظ كنوزكم كذلك يعظكم من عنده علم كلّشيء و يطوف حوله الملأ الأعلى فى مقامه الكريم و نذكر اوليائى هناک الّذين ما نقضوا الميثاق اذ ارتفع النّعاق الا انّهم من الرّاسخين طوبى لعبد ما زلّته شبهات الفجّار و ما منعته اشارات المغلّين الّذين يغلى فى صدورهم قدر البغضآء و يرى من وجوههم غبرة الجحيم البهآء المشرق من افق سمآء عنايتى عليكم يا حزب الله هناک و على الّذين يطوفون العرش فى مقامى الرّفيع انتهى

turned toward the Supreme Horizon, and We mention them as a mercy from Us, that their remembrance may endure through the continuance of God's most excellent names and His most exalted attributes. There is none other God but He, the Omnipotent, the All-Knowing, the All-Informed. God hath made His mention a treasure for His loved ones who have turned unto Him with faces luminous and who have acted in accordance with what was commanded in His perspicuous Book. O friends of the All-Merciful! We counsel you to preserve your treasures. Thus doth He admonish you, from Whom is the knowledge of all things, and around Whom circle the Concourse on High in His noble station. And We make mention of My friends in that place who violated not the Covenant when the clamor was raised. They, verily, are of them that are firmly established. Blessed is the servant whom the doubts of the wicked have not caused to slip, and whom the signs of them that err have not hindered - they in whose breasts the cauldron of hatred boils and from whose faces is reflected the gloom of hellfire. The glory shining from the horizon of the heaven of My loving-kindness be upon you, O people of God in that place, and upon them that circle round the Throne in My exalted station.

34 و هذا ما نزّل لجناب استاد باقر عليه بهآء الله قوله جلّ جلاله و عزّ كبريائه و عظم شأنه

34 This is that which was revealed for Jinab-i-Ustad Baqir, upon him be the glory of God. His word - exalted be His majesty and glory and greatness:

35 بسمى المشفق الكريم

35 In My Name, the Compassionate, the All-Bountiful

36 سبحان الّذى سخّر الملک و الملكوت امراً من عنده و هو القوىّ الغالب القدير يفعل ما يشآء و يحكم ما يريد و هو الفرد الواحد العليم الحكيم يا باقر انّا ذكرناک من قبل و فى هذا الحين لعمرى لو تعرف مقام ذكرى ليأخذک الفرح على شأن لا تحزنک شئونات البشر و لا سطوة الغافلين كن مستقيماً على امر ربّک و ناطقاً بثنائه الجميل هذا ما ينفعک و اوليائى فى الآخرة و الأولى يشهد بذلک من استوى على عرشه العظيم كن قائماً على خدمة امرى و مقبلاً بقلبک الى افقى انّه يؤيّد من اقبل اليه بقلب منير قد شهد لک قلمى الأعلى ان اعرف و كن من الشّاكرين ايّاک ان تحجبک شئونات الفجّار الّذين ينطقون بأهوائهم و يمنعون النّاس عن صراطى المستقيم البهآء عليک و على من سمع النّدآء و اجاب ربّ الكرسىّ الرّفيع انتهى

36 Glorified be He Who hath subdued the Kingdom and the Realm through His command. He is the Strong, the All-Conquering, the Almighty. He doeth what He pleaseth and ordaineth what He willeth. He is the Single, the One, the All-Knowing, the All-Wise. O Baqir! We have mentioned thee before and at this time. By My life! Wert thou to know the station of My mention, such joy would seize thee that neither the conditions of men nor the might of the heedless would sadden thee. Be steadfast in the Cause of thy Lord and articulate in His beauteous praise. This will profit thee and My loved ones in the hereafter and in this first life. He Who is established upon His mighty throne doth testify to this. Be thou steadfast in the service of My Cause and turn with thy heart toward My horizon. Verily He aideth him that hath turned toward Him with an illumined heart. My Most Exalted Pen hath testified for thee - know thou this and be of the thankful ones. Beware lest the conditions of the wicked who speak according to their desires and hinder people from My straight path veil thee. The glory be upon thee and upon

him who hath heard the call and answered the Lord of the exalted Throne.

37 This is that which was revealed for his honor Abu'l-Qasim, upon him be the glory of God. His word - exalted be His majesty and glory:

37 و هذا ما نزّل لجناب ابوالقاسم علیه بهآء الله قوله جلّ جلاله و عزّ شأنه

38 In My Name, the Speaker, the Trustworthy

38 بسمی النّاطق الأمین

39 O Abu'l-Qasim! The Wronged One maketh mention of thee in a station round which circle the Concourse on High, and counseleth thee to fear God. Verily thy Lord is the Counselor, the All-Knowing. He maketh mention of him who hath turned toward Him and desireth him who hath desired Him. He hath created faithfulness and made it one of His most excellent names in His perspicuous Book. Blessed is he who hath clung thereunto - he is among the knights of the arena of utterance before the All-Merciful. To this testifieth every knowing, discerning one. Rejoice thou in My mention of thee, then thank thy Lord Who created thee, aided thee, and guided thee to His luminous horizon. We make mention of Our loved ones there and give them the glad-tidings of Our mercy which hath preceded all who are in the heavens and the earth. The Trustworthy One mentioned thee; We made mention of thee. Be thankful unto Him Who saved thee and delivered thee and revealed for thee that from which the near ones perceive the fragrance of the mercy of thy Lord, the Forgiving, the Merciful.

39 یا اباالقاسم یذکرک المظلوم فی مقام یطوفه الملأ الأعلی و یوصیک بتقوی الله انّ ربّک لهو النّاصح العلیم انّه یذکر من اقبل الیه و یرید من اراده انّه خلق الوفآء و جعله من اسمائه الحسنی فی کتابه المبین طوبی لمن تمسّک به انّه من فوارس مضمار البیان لدی الرّحمن یشهد بذلک کلّ عارف بصیر ان افرح بذکری ایّاک ثمّ اشکر ربّک الّذی خلقک و ایّدک و هداک الی افقه المنیر انّا نذکر اولیائی هناک و نبشّرهم برحمتی الّتی سبقت من فی السّموات و الأرضین قد ذکرک الأمین ذکرناک ان اشکر من انقذک و نجّاک و انزل لک ما یجد منه المقرّبون عرف رحمة ربّک الغفور الرّحیم انتهی

40 This is that which was revealed for his honor Mulla Hasan, upon him be the glory of God. His word - exalted be His signs and His sovereignty:

40 و هذا ما نزّل لجناب ملّا حسن علیه بهآء الله قوله عظمت آیاته و جلّ سلطانه

41 He is the Straight Path

41 هو الصّراط المستقیم

42 This is a Book which the Wronged One hath sent down, wherein He maketh mention of them that have turned unto God, the Lord of all worlds, and responded when His call was raised from this Station which He hath made the most exalted of stations. Eyes have been created to behold Mine horizon, ears to hearken unto My call, and tongues to make mention of Me, through which the horizons have been illumined. O Hasan! Hearken unto the call of Him Who conversed with the Burning Bush in this Revelation, then render thanks unto thy Lord for having aided thee to recognize this Cause whereby feet have slipped. We have named this Day in the books of old as the Day of God, yet most of the people remain heedless and veiled. The veils of glory have prevented them from beholding the Most Sublime Horizon, and doubts have barred them from Him Who hath come from the heaven of might with the standards of His signs. Be thou vocal in the

42 کتاب انزله المظلوم و فیه یذکر من اقبل الی الله مولی العالم و اجاب اذ ارتفع ندائه من هذا المقام الّذی جعله من اعلی المقام قد خلقت الأبصار لمشاهدة افقی و الآذان لاصغآء ندائی و اللّسان لذکری الّذی به اشرقت الآفاق یا حسن ان استمع ندآء مکلّم الطّور فی هذا الظّهور ثمّ اشکر ربّک بما ایّدک علی عرفان هذا الأمر الّذی به زلّت الأقدام انّا سمّینا هذا الیوم فی کتب القبل بیوم الله ولکنّ القوم اکثرهم فی غفلة و حجاب قد منعتهم السّبحات عن النّظر الی الأفق الأعلی و الشّبهات عن الّذی اتی من سمآء القوّة برایات الآیات کن ناطقاً بذکر ربّک و عاملاً بما امرت به فی الزّبر و الألواح طوبی لذی ظمأ قصد الفرات

remembrance of thy Lord and act according to that which thou hast been commanded in the Books and Tablets. Blessed is he who, being athirst, hath hastened to the Kawthar of My presence, and he who hath turned his face toward God, the Lord of all religions. Say: Cast aside your idle fancies and vain imaginings, hastening unto the Kingdom of certitude with joy and radiance. Thus have the rains of My mercy showered from the heaven of My bounty. Well is it with him that hath attained, and woe unto every heedless doubter. The glory that proceedeth from Us rest upon those whom the veils of the divines have failed to shut out and whom the tyranny of those who have turned away from the Source and Ultimate Goal hath failed to deter.

و لذی وجه توجّه الی الله مالک الأدیان قل ضعوا الظّنون و الأوهام مسرعین الی ملکوت الایقان بالرّوح و الرّیحان کذلک هطلت من سمآء عنایتی امطار رحمتی نعیماً لمن فاز و ویل لکلّ غافل مرتاب البهآء من لدنّا علی الّذین ما حجّبتهم حجبات العلمآء و ما خوّفتهم سطوة الّذین اعرضوا عن المبدء و المآب

43 And this is what hath been sent down for His Honor Ghulam-Rida from God, the Lord of Names. He, exalted be His glory and mighty be His utterance, saith:

43 و هذا ما نزّل لجناب غلام رضا من لدی الله مولی الأسمآء قوله جلّ جلاله و عزّ بیانه

44 In My Name, the All-Subduing over all names

44 بسمی المهیمن علی الأسمآء

45 O Ghulam-Rida! The smoke of doubt and the dust of idle fancies have debarred the world from the Lord of all men. The veils of self and desire have so seized the people that they cannot distinguish between good and evil, right and wrong. They are unbelievers yet account themselves believers, idol-worshippers yet reckon themselves among the people of high station. Heedlessness hath reached such a degree that they have exchanged everlasting blessing for transient pleasures. They have forsaken that which the All-Glorious Truth desired for all and are occupied with the promptings of self and passion. Fie upon them and upon that which their hands have wrought! Praise be to the Goal of all creation Who hath aided thee to turn unto Him. Know thou the value of this great bounty and through His Name preserve the pearls of divine love from treacherous eyes and thieving souls. This is the counsel of the Most Exalted Pen on this darkest night. Hearken and be of the thankful ones. And praise be to God, the Lord of the worlds.

45 یا غلام رضا عالم را دخان ریب و غبار اوهام از مالک انام منع نموده حجبات نفس و هوی بشأنی قوم را اخذ کرده که خیر و شر و معروف و منکر را از هم تمیز نمیدهند اهل شرکند و خود را اهل توحید میدانند و عبدهٔ اصنامند و خود را اهل مقام میشمرند غفلت بمقامی رسیده که نعمت ابدی را بآلاء فانیه تبدیل نموده‌اند آنچه حقّ جلّ جلاله از برای کل خواسته از آن گذشته‌اند و بمشتهیات نفس و هوی مشغولند افّ لهم و بما اکتسبت ایدیهم حمد کن مقصود عالمیانرا که ترا مؤیّد فرمود بر اقبال قدر این عنایت بزرگ را بدان و لآلی محبّت الهی را از ابصار خائنه و نفوس سارقه باسمش محفوظ دار اینست نصیحت قلم اعلی در این لیلهٔ ظلما اسمع و کن من الشّاکرین و الحمد لله ربّ العالمین

46 And this is what hath been sent down for His Honor 'Ali-Akbar (SMS) from God, the Lord of Power. Blessed and exalted is He Who saith:

46 و هذا ما نزّل لجناب علی اکبر (س‌م‌س) من لدی الله مالک القدر قوله تبارک و تعالی

47 He is the All-Hearing, the All-Answering

47 هو السّامع و هو المجیب

48 O party of God! Today it is incumbent upon all to make mention of God–glorified be His majesty–and to serve His Cause. Throughout centuries and ages people awaited this blessed Day, yet when the door of the grace of the All-Merciful was opened by the key of utterance, and the Promised One and the One

48 یا حزب الله امروز بر کل ذکر حقّ جلّ جلاله و خدمت امر لازم در قرون و اعصار قوم منتظر این یوم مبارک بوده‌اند و چون باب عنایت رحمن بمفتاح بیان گشوده شد و طلعت موعود و مکلّم طور خود را لأجل نجات عالم و هدایت امم

Who converseth on Sinai manifested Himself for the salvation of the world and the guidance of all nations, all were found to be veiled, nay, thunderstruck, nay, dead, save for a few souls who are mentioned among the letters of the countenance in God's Book. O friends! Be not content with words. This is the Day for deeds. Know ye the value of these days and occupy yourselves with that which is befitting. Say: Let not the transient, varied colors of these fleeting days prevent you from the enduring favors and perpetual bounties of God. Ere long all shall witness that of which they are now heedless. At that time regret will be of no avail, and remorse will bear no fruit. This is the Day of service. Strive ye, that perchance ye may achieve that which is meet and seemly. Verily your Lord, the All-Merciful, is the One Who hath power over whatsoever He willeth, and in His grasp are the reins of all things, and He is the Protector of all who are in the invisible and visible worlds.

ظاهر فرمود کل محجوب بل منصعق بل میّت مشاهده شدند مگر معدودی قلیل که از احرف وجه در کتاب الهی مذکورند ای دوستان بقول اکتفا ننمائید امروز یوم عمل است قدر ایّام را بدانید و بآنچه سزاوار است مشغول گردید بگو الوان مختلفهٔ فانیهٔ این دو یوم شما را از نعماء باقیه و آلاء دائمهٔ الهی منع ننماید عنقریب کل مشاهده نمایند آنچه را که الیوم از او غافلند آنحین ندامت ثمری ندارد و تأسّف را اثری نه امروز روز خدمت است جهد نمائید شاید بآنچه لایق است فائز گردید انّ ربّکم الرّحمن هو المقتدر علی ما یشآء و فی قبضته زمام الأشیآء و هو المهیمن علی من فی الغیب و الشّهود

49 This was revealed for Jinab-i-Mirza Mihdi, son of him who ascended. Upon them be the glory of God. His word–exalted be His grandeur and glory:

49 و هذا ما نزّل لجناب میرزا مهدی ابن من صعد علیهما بهآء الله قوله جلّت عظمته و عزّ کبریائه

50 He is the Dawning-Place from the horizon of the Kingdom

50 هو المشرق من افق الملکوت

51 This is a Tablet which the All-Merciful hath sent down and from it the fragrance of utterance wafteth upon all creation. Exalted is He Who hath sent it down, and exalted is He Who hath manifested it, and exalted is He Who hath spoken and caused all things to speak that there is none other God but He, the Single, the One, the All-Knowing, the All-Wise. The Call hath been raised, and the tongue hath spoken, yet most of the people are fast asleep. Their own selves have debarred them from the Most Exalted Paradise and their desires have kept them back from the Lord of all creation. These are indeed among the most lost in God's Book, the Lord of all worlds. He Who was mentioned by the tongues of the chosen ones and recorded in the Books of God, the Lord of the Mighty Throne, hath come. Among the people are those who heard and denied, and those who heard and hastened until they attained unto the Kawthar of utterance and drank therefrom in His Name, the Forgiving, the Bountiful. O people of Baha! Hearken unto the Call from the direction of the luminous Spot and the white Land. He, in truth, summoneth you and giveth you glad-tidings of God's favor, the Lord of the Day of Judgment. Beware lest love of the world hold you back from the Lord of all creation, or the intimations of the heedless sadden you. Be ye so steadfast in the Cause that the doubts of the people of the Bayan who have turned away from the Truth when it came unto them with manifest sovereignty shall not cause you to slip. By God's life! They have not attained unto the Bayan

51 لوح انزله الرّحمن و منه تمرّ عرف البیان علی الامکان تعالی من انزله و تعالی من اظهره و تعالی من نطق و انطق کلّشیء علی انّه لا اله الّا هو الفرد الواحد العلیم الحکیم قد ارتفع النّدآء و نطق الکلیل و القوم اکثرهم من الرّاقدین قد منعتهم النّفس عن الفردوس الأعلی و الهوی عن مالک الوری الا انّهم من الأخسرین فی کتاب الله ربّ العالمین قد اتی من کان مذکوراً بألسن الأصفیآء و مسطوراً فی کتب الله ربّ العرش العظیم من النّاس من سمع و انکر و منهم من سمع و سرع الی ان فاز بکوثر البیان و شرب منه باسمه الغفور الکریم یا اهل البهآء ان استمعوا النّدآء من شطر البقعة النّورآء و الأرض البیضآء انّه یدعوکم بالحقّ و یبشّرکم بعنایة الله مالک یوم الدّین ایّاکم ان یمنعکم حبّ الدّنیا عن مولی الوری او تحزنکم اشارات الغافلین کونوا ثابتین علی الأمر علی شأن لا تزلّکم شبهات اهل البیان الّذین اعرضوا عن الحقّ اذ اتیهم بسلطان مبین لعمر الله انّهم ما فازوا بالبیان و ما شربوا رحیق العرفان من ایادی عنایة الرّحمن و انکروا الّذی خلقوا لخدمة امره المبرم المتین یا معشر البیان تالله لا تنفعکم الیوم کتب

nor have they drunk the choice wine of knowledge from the hands of the All-Merciful's bounty, and they have denied Him for Whose service they were created–His decisive and mighty Cause. O concourse of the Bayan! By God, neither the books of the world nor the kingdom of names will profit you today except through this Book which speaketh during nights and days and announceth unto all what lieth with God, the Most High, the Most Great. Thus hath My Most Exalted Pen spoken, yet most of the people are heedless. Glory be from Us upon those who have cast away what the people possess, hoping for that which is with God. These are indeed among those who are firmly established. Praise be to God, the Lord of the worlds.

العالم و لا ملكوت الأسمآء الّا بهذا الكتاب الّذى ينطق فى اللّيالى و الأيّام و يبشّر الكلّ بما عند الله العلىّ العظيم كذلک نطق قلمى الأعلى و القوم اكثرهم من الغافلين البهآء من لدنّا على الّذين نبذوا ما عند النّاس رجآء ما عند الله الا انّهم من الرّاسخين الحمد لله ربّ العالمين

52 This was revealed for Jinab-i-Baqir, son of Mulla Muhammad-'Ali. His word–exalted be His glory and sublime be His utterance:

52 و هذا ما نزّل لجناب باقر ابن (ملّا) محمّد قبل على قوله عزّ شأنه و جلّ بيانه

53 He is the Dawning-Place from the horizon of the world through His Most Great Name

53 هو المشرق من افق العالم باسمه الأعظم

54 In commemoration of those who seek the Face, from Our presence, and I am the All-Knowing Remembrancer. We have remembered those who have believed in God, and We have shown them Our most exalted horizon, caused them to hear Our sweetest call, and guided them to My straight path. O people of Baha! By the True One, the Lord of all beings remembers you from His Most Exalted Station, which was once named the Prison and at another time the Heaven of heavens, which was raised up by My command, the All-Compelling over all who are in the heavens and earths. Aid your Lord, the Most Merciful, through deeds and virtuous conduct, wherewith We have commanded you in Tablets sent down from the heaven of the will of your Lord, the All-Knowing, the All-Informed. O Baqir! One of My servants who circled round Me, attained My presence, drank the choice wine of My love, and devoted himself to serving My Cause, made mention of thee. We make mention of thee as a token of Our grace, for I am the All-Bountiful, the Most Generous. Beware lest anything keep thee from God or the allusions of the heedless prevent thee–they who claim to have faith yet have made the Bayan a snare for the people of certitude. They are indeed among the godless, as recorded in a clear Book. Say: Fear God and refute not the truth by what ye possess. The world shall pass away, then shall ye find yourselves in manifest loss. Thus hath the Tongue of Grandeur spoken, while most of the people were fast asleep. The waves apparent from the ocean of My loving-kindness are upon those who have not violated God's Covenant and His Testament and who have circled round His wondrous Cause.

54 ذكر من لدنّا لمن اراد الوجه و انا الذّاكر العليم قد ذكرنا الّذين آمنوا بالله و اريناهم افقى الأعلى و اسمعناهم ندائى الأحلى و هديناهم الى صراطى المستقيم يا اهل البهآء تالله الحقّ يذكركم مولى الورى فى مقامه الأعلى الّذى سمّى بالسّجن مرّة و اخرى بسمآء هذه السّمآء الّتى ارتفعت بأمرى المهيمن على من فى السّموات و الأرضين ان انصروا ربّكم الرّحمن بالأعمال و الأخلاق انّا امرناكم بها فى الواح نزّلت من سمآء مشيّة ربّكم العالم الخبير يا باقر قد ذكرک عبد من عبادى الّذى طاف حولى و فاز بلقائى و شرب رحيق حبّى و اقتصر الأمور على خدمة امرى ذكرناک فضلاً من عندى و انا الفضّال الكريم ايّاک ان يمنعک شىء عن الله او تحجبک اشارات الغافلين الّذين يدّعون الايمان و جعلوا البيان شركاً لأهل الايقان الا انّهم من الملحدين فى كتاب مبين قل خافوا الله و لا تدحضوا الحقّ بما عندكم ستفنى الدّنيا اذاً تجدون انفسكم فى خسران عظيم كذلک نطق لسان العظمة اذ كان القوم اكثرهم من الرّاقدين الأمواج الظّاهرة من بحر عنايتى على الّذين ما نقضوا ميثاق الله و عهده و طافوا حول امره البديع

55 This was revealed for him who was named Husayn ('Attar). Upon him be 96 [Baha'u'llah]. His blessed and exalted Word:

55 و هذا ما نزّل لمن سمّی بحسین (عطّار) علیه ٩٦ [بهآء الله] قوله تبارک و تعالی

56 In the name of the Peerless Lord God

56 بنام یکتا خداوند بیمانند

57 O Husayn! Arise to serve the Cause through divine love and the flame of heavenly affection. Today, whosoever desires to render assistance must detach himself from all save God and fix his gaze upon that which is with Him. O Husayn! Today the ocean of generosity is surging and the effulgences of the Sun of bounty have encompassed all existence. Whosoever has arisen for God's sake shall not be seen to sit, and hesitation shall not overtake him. With the hosts of utterance, in a spirit of joy and radiance, he shall guide the wayward and strengthen the weak. Let none marvel at this exalted word. The Son of Mary–upon Him be God's peace and the peace of His Prophets–observed a fisherman busy catching fish and said: "Leave thy net and come, that I may make thee a fisher of men." After this word, the tongue-tied gained speech, the ignorant entered the ocean of knowledge, the poor found their way to the kingdom of wealth, the lowly aimed for the summit of glory, and the wayward became illumined by the light of the dawn of guidance. For he had detached himself from all else and joined with the Truth. He consumed his desires in the fire of love and rent asunder the veils with the finger of certitude. Throughout his life in this world, he spoke in remembrance of the Spirit of God, and when he turned toward the next world, he attained a station which the pens of the world are powerless to describe. Blessed are they whom neither the doubts of the deniers, nor the hints of the rejecters, nor the clamor of the people of the Bayan have prevented from the Purpose of all creation. Today is the day of steadfastness and the day of service. Strive that perchance ye may attain to that which is mentioned with God and recorded in His Book. The Glory be upon thee and upon all who are firm and steadfast.

57 یا حسین بمحبّت الهی و شعلهٔ نار مودّت رحمانی بر خدمت امر قیام نما امروز هر نفسی ارادهٔ نصرت نماید باید از ما عنده بگذرد و به ما عند الله ناظر باشد یا حسین امروز دریای کرم موّاج و اشراقات انوار آفتاب جود کلّ وجود را احاطه نموده هر نفسی لله برخاست قعود او را نبیند و توقّف او را اخذ نکند بجنود بیان بروح و ریحان گمراهانرا هدایت نماید و ضعیفانرا قوّت بخشد از اینکلمهٔ علیا نفسی تعجّب نماید ابن مریم علیه سلام الله و سلام انبیائه صیّادی را ملاحظه فرمود که بصید ماهی مشغول فرمود دام را بگذار و بیا تا ترا صیّاد انام نمایم بعد از اینکلمه کلیل بود نطق یافت جاهل بود بحر علم درآمد فقیر بود بملکوت غنا راه یافت ذلیل بود قصد ذروهٔ عزّت نمود گمراه بود بانوار فجر هدایت فائز گشت چه که از خود گذشت و بحقّ پیوست آمال را بنار حبّ سوخت و حجبات را باصبع یقین شقّ نمود تا در دنیا بود بیاد روح الله ناطق و چون میل عقبی نمود بمقامی فائز که اقلام عالم از ذکرش عاجز طوبی از برای نفوسیکه الیوم شبهات معرضین و اشارات منکرین و ضوضاء اهل بیان ایشانرا از مقصود امکان منع ننمود امروز روز استقامت است و روز خدمت جهد نمائید که شاید فائز شوید بآنچه که لدی الله مذکور و در کتاب مسطور البهآء علیک و علی کلّ ثابت مستقیم انتهی

58 This supreme bounty can be likened neither to the oceans, nor to the rains, nor to the leaves of trees, nor to the sands of the desert, nor to the atoms of creation. How can the receptive servants, the believers, and the sincere ones adequately render thanks for a blessing whose reckoning is difficult? Its gratitude, like His grace and mercy, surely transcends human understanding. As His grace and mercy took precedence, He granted permission, and this became the great cause and supreme reason for those who remember Him, the sincere ones, and the believers. Otherwise, what relation hath dust to the pure spirit? What connection, what resemblance, what conformity? We are utter nothingness, and by His will we exist. Whosoever that Beloved One mentioned has attained to infinite bounties;

58 این فضل اعظم را نه بحور میتوان تشبیه نمود و نه بامطار و نه باوراق اشجار و نه برمول صحرا و نه بذرّات کائنات آیا عباد مقبلین و موحّدین و مخلصین چگونه از عهدهٔ شکر برآیند نعمتیکه احصاء آن مشکل است شکر آنهم البتّه فوق عرفان بشر است چون فضلش و رحمتش سبقت یافت اذن عطا فرمود و این سبب بزرگ و علّة اعظم شد از برای ذاکرین و مخلصین و موحّدین والّا مقام خاک کجا و روح پاک کجا چه مناسبت چه مشابهت چه مشاکلت معدوم صرفیم و باراده‌اش موجود هر نفسی را آنمحبوب ذکر نمود بفیوضات نامتناهی فائز گشت

for each one specifically, an ocean of verses hath flowed. This evanescent servant beseecheth the True One to aid those mentioned to achieve that which is befitting and praiseworthy today.

مخصوص هر یک بحری از آیات جاری این خادم فانی از حقّ میطلبد مذکورین را تأیید فرماید بر آنچه امروز شایسته و پسندیده است

59 And concerning what was mentioned about the friends of Nayriz, upon them be the Glory of God, both men and women, and likewise the mention of those souls who have attained to the payment of the Huququ'llah - all were presented at the Most Holy, Most Exalted Court, and each was honored with the mention of the Goal of all the worlds and adorned with the effulgences of the Sun of Grace. His word, exalted be His glory and universal His bounty:

59 و اینکه در بارهٔ اولیای نی علیهم بهآء الله از ذکور و اناث ذکر نمودند و همچنین ذکر نفوسیکه بادای حقوق فائز گشتند کل در ساحت امنع اقدس اعلی عرض شد و هر یک بذکر مقصود عالمیان فائز و باشراقات انوار آفتاب فضل مزیّن قوله جلّ جلاله و عمّ نواله

60 He is the One Who gazeth from His most exalted horizon

60 هو النّاظر من افقه الأعلی

61 We convey Our greetings to the friends of God and give them the glad-tidings of the ocean of the bounty of God, exalted be His glory. O people of Nun! Blessed are ye and joy be unto you, for from the beginning of the Cause ye attained unto that of which those on earth were heedless. There befell you in the path of God that which caused the Concourse on High to grieve. Whatsoever hath occurred and whatsoever will occur in the path of God - all hath been recorded and inscribed by the Most Exalted Pen in God's Book. This is a great glad-tiding for you. No deed hath been lost, and its reward is preserved with God. Soon shall the recompense and reward of all be made manifest and evident. Jinab-i-Amin hath made mention of you; ye have been and are honored with the mention of God, both in the past and now. We counsel you to that which will cause the exaltation of the Word of God. With perfect unity and harmony, be ye engaged in the remembrance of God and in His service. The service of God, exalted be His glory, hath been and ever will be the teaching of His Cause and the guidance of the people. And this cannot be achieved except through praiseworthy character, goodly deeds, and kindness and love. We beseech God to aid all to that which is pleasing unto Him.

61 دوستان الهی را تکبیر میرسانیم و بحر عنایت حقّ جلّ جلاله بشارت میدهیم ای اهل نون و یا طوبی لکم و نعیماً لکم چه که از اوّل امر فائز شدید بآنچه که من علی الأرض از آن غافل بودند در سبیل حقّ وارد شد بر شما آنچه که سبب حزن ملأ اعلی گشت آنچه فی سبیل الله وارد شود و آنچه شده کل در کتاب الهی از قلم اعلی مذکور و مسطور این بشارتیست بزرگ از برای شما هیچ عملی ضایع نشده و اجرش عندالله مخزون زود است مکافات و جزای کل ظاهر و هویدا شود جناب امین ذکر شما را نموده از قبل و بعد بذکر الهی فائز بوده و هستید وصیّت مینمائیم شما را بآنچه که سبب اعلاء کلمة الله است با کمال اتّحاد و اتّفاق بذکر حقّ ناطق باشید و بخدمتش مشغول خدمت حقّ جلّ جلاله تبلیغ امر و هدایت ناس بوده و خواهد بود و این حاصل نشود مگر باخلاق راضیه و اعمال طیّبه و شفقت و محبّت از حقّ میطلبیم کل را تأیید فرماید بر آنچه رضای او در اوست

62 Know that previously a Tablet was especially revealed and sent to Mulla Muhammad-Shafi', as well as a visitation tablet for His Holiness Vahid and the loved ones of God, glorified be His majesty. Today is a day of joy and gladness, for the Truth is manifest, His call is raised, and the horizon of the world is illumined and adorned with His light. Seek steadfastness from God. Soon shall the cawing of the raven be silenced. This is news that the Supreme Pen has given before and after. Some followers of the Bayan are engaged in plagiarizing divine verses,

62 چندی قبل مخصوص جناب ملّا محمّد شفیع لوح نازل و ارسال شد و همچنین زیارت حضرت وحید و اولیای حقّ جلّ جلاله امروز روز فرح و شادیست چه که حقّ ظاهر و ندایش مرتفع و افق عالم از نورش منوّر و مزیّن از حقّ طلب استقامت نمائید زود است نعیق ناعق مرتفع شود این خبریست که قلم اعلی از قبل و بعد داده بعضی از اهل بیان بسرقت آیات الهی مشغول و بعضی بدام خضوع و خشوع مترصّد در هر

while others lie in wait with feigned humility and submissiveness, assuming any guise that might ensnare the loved ones. We beseech God to adorn all with the ornament of steadfastness, such that none in the world can prevent them. Take hold of the Book of God with His strength; verily it suffices you in truth. Beware lest anything prevent you from this straight path and this momentous news. Praise be to God, the Powerful, the Bestower, the Generous.

لباسی درآیند که شاید اولیا را بدام کشند از حقّ میطلبیم کل را بطراز استقامت مزیّن دارد بشأنیکه اهل عالم قادر بر منع نباشند خذوا کتاب الله بقوّة من عنده انّه یکفیکم بالحقّ ایّاکم ان یمنعکم شیء عن هذا الصّراط المستقیم و هذا النّبأ العظیم الحمد لله المقتدر الباذل الکریم انتهی

63 The people of that land have ever been and continue to be blessed with God's favors. In these days a letter arrived from Aqa Mirza Jalal and his brother, upon them be the glory of God. God willing, this evanescent servant will be enabled to respond both outwardly and inwardly. I beseech God not to cut off His assistance. He is the One Who oversees and encompasses all things.

63 اهل آن ارض لازال بعنایت حقّ فائز بوده و هستند این ایّام مکتوبی از جناب آقا میرزا جلال و اخوی ایشان علیهما بهآء الله رسید انشآءالله این خادم فانی مؤیّد شود بر جواب بلسان ظاهر و باطن میطلبم حقّ مددش را قطع نفرماید اوست بر هر شیء مهیمن و محیط

64 As for what they wrote mentioning F.T. and Aba, each of the steadfast, assured souls has been blessed with the mention of God. Blessed are they and joy be unto them. When these matters were submitted in the Most Holy, Most Exalted Presence, these supreme words were uttered from the tongue of the Will of the Lord of creation, exalted be His grandeur:

64 و آنچه در ذکر فت و ابا مرقوم داشتند هر یک از نفوس موقنهٔ ثابته بذکر حقّ فائز شدند طوبی لهم و نعمیاً لهم و چون اینمراتب در ساحت امنع اقدس اعلی عرض شد اینکلمهٔ علیا از لسان ارادهٔ مالک وری ظاهر قوله جلّت عظمته

65 "O Abu'l-Hasan! Your letter to this servant calls to mind this blessed verse of the Qur'an: 'It leaves out nothing small or great.' You mentioned God's loved ones wherever they dwell and sought bounties for all. Blessed art thou, for thy goodness has encompassed all. Each has attained what is befitting."

65 یا اباالحسن نامهات که بعبد حاضر نوشتی از این آیهٔ مبارکهٔ قرآن حکایت مینماید لا تغادر فیه صغیرة و لا کبیرة اولیاء الهی در هر دیار که ساکنند ذکرشانرا نمودی و از برای کل اظهار عنایت طلبیدی طوبی لک چه که خیرت احاطه نموده هر یک فائز شدند بآنچه که سزاوار است انتهی

66 And concerning their mention of Mulla Mihdi and the loved ones of Khuy, upon them be the glory of God, it was presented in the Most Holy Presence. This is what was revealed for them from the heaven of our Lord's and your Lord's will, the Lord of the mighty throne. He says, exalted be His glory:

66 و اینکه ذکر جناب ملّا مهدی و احبّای خوی علیهم بهآء الله را نمودند در ساحت امنع اقدس عرض شد هذا ما نزّل لهم من سمآء مشیّة ربّنا و ربّکم و ربّ العرش العظیم قوله جلّ جلاله

67 He is the Compassionate, the Generous

67 هو المشفق الکریم

68 O Mihdi! The eye of the world has been illumined by the appearance of Him Who conversed with Moses in this Manifestation, while the peoples remain veiled by a thick veil. He Who was promised in the Books of God, the Lord of the worlds, has appeared and come today. He has come with truth and called the people to the supreme horizon. Among the people are those who denied and turned away, those who heard and said 'Here am I, O Goal of the mystics,' those who were prevented by the might of princes, and those who were veiled by the allusions of the divines who cast the truth behind their backs and were

68 یا مهدی قرّت عین العالم بظهور مکلّم الطّور فی هذا الظّهور و الأمم فی حجاب غلیظ قد ظهر الیوم و اتی من کان موعوداً فی کتب الله ربّ العالمین انّه اتی بالحقّ و دعا النّاس الی الأفق الأعلی من النّاس من انکر و اعرض و منهم من سمع و قال لبّیک یا مقصود العارفین و منهم من منعته سطوة الأمرآء و منهم من حجّبته اشارات العلمآء الّذین نبذوا الحقّ ورائهم و کانوا من المعتدین فی کتاب

among the transgressors in a clear Book. These followed their vain desires and pronounced judgment against Him at Whose mention they used to say 'may God hasten His relief.' Thus did their souls entice them. Verily they are among the oppressors. By their oppression the dwellers of the highest Paradise and the exalted Garden have lamented, and smoke has overtaken the inhabitants of earth and heaven. To this bears witness He Who speaks: 'There is no God but Me, the Single, the All-Informed."'

مبین اولئک اتّبعوا اهوائهم و افتوا علی الّذی کانوا ان ینطقوا حین ذکر اسمه عجّل الله فرجه کذلک سوّلت لهم انفسهم الا انّهم من الظّالمین بظلمهم ناح اهل الفردوس الأعلی و الجنّة العلیا و اخذ الدّخان سکّان الأرض و السّمآء یشهد بذلک من ینطق انّه لا اله الّا انا الفرد الخبیر

69 Say: O people of the Kha' and the Vav! Hearken unto the call of the Lord of Creation on the Day of Return, then remember Him at all times. Verily your Lord, the All-Merciful, is the Hearer, the Answerer. Beware lest the insinuations of the oppressors hold you back from God, the Mighty, the Praiseworthy. Leave the people to what they possess, placing your trust in God, the All-Powerful, the Almighty. Soon shall the sincere behold what they were promised in the Book of God, and the idolaters their station in hellfire. Rejoice in the mention of My Most Exalted Pen, for it draweth you nigh unto God, the Lord of the Day of Judgment. The splendor shining from the horizon of the heaven of My grace be upon you and upon those whom the cawing of the cawers - who profess faith in the Bayan while denying Him Who hath come with manifest sovereignty - hath not held back.

69 قل یا اهل الخآء و الواو ان استمعوا ندآء مالک الایجاد فی المعاد ثمّ اذکروه فی اللّیالی و الأیّام انّ ربّکم الرّحمن هو السّامع المجیب ایّاکم ان تمنعکم اشارات الظّالمین عن الله العزیز الحمید دعوا القوم و ما عندهم متوکّلین علی الله المقتدر القدیر سوف یرون المخلصون ما وعدوا به فی کتاب الله و المشرکون مقاماتهم فی الجحیم ان افرحوا بذکر قلمی الأعلی انّه یقرّبکم الی الله مالک یوم الدّین البهآء المشرق من افق سمآء فضلی علیکم و علی الّذین ما منعهم نعاق النّاعقین الّذین یدّعون الایمان بالبیان و یکفرون بالّذی اتی بسلطان عظیم انتهی

70 Praise be to God! The lights of the Kingdom of Divine utterance have encompassed the people of that land. God willing, may they be assisted to achieve unity and concord, and to aid the Cause through mention and utterance. This servant conveyeth greetings and salutations to his honor Aqa Mulla Mihdi, upon him be the glory of God, and the other friends of that land, and seeketh confirmation and assistance for each one.

70 لله الحمد انوار ملکوت بیان الهی اهل آن ارض را احاطه فرمود انشآءالله مؤیّد شوند بر اتّحاد و اتّفاق و نصرت امر یعنی ذکر و بیان اینفانی خدمت جناب آقا ملّا مهدی علیه بهآء الله و سایر دوستان آن ارض تکبیر و سلام میرساند و از برای هر یک توفیق و تأیید میطلبد

71 Regarding what you wrote about his honor Aqa Mirza Muhammad (T.B.) Ibrahim, upon him be the glory of God, a Most Holy, Most Exalted Tablet was revealed especially for him from the heaven of the Lord's Will. His word - exalted be His majesty and glory:

71 و اینکه در بارهٔ جناب آقا میرزا محمّد (ط ب) ابراهیم علیه بهآء الله مرقوم داشتید یک لوح امنع اقدس مخصوص ایشان از سماء مشیّت ربّانی نازل قوله جلّ جلاله و عزّ کبریائه

72 In the Name of Him Who ruleth over all names

72 بسمه المهیمن علی الأسمآء

73 A remembrance from Us to him who attained unto the lights of faith when the Furqan ascended and the Bayan came, and who gave glad-tidings of the appearance of the All-Merciful in days wherein trembling seized the inhabitants of earth, save whom God, the Lord of lords, willed. Blessed is the soul whom neither the doubts of the people nor the insinuations of every sinful doubter could cause to slip - they who cast the Book behind their backs and took their vain imaginings as lords besides

73 ذکر من لدنّا الی الّذی فاز بأنوار الایمان اذ صعد الفرقان و اتی البیان و بشّر بظهور الرّحمن فی ایّام فیها اخذ الاضطراب سکّان الأرض الّا من شآء الله ربّ الأرباب طوبی لنفس ما زلّتها شبهات القوم و لا اشارات کلّ فاجر مرتاب الّذین نبذوا الکتاب و اتّخذوا الأوهام لأنفسهم اربابًا من دون الله الا انّهم من اصحاب النّار طوبی للسان اقرّ بالله

God. They are assuredly the companions of the fire. Blessed is the tongue that acknowledged God and confessed what He hath truly revealed. He is among the righteous in the Book of God, the Lord of all men. The Trustworthy One presented a letter wherein was thy mention. We have mentioned thee with a mention before which all mention boweth down. By the life of God! Nothing in all things can equal My mention. He with Whom is the Mother Book beareth witness unto this. Blessed art thou and those who broke not their covenant with their Creator and turned with radiant faces toward the horizon which God hath made the Dawning-Place of lights. Take My Book with a strength from Me and say: Praise be unto Thee, O Thou through Whose Name mysteries were revealed, verses sent down, clear proofs brought forth, standards raised, and banners unfurled, that Thou mayest write from Thy Most Exalted Pen for this servant who hath turned unto Thee, O Lord of all men, that which shall be as a lamp unto him in all the worlds of Thy worlds. Thou art, verily, the Almighty over what Thou willest. There is none other God but Thee, the Strong, the Powerful.

و اعترف بما انزله بالحقّ انّه من الأخيار فی کتاب اللّه مولی الأنام قد حضر کتاب من الأمین و فیه ذکرک ذکرناک بذکر اذ ظهر خضعت له الأذکار لعمر اللّه لا یعادل بذکری شیء من الأشیآء یشهد بذلک من عنده امّ الکتاب طوبی لک و للّذین ما نقضوا عهد بارئهم و اقبلوا بوجوه بیضآء الی افق جعله اللّه مشرق الأنوار خذ کتابی بقوّة من عندی و قل لک الحمد یا من باسمک ظهرت الأسرار و نزّلت الآیات و برزت البیّنات و ارتفعت الأعلام و نصبت الرّایات بأن تکتب من قلمک الأعلی لهذا العبد الّذی اقبل الیک یا مولی الوری ما یکون سراجاً له فی کلّ عالم من عوالمک انّک انت المقتدر علی ما تشآء لا اله الّا انت القویّ القدیر انتهی

74 Praise be to God! Divine favor is beyond reckoning and mention. It behooveth all to occupy themselves with praising and glorifying the Lord of Names at all times, and to beseech with utmost humility and supplication the acceptance of the Lord of all destiny. For when man observeth his own station and rank and praise, and likewise witnesseth the infinite favors of the True One, he becometh bewildered. Yet we have not been, nor are we, in despair of the All-Bountiful Lord. I beseech Him - exalted be His glory - to assist and enable the aforementioned Mirza in what is meet and fitting.

74 للّه الحمد عنایت مقدّس از احصا و ذکر است بر کل لازم در لیالی و ایّام بحمد و ثنای مولی الأسمآء مشغول باشند و بکمال عجز و ابتهال از مالک مآل استدعای قبول نمایند چه که انسان مقامات خود و شأن و ثنای خود را ملاحظه مینماید و همچنین عنایات لاتحصای حقّ را مشاهده میکند متحیّر میشود ولکن از حضرت کریم مأیوس نبوده و نیستیم از حقّ جلّ جلاله میطلبم جناب میرزای مذکور را مؤیّد فرماید و بما ینبغی موفّق دارد

75 At this time, having purposed to lay a matter before the Most Exalted Station, I set my face toward that sublime Court, until I attained unto the Most Holy Presence. Thereupon were heard these exalted words from the Tongue of the Lord of Names and Attributes. His Word—glorified and exalted be He—said:

75 در این حین نظر بعرض مطلبی قصد مقام اعلی نموده تا آنکه بساحت اقدس فائز شدم اینکلمات عالیات از لسان مالک اسماء و صفات شنیده شد قوله جلّ و عزّ

76 O servant who stands before Me! For some time now the fragrance of love from Abdul-Wahhab has been restrained. Glory be to God! He was among those souls mentioned before the Throne and witnessed the grandeur of the Truth and His Manifestation through the banners of verses and standards of clear proofs. What has happened? Have the oppressors' assaults become a veil, or the doubts of atheistic divines? Say: O Abdul-Wahhab! The All-Bountiful Lord declares: "Leave them to their vain disputations." Were you granted a hundred thousand years of life, it would not equal one step taken today in the

76 یا عبد حاضر مدّتهاست عرف محبّت عبدالوهّاب توقّف نموده سبحانالله او از نفوس مذکورهٔ لدی العرش بوده و عظمت حقّ و ظهورش را برایات آیات و اعلام بیّنات مشاهده نموده چه شده آیا سطوت ظالمین حجاب شده یا شبهات علمای ملحدین بگو یا عبدالوهّاب ربّ وهاب میفرماید ذرهم فی خوضهم یلعبون اگر صدهزار سنه عمر بتو عطا شود معادله نمینماید بقدمیکه امروز فی سبیل الله برداری و یا کلمهئی که للّه

path of God, or one word uttered for His sake. Hearken unto the call of the Wronged One of the horizons and occupy thyself with utmost determination in the remembrance and praise of God. Whatever has been mentioned and is mentioned is due to the favors of God, exalted be His glory, which have been extended to you. Arise and say: "Praise be unto Thee for having caused me to hear Thy call and recognize Thy Beauty. I beseech Thee to make me so enkindled with the fire of Thy love that it befits Thy Manifestation and Thy days."

بآن تکلّم نمائی بشنو ندای مظلوم آفاق را و بکمال همّت بذکر و ثنای حقّ مشغول باش آنچه ذکر شده و میشود نظر بعنایات حقّ جلّ جلاله است که نسبت بآنجناب بوده قم و قل لک الحمد بما اسمعتنی ندائک و عرّفتنی جمالک اسئلک بأن تجعلنی مشتعلاً بنار حبّک علی شأن ینبغی لظهورک و ایّامک

77 Know thou with certitude that caution and prudence add not to life, nor do steadfastness and uprising diminish it. Stand for God and speak for God, but with wisdom and utterance, being mindful in all conditions. Know the value of this station and preserve it as thou wouldst thy life. Verily, He is the Protector, the Helper, the Succourer. Praise be to God, the Lord of the worlds.

77 بیقین بدان احتیاط و حزم بر حیات نیفزاید و استقامت و قیام از حیات نکاهد لله بایست و لله بگو ولکن بحکمت و بیان در کلّ احوال ناظر باش قدر مقام را بدان و چون جان حفظش نما انّه هو الحافظ النّاصر المعین الحمد لله ربّ العالمین انتهی

78 In truth, for some time no news of him has reached the Most Holy Court - neither a trace of fragrance has passed nor a sweet scent diffused. Since they were previously mentioned in prison for successive years, we beseech God, exalted be His glory, to confirm them with such confirmation that the fragrance of steadfastness may be inhaled therefrom. Verily, He is the Forgiving, the Generous.

78 فی‌الحقیقه چندی است خبری از ایشان بساحت اقدس نیامده نه رایحه‌ئی مرور نموده و نه عرفی متضوّع چون از قبل در سنین متوالیه در سجن مذکور بودند از حقّ جلّ جلاله سائل که ایشان را مؤیّد فرماید تأییدیکه عرف استقامت از او استشمام گردد انّه هو الغفور الکریم

79 According to the command, if deemed appropriate, that which has descended from the heaven of Will should be conveyed. He said: "Verily, We desire to find in him what We found before."

79 حسب الأمر اگر اقتضا نمود آنچه از سماء مشیّت نازل القا شود فرمودند انّا نحبّ ان نجد منه ما وجدناه من قبل انتهی

80 Mention was made of Aqa Mirza Abdullah (upon him be 966 [Baha'u'llah]). It was presented at the Most Holy and Most Exalted Court. This is what was revealed for him from the heaven of the bounty of our Answering Lord. His Word, exalted be the ocean of His utterance and the encompassing lights of the sun of His grace:

80 ذکر جناب آقا میرزا عبدالله علیه ٩ ٦٦ [بهآء الله] [ی] نموده بودند در ساحت امنع اقدس عرض شد هذا ما نزّل له من سمآء عنایة ربّنا المجیب قوله بهر بحر بیانه و احاطت انوار شمس فضله

81 He is the One with power over all who are in earth and heaven. O Abdullah! Thou wast mentioned before the Wronged One, and thy petition reached the Most Holy Court some time ago and was heard. Praise be to God, thou art gazing toward the Most Exalted Horizon and art adorned with the love of God, exalted be His glory. What thou didst mention became known before the Throne. We beseech God, exalted be His glory, to confirm thee in steadfastness. I swear by the Sun of the horizon of utterance, steadfastness is today among the most great attributes before the Face. Blessed is the soul that hath attained unto it. The souls mentioned in the petition have each attained to the remembrance of God, exalted be His glory. We beseech God to open before thy face the door of

81 هو المقتدر علی من فی الأرض و السّمآء یا عبدالله ذکرت لدی المظلوم بوده و عریضه‌ات چندی قبل بساحت اقدس حاضر و باصغا فائز لله الحمد بافق اعلی ناظری و بحبّت حقّ جلّ جلاله مزیّن آنچه مذکور نمودی لدی العرش معلوم از حقّ جلّ جلاله میطلبیم ترا مؤیّد فرماید بر استقامت قسم بآفتاب افق بیان امروز استقامت از اعظم صفاتست لدی الوجه طوبی لنفس فازت بها نفوس مذکورهٔ در عریضه هر یک بذکر حقّ جلّ جلاله فائز و نسئل الله بأن یفتح علی وجهک باب البرکة انّه هو المقتدر علی

blessing. Verily, He is the Powerful over what He willeth, and in His grasp are the reins of all who are in the heavens and the earth. The glory from Us be upon thee and upon those who have attained unto this wise remembrance.

ما یشآء و فی قبضته زمام من فی السّموات و الأرضین البهآء علیک من لدنّا و علی الّذین فازوا بهذا الذّکر الحکیم انتهی

82 They and their brothers who were in Shahrud, as well as other souls, were repeatedly blessed with God's favors. This ephemeral one conveys greetings and salutations to each one and seeks divine confirmation for all.

82 ایشان و اخوی ایشان که در شاهرود بودند و همچنین نفوس اخری مکرّر بعنایت حقّ فائز شدند اینفانی خدمت هر یک تکبیر و سلام میرساند و از برای کل توفیق میطلبد اینکه در بارهٔ حقوق مرقوم داشتند در ساحت امنع اقدس عرض شد هذا ما نطق به لسان الفضل فی الجواب قوله جلّ جلاله

83 O Amin! For years We made no mention of the Huquq, although this provision hath ever been a means of divine protection and blessing and hath yielded other effects. How many were the souls who, of their own accord, sent their wealth to Our presence, yet We accepted it not and returned it, for it was not needed. Now thou art well aware of the conditions in this land, and likewise of the means required for the exaltation of the Cause. Yet none should solicit from another. Should anyone be moved to pay the Huquq, it may be accepted; otherwise, nay. The loved ones of God must in all conditions safeguard the dignity of the Cause. Until now, none hath been commanded to make such demands. Verily, He is independent of all that was and shall be.

83 یا امین سالها ما ذکر حقوق ننمودیم مع آنکه اینفقره سبب حفظ و علّت برکت الهی و آثار دیگر بوده چه مقدار از نفوس که خود از [مال] خود بحضور فرستادند و چه آوردند اخذ ننمودیم و واگذاشتیم چه که لازم نبود حال آنجناب بر امورات این ارض مطّلعند و همچنین اسباب لازم است از برای اعلاء کلمه ولکن نباید نفسی از کسی طلب نماید اگر نفسی فائز شد بادای حقوق الهی اخذ شود والّا فلا در جمیع احوال باید اولیای حقّ مراقب اعزاز امر باشند و تا حال امر نشد احدی مطالبه نماید انّه غنیّ عمّا کان و ما یکون انتهی

84 As to what was written concerning certain ones who collect and spend funds, claiming authorization - no such permission hath ever been granted to anyone. The loved ones in that land must ever keep their gaze fixed upon whatsoever will cause the Word to be exalted. These days are fleeting; the friends must act with justice, fairness, truthfulness and sincerity, and hold fast to that which will dignify the Cause. This hath been repeatedly mentioned so that thou mayest know that no such thing hath been ordained.

84 و اینکه مرقوم داشتند بعضی اخذ مینمایند و صرف میکنند بادّعای اذن ابداً چنین اذنی صادر نشده از برای احدی باید اولیا مخصوص آنمحبوب در جمیع احوال باسبابیکه سبب ارتفاع کلمه است ناظر باشند ایّام فانیست باید دوستان بعدل و انصاف و صدق و صفا عامل باشند و بآنچه سبب اعزاز امر است متمسّک مکرّر ذکر شد تا آنمحبوب بدانند که چنین امری صادر نشده

85 When the beloved of Our heart, Haji Mirza H.Y.A. and Aqa Mirza Husayn, upon them be the glory of God and His favors, attained Our presence, the Tongue of Grandeur made mention of thee, saying: "Praise be to God, thou art favored by His grace and adorned with the word of His good-pleasure. Blessed art thou, and again blessed art thou." At this moment, as I was engaged in writing this letter, I attained the presence of the Goal of all the world, Who spoke these blessed words - exalted be His glory and all-encompassing be His grace: "O servant present! We love to make mention of those who have quaffed the wine of steadfastness in that land, as a token of

85 حینیکه محبوب فؤاد جناب حاجی میرزا حی ع‌ل و جناب آقا میرزا حسین علیهما بهآء الله و عنایته بحضور فائز بودند لسان عظمت ذکر شما را فرمود لله الحمد بعنایت فائزید و بکلمهٔ رضا مزیّن هنیئاً لجنابکم و مریئاً لجنابکم این حین که بتحریر این ورقه مشغول بودم بحضور فائز مقصود عالمیان باینکلمهٔ مبارکه ناطق قوله جلّ جلاله و احاط فضله یا عبد حاضر انّا نحبّ ان نذکر الّذین شربوا رحیق الاستقامة هناک فضلاً من عندنا و انا الذّاکر المشفق الکریم نذکرهم و نستر اسمائهم

Our grace, for We are the Rememberer, the Compassionate, the Generous. We mention them while concealing their names, in Our wisdom, for We are the Ordainer, the All-Wise. We have mentioned the Sad with a mention that hath diffused the fragrance of Our favor throughout Our mighty and impregnable Kingdom, and We mention him now with a beautiful mention. The Glory shining from the horizon of My favor be upon those whose names We have not mentioned and upon those who have quaffed My sealed wine."

حکمة من لدنّا و انا الآمر الحکیم انّا ذکرنا الصّاد بذکر تضوّع منه عرف عنایتی فی ملکوتی الممتنع المنیع و نذکره فی هذا الحین بذکر جمیل البهآء اللّائح من افق عنایتی علی الّذین ما ذکرنا اسمائهم و علی الّذین شربوا رحیقی المختوم انتهی

86 Every atom in existence hath testified and doth testify to the grace, mercy, compassion and favor of God, exalted be His glory. We beseech Him to adorn this servant and His loved ones with that which pleaseth Him and to aid them to remain steadfast in His Cause. This is the station that the chosen ones of God, past and present, have ever sought from Him, glorified be His might. This lowly one, with utmost humility, seeketh for all what he seeketh for himself, and for the friends what he deemeth himself unworthy of. The waves of the ocean of divine mercy have appeared in such wise as though the tree of despair hath been cut down and the saplings of hope have been raised up in all directions. Exalted, exalted be His bounty, His grace, His sovereignty, His might, and His remembrance. Glory and praise be upon thee and upon those who have heard and responded to their Lord, the Speaker, the All-Knowing, the All-Wise.

86 هر ذرّهئی از ذرّات کائنات شهادت بر فضل و رحمت و شفقت و عنایت حقّ جلّ جلاله داده و میدهد از او میطلبیم اینفانی و اولیای خود را برضایش مزیّن و بر استقامت بر امرش موفّق دارد اینست مقامیکه اولیا و اصفیاء قبل و بعد از حقّ جلّ جلاله مسئلت نموده‌اند اینفانی بکمال عجز میطلبد از برای کل آنچه را که از برای خود میطلبد و از برای دوستان مسئلت مینماید آنچه که خود را قابل آن نمیداند امواج بحر رحمت الهی بشأنی ظاهر که گویا شجرهٔ یأس مقطوع و نهالهای رجا از جمیع جهات مرتفع تعالی تعالی کرمه و فضله و سلطانه و عزّه و ذکره التّکبیر و البهآء و الثّنآء علی جنابکم و علی الّذین سمعوا و اجابوا ربّهم النّاطق العلیم الحکیم

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

87 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

88 God testifieth that there is none other God but Him. His is the dominion and power, His is the might and authority. He exalteth whom He willeth and abaseth others. He is the Omnipotent, the All-Knowing, the All-Wise.

88 شهد الله انّه لا اله الّا هو له العزّة و الاقتدار و له القوّة و الاختیار یرفع من یشآء و یضع الآخرین و هو المقتدر العلیم الحکیم

89 And then, regarding that beloved one's previous letter, due to the multitude of occupations and affairs, the reply was delayed. I beseech God, exalted be His glory, to assist this servant to compensate for what was missed. The letter arrived, opened the gate of reunion, and the fragrance of nearness wafted. Praise be to God, the showers of remembrance and utterance flow from the pen and tongue of His loved ones. In truth, remembrance and utterance are keys to the gate of nearness and reunion.

89 و بعد نامهٔ دیگر آنمحبوب که از قبل ارسال داشته بودند نظر بکثرت اشغال و امور جواب تأخیر افتاد از حقّ جلّ جلاله میطلبم خادم را مؤیّد فرماید بر تدارک آنچه از او فوت شده نامه رسید و باب وصل گشود و نفحهٔ قرب مرور نمود لله الحمد امطار ذکر و بیان از قلم و لسان اولیائش جاریست فی‌الحقیقه ذکر و بیان مفتاحند از برای باب قرب و وصال

90 Mention was made of his honor Aqa Muhammad-Rida (of Muhammad-Abad), upon him be the glory of God, and likewise his degrees of longing, yearning and enthusiasm were presented at the Most Holy, Most Exalted Court, and these manifest verses were revealed especially for him from

90 ذکر جناب آقا محمّد رضا (محمّدآباد) علیه بهآء الله را نموده بودند و همچنین مراتب شوق و اشتیاق و اشتعال ایشانرا در ساحت امنع اقدس اعلی عرض شد و این آیات باهرات مخصوص ایشان

the heaven of the All-Merciful's loving-kindness. His mighty utterance and holy station declare:

از سماء عنایت رحمن نازل قوله عزّ بیانه و قدس مقامه

91 In His Name, the One Who Rules over all who are in earth and heaven

91 بسمه المهیمن علی من فی الأرض و السّمآء

92 O Muhammad-Rida! Say: Praise be to Thee, O my God, for having opened before the faces of Thy loved ones the gate of meeting, and glory be to Thee, O Lord of all names, for having opened the gates of understanding through the keys of utterance, and splendor be to Thee, O Creator of the heavens, for having illumined the world with the lights of Thy Most Great Name, and majesty be to Thee, O Dawning-Place of Beauty, for having guided Thy loved ones to the straight path, and grace be to Thee, O Dayspring of Justice, for having called the servants to Thy most exalted horizon in both beginning and return, and light be to Thee, O Speaker of the Mount, for having made known to the people of inner meaning the horizon of Thy manifestation, and revelation be to Thee, O Bestower of spirits, for having made us to be attracted by Thy verses, turned toward Thy horizon, enkindled with the fire of Thy love, soaring in the atmosphere of Thy nearness, and speaking in Thy beauteous praise.

92 یا محمّد قبل رضا قل لک الحمد یا الهی بما فتحت علی وجوه اولیائک باب اللّقآء و لک الثّنآء یا مولی الأسمآء بما فتحت بمقالید البیان ابواب العرفان و لک البهآء یا فاطر السّمآء بما نوّرت العالم بأنوار اسمک الأعظم و لک الجلال یا مطلع الجمال بما هدیت احبّائک الی سوآء الصّراط و لک الفضل یا مشرق العدل بما دعوت العباد الی افقک الأعلی فی المبدء و المعاد و لک النّور یا مکلّم الطّور بما عرّفت اهل المعانی افق ظهورک و لک الظّهور یا معطی الأرواح بما جعلتنا منجذبین بآیاتک و مقبلین الی افقک و مشتعلین بنار حبّک و طائرین فی هوآء قربک و ناطقین بثنائک الجمیل

93 Say: O my God, my Lord, my Worshipped One, and my Desire! Thou hearest what the tongues of all created things utter and seest what all beings do. I beseech Thee by the pearls of the ocean of Thy knowledge, and by Thy mercy that hath preceded Thy creation and Thy servants, and by Thy hidden mystery and Thy treasured Name which manifested itself in the kingdom of creation and established itself upon the throne amidst humanity, that Thou shouldst send down from the heaven of Thy bounty the rain of Thy mercy and protect Thy loved ones from the evil of Thine enemies. I beseech Thee, O Lord of the world and Desire of the nations, by Thy Most Great Name, to assist Thy loved ones through Thy power and might and the hosts of Thy hidden realm, even as Thou didst assist them before. Verily Thou art the Omnipotent over whatsoever Thou willest, and in Thy grasp are the reins of all who are in earth and heaven.

93 قل یا الهی و سیّدی و معبودی و مقصودی تسمع ما تنطق به السن الکائنات و تری ما تعمل به الممکنات اسئلک بلآلئ عمّان علمک و برحمتک الّتی سبقت خلقک و عبادک و بسرّک المکنون و اسمک المخزون الّذی اظهر نفسه فی ناسوت الانشآء و باستوائه علی العرش بین الوری بأن تنزل من سمآء جودک امطار رحمتک ثمّ احفظ اولیائک من شرّ اعدائک اسئلک یا مولی العالم و مقصود الأمم باسمک الأعظم بأن تنصر احبّائک بقوّتک و قدرتک و جنود غیبک کما نصرتهم من قبل انّک انت المقتدر علی ما تشآء و فی قبضتک ازمّة من فی الأرض و السّمآء

94 O Lord! Thou seest this servant of Thine who hath testified to Thy oneness and singleness and to that which hath flowed from Thy Most Exalted Pen in the kingdom of creation, and who beareth witness to that which Thy tongue hath spoken, O Lord of all names and Creator of the heavens. O Lord! Thou seest me clinging to the cord of Thy bounty, holding fast to the hem of Thy loving-kindness, and hoping for that which is with Thee. I beseech Thee not to disappoint me through Thy

94 ای ربّ تری عبدک هذا شهد بوحدانیّتک و فردانیّتک و بما جری من قلمک الأعلی فی ملکوت الانشآء و یشهد بما نطق به لسانک یا مالک الأسمآء و فاطر السّمآء ای ربّ ترانی متمسّکاً بحبلک و متشبّثاً بذیل عنایتک و راجیاً ما عندک اسئلک ان لا تخیّبنی بجودک و فضلک و الطافک لا اله الّا انت القوی القادر السّامع المجیب انتهی

generosity, grace and favors. There is no God but Thee, the Almighty, the Powerful, the Hearing, the Answering.

95 These verses, each letter of which is a gate of mercy for creation, were revealed especially for the aforementioned person. God willing, he will attain unto them. Its fragrance shall renew the world of utterance and freshen the trees of existence. Previously too he had attained the mention of our Goal and your Goal and the Goal of all who are in earth and heaven. I beseech God, exalted be His glory, and hope that He will assist him in all conditions. Verily He hath power over all things.

95 این آیات که هر حرفی از آن باب رحمتی است از برای خلق مخصوص جناب مذکور نازل انشآءالله بآن فائز شوند عرفش عالم بیان را تجدید نماید و اشجار وجود را تازه کند از قبل هم ایشان بذکر مقصودنا و مقصودکم و مقصود من فی الأرض و السّمآء فائز شده‌اند از حقّ جلّ جلاله سائل و آمل که ایشانرا در جمیع احوال مؤیّد فرماید انّه علی کلّ شیء قدیر

96 And likewise did he make mention of Jinab Haji Muhammad Ṭahir—upon him be the glory of God. This lowly one submittteth: Whosoever, in this day, hath turned—even in the least degree—unto the Countenance of the Desire of all the worlds, his remembrance is made manifest from the Tongue of Grandeur. Such bounty pertaineth to a station and rank whereof the world is powerless to number, and unable to recount. A hundred thousand blessings be upon the soul that hath attained unto the remembrance of God in His Day! This is that treasure which, beneath the shadow of the Throne, is hidden and safeguarded for its possessor. The people of the earth are heedless thereof. By Him Who is the Beloved of the world! Were they poets, they would lay down their lives for a single letter that might descend from the heaven of the Will of the Desire of all. This is the truth, whereof there is no doubt.

96 و همچنین ذکر جناب حاجی محمّد طاهر علیه بهآء الله را فرمودند عرض فانی آنکه هر نفسی الیوم اقلّ من آن بوجه مقصود عالمیان توجّه نمود ذکرش از لسان عظمت ظاهر فضل بمقام و مرتبه‌ایست که عالم از احصائش عاجز و از ذکرش قاصر صدهزار طوبی از برای نفسیکه بذکر الهی در یومش فائز شد اینست آن کنزیکه در ظلّ عرش مکنون و محفوظ است از برای صاحبش اهل ارض غافلند قسم بمحبوب عالم اگر شاعر شوند از برای یکحرف که از سماء مشیّت مقصود نازل شود جان نثار نمایند هذا حقّ لا ریب فیه

97 This matter also, at one time, was submitted before the Countenance, and the ear was honoured by the hearing thereof. This is that which hath been sent down for him from the Kingdom of our Lord, the All-Merciful—His Word, blessed and exalted be He:

97 اینفقره هم وقتی از اوقات تلقاء وجه عرض شد و باصغا فائز گشت هذا ما نزّل له من ملکوت ربّنا الرّحمن قوله تبارک و تعالی

98 In His name, the All-Hearing, the Responding One

98 بسمی السّمیع المجیب

99 O Muhammad-i-Tahir! He Who is circled round by the Concourse on High, the denizens of Paradise and the angels drawn nigh, makes mention of thee on this night. Give thanks unto God and make mention of Him throughout the nights and days. Verily He heareth and seeth, and He is the Truth, the Knower of things unseen. We counsel thee and those who have believed to observe trustworthiness and fidelity and that whereby the Word of God, the Lord of all being, the Self-Subsisting, may be exalted.

99 یا محمّد قبل طاهر یذکرک فی هذا اللّیل من طاف حوله الملأ الأعلی و اهل الفردوس و الملائکة المقرّبون ان اشکر الله ثمّ اذکره فی اللّیالی و الأیّام انّه یسمع ویری و هو الحقّ علّام الغیوب نوصیک و الّذین آمنوا بالأمانة و الوفآء و بما یرتفع به کلمة الله المهیمن القیّوم

100 When thou hast received My verses and perceived the fragrance of My utterance, say: "Glory be unto Thee, O Thou Wronged One, the Imprisoned One! I testify that Thou hast

100 اذا فزت بآیاتی و وجدت عرف بیانی قل سبحانک یا ایّها المظلوم المسجون اشهد انّک اخترت البلآء لنجاة من فی ملکوت الانشآء و

chosen tribulation for the salvation of all who dwell in the kingdom of creation, and Thou hast dwelt in prison for the deliverance of all who are on earth. There is no God but Thee, the Omnipotent over whatsoever Thou willest, and in Thy grasp are the reins of all names. Thou art verily the All-Knowing, the All-Informed.

سکنت فی السّجن لخلاص من علی الأرض لا اله الّا انت المقتدر علی ما تشآء و فی قبضتک زمام الأسمآء انّک انت العلیم الخبیر

101 "I beseech Thee, O Mystery of existence and O Thou in Whose grasp lie the reins of the hidden and the manifest, to assist me in that which befitteth Thy wondrous Cause and beseemeth Thy glorious Day. Then write down for me, through Thy bounty and Thy favors, that which will preserve me from the croaking Thou hast foretold and from its transgression. O my Lord! I am the helpless one, the wretched one, standing before the door of Thy mercy. I beseech Thee not to deprive me of that which is with Thee. There is no God but Thee, the All-Powerful, the Most Exalted, the Mighty, the All-Knowing. Praise be unto Thee, O Thou Who art the Goal of the mystics and the Beloved of all who are in the heavens and on earth."

101 اسئلک یا سرّ الوجود و یا من فی قبضتک زمام الغیب و الشّهود بأن تؤیّدنی علی ما یلیق لأمرک البدیع و ینبغی لیومک العزیز ثمّ اکتب لی بجودک و الطافک ما یحفظنی عن النّعیق الّذی اخبرت به و بطغیانه ای ربّ انا العاجز البائس القائم لدی باب رحمتک اسئلک ان لا تحرمنی عمّا عندک لا اله الّا انت المقتدر المتعالی العزیز العلیم الحمد لک یا مقصود العارفین و محبوب من فی السّموات و الأرضین انتهی

102 Regarding that which hath been mentioned concerning the traces of His Holiness Afnan, upon him be the glory of glories, Tablets wondrous, impregnable, sanctified and blessed were specially revealed for him and dispatched aforetime. And concerning the services ye had written of him, these are known and evident. In that land there exist souls who are accounted in the sight of God among the Hands of the Cause. By reason of wisdom, outwardly they have been concealed, yet among the denizens of the Concourse on high they possess complete recognition, for mention hath been made of their relationship to Him in divers Tablets. All that was recorded in praise of them hath been submitted. The Tongue of Grandeur gave utterance to these exalted words: "They are mentioned in the presence of the Countenance" – His glory be glorified – "and are inscribed by the Most Exalted Pen upon the Crimson Leaf." End.

102 اینکه ذکر آثار حضرت افنان آقای م علیه من کلّ بهآء ابهاه فرموده بودند مخصوص ایشان الواح بدیعهٔ منیعهٔ مقدّسهٔ مبارکه نازل و از قبل ارسال شد و اینکه خدمات ایشانرا نوشته بودید معلوم و واضح است در آن ارض نفوسی موجودند که لدی الله از ایادی امر محسوبند نظر بحکمت بر حسب ظاهر ستر فرمودند ولکن عند اهل ملأ اعلی کمال معروفیّت را دارند لأنّ المقصود نسبهم الیه فی الواح شتّی آنچه در ذکر ایشان مرقوم داشتند جمیع عرض شد لسان عظمت باینکلمهٔ علیا ناطق قوله جلّ جلاله لدی الوجه مذکورند و از قلم اعلی در صحیفهٔ حمرا مسطور انتهی

103 And mention was made of that veiled handmaiden, Amatu'llah Bibi Sahib, upon her be the glory of God. "This is that which hath been revealed for her from the Kingdom of the utterance of our Lord, the All-Merciful" – His glory be glorified and His bounty be universal.

103 و ذکر مخدّره امةالله بی‌بی صاحب علیها بهآء الله نموده بودند هذا ما نزّل لها من ملکوت بیان ربّنا الرّحمن قوله جلّ جلاله و عمّ نواله

104 In the Name of the All-Knowing, the Peerless One

104 بنام دانای یکتا

105 O My handmaiden! God, exalted be His glory, is the All-Merciful, His grace encompasseth all things, as doth His knowledge. No cry is raised but that an answer descendeth from the Kingdom of the All-Merciful's utterance. He hath adorned the female believers with the blessed word "O My handmaiden"

105 یا امتی حقّ جلّ جلاله مهربانست فضلش کل را احاطه نموده و همچنین علمش صدائی مرتفع نمیشود مگر آنکه جواب از ملکوت بیان رحمن نازل اناث را بکلمهٔ مبارکهٔ یا امتی مزیّن فرموده

and hath distinguished the men with the wondrous and sublime word "O My servant." How many among the first and last have sacrificed their lives upon hearing these words! This word is like unto a sapling planted by the hand of divine power - it must be watered by the waters of love and steadfastness, and protected in the name of God from poisonous winds. Know thou the value of this word. By the life of God! Were all the peoples of the world to comprehend it, they would all be set ablaze and turn towards the supreme horizon. We send greetings to all the handmaidens in that land and counsel all to sanctification, detachment, and adherence to that which We have revealed in the Book. Blessed are they that act, both men and women.

و رجال را بکلمهٔ بدیعهٔ منیعهٔ یا عبدی مطرّز داشته چه بسیار از خلق اوّلین و آخرین بسبب اصغاء اینکلمه جان انفاق نمودند اینکلمه بمثابهٔ نهالی است که ید قدرت آنرا غرس نموده باید بآب محبّت و استقامت سقایه شود و باسم حقّ از ارياح سمومیّه محفوظ ماند قدر اینکلمه را بدان لعمر الله اگر جمیع عالم ادراک نمایند کل مشتعل شوند و بافق اعلی توجّه نمایند جمیع اماء آن ارض را تکبیر میرسانیم و کل را بتقدیس و تنزیه و عمل به ما انزلناه فی الکتاب وصیّت مینمائیم طوبی للعاملین و العاملات انتهی

106 Mention was made of Haji Muhammad Husayn, upon him be the glory of God. His mention was accepted in the Most Holy Court. This is what was revealed for him from the presence of the All-Wise Revealer. His words, exalted be His mention and sublime be His utterance:

106 ذکر جناب حاجی محمّد حسین علیه بهآء الله را نموده بودند ذکر ایشان در ساحت امنع اقدس بشرف اصغا فائز هذا ما نزّل له من لدن منزل حکیم قوله عزّ ذکره و جلّ بیانه

107 In My Name which shineth forth from the Supreme Horizon

107 بسمی المشرق من الأفق الأعلی

108 Whosoever hath today attained recognition is mentioned in the Kingdom of utterance before the All-Merciful. The whole world was created for the Day of God, yet when the Most Great Name rent asunder the veils through His conquering might, all were found heedless and veiled save whom God willed. This is the Day whereon whatsoever lieth hidden in every soul shall be made manifest. This is the Day whereon "secrets shall be tried" and the Day whereon "the mountains shall pass away." Every hidden thing shall be revealed and every concealed thing made manifest. Blessed is the soul that hath been set ablaze with the fire of divine love - a blazing that neither the might, power and glory of the people of creation, nor the doubts and allusions of the divines could prevent from the Lord of Names or deprive of the ocean of inner meanings. Every deed performed today in the path of God - its effects shall endure throughout the kingdom of earth and heaven. O people of God! Strive that ye may attain to that which beseemeth this Day of God, exalted be His glory. Know the value of the All-Merciful's utterance and preserve it as thou wouldst thy life. The glory from Us be upon thee and upon My loved ones there who were not frightened by the might of the aggressors nor weakened by the power of the opposers.

108 هر نفسی الیوم بعرفان فائز شد او در ملکوت بیان لدی الرّحمن مذکور است جمیع عالم از برای یوم الله خلق شده و چون اسم اعظم بقوّهٔ غالبه خرق حجاب نمود کل غافل و محجوب مشاهده گشتند الّا من شآء الله امروز روزیست که در هر نفسی آنچه مستور است ظاهر و هویدا گردد یوم تبلی السّرائر امروز است و یوم فیه تمرّ الجبال امروز است هر مکنونی آشکار شود و هر مستوری هویدا طوبی از برای نفسیکه بنار محبّت الهی مشتعل شد اشتعالیکه سطوت و قدرت و شوکت اهل انشاء و شبهات و اشارات علما او را از مالک اسماء منع ننمود و از بحر معانی محروم نساخت هر عملی الیوم فی سبیل الله ظاهر شود اثرش ببقاء ملک و ملکوت باقی و دائم است یا حزب الله جهد نمائید تا فائز شوید بآنچه سزاوار یوم حقّ جلّ جلاله است قدر بیان رحمن را بدان و چون جان حفظش نما البهآء من لدنّا علیک و علی احبّائی هناک الّذین ما خوّفتهم شوکة المعتدین و ما اضعفتهم قوّة المعرضین انتهی

109 Mention was made of Aqa Siyyid Sadiq, Aqa Siyyid Yusuf, Aqa Abu'l-Qasim and Aqa Siyyid 'Ali-Rida, upon them be the glory of God. It was presented before His countenance and there was revealed specifically for each that which shall endure as long as

109 ذکر جناب آقا سیّد صادق و آقا سیّد یوسف و آقا ابوالقاسم و آقا سیّد علیرضا علیهم بهآء الله را نموده بودند تلقاء وجه عرض شد و مخصوص هر یک نازل شد آنچه که بدوام اسماء حسنی باقی و

the most beautiful names endure. This is what was revealed for Siyyid Sadiq, exalted be His grandeur:

پاینده است هذا ما نزّل لجناب سیّد صادق قوله عزّ کبریائه

110 He is the Everlasting, the Eternal, the Sempiternal, the One

110 هو الباقی الدّائم الأبدیّ الأحدیّ

111 This is a mention from Our presence for him whom the Trustworthy One hath mentioned, that he may rejoice in his Lord's bounty and be of the thankful. Verily, he who hath today attained unto My verses hath attained unto all good, as attesteth He with Whom is the mighty Book. O Sadiq! We have turned toward thee from the precincts of the Prison and have revealed for thee that which guideth the servants unto My straight path. Say: O people! Set aside what ye possess. That which was hidden in knowledge and recorded in God's Book, the Lord of all worlds, hath been made manifest. Thus have We sent down the verses, expounded them in truth, and dispatched them unto thee as a gift from thy Gracious Beloved.

111 ذکر من لدنّا لمن ذکره الأمین لیفرح بعنایة ربّه و یکون من الشّاکرین انّ الّذی فاز الیوم بآیاتی انّه فاز بکلّ الخیر یشهد بذلک من عنده کتاب عظیم یا صادق انّا اقبلنا الیک من شطر السّجن و انزلنا لک ما یهدی العباد الی صراطی المستقیم قل یا قوم ضعوا ما عندکم قد ظهر ما کان مکنوناً فی العلم و مسطوراً فی کتاب الله ربّ العالمین کذلک انزلنا الآیات و صرّفناها بالحقّ و ارسلناها الیک هدیّة من محبوبک الجمیل

112 We make mention of Yusuf as a bounty from Us, for verily We are the All-Bountiful, the Most Generous. O Yusuf! Put aside what the people possess and take what thou hast been given from thy Lord, the Ancient Bestower of Bounties. All the treasures of earth cannot equal a single letter of My verses - to this every seeing and discerning one beareth witness. The glory from Us be upon those who have not broken God's Covenant and His Testament - verily they are among those firmly established in a perspicuous Book.

112 و نذکر یوسف فضلاً من لدنّا و انا الفضّال الکریم یا یوسف دع ما عند القوم و خذ ما اوتیت من لدن ربّک الفضّال القدیم لا تعادل بحرف من آیاتی کنوز الأرض یشهد بذلک کلّ عارف بصیر البهآء من لدنّا [علی الّذین] ما نقضوا میثاق الله و عهده الا انّهم من الرّاسخین فی کتاب مبین

113 And this is what was revealed for Jinab-i-Abu'l-Qasim. His word, exalted and mighty is He:

113 و هذا ما نزّل لجناب ابوالقاسم قوله جلّ و عزّ

114 He is the Compassionate, the Merciful

114 هو المشفق الرّحیم

115 O Abu'l-Qasim! Know thou the value of these days and arise to that which behooveth thee. Today a goodly character and pure deeds are the means for exalting the Word of God. All the friends must render assistance to the Wronged One through these, and in all conditions strive for the elevation of the Cause. This is Our counsel from before and after. We beseech God that He may set all ablaze with such fire that neither the oppression of the oppressors nor the clamor of the ignorant may quench it. Whosoever hath attained unto a drop from this ocean, the hosts of the world and the defenses of nations have not been, nor ever shall be, able to prevent him. God, the All-Knowing, beareth witness and uttereth this most exalted Word: Blessed is every hearer who hath responded.

115 یا اباالقاسم قدر ایّام را بدان و بما ینبغی قیام نما امروز خلق نیکو و عمل پاک سبب اعلاء کلمهٔ الهی است جمیع دوستان باید حقّ مظلوم را بآن نصرت نمایند و در جمیع احوال در صدد ارتفاع امر باشند اینست وصیّت ما از قبل و بعد از حقّ میطلبیم کل را مشتعل فرماید اشتعالیکه ظلم ظالمان و ضوضاء جاهلان آنرا منع ننماید هر نفسی بیک قطره از این بحر فائز شد جنود عالم و مدافع امم قادر بر منع او نبوده و نیست حقّ علیم شهادت میدهد و باینکلمهٔ علیا نطق میفرماید طوبی لکلّ سامع مجیب

116 And this is what was revealed for Jinab-i-Siyyid Ali-Rida. His word, sanctified and exalted is He:

116 و هذا ما نزّل لجناب سیّد علیرضا قوله تقدّس و تعالی

117 In My Name, which shineth forth from the Most Exalted Horizon

117 بسمی الظّاهر من الأفق الأعلی

118 A Book sent down by the Wronged One in the Most Great Prison for him who was mentioned by one of My loved ones who hath arisen to serve My mighty Cause. O servants of the All-Merciful! Hearken unto the call of Him Who summoneth you unto the All-Informed One. The Day of Return hath come, yet most of the people are heedless. The Hour of Resurrection hath arrived, yet most of the people are sleeping. They have cast the commandments of God behind their backs - verily they are among the most lost. Give thanks unto God for having aided thee to acknowledge that which My Most Exalted Pen hath spoken, then make mention of Him at all times. Verily thy Lord is the All-Hearing, the All-Knowing. The Promised One hath come, the Hidden One hath been revealed, and the Tongue of Grandeur hath spoken: The Kingdom is God's, the Lord of all worlds. When thou hast attained unto My verses and drunk the choice wine of My utterance from the hands of My bounty, say: Praise be unto Thee, O Thou the Goal of the world, and glory be unto Thee, O Thou the Beloved of them that have recognized Thee.

118 کتاب انزله المظلوم فی السّجن الأعظم لمن ذکره احد احبّائی الّذی قام علی خدمة امری العظیم یا عباد الرّحمن ان استمعوا ندآء من یدعوکم الی الفرد الخبیر قد اتی یوم المآب و النّاس اکثرهم من الغافلین و اتی المعاد و القوم اکثرهم من الرّاقدین قد نبذوا اوامر الله ورائهم الا انّهم من الأخسرین ان اشکر الله بما ایّدک علی الاقرار بما نطق به قلمی الأعلی ثمّ اذکره فی اللّیالی و الأیّام انّ ربّک هو السّمیع العلیم قد اتی الموعود و ظهر المستور و نطق لسان العظمة الملک لله ربّ العالمین انّک اذا فزت بآیاتی و شربت رحیق بیانی من ایادی عطائی قل لک الحمد یا مقصود العالم و لک البهآء یا محبوب العارفین انتهی

119 The sprinkling of the ocean of meanings and utterance hath encompassed the world. Were all atoms to offer praise with the tongues of the first and the last, they would never be worthy of this bounty nor deserve this generosity. Praise be to God! The friends of this age have attained unto that for which multitudes of the first and the last grieved in their longing to attain its presence. This most great joy hath been allotted to the people of the most great vision. This evanescent one beseecheth the Eternal Truth that He deprive not any soul on earth from this everlasting bounty and heavenly sustenance. Verily He is the Hearer, the Answerer, and He is the Forgiving, the Merciful.

119 رشحات بحر معانی و بیان عالم را اخذ نموده اگر جمیع ذرّات بلسان اوّلین و آخرین حمد نمایند البتّه لایق این فضل و قابل این جود نبوده و نخواهد بود لله الحمد دوستان این عصر فائز شدند بآنچه که خلق کثیر از اوّلین و آخرین در حسرت لقایش محزون و مهموم بودند این فرح اکبر نصیب اهل منظر اکبر بوده اینفانی از حقّ باقی سائل و آمل که جمیع من علی الأرض را از این نعمت باقیه و مائدهٔ سمائیّه محروم نفرماید انّه هو السّامع المجیب و هو الغفور الرّحیم

120 And concerning the mention that was made of Jinab-i-Aqa Muhammad-'Ali Simsar, upon him be the Glory of God, it was presented before the countenance of the Ancient Lord. This is what was revealed for him from the heaven of the bounty of our Lord, the Forgiving, the Generous. His word - mighty is His utterance and great His proof:

120 و اینکه ذکر جناب آقا محمّد علی سمسار علیه بهآء الله نموده بودند تلقاء وجه مالک قدم عرض شد هذا ما نزّل له من سمآء عنایة ربّنا الغفور الکریم قوله عزّ بیانه و عظم برهانه

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

121 هو السّمیع البصیر

122 O Muhammad-Qabli-'Ali! The Truth, exalted be His glory, hath appeared and hath guided all to the straight path, and hath summoned them to the Most Great Announcement which was promised in the Books and Scriptures of the past and future. Some souls were prevented from the Dayspring of Divine

122 یا محمّد قبل علی حقّ جلّ جلاله ظاهر و جمیع را بصراط مستقیم راه نمود و بنبأ اعظم که در کتب و صحف از قبل و بعد موعود بود دعوت فرمود بعضی از عباد را هواهای نفسانیّه از مطلع

Unity by their selfish desires, while others were deprived of recognizing the Lord of Names through following the ignorant. The primary cause and reason for all this were the divines of the age. They are the dawning-places and daysprings of self and passion. Few indeed turned away from the world and all that is therein and set their faces toward the supreme horizon. These are the treasures of the earth and its repositories. Whosoever in this day is not hindered by the veils of the doubtful ones is recorded and inscribed among the people of the supreme Paradise in the Book of Names. The honored Amin mentioned a number of those who have turned towards God, and each hath been blessed by the favors of the Wronged One. Verily He is the All-Forgiving, the Generous, verily He is the Kind, the Merciful.

نور احديّه منع نمود و برخی را متابعت جهلا از عرفان مالک اسماء محروم ساخت سبب و علّت کل در مقام اوّل علمای عصر بوده‌اند ایشانند مطالع و مشارق نفس و هوی و قلیلی از عالم و مافیه چشم برداشتند و بافق اعلی توجّه نمودند ایشانند کنوز ارض و خزائن آن هر نفسی الیوم حجبات اهل شبهات او را منع ننمود او از اهل جنّت علیا در کتاب اسماء مذکور و مسطور است جناب امین جمعی از مقبلین را ذکر نمود و هریک بعنایت مظلوم فائز [انّه هو الغفور] الکریم انّه هو العطوف الرّحیم انتهی

123 This evanescent servant beseecheth the Truth, exalted be His glory, to aid them and the other friends to preserve that which He hath bestowed. He is, verily, powerful over all things. The servant submitteth that each of those who have drunk from the sealed wine and attained unto the new life should keep before their eyes the word "steadfastness", for many are the satans and deceiving souls. We hope that each one may be assisted in that which beseemeth the Day of God.

123 و این خادم فانی از حقّ جلّ جلاله مسئلت مینماید که ایشان و سایر دوستانرا تأیید فرماید بر حفظ آنچه عطا فرموده اوست بر هر شیء قادر و توانا عرض خادم آنکه هر یک از مقبلین که از رحیق مختوم آشامیده‌اند و بحیوة جدید فائز گشته‌اند کلمهٔ استقامت را امام وجه خود مشاهده نمایند چه که شیاطین و نفوس خادعه بسیارند امید چنانکه هر یک مؤیّد شوند بر آنچه سزاوار یوم الله است

124 Furthermore, mention was made of Aqa Siyyid Javad-i-Pusht-Baghi, upon him be the Glory of God. After this matter was submitted before the presence, these verses were revealed from the heaven of grace. His word, Whose mercy hath preceded all and Whose bounty hath encompassed all:

124 و دیگر ذکر جناب آقا سیّد جواد پشت‌باغی علیه ٩ ٦٦ [بهآء الله] را نموده بودند بعد از عرض اینفقره تلقاء وجه این آیات از سماء عنایت نازل قوله سبقت رحمته و سبغت نعمته

125 He is the All-Seeing, the All-Informed

125 هو الشّاهد الخبیر

126 O Javad! The Wronged One declareth: We have accepted all the tribulations of the earth for the exaltation of the people to the sublime summit and the supreme horizon. When the call was raised and the fire of divine love was kindled, the heedless souls arose to quench and prevent it, and with complete tyranny and utmost effort strove to extinguish the divine light. However, the hand of power preserved His Cause and made the sanctified souls aware. Say: O friends! The satans are lying in wait and expectant. Each one of you must, like a piercing flame, prevent the satans from ascending to the heavens of hearts. This is the primary station and the first rank that hath been revealed from the Supreme Pen. Blessed is he who hath attained, and woe unto the heedless. Under all conditions, keep thy gaze fixed on the Truth and hold fast unto Him. Verily, He is with His successful servants. Praise be to God, the Lord of the worlds.

126 یا جواد مظلوم میفرماید جمیع بلایای ارض را قبول نمودیم لارتقآء النّاس الی الذّروة العلیا و الأفق الأعلی و چون ندا مرتفع شد و نار محبّت الهی مشتعل نفوس غافله بر اخماد و منع قیام نمودند و بظلم تمام و جهد کامل در اطفاء نور الهی کوشیدند ولکن ید قدرت امر خود را حفظ نمود و نفوس مقدّسه را آگاه فرمود بگو ای دوستان شیاطین بر مراصد قائم و منتظر باید هر یک از شما بمثابهٔ شهاب ثاقب شیاطین را از صعود بسموات قلوب منع نمائید اینست مقام اوّل و رتبهٔ اولی که از قلم اعلی نازل گشته طوبی لمن فاز و ویل للغافلین در جمیع احوال بحقّ

ناظر باش و باو متمسّک انّه مع عباده الفائزین
الحمد لله ربّ العالمین انتهی

127 This is what was revealed for the son of him who ascended unto God (Aqa Mirza Muhsin), upon them both be the Glory of God.

127 هذا ما نزّل لابن من صعد الی الله (آقا میرزا محسن طب) علیهما بهآء الله

128 In My Name, the All-Encompassing, the Self-Subsisting

128 بسمی المهیمن القیّوم

129 O Husayn-i-'Ali! Hearken unto the Call: Verily there is none other God but Me, the All-Compelling, the Self-Subsisting. I created creation for the knowledge of Myself and the recognition of My Day. Yet when I came with the banners of signs, they turned away, following every heedless and rejected one. Say: O people of Baha! Abandon that which ye were forbidden in the Book and take hold of that which ye were commanded by God, the Lord of the Promised Day. Sanctify yourselves from all that your desires command you; thus did We command you before in My inscribed Tablet. Blessed is he who hath cast away vain imaginings, clinging to the mountain of God, the Mighty, the Loving. Blessed is he who hath held fast to My hem and acted according to that which was commanded by the Truth, the Knower of the unseen. Remind those who are with thee on My behalf, say: Fear God and be not of those who know not. The proof hath come and the way hath been made manifest, yet most of the people perceive not. Say: By God! The Day hath appeared and He Who conversed on Sinai speaketh from the throne of Revelation. Blessed is he who hath heard and attained, and woe unto every heedless and veiled one. The glory from Us be upon thy father who ascended unto My horizon and attained My grace, My mercy and My bounty which have encompassed the seen and the unseen, and upon thee and those with thee who have not broken God's Covenant and His Testament, and who have witnessed that which God did witness when He came with manifest sovereignty.

129 یا حسین قبل علی ان استمع النّدآء انّه لا اله الّا انا المهیمن القیّوم قد خلقت الخلق لعرفان نفسی و ادراک یومی فلمّا جئت برایات آلایات اعرضوا بما اتّبعوا کلّ غافل مردود قل یا اهل البهآء ضعوا ما نهیتم عنه فی الکتاب خذوا ما امرتم به من لدی الله مالک الیوم الموعود قدّسوا انفسکم عن کلّ ما یأمرکم به اهوائکم کذلک امرناکم به من قبل فی لوحی المسطور طوبی لمن نبذ الأوهام متمسّکاً بحبل الله العزیز الودود طوبی لمن تشبّث بذیلی و عمل بما امر به من لدی الحقّ علّام الغیوب ذکّر من قبلی من معک قل اتّقوا الله و لا تکونوا من الّذینهم لا یعلمون قد اتی الدّلیل و ظهر السّبیل و النّاس اکثرهم لا یشعرون قل تالله قد ظهر الیوم و مکلّم الطّور ینطق علی عرش الظّهور طوبی لمن سمع و فاز و ویل لکلّ غافل محجوب البهآء من لدنّا علی ابیک الّذی صعد الی افقی و فاز بفضلی و رحمتی و عنایتی الّتی احاطت الغیب و الشّهود و علیک و علی من معک من الّذین ما نقضوا میثاق الله و عهده و شهدوا بما شهد الله اذ اتی بسلطان مشهود انتهی

130 As for the mention of the brethren from A. and R., Jinab-i-Nasru'llah and Husayn and Muhammad-'Ali, upon them be the glory of God, it was presented before the presence of the Lord of Revelation. This is what was sent down for them from the heaven of the grace of our Lord, the Mighty, the Bestower. He says, exalted be His utterance and His station:

130 اینکه ذکر اخوان از اهل الف و ر جناب نصرالله و حسین و محمّد علی علیهم بهآء الله نموده بودند در پیشگاه حضور مالک ظهور عرض شد هذا ما نزّل لهم من سمآء فضل ربّنا العزیز الوهّاب قوله جلّ بیانه و عزّ مقامه

131 He is the Ruler in truth and He is the Commander, the All-Wise

131 هو الحاکم بالحقّ و هو الآمر الحکیم

132 O servants of the All-Merciful! The Purpose of all creation mentioneth you in this Most Great Prison and counseleth you with that which is the cause and source of true greatness and

132 یا عباد الرّحمن مقصود امکان در این سجن اعظم شما را ذکر مینماید و وصیّت میفرماید بآنچه که سبب و علّت بزرگی و بزرگواریست دنیا را سطوت فنا اخذ نموده و در هر حین آثارش

nobility. The world hath been seized by the power of extinction, and its signs are manifest and evident at every moment. The friends who are associated with the Truth and are mentioned by His Name should, through the might and power of the One True Object of Desire, arise to perform such deeds that every person of insight may perceive therefrom the fragrance of sanctity and detachment. Today is the day of service and pure deeds. We beseech God to sanctify all from the defilement of rejected deeds and to enable them to attain true repose. Praise ye the Desired One Who hath illumined you with the lights of the Sun of utterance. The Trusted One made mention of you, We have mentioned you as a favor from Us, and verily I am the Bountiful, the Generous.

ظاهر و باهر دوستانیکه بحقّ منسوبند و باسمش مذکور باید بحول و قوّهٔ مقصود یکتا بر اعمالی قیام نمایند که هر صاحب شمّی عرف تقدیس و تنزیه از آن بیابد امروز روز خدمت و عمل پاک است از حقّ میطلبیم کل را از آلایش اعمال مردوده مقدّس فرماید و بآسایش حقیقی فائز نماید حمد کنید حضرت مقصود را که شما را بانوار آفتاب بیان منوّر فرمود قد ذکرکم الأمین ذکرناکم فضلاً من عندنا و انا الفضّال الکریم انتهی

133 And this is what was revealed for the loved ones in D. and H. He says, exalted be His majesty and His utterance:

133 و هذا ما نزّل لأحبّآء الله فی الدّال و الهآء قوله جلّ جلاله و عزّ بیانه

134 He is the Hearing, the All-Seeing

134 هو السّامع البصیر

135 O people of God! The Wronged One summons you from the precincts of the prison to that which draws you nearer to God, the Lord of all worlds. The ocean of utterance has surged and the fragrance of the All-Merciful has wafted, yet most of the people remain heedless. The river of mercy has flowed among creation, yet most of the people remain deniers. They have turned away from the Supreme Horizon, turning instead to every ignorant remote one. Blessed is he who has shattered the idols of vain desire and believed in God, the One, the All-Informed.

135 یا حزب الله یذکّرکم المظلوم من شطر السّجن بما یقرّبکم الی الله ربّ العالمین قد ماج بحر البیان و هاج عرف الرّحمن و النّاس اکثرهم من الغافلین قد جری فرات الرّحمة بین البریّة ولکنّ القوم اکثرهم من المنکرین قد اعرضوا عن الأفق الأعلی مقبلین الی کلّ جاهل بعید طوبی لمن کسر اصنام الهوی و آمن بالله الفرد الخبیر

136 We make mention of him who turned to the Supreme Horizon and traversed land and sea until he arrived in a valley wherein was raised the call of God, the Mighty, the Praiseworthy. He presented himself and stood before the Gate, and was blessed to hearken unto the words of his Lord, the Mighty, the Beautiful. We testify that he attained and gained the presence, and drank the choice wine of his Lord's bounty, the Compassionate, the Generous.

136 انّا نذکر الّذی اقبل الی الأفق الأعلی و قطع البرّ و البحر الی ان ورد فی واد فیه ارتفع ندآء الله العزیز الحمید انّه حضر و قام لدی الباب و فاز باصغآء بیان ربّه العزیز الجمیل نشهد انّه بلغ و فاز باللّقآء و شرب رحیق عطآء ربّه المشفق الکریم

137 We make mention of his son who was named Badi', and We counsel him with that which befitteth man, and I am the Counselor, the All-Knowing. O Badi'! Thy Lord makes mention of thee with that which shall cause thy remembrance to endure throughout the kingdom. Verily thy Lord is the Forgiving, the Merciful. The glory be upon thee and upon those with thee and upon those who have attained this exalted station.

137 و نذکر ابنه الّذی سمّی بالبدیع و نوصیه بما ینبغی للانسان و انا النّاصح العلیم یا بدیع یذکرک مولاک بما یبقی به ذکرک بدوام الملک انّ ربّک لهو الغفور الرّحیم البهآء علیک و علی من معک و علی الّذین فازوا بهذا المقام الرّفیع

138 We make mention of 'Ali-Qabli-Akbar who perceived the fragrance of the Revelation and turned to Him from Whom every doubting ignorant one turned away. We make mention of his

138 و نذکر علی قبل اکبر الّذی وجد عرف الظّهور و اقبل الی الّذی اعرض عنه کلّ جاهل مریب و نذکر اخاه الّذی سمّی بموسی و نبشّره برحمتی

brother who was named Musa and give him the glad tidings of My mercy which has preceded all who are in the heavens and on earth. We counsel all with that which shall exalt the Cause of God amongst His servants and with that which befitteth this glorious, wondrous Day.

الّتی سبقت من فی السّموات و الأرضین و نوصی الکلّ بما یرتفع به امر الله بین العباد و بما ینبغی لهذا الیوم العزیز البدیع

139 The Trusted One hath mentioned you; We mention you that ye may thank your Lord, the Almighty, the All-Powerful. O people of Dal and Ha, rejoice in that God hath manifested from among you His Name, Who was imprisoned in His path and bore hardships out of love for His beauty, and spoke His praise when the people were behind a manifest veil. We make mention of My male and female servants there and give them glad tidings of My loving-kindness and bounty, and We counsel them to perform pure deeds and to observe that which the All-Merciful hath revealed in His perspicuous Book. The glory be upon them and upon every steadfast, upright one.

139 قد ذکرکم الأمین ذکرناکم لتشکروا ربّکم المقتدر القدیر یا اهل الدّال و الهآء ان افرحوا بما اظهر الله منکم اسمه الّذی سجن فی سبیله و حمل الشّدائد حبّاً لجماله و نطق بثنائه اذ کان النّاس فی حجاب مبین و نذکر عبادی و امائی هناک و نبشّرهم بعنایتی و فضلی و نوصیهم بالعمل الخالص و بما انزله الرّحمن فی کتابه المبین البهآء علیهم و علیهنّ و علی کلّ ثابت مستقیم انتهی

140 Thus endeth the matter. Praise be to God! Every one who hath turned unto Him hath attained his reward, nay more than that, and every steadfast one is adorned with his recompense. Most of the friends remain secluded in their homes and gatherings while God, exalted be His glory, in prison, despite incoming sorrows and the manifestation of unpleasing matters, is occupied day and night with the mention of His loved ones - a mention that shall never perish nor be altered. In the words of the renowned Shaykh, may God's mercy and forgiveness be upon him: "From hand and tongue what praise can come that would suffice for His thanksgiving?"

140 لله الحمد هر مقبلی باجر خود فائز بل فوق آن و هر مستقیمی بمکافات خود مزیّن اکثری از دوستان در منازل و محافل خود معتکف و حقّ جلّ جلاله در سجن مع احزان وارده و ظهور امورات غیر مرضیّه در لیالی و ایّام بذکر احبّای خود مشغول ذکریکه فنا او را نبیند و تغییر او را اخذ نکند بقول جناب شیخ معروف علیه رحمة الله و غفرانه از دست و زبان که برآید کز عهدهٔ شکرش بدرآید

141 I swear by the Sun of Truth that if all the world were to voice praise and thanksgiving throughout the duration of the kingdom and dominion, they would not be capable of matching a single letter that floweth from the Supreme Pen. Were the station of divine mention to be made manifest, all would speak that which this ephemeral one hath mentioned. The call is raised, but few are the ears. The steed is present, but the field is narrow. The day shall come when the veils shall be rent asunder and the hidden stations shall become manifest and evident.

141 قسم بآفتاب حقیقت اگر جمیع عالم بدوام ملک و ملکوت بشکر و حمد ناطق شوند قابل یکحرف که از قلم اعلی جاری میشود نبوده و نیستند اگر مقام ذکر الهی ظاهر شود کل ناطق شوند بآنچه اینفانی ذکر نموده ندا مرتفع لکن آذان قلیل فارس موجود ولکن عرصه تنگ یومی حجابها خرق شود و مقامات مستوره ظاهر و هویدا گردد

142 Regarding what was written about Khan Sarkar Sir, may the glory and loving-kindness of God be upon him, and the mention of what was placed in his saddlebag, these matters were presented before the countenance of the Ancient King. His word, exalted be His glory:

142 و اینکه در بارهٔ جناب خان سرکار س‌ر علیه بهآء الله و عنایته مرقوم داشتند و ذکر آنچه در خورجین آنجناب گذاردند فرمودند اینفراتب تلقاء وجه مالک قدم عرض شد قوله جلّ جلاله

143 In My Name, the Witness, the All-Knowing

143 بسمی الشّاهد العلیم

144 O Amin! Verily, We have been with him. Thy Lord, in truth, heareth and seeth, and He is the All-Knowing, the All-Informed. He hath ever arisen to serve the Cause and hath attained unto a remembrance that shall endure throughout the kingdom of earth and heaven. Today from the murmuring of the Water of Life and the rustling of the Lote-Tree of utterance, this most blessed and exalted Word was heard: "Blessed is he who hath attained, and found, and recognized, and arisen to serve the Cause of God, the Lord of all worlds." Every created thing hath testified to his faithfulness to the Covenant and Testament. This station is most great. We, from this station, glorify him and those who are with him. Shouldst thou meet him, convey to him My remembrance and gladden him with the tidings of My loving-kindness, and that which hath flowed from My Pen, and that which My tongue hath testified to in this exalted station. Glory be upon him and upon every steadfast, firm and upright soul.

144 یا امین انّا کنّا معه انّ ربّک یسمع و یری و هو العلیم الخبیر لازال بر خدمت امر قیام نموده‌اند و فائز شدند بذکریکه بدوام ملک و ملکوت باقی و پاینده است امروز از خریر ماء حیوان و حفیف سدرهٔ بیان اینکلمهٔ مبارکهٔ علیا اصغا شد طوبی لمن فاز و وجد و عرف و قام علی خدمة امر الله ربّ العالمین و هر شیئی از اشیاء شهادت داده بر وفای عهد و میثاق او اینقام بسیار عظیم است انّا نکبّر من هذا المقام علیه و علی من معه انّک لو رأیته ذکّره من قبلی و بشّره بعنایتی و ما جری من قلمی و ما شهد به لسانی فی هذا المقام المنیع البهآء علیه و علی کلّ صابر ثابت مستقیم انتهی

145 In truth, the fragrances of the verses in this station have detached this servant from all mention, thought and imagination, to such extent have the verses of God been revealed and are flowing at this hour that a hundred like this evanescent one could not and would not be equal to describing and recording them. I truthfully declare this and God sufficeth as witness. What joy was attained when it was observed that the glance of loving-kindness was directed towards the Khan, upon him be the glory of God. This servant conveyeth to him greetings, glory and praise, and at all times implore divine confirmation from the True One, exalted be His glory. They are worthy of the love of all. Should God will, that which is ordained for him shall be made manifest. He, verily, is the Almighty, the Powerful.

145 فی‌الحقیقه اینعبد را نفحات آیات در اینقام از ذکر و فکر و خیال منقطع نمود بشأنی آیات الله در این حین نازل و جاری که صد مثل اینفانی از عهدهٔ تقریر و تحریر آن برنیامده و نخواهد آمد براستی عرض مینمایم و کفی بالله شهیدا و چه مقدار فرح حاصل شد از اینکه مشاهده شد لحاظ عنایت متوجّه بجناب خان علیه بهآء الله است اینعبد خدمت ایشان سلام و تکبیر و ذکر میرساند و از حقّ جلّ جلاله در کلّ حین تأیید میطلبد ایشان بمحبّت کل سزاوارند لو شآء الله یظهر ما قدّر له انّه لهو المقتدر القدیر

146 As to what was mentioned regarding his arrival in Sirjan and his meeting with Haji Siyyid H.S., upon him be the glory of God alone - these matters were honored to be heard in the presence of the Lord of Names. His word, exalted be His glory: "Some of the friends should journey through the villages and, with the utmost wisdom, engage in the refinement of heedless souls, that they may not remain deprived in the Days of God. Today the greatest bounty is manifest; it is incumbent upon everyone to occupy themselves with guiding souls.

146 و اینکه ذکر ورود در سیرجان و ملاقات با جناب حاجی سیّد ح‌س علیه بهآء الله وحده نمودند اینمراتب تلقاء وجه مالک اسماء بشرف اصغا فائز قوله جلّ جلاله باید در قری بعضی از دوستان مرور نمایند و بکمال حکمت بتهذیب نفوس غافله مشغول شوند که شاید در ایّام الله محروم نمانند امروز فضل اعظم ظاهر بر هر نفسی لازم که بهدایت نفوس مشغول شود

147 "Blessed is the Afnan who was mentioned in My presence and attained unto My meeting when the Light was shining from the horizon of Zawra. For Haydar-Qabli-'Ali, upon him be My glory and loving-kindness, mentioned his propagation of his deputyship, and likewise the visitation of this passage was truly victorious and accepted by God."

147 طوبی لأفنانی الّذی کان مذکوراً فی ساحتی و فائزاً بلقائی اذ کان النّور مشرقاً من افق الزّورآء چه که جناب حیدر قبل علی علیه بهائی و عنایتی ذکر تبلیغ وکالتی خود را نمودند و همچنین زیارت

اینفقره فی‌الحقیقه منصور و بقبول حقّ فائز انتهی

148 The aforementioned Haji hath attained unto the mention of God, exalted be His glory. Convey My glory to him on behalf of this evanescent one. They must strive to spread the Word of God in that land. How many souls who had not heard a single word of outward learning have, through the enkindlement of the fire of love, opened their tongues and been assisted in promoting the Cause and refining souls. Today the Holy Spirit confirmeth. All friends must deal with the entire world in love and friendship. In this way love will be generated and hearts will become receptive - that is the time to impart the Word, but with joy and fragrance. The Cause is in the hand of God, our Lord, the All-Merciful.

148 جناب حاجی مذکور بذکر حقّ جلّ جلاله فائز گشتند از قبل فانی بایشان تکبیر برسانید باید در صدد آن باشند که کلمة الله در آن ارض انتشار یابد چه بسیار از نفوس که حرفی از علوم ظاهره را نشنیده‌اند و باشتعال نار محبّت لسان گشوده و بترویج امر و تهذیب نفوس مؤیّد گشتند امروز روح القدس تأیید میفرماید باید جمیع دوستان با جمیع عالم بمحبّت و دوستی رفتار نمایند در اینصورت محبّت احداث شود و قلوب مستعدّ آنحین حین القاء کلمه است ولکن بروح و ریحان الأمر بید الله ربّنا الرّحمن

149 Mention was made of the Land of Shin and the friends of God, upon them be the Glory of God. Each has been blessed with divine favors, and especially for Haji Shukru'llah, upon him be the Glory of God, a Most Holy, Most Exalted Tablet was revealed and given to the beloved Aqa Mirza Husayn, upon him be the Glory of God and His favors, to deliver. At this moment the Ancient Tongue speaks these blessed words, exalted be His glory:

149 ذکر ارض ش و اولیای حقّ علیهم بهآء الله را نموده بودند هر یک بعنایت الهی فائز گشتند و مخصوص جناب حاجی شکرالله علیه بهآء الله لوح امنع اقدس نازل و بجناب محبوبی آقا میرزا حسین علیه بهآء الله و عنایته داده شد که برسانند این حین لسان قدم باینکلمهٔ مبارکه ناطق قوله جلّ جلاله

150 "O Abu'l-Hasan! O Trustee! Thou hast made mention of the divine friends. Praise be to God, thou hast been assisted by the grace and favor of God. Time and again thou hast drunk from the ocean of reunion, partaken of the Kawthar of the Merciful's utterance, beheld the supreme horizon, and been enabled to make gracious mention of God's chosen ones, His elect and His friends. We beseech God to aid thee forever and to confirm thee in that which will exalt His Cause, exalted be His glory. By the life of God! Should someone sacrifice all the treasures of the world, or offer up all souls, yet diminish an atom's weight from the glory of God's Cause, this was not and is not permissible. In all conditions, keep thy gaze fixed upon the exaltation of God's Cause, the upliftment of God's Word, and the elevation of His station. This is what We counseled thee before, in Our presence, and on this night wherein the Tongue of Grandeur proclaims: The Kingdom belongeth unto God, the Lord of all worlds."

150 یا اباالحسن یا امین ذکر دوستان الهی را نمودی لله الحمد مؤیّد شدی بفضل و عنایت حقّ از بحر وصال مرّة بعد مرّه آشامیدی از کوثر بیان رحمن نوشیدی و افق اعلی را مشاهده نمودی و بذکر خیر اولیا و اصفیا و دوستان حقّ مؤیّد گشتی از حقّ میطلبیم لازال ترا مدد فرماید و بر آنچه سبب اعزاز امر او جلّ جلاله است تأیید نماید لعمر الله اگر نفسی کنوز عالم را ایثار نماید و یا جمیع ارواح فدا شود و ذرّه‌ئی از عزّت امر الله بکاهد جایز نبوده و نیست در جمیع احوال باعزاز امر الله و اعلاء کلمة الله و ارتفاع مقام ناظر باش هذا ما وصّیناک به من قبل و فی الحضور و فی هذا اللّیل الّذی ینطق فیه لسان العظمة الملک لله ربّ العالمین انتهی

151 This servant conveys a hundred thousand greetings and glorifications to that beloved one and the friends of God, and beseeches God, exalted be His glory, to confirm all in rendering victorious assistance and grant them success. Verily, He is powerful over all things. Glory, praise and honor be upon

151 اینفانی خدمت آنمحبوب و دوستان الهی صدهزار سلام و تکبیر میرساند و از حقّ جلّ جلاله میطلبد کل را بر نصرت تأیید فرماید و توفیق عطا نماید انّه علی کلّشیء قدیر البهآء و التّکبیر و

you, upon those with you, and upon those who hearken to your words concerning the Cause of God, the Lord of all worlds.

الثّنآء علی جنابکم و علی من معکم و علی من یسمع قولکم فی امر الله ربّ العالمین

152 Another matter: Repeatedly letters arrived from the spiritual friend Aqa Muhammad Tahir, upon him be the Glory of God, and some friends, containing that which brought joy to this servant, for they spoke in praise of God, exalted be His glory, and were adorned with acceptance, humility, submissiveness, and arising to serve for the sake of God, our Lord and the Lord of all in the heavens and earth. I convey greetings and praise to all, and it is hoped that, God willing, all shall attain His special favors.

152 فقرهٔ دیگر مکرّر از حبیب روحانی جناب آقا محمّد طاهر علیه بهآء الله و بعضی دوستان رسید آنچه که سبب و علّت سرور فانی بود چه که بذکر حقّ جلّ جلاله ناطق و باقبال و خضوع و خشوع و قیام بر خدمت لوجه الله ربّنا و ربّ من فی السّموات و الأرض مزیّن خدمت کل تکبیر و سلام میرسانم و امید است که انشآءالله کل بعنایت مخصوصه فائز شوند

153 The mother of Aqa Muhammad Tahir, upon them both be the Glory of God, in these days when the Mansion has become the seat of the Throne, has attained the honor of His presence. He doeth what He willeth and ordaineth what He pleaseth, and He is the Almighty, the All-Powerful. The queens of the world, despite their seeking and waiting, did not attain, while this noble lady has, by the wondrous grace of God, attained that for which most people of the world died in yearning.

153 والدهٔ جناب آقا محمّد طاهر علیهما بهآء الله در این ایّام که قصر مقرّ عرش واقع بشرف حضور فائزند یفعل ما یشآء و یحکم ما یرید و هو المقتدر القدیر ملکه‌های عالم بعد از طلب و انتظار فائز نشدند و این مخدّره از بدایع فضل الهی فائز شد بآنچه که اکثر اهل عالم در حسرتش مردند

154 Likewise in these days a letter arrived from Haji Aqa Muhammad ('Alaqih), upon him be the Glory of God. It was presented at the Most Holy, Most Exalted threshold, and they were blessed with mention by God, exalted be His glory. Happy is he! It is hoped that hereafter too there shall be sent that which is as the spirit of inner meanings for the temples of the sincere ones. Praise be to God, the Lord of all worlds, and glory be upon those who are nigh and sincere.

154 و همچنین این ایّام مکتوبی از جناب حاجی آقا محمّد (علاقه) علیه بهآء الله رسید در ساحت امنع اقدس عرض شد بذکر حقّ جلّ جلاله فائز گشتند هنیئاً له و امید هست که از بعد هم ارسال شود آنچه که بمثابهٔ روح معانی است از برای هیاکل مخلصین الحمد لله ربّ العالمین و البهآء للمقرّبین و المخلصین

155 The revealed Tablets, as commanded, have been sent separately in this servant's hand, except for one Most Holy, Most Exalted Tablet specifically for the physician. If there could be found there someone with fine handwriting to transcribe the sent Tablets, taking utmost care in comparing and checking them, this would be most beloved. Likewise, they should be preserved in a secure place, for divine verses are scattered in various regions. Therefore, in that land and every land, whatever is received therein should be gathered together - this is beloved and acceptable.

155 الواح منزله حسب الأمر علیحده هم بخطّ اینفانی جز یک لوح امنع اقدس مخصوص جناب طبیب نوشته ارسال شد اگر میشد در آنجا شخص صاحب خطّی الواح مرسوله را بنویسد و در مطابقه و مقابلهٔ آن منتهی جهد را مبذول دارد بسیار محبوبست و همچنین در محلّ امنی حفظ نمایند چه که آیات الهی در اطراف متفرّق است لذا آن ارض و هر ارضی آنچه در او وارد شود جمع نمایند محبوب و مقبول است

156 The servant, On the 2nd of Jamadi'ul-Avval [1302]

156 خادم فی۲ جمادی‌الأولی سنة [۱۳۰۲]

INBA15:067, INBA18:302x, INBA26:067, MAS8.108dx, AYI2.072x, AYI2.358x, AKHA_131BE #05 p.ax, AKHA_131BE #04 p.ax, MSHR2.065x

BH07903

To: Bibi Sahib
Date: 1300-05-02 [1883-Mar-11]

1 In the Name of the All-Knowing, the One! O My handmaiden! God, exalted be His glory, is the All-Merciful. His grace encompasses all, and likewise His knowledge. No cry is raised but that an answer descends from the Kingdom of the utterance of the All-Merciful.

1 بنام دانای یکتا یا امتی حقّ جلّ جلاله مهربانست فضلش کلّرا احاطه نموده و هم‌چنین علمش صدائی مرتفع نمیشود مگر آنکه جواب از ملکوت بیان رحمن نازل

2 He hath adorned the female believers with the blessed word "O My handmaiden" and hath distinguished the male believers with the wondrous and exalted word "O My servant." How many among the peoples of old and of more recent times have sacrificed their lines upon hearing this word!

2 اناث را بکلمهٔ مبارکهٔ یا امتی مزیّن فرموده و رجالرا بکلمهٔ بدیعهٔ منیعهٔ یا عبدی مطرّز داشته چه بسیار از خلق اوّلین و آخرین بسبب اصغاء اینکلمه جان انفاق نمودند

3 This word is like unto a sapling planted by the hand of power. It must be watered with the water of love and steadfastness and preserved in the name of God from poisonous winds. Know thou the value of this word. By the life of God! Were all the peoples of the world to comprehend it, they would all be set ablaze and would turn toward the most exalted horizon.

3 اینکلمه بمثابهٔ نهالی است که ید قدرت آنرا غرس نموده باید بآب محبّت و استقامت سقایه شود و باسم حقّ از ارياح سمومیّه محفوظ ماند قدر اینکلمه را بدان لعمر الله اگر جمیع عالم ادراک نمایند کلّ مشتعل شوند و بافق اعلی توجّه نمایند

4 We convey Our greetings to all the handmaidens in that land and counsel them all to sanctification, detachment, and to act in accordance with what We have revealed in the Book. Blessed are they that act, both men and women.

4 جمیع اماء آن ارض را تکبیر میرسانیم و کلّرا بتقدیس و تنزیه و عمل بما انزلناه فی الکتاب وصیّت مینمائیم طوبی للعاملین و العاملات

INBA18:302b

BH01103

To: Aqa Muhammad Rida Nahhas, in Nazareth
Date: 1300-05-12 [1883-Mar-21]

1 He is God, exalted be His station in greatness and power.

1 هو الله تعالی شأنه العظمة و الاقتدار

2 The primary purpose of God - exalted be His glory - in creating creation hath been the manifestation of bounty, mercy and loving-kindness, that all might be nurtured by the hands of grace and be adorned with the ornament of goodly character. The cause of ease, tranquility and assurance in the world

2 مقصود اوّلیّهٔ حقّ جلّ جلاله از خلقت خلق ظهور عنایت و مرحمت و شفقت بوده تا کلّ بایادی مرحمت تربیت شوند و بطراز اخلاق حسنه مزیّن گردند سبب آسایش و سکون و اطمینان عالم وجود باخلاق بوده و هست این

of existence hath ever been and shall continue to be virtuous conduct. This station is an unfathomable ocean - were this evanescent one to attempt to make mention of its fishes, pearls and hidden treasures, he would need to compose a book equal to the books of the people. Every discerning mystic beareth witness to that which hath been mentioned, and every informed scholar doth testify thereto. Blessed are they who observe with fairness and hold fast to justice. In such case no matter shall remain obscure, nor shall doubts and imaginings veil them. This evanescent servant beseecheth and imploreth God - exalted be His glory - to aid this servant and His loved ones to achieve that which is the cause and means for the manifestation of true humanity in the world. Verily He hath power over whatsoever He willeth.

مقام بحریست بی‌پایان اگر این فانی بخواهد ذکر حیتان و لآلی و اشیای مکنونهٔ آنرا نماید باید کتابی معادل کتب قوم تألیف کند هر عارف بصیری بر آنچه ذکر شد شاهد و آگاهست و هر عالم خبیری مصدّق و گواه طوبی از برای نفوسیکه بانصاف ناظر باشند و بعدل متمسّک در اینصورت هیچ امری مشتبه نشود و ظنون و اوهام او را مستور ندارد این خادم فانی از حقّ جلّ جلاله سائل و آمل که این عبد و اولیای خود را موفّق فرماید بآنچه که سبب و علّت ظهور انسانیّتست در عالم انّه علی ما یشآء قدیر

3 To continue: two letters were received from your honor, and as they indicated and bore testimony to the well-being of that esteemed friend, they bestowed the gift of joy and granted the food of gladness. However, that honored one should not be saddened by the delay in reply, for as you know, this servant is surrounded by diverse occupations, especially in these days when he must attend now to the garden, now to the ornamental grounds, and now to the farm, regarding certain matters pertaining to the garden. Otherwise I would have considered it necessary to reply to that friend, and God sufficeth as witness. God willing, may we arise with pure hearts, sanctified souls, and steadfast feet to serve humanity. Rancor and hatred beseemeth not the people of truth, even if it be toward those who have gone astray. This is the straight path, the mighty cord, and the command of God, the Just King, the Manifest Truth.

3 و بعد دو مکتوب از آنجناب رسید و چون مدلّ و مبیّن و حاکی از سلامتی آن دوست مکرّم بود نعمت فرح بخشید و مائدهٔ مسرّت عطا نمود ولکن از تأخیر جواب نباید آنجناب مکدّر شوند چه که میدانند این عبد را اشغال مختلفه احاطه نموده مخصوص این ایّام که گاهی در بستان و گاهی در [زیب] و گاهی در مزرعه بجهة بعضی از امور که متعلّق به بستانست متوجّه و سائر والّا جواب آن دوست را لازم میشمردم و کفی بالله شهیدا انشآءالله با قلوب طاهره و نفوس زکیّه و ارجل قائمه بخدمت بریّه قیام نمائیم ضغینه و بغضا لایق اهل حقّ نبوده و نیست اگرچه نسبت بخوارج باشد اینست صراط مستقیم و حبل متین و امر الله الملک العدل الحقّ المبین

4 You wrote mentioning the esteemed Sabri Effendi and his displeasure. God is my witness that this servant has heard nothing about this until now. For some time I have been residing outside the city at Bahji. When Aqa Ghulam-'Ali came, after receiving permission he attained my presence and met with this servant for about ten minutes before departing. And when Sabri Effendi came, this servant was at [Zeib], and after arriving at the garden I heard that he had come. This servant went specially to Akka just to see him, but they said he had left early in the morning. However, in Akka there were certain statements attributed to Haji Aqa - God knows the truth - and this servant immediately returned to the garden. In truth, in these days the planting of trees is dearer to this evanescent one than the planting of souls, for faithfulness, like the phoenix, is rare.

4 ذکر مخدوم مکرّم جناب صبری افندی و کدورت ایشان را نموده بودید حقّ شاهد و گواهست که این عبد تا حال چیزی استماع ننموده مدّتهاست که در خارج شهر در بهجی ساکن آقا غلامعلی وقتیکه آمد بعد از اجازه و اذن مشرّف شد و مقدار ده دقیقه هم با این عبد ملاقات کرده مراجعت نمود و جناب صبری افندی هم که تشریف آوردند اینعبد در [زیب] بوده بعد از ورود در بستان شنیده شد که ایشان تشریف آورده‌اند مخصوص این عبد محض دیدن ایشان به عکّا رفته مذکور نمودند علی الصّباح تشریف برده‌اند ولکن در عکّا از قول حاجی آقا بعضی حرفها مذکور بود العلم عند الله و این عبد همان حین مراجعت نمود ببستان فی‌الحقیقه این ایّام

غرس اشجار نزد اینفانی اعزّ از غرس نفوس است چه که وفا مثل عنقا کمیاب

5 Glory be to God! Sabri Effendi became friends and acquainted with these souls here through love - how could they abandon what came before and cling to that which lacks it? This servant denies this matter unless proven by clear evidence. When news arrived from Beirut of Sabri Effendi's coming, God is my witness that great joy and delight appeared and I was awaiting his arrival so that I could inquire about his days of travel and journeying through the lands. However, after his arrival they specially summoned him to Mazra'ih with the intention of meeting him there in the evening after tea, but it became known that he had asked permission and departed, and afterwards went to Nazareth. This servant was greatly surprised, but considering that all matters are bound to their appointed times, remained silent and waiting for the time when the sweet fragrances of love and fellowship would waft. This servant remains firm upon the ancient covenant and pact, and God willing shall remain steadfast.

5 سبحان‌الله جناب صبری افندی بمحبّت اینجا با این نفوس دوست و آشنا شد چگونه میشود اسبق را بگذارند و بدونش تمسّک نمایند این عبد این فقره را منکر است مگر بدلیل واضح هویدا وقتیکه جناب صبری افندی از بیروت خبر ورودشان رسید حقّ شاهد و گواهست که بسیار فرح و سرور روی نمود و منتظر ورود ایشان بودم تا استفسار ایّام سیاحت و گردش ایشان را در بلاد نمایم ولکن بعد از ورود مخصوص ایشانرا احضار فرمودند در مزرعه و مقصود آنکه شب در آنجا ملاقات شود بعد از صرف چای معلوم شد که ایشان اذن خواسته مراجعت نمودند و بعد هم به ناصره تشریف بردند اینعبد بسیار تعجّب نمود ولکن نظر بالأمور مرهونة باوقاتها ساکت و صامت و منتظر آنکه وقت پدید آید و نفحات محبّت و وداد متضوّع گردد اینعبد بر عهد و میثاق قدیم باقی و انشآءالله برقرار است

6 I beseech God, exalted be His glory, to illumine his departure with the light of return, for at the time of his leaving he was very loving and enkindled. And if any slanderer has spoken, they surely had no purpose but to cause mischief. God willing this too shall become evident, for the rays of the Sun of Truth have endless manifestations, and when its light appears, convey on behalf of this servant greetings and salutations to him. God willing may he be confirmed and assisted in that which God loves, and be adorned and blessed with divine favors. The cord of this servant's friendship does not appear to be weakened by such things. Although human beings have not been and are not free from mistakes, through God's grace - exalted be His glory - there is hope that He will not make this servant a cause for extinguishing the light of love. And I beseech Him to graciously grant me the appearance of that which increases His light and radiance. Verily He is the Powerful, the Hearer, the Responder.

6 از حقّ جلّ جلاله میطلبم ذهاب ایشان را بنور ایاب منوّر فرماید چه که در حین تشریف بردن بسیار با محبّت و مشتعل بودند و اگر نمّامی سخنی گفته لابد جز فساد مقصودی نداشته انشآءالله آنهم ظاهر میشود چه که اشعّهٔ انوار آفتاب صدق را تجلّیات لانهایه بوده و هست وقتی نورش ظاهر شود از قول این عبد خدمت ایشان تکبیر و سلام برسانید انشآءالله به ما یحبّه الله مؤیّد و موفّق باشند و بعنایت الهیّه فائز و مزیّن حبل دوستی این عبد باین مقدارها سست بنظر نمیآید اگرچه انسان مقدّس و منزّه از خطایا نبوده و نیست ولکن از فضل حقّ جلّ جلاله امیدواری حاصل است که این عبد را سبب اطفای نور محبّت ننماید و اسأله بأن یمنّ لی بظهور ما یزداد به نوره و شعاعه انّه هو المقتدر السّامع المجیب

7 I convey greetings to my honored friend, son of him who ascended to the Supreme Companion. May he be confirmed and assisted in that which leads to the exaltation and elevation of his station. From Alexandria his honored brother has sent a letter which was forwarded - let it be delivered. This servant beseeches his Lord to assist those who have turned towards Him in that which He loves and is pleased with. Verily, He is the Lord of all beings and the Master of the hereafter and the

7 خدمت دوست مکرّم ابن من صعد الی الرّفیق الأعلی سلام میرسانم انشآءالله مؤیّد و موفّق باشند بآنچه که سبب علوّ و سموّ مقامست از اسکندریّه حضرت اخوی ایشان مکتوبی ارسال داشته‌اند ارسال شد برسانند یسأل الخادم ربّه بأن یوفّق المقبلین علی ما یحبّ و یرضی انّه مولی الوری

former times. May his honor Aqa Ali Muhammad be engaged, God willing, in joy and fragrance, and be protected from pain and illness. May the saplings in his garden, God willing, be verdant and flourishing from the rain of divine favors in this spiritual springtime. Convey greetings on my behalf to his mother. Peace and Glory be upon you and upon those who are with you.

و مالک الآخرة و الأولی جناب آقا علی محمّد انشآءالله بروح و ریحان مشغولند و از آلام و اسقام محفوظ نهالهای بستان آنجناب انشآءالله از امطار عنایت رحمانی در این ربیع روحانی سرسبز و خرّم باشند والدهٔ ایشان را از قول اینفانی سلام برسانید السّلام و الب ١٥ء[البهآء] علیکم و علی من معکم

8 The servant 12th of Jamadi'l-Avval 1300

8 خادم فی ١٢ شهر جمادیالأولی سنة ١٣٠٠

BLIB_Or15736.010

BH01676

To: Shaykh Muhammad Ali (Nabil son of Nabil), in Istanbul
Date: 1300-05-23 [1883-Apr-1]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who illumined the horizons with the light shining forth from the heaven of Hijaz, whereby the world was illumined and nations were enlightened, and that which was hidden in knowledge and recorded in the Books of God, the Lord of the worlds, was made manifest. Oceans of prayers and peace, and seas of mercy, glory and praise be upon Him and upon His family and companions, through whom was established what the All-Merciful revealed in the Furqan, and through whom were raised the banners of guidance among all peoples, and upon those who followed Him and acted according to the Book of God, Master of the beginning and end.

2 الحمد لله الّذی نوّر الآفاق من النّور اللّائح المشرق من افق سمآء الحجاز و به اضآء العالم و تنوّر الأمم و ظهر ما کان مکنوناً فی العلم و مسطوراً فی کتب الله ربّ العالمین و بحور الصّلوة و السّلام و طمطام الرّحمة و العزّة و الثّنآء علیه و علی آله و اصحابه الّذین بهم ثبت ما انزله الرّحمن فی الفرقان و رفعت اعلام الهدایة بین الأنام و علی الّذین اتّبعوه و عملوا بکتاب الله مالک المبدء و المآب

3 To continue: This servant was attracted by your mention, praise and exposition, and what flowed from your pen in praise of God and His chosen ones, His pure ones and His ambassadors. I beseech Him, exalted be He, to enable this servant to remember Him Who remembered him, and praise Him Who praised him, and to confirm him in steadfastness in His love, His remembrance and His Cause. He is the One to Whose power testify all who are in the kingdom of earth and heaven, and to Whose sovereignty bear witness all who are in the unseen and visible realms. There is no God but Him, the Single, the One, the All-Knowing, the All-Wise.

3 و بعد قد اجتذب الفانی ذکرکم و ثنائکم و بیانکم و ما ظهر من قلمکم فی ثنآء الله و اولیائه و اصفیائه و سفرائه اسئله تعالی بأن یوفّق الخادم علی ذکر من ذکره و ثنآء من اثناه و یؤیّده علی الاستقامة علی حبّه و ذکره و امره انّه هو الّذی شهد باقتداره من فی الملک و الملکوت و بسلطانه من فی الغیب و الشّهود لا اله الّا هو الفرد الواحد العلیم الحکیم

4 O beloved of my heart! Your love has ever dwelt in my heart and your remembrance has flowed from my tongue. I beseech

God to assist you in all conditions and to aid you in your works, deeds, commerce and endeavors. Truly, humility, submissiveness, seeking and supplication are from the servant, and the answer is from God, our Lord and your Lord and the Lord of all in the heavens and earth.

4 يا حبيب قلبی حبّتان لازال در قلب و ذکرتان از لسان جاری و از حقّ مسئلت مینمایم که در جمیع احوال شما را تأیید فرماید و در اعمال و افعال و تجارت و اقتراف نصرت نماید انّ الخضوع و الخشوع و الطّلب و السّؤال من العبد و الاجابة من الله ربّنا و ربّکم و ربّ من فی السّموات و الأرض

If they desire news of this land: Through God's grace, exalted be His glory, all enjoy the bounty of well-being. One group has attained the greatest steadfastness and drinks from the pure chalice of submission and contentment, while another group rises at times and falls at others, and as for the rest - knowledge is with God, the Lord of all beings. However, we beseech God to assist all in what is intended and to enable them to act according to what is in His Book.

5 اگر اخبار این ارض را بخواهند از فضل حقّ جلّ جلاله کلّ بنعمت سلامتی مرزوق حزب فاز بالاستقامة الکبری و یشرب من صافی کأس التّسلیم و الرّضا و حزب یعلو مرّة و یسفل اخری و الآخر العلم عند الله مالک الوری ولکن از حقّ میطلبیم کلّ را مؤیّد فرماید بآنچه مقصود است و مؤیّد نماید بعمل بآنچه در کتاب اوست

Today in truth the people of God are seen to be encompassed while others are encompassing. As you have observed, they have taken over Islamic lands under various pretexts. The time has come for all to turn to the Self-Sufficing Lord with utmost lamentation, crying and supplication, that perchance the ocean of mercy might surge and the sun of grace might shine forth, and abasement be changed to glory and weakness to strength. Indeed, whatever has befallen and continues to befall the favored community is from themselves, as has been said: "All this is from our own ill-fitting, ungainly form." Consider the former glory of Islam, what station it had attained, and now what abasement has come upon it. I seek God's forgiveness for what I have said and say. Verily He exalts whom He wishes and abases whom He wishes. He gives and withholds. His is the creation and the command, and He is the Strong, the Predominant, the Powerful, the All-Knowing, the All-Wise.

6 امروز فی‌الحقیقه حزب الهی محاط و سائرین محیط مشاهده میشوند چنانچه مشاهده فرموده‌اید بلاد اسلام را ببهانه‌های مختلفه اخذ نموده‌اند وقت آمده که جمیع بکمال نوحه و ندبه و عجز و ابتهال بغنیّ متعال توجّه نمایند که شاید بحر رحمت بموج آید و آفتاب فضل اشراق نماید و ذلّت بعزّت تبدیل شود و ضعف بقوّت باری آنچه بر امّت مرحومه وارد شده و میشود از خود ایشانست بقول من قال اینهمه از قامت ناساز بی‌اندام ماست تفکّر در عزّت اسلام از قبل نمائید که بچه مقام رسیده بود و حال در ذلّت وارده استغفر الله العظیم عمّا قلت و اقول انّه یعزّ من یشآء و یذلّ من یشآء یؤتی و یمنع له الخلق و الأمر و هو القویّ الغالب المقتدر العلیم الحکیم

If wisdom permits, convey greetings and praise to the friends of that land on behalf of this ephemeral one. This servant has sought and continues to seek confirmation and success for all. The command is in His hand. He does what He wills and decrees what He desires. He is the Powerful, the Mighty, the Praiseworthy.

7 اگر حکمت اقتضا نماید دوستان آن ارض را از قبل اینفانی سلام و تکبیر برسانید اینعبد از برای کلّ تأیید و توفیق طلبیده و میطلبد الأمر بیده یفعل ما یشآء و یحکم ما یرید و هو المقتدر العزیز الحمید

Peace, mercy, glory and splendor be upon you and upon God's sincere servants. Praise be to God, Lord of the worlds.

8 و السّلام و الرّحمة و التّکبیر و البهآء [البهآء] علی جنابکم و علی عباد الله المخلصین و الحمد لله ربّ العالمین

9 The paper, rose seeds, narcissus and hyacinth bulbs that were sent have arrived. God willing, the former will be honored with writing and the latter with planting. The decree belongs to God, Master of destiny.

9 کاغذ و تخم گل و پیاز نرگس و سنبل که ارسال داشتند رسید انشآءالله باسم آنجناب آن بتحریر فائز و این بزرع مفتخر و الحکم لله مالک القدر

10 The servant 23 Jamadiyu'l-Avval 1300

10 خادم فی ۲۳ شهر جمادی‌الأولی سنة ۱۳۰۰

MJAN.191, AYBY.270

BH02455

To: Abu'l-Hasan-i-Ardikani (Haji Amin)
Date: 1300-05-24 [1883-Apr-2]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to Him Who through His Most Exalted Word revealed the Kingdom of Creation and caused the Divine Lote-Tree to speak in the Most Exalted Paradise that which the Tongue of Grandeur had spoken before the creation of names - verily there is no God but Him, the Creator of heaven. And peace and blessings be upon Him by Whose advent the ungodly wailed, the deniers were dismayed, and honored servants who speak not before Him and act by His command rejoiced. And upon His family and companions through whom the horizons of the heavens of utterance were illumined for all creation and the banners of unity were raised among religions.

2 حمداً لمن اظهر بکلمته العلیا ملکوت الانشآء و انطق السّدرة فی الفردوس الأعلی بما نطق به لسان العظمة قبل خلق الأسمآء انّه لا اله الّا هو فاطر السّمآء و الصّلوة و السّلام علی الّذی ناح به المشرکون و فزع المنکرون و استفرح به عباد مکرمون الّذین لا یسبقونه بالقول و هم بأمره یعملون و علی آله و اصحابه الّذین بهم انارت آفاق سموات البیان لملأ الامکان و ارتفعت رایات التّوحید بین الأدیان

3 Thereafter, the gate of reunion was opened through the key of your remembrance, utterance and praise of Our purpose and the purpose of all who are in the heavens and earth. Blessed is he who attained to this praiseworthy station and acted according to what was revealed in the Book of God, the Sovereign of existence. When I drank the wine of love from the cups of your words, I approached until I attained the presence and heard in response that which diffused the fragrance of the garment in all directions. Soon you shall hear when you attain the presence. The command belongs to God, the Sovereign of the invisible and visible.

3 و بعد قد فتح باب الوصال بمفتاح ذکرکم و بیانکم و ثنائکم مقصودنا و مقصود من فی السّموات و الأرض هنیئاً لمن فاز بالمقام المحمود و عمل بما نزّل فی کتاب الله مالک الوجود فلمّا شربت رحیق الحبّ من کؤوس کلماتکم اقبلت الی ان حضرت و عرضت لدی الوجه و سمعت فی الجواب ما تضوّع به عرف القمیص فی الجهات سوف تسمع جنابکم حین الحضور الأمر لله مالک الغیب و الشّهود

4 In these days, praise be to God, the sea of reunion is surging and the cups of attainment are each in melody and joy. Beyond the birds, to Him belongs praise and favor in all conditions. And we beseech Him to enable all to attain to pilgrimage to the House this year - "Pilgrimage to the House is a duty unto God for mankind." The intoxication of this blessed

4 این ایّام الحمد لله بحر لقا در موج و کؤوس وصال هر یک در نغمه و شور فضلاً عن الطّیور له الحمد و المنّة فیکلّ الأحوال و از او میطلبیم کلّ را در این سنه بزیارت بیت فائز فرماید و لله علی النّاس حجّ البیت سکر کوثر اینکلمهٔ مبارکه چنان عباد را

word's Kawthar has so overtaken the servants that throughout ages and centuries they have turned towards it from near and far regions, such that chronic illnesses, great hardships and trials did not prevent them - they hastened with their lives and reached their goal. Blessed is he whose deeds are adorned with acceptance, and woe to every heedless and veiled one.

اخذ کرده که در قرون و اعصار از جهات قریبه و بعیده توجّه نموده‌اند بشأنیکه امراض مزمنه و مشقّتهای عظیمه و بلایای وارده ایشانرا منع ننموده بجان شتافتند و بمقصد رسیدند طوبی لمن فاز عمله بطراز القبول و ویل لکلّ غافل محجوب

5 What was written was seen. The response to all depends on attainment to presence. As the promise of reunion drew near, therefore the response was not presented. To the honored master, his eminence Afnan - upon him and upon them be the Most Glorious of all Glory - I present my utter servitude and nothingness. Praise be to God, they are blessed and sustained with what God loves. And likewise to my beloved, Aqa Muhammad Mustafa - upon him be the Most Glorious Glory of God - and those with him, and to the spiritual friend Haji 'Abbas and other friends I convey greetings and salutations, and I beseech confirmation and success for all. Verily our Lord is the Confirmer, the Helper, the Succourer. And praise be to God, the Lord of the Worlds.

5 و آنچه مرقوم داشتند دیده شد جواب کلّ معلّق و منوط بحضور است چون وعدهٔ وصال نزدیک شد لذا بعرض جواب نپرداخت خدمت آقای معظّم حضرت افنان علی حضرته و علیهم من کلّ بهآء ابهاه عرض فنا و نیستی معروض میدارم الحمد لله به ما یحبّه الله فائز و مرزوقند و همچنین خدمت محبوبی جناب آقا محمّد مصطفی علیه ٩ ٦٦ [بهآء الله] الأبهی و من معه و جناب حبیب روحانی حاجی عبّاس و سایر دوستان تکبیر و سلام میرسانم و از برای کلّ تأیید و توفیق میطلبم انّ ربّنا لهو المؤیّد الموفّق المعین و الحمد لله ربّ العالمین

6 The servant, 24 Jamadiyu'l-Avval 1300

6 خادم فی ٢٤ جمادی‌الأولی سنة ١٣٠٠

INBA27:040, BRL_DA#753

BH00613

To: Isma'il et al.
Date: 1300-06 [1883-Apr]

1 He is the Evident, the All-Glorious, the All-Knowing, the All-Informed

1 هو الظّاهر الباهر العلیم الخبیر

2 O Ismail! Blessed art thou for having turned unto the Most Sublime Horizon and attained the presence of the Wronged One, from Whom all have turned aside except such as God, the Lord of the hereafter and of the former generations, and the Lord of the Mighty Throne, hath willed. Give thanks unto God for this most great favor. He will assist thee to recognize Him and hath drawn thee nigh unto Him at a time when every learned one hath objected to Him. Let not the circumstances of the prison sadden thee. Be thou confident in the grace of God, the Lord of all worlds.

2 یا اسمعیل طوبی لک بما اقبلت الی الأفق الأعلی و فزت بزیارة المظلوم الّذی اعرض عنه الوری الّا من شآء الله مالک الآخرة و الأولی و ربّ العرش العظیم ان احمد الله بهذا الفضل الأعظم انّه یؤیّدک علی العرفان و قرّبک الیه اذ اعترض علیه کلّ عالم بعید ایّاک ان تحزنک شئونات السّجن ان اطمئنّ بفضل الله ربّ العالمین

3 The names which thou didst send have been presented before the Wronged One, and We have revealed for each one of them that which will bring solace to the eyes and tranquility to the hearts. Yet most of the people remain heedless.

3 قد حضر لدى المظلوم الأسمآء الّتى ارسلتها و نزّلنا لكلّ واحد منها ما تقرّ به العيون و تطمئنّ به القلوب ولكنّ القوم اكثرهم من الغافلين

4 We make mention of Ha preceding Sin, and give him the glad-tidings of My loving-kindness and mercy which have preceded all who are in the heavens and on earth. O Husayn! Hearken unto the call of the Prisoner. He maketh mention of thee in such wise as cannot be equaled by the ornaments of the world nor by that which the nations possess. He Who possesseth the mighty Book beareth witness unto this. We have inhaled the fragrance of thy love and have turned unto thee, and We have heard thy call and have answered thee with this perspicuous Tablet. Say: O peoples of the earth! Fear ye God and deny not Him Who hath come unto you with His power and sovereignty, and with that wherewith every trusted Messenger hath come. Beware lest the veils of the divines shut you out from the Creator of heaven. Cast away what ye possess, turning unto the Most Sublime Horizon, the station wherein the Lord of Names proclaimeth: "There is none other God but Me, the All-Knowing, the All-Wise." Blessed art thou, O Husayn, for having hearkened unto My sweetest call and having turned thy face toward thy Lord, the Lord of all mankind, and for having taken hold of His Book in His Name while every ignorant doubter cast it behind him. Say: O concourse of divines! By God, through you have the sighs of the Prophets ascended and the tears of the sincere ones been shed. Cast away what ye possess, then hearken unto that which the Speaker of Sinai uttereth in this Revelation. He guideth you unto the straight path of God.

4 انّا نذكر الحآء قبل سين و نبشّره بعنايتى و رحمتى الّتى سبقت من فى السّموات و الأرضين يا حسين ان استمع ندآء المسجون انّه يذكرک بما لا تعادله زخارف العالم و لا ما عند الأمم يشهد بذلک من عنده كتاب عظيم انّا وجدنا عرف حبّک اقبلنا اليک و سمعنا ندائک اجبناک بهذا اللّوح المبين قل يا ملأ الأرض اتّقوا الله و لا تنكروا من اتاكم بقدرته و سلطانه و ما اتى به كلّ رسول امين ايّاكم ان تحجبكم حجبات العلمآء عن فاطر السّمآء ضعوا ما عندكم مقبلين الى الأفق الأعلى المقام الّذى فيه ينطق مالک الأسمآء انّه لا اله الّا انا العليم الحكيم طوبى لک يا حسين بما سمعت ندائى الأحلى و توجّهت الى وجه ربّک مولى الورى و اخذت باسمه كتابه اذ نبذه كلّ جاهل مريب قل يا معشر العلمآء تالله بكم صعدت زفرات الأنبيآء و نزلت عبرات المخلصين دعوا ما عندكم ثمّ استمعوا ما ينطق به مكلّم الطّور فى هذا الظّهور انّه يرشدكم الى صراطه الله المستقيم

5 And We make mention of Mihdi and give him the glad-tidings of My loving-kindness and bounty, and guide him unto God, the Mighty, the Praiseworthy. Be thou thankful unto God for having aided thee and caused thee to know Him and enabled thee to hear this wondrous call. Hold fast unto the cord of thy Lord's loving-kindness and cleave unto His resplendent hem. Let not the affairs of men sadden thee. Leave them to themselves, turning unto the One, the All-Informed.

5 و نذكر مهدى و نبشّره بعنايتى و فضلى و نهديه الى الله العزيز الحميد ان اشكر الله بما ايّدک و عرّفک و اسمعک هذا النّدآء البديع تمسّک بحبل عناية ربّک و تشبّث بذيله المنير ايّاک ان تحزنک شئونات الخلق دعهم بأنفسهم مقبلاً الى الفرد الخبير

6 And We make mention of Ahmad, whom We have mentioned before with verses that cannot be equaled by the books of the world, and from which everyone possessed of a sense of smell can detect the fragrance of the garment of his Lord, the Mighty, the Beautiful.

6 و نذكر احمد الّذى ذكرناه من قبل بآيات لا تعادلها كتب العالم و يجد منها كلّ ذى شمّ عرف قميص ربّه العزيز الجميل

7 And We make mention of him who hath been named 'Abdu'llah and give him glad tidings as We gave him tidings before, that he may rejoice and be of them that are thankful.

7 و نذكر من سمّى بعبدالله و نبشّره كما بشّرناه من قبل ليفرح و يكون من الشّاكرين يا عبدالله

لا تحزن عن القوم و مقالاتهم و ما يظهر من افواههم سوف يرجعهم الله الى اسفل المقام و ترون انفسكم فى مقام رفيع ان اقرء ما نزّلناه لک من قبل و ذكّر النّاس بالحكمة و البيان بهذا الأمر الّذى به انشقّت الأرض و انفطرت السّمآء و اندكّ كلّ جبل كبير قل يا معشر العلمآء تالله الحقّ انتم الطّاغوت و الأصنام و انتم الّذين ناحت البتول فى الجنّة العليا و الرّسول فى الملأ الأعلى و ذرفت اعين المقرّبين و بكم ناح كلّ ذى قلب و بكى كلّ ذى عين و صاح كلّ ذى لسان و تزلزلت اركان كرسىّ رفيع سوف تعلمون ما عملتم و تعرفون ما فات عنكم فى ايّام الله العزيز الحميد قل اين علمآء التّوراة و الأصنام الّذين افتوا على محمّد رسول الله من قبل و اين الفريسيّون الّذين افتوا على الرّوح اذ اتى من سمآء الأمر بنور به انارت الآفاق و كلّ مقام كريم قد تركتم المعروف و اخذتم المنكر كذلک سوّلت لكم انفسكم انّه لهو المحصى العليم الخبير

O 'Abdu'llah! Be not grieved by the people and their utterances and that which proceedeth from their mouths. God shall soon return them to the lowest station, and ye shall behold yourselves in an exalted station. Read thou what We have sent down unto thee before and remind the people with wisdom and utterance of this Cause whereby the earth hath been cleft asunder and the heaven hath been rent and every lofty mountain laid low. Say: O concourse of divines! By God, the Truth, ye are the tyrants and the idols, and ye are they by whom the Maiden hath lamented in the Most Exalted Paradise and the Apostle in the Supreme Concourse, and by whom the eyes of them that are nigh have shed tears. Through you hath every possessor of a heart wailed, and every possessor of eyes wept, and every possessor of a tongue cried out, and the pillars of a lofty throne have quaked. Soon shall ye know what ye have wrought and shall recognize what hath escaped you in the days of God, the Mighty, the Praised. Say: Where are the divines of the Torah and the idols who pronounced judgment against Muhammad, the Apostle of God, of old? And where are the Pharisees who pronounced judgment against the Spirit when He came with a light that illumined the horizons and every noble station? Ye have forsaken what is right and chosen what is wrong. Thus have your souls enticed you. He, verily, is the All-Numbering, the All-Knowing, the All-Informed.

8 و نذكر شيخ قبل محمّد و نوصيه بالاستقامة الكبرى على هذا الأمر الّذى به زلّت اقدام العارفين يا محمّد يذكرک الفرد الأحد و يأمرک بما يرتفع به امر الله و شأنک انّه لهو النّاصح الغفور الرّحيم قل لک الحمد يا فالق الأصباح و مرسل الأرياح بما ذكرتنى فى السّجن اذ كنت بين ايدى الغافلين اسئلک باسمک الّذى به انار العالم بأن لا تخيّبنى عن بحر رحمتک و شمس عطائک انّک انت المقتدر على ما تشآء و فى قبضتک زمام من فى السّموات و الأرضين

8 And We make mention of Shaykh-Qabil-Muhammad and counsel him to manifest supreme steadfastness in this Cause whereby the feet of the mystics have slipped. O Muhammad! The One, the Single, maketh mention of thee and commandeth thee to that which will exalt the Cause of God and thy station. He, verily, is the Counsellor, the Forgiving, the Merciful. Say: Praise be unto Thee, O Cleaver of the Dawn and Sender of the Winds, for having remembered me in the prison when I was in the hands of the heedless. I beseech Thee by Thy Name whereby the world hath been illumined that Thou disappoint me not from the ocean of Thy mercy and the sun of Thy bounty. Thou art, verily, powerful over what Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth.

9 و نذكر من سمّى بالياس و نلقى عليه من آيات ربّه ليقوم على الذّكر فى هذا اليوم الّذى فيه ارتفعت الضّوضآء من كلّ الأشطار بما قام المعتدون على احبآء الله مقصود المخلصين ايّاک ان تمنعک مقالات الخلق عن الحقّ دع ما عندهم متمسّكاً بحبل الله المتين

9 And We make mention of him who hath been named Ilyas and cast upon him of the verses of his Lord that he may arise to make mention on this Day wherein clamor hath been raised from every quarter by reason of what the transgressors have wrought against the loved ones of God, the Goal of the sincere. Beware lest the sayings of men hold thee back from the truth. Leave what they possess, holding fast unto the cord of God, the Most Strong.

10 و نذکر من سمّی بغلام قبل رضا و نأمره بما نزّل فی الکتاب من لدن قویّ قدیر هذا یوم فیه انکر الظّالمون حقّ الله و امره و نقضوا میثاقه و عهده کذلک غرّتهم زخارف الفانیه الا انّهم فی حجاب غلیظ یا غلام ان افرح بما یذکرک مولی العالم من شطر سجنه الأعظم و یأمرک بالصّبر الجمیل فی هذا الأمر الجلیل

10 And We make mention of him who hath been named Ghulam-Qabil-Rida and bid him to that which hath been sent down in the Book from the presence of One mighty, ancient. This is a day wherein the wrongdoers have denied the right of God and His Cause, and have broken His covenant and His testament. Thus have the vanities of this world deluded them. Lo! They are in thick veils. O Ghulam! Rejoice thou in that the Lord of the worlds maketh mention of thee from the precincts of His Most Great Prison and commandeth thee to manifest beautiful patience in this mighty Cause.

11 ان یا ملکوت البیان ان اذکر فی اللّوح عبادی الّذین انقطعوا عمّا عند النّاس متشبّثین بذیل الله المهیمن القیّوم ان یا اهل البهآء فی ملکوت الانشآء ان استمعوا ندآء مالک الأسمآء و فاطر السّمآء انّه یذکرکم و یبشّرکم بما قدّر لکم و یعزّیکم بما ورد علیکم من الّذین انکروا حجّة الله مالک الغیب و الشّهود

11 O Kingdom of Utterance! Make mention in the Tablet of My servants who have detached themselves from all else but God, clinging to the hem of God, the Self-Subsisting, the All-Compelling. O people of Baha in the kingdom of creation! Hearken unto the call of the Lord of Names and Creator of Heaven. He, verily, maketh mention of you and giveth you glad tidings of what He hath ordained for you, and consoleth you concerning what hath befallen you at the hands of those who have denied the proof of God, the Lord of the seen and the unseen.

12 یا عزیز ان استمع ما تغرّد به حمامة الأمر فی الفردوس الأعلی انّه لا اله الّا هو الحقّ علّام الغیوب انّا ذکرناک فی الواح شتّی ثمّ الّذین نسمع حنینهم فی ارض الطّآء بما ورد علیهم فی سبیل الله ربّ ما کان و ما یکون

12 O 'Aziz! Hearken unto that which the Dove of the Cause warbleth in the Supreme Paradise: He is, verily, none other than the Truth, the Knower of the unseen. We have made mention of thee in numerous Tablets, and likewise of those whose lamentations We hear in the land of Ta by reason of what hath befallen them in the path of God, the Lord of what was and what shall be.

13 و نذکر من سمّی بعلیّ الّذی تمسّک بحبلی فی اوّل الأیّام و نطق باسمی بین عبادی انّه من اهل سفینتی یشهد بذلک من عنده امّ الکتاب و کلّ لوح مسطور ان افرح بنفحات ظهوری و بما تضوّع من قمیص ربّک المظلوم قد حضر ما ارسلته لدی الوجه و سمعنا ندائک و وجدنا عرف حبّک فی هذا المقام المحمود

13 We make mention of him who was named 'Ali, who held fast to My cord in the earliest days and spoke My Name among My servants. He is, verily, of the people of Mine Ark, as attested by the Mother Book with Me and every inscribed Tablet. Rejoice thou in the sweet savors of My Revelation and in the fragrance that hath wafted from the raiment of thy wronged Lord. That which thou didst send hath reached Our presence, and We have heard thy call and found the fragrance of thy love in this praiseworthy station.

14 و نذکر الکاظم الّذی آمن بالله اذ اعرض عنه العالم الّا من شآء [ربّه] مالک الوجود انّا ذکرناک فی السّجن الأعظم و فی اراضی اخری بآیات ینجذب منها عباد مکرمون طوبی لک بما اقبلت الی الأفق الأعلی و فزت بلوحی المحفوظ

14 We make mention of Kazim, who believed in God when the world turned away save whom thy Lord, the Lord of creation, did will. We have remembered thee in the Most Great Prison and in other lands with verses that draw nigh the honored servants. Blessed art thou for having turned to the Supreme Horizon and attained My Preserved Tablet.

15 یا اهل الخآء ان افرحوا بما اقبل الیکم مطلع الوحی و مشرق آیات ربّکم العزیز الودود انّا ذکرنا کلّ مدینة فازت بأنوار الذّکر و کلّ قریة تضوّع فیها

15 O people of Kha! Rejoice in that the Dawning-Place of Revelation and the Dayspring of the verses of your Lord, the Mighty,

عرف حبّی العزیز المحبوب و اثنینا کلّ مقام ارتفع فیه ذکر الله و کلّ عبد شهد بما شهد به لسان العظمة انّه لا اله الّا انا المقتدر علی ما اشآء بقولی کن فیکون

the Loving, hath turned towards you. We have remembered every city that hath been illumined by the lights of remembrance, and every village wherefrom hath wafted the fragrance of My love, the Mighty, the Beloved. We have praised every spot wherein the mention of God was raised, and every servant who hath testified to that which the Tongue of Grandeur hath testified: that there is none other God but Me, the One Who doeth what He willeth through My word "Be" and it is.

16 یا معشر الأولیآء انّا نذکر اسمی المظلوم الّذی سجن فی ارض الطّآء بما دعا النّاس الی الله مالک الملوک و نذکر علیّ قبل اکبر الّذی نطق بالحقّ اذ سئل عن هذا النّبأ الأعظم الّذی کلّ فیه مختلفون و نذکر اصفیائی و اولیائی الّذین اقبلوا الی السّجن بما اکتسبت ایدی کلّ غافل محجوب لعمر الله اولئک اهل السّفینة الحمرآء ولکنّ القوم لا یشعرون و هم عباد ما منعتهم فی الله لومة کلّ ظالم و ما حجبتهم حجبات کلّ عالم مجهول الّذین حاربوا مع الله و افتوا علی اصفیائه من دون بیّنة و لا کتاب مشهود

16 O concourse of loved ones! We make mention of My Name, the Wronged One, Who was imprisoned in the land of Ta for having summoned the people unto God, the Lord of all kings. And We make mention of 'Ali-Akbar who spoke the truth when questioned about this Most Great Announcement concerning which all are in dispute. And We make mention of My chosen ones and My loved ones who turned toward the Prison through that which the hands of every heedless one had wrought. By God's life! These are the people of the Crimson Ark, though the people perceive it not. They are servants whom the blame of the blamer hath not deterred in the path of God, nor have the veils of every unknown scholar hindered them - they who warred against God and pronounced judgment against His chosen ones without any clear proof or manifest Book.

17 ان یا قلم الأعلی ان اختم اللّوح بذکر من اقبل الی افقی و توجّه الی وجهی و قام علی خدمة امری و دار البلاد لارتفاع اسمی و اعلاء کلمتی و حمل فی سبیلی ما لا اطّلع به الّا نفسی المهیمنة علی کلّ شاهد و مشهود طوبی له و لأبیه الّذی نبذ العالم شوقاً للقآء مالک القدم و قطع البرّ و البحر الی ان ورد السّجن و قام لدی الباب و سمع النّدآء من مطلع الکبریآء و اخذ من ید عطائه رحیقه المختوم

17 O Most Exalted Pen! Conclude this Tablet with the mention of him who turned to My horizon and set his face toward My countenance, who arose to serve My Cause and traveled through the lands to exalt My Name and raise My Word aloft, and who bore in My path that which none knoweth save My all-pervading Self, the Witness of all that is seen and unseen. Blessed is he, and blessed is his father who cast away the world in his longing to attain the presence of the Ancient King, who traversed land and sea until he reached the Prison and stood before the Gate, and heard the call from the Dayspring of Glory, and received from the hand of His bounty His sealed nectar.

18 یا علیّ قبل محمّد ان انظر ثمّ اذکر اذ کنت لدی العرش و سمعت ندآء الله المهیمن القیّوم و رأیت افقه الأعلی و شربت من بحر فضله الممنوع انّا کنّا معک اذ کنت ناطقاً باسمی و هدیت العباد الی صراطی الممدود کبّر من قبلی علی وجه الّذین توجّهوا بوجوه بیضآء الی وجه ربّهم الغریب المسجون لعمری سوف یفنی ما عند النّاس و یبقی الملک و الملکوت لأصفیآء الله مالک هذا البیت المعمور

18 O 'Ali-Muhammad! Behold and remember when thou wert in the presence of the Throne and didst hear the call of God, the Self-Subsisting, and didst witness His most exalted horizon and drink from the ocean of His hidden favors. We were with thee when thou didst speak My Name and guide the servants to My straight path. Convey My greetings to those who have turned with radiant faces toward their imprisoned and lonely Lord. By My life! Soon shall all that the people possess perish, while the dominion of earth and heaven shall remain with the chosen ones of God, the Lord of this frequented House.

19 و نذکر امآء اللّآئی اعرضن عن مطالع الجهل و اقبلن الی مطلع العلوم طوبی لکنّ یا امائی بما

19 We make mention of the handmaidens who turned away from the dawning-places of ignorance and faced the Dayspring of

knowledge. Blessed are ye, O My handmaidens, for having inhaled the fragrance of the Divine Robe when every mighty one, puffed up with pride, turned away therefrom. The glory shining from the horizon of My heaven of grace be upon My loved ones and friends, and upon My handmaidens and leaves who have held fast to the cord of My firm decree. And praise be to God, the Self-Subsisting.

وجدتنّ عرف القميص اذ اعرض عنه كلّ قوىّ مغرور البهآء المشرق من افق سمآء عنايتى على اولیائى و احبّائى و على امائى و اوراق اللّآئى تمسّكن بحبل امرى المحتوم و الحمد لله المهيمن القيّوم

BLIB_Or15713.022, BLIB_Or15715.339

BH02577

To: Abu'l-Hasan-i-Ardikani (Haji Amin)
Date: 1300-06-03 [1883-Apr-11]

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

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Praise be to our Lord, the All-Merciful, Who made the Furqan a light for the people of possibility. Verily it is the enduring blessing, the heavenly table, the Primal Word, the Mystery of Oneness and the Emblem of Unity. Whoso holdeth fast unto it is saved, and whoso turneth away is lost. And the prayer and the peace and the remembrance and the glory be upon Him Whom God sent unto the nations - He Who was the first light that shone from the horizon of grace and the last spirit that adorned the world of justice - and upon His family and His companions who walked in the Way, through whom the luminary of proof and evidence shed its radiance.

2 الحمد لربّنا الرّحمن الّذى جعل الفرقان نوراً لأهل الامكان و انّه لهى النّعمة الباقية و المائدة السّمائيّة و الكلمة الأوّليّة و السّرّ الأحديّة و الطّراز الواحديّة من تمسّک به نجى و من اعرض هلک و الصّلوة و السّلام و الذّكر و الثّنآء على من ارسله الله الى الأمم و هو اوّل نور كان مشرقاً من افق الفضل و آخر روح تزيّن به عالم العدل و على آله و اصحابه الّذين قصدوا السّبيل و اشرق بهم نيّر البرهان و الدّليل

3 And now, the letter of that honored beloved one arrived. Praise be to God, it dispelled grief and brought joy. The essence of our capital and trade and affairs hath been and is the mention of God and His praise and arising to serve God, exalted be His glory. Praise be to God, in these matters no loss hath occurred, rather there hath been profit upon profit. The rest too, God willing, shall by His will become firm and solid and blessed. The command is in His hand. For those who have committed their affairs to Him in trust and reliance and supplication, He will carry out whatever is for their good. This is the truth, there is no doubt in it. God willing, may that honored one ever be adorned and illumined with the ornament of the name "Trustworthy". Verily He is sufficient unto me and unto you and unto whosoever placeth his trust in Him in all matters.

3 و بعد نامهٔ آنمحبوب مكرّم رسيد الحمد لله غم برد و فرح آورد اصل سرمايه و تجارات و امورات ما ذكر حقّ و ثناى حقّ و قيام بر خدمت حقّ جلّ جلاله بوده و هست الحمد لله در اينفقرات خسارتى واقع نه بلكه ربح اندر ربح بوده و مابقى هم انشآءالله باراده‌اش محكم و متقن و مبارک خواهد شد الأمر بيده نفوسيكه باو تفويض و توكّل و توسّل نموده‌اند آنچه مصلحت ايشان باشد اجرا فرمايد هذا حقّ لا ريب فيه انشآءالله لازال آنجناب بطراز اسم امين مزيّن و منوّر باشند انّه هو حسبى و حسبكم و حسب من توكّل عليه فى الأمور

4 The letter of the honored master, his eminence the Afnan, upon him be from all nine [Baha], which he had sent previously to this servant and afterwards to his eminence the son, this servant was honored to read both. A reply was written and sent - may that honored one deliver it. Permission to come was also granted. To the beloved honored one, his eminence Muhammad Mustafa, upon him be 9 66[Baha'u'llah] the Most Glorious, and those with him, I convey greetings and glory, and likewise to the other friends who dwell in that land. This evanescent one remembereth them all and seeketh for all from God, exalted be His glory, success and confirmation. And concerning the mention of the arrival of the honored friend, his eminence Mulla Muhammad 'Ali, upon him be 9 66 [Baha'u'llah] - if he hath departed then may he be accompanied by safety, and if he is still present in that land then welcome to him and glory be upon him. Peace and mercy and glory be upon you and upon God's sincere servants. Praise be to God, the Lord of the worlds.

4 دستخطّ آقای معظّم آقائی حضرت افنان علیه منکلّ ۹ [بهآء] که از قبل باینعبد و از بعد بحضرت ابن ارسال فرموده بودند این خادم بقرائت هر دو فائز جواب عرض و ارسال شد آنجناب برسانند و اذن توجّه هم عنایت شد خدمت محبوب مکرّم جناب محمّد مصطفی علیه ۹ ٦٦ [بهآء الله] الأبهی و من مع حضرته سلام و تکبیر معروض میدارم و همچنین خدمت سایر دوستان که در آن ارض ساکنند اینفانی کلّ را ذاکر و از برای کلّ از حقّ جلّ جلاله توفیق و تأیید میطلبد و اینکه ذکر ورود دوست مکرّم جناب ملّا محمّد علی علیه ۹ ٦٦ [بهآء الله] فرموده بودند اگر حرکت نموده‌اند فمحبوب بالسّلامة و اگر در آن ارض تشریف دارند فمرحبا به و التّکبیر علیه السّلام و الرّحمة و البهآء علیکم و علی عباد الله المخلصین و الحمد لله ربّ العالمین

5 The servant 3 Jamadiyu'th-Thani 1300

5 خادم فی ۳ جمادی‌الثّانیة سنة ۱۳۰۰

INBA28:445, AYI2.227x

BH07687

To: Hasan Khurasani
Date: 1300-07-01 [1883-May-8]

1 In the name of the One Whom the ocean of divine knowledge hath surged!

1 بسم الّذی به ماج بحر العرفان

2 Glory be unto Thee, O Thou through Whose light of countenance all created things were drawn, and through the fire of Whose Tree all contingent beings were set ablaze! I beseech Thee by that revelation whereby Moses the Interlocutor was struck down, and by Thy most sweet call which the Beloved was blessed to hear, to ordain for Thy chosen ones that which will shield them from all else save Thee and draw them nigh unto Thee. O my Lord! My tongue, my pen, my outward being and my inmost reality all testify to Thy oneness and singleness, and that Thou hast no partner in the realm of dominion and sovereignty. Thou doest what Thou willest and ordainest what Thou pleasest, and Thou art the Mighty, the Powerful. O my

2 سبحانک یا من بنور وجهک انجذبت الکائنات و بنار سدرتک اشتعلت الممکنات اسئلک بالتّجلّی الّذی به انصعق موسی الکلیم و بندائک الأحلی الّذی فاز باصغائه الحبیب بأن تقدّر لأصفیائک ما یمنعهم عن دونک و یقرّبهم الیک ای ربّ شهد لسان قلبی و قلمی و ظاهری و باطنی بوحدانیّتک و فردانیّتک و بأن لا شریک لک فی الملک و الملکوت تفعل ما تشآء و تحکم ما ترید و انت القویّ القدیر ای ربّ ترانی مقبلاً الیک و قائماً لدی باب فضلک و راجیاً ظهورات الطافک و مواهبک اسئلک بأن لا تجعلنی من الّذین

Lord! Thou seest me turning toward Thee, standing before the door of Thy grace, hoping for the manifestations of Thy favors and gifts. I beseech Thee not to make me of those who denied Thy Revelation and disputed Thy signs. Write down for me, then, that which is best in this world and the next. Verily, Thou doest whatsoever Thou willest. There is no God but Thee, the All-Knowing, the All-Wise.

انکروا ظهورک و جادلوا بآیاتک ثمّ اکتب لی خیر الآخرة و الأولی انّک فعّال لما تشآء لا اله الّا انت العلیم الحکیم

ADM2#083 p.154

BH08173

To: Abu'l-Hasan-i-Ardikani (Haji Amin)
Date: 1300-07-02 [1883-May-9]

1 Praise be to the sanctified Lord of all creation, Who is worthy and deserving, Who hath adorned every age, era and century with that which His consummate wisdom requireth...

1 حمد مقدّس از تحدید حضرت مقصودیرا لایق و سزاست که هر عهد و عصر و قرنی را بمقتضیات حکمت بالغه طرازی بخشید...

2 And further: the letter of that spiritual beloved was as a healing remedy for the seeking soul, adorned as it was with mention of the Afnan and the friends of God, upon them be the Glory of God. Likewise was it adorned with praise and glorification of the Truth, exalted be His glory. Blessed is the soul that findeth the fragrance of the garment of love. How fitting is this verse in this connection:

2 و بعد دستخط آنحبیب روحانی بمثابهٔ دریاق بود از برای طالب مقبل چه که مزیّن بود بذکر افنان و دوستان الهی علیهم ٩ ٦٦ [بهآء الله] و همچنین ذکر و ثنای حقّ جلّ جلاله طوبی از برای نفسیکه عرف قمیص محبّت را بیابد نیکوست اینفرد در اینمقام

3 This breath hath caught my garment's hem; The scent of Joseph's robe I ken.

3 این نفس جان دامنم برتافته است بوی پیراهان یوسف یافته است

4 The very breath of the letter is fragrance itself; the remembrance of the friends is as the water of life. Blessed is he who hath found and recognized and partaken, and woe unto the heedless!

4 نفس مکتوب نفس عرف است یاد دوستان بمثابهٔ کوثر حیوان است نعیماً لمن وجد و عرف و شرب و سحقاً للغافلین

MSHR2.150x

BH00129

To: Zaynul-Muqarrabin et al., in Mosul
Date: 1300-07-28 [1883-Jun-4]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who hath manifested His Cause, perfected His proof, and completed His testimony in such wise that the dwellers of the realms of might and the denizens of the kingdom have borne witness thereto. Blessed is he who hath been just in the Cause of God, exalted be His glory, and blessed is the learned one who hath turned towards the Most Sublime Horizon, and blessed is the one endued with understanding who hath testified to that which the Tongue of Grandeur testified before the creation of all things.

2 الحمد لله الّذی اظهر امره و اتمّ حجّته و اکمل برهانه علی شأن شهد لها سکّان الجبروت و اهل الملکوت طوبی لمنصف انصف فی امر الله جلّ جلاله و لذی علم اقبل الی الأفق الأعلی و لذی عرفان شهد بما شهد به لسان العظمة قبل خلق الأشیآء

3 Glory be unto Thee, O my God! Aid Thy servants unto that which will draw them nigh unto Thee and will cause them to recognize that which will profit them in Thy worlds. O Lord! The suns of understanding have been eclipsed by the veils that have come between Thee and them from Thy creation, and the moons of acknowledgment have been darkened by the clouds that have come between Thee and them from Thy creatures. O Lord! I beseech Thee by Thy tribulation after Thy power to send down from the heaven of Thy mercy that which will purify the eyes of Thy servants and cause to grow in their hearts the roses of equity concerning Thy Cause and Thy Manifestation. Thou art He Who hath ever been powerful over whatsoever Thou hast willed and dominant over whatsoever Thou hast created. There is none other God but Thee, the Strong, the Almighty, the All-Powerful.

3 سبحانک یا الهی ایّد عبادک علی ما یقرّبهم الیک و یعرّفهم ما ینفعهم فی عوالمک ای ربّ قد کسفت شموس العرفان بما حالت بینک و بینها حجبات خلقک و خسفت اقمار الاعتراف بما حالت بینک و بینها سبحات بریّتک ای ربّ اسألک بمظلومیّتک بعد اقتدارک بأن تنزل من سمآء رحمتک ما تطهّر به عیون عبادک و تنبت فی قلوبهم اوراد الانصاف فی امرک و ظهورک انت الّذی لم تزل کنت مقتدراً علی ما اردته و مهیمناً علی ما خلقته لا اله الّا انت القویّ الغالب القدیر

4 To continue: His Holiness's letter dated the first of Jamadi'l-Avval transformed the smoke of sorrow into the light of joy, for in these days successive letters indicating the arrest of the friends of God, exalted be His glory, had arrived from His Holiness the Name of God - upon him be all glory most glorious - and his honor, the beloved of the heart, 'Ali-Qabli-Akbar - upon him be the glory of God, Lord of Power. However, all correspondence before and after spoke of the exaltation of the Word and the manifestation of the Cause without any veil or covering. Both from His Highness the noble prince and likewise from another prince, satisfaction was expressed. They attended multiple gatherings and recited some of the verses and passages. As soon as His Holiness the Name of God learned that His Highness the Crown Prince, the Regent, was seeking him, he himself wrote and sent a letter to him, the substance of

4 و بعد دستخطّ آنحضرت که بتاریخ غرّهٔ جمادی‌الأولی بود دخان حزن را بنور سرور تبدیل نمود چه که در این ایّام دستخطّهای متواتره که مشعر بر اخذ دوستان حقّ جلّ جلاله بود از حضرت اسم ٦٦ [الله] مه علیه من کلّ ٩ [بهآء] ابهاه و جناب محبوب فؤاد علی قبل اکبر علیه ٩ ٦٦ [بهآء الله] مالک القدر رسیده ولکن جمیع مراسلات از قبل و بعد حاکی بود از اعلاء کلمه و اظهار امر من غیر ستر و حجاب و از حضرت ملک‌زادهٔ معظّم و همچنین از حضرت ملک‌زادهٔ دیگر اظهار رضامندی نموده بودند مجالس متعدّده حاضر شدند و بعضی از سور و آیات را تلاوت

which was: "I have heard that you have summoned this servant. I am at your service and will present myself whenever you specify." Subsequently, His Highness the Most Noble received him with utmost love at the appointed time. All manner of subjects were discussed and the meeting passed in complete joy and delight. Similarly, another meeting took place, and with his honor 'Ali-Qabli-Akbar - upon him be the glory of God - repeated meetings were held and detailed discussion of divine verses and evidences occurred. The true effect and fruit of this is not known. This much became clear and evident to them: that God, exalted be His glory, has in this Most Great Revelation strictly forbidden killing, plunder, corruption, and conflict and contention in the Book. However, the ignorant ones of that land who are known as divines arose in clamor. The dust of their suppositions and imaginings surrounded that holy and blessed city.

نمودند و حضرت اسم ٦٦ [الله] بمجرّد آنکه مطّلع شدند که نوّاب والا سرکار شاهزاده نایب‌السّلطنه ایشانرا میجویند خود آنحضرت مکتوبی بایشان نوشته ارسال داشتند مضمون آنکه شنیده شد این عبد را طلب نموده‌اید بنده حاضرم هر وقت معیّن فرمائید خدمت میرسم بعد نوّاب اشرف والا بکمال محبّت وقت معیّن نموده با ایشان ملاقات فرمودند از هر قبیل بیان بمیان آمد و گفتگو شد و مجلس بکمال روح و ریحان گذشت و همچنین مجلس دیگر ملاقات شد و با جناب علی قبل اکبر علیه ٩ ٦٦ [بهآء الله] مکرّر ملاقات نموده و ذکر آیات الهی و بیّناتش بتفصیل شده اثر و ثمر آن فی‌الحقیقه معلوم نیست اینقدر شد که بر ایشان واضح و معلوم گشت که حقّ جلّ جلاله در اینظهور اعظم قتل و غارت و فساد و نزاع و جدال را نهی فرموده نهیاً عظیماً فی الکتاب ولکن جهلای آن ارض که بعلما معروفند بضوضا قیام نمودند غبار ظنون و اوهامشان آنمدینهٔ مقدّسهٔ مبارکه را احاطه نمود

5 Glory be to God! Until when will they turn away and object and say what they do not understand and speak of what they do not comprehend? The cause and reason for these matters in the first instance was the lack of observance of wisdom. His Holiness the Wronged One, meaning the Name of God - upon him be all glory most glorious - in correspondence sent to this servant has greatly complained about the unwisdom shown in the Land of Ta. In one letter he wrote that "this servant was invited to a place, but upon arrival it was observed that fifty or sixty of the friends were gathered. I said: 'Have you not heard of wisdom, that it has been ordained that gatherings should not exceed nine persons?' Similarly, other gatherings were observed. If I did not attend it would cause offense. When I went, it was observed that the word of wisdom had no effect and the number exceeded the known rule." And he wrote: "Praise be to God, the Land of Ta is adorned with the presence of the chosen ones, the saints and the beloved, and all are enkindled with the fire of love. The only thing observed contrary to this was that they did not observe wisdom, and out of complete sincerity, they would consider anyone who claimed belief to be a believer and confidant." As such, one of the hypocrites, claiming belief, attended gatherings and assemblies and afterwards related all details to his chief, who has returned to hell.

5 سبحان‌الله الی م یعرضون و یعترضون و یقولون ما لا یفقهون و ینطقون بما لا یشعرون و سبب و علّت این امور در رتبهٔ اوّلیّه عدم ملاحظهٔ حکمت بوده حضرت مظلوم یعنی اسم ٦٦ [الله] مه علیه منکلّ ٩ [بهآء] ابهاه در مراسلاتیکه باینعبد ارسال فرموده‌اند بسیار شکایت از بی‌حکمتیهای ارض طاء نموده‌اند در یک دستخطّ مرقوم داشته‌اند که اینعبد را در محلّی وعده گرفتند بعد از ورود ملاحظه شد پنجاه شصت نفر از احباب موعودند گفتم مگر شما حکمت را نشنیده‌اید که فرموده‌اند باید مجالس از عدد نه ٩ تجاوز ننماید و همچنین مجالس دیگر ملاحظه شد اگر نروم احداث کدورت خواهد شد میرفتم ملاحظه میشد کلمهٔ حکمت تأثیری نکرده و عدد از قاعدهٔ معلومه تجاوز نموده و مرقوم داشتند الحمد لله ارض طاء مزیّن است بوجود اصفیا و اولیا و احبّا و جمیع هم بنار محبّت مشتعل امریکه منافی مشاهده شد این بود که ملاحظهٔ حکمت ننمودند و از غایت صداقت هر نفسی ادّعای ایمان مینمود او را مؤمن و محرم میدانستند چنانچه شخصی از منافقین بادّعای ایمان در مجالس و محافل بوده

6 And afterward all details were conveyed to their chief who has returned to hell, and that wicked one became the cause of uproar and corruption, issuing a decree for the shedding of pure blood. However, the hand of God's wrath gave him no respite and returned him to the worst abode, that is, to the lowest of the low. Nevertheless, his like have not been warned, and the uproar has grown more intense. In all ages and centuries, the ignorant ones who were known by the name of learned have been the cause and source of corruption. His Holiness Ismu'llah had written that the government was in no way interfering, but the clamor of the ignorant has risen to such a degree that the state is compelled to arrest and imprison. In any case, this evanescent servant beseeches the True One, exalted be His glory, to awaken those who sleep, grant sight to the blind, bestow awareness to the heedless, and adorn the learned of the age with fairness. In truth, these people have been and continue to be sightless, heedless, sleeping, ignorant, agitators, corrupters and oppressors. God protect us and you from the evil of these people who have sought to extinguish the light of God in every age, as attested by traditions and accounts, and beyond them the Book of God, the Protector, the Self-Subsisting.

6 و بعد جمیع تفصیل را برئیس خود الّذی رجع الی السّقر گفته و آنخبیث سبب ضوضا و فساد شد و فتوی بر سفک دماء مطهّره داد ولکن ید قهر حقّ امانش نداد و ببئس المقام یعنی بأسفل السّافلین راجعش نمود معذلک امثالش متنبّه نشده و ضوضا شدیدتر گشت در جمیع قرون و اعصار جهّالی که باسم علم معروف بودند سبب و علّت فساد گشتند حضرت اسم‌الله مرقوم داشته بودند حکومت بهیچوجه متعرّض نیست ولکن ضوضای جهلا بشأنی مرتفع شده که دولت ملجأ است بر اخذ و حبس باری این خادم فانی از حقّ جلّ جلاله استدعا مینماید که نائمین را بیدار فرماید و کوران را بصر عطا نماید و غافلین را آگاهی بخشد و علمای عصر را بانصاف مزیّن دارد فی‌الحقیقه بی‌بصر و غافل و نائم و جاهل و محرّک و مفسد و ظالم این طبقه بوده و هستند اعاذنا الله و ایّاکم من شرّ هؤلآء ارادوا ان یطفئوا نور الله فی کلّ الأعصار یشهد بذلک الأحادیث و الأخبار و عن ورائها کتب الله المهیمن القیّوم

7 We beseech the True One, exalted be His glory, to protect the Wronged One and all who are wronged from the evil of oppressive, treacherous, and deceitful souls. Verily, He has power over all things. This was a summary of the events in the Land of Ta that was submitted. Surely His Holiness has by now been informed of the events in that land.

7 از حقّ جلّ جلاله میطلبیم حضرت مظلوم و جمیع مظلومان را از شرّ نفوسهای ظالمهٔ غدّارهٔ مکّاره حفظ فرماید انّه علی کلّشیء قدیر این مجملی بود از وقایع ارض طاء که عرض شد البتّه آنحضرت تا حال بر وقایع آن ارض مطّلع شده‌اند

8 Concerning what you wrote about the Feast in the name of the True One, exalted be His glory, and the marriage ceremony - praise be to God, it has been accepted with favor. He says, and His sweetest utterance is: "O Zayn, God willing, may you be a pillar of the House of Justice." And the dawning-place of the manifestation of Rida Ismu'llah and Ali-Qabli-Akbar and a group of friends are caught in the claws of hatred. Although outwardly the state authorities have shown consideration and tolerance and have conducted themselves with love, yet the uproar of the ignorant, namely the clergy, has risen with wickedness and audacity. It behooves you to beseech God, your Lord, night and day to protect His loved ones and chosen ones from the evil of those who have denied the rights of God, before and after.

8 اینکه در بارهٔ ضیافت باسم حقّ جلّ جلاله و عقد اقتران مرقوم داشتید لله الحمد بطراز قبول فائز قال و قوله الأحلی یا زین انشآءالله بانی بیت عدل باشی و مطلع ظهور رضا اسم‌الله و علی قبل اکبر و جمعی از دوستان تحت مخالب بغضا مبتلا اگرچه در ظاهر اولیای دولت رعایت و مدارا را منظور داشته‌اند و بمحبّت سلوک کرده‌اند ولکن ضوضای جهلا یعنی علما بشقاوت و جسارت مرتفع است لک ان تسأل الله ربّک فی اللّیالی و الأیّام لحفظ اولیائه و اصفیائه من شرّ هؤلآء الّذین انکروا حقوق الله من قبل و من بعد

9 You know the Shi'ih clergy - despite the ignorance that encompasses their outer and inner being, they are so proud that they

count themselves the highest, most learned, most ascetic and most God-fearing among the peoples of the earth. May God destroy them! Blessed is My Name who spoke the truth, and he who spoke before him and after him, and he who was named Ali-Qabli-Akbar in thy Lord's Book, and he who was named Rida in the Kingdom of Names, and he who returned from prison, and those who were imprisoned in the path of God, the Lord of the worlds. The glory shining resplendent from the horizon of the heaven of My loving-kindness be upon them and upon My loved ones in the Hunchbacked [City] and upon those who have acted according to what they were commanded in the Book of God, the All-Knowing, the All-Wise.

9 علمای شیعه را میشناسید مع جهل و نادانی که ظاهر و باطنشانرا احاطه نموده بشأنی مغرورند که خود را اعلی و اعلم و ازهد و اتقای ملل ارض میشمرند قاتلهم الله طوبی لاسمی الّذی نطق بالحقّ و لمن نطق قبله و بعده و هو قد سمّی بعلی قبل اکبر فی کتاب ربّک و لمن سمّی برضا فی ملکوت الأسمآء و لمن رجع من السّجن و للّذین سجنوا فی سبیل الله ربّ العالمین البهآء الظّاهر اللّائح من افق سمآء عنایتی علیهم و علی احبّائی فی الحدبآء و علی الّذین عملوا بما امروا به فی کتاب الله العلیم الحکیم انتهی

10 These days news has arrived that some have been released. A letter has arrived from his honor Samandar, upon him be the glory of God, the Lord of Power, wherein it is written that they have requested from the friends a covenant not to gather in meetings. Whatever news has outwardly arrived, from before and after, has been submitted so that His Holiness may be informed. However, the true news and real knowledge is with our Lord and your Lord and the Lord of the Mighty Throne.

10 این ایّام خبر رسیده بعضی را مرخّص نموده‌اند از حضرت سمندر علیه بهآء الله مالک القدر مکتوبی رسیده و در آنمرقوم که از حضرات عهدنامه خواسته‌اند که در مجالس اجتماع ننمایند آنچه بر حسب ظاهر خبر رسید از قبل و بعد عرض شد تا آنحضرت مطّلع باشند ولکن خبر واقعی و علم حقیقی عند ربّنا و ربّکم و ربّ العرش العظیم

11 As regards Ali and his brother Haydar, upon them be the Glory of God, and the Huqúqu'llah, concerning which you wrote, these matters were submitted and He said: "We magnify Ali and beseech God the Most High to aid him in that which He loves and is pleased with. We remember his brother and counsel him with that which God has revealed in the Book. Blessed is he who holds fast to God's commandments and trusts in Him in all conditions. Verily you have spoken the truth, and others should follow in your footsteps. Blessed is he who has heard and responded to his Lord, the Mighty, the Self-Subsisting."

11 و اینکه در بارهٔ آقا علی و اخوی او آقا حیدر علیهما ٩ ٦٦ [بهآء الله] و حقوق ٦٦ [الله] مرقوم داشتید اینمراتب عرض شد فرمودند انّا نکبّر علی علی و نسأل الله تعالی بأن یوفّقه علی ما یحبّ و یرضی و نذکر اخاه و نوصیه بما انزله الله فی الکتاب طوبی لمن تمسّک بأوامر الله و توکّل علیه فیکلّ الأحوال انّک نطقت بالحقّ و لغیرک ینبغی ان یتّبع اثرک و اثرک طوبی لمن سمع و اجاب ربّه العزیز المختار انتهی

12 It is most evident and clear that payment of the Huqúqu'llah has been and will always be the cause of bounty, blessing, honor and protection. Blessed is he who has recognized and acknowledged, and woe unto the deniers. This applies when one acts with complete joy and fragrance and desire to fulfill the laws of the Book. It is incumbent upon you to enjoin what is right. Whoso hearkens, it shall be to his own benefit, and whoso turns away, verily our Lord, the All-Merciful, is the Self-Sufficient, the All-Praised.

12 این بسی معلوم و واضحست که ادای حقوق الهی سبب نعمت و برکت و عزّت و حفظ بوده و خواهد بود طوبی لمن عرف و اعترف و ویل للمنکرین و این در صورتیست که بکمال روح و ریحان و میل باحکام کتاب عمل نمایند بر آنحضرت است امر بمعروف من سمع لنفسه و الّذی لم یسمع فعلیه انّ ربّنا الرّحمن لهو الغنیّ الحمید

13 Regarding what you wrote about the basis for the Huqúqu'llah, this servant has previously mentioned it. As for Haydar, since you mentioned him, half of those Rights were bestowed upon him and the other half should be delivered to you, after which

13 و اینکه در بارهٔ نصاب حقوق مرقوم داشتید اینعبد از قبل ذکر نموده و امّا در بارهٔ جناب آقا حیدر چون آنحضرت ذکر نمودند نصف آن

its decree will be issued. This too is beloved, provided it occurs with joy and fragrance; otherwise even its mention is not permitted.

حقوق بخود او عنایت شد و نصف دیگر را بآنحضرت برسانند و بعد از وصول حکم آن صادر میشود و اینهم محبوبست در صورتیکه بروح و ریحان واقع شود والّا ذکرش هم جایز نه

14 Concerning what you had recorded about His Honor 'Ali-Akbar Bey – upon him be Baha'u'llah – this servant hath been informed by His Honor Haji Mirza Abu'l-Hasan – upon him be Baha'u'llah – that it will apparently be one year more or less since he last wrote to this servant. Praised be God, it was accepted, and in these days it hath been sent from the Land of Ya and is on its way. The aforementioned Mirza hath mentioned this servant repeatedly. Verily, the reward of the righteous shall not be lost.

14 اینکه در بارهٔ جناب علی اکبر بیک علیه ٩ ٦٦ [بهآء الله] مرقوم داشتید اینفقره را جناب حاجی میرزا ابوالحسن علیه ٩ ٦٦ [بهآء الله] گویا یکسنه میشود او ازید باینعبد نوشته‌اند و الحمد لله قبول شد و از ارض یاء این ایّام فرستاده‌اند و در راه است جناب میرزای مذکور اینفقره را مکرّر ذکر نموده‌اند انّه لا یضیع اجر المحسنین

15 Concerning the mention you had made of the spiritual beloved, His Honor Mulla 'Ali-Jan – upon him be Baha'u'llah – it was submitted and He said: "We have accepted whatsoever he hath wrought in the path of God and whatsoever he hath sent, as well as what was sent by him who is named Aqa-Buzurg. It behooveth them both to thank their Lord for this great bounty. We have mentioned them aforetime, and from this station We magnify them both and counsel them to show goodly patience and that wisdom wherewith We have commanded all aforetime and in this time. And We have commanded the servant to send unto 'Ali that which will make clear unto him in the most eloquent utterance the mention of the acceptance of what he hath sent, that he may rejoice and give praise and be among the thankful."

15 اینکه ذکر حبیب روحانی جناب ملّا علیجان علیه بهآء الله نموده بودند عرض شد فرمودند انّا قبلنا ما عمل فی سبیل الله و ما ارسله و ارسل من سمّی بآقا بزرگ لهما ان یشکرا ربّهما بهذا الفضل العظیم انّا ذکرناهما من قبل و نکبّر من هذا المقام علیهما و نوصیهما بالصّبر الجمیل و بالحکمة الّتی امرنا الکلّ بها من قبل و فی هذا الحین و امرنا الخادم بأن یرسل الی علی ما یبیّن له بأفصح البیان ذکر قبول ما ارسله لیفرح و یحمد و یکون من الشّاکرین انتهی

16 Thus endeth the command. According to the order, it was received and dispatched. And concerning the mention you made of the beloved ones of Zarrin-Kala, it was submitted. This is what the Master uttered in reply. He said – and His word is the sweetest:

16 حسب الأمر قبض ارسال شد و اینکه ذکر احبّای زرّین کلا فرمودند عرض شد هذا ما نطق به المولی فی الجواب قال و قوله الأحلی

17 In the Name of God, the Mighty, the Wise

17 بسم الله العزیز الحکیم

18 O thou obedient one! God willing, through the bounty of the True One, mayest thou drink from the Kawthar of His love in all conditions, and be a herald of His remembrance, and act according to His Book. We beseech Him, the Exalted, that He may protect thee and draw thee nigh unto Him and acquaint thee with that which every ignorant doubter hath denied. Today the dark smoke of the oppression of some quarters hath taken hold. God will soon change it by a command from Him, and He is the Mighty, the All-Conquering, the All-Powerful.

18 یا مطیع انشآءالله بعنایت حقّ از کوثر محبّتش در جمیع احیان بیاشامی و بذکرش ناطق باشی و بکتابش عامل نسأله تعالی بأن یحفظک و یقرّبک الیه و یعرّفک ما انکره کلّ جاهل مریب امروز دخان تیرهٔ ظلم بعضی از جهات را اخذ نموده سوف یبدّله الله امراً من عنده و هو القویّ الغالب القدیر

19 He is the Witness, the All-Hearing

19 هو الشّاهد السّمیع

20 O servant of God, say: O Thou in Whose grasp are the reins of all created things and in Whose right hand are the destinies of all existence! I beseech Thee by the light of Thy countenance and the fire of Thy Sacred Tree to cause me in all circumstances to hold fast to Thy cord. O my Lord! Thou seest me turning toward Thy most exalted horizon and clinging to the hem of Thy bounty. O Lord of all names and Creator of the heavens! I beseech Thee not to deprive me of the ocean of Thy knowledge nor to disappoint me from the lights of the suns of Thy favors. Verily Thou art powerful over whatsoever Thou willest, and Thou art the All-Knowing, the All-Wise.

20 یا عبداللّه قل یا من فی قبضتک زمام الکائنات و فی یمینک ازمّة الممکنات اسألک بنور وجهک و نار سدرتک بأن تجعلنی فی کلّ الأحوال متمسّکاً بحبلک ای ربّ ترانی مقبلاً الی افقک الأعلی و متشبّثاً بذیل کرمک یا مالک الأسمآء و فاطر السّمآء اسألک ان لا تحرمنی من بحر علمک و لا تخیّبنی عن انوار شموس عنایتک انّک انت المقتدر علی ما تشآء و انّک انت العلیم الحکیم

21 He is the One Who speaketh in the Kingdom of Utterance:

21 هو النّاطق فیملکوت البیان

22 O Ali! Beseech God that He may draw thee to such a station wherein the clamor of men and the oppression of those in the land shall not prevent thee from Him. Today the limbs of the world are trembling and the tribes of the earth are quaking and disturbed. The recompense of the unseemly deeds of various peoples hath encompassed them. In every land He appeareth with a different name and manifesteth Himself in a different form. Beseech ye God that He may enable all to achieve that which is pleasing unto Him. Verily He heareth and respondeth, and He is the Hearing, the All-Seeing.

22 یا علی از حقّ بطلب تا ترا بمقامی کشاند که ضوضای عباد و ظلم من فی البلاد ترا از او منع ننماید امروز فرائص عالم مرتعد است و قبائل ارض متزلزل و مضطرب جزای اعمال ناشایسته ملل مختلفه را احاطه نموده در هر بلد باسمی ظاهر و بهیئتی باهر از حقّ بطلبید تا کل را موفّق فرماید بآنچه رضای او در اوست انّه یسمع و یجیب و هو السّمیع البصیر انتهی

23 Let His Honor write and send forth these words that perchance the fragrances of the perfumed garment may be diffused and that fragrance may become the cause of guidance and may draw the heedless people to the ocean of awareness. His Honor Mulla Alijan, upon him be the Glory of the All-Merciful, hath been the cause of the exaltation of the Word in the land of M. Praise be to God that they have been blessed with this great bounty. Repeatedly their mention was heard from the Blessed Tongue and numerous Tablets were sent. God willing, through the light of their sincerity, souls that are firm, steadfast, content and well-pleasing will appear in those regions and will arise to educate the people, so that all may become free and detached from corruption, conflict and bestial traits, and may be adorned with human virtues. The people are unaware and have entertained corrupt imaginings about the Cause of God. If they would truly sanctify themselves from self and passion and turn their attention to the Will of God, exalted be His glory, all would turn in complete humility, submissiveness, resignation and contentment, would cleave unto His Holiness the Well-Known One and would turn away from all else. This evanescent servant beseecheth the True One, the Bestower, the Giver, to answer this supplication. Verily He is the Mighty, the Powerful, and worthy to answer prayers.

23 آنحضرت مرقوم نمایند و ارسال دارند شاید نفحات قمیص متضوّع شود و آن رایحه سبب هدایت گردد و ناس غافل را بحر آگاهی کشاند جناب ملّا علیجان علیه بهآء الرّحمن در ارض میم سبب و علّت ارتفاع کلمه شده‌اند الحمد لله باین فیض بزرگ موفّقند مکرّر ذکرشان از لسان مبارک استماع شد و الواح متعدّده ارسال گشت انشآءالله از نیّر اخلاص ایشان نفوس راسخهٔ مستقیمهٔ راضیهٔ مرضیّه در آن اطراف ظاهر شوند و بتربیت خلق قیام نمایند تا کل از فساد و نزاع و شئونات سبعی فارغ و آزاد شده بطراز انسانی مزیّن گردند ناس بیخبرند گمانهای فاسده در امر الله نموده‌اند اگر فی‌الحقیقه از نفس و هوی مقدّس شوند و ملتفت گردند بارادهٔ حقّ جلّ جلاله کل بکمال خضوع و خشوع و تسلیم و رضا اقبال نمایند و بحضرت معروف تمسّک جویند و از غیر آن چشم بردارند این خادم فانی از حقّ باذل معطی اجابت مسئلت مینماید انّه هو المقتدر القدیر و بالاجابة جدیر

24 Your Honor's second letter, which was dated the 16th of Jamadi'l-Avval, brought joy to the heart and gladness to the breast. God willing, may the breeze of your pen never cease and may it ever continue to waft and diffuse its fragrance. Regarding what was mentioned about the horse colt and its price, it shall be carried out and implemented exactly as has been arranged and as Your Honor has written. In any case, the matter is referred to Your Honor, and likewise the small remaining sum.

24 دستخطّ ثانی آنحضرت که بتاریخ ١٦ جمادی‌الأولی مطرّز بود قلب را فرح بخشید و صدر را انبساط بخشود انشآءالله نسیم کلک آنحضرت قطع نشود و لازال در هبوب و تضوّع مشهود اینکه در بارهٔ یکرأس کرّه اسب و وجه آن ذکر شده بود همانقسم که معمول شده و آنحضرت مرقوم داشته‌اند مجری و ممضی است در هر حال امرش بآنحضرت راجع است و همچنین قلیل وجه آخر

25 And regarding what you wrote about His Honor Mulla Ahmad A.T., upon him be the Glory of God, it was submitted. This is what the Kingdom of Utterance hath spoken: Verily We make mention of him who was named Ahmad, who turned toward the Wronged One aforetime, and We mention him now with such a mention as is not equaled by aught that pertaineth to the world and its conditions, and We counsel him with that which behooveth man and that whereby the love of God, the Lord of the worlds, may be manifested. O Ahmad! Grieve not over anything. In all matters place thy trust in God, the All-Knowing, the All-Informed. No one should proceed to the Prison except with His permission. Verily He commandeth every seeker according to what is best for him. To this testifieth every discerning one who hath knowledge. Be thou aflame with the fire of the love of thy Lord and occupied with that which profiteth thee and those servants of God who may come unto thee from among the assured ones. In all circumstances be thou mindful of wisdom and say:

25 و اینکه در بارهٔ جناب ملّا احمد ع‌ط علیه بهآء الله مرقوم داشتید عرض شد هذا ما نطق به ملکوت البیان انّا ذکرنا من سمّی بأحمد الّذی اقبل الی المظلوم من قبل و نذکره فی هذا الحین بذکر لا یعادله ما ینسب الی الدّنیا و شئوناتها و نوصیه بما ینبغی للانسان و بما یظهر به حبّ الله ربّ العالمین یا احمد لا تحزن من شیء توکّل فی کلّ الأمور علی الله العلیم الخبیر لیس لأحد ان یتوجّه الی السّجن الّا بعد اذنه انّه یأمر کلّ مقبل بما هو خیر له یشهد بذلک کلّ عارف بصیر کن مشتعلاً بنار محبّة ربّک و مشتغلاً بما ینتفع به نفسک و من یرد علیک من عباد الله الموقنین کن ناظراً الی الحکمه فی کلّ الأحوال و قل

26 O God of the land and sea and whatsoever is therein! I beseech Thee by the Repository of Thy knowledge, the Wellspring of Thy command, the Dawning-Place of Thy signs, and the Dayspring of Thy clear tokens, to preserve me from all that Thou hast forbidden in Thy Book and to strengthen me in that which Thou hast commanded through Thy decree. O my Lord! Thou seest me turning toward Thee, setting my face toward the horizon of Thy grace, the heaven of Thy bounty and the ocean of Thy generosity. I beseech Thee not to disappoint me from that which Thy Most Exalted Pen hath ordained for Thy loved ones and chosen ones. Verily Thou art He Whom nothing can frustrate and no decree can hinder. Thou doest what Thou willest and ordainest what Thou desirest. Verily Thou art the Almighty, the All-Powerful.

26 یا اله البرّ و البحر و ما فیهما اسألک بمهبط علمک و مصدر امرک و مشرق آیاتک و مطلع بیّناتک بأن تحفظنی عن کلّ ما نهیتنی عنه فی کتابک و ایّدنی علی ما امرتنی به بأمرک ای ربّ ترانی مقبلاً الیک و متوجّهاً الی افق فضلک و سمآء جودک و بحر کرمک اسألک ان لا تخیّبنی عمّا قدّرته من قلمک الأعلی لأولیائک و اصفیائک انّک انت الّذی لا یعجزک شیء و لا یمنعک امر تفعل ما تشآء و تحکم ما ترید و انّک انت القویّ القدیر انتهی

27 According to His command, should they return and engage in that which is reckoned as worship, it would be most beloved and still is. How many souls have turned toward the divine

27 حسب الأمر اگر راجع شوند و مشغول گردند بآنچه که از عبادت محسوبست احبّ بوده و هست چه بسیار از نفوس که از سبل بعیده

Kaaba from distant paths, yet after bearing hardships and difficulties were not counted among the pilgrims in the sight of God; and how many have remained in their homes yet attained the outpouring grace of the True One. The Command is in His hands and He is the Powerful, the Mighty, the Generous. This servant conveys greetings to them and seeks divine confirmation for them. In all circumstances they must hold fast to wisdom, for the people have not found the fragrance of utterance and are deprived and forbidden from the ocean of knowledge. They interpret the words of God's loved ones and chosen ones according to their own desires and engage in dispute and conflict. They have taken as guides those who are unworthy of mention, and have considered the Dawning-Place of God's names as one who leads astray. By God's life! Were they to understand, they would lament, but consummate wisdom has been veiled from them and revealed to others. Blessed are they who have attained, and woe unto those who have denied God's favor, the Lord of all worlds.

بکعبهٔ الهی توجّه نمودند و بعد از حمل مشقّات و زحمات لدی الله از زائرین محسوب نه و چه مقدار که در بیوت ساکن و بفیض فیّاض حقیقی فائز الأمر بیده و هو المقتدر العزیز الکریم اینعبد خدمت ایشان سلام میرساند و از برای ایشان توفیق میطلبد در هر حال باید بحکمت متمسّک باشند چه که ناس عرف بیان را نیافته‌اند و از بحر علم محروم و ممنوعند کلمات اولیا و اصفیای الهی را بهواهای خود تفسیر مینمایند و بجدال و نزاع مشغول میگردند نفوسیکه قابل ذکر نبوده و نیستند ایشانرا هادی اخذ نموده‌اند و مطلع اسماء الهی را مضلّ دانسته‌اند لعمر الله لو یعرفون لینوحون ولکنّ الحکمة البالغة سترت عنهم و کشفت لغیرهم طوبی للفائزین و ویل للّذین کفروا بنعمة الله ربّ العالمین

28 Concerning what you wrote about the leaf, the wife of His Holiness the Exalted One, Aqa Siyyid Abu-Talib, whom the Most Exalted Pen hath mentioned, it was presented, as were his verses and expressions of gratitude, praise and glorification. Blessed is she! Once these sublime words were heard from the Blessed Tongue: The loved ones of Truth must be mindful of the relatives of His Holiness the Exalted One, who was named Abu-Talib, and consider their care obligatory. Verily he hath a station in the Book. O Zayn! Blessed art thou and blessed is he who loveth thee and will love thee and hearkeneth unto thy word. We have found thee grateful, patient, content in hardship and ease, in calamity and tribulation. Thou art he who hath aided thy Lord with thy tongue, thy hand, thy pen and thy sight. He hath adorned thee with the ornament of forgiveness and ordained for thee that which hath made the countenance of creation beam with joy. Were what hath been ordained for thee to be revealed, thou wouldst behold the world in manifest gladness. Praise be to God, the Lord of the worlds. O Zayn! Convey My greetings to My handmaiden whom thou hast mentioned and to those who have believed in the One, the All-Informed. We counsel her and every handmaiden who hath believed in sanctification, detachment, trustworthiness, truthfulness and fidelity. The Command is in God's hands, the Lord of Names and Creator of heaven.

28 و اینکه در بارهٔ ورقه ضلع حضرت مرفوع جناب آقا سیّد ابوطالب الّذی ذکره القلم الأعلی مرقوم داشتید عرض شد و همچنین اشعارش و مراتب شکر و حمد و ثنایش طوبی لها وقتی از اوقات اینکلمهٔ علیا از لسان مبارک استماع شد فرمودند اولیای حقّ باید بمنتسبین جناب مرفوع الّذی سمّی بأبی‌طالب ناظر باشند و رعایت ایشانرا لازم شمرند انّ له شأناً فی الکتاب یا زین طوبی لک و لمن احبّک و یحبّک و یسمع قولک انّا وجدناک شاکراً صابراً راضیاً فی الشّدّة و الرّخآء و المصیبة و البلآء انت الّذی نصرت ربّک بلسانک و یدک و قلمک و بصرک انّه زیّنک بطراز الغفران و قدّر لک ما ابتسم به ثغر الامکان لو یظهر ما قدّر لک لتری العالم فی فرح مبین الحمد لله ربّ العالمین یا زین کبّر من قبلی علی امتی الّتی ذکرتها و علی اللّائی آمنّ بالفرد الخبیر انّا نوصیها و کلّ امة آمنت بالتّقدیس و التّنزیه و الأمانة و الصّدق و الوفآء و الأمر بید الله مالک الأسمآء و فاطر السّمآء انتهی

29 Concerning the mention made of Aqa Muhammad, upon him be the glory of God, from the people of Ham, they had mentioned Jinab-i-Mulla Muhammad and Aqa Mahmud and their degrees of recognition - these matters were presented. Thus

29 اینکه ذکر جناب آقا محمّد علیه بهآء الله از اهل هم فرموده بودند که ایشان ذکر جناب ملّا محمّد و آقا محمود و مراتب اقبالشانرا مذکور داشته‌اند

surgeth the Most Great Sea. He is the All-Seeing, the All-Hearing.

ایغراتب عرض شد هذا ما ماج به البحر الأعظم هو الشّاهد السّمیع

30 O Muhammad! All servants have sought knowledge and understanding, and pursued the cities of wisdom and utterance. When the blessed and goodly City appeared and the Nightingale of Faithfulness warbled upon the branch of eternity with the Most Exalted Word, all turned away save whom God, the Lord of the worlds, willed. They have regarded the Dayspring of divine unity as one with the people of misbelief, and have mistaken the River of divine wisdom for a mirage. They cling to fancy and idle imaginings, deprived of the effulgences of the Sun of certitude. The fruits of the servants' deeds have appeared in the form of cannons, rifles and swords, as all have seen and heard. Each day a new affliction appeareth and a fresh severity is witnessed. The wronged community is observed beneath the lashes of the heedless. The earth hath become strait unto them despite its vastness. Beseech ye God to illumine their eyes and grant them attentive ears, that perchance they may return unto the truth and attain the ornament of forgiveness. Until now, they have not known and do not know the cause and reason for this great abasement. We beseech the Exalted One to make them aware and teach them, and aid them to return. Verily He is the Ever-Forgiving, the All-Merciful. If thou findest a friend, convey My greetings and salutations and say: Arise and make good what hath escaped thee. Verily, the Wronged One summoneth all unto the Supreme Horizon and counseleth them with that which draweth them nigh unto God, the Lord of the worlds.

30 یا محمّد جمیع عباد طالب علم و عرفان و قاصد مداین حکمت و بیان بوده‌اند چون مدینهٔ طیّبهٔ مبارکه ظاهر و عندلیب وفا بر غصن بقا بکلمهٔ علیا مغرّد جمیع اعراض نمودند الّا من شآء الله ربّ العالمین مطلع توحید را از اهل شرک دانسته‌اند و فرات حکمت ربّانی را سراب انگاشته‌اند بظنون و اوهام متشبّثند و از اشراقات انوار آفتاب یقین محروم و ثمرات اعمال عباد بصور مدافع و بنادق و اسیاف ظاهر شده چنانچه دیده و شنیده‌اند هر یوم بلائی ظاهر و سطوتی مشهود امّة مرحومه تحت سیاط غافلین مشاهده میشوند قد ضاقت علیهم الأرض بوسعتها از حقّ بخواهید تا ابصار را منوّر فرماید و آذان واعیه عطا نماید که شاید بحقّ راجع شوند و بطراز عفو فائز گردند الی حین سبب و علّت این ذلّت کبری را ندانسته و نمیدانند نسأله تعالی بأن یعرّفهم و یعلّمهم و یؤیّدهم علی الرّجوع انّه لهو التّوّاب الغفور الکریم اگر دوستی یافت شود تکبیر و سلام برسان و بگو قم و تدارک ما فات عنک انّ المظلوم یدع الکلّ الی الأفق الأعلی و یوصیهم بما یقرّبهم الی الله ربّ العالمین

31 O Zayn! Give glad tidings to all who turn unto My turning unto Him, to all who remember My remembrance of Him, and to all who are attracted by My attraction to His countenance. Say: Fear not, neither be ye sorrowful. Answer Him Who calleth you unto goodness, forbiddeth wrong, and counseleth you with that which profiteth you in every world of the worlds of your All-Knowing, All-Wise Lord. Two souls have been mentioned. We beseech God, exalted be His glory, to confirm them and grant them the greatest steadfastness. Verily, He hath power over all things.

31 یا زین بشّر کلّ مقبل باقبالی الیه و کلّ ذاکر بذکری ایّاه و کلّ متوجّه بتوجّهی الی وجهه و قل لا تخافوا و لا تحزنوا اجیبوا من یدعوکم الی المعروف و ینهاکم عن المنکر و ینصحکم بما ینفعکم فی کلّ عالم من عوالم ربّکم العلیم الحکیم ذکر دو نفر مذکور از حقّ جلّ جلاله میطلبیم ایشانرا تأیید فرماید و باستقامت کبری فائز نماید انّه علی کلّشیء قدیر انتهی

32 Your honor must observe great wisdom. The sending of letters to those regions, namely the land of S-L and the City, is not permissible except by chance, for they are exceedingly fanatical and heedless of the essence of knowledge. It seemeth the zeal of the Age of Ignorance hath raised its banner in those lands and established its dominion there. However, since they have attained the presence and been perfumed by the breezes of grace and the fragrance of the Garment, assuredly the effects

32 باید آنحضرت حکمت را بسیار ملاحظه فرمایند بآنجهات یعنی جهات ارض س‌ل و مدینه ارسال رسائل جایز نه مگر بر سبیل اتّفاق چه که بسیار متعصّبند و از جوهر علم غافل گویا حمیّت جاهلیّت در آن اراضی علم افراخته و محلّ حکومت خود قرار داده ولکن چون

thereof shall later become manifest and the fruits of the planted trees shall appear. Verily our Lord, the All-Merciful, hath power over whatsoever He willeth.

بقدوم فائز و بنسیم عنایت و عرف قمیص معطّر گشته البتّه اثرهای آن از بعد ظاهر شود و اثمار سدرات مغروسه باهر آید انّ ربّنا الرّحمن علی ما یشآء قدیر

33 As to what was asked concerning the nine stations of the manifest verses, they said that his honor Zayn, upon him be My glory, should reflect, and he will attain to the purpose.

33 اینکه از شئونات تسعهٔ آیات باهرات سؤال نمودند فرمودند جناب زین علیه بهائی تفکّر نمایند بمقصود فائز میشوند

34 And your other letter, dated the 15th of Jumada'th-Thani, through its wondrous breath made fresh and verdant this ailing frame. This servant beseecheth his Lord to recompense your honor with the best of rewards and to ordain for you the good of the hereafter and of this world. This is a prayer which hath in truth already been answered, as your honor and this servant bear witness, and behind us our Lord, the Protector, the Self-Subsisting.

34 و دستخطّ دیگر آنحضرت که بتاریخ ۱۵ جمادی‌الثّانی موشّح بود جسد علیل را از نفس بدیعش تازه و خرّم نمود یسأل الخادم ربّه بأن یجزی حضرتک احسن الجزآء و یقدّر لکم خیر الآخرة و الأولی و این دعائیست که فی‌الحقیقه از قبل باجابت مقرون شده یشهد بذلک حضرتکم و هذا العبد و عن ورائنا ربّنا المهیمن القیّوم

35 Regarding what you wrote about the attention of His Holiness Ism-i-66 [Allah], the Beauty - upon Him be all Glory of Glories - praise be to God, through the favors of the True One, exalted be His glory, he arrived safe and sound with his family and children in the Most Great Prison. Later, a special place near the well-known palace was designated specifically for them, and that place is connected to the palace. Now, praise be to God, they reside in the vicinity and are blessed with the honor of attaining His presence. How pleasant, wholesome and blessed this is for him. Upon his first arrival, He inquired about his condition. None but God knows the measure and extent of His favors. The whole world has been and remains incapable of limiting it. All must give thanks to Him throughout the duration of the earthly and heavenly kingdoms.

35 اینکه در بارهٔ توجّه حضرت اسم ٦٦ [الله] جمال علیه من کلّ بهآء ابهاه مرقوم داشتید الحمد لله بعنایت حقّ جلّ جلاله صحیح و سالم مع اهل و اطفال در سجن اعظم وارد و بعد در جنب قصر معروف محلّ مخصوصی مخصوص ایشان معیّن شد و آنمحل متّصل است به قصر و حال بحمد الله در جوار ساکن و بشرف لقا فائزند هنیئاً و مریئاً و نعیماً لحضرته و در اوّل حضور احوال آنحضرت را سؤال فرمودند غیر حقّ احدی بر مقدار و اندازهٔ عنایتش آگاه نه جمیع عالم از تحدیدش عاجز بوده و هستند للکلّ ان یشکرنّه بدوام الملک و الملکوت

36 As for the mention of Aqa Muhammad Kazim, Aqa Muhammad and the son of Jinab-i-'Ali Nur - upon them be the glory of God - it was conveyed, and this is what the Beloved uttered: "We send them greetings and praise, and We beseech God to open before their faces the gates of goodness and blessings, and to send down upon them that which will gladden their hearts and bring tranquility to their souls. Verily, He is the All-Bountiful, the Generous."

36 و اینکه ذکر جناب آقا محمّد کاظم و آقا محمّد و ابن جناب علی نور علیهم بهآء الله فرموده بودند عرض شد هذا ما نطق به لسان المحبوب انّا نسلّم و نکبّر علیهم و نسأل الله بأن یفتح علی وجوههم ابواب الخیرات و البرکات و ینزل علیهم ما تفرح به قلوبهم و تستریح به نفوسهم انّه لهو الفیّاض الکریم

37 O My Name! The True One, exalted be His glory, has been and is the Trustworthy, the All-Informed. He has known and knows His loved ones, and whatever He deems expedient, He causes to flow and appear. Nothing escapes His knowledge. Verily, He is the All-Hearing, the Answering. O Zayn! In this Most Great

37 یا اسمی حقّ جلّ جلاله امین و خبیر بوده و هست و دوستان خود را شناخته و میشناسد و آنچه را مصلحت داند جاری نماید و ظاهر فرماید لا یعزب عن علمه شیء انّه لهو السّامع المجیب یا زین در اینظهور اعظم حقّ جلّ جلاله در

Revelation, the True One, exalted be His glory, has in every instance seized the oppressors and transgressors. Nevertheless, no one has become aware. Observe what occurred in the great city and the land of Sad, and likewise in the land of Ta, where He seized with His conquering power the source of evil and its manifestation - namely Siyyid Sadiq - and similarly another soul. Yet all are observed to be heedless and veiled. And He will seize yet another soul. Verily, He has power over all things. In no age has there occurred what has occurred in this Revelation. The abominable and displeasing deeds of the people have prevented them from the Dawning-Place of the Light of Oneness. Continuously does the Herald call out and the cry is raised above heads. What cry could be greater than the seizure of the mentioned evil one - namely the liar who was called truthful? Wonder upon wonder! In any case, since mercy has taken precedence, beseech the True One to guide the misguided to the straight path, to awaken the heedless, and not to deprive them from the ocean of His favors.

هر کرّه ظالمین و معتدین را اخذ نموده معذلک احدی متنبّه نشده در مدینهٔ کبیره و ارض صاد ملاحظه نمائید و همچنین در ارض طاء که منبع شر و مطلع آنرا اقرب من آن بقدرت قاهره اخذ نمود یعنی سیّد صادق و همچنین نفس اخری را معذلک کل غافل و محجوب مشاهده میشوند و نفس دیگر را هم اخذ مینماید انّه علی کلّشیء قدیر در هیچ عصری از اعصار واقع نشد آنچه در اینظهور واقع شد اعمال شنیعهٔ غیر مرضیّه ناس را از مطلع نور احدیّه منع نموده متّصل منادی ندا مینماید و صیحه فوق رؤس مرتفع کدام صیحه اعظم از اخذ خبیث مذکور است یعنی کاذبیکه به صادق نامیده شده حیرت اندر حیرت است در هر حال چون رحمت سبقت گرفته از حقّ بطلبید گمراهانرا براه راست هدایت فرماید و غافلانرا آگاه نماید و از بحر عنایتش محروم نکند

38 We make mention at the end of the Tablet of My Most Truthful Name and My Holy Servant who has attained to that which was hidden in knowledge and inscribed in the Books of God, the Lord of the worlds.

38 و نذکر فی آخر اللّوح اسمی الأصدق و عبدی المقدّس الّذی فاز بما کان مکنوناً فی العلم و مسطوراً فی کتب الله ربّ العالمین انتهی

39 Another matter to submit is regarding the daughter of Jinab-i-Aqa Ghulam-'Ali - upon him be the glory of God. For more than two years he has been seeking permission to bring her, until in this instance permission was granted and he was informed by telegraph. All these matters must, according to the Command, occur in accordance with the Divine Book. Blessed is he who fulfills God's covenant and acts according to what He has commanded in His Clear Book.

39 عرض دیگر در خصوص بنت جناب آقا غلامعلی علیه بهآء الله دو سنه ازید است که اذن طلب نموده او را بیاورد تا در این کرّه اذن عنایت شد و بسیّالهٔ برقیّه اخبار نمود این امورات جمیعاً حسب الأمر باید موافق کتاب الهی واقع شود نعیماً لمن وفی بعهد الله و عمل بما امر به فی کتابه المبین

40 And likewise regarding the daughter of Jinab-i-Aqa Muhammad-Sadiq, upon him be the Glory of God: Last year the mother of Jinab-i-Aqa Mirza Husayn, upon him be the Glory of God, came to this servant and requested that something be written. Since no word indicating this matter had been heard from the Most Holy Presence, it was therefore delayed until this time when it was honored with the adorning of permission and they sent word to Tel, and this matter was accepted in His presence. And she has also taken a place near the mansion which is good for both parties in every way. We beseech God to unite them and draw them near to Him. Verily He is the All-Bountiful, the Most Generous.

40 و همچنین در بارهٔ بنت جناب آقا محمّد صادق علیه بهآء الله سنهٔ قبل امّ جناب آقا میرزا حسین علیه بهآء الله نزد اینعبد آمد و استدعا نمود که چیزی نوشته شود چون از ساحت اقدس کلمهٔئی مشعر بر این امر استماع نشده بود لذا در عهدهٔ تعویق ماند تا در این کرّه بطراز اذن فائز گشت و بتل خبر فرستادند و اینفقره لدی الوجه مقبول افتاد و او هم در جوار قصر محلّی اخذ نموده از هر جهت از برای طرفین خوبست نسأل الله بأن یؤلّف بینهما و یقرّبهما الیه انّه لهو الفضّال الکریم

41 The people of the Name of God "Jamal" have, in service to the Haram, conveyed a word from the wife of Jinab-i-Shatir Husayn regarding his daughter, and that word was presented

41 اهل اسم الله جمال در خدمت حرم کلمهٔئی از قول ضلع جناب شاطر حسین در بارهٔ بنت

before His presence. According to His command: if she wishes to proceed to the Most Holy Court in accompaniment with the daughter of Jinab-i-Aqa Muhammad-Sadiq, there is no objection. All these matters must, according to His command, be carried out with spirit and fragrance and means and contentment. Verily He is the All-Bountiful, the Oft-Returning, the All-Forgiving, the Mighty, the Generous.

او عرض نموده و آنکلمه تلقاء وجه عرض شد حسب الأمر آنکه اگر بخواهد بهمراهی بنت جناب آقا محمّد صادق بشطر اقدس توجّه نماید بأسی نیست جمیع این امور حسب الأمر باید بروح و ریحان و اسباب و رضا جاری شود انّه لهو الفضّال التّوّاب الغفّار العزیز الکریم

42 And likewise according to His command, they should write with wisdom and utterance to certain quarters regarding the Huquq, that which is the cause of confirmation of the servants, that perchance they may be enabled to act according to what the All-Bestowing One hath revealed in the Book. And of whatever is received, half should be given to the friends of God in that land. And previously it was commanded that funds be sent to that quarter. It is strange that until now they have not arrived. The servant beseecheth his Lord to send down upon the beloved ones of the All-Merciful and its captives that which will make them wealthy in His lands and chosen ones among His creation. Verily our Lord is the All-Powerful, the Almighty.

42 و همچنین حسب الأمر ببعض جهات بحکمت و بیان در بارهٔ حقوق مرقوم دارند آنچه را که سبب تأیید عباد است شاید موفّق شوند بر عمل به ما انزله الوهّاب فی الکتاب و آنچه برسد نصف آنرا در آن ارض بدوستان الهی برسانید و از قبل امر شده وجهی بآنشطر ارسال نمایند عجب است که تا حال نرسیده یسأل الخادم ربّه بأن ینزل علی اولیآء الحدبآء و اسرائها ما یجعلهم اغنیآء فی بلاده و اصفیآء بین خلقه انّ ربّنا لهو المقتدر القدیر

43 Another submission: Previously according to His command it was written regarding the Book that one volume should be sent to Jinab-i-Aqa Shahvirdi, upon him be the Glory of God. Until now news of its receipt has not arrived. And likewise Jinab-i-Haji Ahmad, upon him be the Glory of God, has given ten tumans so that His Holiness might write and send some of the wondrous verses specifically for him. If a copy of the book which the beloved Jinab-i-Nazim, upon him be the Glory of God, was carrying could be written and sent specifically for him, it would be most beloved. God willing it will arrive soon, as Jinab-i-Shahvirdi has repeatedly expressed this. Although this evanescent one knows that His Holiness is occupied and has not had and does not have opportunity beyond what he has already done, nevertheless God willing they will give priority to this matter and complete it.

43 عرض دیگر از قبل حسب الأمر در بارهٔ کتاب نوشته شد که یکجلد نزد جناب آقا شاهویردی علیه ٩ ٦٦ [بهآء الله] ارسال فرمایند تا حال خبر وصول نرسیده و همچنین جناب حاجی احمد علیه ٩ ٦٦ [بهآء الله] ده تومان وجه دادهاند که آنحضرت از آیات بدیعه مخصوص ایشان نوشته ارسال دارند اگر صورت کتابیکه محبوبی جناب ناظ علیه ٩ ٦٦ [بهآء الله] حامل آن بوده مخصوص ایشان نوشته ارسال شود بسیار محبوبست انشآءالله زود برسد چه که جناب شاهویردی مکرّر اظهار داشتهاند اگرچه اینفانی میداند آنحضرت مشغولند و بیش از آنچه عمل نمودهاند مجال نداشته و ندارند ولکن اینفقره را انشآءالله مقدّم میدارند و انجام میدهند

44 This evanescent one's submission is that greetings, peace and congratulations are offered to all the gentlemen and friends, and he begs from the Truth that He may illumine all with the light of unity and concord. The Glory shining and effulgent from the horizon of the heaven of the providence of our Lord and our Desire be upon your honor and upon those with you and upon those who love you and recognize your station and hear your words and upon those who act according to what they have been commanded by God, the Most Exalted, the Most Great. And praise be to God, the Lord of the Worlds.

44 عرض اینفانی آنکه خدمت آقایان و دوستان کل تکبیر و سلام و تهنیت عرض میشود و از حقّ میطلبد جمیع را بنور اتّحاد و اتّفاق منوّر فرماید البهآء المشرق اللّائح من افق سمآء عنایة ربّنا و مقصودنا علی حضرتکم و علی من معکم و علی من یحبّکم و یعرف مقامکم و یسمع قولکم و علی الّذین یعملون بما امروا به من لدی الله العلیّ العظیم و الحمد لله ربّ العالمین

45 On the 28th of the month of Rajab 1300. The servant.

45 فی ۲۸ شهر رجب سنة ۱۳۰۰ خادم

46 The Branches of the Blessed Tree - may my spirit and being be sacrificed for the dust of their footsteps - expressed special bounties toward your honor and conveyed such greetings as are sanctified above this evanescent one's mention and writing.

46 اغصان سدرهٔ مبارکه روحی و ذاتی لتراب قدومهم الفداء اظهار عنایت مخصوصه نسبت بآنحضرت فرمودند و تکبیریکه مقدّس از ذکر و تحریر اینفانی است ابلاغ داشتند

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BH00403

To: Mirza Asadullah
Date: 1300-07-28 [1883-Jun-4]

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 O beloved of my heart and the one remembered in my soul! The decree of destiny has brought me joy while the imprisonment of the righteous and chosen ones has brought me sorrow. I praise God for his patience and forbearance, and for the mercy that preceded His servants. However, this servant sees what he dare not mention and knows what he does not wish to reveal. In this Revelation, God has seized His transgressing and oppressive servants after there descended from the kingdom of His utterance that which would sacrifice the spirits of those drawn nigh. He spoke, and His word is the truth: "Do not transgress against those who have transgressed against you, so that your grace and kindness may be manifest among the servants." Thus was it sent down before from the heaven of our Ancient Lord's will.

2 یا حبیب فؤادی و المذکور فی قلبی قد سرّنی آیة الاقدار و کدرنی سجن الأبرار و الاخیار احمد الله علی صبره و اصطباره و الرّحمة الّتی سبقت عباده ولکن الخادم یری ما لا یتجاسر علی ذکره و یعلم ما لا یحبّ اظهاره قد اخذ الله فی هذا الظّهور عباده المعتدین و الظّالمین بعد ما نزل من ملکوت بیانه ما یفدی به ارواح المقرّبین قال و قوله الحقّ لا تعتدوا علی من اعتدی علیکم لیظهر فضلکم و عنایتکم بین العباد کذلک نزّل من قبل من سمآء مشیّة ربّنا المنزل القدیم

3 Glory be to God! Despite witnessing with their own eyes what has befallen the deniers, transgressors and oppressors, they remain heedless and veiled. How long will this heedlessness continue? By God's life, the intoxication of worldly ornaments and bounties has made people heedless and prevented them from the Truth, exalted be His glory. What has occurred in these regions has occurred, and every possessor of hearing and sight has seen and heard it. What appeared in the Land of Sad is known to all, and that which is in the Land of Ta is not far from them. The liar was seized with great might, then he who spoke with oppression was taken with severe punishment.

3 سبحان‌الله مع آنکه ببصر ظاهر مشاهده نموده‌اند که بر معرضین و معتدین و ظالمین چه وارد شده باز غافل و محجوب ملاحظه میگردند غفلت تا کی لعمر الله سکر زخارف دنیا و آلاء او ناس را غافل نموده و از حقّ جلّ جلاله منع کرده این اطراف وارد شد آنچه وارد شد و هر ذی سمع و بصری دیده و شنیده و در ارض صاد ظاهر شد آنچه که کلّ بآن آگاه و ما فی ارض الطّآء لیس عنهم ببعید قد اخذ الکاذب بقهر عظیم ثمّ الّذی نطق بالظّلم بأخذ شدید

4 More than this cannot be expressed. In this Most Great Revelation, the Truth has not given and will not give respite. Despite this, people's heedlessness increases daily and the veils grow thicker with each passing day. Reflect on God's compassion, grace and mercy, and likewise on the oppression of the rebellious tyrants. In most Tablets He says that if an oppressor transgresses against you, hold fast to the cord of patience, and if he harms you, forgive him. They have forbidden conflict, contention, corruption, killing, plunder and pillage to such an extent that most servants are aware and bear witness to this.

4 بیش از این عرض نمیشود حقّ در اینظهور اعظم مهلت نداده و نمیدهد معذلک غفلت ناس هر روز در تزاید و حجبات هر یوم اغلظ از یوم قبل در شفقت و عنایت و رحمت حقّ تفکّر فرمائید و همچنین در ظلم طغاة و بغاة در اکثری از الواح میفرماید اگر ظالمی بر شما تعرّض نماید بحبل صبر تمسّک نمائید و اگر اذیّت کند از او بگذرید بشأنی نزاع و جدال و فساد و قتل و غارت و تاراج را نهی فرموده‌اند که اکثری از عباد مطّلع و شاهد و گواهند معذلک

5 Nevertheless, they have imprisoned His Holiness Ismu'llah Mihdi - upon him be the Most Glorious Glory - without any proof or evidence. He is among those souls who sought only pure good for all from the Truth, exalted be His glory, and not even a mustard seed's worth of harm came from him to anyone. He moved for God's sake, and from this movement had no purpose except endearing creation, unifying souls, and bringing harmony and agreement among the servants - this too in a spirit of possibility and joy. Despite this, such a soul and other friends who for nearly thirty years have borne trials and tribulations in God's path and have not transgressed against anyone, they have seized with utmost oppression and tyranny and placed in prison. By God's life, this imprisonment has become and will become the cause of glory, elevation of station, exaltation of worth, spread of knowledge, and expansion of the carpet of justice.

5 مثل حضرت اسم الله مهدی علیه من کلّ بهآء ابهاه را من غیر دلیل و برهان حبس نموده‌اند و ایشان از نفوسی هستند که از برای کلّ خیر محض را از حقّ جلّ جلاله مسئلت مینمودند و بمقدار خردل او اقلّ ضرّشان بأحدی نرسیده لله حرکت نموده‌اند و از اینحرکت مقصودی جز تحبیب خلق و اتّحاد نفوس و وفاق و اتّفاق عباد نداشتند و اینهم در صورت امکان و روح و ریحان معذلک چنین نفسی و همچنین سایر دوستان را که قریب سی سنه میشود حمل بلایا و رزایا فی سبیل الله نموده‌اند و تعرّض بأحدی نکرده‌اند بکمال ظلم و ستم اخذ نموده‌اند و در سجن ودیعه گذاشته‌اند لعمر الله این سجن سبب عزّت و ارتفاع مقام و ارتقاء قدر و انتشار معارف و انبساط بساط عدل شده و خواهد شد

6 However, this servant has been and remains utterly perplexed by one thing among all that has occurred, and that is the fear of some of the friends of God. Now must one reflect and speak with equity: Was the crown of thorns upon the blessed head of His Holiness the Spirit of God – may our spirits be sacrificed for Him – better in the path of God, or if Herod, who was governor and ruler, had placed upon it a crown of jewels? The rebellion of the stubborn Jews and their shameful deeds and abominable acts became the cause and reason for the exaltation of the Word, the manifestation of the Cause, the elevation of station, and the sublimity thereof, even as these stations are manifest and evident unto all the people of the world.

6 ولکن اینعبد از جمیع امورات واقعه از یک چیز کمال تحیّر را داشته و دارد و آن خوف بعضی از دوستان الهی است حال باید تفکّر نمود و بانصاف تکلّم نمود آیا اکلیل شوک بر رأس مبارک حضرت روح‌الله روح ما سواه فداه در سبیل الهی بهتر بود و یا اگر هرودس که والی و حاکم بود اکلیل جواهر میگذاشت طغیان یهود عنود و اعمال شنیعه و افعال قبیحهٔ‌شان سبب و علّت اعلآء کلمه و اظهار امر و علوّ مقام و سموّ آن شد چنانچه بر اهل عالم طرّاً اینمقامات ظاهر و هویداست

7 One must, as commanded, act with wisdom–that is, speak to each soul according to their capacity and station, and strive to refine souls, improve existence, and manifest kindness and affection to all creation for the sake of God. In this state, when his heart is illumined and his deeds are pure and sincere

7 انسان باید حسب الأمر بحکمت رفتار نماید یعنی با هر نفسی باندازه و مقام او تکلّم کند و در صدد تهذیب نفوس و اصلاح وجود و اظهار شفقت و مهربانی با کلّ خلق لوجه الله باشد

and his face is turned toward God, the water of life and the heavenly feast have been and will be his portion. If people were aware of the sweetness of death, they would seek this cup with a hundred thousand yearnings and joy.

در اینصورت که قلبش منوّر و عملش پاک و خالص و وجهش متوجّه البتّه شهادت کوثر حیوان و مائدهٔ رحمن از برای او بوده و هست اگر از لذّت موت آگاه شوند بصدهزار شوق و شعف طالب این جام گردید

8 Today is the day of dying. By the life of our Beloved and the Beloved of all who are in the heavens and earth, the springtime of ascension and rising has been and is in these days, for one attains infinite divine bounties and likewise the mention of the Supreme Pen, which cannot be equaled by all the treasures of the earth, and likewise the mention and attention of all things. Who can describe this most exalted, most sublime station or detail what lies therein? Most wondrous of all is that from the Supreme Pen has been revealed the preservation of all, yet sorrow and fear have seized some. And if something should come to pass, it would be for the sake of the life of the world and the manifestation of what is hidden therein, and this is the ultimate hope of all who hope.

8 امروز روز مردن است لعمر محبوبنا و محبوب من فی السّموات و الأرض که ربیع صعود و عروج این ایّام بوده و هست چه که بفیوضات لا نهایهٔ الهی فائز میشود و همچنین بذکر قلم اعلی که با او خزائن ارض معادله نمینماید و همچنین ذکر و توجّه اشیاء کلّها من یقدر ان یذکر هذا المقام الأعلی الأعلی او یفصّل ما فیه عجب تر از همه آنکه از قلم اعلی حفظ کلّ نازل شده معذلک حزن و خوف بعضی را اخذ نموده و اگر هم امری واقع شود لأجل مایهٔ حیات عالم و ظهورات آنچه در او مستور است بوده و این منتهی امل آملین است

9 God is witness and testament that this servant, many nights when verses of protection were being revealed, observed himself in sorrow, fearing lest I be deprived of the blessing of martyrdom and prevented from His grace, although I was not and am not worthy of this most exalted station and supreme pinnacle except through His wondrous grace and His all-encompassing favor. The servant asks, in weakness and supplication, and He is the Answerer, the Self-Sufficient, the Most Exalted.

9 حقّ شاهد و گواهست که اینعبد بسیار از شبها که در حین تنزیل آیات حفظ نازل میشد خود را محزون مشاهده مینمود چه که از خوف آنکه مباد از نعمت شهادت محروم شوم و از فضلش ممنوع اگرچه قابل اینمقام اعلی و ذروهٔ علیا نبوده و نیستم مگر بفضل بدیعش و عنایت محیطهاش للخادم المسئلة و العجز و الابتهال و انّه هو المجیب الغنیّ المتعال

10 Where can these days be found, and when do such times fall to everyone's lot? A single moment thereof cannot be equaled by centuries and ages. Any deed that is performed for God's sake is recorded as the king of deeds in God's Book. Thus did my ear hear from my Lord, the Speaking, the Hearing, the All-Seeing. We beseech God to assist this evanescent one and other friends to arise to accomplish what has been missed. He is indeed the Powerful, the Mighty.

10 کجا این ایّام بدست میآید و این اوقات نصیب هر کسی میشود بآنی از آن قرون و اعصار معادله ننماید هر عملی که للّه در آن واقع شود از سلطان اعمال در کتاب الهی محسوب کذلک سمع اذنی من ربّی النّاطق السّامع البصیر از حقّ میطلبیم اینفانی و سایر دوستان را تأیید فرماید بر قیام بر آنچه فوت شده انّه لهو المقتدر القدیر

11 O beloved of my heart! Every person of insight and knowledge has loved and loves patience, but sometimes the oppression of aggressors reaches such a degree that one involuntarily cries out. Therefore I present to you what was sent down from the heaven of our Lord's will in a Tablet He revealed to His Name, the Generous–upon Him be His most glorious glory. He said–and His word is the truth: "O My Name! You were with Me and witnessed the cord of My tranquility and the ocean of My patience. Consider what caused Me to cry out between the

11 یا حبیب فؤادی هر بصیر و عالمی صبر را دوست داشته و دارد ولکن ظلم معتدین گاهی بمقامی میرسد که انسان من غیر اختیار صیحه میزند اذاً اعرض لحضرتکم ما نزل من سمآء مشیّة ربّنا فی لوح انزله لاسمه الجواد علیه من کلّ بهآء ابهاه قال و قوله الحقّ یا اسمی انّک کنت معی و رأیت حبل سکونی و بحر اصطباری فکّر ما اقامنی علی

heavens and the earth" to the end of His exalted words. This blessed verse was revealed in the Land of Mystery.

الصّحية بين السّموات و الأرض الى آخر قوله تعالى اين آيهٔ مباركه در ارض سرّ نازل

12 Thus far scattered matters have been presented. Now I venture to present the main subject.

12 باری تا حال متفرّقات عرض شد حال بعرض مطلب جسارت میشود

13 O my beloved! The exalted letter dated the seventh of Jumada II was received. Praise and gratitude be to God that in such days, amidst the clamor of the ignorant and the burning flames of passion and desire, they have arrived in that land, trusting in God and clinging to the cord of His service. This evanescent servant beseeches the True One, exalted be His glory, to aid that beloved one in all conditions and to grant him success in all that He desires for His path. Verily, He has power over what He willeth. What joy and delight was experienced from the presence of that beloved one and His Honour Mirza and His Honour Haji Siyyid Asadu'llah, upon them both be the glory of God. The servant beseeches the Lord of the worlds and the Goal of all nations to prepare for your honour the means and to manifest for your eminence the affairs in such wise that you shall see them in your right hand and within your grasp. And after being apprised of what was in the Kingdom and presenting it before the Throne, thus spoke the Lord of the worlds - His word is the truth:

13 یا محبوبی دستخطّ عالی که بتاریخ هفتم جمادی‌الثّانی بود رسید لله الحمد و المنّة در چنین ایّام مع ضوضاء جهلا و اشتعال نار نفس و هوی متوکّلاً علی الله و متمسّکاً بحبل خدمته وارد آن ارض شدند از حقّ جلّ جلاله این خادم فانی میطلبد که آنمحبوب را در جمیع احوال تأیید فرماید و بما اراده فی سبیله فائز نماید انّه علی ما یشآء قدیر چه مقدار فرح و سرور دست داد از حضور آنمحبوب و حضرت میرزا و جناب حاجی سیّد اسدالله علیهما بهآء الله یسئل الخادم مولی العالم و مقصود الأمم بأن یهیّئ لحضرتک الأسباب و یظهر لجنابک الأمور علی شأن تریها فی یمینک و فی قبضتک و بعد از اطّلاع بما فی الملکوت حضرت و عرضته تلقآء العرش هذا ما نطق به مولی العالم قال و قوله الحقّ

14 O thou who art mentioned before the Throne and inscribed in the Book! Convey from Me My greetings, My glorification and My loving-kindness to My Name who was imprisoned without evidence and without any command from God, the Lord of the worlds. Then to him who spoke with justice when questioned about this mighty News. Verily, We have remembered him and those who were imprisoned, as a grace from Us and a mercy from Our presence. Verily thy Lord is the Forgiving, the Generous. O thou who gazest toward My horizon and standeth firm in the service of My Cause! Gladden the fearful and sorrowful souls with the remembrance of God, exalted be His glory, and give them to drink from the chalice of assurance in the name of the Beloved of all creation. There hath befallen them in the path of God that which hath caused the dwellers of Paradise to lament, and the people of this noble station. We found some in seclusion and some in evident agitation. God hath pardoned them and recorded for them the reward of what befell them on this straight path. Say: Beware lest anything prevent you from God or the might of the heedless cause you to fear. Do thou beseech God, thy Lord, to aid those who have been wronged and to grant them success in turning back and returning. Verily, He is the Oft-Returning, the Merciful.

14 یا ایّها المذکور لدی العرش و المسطور فی الکتاب بلّغ من قبلی سلامی و تکبیری و عنایتی علی اسمی الّذی سجن من دون بیّنة و لا امر من لدی الله ربّ العالمین ثمّ الّذی نطق بالعدل اذ سئل عن هذا النّبأ العظیم انّا ذکرناه و الّذین حبسوا فضلاً من عندنا و رحمة من لدنّا انّ ربّک لهو الغفور الکریم یا ایّها النّاظر الی افقی و القائم علی خدمة امری نفوس خائفهٔ محزونه را بذکر حقّ جلّ جلاله مسرور نما و از کأس اطمینان باسم محبوب امکان بنوشان قد ورد علیهم فی سبیل الله ما ناح به اهل الفردوس و اهل هذا المقام الکریم انّا وجدنا البعض فی معزل و البعض فی اضطراب مبین عفا الله عنهم و کتب لهم اجر ما ورد علیهم فی هذا الصّراط المستقیم قل ایّاکم ان یمنعکم شیء عن الله او تخوّفکم سطوة الغافلین انّک فاسئل الله ربّک بأن یؤیّد الّذین ظلموا و یوفّقهم علی الانابة و الرّجوع انّه لهو التّوّاب الرّحیم

15 And We make mention of Haydar who confined all matters to the mention of this Most Great Remembrance. Blessed is he and those who followed him in this firm and impregnable Cause.

15 و نذکر الحیدر الّذی اقتصر الأمور علی ذکر هذا الذّکر الأعظم طوبی له و للّذین اتّبعوه فی هذا الأمر المحکم المتین

16 We make mention of him who is named Asadu'llah who traveled with thee. Convey My greetings unto him and gladden him with this gracious remembrance. Convey the greetings of the Wronged One to all the friends in that land and say: Martyrdom is like the supreme elixir - rare, nay unobtainable - and hath not been and is not destined for every soul save by His binding and wise command. Let them not be perturbed nor fear the doings of the oppressors. Let them move and speak with the utmost joy and fragrance. He verily protecteth them in truth and He is the Protector, the Helper, the Almighty, the Powerful. Let them pray for the heedless and the oppressors and beseech God, exalted be His glory, for their guidance. And if they prove unworthy of guidance, He verily is the Stern, the All-Compelling, Who will seize them as He hath seized others in this Revelation. Brief was and is the respite.

16 و نذکر من سمّی باسدالله الّذی سافر معک کبّر علی وجهه و بشره بهذا الذّکر الجمیل جمیع دوستان آن ارض را از جانب مظلوم تکبیر برسان و بگو شهادت بمثابهٔ اکسیر اعظم کمیاب بل نایاب نصیب هر نفسی نبوده و نیست الّا بأمره المبرم الحکیم مضطرب نباشند و از شئونات ظالمین خائف نگردند بکمال روح و ریحان حرکت نمایند و تکلّم کنند انّه یحفظهم بالحقّ و هو الحافظ النّاصر المقتدر القدیر و در بارهٔ غافلین و ظالمین دعا نمایند و از حقّ جلّ جلاله هدایت ایشانرا بخواهند و اگر قابل هدایت نباشند انّه لهو الآخذ الشّدید اخذ مینماید چنانچه نمود در اینظهور مهلت قلیل بوده و هست

17 Say: Reflect on that which hath been sent down in this Revelation and hath been manifested by His penetrating, mighty, triumphant and powerful command. Gather together the sheep of God and remind them. Say: Beware lest the doings of the heedless frighten you, and beware lest ye cling to the flimsiest of houses for your protection. Put your trust in God, your Lord and the Lord of your forefathers. He is with you and will protect and help you, and if He ordaineth martyrdom for you, this is of His great bounty. He desireth it for you only after your acceptance and your seeking it. All things bear witness to this, if ye be of them that know. We have adorned Hasan and Husayn and Kazim with a garment that will never wear out and with a glory that will never be followed by abasement, through the eternity of My Best Names. Blessed be the letters Ha and Sin who attained the supreme martyrdom and that which none knoweth save every tried, truthful and trustworthy mystic. Say: Fear not, neither be ye grieved. Be as mountains in the Cause of God, the Lord of the exalted Throne. Glory be upon thee and upon them and upon those whom neither commerce nor trade nor might nor wrath nor clamor hath deterred from the remembrance of God, the Mighty, the All-Praised.

17 قل تفکّروا فیما نزل فی هذا الظّهور و ظهر بأمره النّافذ القوی الغالب القدیر اغنام الهی را جمع نما و متذکّر دار قل ایّاکم ان تخوّفکم شئونات الغافلین و ایّاکم ان تشبّثوا بأوهن البیوت لحفظ انفسکم توکّلوا علی الله ربّکم و ربّ آبائکم انّه معکم و یحفظکم و ینصرکم و ان یقدّر لکم الشّهادة هذه من فضله العظیم انّه لم یردها لکم الّا بعد اقبالکم و طلبکم تشهد بذلک کلّ الأشیآء ان انتم من العارفین انّا زیّنّا الحسن و الحسین و الکاظم بردآء لا یبلی و عزّ لا تعتریه الذّلّة بدوام اسمائی الحسنی طوبی للحآء و السّین الّذی فاز بالشّهادة الکبری و بما لا یعرفه الّا کلّ عارف ممتحن صادق امین قل ان لا تخافوا و لا تحزنوا کونوا کالجبال فی امر الله ربّ الکرسیّ الرّفیع البهآء علیک و علیهم و علی الّذین ما الهتهم تجارة و لا بیع و لا سطوة و لا غضب و لا ضوضآء عن ذکر الله العزیز الحمید انتهی

18 O my beloved! Blessed are they whom neither the might of the world nor the assaults of the nations have deterred. This servant beseecheth God, exalted be His glory, to preserve all through His complete power from that which was and is unworthy, and to give them to drink at all times from the cup of

18 یا محبوبی طوبی از برای نفوسیکه سطوة عالم و مدافع امم ایشانرا منع ننمود این خادم از حقّ جلّ جلاله سائل و آمل است که جمیع را بقدرت کامله از آنچه لایق نبوده و نیست حفظ فرماید

awareness. Verily our Lord, the Most Merciful, is the Hearer, the Answerer.

و در کلّ حین از کوثر آگاهی بنوشاند انّ ربّنا الرّحمن لهو السّامع المجیب

19 The reply to this letter was submitted and sent in haste, and likewise previously multiple correspondences were dispatched to your presence along with two packages of passages in the blessed handwriting of the Most Great Branch - may my spirit, my being, and my essence be a sacrifice for the dust of His most pure footsteps. God willing, all have arrived and will arrive. And regarding the two letters from that beloved one dated before this letter, due to considerations of wisdom and timing, no reply was submitted. God willing, they will be sent later as appropriate. I convey greetings and salutations to the honored beloved, His Holiness Ha before Dal, and likewise to Haji who shares thy name, and to all other friends. May God, exalted be His glory, cause them all to soar on the wings of freedom in the atmosphere of inner meanings.

19 جواب این دستخطّ بتعجیل عرض و ارسال شد و همچنین از قبل مکرّر مراسلات انفاذ حضور عالی گشت مع دو بسته قطعات بخطّ مبارک حضرت غصن ٦٦ [الله] الأکبر روحی و ذاتی و کینونتی لتراب قدومه الأطهر فدا انشآءالله کلّ رسیده و میرسد و دو دستخطّ آنمحبوب که تاریخ آن قبل از این دستخطّ است نظر بمقتضیّات حکمت و وقت جواب عرض نشد انشآءالله از بعد باقتضا ارسال میشود عرض تکبیر و سلام خدمت محبوب معظّم حضرت حا قبل دال معروض میدارم و همچنین خدمت جناب حاجی سمیّ آنمحبوب و خدمت سایر دوستان حقّ جلّ جلاله انشآءالله کلّ بپرهای آزادی در هواء معانی طیران نمایند

20 May the glory shining from the horizon of the heaven of the bounty of our Lord and your Lord be upon your honor and upon those with you and upon those who have turned with illumined hearts to the Most Exalted Horizon and have testified to that whereunto God testified before the creation of earth and heaven - that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. And praise be to God, the Most High, the Most Great.

20 البهآء المشرق من افق سماء عنایة ربّنا و ربّکم علی حضرتکم و علی من معکم و علی الّذین اقبلوا بقلوب نورآء الی الأفق الأعلی و شهدوا بما شهد الله قبل خلق الأرض و السّمآء انّه لا اله الّا هو الفرد الواحد العلیم الحکیم و الحمد لله العلیّ العظیم

INBA22:247, AVK3. 227.19x, AVK3.228.10x

BH10940

To: Mirza Abdullah Falah from Sad, in Mosul
Date: 1300-07-28 [1883-Jun-4]

...O Abdullah! Today refinement of character and virtuous conduct are necessary for everyone. Each one must be mindful of all, not only of themselves. From the horizons of all hearts must shine forth the sun of kindness and grace. Love for one another has been and will ever be the cause of the descent of infinite bounties. To this testifies every learned one, every

...یا عبدالله از برای هر نفسی الیوم تهذیب و اخلاق لازم هریک باید بکلّ ناظر باشند نه بخود وحده و از آفاق قلوب کلّ باید آفتاب شفقت و عنایت اشراق نماید محبّت با یکدیگر سبب انزال فیوضات نامتناهیه بوده و خواهد بود یشهد بذلک

seeing one, every possessor of a heart, and beyond them all, with Him is the Mother Book....

كلّ عالم و كلّ بصير و كلّ ذى قلب و عن ورائهم من عنده امّ الكتاب...

AVK3.238.09x

BH05776

To: Aqa Masud
Date: 1300-08-01 [1883-Jun-7]

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

Glorified art Thou, O Thou through Whose call all things were attracted in the kingdom of creation, and through the fragrance of Whose robe every ignorant one attained to the ocean of knowledge, every lover to the Beloved, every seeker to the ultimate goal, and every aspirant to the highest horizon! I beseech Thee by the sweetness of Thy utterance, the manifestations of Thine infallibility, and the evidences of Thy power and might, to protect Thy chosen ones beneath the shade of the Tree of Thy Cause. O my Lord, these are days wherein the heedless have imprisoned Thy loved ones and chosen ones, and have prevented them from reforming the world and educating the nations. Thou knowest, O my God, that they desired not corruption in the land nor the shedding of blood. They desired only to illuminate the world with the lights of trustworthiness, chastity, truthfulness and fidelity. Thou art the Lord of all creation - Thou dost witness and behold what hath befallen them at the hands of Thy creatures. O Creator of the heavens and Lord of all names! O my Lord, deliver them through Thy power and sovereignty. Thou didst promise me in these days that Thou wouldst extinguish the fire of corruption and wickedness and manifest the light of righteousness and godliness. I beseech Thee to bestow upon Thy loved ones the heavenly manna and the water of steadfastness. Verily Thou art powerful over whatsoever Thou willest, and within Thy grasp are the reins of all things. There is no God but Thee, the Mighty, the All-Forgiving, the All-Powerful.

JHT_S#051

بسم ربّنا الأقدس الأعظم العلىّ الأبهى

سبحانک يا من بندائک انجذبت الأشيآء فى ملكوت الانشآء و بعرف قميصک بلغ كلّ جاهل الى بحر العلم و كلّ عاشق الى المعشوق و كلّ قاصد المقرّ الأقصى و كلّ طالب الأفق الأعلى اسئلک بحلاوة بيانک و ظهورات عصمتک و شئونات قدرتک و قوّتک بأن تحفظ اصفيائک فى ظلّ سدرة امرک

اى ربّ هذه ايّام فيها حبس الغافلون اوليائک و اصفيائک و منعوهم عن اصلاح العالم و تربية الأمم انّک تعلم يا الهى بانّهم ما ارادوا فى الأرض فساداً و لا سفک دماً قد ارادوا ان ينوّروا العالم بأنوار الأمانة و العفّة و الصّدق و الوفآء انّک انت مولى الورى تنظر و ترى ما ورد عليهم من الورى يا فاطر السّمآء و مالک الأسمآء اى ربّ خلّصهم بقدرتک و سلطانک انّک وعدتنى فيهذه الأيّام باطفآء نار البغى و الفحشآء و اظهار نور البرّ و التّقوى اسئلک بأن ترزق اوليائک كوثر الاستقامة و المائدة السّمائيّه انّک انت المقتدر على ما تشآء و فى قبضتک زمام الأشيآء لا اله الّا انت القوىّ الغافل القدير

BRL_DA#802, ADM3#099 p.117

BH03681

To: Ali Akbar Yazdi, in Alexandria
Date: 1300-08-08 [1883-Jun-14]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 In truth, all must turn their attention, remembrance, utterance, humility, submissiveness, lowliness and supplication with a single essence to the True One, exalted be His glory, seeking victory for the manifest Faith. For the Moon of Batha has been eclipsed and the Sun of Hijaz is darkened. The enemies of the Faith lie in wait, and each day they cling to a new cord and rise up against the radiant Faith, snatching away one part after another.

2 فی‌الحقیقه باید توجّه و ذکر و بیان و خضوع و خشوع و عجز و ابتهال جمیع بکینونت واحده از حقّ جلّ جلاله از برای دین مبین نصرت طلب نمایند چه که قمر بطحا را خسوف اخذ نموده و شمس حجاز را کسوف اعدای دین در کمین و در هر یوم بحبلی متمسّک و بر ملّة بیضا قیام مینمایند و یکجزء از اجزایش را میربایند

3 Glory be unto Thee, O King of Kings, Merciful to the downtrodden, Remover of doubts, and Helper of the poor! I beseech Thee by the Kawthar of Thy mercy, the fire of Thy love, the rain-showers of Thy grace, and the heaven of Thy generosity to protect the blessed community from the evil ones among Thy creation and the oppressors among Thy creatures. O Lord! Thou seest Thy righteous servants beneath the claws of the wicked, Thou hearest the rumbling of their cannons, and Thou seest their scheming. I beseech Thee by Thy power which encompasseth all things, and by Him Whom Thou hast made the Manifestation of Thy Name, the First and the Last, the Outward and the Inward, through Whom Thou hast sealed the Manifestations of Thy Cause and the Repositories of Thy knowledge, to ordain for these weak ones that which will make them strong in Thy kingdom. Verily, Thou art the Omnipotent over whatsoever Thou willest, and in Thy grasp are the reins of all names. There is no God but Thee, the Mighty, the Powerful.

3 سبحانک یا مالک الملوک و راحم المملوک و مذهب الشّکوک و معین الصعلوک اسئلک بکوثر رحمتک و نار محبّتک و امطار سحاب فضلک و سمآء کرمک بأن تحفظ الملّة المرحومة من اشرار خلقک و طغاة بریّتک ای ربّ تری عبادک الأخیار تحت مخالب الأشرار و تسمع دمدمة مدافعهم و تری مکر انفسهم اسئلک بقدرتک الّتی احاطت الممکنات و بالّذی جعلته مظهر اسمک الأوّل و الآخر و الظّاهر و الباطن و به ختم مظاهر امرک و مهابط علمک بأن تقدّر لهؤلآء الضّعفآء ما یجعلهم اقویآء فی مملکتک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأسمآء لا اله الّا انت المقتدر القدیر

4 Thereafter, your letter arrived. Praise be to God, it contained two glad tidings: one of health and the other the fragrance of love. As the poet says: "When I have thee, I have all; naught else do I need." Today, in truth, whosoever attaineth unto the love of the True One, exalted be His glory, hath possessed and possesseth every excellence and every good thing....

4 و بعد نامهٔ آنجناب رسید الحمد لله دارای دو مژده بود یکی صحّت و دیگری عرف محبّت بقول قائل که میگوید چون تو دارم همه دارم دگرم هیچ نباید هر نفسی الیوم فی‌الحقیقه بمحبّت حقّ جلّ جلاله فائز شد دارای هر حسنی و هر خیری بوده و هست...

MSHR3.092x

BH03644

To: Aqa Ismail, in Beirut
Date: 1300-08-08 [1883-Jun-14]

1 ...By the Day-Star of the heaven of unity! The tongue of the world's heart uttereth these words: "I am most good and beloved, most subtle and ethereal, most holy and sanctified, yet my burden is heavy, dense, impure and abhorrent, save whom God willeth. My likeness is as a gilded throne usurped by an ape." This is the day of repentance and return, the time for seeking forgiveness and showing humility. Enemies have surrounded from every direction and with utmost hatred strive and continue to strive against the resplendent Faith. Hath the stupor of heedlessness seized us, or have our unseemly deeds imposed sleep upon us? Glory be to God! If we be dead, where are our graves? And if we be alive, where are our traces? The earth is transformed. The saplings of justice and fairness, planted through God's grace and nurtured by fostering hands, have been consumed by the fire of tyranny and oppression. From the right hand death calleth out, and from the left extinction showeth its face. The glorious herald proclaimeth before all: "Depart! Depart!" Nevertheless, the people soar on the wings of vain imaginings, heedless of all that causeth and bringeth about divine bounties and heavenly favors....

1 ...قسم بنیّر آسمان توحید لسان قلب عالم باینکلمه ناطق است میگوید من بسیار خوب و محبوبم و بسیار لطیف و خفیف و مقدّس و منزّهم ولکن حملهای من ثقیل و کثیف و غیرطاهر و خبیث الّا من شآء الله مثل من مثل عرش مذهّبی است که میمون بناحقّ او را تصرّف نماید امروز روز انابه و رجوع است و یوم استغفار و خضوع اعدا از هر جهت احاطه نموده‌اند و بکمال بغضا در تمامی ملّت بیضا کوشیده و میکوشند آیا سکر غفلت ما را اخذ نموده و یا اعمال شنیعه نوم را بر مسلّط کرده سبحان‌الله اگر مرده‌ایم قبور ما کو و اگر زنده‌ایم آثار ما کو ارض غیر ارض مشاهده میشود نهالهای انصاف و عدل که بعنایت حقّ و ایادی تربیت غرس شده بنار ظلم و اعتساف سوخت از یمین موت ندا مینماید و از شمال فنا رخ میگشاید پیک جلیل امام وجوه الرّحیل الرّحیل میگوید مع‌ذلک خلق بقوادم غرور طایر و از جمیع آنچه سبب و علّت فیوضات کلّیّه و عنایات ربّانیّه است غافل...

2 Today, whoever acts according to the Book of God and whose heart is purified and sanctified from doubts, hatred, enmity and all that is unworthy of man - such a one is counted among the Concourse on High. And if they attain the lofty station of martyrdom, this is the ultimate bounty for them. However, all these matters depend on the will of God, exalted be His glory. For a long time, the preservation of the servants has been revealed and recorded by the Pen of the Divine Purpose. Therefore martyrdom is rarely granted, and that only for the life of the world and the manifestation of crafts, sciences and arts. The existence of this station is like the existence of the phoenix in the regions of the world - mentioned in words but absent in deed. This servant beseeches God, exalted be His glory, to so attract all through the Kawthar of utterance that they see all else as non-existent and know it as void. A hundred thousand lives be sacrificed for His will, and a hundred thousand eternities circle round His Word....

2 هر نفسی الیوم بکتاب الهی عمل نمود و قلبش از شبهات و ضغینه و بغضا و ما لا یلیق الانسان طاهر و مقدّس شد او از اهل ملأ اعلی محسوب و اگر بمقام بلند شهادت فائز شود این منتهی عنایت است در بارهٔ او ولکن جمیع این امور معلّق بارادهٔ حقّ جلّ جلاله است و مدّتهاست که از قلم مقصود حفظ عباد ظاهر و مسطور لذا شهادت دست نمیدهد الّا بندرت آنهم لأجل حیات عالم و ظهورات صنایع و علوم و فنون وجود اینمقام مثل وجود عنقاست در اقطار عالم بقول مذکور و بفعل مفقود این خادم از حقّ تعالی شأنه میطلبد جمیع را از کوثر بیان بشأنی جذب نماید که غیر او را معدوم شمرند و مفقود دانند صدهزار حیات فدای اراده‌اش و صدهزار بقا طائف کلمه‌اش...

3 ...the friends must leave the deeds and actions of the oppressors to God and in no wise interfere. In times of hardship and

3 دوستان باید افعال و اعمال ظالمین را بحقّ گذارند و بهیچوجه متعرّض نشوند در موارد بأسا و ضرّا

tribulation they must hold fast to the cord of patience and resignation. God, exalted be His glory, Himself giveth victory and seizeth the oppressors through His all-conquering, overwhelming power. However, the friends must not be assured by any soul and must not believe every claimant to a cause, and until they find a receptive place they must not open their lips, and they must not be saddened by whatever may occur. The enkindled fire in the surroundings hath been and will be extinguished by the water of God's will, exalted be His glory. This is what the Tongue of the All-Merciful hath spoken in the Kingdom of Utterance, as a command from His presence, and He is the Almighty, the Powerful....

BLO_sazedj#11x, ADMS#324x

بحبل صبر و اصطبار تمسّک نمایند حقّ جلّ جلاله خود نصرت مینماید و ظالمین را بقدرت غالبهٔ قاهره اخذ میفرماید ولکن دوستان باید از هر نفسی مطمئن نشوند و هر مدّعی امری را تصدیق ننمایند و تا محلّ مستعدّ نیابند لب نگشایند و از آنچه هم وارد شده محزون نباشند نار مشتعلهٔ اطراف از ماء ارادهٔ حقّ جلّ جلاله خاموش شده و میشود هذا ما نطق به لسان الرّحمن فیملکوت البیان امراً من عنده و هو المقتدر القدیر...

MAS4.168cx, MAS8.044bx, MAS8.045ax, MAS8.045bx

BH00153

To: Aqa Siyyid Ahmad Afnan
Date: 1300-08-14 [1883-Jun-20]

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

2 The spring of remembrance and utterance has come, yet most people do not understand. They have cast the Cause of God behind their backs, yet they perceive not. The servant laments by night and day when He sees the people behind a manifest veil. Every possessor of insight and vision is bewildered, for he observes that the people of the world attribute themselves to the Truth while remaining veiled from Him. They await the days of the Manifestation, yet are deprived of the very Manifestation Who calls out with the most exalted call. They speak of truth while clinging to creation; they speak of light while following fire. This servant knows not toward what countenance they turn, to what name they cling, what horizon they face, by what cord they move, or to what hem they hold fast. The ocean of utterance is surging, the heaven of bounty is elevated, the Purpose is manifest - yet those souls are occupied with their own imaginings and are drowning in the seas of their vain fancies. They don turbans in the name of Truth while engaging in warfare against Him. Some turn to the synagogue while others to the mosque. If these attachments and orientations were truly for God, where are their effects? They have in truth abandoned the Synagogue of God and are occupied with the

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 قد اتی ربیع الذّکر و البیان و النّاس اکثرهم لا یفقهون نبذوا امر الله عن ورائهم الا انّهم لا یشعرون انّ الخادم ینوح فی اللّیالی و الأیّام بما یری القوم فی حجاب مبین هر صاحب بصر و بصیرتی متحیّر است چه که مشاهده مینماید اهل عالم خود را بحقّ نسبت میدهند و از او محجوبند منتظر ایّام ظهورند و از نفس ظهور که بأعلی النّداء ندا میفرماید محروم [۰۰۰] حقّ میگویند و بخلق متمسّکند بنور ناطقند و بنار تابع اینعبد نمیداند بکدام وجه متوجّهند و بچه اسم متمسّک و بکدام افق ناظر و بچه حبل متحرّک و بکدام ذیل متشبّث بحر بیان موّاج و سماء کرم مرتفع و مقصود ظاهر و آن نفوس باوهامات خود مشغول و در دریاهای ظنون غریق باسم حقّ عمّامه بر سر گذارده‌اند و با او بمحاربه مشغولند برخی بکنیسه متوجّه و حزبی بجامع اگر این تمسّکات و توجّهات لله بوده آثارش کو کنیسة الله را فی‌الحقیقه گذارده‌اند

synagogues of their own souls, heedless of the circling-place of the Concourse on High, clinging to their own rejected desires. Like silkworms they have spun around themselves, yet they perceive it not. Woe unto them and away with them! By Him Who has caused the atoms to speak His praise and glorification, if they were to reflect even less than that, they would cry out "Would that we were dust!" and exclaim "Would that we had never been born!" The smoke of heedlessness has encompassed all. At one time, the Tongue of the Lord of Names and Attributes spoke these words while revealing verses - exalted be His Word:

و بکائس انفس خود مشغولند و از مطاف ملأ اعلی غافل و بهواهای مردودهٔ خود متشبّث بمثابهٔ کرم پیله دور خود تنیده‌اند و شاعر نیستند تبّاً لهم و سحقاً لهم فوالّذی انطق الذّرّات بذکره و ثنائه اگر اقلّ من آن تفکّر نمایند به یا لیتنا کنّا [تراباً] ناطق شوند و به یا لیتنا لم [تلدنا] ذاکر گردند دخان غفلت کلّ را فراگرفته وقتی از اوقات لسان مالک اسماء و صفات هنگام تنزیل آیات باینکلمات ناطق قوله تعالی

3 "O servant in attendance! Do the divines of this age imagine that in the times of the manifestation of the Daysprings of Truth, the people of the earth freely accepted the Cause of the Beloved of all creation? Do they not reflect upon the tribulations, afflictions, hardships and trials of those holy souls? Do they not ponder the blessed word 'No Messenger cometh unto them but they did mock at him'? What was the cause that led the Jews to rise against the Spirit (Christ) and the divines of that age to pronounce the verdict for His death? And for what reason did they rise against the Seal of the Prophets and count His companions as infidels, heedless ones and mischief-makers? Ever have the Manifestations, Daysprings and Rising-places been afflicted at the hands of enemies. Yet whatever befalls one in the path of Truth is most sweet to the soul.

3 یا عبد حاضر آیا علمای عصر همچه گمان مینمایند که در احیان ظهور مظاهر حقّ اهل ارض رایگان امر محبوب امکان را پذیرفته‌اند آیا تفکّر در رزایا و بلایا و ضرّاء و بأسای آن نفوس مقدّسه نمینمایند آیا در کلمهٔ مبارکهٔ ما یأتیهم من رسول الّا کانوا به یستهزئون تفکّر نمیکنند آیا سبب چه بود که یهود بر روح قیام نمودند و علمای عصر بر قتلش فتوی دادند و بچه علّت بر خاتم انبیا خروج نمودند و اصحابش را کافر و غافل و مفسد میشمردند لازال مظاهر و مطالع و مشارق در دست اعدا مبتلا ولکن آنچه در سبیل حقّ وارد در کام جان بسیار شیرین

4 "O servant in attendance! Some are observed who cling to the divine religion yet consider as false and heedless the One through Whose word the religions of the world appeared, inflicting upon Him every kind of oppression. And some believe only in what their outward senses perceive, denying all else. God curse them for their unbelief! Had they been born blind and tongueless, they would not have acknowledged the existence of anything. O servant present! The foolishness, lack of understanding and want of insight of those people has reached such a degree that one is bewildered. Say: If divine worlds were limited to this world and its manifestations, then all the Prophets, holy ones and chosen ones would have suffered loss. By Him Who caused the Tree to speak and sent down the Table! Had they known what they had done, they would have lamented in this world until they returned to their stations." End.

4 یا عبد حاضر برخی مشاهده میشوند که بمذهب الهی متمسّکند و نفسی را که بکلمهٔ او مذاهب عالم ظاهر او را باطل و غافل میدانند و هر قسمی از اقسام ظلم را بر او وارد میآورند و گروهی آنچه بحسّ ظاهر درآید آنرا مصدّقند و مادون آنرا منکر قاتلهم الله بکفرهم اگر کور متولّد میشدند و هم لسانی نمییافتند بظهور هیچ شیء از اشیاء اقرار و اعتراف نمینمودند یا عبد حاضر بی‌عقلی و بی‌شعوری و بی‌درایتی آنقوم بمقامیست که انسان متحیّر است بگو اگر عوالم الهی منحصر باین عالم و ظهورات اوست پس جمیع انبیا و اولیا و اصفیا خسارت نموده‌اند فوالّذی انطق السّدرة و انزل المائدة لو عرفوا علی ما فعلوا لناحوا فی الدّنیا الی ان رجعوا الی مقاماتهم انتهی

5 They do not reflect sufficiently upon this truth, that the Prophets and holy ones and chosen servants of the Almighty have, to what end, opposed themselves unto all them that dwell upon the earth. Can it be that a single soul would arise in opposition to a Cause whereto nations and governments

5 اینقدر تفکّر نمینمایند که انبیا و اولیا و اصفیای الهی بچه جهت با جمیع من علی الأرض مخالفت نموده‌اند آیا میشود شخص واحد قیام نماید بر امریکه دول و ملل مخالف اوست الّا بأمر من

stand arrayed in enmity, save by the command of One Who is the Mighty, the All-Powerful? This lowly servant doth beseech and implore the one true God that He may guide mankind and draw them unto the straight Path. Were they to ponder, if only for a moment, they would become enlightened; yet the smoke of heedlessness hath obscured their vision and altered the light of the heart. No person possessed of reason would abandon the eternal for that which perisheth. All bear witness to the transience of this world, yet do they cleave unto it; they observe how all return unto dust, yet remain unmindful thereof, soaring upon the wings of self and passion. Whither was I bound, and whereunto have I fallen!

لدن مقتدر قدیر این خادم فانی از حقّ سائل و آمل است که ناس را هدایت فرماید و بصراط مستقیم کشاند اگر فی‌الجمله تفکّر نمایند آگاه میشوند ولکن دخان غفلت ابصار را منع نموده و نور قلب را تغییر داده هیچ عاقلی بجهة فانی باقی را از دست نمیگذارد کل گواهی میدهند بر فنای عالم معذلک باو متمسّکند و مشاهده مینمایند بتراب راجعند معذلک از او غافل و باجنحهٔ نفس و هوی طائر کجا بودم و بکجا افتادم

6 My purpose is to offer reply unto that blessed epistle, and that too with brevity, lest it should prove the cause of trouble. Yet what is decreed is decreed, and the command belongeth unto God, the Sovereign of the Throne on high and of the earth beneath.

6 مقصود آنکه جواب دستخطّ آنحضرت را عرض نمایم و آنهم باختصار که مباد سبب زحمت شود ولکن قضی ما قضی و الأمر لله مالک العرش و الثّری

7 May my spirit be offered up for your steadfastness, and may my soul be a sacrifice unto your uprightness! That blessed tablet, which was inscribed upon the second day of Rabi'u'l-Avval, hath been received – praise be to God! From every word thereof was inhaled the fragrance of sincerity and love for the Beloved of all the worlds. Blessed is the leaf that is adorned with the remembrance of God, and wherein are mentioned the stations of certitude and love of the friends and loved ones for the sake of God. This servant doth not account himself worthy of mention before any of the friends, how much less in the presence of the Afnan of the Divine Lote-Tree, whom God hath related unto Himself and made them branches of His Tree. And after gaining knowledge of this matter, I purposed to attain unto the presence of the Lord of creation, and in that most sacred and exalted court was it submitted. This is what the All-Merciful hath spoken forth in the kingdom of utterance. He said, and sweeter is His word:

7 روحی لقیامکم الفداء و لاستقامتکم الفداء دستخطّ آنحضرت که بتاریخ ۲ ربیع الأولی مرقوم شده بود رسید لله الحمد از هر حرفی از آن عرف خلوص و محبّت محبوب عالمیان استشمام شد طوبی از برای ورقیکه بذکر الهی مزیّن شود و مراتب ایقان و محبّت دوستان و آقایان لوجه الله در او مذکور آید این خادم خود را قابل ذکر در نزد هیچیک از دوستان نمیداند تا چه رسد خدمت افنان سدره الّذین نسبهم الله الیه و جعلهم افناناً لسدرته و بعد از اطّلاع قصد مقام مالک ابداع نموده در ساحت امنع اقدس عرض شد هذا ما نطق به الرّحمن فیملکوت البیان قال و قوله الأحلی

8 In the Name of the Wronged One

8 بسمی المظلوم

9 Praise be to God! Thou hast inhaled the fragrances of the divine days and hast turned to the Most Exalted Horizon. By the life of God! Thou art indeed under the glances of His favor - grieve not over anything. Preserve this most holy station. Hold fast unto wisdom by My command and My will. We have verily recorded thy mention in a Book which no obliteration or extinction can reach, and from which the Concourse on High shall inhale the fragrance of eternity. To this beareth witness the Mother Book. His honor Amin, that is, Abu'l-Hasan, hath arrived and repeatedly made mention of thee. He is truly

9 احمد لله الحمد نفحات ایّام الهی را یافتی و بافق اعلی اقبال نمودی لعمر الله انّک تحت لحاظ عنایته لا تحزن من شیء ان احفظ هذا المقام الأقدس تمسّک بالحکمة بأمری و ارادتی انّا انزلنا ذکرک فی کتاب لا یأتیه المحو و الفناء و یجد منه الملأ الأعلی عرف البقاء یشهد بذلک امّ الکتاب جناب امین یعنی ابوالحسن وارد و ذکر آنجناب را مکرّر نموده فی‌الحقیقه مزیّن است بمحبّت افنان سدره بسیار اظهار رضایت از آنجناب مینماید

adorned with love for the Afnan of the Divine Lote-Tree and expresseth great satisfaction with thee.

10 O Afnan! Upon thee be My glory! The whole world hath been created for the recognition of this Most Great Day, and the Ancient Beauty hath, throughout nights and days, summoned all unto the Horizon of the appearance of God, exalted be His glory. Repeatedly hath this most exalted Word been revealed from the Supreme Pen: "O people! Abandon wickedness and iniquity, and follow not your desires. Follow that which your Lord, the Lord of all mankind, hath revealed in His perspicuous Book." We have forbidden all corruption, strife, contention and unseemly deeds, and have commanded that which God loveth. These matters are evident and clear to all. Nevertheless, the Name of God and His loved ones remain imprisoned in the prison of the oppressors. There hath befallen them that which hath caused the Supreme Paradise and the Most Exalted Heaven to weep. The oppression of the people hath reached such a degree as to exceed all bounds. Glory be to God! They are awakened by no event and enlightened by no punishment. A million souls in these parts have perished, yet they remain heedless. All that was revealed in the Tablet to Ra'is hath come to pass, yet they have not awakened from their slumber. The false claimant descended into hell, yet they paid no heed. The second one returned to the flames, yet they showed no remorse. And even after the seizure of the third, they may still not come to their senses. In this Revelation, God hath granted no respite - He hath seized and continueth to seize, yet none is aware.

10 یا افنانی علیک بهائی جمیع عالم از برای عرفان این یوم اعظم خلق شده و جمال قدم در لیالی و ایّام کلّ را بافق ظهور حقّ جلّ جلاله دعوت نموده و از قلم اعلی مکرّر اینکلمهٔ علیا نازل یا قوم دعوا البغی و الفحشآء و لا تتّبعوا الهوی ان اتّبعوا ما انزله مولی الوری فی کتابه المبین جمیع فساد و نزاع و جدال و اعمال شنیعه را نهی نمودیم و به ما یحبّه الله امر فرمودیم و اینفقرات نزد کلّ مبرهن و واضحست معذلک اسم‌الله مع اولیای الهی در سجن ظالمین مسجون قد ورد علیهم ما ناح به الفردوس الأعلی و الجنّة العلیا ظلم ناس بمقامی رسیده که از حدّ خارج گشته سبحان‌الله بهیچ امری متنبّه نمیشوند و بهیچ عذابی آگاه نه یک کرور خلق در این اطراف از میان رفت معذلک متنبّه نشدند امورات منزلهٔ در لوح رئیس کل [واقع] و ظاهر معذلک از نوم برنخاستند سیّد کاذب بدرک رفت ملتفت نشدند ثانی بسقر راجع نادم نگشتند و بعد از اخذ ثالث هم شاید بشعور نیایند حقّ در اینظهور مهلت نداده اخذ نموده و مینماید ولکن احدی ملتفت نه

11 But by God! Were it not for the decree previously ordained in the Book, He would have seized all with but a single word from Him. God hath ever desired that His creatures should exist to engage in His praise, glorification, unity and the building of His Cause, and for other purposes which none knoweth save God, the Lord of the Throne and of the dust. Some of the friends in every land were observed to be fearful. By the life of God! The world hath never had, nor hath it now, any significance. Say: Martyrdom hath a lofty station and an exalted rank. It is not vouchsafed unto everyone. It is rarer than the most precious elixir, and like unto the phoenix - its name is mentioned but its reality is hidden, nay, lost. Had they known, they would have hastened, and had they witnessed, they would have sacrificed. We have veiled this station from eyes to preserve those on earth. He guideth whom He willeth to what He desireth. There is none other God but Him, the Almighty, the Powerful. The glory shining from the heaven of My mercy be upon thee and upon My Afnan and upon those who have recognized that which God hath recognized in His exalted station.

11 امّا والله لولا سبق حکم الکتاب لیأخذ الکلّ بکلمة من عنده حقّ لازال دوست داشته که خلق باشند تا بذکر و ثنا و توحید و تعمیر مشغول شوند و لأمورات اخری الّتی ما اطّلع بها الّا الله مالک العرش و الثّری بعضی از دوستان در هر ارضی خائف مشاهده شدند لعمر الله دنیا را شأنی نبوده و نیست بگو شهادت را مقامیست بزرگ و شأنیست رفیع نصیب هر کس نشود از اکسیر اعظم نایاب‌تر و بمثابهٔ عنقا اسم مذکور و رسم مستور بل مفقود لو عرفوا لسرعوا و لو شاهدوا لأنفقوا انّا سترنا هذا المقام عن الأبصار لحفظ من علی الأرض انّه یهدی من یشآء الی ما اراد لا اله الّا هو المقتدر القدیر البهآء المشرق من افق سمآء رحمتی علیک و علی افنانی و علی الّذین اعترفوا بما اعترف به الله فی مقامه المرفوع انتهی

12 The waves of the ocean of favor have appeared in such wise as to require no translator, interpreter or expositor. What else can this feeble servant say that would be fitting or worthy? I beseech God, exalted be His glory, to protect that noble person and to ever make him a source of service and the recipient of His favors.

12 امواج بحر عنایت بشأنی ظاهر و باهر که مترجم و مبیّن و مفسّر لازم نداشته و ندارد دیگر اینعبد کلیل چه عرض نماید که شایسته باشد و یا لایق از حقّ جلّ جلاله میطلبم آنحضرت را حفظ فرماید و لازال مصدر خدمات و مرجع عنایات خود نماید

13 All the stations of the world bow down in humility and prostration before this station. To this beareth witness every person of insight, every learned one, and every fair-minded and discerning soul.

13 جمیع مقامات عالم نزد اینمقام خاضع و خاشع و ساجد یشهد بذلک کلّ عارف و کلّ عالم و کلّ منصف بصیر

14 Concerning your mention of Mulla Hasan—upon him be the glory of Baha'u'llah—and the state in which he found himself after being vouchsafed the honour of attaining unto that most august and all-protecting Tablet of the Most Holy, Divine Presence: well is it with him, and with whosoever hath discovered the fragrance of the loving-kindness of the All-Merciful in His utterance. God Himself beareth witness and is the surety thereof, that were all who dwell upon the earth to catch but the faintest breath of a single word from among the Words of God, they would, one and all, become drunken with its rapture, and would turn, illumined, unto the lights of His Countenance. Praised be God! Through the attraction of the Divine Word they have been enkindled; naught can compare with the heat of the love of God as that which is witnessed and beheld—unto this testifieth the Lord of mankind and the Possessor of the worlds of the hereafter and the herebefore.

14 اینکه ذکر جناب ملّا حسن علیه بهآء الله و حالت ایشان بعد از شرفیابی بلوح امنع اقدس الهی نمودند هنیئاً له و لمن وجد عرف بیان الرّحمن حقّ شاهد و گواهست که اگر جمیع من علی الأرض نفحهٔ یک کلمه از کلمات الهی را بیابند کلّ سرمست شده بانوار وجه توجّه نمایند الحمد لله از جذب بیان الهی مشتعل گشتند لا یعادل بحرارة محبّة الله ما یشهد و یری یشهد بذلک مولی الوری و مالک الآخرة و الأولی

15 And as to what you have written, that the revered Akhund—upon him be the glory of Baha'u'llah and His tender mercy—had, at the prompting of another, put forth those questions: in the earliest days of this Most Great Revelation, questions of every kind were presented in the Most Holy Court, and the answer to each, in full measure, was revealed and sent down according to the Will of God. But now, for some years, it hath been declared that the Supreme Pen neither inclineth to, nor occupieth itself with, the mention of answers to questions, or with matters of scholastic learning.

15 و اینکه مرقوم داشتید که جناب آخوند علیه بهآء الله و عنایته از جانب شخص دیگر آنسؤالات را نموده بودند در اوّل اینظهور اعظم از هر قبیل سؤالات در ساحت اقدس حاضر و جواب هر یک مفصّلاً بما اراده الله نازل و ارسال شد حال چند سنه میشود که میفرمایند قلم اعلی اقبال بذکر جواب سؤالات و یا شؤون علمیّه نداشته و ندارد

16 The Point of the Bayan—may our souls, and all besides, be a sacrifice unto Him—hath said: "Verily He speaketh in every matter: verily there is none other God but Me, the All-Compelling, the Self-Subsisting." And whatsoever, in this year, hath descended from the heaven of the gracious favour of the Self-Sufficing, the Exalted, in reply to the questions of those regions, is but a token of the solicitude of God toward the steadfast in His unity and the near ones unto Him who abide in that land and its environs.

16 نقطهٔ بیان روح ما سواه فداه میفرماید انّه ینطق فی کلّشأن انّه لا اله الّا انا المهیمن القیّوم و آنچه در این سنه از سماء عنایت غنیّ متعال در جواب سؤالهای آن اطراف نازل شد این نظر بعنایت حقّ است نسبت بموحّدین و مقرّبین که در آن ارض و اطرافند

17 This is of the bounty of our Lord upon His branches, and upon him who hath been named by the letter Ra before Jim—upon him be the glory of Baha'u'llah, the All-Knowing, the All-Wise.

17 هذا من فضل ربّنا علی افنانه و علی الّذی سمّی بالرّآء قبل جیم علیه بهآء الله العلیم الحکیم بوده

18 There was a time when this exalted word was revealed from the tongue of the Lord of Names: "O servant present in the land of Y, A and R, there are souls upon whom the eye of heaven gazeth."

18 وقتی از اوقات اینکلمهٔ علیا از لسان مالک اسماء نازل فرمودند یا عبد حاضر در ارض یا و الف و را نفوسی هستند که عین سماء بایشان ناظر است انتهی

19 This exalted word is like an ocean wherein precious pearls lie hidden. Knowledge is with God, our Lord and your Lord and the Lord of the mighty throne. Blessed is the land that hath been honored by His mention, and the cities that have attained unto His loved ones, and the light that hath derived illumination from the radiance of His chosen ones' countenance. At this point another state overtook this soul - neither having power to speak nor strength to conceal. His is the command and in His grasp is judgment. There is no God but He, the Mighty, the Powerful.

19 اینکلمهٔ علیا بمثابهٔ بحریست که در او لآلی ثمینه مستور است العلم عند الله ربّنا و ربّکم و ربّ العرش العظیم طوبی لدیار تشرّفت بذکره و لمدن فازت باحبّائه و لنور اقتبس الضّوء من انوار وجه اولیائه این نفس جان را حالت دیگر دست داد یارای عرض نه و قوّهٔ ستر نه الأمر له و الحکم فی قبضته لا اله الّا هو القویّ القدیر

20 Regarding what thou didst write about the receipt document, it was sent according to the supreme instruction before, and now too it is being sent accordingly. At this moment this evanescent one was summoned to the Most Holy Court, and after attaining presence He walked for some time. After several minutes the Ancient Beauty turned His face toward the servant and said, exalted be His utterance: "O servant present! We have forgiven the rights of J and J and adorned them with the ornament of pardon, that they may give thanks unto God their Lord and arise to serve the Cause with wisdom and utterance." These rights belong specifically to God, exalted be His glory.

20 اینکه در بارهٔ ورقهٔ وصول مرقوم داشتید موافق دستخطّ عالی از قبل ارسال شد و حالهم موافق این دستخطّ ارسال میشود در این حین اینفانی بساحت اقدس احضار شد و بعد از حضور مشی میفرمودند بعد از دقایق چند اقبل وجه القدم الی الخادم و قال عزّ بیانه یا عبد حاضر حقوق جناب را و جیم را بخشیدیم و بطراز عفو مزیّن نمودیم لیشکر الله ربّه و یقوم علی خدمة الأمر بالحکمة و البیان این حقوق مخصوص است بحقّ جلّ جلاله

21 Blessed is the soul that hath paid them and attained acceptance, and joy be to the one who, as a sign of His favor, hath been adorned with the light of forgiveness. Verily He is the One with power over whatsoever He willeth. None should hesitate in what hath been sent down from the heaven of utterance. Verily He is the Commander, the Unconstrained.

21 طوبی از برای نفسیکه ادا نمود و بقبول فائز گشت و نعیم از برای نفسیکه اظهاراً لعنایته بنور عفو مزیّن شد انّه لهو المقتدر علی ما اراد لیس لأحد ان یتوقّف فیما نزّل من سمآء البیان انّه لهو الآمر المختار انتهی

22 After witnessing this supreme bounty, whereby the intention of God, exalted be His glory, was to manifest grace, this servant uttered "Thine be the praise, O Beloved of the worlds" at least a thousand times that night. It is most evident and clear that all earthly things have had and have no worth, as all have witnessed that numerous sums were repeatedly presented at the Most Holy Court but were not graced with acceptance. Yet now, in view of the gathering and the exigencies of the time, they are being accepted. In any case, the purpose was solely to manifest grace, bounty and mercy. I beseech God, exalted be His glory, to assist them to arise as befitteth the Days of

22 اینعبد بعد از مشاهدهٔ این عنایت کبری که مقصود حقّ جلّ جلاله اظهار فضل بوده اقلاً هزار بار آنشب به لک الحمد یا محبوب العالمین ذاکر بود این بسی واضح و مبرهنست که جمیع دنیا را قدری نبوده و نیست چنانچه جمیع شاهد و گواهند که مکرّر وجوه کثیره بساحت اقدس آمده و بطراز قبول فائز نشد و حال نظر باجتماع و اقتضای وقت اخذ میشود باری مقصود آنکه اینفقره محض اظهار فضل و عنایت و رحمت بوده از حقّ جلّ جلاله میطلبم که ایشانرا مؤیّد

فرماید که به ما یلیق و ینبغی لأیّام الله قیام نمایند

God. However, according to the wisdom of His Holiness the Name of God - upon Him be all His most glorious Splendor - they have described the friends of the land of Ta, and have repeatedly expressed satisfaction, especially with some.

23 ولکن بحکمت حضرت اسم‌الله علیه من کلّ بهآء ابهاه از اولیای ارض طا وصف فرموده‌اند و مکرّر اظهار رضامندی نموده‌اند مخصوص از بعضی ولکن در هر کرّه مرقوم میداشتند که حکمت را از دست داده‌اند و امریکه منافی است اینست چه که اینعبد را در مجالس متعدّده وعده گرفته‌اند بعد از حضور در مجلس اوّل ملاحظه شد قریب پنجاه شصت نفر موعودند گفتم آیا نشنیده‌اید حکم حکمت را در اکثر الواح الهی این حکم جاری و بکمال وضوح مذکور و مسطور تصدیق مینمودند ولکن شب آخر باز همانقسم مشاهده میشد و کذلک مجالس اخری بالأخره کار بجائی رسید که انزوا فرمودند اینفانی از حقّ جلّ جلاله بکمال عجز و ابتهال سائل و آمل که جمیع را مؤیّد فرماید بر عمل بآنچه در کتاب از قلم اعلی ثبت شده هر نفسی را اخذ نمودند مع نوشتجات اخذ شده مع آنکه باید آیات الهی را در محلهای محکم متین حفظ نمایند سبحان‌الله چه شده بعد از آنکه اینعبد در عرایض متعدّده اینفقره را خدمت دوستان عرض نموده تا حین باجابت مقرون نشده و نظر بصداقتی که طراز هیکل احبّاست هر حرفی را قبول مینمایند و هر مدّعی را صادق میشمرند مع آنکه در یکمقام اینکلمهٔ علیا از افق اعلی ظاهر میفرمایند لا تصدّقوا کلّ قائل و لا تطمئنّوا عن کلّ وارد این خادم امیدوار است که از بعد به ما یحبّه الله مؤیّد شوند

23 Yet each time they wrote that wisdom had been abandoned, and this is what is inappropriate - for they had promised this servant in various gatherings, but after attending the first gathering, it was observed that nearly fifty or sixty persons were present. I said: "Have you not heard the decree of wisdom in most divine Tablets? This decree is in effect and is recorded and written with utmost clarity." They would acknowledge this, yet on the final night the same situation was observed, and likewise in other gatherings, until finally they withdrew in seclusion. This evanescent one beseeches God, exalted be His glory, with utmost humility and supplication, that He may assist all to act according to what has been recorded in the Book by the Supreme Pen. Every person they arrested was taken along with their writings, although divine verses should be preserved in secure and protected places. Glory be to God! What has happened? Even though this servant has mentioned this matter in numerous petitions to the friends, until now it has not been heeded. And due to the sincerity which adorns the temple of the loved ones, they accept every word and consider every claimant truthful, although in one instance this exalted Word hath shone forth from the highest horizon: "Believe not every speaker, nor trust in every newcomer." This servant hopes that henceforth they will be assisted to do what God loveth.

24 اینکه در بارهٔ محبوب روحانی جناب ورقا علیه بهآء الله و عنایته مرقوم داشتید انشآءالله محفوظند و بعنایت حقّ جلّ جلاله مطمئن در همین لیل ذکرشانرا اینفانی از لسان اقدس استماع نمود مکرّر در احیان تنزیل آیات اظهار عنایت بایشان شده انشآءالله موفّق و مؤیّدند بذکر حقّ و خدمت امر و تألیف قلوب و اعلای کلمه بشأنیکه از جمیع اعضا و جوارح و عروق شعلهٔ نار انقطاع در سبیل مالک ابداع ظاهر شود سبحان‌الله مع آنکه از ایشان فسادی ظاهر نه با کمال محبّت نفوس غافله را بمطلع نور احدیّه خوانده‌اند معذلک علمای

24 Concerning what you wrote about the spiritual beloved, Jinab-i-Varqa - upon him be the glory of God and His favors - God willing, they are protected and assured through God's grace, exalted be His glory. This very night, this evanescent one heard mention of them from the Most Holy Tongue. Repeatedly during the revelation of verses, favors have been shown to them. God willing, they are successful and assisted in mentioning God, serving the Cause, uniting hearts, and exalting the Word in such wise that from all their limbs, members, and veins the flame of detachment may be made manifest in the path of the Lord of creation. Glory be to God! Although no corruption appeared from them and they called heedless souls

to the Dayspring of divine unity with utmost love, nevertheless the heedless divines and idle ignorant ones did what no oppressor had ever done, striving with all their might to extinguish the light of the Cause. But alas! Alas! Who can alter what God hath purposed, and who can outrun His commands? By the life of our Beloved and our Goal, they persist in their ancient error.

غافل و جهلای عاطل عمل نمودند آنچه را که هیچ ظالمی ارتکاب ننموده بکمال جدّ و جهد در اطفای نور امر مشغول ولکن هیهات هیهات من یقدر ان یبدّل ما اراده الله و من یستطیع ان یسبقه فی اوامره لعمر محبوبنا و مقصودنا انّهم فی ضلالهم القدیم

25 As to what was written concerning the Mashriqu'l-Adhkar, this matter must be kept most confidential, in such wise that none save steadfast, firm, upright, contented and well-pleasing souls may become aware of it. All these deeds are, before the Throne, contingent upon wisdom. That which opposeth it is not permissible. This is what the servant hath heard with his own ear from the tongue of God, the Self-Subsisting, the All-Compelling.

25 و اینکه در بارهٔ مشرق الأذکار مرقوم داشتند اینفقره باید بسیار مستور باشد بشأنیکه جز نفوس ثابتهٔ راسخهٔ مستقیمهٔ راضیهٔ مرضیّه بر آن آگاه نشود جمیع این اعمال لدی العرش بحکمت معلّقست اگر مخالف آن باشد جایز نه هذا ما سمع الخادم بأذنه من لسان الله المهیمن القیّوم

26 The people are weak and heedless, while grace, bounty and mercy are beyond reckoning. The Command of wisdom itself beareth witness to the loving-kindness, bounty and mercy of the Goal of all beings.

26 ناس ضعیف و غافلند و فضل و عنایت و رحمت فوق احصا امر حکمت خود شاهد و گواهست بر شفقت و عنایت و رحمت مقصود عالمیان

27 As to what thou didst write concerning the ascension of His Holiness Ismu'llah Javad, upon him be all the most glorious Glory and all the most effulgent Light, the servant testifieth that he attained unto the bounty of his Most Glorious Lord and ascended unto the Supreme Companion. The near ones perceived from him the fragrance of the mercy of our Lord and his Lord, the King of Names, and there was revealed for him from the Supreme Pen that which shall endure as long as God's most beautiful names endure. O thou beloved of my heart and Essence of God standing firm in the Cause! This is the day of death, for man attaineth unto a remembrance that hath no peer or likeness, and is adorned with a crown that shall forever shine forth, radiant and luminous throughout the world. Blessed is the soul that ascendeth through divine love; if it attaineth not martyrdom, at least it attaineth this station. Although the true friends who have quaffed from the cup of steadfastness have attained unto all good and are recorded and inscribed before God among the letters of the Book - and the letters of the Book can neither be erased nor touched by extinction - the Command is in His grasp. He doeth as He willeth and ordaineth as He pleaseth.

27 و اینکه در بارهٔ صعود حضرت اسم الله جواد علیه من کلّ بهآء ابهاه و من کلّ نور انوره مرقوم داشتید یشهد الخادم انّه فاز بعنایة ربّه الأبهی و توجّه الی الرّفیق الأعلی و وجد منه المقرّبون عرف رحمة ربّنا و ربّه مالک الأسمآء و نزّل له من القلم الأعلی ما یکون باقیاً بدوام اسمآء الله الحسنی یا محبوب فؤادی ونفس الله القائمة علی الأمر که امروز روز موت است چه که بذکری فائز میشود انسان که شبه و مثل نداشته و باکلیلی مفتخر میگردد که لازال مابین عالم متلألأ و مشرق و منیر مشاهده میشود طوبی از برای نفسیکه بمحبّت الهی صعود نماید اگر بشهادت فائز نشود اقلاً بانتقام فائز گردد اگرچه دوستان حقیقی که از کأس استقامت آشامیده‌اند بکلّ خیر فائزند و از احرف کتاب لدی الله مذکور و مسطورند و حرف کتاب را محو اخذ ننماید و فنا مسّ نکند الأمر بیده یفعل ما یشآء و یحکم ما یرید

28 As to what was written about various groups being present at the funeral procession, this was presented before the Ancient Beauty, and He said: "They are but one people. None should attend save the people of Baha, for whom was created the Crimson Ark mentioned in the Qayyumu'l-Asma."

28 و اینکه مرقوم فرموده بودند که طوائف مختلفه در تشییع حاضر شدند تلقاء وجه قدم عرض شد فرمودند انّهم ملّة واحدة لا ینبغی حضورهم الّا اهل البهآء الّذین خلقت لهم السّفینة الحمرآء المذکورة فی قیّوم الأسمآء انتهی

29 As to the mention made of Mirza ‘Ali, upon him be the Glory of God, and what was written regarding his repeated mention of constructing monuments - this found acceptance before the Throne. Although his honor looketh unto the truth and is eager to serve, yet consideration of wisdom is necessary in all circumstances. Verily, the servant giveth him glad tidings of his remembrance in the Prison and of God's bounty, the Lord of all worlds.

29 و اینکه ذکر جناب میرزا ع‌ل علیه بهآء الله را فرمودند و مرقوم داشتند مکرّر ذکر بنای آثار نموده‌اند لدی العرش مقبول افتاد اگرچه جناب ایشان بحقّ ناظرند و بخدمت مشتاق ولکن ملاحظهٔ حکمت در هر حال لازم انّ الخادم یبشّره بذکره فی السّجن و عنایة الله ربّ العالمین

30 As to the mention made of His Holiness Ismu'llah M.H., upon him be all the most glorious Glory, and the acquisition of land in the land of Ta [Tehran] - at present this matter is suspended in the heaven of divine Will, and after tranquility prevaileth and the kindled fire is extinguished, that which is adorned with the ornament of God's will, exalted be His glory, shall appear according to His command.

30 اینکه ذکر حضرت اسم الله مه علیه من کلّ بهآء ابهاه را فرموده بودند و اخذ ارضی در ارض طا حال این امر در سماء مشیّت الهی معلّق و بعد از سکون و اطفای نار مشتعله حسب الأمر ظاهر میشود

31 Concerning the funds of His Name 66 (Allah), JM, may all the Most Glorious Glory rest upon him, they wrote that previously this matter had issued from the Supreme Pen and was adorned with acceptance. His Name mentioned above purchased a house, and some funds remained. A portion they used to pay their debts and loans, and another portion they spent in the path of God until they arrived in the Land of Purpose. Now they and their family reside near the mansion which is outside the prison where the Throne is established, and they are engaged in pilgrimage. Praise be to God, they attained to that which they had been seeking from God, exalted be His Glory, during the nights and days. This matter of purchasing the house and giving funds was repeatedly presented at the Most Holy Court, and each time manifestations of favor towards Afnan 202 (Muhammad ‘Ali), may all the Most Glorious Glory rest upon him, were evident. In truth, they are engaged in service, although outwardly some apparent causes brought them sorrow, and this is what I heard with my own ear from an informed source. However, He said: "God has ordained for him a station which none knoweth save God, and its effects shall appear in the world. He is, verily, the All-Knowing, the All-Wise."

31 آنچه که بطراز ارادهٔ حقّ جلّ جلاله فائز است و در بارهٔ وجه حضرت اسم ٦٦ [الله] ج‌م علیه منکلّ بهآء ابهاه مرقوم داشتند از قبل ذکر اینفقره از قلم اعلی جاری و بطراز قبول فائز و جناب اسم مذکور هم بیتی ابتیاع فرمودند قدری از آن وجه باقی مانده بود بعضی از آنرا بقروض و دیون خود دادند و بعض دیگر را صرف سبیل نمودند تا آنکه بارض مقصود وارد و حال ایشان و اهل ایشان در جوار قصر که خارج سجن است و مقرّ عرش واقع ساکنند و بزیارت مشغول الحمد لله فائز شدند بآنچه که در لیالی و ایّام از حقّ جلّ جلاله میطلبیدند این فقرهٔ اخذ بیت و اعطاء وجه مکرّر در ساحت اقدس عرض شد و هر کرّه اظهار عنایت نسبت بحضرت افنان ۲۰۲ [محمّد علی] علیه من کلّ بهآء ابهاه مشهود فی‌الحقیقه ایشان بخدمت قائمند مع آنکه در ظاهر بعض اسباب ظاهره سبب حزنشان شد و هذه ما سمعت باذنی من مخبر علیم ولکن فرمودند قد قدّر له مقام ما اطّلع به الّا الله و یظهر آثاره فی الملک انّه لهو العلیم الحکیم انتهی

32 This concludes the response to your first letter. Then your second letter was honored to arrive, which began with mention of the oppression that befell the innocent ones, the chosen ones, and the pillars of the earth. Has any harm come to anyone from these oppressed ones, or have they taken anyone's property, or have they uttered anything contrary to what God hath ordained? If you were to ask about this, their answer would be naught but transgression and rebellion against God,

32 تا اینمقام جواب دستخطّ اوّل آنحضرت بود و بعد دستخطّ ثانی عزّ ورود ارزانی داشت و مصدّر بود بذکر ظلمی که بر ابریاء و اولیا و افراد و اوتاد ارض وارد آیا از اینظلومها ضرّی بر احدی وارد شده و یا مال نفسی را برده‌اند و یا بغیر ما حکم به الله نطق کرده‌اند لو تسئلوا عن ذلک ما جوابهم الّا طغیاناً و بغیاً علی الله المهیمن القیّوم ملاحظه

the Protector, the Self-Subsisting. Consider how this community seeks the good of government and nation during nights and days from God, exalted be His Glory. Nevertheless, there hath come upon the people of Baha from these two parties that which caused the Concourse on High to weep and lament. One day Jesus Christ, son of Mary - may the spirit of all else be sacrificed for Him - asked the Jews, saying: "For which of my good words do you rise up to harm me?" They replied: "Not for your good words, but because you say 'I am the Son of God."' Their condition is evident. Our shortcoming is that we say we are the people of God and are sanctified and purified from hatred, malice, corruption, conflict and contention. The flame of hatred is kindled from every direction, but the hand of power extinguisheth it with the water of will. Verily, He is powerful over all things.

فرمائید این طائفه خیر دولت و ملّت را در لیالی و ایّام از حقّ جلّ جلاله سائلند معذلک وارد شد از این دو حزب بر اهل بها آنچه که اهل ملأ اعلی بنوحه و ندبه مشغول یومی از ایّام حضرت روح یعنی عیسی بن مریم روح ما سواه فداه از معشر یهود سؤال نمودند و فرمودند بجهة کدام حرفهای خوب من است که بر اذیّت من قیام نموده‌اید عرض نمودند بجهة حرفهای خوب شما نیست بلکه بجهة آنست که میگوئی من ابن اللّهمّ حالهم معلوم قصور حضرات اینست که میگوئیم اهل اللّهیم و از ضغینه و بغضا و فساد و نزاع و جدال مقدّس و مبرّائیم شعلهٔ نار بغضا از هر جهتی مشتعل ولکن ید قدرت بماء اراده فرو مینشاند انّه علی کلّشیء قدیر

33 Your third letter brought joy and strengthened the spirit. Praise be to God, you are adorned with the ornament of health and are engaged in serving the Cause. Regarding what you wrote about the funds for the Doctor, may the Glory of God and His favors be upon him, this matter depends on his own news. All that you have done and written regarding the house and regarding His Name Allah (Baha), may all Glory rest upon him, is correct and acceptable and is mentioned before the Throne. The servant wishes to praise God with a thousand hundred tongues and beseech from His wondrous grace your assistance, your success, and your protection. Verily our Lord, the Most Merciful, is the Powerful, the Mighty, the Unconstrained.

33 و دستخطّ ثالث آنحضرت فرح بخشید و روح را قوّت بخشود الحمد لله آنحضرت بطراز صحّت مزیّنند و بر خدمت امر قائم اینکه در بارهٔ وجه بجناب طبیب علیه بهآء الله و عنایته مرقوم فرموده بودند این امر معلّق است بخبر خود ایشان آنحضرت آنچه در بارهٔ بیت و آنچه در بارهٔ حضرت اسم‌الله علیه منکلّ ۹ [بهآء] ابهاه عمل فرموده‌اند و مرقوم داشته‌اند جمیع صحیح و مقبول و لدی العرش مذکور یحبّ الخادم ان یذکر الله بألف مائة لسان و یطلب من بدایع فضله تأییدکم و توفیقکم و حفظکم انّ ربّنا الرّحمن لهو المقتدر العزیز المختار

34 Glorified art Thou, O Thou through Whose manifestation the Balance hath called out and the Path been established, the mountains have passed away, and the Tongue of Utterance hath spoken in the Kingdom of Knowledge! This is the Day of Return, and the Self-Sufficing, the Most High, hath come. I beseech Thee to protect Thy Afnan from the evil of Thine enemies, to draw them nigh unto Thee, to grant them the bounty of meeting Thee, and to ordain for them the good of this world and the next through Thy generosity and grace. O my Lord! Thou seest them turning unto Thee and clinging fast unto Thee. I implore Thee, by the fragrances of Thy Revelation, to assist whosoever hath arisen to serve Thee and to aid Thy Cause. Then ordain for him that which befitteth Thy Revelation and Thy days. Verily, Thou art the Omnipotent over whatsoever Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth.

34 سبحانک یا من بظهورک ناد المیزان و نصب الصّراط و مرّت الجبال و نطق لسان البیان فیملکوت العرفان هذا یوم المعاد و اتی الغنیّ المتعال بأن تحفظ افنانک من شرّ اعدائک و تقرّبهم الیک و ترزقهم لقائک و تکتب لهم خیر الآخرة و الأولی بجودک و فضلک ای ربّ تریهم مقبلین الیک و متمسّکین بک اسئلک بنفحات وحیک بأن تؤیّد من قام علی خدمتک و نصرة امرک ثمّ اکتب له ما ینبغی لظهورک و ایّامک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام من فی السّموات و الأرضین

35 Concerning what you wrote about the beloved Varqa, upon him be the Most Glorious Beauty of God, let him be ever mindful of wisdom in all circumstances. The ignorant masses and the calumniators, especially those evil souls who remain idle and unemployed in this world, wait day and night to seize upon any pretext to inflame their base desires and passions. May God destroy them for their sins, their hypocrisy, and their unbelief. May God protect us and you from the evil of such as these. Such souls are like hot ashes that have come out of the fire - soon their heat will cool and the devastating, sterile winds will return them to nothingness. In the Tablet of Burhan, addressing the Wolf, He says: "Thou art like the shadow of the sun cast upon the mountains - soon it shall pass away," to the end of His utterance - exalted be His grandeur, sweet be His words, and great be His glory!

35 اینکه در بارهٔ محبوبی جناب ورقا علیه بهآء الله الأبهی مجدّد مرقوم داشتید انشآءالله در جمیع احوال ناظر بحکمت باشند خلق جاهل و مفتری مخصوص نفوس شریره که بی شغل و عمل در دنیا مانده‌اند شب و روز منتظرند که امری را دست‌آویز نمایند و بر اشتعال نار نفس و هوای خود بیفزایند قاتلهم الله بذنبهم و نفاقهم و کفرهم اعاذنا الله و ایّاکم من شرّ هؤلآء مثل آن نفوس مثل خاکستر گرمیست که از نار خارج شده باشد عنقریب حرارت آن بیفسرد و ارياح عقیمهٔ قاصفه او را بفنا راجع نماید در لوح برهان در خطاب به ذئب میفرماید مثل تو مثل اثر شمس است بر رؤس جبال سوف یأخذه الزّوال الی آخر بیانه جلّت عظمته و احلی بیانه و عظم کبریائه

36 As for what you mentioned regarding Aqa Mas'ud and what he sent, Jinab-i-Amin, upon him be the Glory of God, forwarded his letter to the Most Holy Court where it was presented before His presence. He commanded that the honored Afnan should write him in reply and express divine favors on behalf of the Truth, that he might rejoice and be among the thankful.

36 اینکه ذکر جناب آقا مسعود و ما ارسله فرموده بودند جناب امین علیه بهآء الله مکتوب ایشانرا بساحت اقدس ارسال نمودند و تلقاء وجه عرض شد فرمودند حسب الأمر آنکه جناب افنان باو جواب بنویسند و اظهار عنایت از قبل حقّ بنمایند لیفرح و یکون من الشّاکرین

37 Regarding what you wrote about Haji Sayyah, upon him be the Glory of God, and your expression of satisfaction with him - praise be to God that he was enabled to serve the Cause and assist the oppressed, namely those souls who themselves witness and testify that they have looked to naught but the Truth and desired naught but the reformation of the world. Blessed be he! God willing, may he ever attain this supreme bounty. The servant gives him glad tidings of his Beloved's mention of him and His favors towards him, and beseeches his Lord to assist him in all conditions. Verily, He is the Omnipotent, the Most High.

37 و اینکه ذکر جناب حاجی سیّاح علیه بهآء الله را نموده بودند و همچنین اظهار رضامندی از ایشان لله الحمد ایشان موفق شدند بخدمت امر و رعایت مظلومان یعنی نفوسیکه خود ایشان شاهد و گواهند که جز بحقّ ناظر نبوده و نیستند و جز اصلاح عالم اراده نداشته و ندارند هنیئاً لجنابه انشآءالله باین فیض اعظم در جمیع احیان فائز باشند انّ الخادم یبشّره بذکر محبوبه ایّاه و عنایته فی حقّه و یسئل ربّه بأن یؤیّد حضرته فیکلّ الأحوال انّه لهو المقتدر المتعال

38 This servant's further submission is that if any of God's friends attains to service, convey my greetings to them. God willing, may the dark dust of the world of oppression not prevent them from the effulgences of the lights of justice. Every deprived and heedless one hastens toward extinction while behind him the angels of punishment cry "Hasten! Hasten!" But soon those wretched, wandering, unconscious ones shall come to their senses and cry out "Oh, woe unto us!"

38 عرض دیگر اینفانی آنکه اگر دوستی از دوستان الهی بخدمت فائز شود از جانب این لاشیء تکبیر برسانید انشآءالله اغبرهٔ کدرهٔ عالم ظلم ایشانرا از اشراقات انوار عدل منع ننماید هر محروم و غافلی رو بفنا میرود و از ورای او ملائکهٔ عذاب میفرماید اسرع اسرع ولکن آن بدبخت هائم و بی‌شعور زود است که بشعور آیند و به یاحسرة علینا ناطق شوند

39 May the glory shining from the heaven of our Lord's favor - your Lord and the Lord of all who are in the highest and the lowest - be upon you and upon those who love you and upon

39 البهآء المشرق من افق سمآء عنایة ربّنا و ربّکم و ربّ من فی العرش و الثّری علی حضرتکم و علی

every steadfast and upright believer. Praise be to God, the Most High, the Most Great.

من یحبّکم و علی کلّ مؤمن ثابت مستقیم و الحمد لله العلیّ العظیم

40 The servant 14th of the month of Sha'ban the Magnificent 1300

40 خادم فی ١٤ شهر شعبان المعظّم سنة ١٣٠٠

41 Another request: in obedience to the command, if it be possible, let the sum of fifty tumans be conveyed, in the land of Hadba, unto His Honour Ismu'llah Zaynu'l-Muqarrabin—upon him be Baha'u'llah's Most Glorious splendour. This matter is exceedingly acceptable, and is indeed most necessary, for they are in distress. ...

41 عرض دیگر حسب الأمر اگر بشود مبلغ پنجاه تومان در ارض حدبا بحضرت اسم الله زین‌المقرّبین علیه بهآء الله الأبهی برسد بسیار محبوبست اینفقره بسیار لازمست چه که در شدّتند ....

42 Another request: certain articles from the land of Kha—such as brocade, and shawls, [sugar] and the like—have been received; and Haji Mirza Abu'l-Hasan hath written, and is writing, unto Aqa 'Azizu'llah the details thereof. The glory be upon your presence.

42 عرض [دیگر] اشیای ارض خا از برک و شال [قند] و غیره رسیده و جناب حاجی میرزا ابوالحسن بجناب آقا عزیزالله تفصیل را نوشته و مینویسند البهآء علی حضرتکم

AQA6#219 p.064

BH02429

To: Muhammad Mustafa Baghdadi
Date: 1300-08-18 [1883-Jun-24]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who has illumined the world with the resplendent lamp of His Cause. And peace and blessings be upon him whose advent adorned the night journey, and upon his family and companions whom God made manifestations of His Most Splendid Name. And now, my spirit be a sacrifice for your remembrance. The servant has received your letter which spoke in remembrance of God and His chosen ones and pure ones and loved ones. I beseech Him, exalted be He, to assist your honor and our brothers there in remembrance and praise and steadfastness, the like of which has no parallel in the kingdom of creation.

2 الحمد لله الّذی انار العالم بسراج امره الوهّاج و الصّلوة و السّلام علی من تزیّن بقدومه المعراج و علی آله و صحبه الّذین جعلهم الله مظاهر اسمه البهّاج و بعد روحی لذکرکم الفدآء قد فاز الخادم بکتابکم الّذی کان ناطقاً بذکر الله و اولیائه و اصفیآء الله و اودّائه اسئله تعالی بأن یؤیّد حضرتکم و اخواننا فیهناک علی الذّکر و الثّنآء و الاستقامة الّتی لیس لها مثال فیملکوت الانشآء

3 As for what your honor mentioned regarding the one who was in Port Said - excellent indeed was what you did for him. Praise and thanks be to God for enabling you to assist the believers and the righteous. I convey to your service that the honored physician and the prisoner and the blessed one, upon them be

3 و ما ذکر حضرتکم فی الّذی کان فی پورت‌سعید نعم ما عملتموه له الحمد و المنّة بما جعلکم مؤیّداً علی اعانة الموحّدین و الصّالحین و اعرض خدمتکم انّ جناب الطّبیب و المسجون و السّعید علیهم سلام

the peace of God, the Mighty, the Praised - they are remembered before the Lord. Soon He will send what will gladden them.

الله العزيز الحميد هم مذكورون لدى المولى سوف يرسل اليهم ما يسرّهم

4 And regarding what you mentioned about Haji Ali from K, the servant has presented what your honor wrote before the Presence. The Lord said: "O Muhammad-Qabli-Mustafa, upon you be My peace and My glory. We send greetings to him and to the other Ali from T whom We sent here to trade and be among those who earn. And We permitted Ali of Kashan what he desired on condition that you do not strengthen them with a third. They must engage in their work silently and quietly. They are not to speak about any matter. We beseech God to protect them and assist them in what He loves and is pleased with." End quote. O beloved of my heart, the servant wishes to expend an island of pens and an ocean of ink in your remembrance and praise and your arising to serve the Cause, but has not found the opportunity. The matter is in the hand of God, the Lord of creation and Dawning-Place of the light of oneness.

4 و امّا ما ذكرتموه فی جناب حاجی علی من اهل ک قد عرض الخادم ما کتب حضرتکم تلقآء الوجه قال المولی یا محمّد قبل مصطفی علیک سلامی و بهائی انّا نسلّم علیه و علی علیّ آخر من اهل الطّآء الّذی ارسلناه الی هنا لیتّجر و یکون من المقترفین و اذنّا لعلیّ الکاشی ما اراد علی شرط ان لا تعزّزهما بثالث لهما ان یتمسّکا بالأشغال صامتان ساکتان لیس لهما ان یتکلّما فی امر نسئل الله بأن یحفظهما و یؤیّدهما علی ما یحبّ و یرضی انتهی یا محبوب فؤادی انّ الخادم یرید ان یصرف جزیرة من الأقلام و بحراً من المداد فی ذکرکم و ثنائکم و قیامکم علی خدمة الأمر ولکن ما وجد الفرصة الأمر بید الله مالک البریّة و مطلع نور الأحدیّة

5 And at the end of the letter the servant sends greetings upon his eyes and tongue and limbs and pillars and the fragrances of his heart and the radiance of his brow - Abbas and Haji Ali from T and Haji Ali from K and Mirza Husayn and Muhammad Ibrahim and the other brothers, upon them be the peace of the All-Merciful. And I beseech Him by the One through whom He illumined the world to draw them near to Him in all conditions and assist them in His remembrance and praise and in acting according to what they were commanded in His Book. And I end my words with mention of the delight of eyes, Husayn Effendi and his brothers. And peace and mercy and glory be upon your honor and upon the righteous servants of God. And praise be to God, the Lord of the worlds.

5 و فی آخر الکتاب یسلّم الخادم علی عیونه و السنه و اعضائه و ارکانه و نفحات قلبه و اسارير جبينه حضرة العبّاس و الحاجّ علی من اهل الطّآء و الحاجّ علی من اهل الکاف و جناب میرزا حسین و جناب محمّد ابراهیم و سایر الاخوان علیهم سلام الرّحمن و اسئله بمن انار به العالم بأن یقرّبهم فی کلّ الأحوال الیه و یؤیّدهم علی ذکره و ثنائه و علی العمل بما امروا به فی کتابه و اختم القول بذکر قرر العیون جناب حسین افندی و اخوانه و السّلام و الرّحمة و البهآء علی حضرتکم و علی عباد الله الصّالحین و الحمد لله ربّ العالمین

6 The servant 18 Sha'ban al-Mu'azzam 1300

6 خادم فی ۱۸ شهر شعبان المعظّم سنة ۱۳۰۰

BLIB_Or15700.254, BLIB_Or15711.195

BH01076

To: Siyyid Yahya Unsi, in Alexandria
Date: 1300-08-20 [1883-Jun-26]

1 In His Name, exalted be His station, the Grandeur and the Power!

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Praise be to God Who hath ordained traditions and established laws openly, and made their source the Essence of existence and His Book sent down to him who was invested with the mantle of divine presence, through whom the mention of prophethood was sealed and there began that which draweth men nigh unto the Lord of creation. And the prayer rising from the horizon of the will of our Lord, the All-Merciful, be upon him and his family and his companions who turned toward the House and circled round it and entered through its gate. They are the emblems of victory and the standards of the Cause. Through them was the edifice of divine knowledge made firm in the contingent world and the light of the Cause shone forth amidst the concourse of religions. Blessed is he who hath heard their words and found solace in their company and clung to their hem and held fast to that which they possessed. And woe unto him who was heedless and turned away and denied.

2 الحمد لله الّذى سنّ السّنن و قنّن القوانين فى العلن و جعل مبدأها جوهر الوجود و كتابه المرسل الى من تردّى بردآء الشّهود الّذى به ختم ذكر النّبوّة و بدئ ما يقرّب النّاس الى مالك البريّة و الصّلوة المشرقة من افق ارادة ربّنا الرّحمن عليه و على آله و صحبه الّذين اقبلوا الى البيت و طافوا حوله و دخلوا من بابه انّهم اعلام النّصر و رايات الأمر بهم استحكم بنيان العرفان فى الامكان و تلألأ نور الأمر بين ملإ الأديان طوبى لمن سمع قولهم و آنس معهم و تشبّث بذيلهم و تمسّك بما عندهم و ويل لمن غفل و اعرض و انكر

3 Verily doth the servant, throughout the nights and days, beseech God to exalt His religion and manifest His proof even as He manifested it aforetime, and to honor His loved ones and chosen ones after the abasement which caused the dwellers of Paradise and the denizens of the retreats of nearness to lament. Verily He is the One with power over whatsoever He willeth. There is none other God but Him, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

3 انّ الخادم فى اللّيالى و الأيّام يدع الله بأن يرفع دينه و يظهر برهانه كما اظهر من قبل و يعزّ اوليائه و اصفيائه بعد الذّلّة الّتى ناح بها اهل الفردوس و اهل حظائر الأنس انّه لهو المقتدر على ما يشآء لا اله الّا هو الفرد الواحد المقتدر العليم الحكيم

4 Thereafter, the servant attained unto your letter which began with the mention of God, our Goal and your Goal, our Object of worship and your Object of worship, and the Object of worship of all who are in the heavens and on earth. When I received it and read it and understood it, I hastened to the place of circumambulation and presented that which you had uttered by the tongue of your Lord. Then He spoke, and His sweetest utterance was: "O thou who art present before the Countenance! The Wronged One hath heard that which the tongue of love hath spoken in the kingdom of creation. Blessed is he who revealed it and he who read it and he who heard it and he who sent it. O Yahya! The Wronged One remembereth thee and remembereth His loved ones there who were beneath

4 و بعد قد فاز الخادم بكتابكم الّذى كان مصدّراً بذكر الله مقصودنا و مقصودكم و معبودنا و معبودكم و معبود من فى السّموات و الأرض فلمّا فزتُ و قرأتُ و عرفتُ سرعتُ الى المطاف و عرضتُ ما نطقتَ به بلسان مولاك اذاً قال و قوله الأحلى يا ايّها الحاضر لدى الوجه انّ المظلوم سمع ما نطق به لسان الحبّ فيملكوت الانشآء طوبى لمن انزله و لمن قرأه و لمن سمعه و لمن ارسله يا يحيى انّ المظلوم يذكرك و يذكر احبّائه هناك الّذين كانوا تحت لحاظ فضله نسلّم عليهم من هذا المقام و على احبّائى و اوليائى فى ارض الصّاد و ديار اخرى

the glances of His grace. We send Our greetings from this station to them and to My loved ones and friends in the land of Sad and other regions. And We remember and send Our greetings to the people of the House, and We beseech God to draw them nigh unto Him in all conditions and to provide them with the best of beginnings and endings, and to ordain for them the Kawthar of reunion. Verily He is the One with power over whatsoever He willeth through His word 'Be' and it is. There is none other God but Him, the Protector, the Self-Subsisting."

و نذکر و نسلّم علی اهل البیت و نسأل الله بأن یقرّبهم الیه فیکلّ الأحوال و یرزقهم خیر المبدإ و المآل و یقدّر لهم کوثر الوصال انّه لهو المقتدر علی ما یشآء بقوله کن فیکون لا اله الّا هو المهیمن القیّوم انتهی

5 Praise be to God! Divine favors have been and are bestowed upon them. His grace hath encompassed them and His mercy hath preceded them. All that hath been manifested concerning them is a speaking witness and a truthful testimony. This ephemeral one offereth greetings and glorification to each one of them.

5 الحمد لله عنایت الهی در بارهٔ ایشان بوده و هست فضلش احاطه نموده و رحمتش سبقت گرفته آنچه در بارهٔ ایشان ظاهر شد هر یک شاهدیست ناطق و گواهیست صادق خدمت هر یک اینفانی سلام و تکبیر عرض مینماید

6 Concerning what the honored Leaf - that is, the esteemed sister, upon her be Baha'u'llah's glory - had written requesting mention of them in the Most Holy Presence: On Monday morning, the twentieth of the revered month of Sha'ban, this servant was present before Him and submitted mention of them. He expressed such loving-kindness toward them and all the household members, both female and male, that this servant is incapable of describing it. God is witness that such utterances were revealed that were they to be cast upon a mountain it would crumble from longing, were they upon the seas they would surge, and were they upon hearts they would melt. God willing, may they be joyous in all conditions and remain engaged in the remembrance of God, exalted be His glory.

6 اینکه ورقهٔ مکرّمه یعنی جناب اخت علیها بهآء الله نوشته بودند که ذکرشان در ساحت اقدس عرض شود در صبح یوم دوشنبه بیستم شهر شعبان المعظّم اینعبد بین یدی حاضر و ذکرشان عرض شد اظهار عنایت نسبت بایشان و جمیع اهل بیت از اناث و ذکور فرمودند بشأنیکه اینعبد از ذکرش عاجز است حقّ شاهد و گواهست بیاناتی ظاهر که اگر بر جبل القا شود لیندکّ من الشّوق و لو علی البحار تتموّج و لو علی القلوب تذوب انشآءالله در جمیع احوال مسرور و فارغ بذکر حقّ جلّ جلاله مشغول باشند

7 And concerning their expression of regret at not receiving the missive from the household members, upon them be His most glorious splendor: their missive, at the time of departure from the first location, attained the utmost bounty. The humility of the honored sister, upon her be the glory of God and His loving-kindness, is considered as a goodly deed. One sigh in separation from God, exalted be His glory, can rend asunder a hundred thousand veils and reach the ultimate station. Blessed be the sigh and the grief that appear and manifest in His path. In any case, their deeds were presented and accepted. Happy are they, and the subsequent missive will also, God willing, attain to a glory unprecedented.

7 و اینکه اظهار اسف نموده بودند از نرسیدن مرسلهٔ اهل بیت علیها من کلّ بهآء ابهاه مرسلهٔ ایشان حین خروج از محلّ اوّلیّه بمنتهی فیض فائز شد و نجلت ورقهٔ اخت علیها بهآء الله و عنایته بمنزلهٔ عمل طیّبی محسوب یک آه در فراق حقّ جلّ جلاله صدهزار حجاب را خرق نماید و بمقام اقصی رسد طوبی لآه و لأسف ظهرا و یظهران فی سبیله باری اعمالشان معروض و مقبول هنیئاً لها و لها و مرسلهٔ بعد بعد هم انشآءالله بعزّ ماقبل فائز میشود

8 Concerning their mention of Aqa Mirza Fadlu'llah and Aqa Muhammad Hasan, upon them be the glory of God, and their degrees of longing: praise be to God, they have inhaled the fragrances of loving-kindness and attained to mention. Blessed be they both.

8 اینکه ذکر جناب آقا میرزا فضل‌الله و آقا محمّد حسن علیهما بهآء الله و مراتب اشتیاقشانرا فرموده بودند الحمد لله استنشاق عرف عنایت نمودند و بذکر فائز گشتند طوبی لهما

9 Concerning their mention of the esteemed aunt, upon her be the glory of God, and her purpose: it was presented and He said: "Our Lord! Forgive me and those who have appeared before the Countenance and her and her sister's son." This ended. This is a great glad-tiding. God willing, may all attain the robe of forgiveness. We continually beseech this from God, exalted be His glory, and it will surely be adorned with the honor of acceptance. With the All-Bountiful, no matter or deed is difficult. All affairs are within His mighty grasp. He doeth what He willeth and ordaineth what He pleaseth, and He is the Powerful, the Mighty.

9 اینکه ذکر جناب خاله علیها بهآء الله و مقصودشانرا نمودند عرض شد فرمودند ربّنا اغفر لی و لمن حضر تلقآء الوجه و لها و لابن اختها انتهی این بشارتیست بزرگ انشآءالله کل بخلعت غفران فائز شوند لازال این مسئلت را از حقّ جلّ جلاله مینمائیم و البتّه بشرف اجابت فائز و مزیّن است با کریم علی الاطلاق هیچ امری و هیچ کاری مشکل نه جمیع امور در قبضهٔ قدرت اوست یفعل ما یشآء و یحکم ما یرید و هو المقتدر القدیر

10 To the gentlemen who are present in that land, I convey greetings and glorification to all, and I beseech God, exalted be His glory, to gather all once again beneath the shade of the Tree. These days are the celebration of one of the Most Exalted Names - everyone's place is empty, but this servant, in lieu of congratulations, is engaged in praise and glorification in the Most Exalted Place of Security, and on behalf of those gentlemen offers congratulations and felicitations, and sometimes on their behalf, if sweets come his way, partakes of them, for He has said that our celebrations are now like the celebrations of the angels of heaven - meaning the outward means are absent as they are, but praise be to God, the true good endureth with the endurance of the Kingdom. Peace be upon you and upon God's righteous, sincere, and unified servants, and the mercy of God and His blessings.

10 آقایان که در آن ارض تشریف دارند خدمت کل عرض سلام و تکبیر معروض میدارم و از حقّ جلّ جلاله میطلبم که جمیع را مرّة اخری در ظلّ سدره جمع فرماید این ایّام عیش یکی از اسمین اعلیین است جای همه خالی ولکن اینعبد عوض تبریک در مقرّ امن اعلی بذکر و ثنا مشغول و فائز و از قول آن آقایان مبارکباد میگوید و گاهی تهنیت میگوید و گاهی بنیابت اگر شیرینی گیرش بیاید میخورد بجهة آنکه فرمودند عروسیهای ما حال بمثابهٔ عروسیهای ملائکهٔ آسمانست یعنی اسباب ظاهره کما هی مفقود ولکن الحمد لله خیر حقیقی باقی بدوام الملکوت السّلام علیکم و علی عباد الله الصّالحین المخلصین الموحّدین و رحمة الله و برکاته

11 The servant, 20th of the revered month of Sha'ban 1300

11 خادم فی ۲۰ شهر شعبان المعظّم سنة ۱۳۰۰

BLIB_Or15700.161, BLIB_Or15711.196

BH01578

To: Muhammad Javad Qazvini
Date: 1300-08-28 [1883-Jul-4]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to the Intended One Who offered the living waters of knowledge to all on earth without distinction or regard for station. Among the people are those who, having turned to Him, found; who, having been commanded, took; and who drank in His Name, the Mighty, the Generous. And among

2 حمد مقصودیرا لایق و سزاست که کوثر حیوان عرفانرا من غیر تفاوت و ملاحظهٔ شئون بر جمیع من علی الأرض عرض نمود من النّاس من وجد بعدما اقبل و اخذ بعدما امر و شرب باسمه العزیز

them are those who turned away and denied, until they arose to extinguish the light of God, the Lord of the worlds.

الكريم و منهم من اعرض و انكر الى ان قام على اطفآء نور الله ربّ العالمين

3 May the manifest and evident prayers from the horizon of God's loving-kindness, and the radiant, brilliant peace from the direction of His mercy which preceded all things, be upon the Sovereign of the chosen ones through whom earth and heaven were illumined, and upon His family and companions who strove in God's path until His word was exalted among all beings and the necks of the servants bowed before it.

3 انّ الصّلوة الظّاهرة اللّائحة من افق عناية الله و السّلام المشرق الباهر من شطر رحمته الّتى سبقت الأشيآء كلّها على سلطان الأصفيآء الّذى به انارت الأرض و السّمآء و على آله و اصحابه الّذين جاهدوا فى سبيل الله الى ان ارتفعت كلمته بين الورى و خضعت لها اعناق العباد

4 To continue: may my spirit be a sacrifice for your love - the letter of the beloved of the heart, his honor the Shaykh, upon him be 9 66 [Baha'u'llah], was noted. Praise be to God, they are adorned with the ornament of health, acceptance and love. This evanescent servant at all times and seasons beseeches and implores the True One, exalted be His glory, for the elevation of their station. After reviewing it, it was presented to the Master Who said:

4 و بعد روحى لحبّكم الفدآء نامهٔ محبوب فؤاد حضرت شيخ عليه ٩ ٦٦ [بهآء الله] ملاحظه شد لله الحمد بطراز صحّت و اقبال و محبّت مزيّن و فائزند اين خادم فانى از حقّ جلّ جلاله در جميع اوان و احيان ارتفاع مقامشانرا سائل و آمل و بعد از اطّلاع نزد مولى عرض شد فرمودند

5 "We beseech God, the Lord of earth and heaven, to strengthen him, make him successful, and grant him the good of this world and the next. Verily He is the Master of creation, there is no God but Him, the Mighty, the Powerful. Peace be upon him and his brother and their families in Qaf. We beseech Him, exalted be He, to protect them from the darkness of smoke. Verily He is the One with power over whatsoever He willeth through His word 'Be' and it is."

5 انّا نسئل الله ربّ الأرض و السّمآء بأن يؤيّده و يوفّقه و يرزقه خير الدّنيا و الآخره انّه لمولى البريّه لا اله الّا هو المقتدر القدير السّلام عليه و على اخيه و على اهلهما فى القاف و نسئله تعالى بأن يحفظهما من ظلمة الدّخان انّه لهو المقتدر على ما يشآء بقوله كن فيكون انتهى

6 And regarding the mention they made of the honored lady, the sister of Aqa Mirza 'Isa, it was presented and He said: "The True One, exalted be His glory, created all servants, both male and female, specifically for His knowledge. Blessed is the one who became aware of the cause and purpose of their creation, such that the oppression of oppressors and the opposition of unbelievers did not prevent them from the divine religion. Disbelief has encompassed the world, and the Truthful Informer has given this news. We must, in the night seasons and at dawn, at sunset and sunrise, with utmost humility and supplication beseech and implore the True One, exalted be His glory, to protect His loved ones with the hand of His providence and preserve them from the hosts of misbelief, disbelief, doubt, uncertainty, conjecture and idle fancies. Verily He has power over all things. Blessed is the leaf that heard the rustling of the Divine Lote-Tree and held fast to it, and woe to the heedless ones, both men and women."

6 و اينكه ذكر مخدّره اخت جناب آقا ميرزا عيسى را مرقوم داشتند عرض شد فرمودند حقّ جلّ جلاله جميع عباد از ذكر و انثى را مخصوص عرفان خود خلق فرمود طوبى از براى نفسيكه بسبب و علّت خلق خود آگاه شد بشأنيكه ظلم ظالمين و مدافع مشركين او را از دين الهى منع ننمود عالم را كفر احاطه نموده و مخبر صادق بلين خبر داده بايد در ليالى و اسحار و اصيل و اشراق بكمال عجز و ابتهال از حقّ جلّ جلاله بطلبيم و مسئلت نمائيم دوستان خود را بيد عنايت حفظ فرمايد و از جنود شرک و كفر و شک و ريب و ظنون و اوهام محفوظ دارد انّه على كلّشىء قدير نعيماً لورقة سمعت حفيف السّدرة و تمسّكت بها و ويل للغافلات و الغافلين

7 We convey greetings to his honor 'Isa and counsel him to that which is befitting. The first thing incumbent upon the friends

7 جناب عيسى را سلام ميرسانيم و او را بمعروف وصيّت مينمائيم اوّل امريكه بر دوستان الهى لازم

of God is to purify their hearts from rancor and hatred, to sanctify and cleanse themselves from bestial qualities, and to act upon the divine ordinances with the utmost joy and fragrance. By the life of God! If they hear the call of the Wronged One, ere long the world will be seen as one homeland, tongues as one tongue, and hearts as one heart. Blessed is he who holds fast to that which benefits him and turns away from every ignorant remote one.

است آنکه قلوب را از ضغینه و بغضا مطهّر نمایند و از صفات سبعی مقدّس و منزّه و مبرّا دارند و احکام الهی را بکمال روح و ریحان عامل شوند لعمر الله اگر بشنوند ندای مظلوم را عنقریب عالم یک وطن مشاهده شود و السن یک لسان و قلوب یک قلب طوبی لمن تمسّک بما ینفعه و اعرض عن کلّ جاهل بعید انتهی

8 And regarding the mention of permission on behalf of the handmaiden of God - this matter is not permissible in these days even outwardly, as quarantine exists in the surrounding areas and means of prevention are evident. We beseech and implore the True One, exalted be His glory, to enable all His servants to attain pilgrimage or record in their book the reward of pilgrims. Verily He is the Forgiving, the Generous. There is no God but Him, the Single, the One, the Mighty, the Merciful.

8 و اینکه ذکر اذن از جانب امةالله نموده بودند اینفقره بر حسب ظاهر هم این ایّام جایز نه چه که قرنطین در اطراف موجود و اسباب منع مشهود از حقّ جلّ جلاله سائل و آمل که جمیع عباد خود [را] بزیارت فائز فرماید و یا اجر زائرین در نامهٔ [او] ثبت نماید انّه لهو الغفور الکریم لا اله الّا هو الفرد الواحد العزیز الرّحیم

9 Furthermore, let that beloved one act in whatever way they deem advisable. If expedient, they may send this very letter, or a copy of it, or a copy of parts of it. Verily the servant fears to contravene the wisdom he has been commanded to observe. Peace be upon you, and the mercy of God, and His blessings. The end belongs to the God-fearing, and praise be to God, the Lord of the worlds.

9 دیگر آنمحبوب هر قسم مصلحت دانند عمل نمایند اگر مصلحت باشد همین نامه را ارسال دارند و یا صورت آنرا و یا صورت بعض آنرا انّ الخادم یخاف ان یخالف الحکمة المأمورة بها السّلام علیکم و رحمة الله و برکاته العاقبة للمتّقین و الحمد لله ربّ العالمین

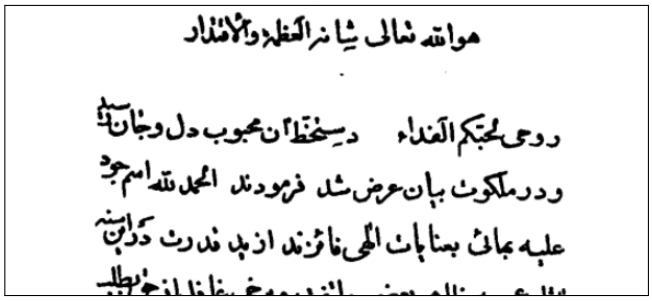
10 The servant Tuesday night, 28th of the month of Sha'ban the Great, year 1300

10 خادم لیلهٔ ثلاثا ۲۸ شهر شعبان المعظّم سنهٔ ۱۳۰۰

MJAN.171, AYBY.261

BH00488

To: Muhammad Javad Qazvini
Date: 1300-09-02 [1883-Jul-7]


هوالله تعالی شانه العظمة والاقتدار

روحی لحبکم الفداء دستخط آن محبوب دل وجان رسید
ودر ملکوت بیان عرض شد فرمودند الحمد لله اسم جود
علیه بهائی بعنایات الهی فائزند از ید قدرت در این سنه

MJAN

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 My spirit be a sacrifice for your love! The letter from that beloved of heart and soul arrived and was presented in the Kingdom of Utterance. He said: "Praise be to God, the name of Jud, upon him be Baha, has attained divine favors. From the hand of power, wondrous signs have appeared this year - some are aware and others heedless. May the Truth make all

2 روحی لحبّکم الفداء دستخطّ آنمحبوب دل و جان رسید و در ملکوت بیان عرض شد فرمودند الحمد لله اسم جود علیه بهائی بعنایات الهی فائزند از ید قدرت در این سنه آثار عجیبه ظاهر بعضی ملتفت و برخی غافل از حقّ بطلب کل را آگاه

aware, so that after becoming conscious they may testify that the people of Truth have appeared among creation for the reformation of the world and education of nations. However, no one is truly aware of this station as it is, therefore some ignorant clerics have issued decrees that have caused the dwellers of the highest Paradise and the supreme Heaven to lament and wail.

فرماید تا بعد از آگاهی گواهی دهند بر اینکه اهل حقّ بجهت اصلاح عالم و تربیت امم مابین خلق ظاهر شده‌اند ولکن احدی بر ایتقام علی ما هو علیه آگاه نه لذا بعضی از علمای جاهل فتوی دادند بر آنچه که سکّان جنّت علیا و فردوس اعلی بنوحه و ندبه مشغول

3 Corruption and tyranny have ever appeared from these heedless souls. Some who have drunk from the ocean of guidance are like sight for the temple of the world, while others are like smoke, becoming a veil between eyes and the witnessing of the lights of Beauty. God curse them! As you have witnessed and continue to witness what they have inflicted upon the friends of God and His chosen ones in the land of Ta. They imprisoned the Name of God without any crime or sin by the decree of those evil, heedless souls. Likewise Jinab-i-'Ali-Qabl-i-Akbar, upon him be Baha, who ever called the ignorant people to the ocean of knowledge, and also Jinab-i-Abu'l-Fadl, upon him be Baha, and Jinab-i-Rida, upon him be the Glory of God, Master of Names. The heedless ones kindled a fire, but God extinguished it through His power and sovereignty. Thus was the matter decreed from before.

3 لازال فساد و ظلم از این نفوس غافله ظاهر بعضی که از بحر هدایت آشامیده‌اند بمنزلهٔ بصرند از برای هیکل عالم و برخی بمثابهٔ دخان از برای اهل امکان حایل شدند مابین ابصار و مشاهدهٔ انوار جمال قاتلهم الله چنانچه مشاهده نموده و مینمائید که بر اولیای حقّ و اصفیائش در ارض طاء چه وارد آوردند اسم‌الله را من غیر جرم و گناه بفتوای آن نفوس شریرهٔ غافله حبس نمودند و همچنین جناب علیّ قبل اکبر علیه بهائی که لازال ناس جاهل را بحر علم دعوت مینمودند و همچنین جناب ابوالفضل علیه بهائی و جناب رضا علیه ٩ ٦٦ [بهآء الله] مالک الأسمآء را قد اشتعل الغافلون ناراً ولکنّ الله اطفأها بقدرته و سلطانه کذلک قضی الأمر من قبل

4 O Jud! Jinab-i-Siyyid Taqi arrived. The servant present submitted your letter, and the Wronged One, from the direction of the palace, turned toward you speaking these words: Ask of God, exalted be His glory, to cause all to attain to what He loves and is pleased with, and to draw people from the left hand of heedlessness to the right hand of awareness. Verily He has power over all things. As for your desire to attain Our presence, be patient until the Wronged One brings you other news. Convey greetings to all the friends in that land and say: By God's life, you have not been and will not be forgotten from sight. Strive that sometimes, purely for His sake and gazing toward His horizon, a deed might appear from us and you that may truly become the most exalted cause. Deeds of souls are witnesses and testifiers - they testify in the world without tongue, take without hands, and grant deliverance. We beseech God to unite us with them in spirit and fragrance, and He has power over what will be and what has been.

4 یا جود جناب سیّد تقی وارد مکتوب شما را عبد حاضر عرض نمود و مظلوم از شطر قصر متوجّهاً الیک باینکلمات ناطق از حقّ جلّ جلاله بطلبید کل را بما یحبّ و یرضی فائز فرماید و ناس را از شمال غفلت بیمین آگاهی کشاند انّه علی کلّشیء قدیر اینکه اراده حضور نمودید ان اصبر حتّی یأتیک المظلوم بخبر آخر دوستان آن ارض را طرّاً تکبیر برسان و بگو لعمر الله از نظر محو نشده و نمیشوید جهد نمائید که گاهی خالصاً لوجهه و ناظراً الی افقه عملی از ما و شما ظاهر شود که فی‌الحقیقه سبب اعلی گردد اعمال نفوس شاهد و گواهند بین عالم بی‌لسان گواهی دهند و بی‌دست اخذ نمایند و نجات بخشند نسئل الله بأن یجمع بیننا و بینهم بالرّوح و الرّیحان و هو المقتدر علی ما یکون و ما قد کان انتهی

5 Praise be to God, the favor of the True Beloved is more evident than fire upon a mountain and more manifest than the shining of the sun - apparent, radiant, dawning and evident. There has not been and is not any need for the mention of this evanescent one.

5 الحمد لله عنایت محبوب حقیقی اشهر از نار بر علم و اظهر از اشراق شمس ظاهر و باهر و مشرق و لائح است احتیاج بذکر فانی نبوده و نیست

6 In response to the request of that beloved one, and likewise in view of the days of fasting, they have returned. The cherished letter from his honor the Shaykh, upon him be the Glory of God and His favors, arrived bearing blessed tidings with joyful news - blessed be he! In his letter he mentioned the loved ones of God who had attained the bounty of imprisonment in the land of Rasht. Verily this servant gave glad tidings to all of the extinguishing of the fire. He also made mention of the five Sayyids, upon them be the Glory of God. Specifically for the loved ones of Rasht, wondrous and sublime Tablets were revealed both before and after. His honor Ismu'llah, upon him be all the most glorious Glory, had presented all their names in the Most Holy Court. And the pure and sincere deeds that were manifested by the honored Sayyids, upon them be the Glory of God - namely the giving of fifty (units of currency) to the aforementioned person, as well as another person's charitable giving according to what was written by Ismu'llah - were adorned with the ornament of acceptance. This exalted word was revealed: "Blessed are those souls who in these days have attained to charitable giving, and blessed is that wealth which has attained to this bounty."

6 جناب حبیب مکرّم آقا سیّد تقی علیه بهآء الله نظر بفرمایش آنمحبوب و همچنین نظر بایّام صوم رجوع نمودند دستخطّ محبوبی جناب شیخ علیه ٩ ٦٦ [بهآء الله] و عنایته رسید پیک مبارکی بود با مژدهٔ فرح‌بخش هنیئاً لجنابه در دستخطّ خود ذکر احبّای الهی که در ارض رش بفیض حبس فائز شده بودند نمودند انّ الخادم بشّر الکلّ باطفآء النّار و همچنین ذکر سادات خمس علیهم بهآء الله را فرموده بودند مخصوص احبّای رش علیهم بهآء الله الواح بدیعهٔ منیعه از قبل و بعد نازل و حضرت اسم٦٦ [الله] علیه من کلّ بهآء ابهاه هم اسامی کل را در ساحت اقدس معروض داشته بودند و عمل طیّب خالصی که از حضرات سادات علیهم بهآء الله ظاهر شده بود یعنی اعطاء وجه خمسین بشخص مذکور و هم‌چنین انفاق شخص دیگر حسب المکتوب حضرت اسم‌الله بطراز قبول فائز اینکلمهٔ علیا ظاهر فرمودند طوبی از برای آن نفوس که در این ایّام بانفاق فائز شدند و از برای آن مالی که باین فضل فائز گشت انتهی

7 Today the payment of Huqúqu'llah is a most momentous deed. A hundred thousand blessings upon those souls who have held fast to the Book of God and acted according to it. The mention of them, and the mention of the house wherein dwelt Ismu'llah, and those souls who were engaged in service, and those who met in love, was made in the prison in such a manner that this servant and his like are incapable and inadequate to describe it. Praise be to the Goal of all the worlds, Who enabled those cherished souls to attain that which hath no like nor equal. What more can I say? Regarding the mention of his honor 'Andalib, upon him be the Most Glorious Glory of God - when news arrived of his imprisonment and that of the other friends, this servant clung to the hem of the robe of his Lord's mercy, the Forgiving, the Bountiful. Although God is witness and testifier that imprisonment and incarceration and the like in the path of God are more excellent than the deeds of all who are on earth, as this exalted word hath repeatedly been heard from the Kingdom of Utterance, yet due to certain considerations and the fire of love, one involuntarily seeks deliverance for the oppressed.

7 امروز ادای حقوق الله عملی است بسیار بزرگ صدهزار طوبی از برای نفوسیکه بکتاب الهی تمسّک جستند و بآن عامل گشتند ذکر ایشان و ذکر بیتی که اسم‌الله در آن ساکن بود و نفوسیکه بخدمت مشغول بودند و نفوسیکه بمحبّت ملاقات نمودند بشأنی در سجن مذکور که این عبد و امثال او از ذکرش عاجز و قاصر است حمد مقصود عالمیان را که آن نفوس عزیزه را فائز فرمود بآنچه که لا مثل له و لا عدل له بوده دیگر چه عرض نمایم از ذکر حضرت عندلیب علیه بهآء الله الأبهی وقتیکه خبر سجن ایشان و سایر دوستان رسید قد تشبّث العبد بأذیال ردآء رحمة ربّه الغفور الکریم اگرچه حقّ شاهد و گواهست که سجن و حبس و امثال آن در سبیل الهی افضل از اعمال من علی الأرض است چنانچه مکرّر اینکلمهٔ علیا از ملکوت بیان استماع شد ولکن نظر ببعض جهات و نار محبّت انسان بی‌اختیار از برای مظلومین طلب فرج مینماید

8 We beseech God to adorn all with the rewards of certitude and assurance, that they may not be fearful or disturbed by the

trials of earth which in truth have no reality, though their fruits are realized and established in the realm of earthly dominion and the book of the world and the Book of the Highest Heaven. In these days He saith in certain utterances that martyrdom is like the greatest elixir and the philosopher's stone - in these days mentioned but not found - which hath not been and will not be the portion of everyone. Would that, would that this servant had been in the land of Sad and there had befallen him what befell the Essence of the Kingdom of Creation and the King of Martyrs! But the matter hath been decreed, and this ephemeral one remaineth in his regret.

8 از حقّ میطلبیم کل را باثواب اطمینان و یقین مزیّن فرماید تا از بلایای ارض که فی‌الحقیقه وجودی است بی‌تحقّق ولکن ثمرات آن در عالم ملک و دفتر عالم و کتاب علّیّین محقّق و ثابت خائف و مضطرب نگردند در این ایّام در بعض بیانات میفرمایند شهادت بمثابهٔ اکسیر اعظم است و کبریت احمر در این ایّام مذکور و غیر موجود نصیب هر کسی نبوده و نخواهد بود یا لیت یا لیت کان الخادم فی ارض الصّاد و ورد علیه ما ورد علی جوهر ملکوت الانشآء و سلطان الشّهدآء ولکن الأمر قد قضی و الفانی فی حسرته

9 Praised be God that mention of the friends at Rasht has been concluded. Multiple letters from them arrived, and what they composed in praise and tribute has wafted like fragrance in the school of divine knowledge. Repeatedly were they mentioned, but until now, due to wisdom, no response was sent. As it happened, this servant also did not submit anything, but heart and soul and vision were attentive - and God is sufficient as witness. Concerning mention of him who ascended unto God, that which draws hearts to the ocean of assurance and bestows the chalice of certitude upon souls became manifest. The appearance of every matter depends upon its appointed time. We beseech God, exalted be His glory, to grant supreme joy to all and keep them happy in the shadow of His grace. Verily our Lord, the All-Merciful, is powerful over all things and worthy to answer prayers.

9 باری الحمد لله ذکر احبّای رش بایشان ختم شد دستخطّهای متعدّدهٔ ایشان رسید و آنچه در مدح و ثنا انشاء نموده‌اند بمثابهٔ عرف در دبستان معارف متضوّع مکرّر ذکرشان مذکور ولکن تا حین نظر بحکمت ارسال نشد و از قضا این عبد هم چیزی عرض ننموده ولکن قلب و فؤاد و بصر متوجّه و کفی بالله شهیدا و در ذکر من صعد الی الله ظاهر شد آنچه که قلوب را بحر اطمینان کشاند و نفوس را کأس ایقان بخشد ظهور کلّ امر مرهون بوقته از حقّ تعالی شأنه سائل و کامل جمیع را بفرح اکبر فائز فرماید و در ظلّ فضل مسرور دارد انّ ربّنا الرّحمن علی کلّ شیء قدیر و بالاجابة جدیر

10 O my beloved! Heedlessness has overtaken the world. It is due to the deeds of the servants that the manifest religion and the Law of the Prince of Messengers has been weakened, to such extent that the temple of the Law, established among nations upon earth - everyone snatches away one of its members, and none can prevent it, nay rather, none can even question it. A hundred thousand eyes are needed to weep for the radiant Faith. Beseech God to assist His religion. Had the people's deeds been in accordance with the glorious Law, it would certainly not have been weakened nor would it have been witnessed in such abasement. Most are heedless and veiled. Nevertheless, they have risen against those souls who spoke for God's sake, who continue to speak for God's sake, and who, for the education of the world, have borne afflictions and trials in God's path. With utmost tyranny they have seized some, banished some, imprisoned some, and plundered and killed others - every kind of torment have they inflicted upon these holy

10 یا محبوبی عالم را غفلت فرا گرفته از اعمال عباد است که دین مبین و شریعت سیّد المرسلین ضعیف شده بشأنیکه هیکل شریعت مابین دول بر ارض مستقرّ هر نفسی یک اعضای آن را میرباید و احدی قادر بر منع نه بلکه قادر بر سؤال نه صدهزار چشم باید تا بر ملّت بیضا نوحه نماید از حقّ بطلبید دین خود را اعانت فرماید اگر اعمال قوم مطابق و موافق شریعت غرّا بوده البتّه ضعیف نمیشدند و باین ذلّت مشاهده نمیگشتند اکثری غافل و محجوب مع‌ذلک نفوسیکه لله تکلّم نموده‌اند و لله متکلّمند و فی سبیل الله حمل رزایا و بلایا لاجل تربیت عالم نموده‌اند بر ایشان قیام کرده‌اند و بظلم تمام بعضی را اخذ و بعضی را نفی و بعضی را حبس و بعضی را نهب و قتل هر گونه عذابی را در بارهٔ این نفوس مقدّسه اجرا داشته‌اند انّ الخادم یسئل

souls. This servant beseeches God his Lord to assist His servants to act according to what is commanded in His Book, by the honor of the Prophets and Messengers. And peace be upon you and upon God's sincere servants. Praise be to God, Lord of the worlds.

الله ربّه بأن يؤيّد عباده على العمل بما امروا به فى كتابه بجاه الأنبيآء و المرسلين و السّلام على حضرتكم و على عباد الله المخلصين و الحمد لله ربّ العالمين

11 Another submission: His honor the Shaykh, upon him be God's peace and favors, had written regarding Haji Ahmad and his son, upon them be the glory of God. They had previously received permission to proceed - God willing may they attain their goal. Likewise mention was made of funds; if cash arrives it would be better, as that beloved one is aware of the affairs of this land. This servant, due to wisdom, especially did not submit anything to my beloved, His honor the Shaykh - upon him be all the most glorious glory. Praise be to God, they are mentioned and are distinguished by and have attained special favors. Peace be upon him and God's mercy and blessings.

11 عرض ديگر حضرت شيخ عليه سلام الله و عناياته در بارهٴ جناب حاجى احمد و ابن ايشان عليهما بهآء الله مرقوم فرموده بودند ايشان از قبل اذن داشته‌اند كه توجّه نمايند انشآءالله بمقصود فائز گردند و هم‌چنين ذكر وجهى نموده بودند اگر نقد برسد بهتر است چه كه آنمحبوب بر امور اين ارض مطّلعند و اين عبد نظر بحكمت مخصوصاً خدمت محبوبى جناب شيخ عليه من كلّ بهآء ابهاه چيزى عرض ننمود الحمد لله مذكورند و بعنايات مخصوصه مخصوص و فائز السّلام عليه و رحمة الله و بركاته

12 The Servant, On the night of the twelfth of the blessed month of Ramadan, year 1300. The end.

12 خادم فى ليل ثانى عشر شهر رمضان‌المبارک سنة ١٣٠٠ انتهى

INBA22:258x, MJAN.175-181, AYBY.262ax, AYBY.262bx, ASAT4.275x, ASAT4.275x

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BH06294

Date: 1300-09-11 [1883-Jul-16]

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

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Your letter was received. Praise be to God, it indicated your health and well-being. Regarding what you wrote about traveling to Persia - you came of your own accord and now too you are free to choose. In any case there is no harm in these matters; there is freedom. However, it does not appear that Persia would be better than here. You will go and you will see. In every place one must rely on means, trusting in God. In any case, the details of your desire were presented. They said it is very good - let them come and act according to their own will. We beseech God to assist His loved ones and aid them in what He loves and is pleased with, and to make known to them what benefits them in this world and the next. Verily He is the Lord of creation and the Sovereign of Oneness. There is no God but Him, the Mighty, the Powerful. Convey this

2 مكتوب آنجناب رسيد الحمد لله مشعر بر صحّت و عافيت بود و اينكه در بارهٴ توجّه به عجم نوشتيد آنجناب بميل خود [آمدند] و حال هم مختارند در هر صورت بأسى نيست در اين امور حرّيّت است ولكن بنظر نمىآيد عجم بهتر از اينجا باشد خواهيد رفت و خواهيد ديد در هر محل انسان بايد باسباب تمسّک نمايد متوكّلاً على الله بارى تفصيل ارادهٴ آنجناب عرض شد فرمودند بسيار خوب بيايند و بارادهٴ خود عمل نمايند انّا نسأل الله بأن يوفّق احبّائه و يؤيّدهم على ما يحبّ و يرضى و يعرّفهم ما ينفعهم فى الدّنيا و الآخرة انّه لمولى البريّة و مالک الأحديّة لا اله الّا هو المقتدر

servant's greetings and praise to each of the friends. God willing, may you be joyful and adorned with the primary blessing which is health. Peace be upon you and the mercy of God and His blessings.

القدير عرض سلام و تكبير اينفانى را خدمت هر يک از دوستان عرض نمائيد انشآءالله مسرور باشيد و بطراز نعمت اوّليه که صحّت باشد مزيّن السّلام عليكم و رحمة الله و بركاته

3 The servant, 11th of the blessed month of Ramadan 1300

3 خادم فى ١١ شهر رمضان المبارک سنة ١٣٠٠

BLIB_Or15736.013a

BH01750

To: Nazir, in Mosul
Date: 1300-09-13 [1883-Jul-18]

1 He is God, exalted be His glory, to Whom belong greatness and power!

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Praise be to God Who, should He decree "nay" for anyone, it would be sweeter than possessing the kingdom of earth and heaven, and should He decree "yea," one would choose it over the dominion of the first and the last. He is the Almighty Whom no decree of negation can frustrate and no command of affirmation can exalt. Exalted is the Lord of names and attributes, the Manifestor of clear proofs and the Revealer of verses, Who has made His Book a lamp for all creation and a guide for His servants. He is the One Who calls to goodness and commands His servants to observe it, Who has made evil manifest and forbidden people from it. Glory be unto Him! He has revealed the ordinance of religion and made His Cause manifest to those who are firm and assured, who shall fear no grief or sorrow.

2 الحمد لله الّذى لو يجرى لأحد حكم لا انّه لهو الأحلى و ان يحكم بلى يختاره عن ملک الآخرة و الأولى انّه لهو المقتدر الّذى لم يعجزه حكم النّفى و لا يعزّه امر الاثبات تعالى مولى الأسمآء و الصّفات و مظهر البيّنات و منزل الآيات الّذى جعل كتابه سراجاً لمن فى الابداع و هادياً للعباد انّه لهو الّذى ينادى بالمعروف و يأمر العباد به و اظهر المنكر و نهى النّاس عنه سبحانه سبحانه قد انزل حكم الدّين و اظهر امره للموقنين الثّابتين الّذين لا خوف عليهم و لا هم يحزنون

3 May the peace that shines from the horizon of the Abode of Peace be upon the Pride of all beings and the Treasure of all existence, through whose Book the pages and tablets have been adorned, and to whose name the Prophets and Messengers have bowed down, and upon his family and companions who cast aside vain imaginings through His power and embraced certitude through His command and will.

3 السّلام المشرق من افق دارالسّلام الى فخر الكائنات و ذخر الموجودات الّذى بكتابه تزيّنت الصّحف و الألواح و لاسمه خضع النّبيّون و المرسلون و على آله و اصحابه الّذين نبذوا الأوهام بقدرته و اخذوا اليقين بأمره و ارادته و بعد

4 O thou who art mentioned in the heart of this servant, O my beloved and my cherished one! This evanescent one has received your letter and presented it before His countenance, and the Beloved spoke that which I am unable to relate to

4 يا ايّها المذكور فى قلب الخادم و يا حبيبى و محبوبى قد فاز الفانى بكتابكم و عرضه تلقآء الوجه و تكلّم المحبوب بما لا اقدر ان اذكره لجنابک ولكن چون سيّالهٔ برقيّه خبر ورود آورد جواب الحين ارسال

you. However, when news of your arrival came like an electric current, a reply was immediately sent stating that if you desire to attain His presence, permission has been granted both before and after. This servant was assured by this reply and did not venture to send another letter. After some time, another missive arrived from that beloved one requesting a response, which caused much surprise since there had been no delay in replying and after that telegram there was nothing further requiring response. In any case, I again engaged in electrical communication and sent the final telegram.

شد مضمون آنکه اگر ارادهٔ حضور دارید از قبل و بعد اذن داشته‌اید اینعبد بایجواب مطمئن شده دیگر تعرّض بارسال مکتوب ننمود بعد از چندی قبل مجدّد از آنمحبوب دستخطّ رسید و جواب مطالبه فرموده بودید بسیار تعجّب حاصل چه که در جواب تأخیر نرفت و بعد از تل دیگر مطلبی نبود که جواب آن عرض شود باری مجدّد بحرکت سیّاله مشغول و تلغراف آخر زده شد

5 Today, which is the thirteenth day of the blessed month of Ramadan, while I was at the farm just after arising from writing and returning to my quarters, a letter arrived from Haji Siyyid Javad, upon him be the glory of God, which included your missive as well. After it was read and presented, this reply was sent. God willing, may you ever be blessed with special favors and occupied with that which God has willed. Given the telegram, no further mention was needed or needs to be made.

5 و الیوم که یوم سیزدهم شهر مبارک رمضان المبارک است در مزرعه در حینیکه تازه از تحریر قیام نموده بودم و بمقرّ خود راجع گشتم از جناب حاجی سیّد جواد علیه بهآء الله مکتوبی رسید و دستخطّ آنمحبوب هم با او بوده بعد از قرائت عرض شد و این جواب ارسال گشت انشآءالله لازال بعنایات مخصوصه فائز باشند و بما اراده الله مشغول دیگر باوجود صورت تل ذکر دیگر احتیاج نبوده و نیست

6 His honor the beloved Haji Siyyid Javad, upon him be the glory of God, intended to fulfill what you had requested, but permission has not yet been granted since it is Ramadan and the matter of fasting has somewhat delayed social interactions. However, it is hoped that permission will be granted afterwards. In brief, permission has been granted for that beloved one to attain the honor of His presence - whenever you decide, you may proceed. I beseech God, exalted be His glory, that that beloved one may ever be confirmed and assisted.

6 حضرت محبوبی جناب حاجی سیّد جواد علیه بهآء الله اراده نمودند عمل کنند آنچه را آنمحبوب خواهش نموده‌اید ولکن تا حین اذن صادر نشده چه که رمضانست حکایت صوم قدری معاشرت را تعویق انداخته ولکن امید هست که بعد اذن حاصل شود باری مختصر آنکه از برای آنمحبوب اذن حاصل است در شرف حضور فرمودند هر وقت اراده نمایند عامل شوند از حقّ جلّ اجلاله میطلبم لازال آنمحبوب مؤیّد و موفّق باشند

7 I convey greetings to the true friends with mention and praise of God, especially to His Holiness Ismu'llah Zayn, upon him be all the most glorious glory, and those with him, and likewise to Aqa Mirza Muhammad and Aqa Mirza Abdullah and Aqa Muhammad Sadiq, upon them be the glory of God, and their brothers, and to Ustad Ali Akbar and Aqa Muhammad Hasan, as well as some of the friends residing in that land who have attained the presence of God. The intention is to convey greetings and salutations to the saints and loved ones of God residing in that land, both men and women.

7 بذکر و ثنای حقّ خدمت دوستان حقیقی تکبیر میرسانم مخصوص خدمت حضرت اسم‌الله زین علیه من کلّ بهآء ابهاه و من مع حضرته و همچنین خدمت جناب آقا میرزا محمّد و آقا میرزا عبدالله و آقا محمّد صادق علیهم ٩ ٦٦ [بهآء الله] و اخوان ایشان و خدمت جناب استاد علی اکبر و آقا محمّد حسن و همچنین بعضی از دوستان که در آن ارض ساکنند و بخدمت حقّ هم فائز شده‌اند مقصود آنکه خدمت اولیا و احبّای حقّ که در آن ارض ساکنند چه از ذکور و چه از اناث تکبیر و سلام میرساند

BLIB_Or15700.207, BLIB_Or15711.200

BH01420

To: Abu'l-Hasan-i-Ardikani (Haji Amin)
Date: 1300-09-15 [1883-Jul-20]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who sent the Messengers and revealed the Book. Verily, there is no God but Him, the Mighty, the Bestower. The ocean of generosity has surged among the world, and its greatest, most manifest, most evident, and mightiest wave was named Muhammad in the Kingdom of Names. Through him God's bounty and generosity were perfected for all who are in the heavens and earth. Blessings and peace be upon him and his family, whose lights shone forth from the horizons of the heavens of names. Exalted is the Creator of Heaven Who created them, established them in His Cause, caused them to speak forth His commandments, and made them appear to exalt His Word - and upon all who follow them, all who cling to them, and all who turn toward them.

2 الحمد لله الّذی ارسل الرّسل و انزل الکتاب انّه لا اله الّا هو العزیز الوهّاب قد ماج بحر الکرم بین العالم و اقدم الأمواج و اکبرها و اظهرها و اعظمها سمّی بمحمّد فی ملکوت الأسمآء و به تمّ و کمل جود الله و کرمه علی من فی السّموات و الأرضین و الصّلوة و السّلام علیه و علی آله الّذین اشرقت انوارهم من آفاق سموات الأسمآء تعالی فاطر السّمآء الّذی خلقهم و اقامهم علی امره و انطقهم علی نشر اوامره و اظهرهم لاعلآء کلمته و علی کلّ تابع تبعهم و کلّ متمسّک تمسّک بهم و لکلّ مقبل اقبل الیهم

3 Glory be to Thee, O Thou through the 'H' of Whose Beloved's name the beings were attracted and the atoms testified to Thy oneness and singleness! O Lord, I beseech Thee by the light of Thy countenance and the fire of Thy Sacred Tree to assist all to remain steadfast in Thy Cause. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Strong, the Mighty.

3 سبحانک یا من من حآء اسم حبیبک انجذبت الکائنات و شهدت الذّرّات بوحدانیّتک و فردانیّتک ای ربّ اسئلک بنور وجهک و نار سدرتک بأن تؤیّد الکلّ علی الاستقامة علی امرک انّک انت المقتدر علی ما تشآء لا اله الّا انت القویّ القدیر

4 And now, O my beloved, your letter was indeed a delicate mirror reflecting your sincerity, acceptance and orientation toward God, our Lord, your Lord and the Lord of the mighty throne. Praise be to God that you are confirmed in remembrance, praise and service. What you wrote concerning the beloved friends and gentlemen was indeed an inlet branching from the ocean of joy, bringing complete gladness and boundless delight. After presenting [this], perfect outward favor was manifested - may my spirit be a sacrifice for His favor.

4 و بعد یا حبیبی دستخطّ شما فی‌الحقیقه مرآتی بود لطیف چه که حاکی بود از خلوص و اقبال و توجّه شما الی الله ربّنا و ربّکم و ربّ العرش العظیم لله الحمد که موفّقید بذکر و ثنا و خدمت اینکه از حضرات محبوبان و آقایان مرقوم داشتید فی‌الحقیقه خلیجی بود که از بحر سرور منشعب گشته فرح کلّی آورد و بهجت لاتحصی عطا نمود و بعد از عرض کمال عنایت ظاهر روحی لعنایته الفدآء

5 The new tidings are that the travelers have arrived, praise be to God - two from the land of Kha and two from the land of Qaf, as you had written. This servant and you must beseech God, exalted be His glory, to protect all in the fortress of His care from the evil of the commanding self and to aid them in that which He loves and is pleased with. Letters have also arrived from every direction. Praise be to God that despite

5 و خبر جدید آنکه مسافرین الحمد لله وارد شدند دو از ارض خا و دو از ارض ق که آنجناب مرقوم داشته بودند اینعبد و آنجناب باید از حقّ جلّ جلاله بطلبیم کلّ را در حصن عنایت از شرّ نفوس امّاره حفظ فرماید و به ما یحبّ و یرضی تأیید نماید عرایض هم از هر شطری آمده

the intensity of oppression, the burning of the fire of transgression and corruption, and the coldness of those in existence, the sincere ones who have turned to Him remain warm and enkindled. Indeed, those who have drunk from the true Kawthar have ever been and will ever be seated upon the throne of joy in the gathering of the world. Blessed are they and theirs shall be a goodly beginning and end.

لله الحمد مع سطوت ظلم و اشتعال نار تعدّی و فساد و برودت من فی الایجاد مقبلین و مخلصین گرم و مشتعل فی‌الحقیقه نفوسیکه از کوثر حقیقی آشامیده‌اند ایشان لازال بر کرسیّ سرور در انجمن عالم مستوی بوده و هستند طوبی لهم و لهم حسن المبدء و المآب

6 As for what you wrote regarding the honored master Haji Siyyid Javad, upon him be the glory of God, and likewise the sum that was transferred to him - this matter occurred some time ago and is as you have written. This servant has not yet met the travelers; after meeting them, details will be mentioned.

6 و اینکه در باب مخدوم مکرّم جناب حاجی سیّد جواد علیه بهآء الله مرقوم داشتید و همچنین وجهیکه بایشان حواله شده اینفقره مدّتی قبل بوده و همانقسم است که آنجناب مرقوم داشته‌اند تا حال اینعبد مسافرین را ندیده بعد از ملاقات تفصیل ذکر میشود

7 Regarding the mention of Aqa 'Azizu'llah and Aqa Ishaq, upon them be the glory of God, what you wrote - the receipt of arrival was sent, and later what will cause the greatest joy and illumination of heart will also be sent to Aqa 'Azizu'llah and the friends of that land, upon them be the glory of God. At this moment while engaged in writing these words, I was summoned and He commanded: "Convey greetings from the Wronged One to the Afnan, upon them be My glory. Each one is mentioned in the presence of the Wronged One. God willing, may they be engaged in the remembrance of the Goal of the worlds with utmost joy and fragrance." End.

7 در ذکر جناب آقا عزیزالله و آقا اسحق علیهما بهآء الله هم آنچه مرقوم داشتند ورقهٔ وصول ارسال شد و بعد هم بجناب آقا عزیزالله و دوستان آن ارض علیهم ٩ ٦٦ [بهآء الله] ارسال میشود آنچه که سبب و علّت فرح اعظم است و همچنین علّت نور قلب در این حین که بتحریر اینکلمات مشغول بودم احضار شده فرمودند از قبل مظلوم افنان علیهم بهائی را سلام برسان هر یک لدی المظلوم مذکورند انشآءالله بکمال روح و ریحان بذکر مقصود عالمیان [مشغول] باشند انتهی

8 This lowly servant likewise extends greetings and self-effacement to the presence of the Most Great Master and the Most Great Lord and the Twin Stars, upon them be all the most glorious Glory of God, and may this be accepted, God willing. And likewise to the spiritual beloved, his honor Aqa Muhammad Mustafa, upon him be the Most Glorious Glory of God, and his honor Haji 'Abbas, upon him be [the Glory of God], and likewise to the spiritual beloved, his honor Aqa Ahmad, upon him be the Glory of God and His loving-kindness. It is hoped that a letter will be sent to them as well. And to the other two beloved ones, upon them be the Glory of God, who stand in service to the Afnan of the Sacred Tree, I send greetings. Praise be to God that they have attained and are mentioned in this station. This is a great bounty, by the Lord of all worlds. Peace be upon you and upon them and upon those who have intended the House and have attained and acted according to what they were commanded in the Book of God, the Exalted, the Mighty. And praise be to God, the Powerful, the All-Knowing, the Wise.

8 این خادم فانیهم معلوم خدمت آقای اعظم و آقای اکبر و نجمین علیهم من کلّ بهآء ابهاه عرض سلام و نیستی معروض میدارد و انشآءالله بشرف قبول فائز گردد و همچنین خدمت محبوب معنوی جناب آقا محمّد مصطفی علیه بهآء الله الأبهی و جناب حاجی عبّاس علیه ٩ ٦٦ [بهآء الله] و همچنین خدمت حبیب روحانی جناب آقا احمد علیه بهآء الله و عنایته امید هست که بایشانهم مکتوبی ارسال شود و دیگر حبیبین علیهما بهآء الله که در خدمت افنان سدره قائمند سلام میرسانم الحمد لله که ایشان فائز شدند و در مقام هم مذکورند هذا فضل عظیم وربّ العالمین السّلام علیکم و علیهم و علی الّذین قصدوا البیت و فازوا و عملوا بما امروا به فی کتاب الله العلیّ العظیم و الحمد لله المقتدر العلیم الحکیم

9 The servant 15th of the blessed month of Ramadan [1300]

9 خادم فی ۱۵ شهر رمضان المبارک [سنة ۱۳۰۰]

INBA28:502, YMM.203x

BH00142

To: Nabil Qabl-i-Baqir et al., in Tabriz
Date: 1300-09-24 [1883-Jul-29]

1 He is our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 God testifieth that there is none other God but Him. Those who have acted unjustly are such servants as shall be seized by the breezes of chastisement from all directions - a command from His presence. And He is God, our Lord and the Lord of all things, our Goal and the Goal of all who are in earth and heaven.

2 شهد الله انّه لا اله الّا هو و الّذین ظلموا اولئک عباد تأخذهم نفحات العذاب من کلّ الجهات امراً من لدنه و هو الله ربّنا و ربّ الأشیآء و مقصودنا و مقصود من فی الأرض و السّمآء

3 Glorified art Thou, O God of Kings and the Merciful unto the servants! Thou beholdest Thy loved ones beneath the talons of hatred, and hearest their sighing from the land of Ta and other regions. I beseech Thee by Thy Name through which Thou hast subdued all names, to aid Thy chosen ones to be patient and forbearing. Then protect them with Thy hosts, O Thou in Whose grasp lieth the Kingdom of destiny.

3 سبحانک یا اله الملوک و راحم المملوک تری اولیائک تحت مخالب البغضآء و تسمع حنینهم من ارض الطّاء و دیار اخری اسئلک باسمک الّذی به سخّرت الأسمآء بأن تؤیّد اصفیائک علی الصّبر و الاصطبار ثمّ احفظهم بجنودک یا من فی قبضتک ملکوت القضآء

4 O Lord! Thou seest what hath befallen them and hearest their crying and lamenting, and knowest what they desire in manifesting Thy Cause, reforming Thy lands, and displaying Thy bounty, generosity and grace amongst Thy creatures. O Lord! I beseech Thee by the pearls of the ocean of Thy utterance and the suns in the heaven of Thy certitude, to preserve them and aid them, and to inscribe for them from Thy Most Exalted Pen Thy most excellent Word, whereby the fragrance of Thy good-pleasure is diffused and every sincere one findeth the sweet savors of the garment of Thy loving-kindness.

4 ای ربّ تری ما ورد علیهم و تسمع ضجیجهم و حنینهم و تعلم ما ارادوا فی اظهار امرک و اصلاح دیارک و ابراز جودک و کرمک و فضلک بین خلقک ای ربّ اسئلک بلآلئ بحر بیانک و شموس سمآء ایقانک بأن تحفظهم و تنصرهم و تکتب لهم من قلمک الأعلی کلمتک العلیا الّتی بها تضوّع عرف رضائک و وجد کلّ مخلص نفحات قمیص عنایتک

5 Thou art He Who cannot be described by the descriptions of the world nor by what floweth from the Pen. Thou hast ever been sanctified above mention and utterance, and above the heights of knowledge and explanation. All realities have confessed their powerlessness, and all books have acknowledged their shortcoming. Can any horseman of utterance gallop in the arena of Thy knowledge, or range the wilderness of Thy

5 انت الّذی لا توصف بأوصاف العالم و لا بما جری من القلم قد کنت غنیّاً عن الذّکر و البیان و عن معارج العلم و التّبیان انّ الحقائق اعترفت بعجزها و الکتب اقرّت بقصورها هل یقدر فارس البیان ان یسنّن فی مضمار عرفانک او یجول فی بیدآء

handiwork? Nay, by Thy Most Exalted Self and the Sovereign of Names! Thou hast ever been self-sufficient in Thine own essence and mighty through Thy power and authority.

صنائعک لا ونفسک العليا و سلطان الأسمآء لم تزل كنت غنيّاً بغنآء ذاتک و قويّاً بقدرتک و اقتدارک

6 O Lord! Thou seest how the weak one hath clung to the cord of Thy strength, and the lowly one hath held fast to the hem of the robe of Thy glory. I beseech Thee by my soul which hath been adorned with the ornament of acceptance in Thy presence and clothed with the garment of humility before the gate of Thy grandeur, to deliver Thy loved ones and chosen ones from the oppression of Thine enemies. Then pour forth upon them patience through Thy bounty and grace, for tribulation in Thy love, O Lord of Names, is sweeter than all sweetness and more glorious than all things. Soon shall the idolaters and the heedless behold their loss from their deeds, and the sincere shall witness that which the Pen is powerless to manifest, mention and describe.

6 اى ربّ ترى بأنّ الضّعيف تمسّک بحبل قوّتک و الذّليل تشبّث بأذيال ردآء عزّک و نفسک بما تزيّن بطراز القبول فى محضرک و تردّى بردآء الخضوع لدى باب عظمتک بأن تخلّص اوليائک و اصفيائک من ظلم اعدائک ثمّ افرغ عليهم صبراً بجودک و فضلک لانّ البلآء فى حبّک يا مالک الأسمآء احلى من كلّ حلو و ابهى من كلّشىء و سوف يرون المشركون و الغافلون خسرانهم من اعمالهم و المخلصون ما يعجز القلم عن اظهاره و ذكره و بيانه

7 O Lord! Illumine the eyes of Thy creation that they may behold what they have neglected at the dawning of the lights of Thy Manifestation. Although, O my God, they have done that which hath not cut them off from the breezes of Thy most great bounty and the fragrances of Thy compassion and loving-kindness, yet, O my God, my Master, my Goal and my Hope, when Thou didst show me the oceans of Thy mercy and the heavens of Thy gifts, my hope and yearning increased. I beseech Thee not to deprive Thy servants from that which Thou hast manifested through Thy bounty, nor to withhold them from the waves of the ocean of Thy Manifestation. Verily Thou art the Almighty over what Thou willest and the Sovereign over what Thou desirest, and in Thy grasp are the reins of all in the heavens and the earth.

7 اى ربّ انر ابصار خلقک ليروا ما غفلوا عنه عند اشراقات انوار ظهورک ولو انّهم يا الهى قد عملوا ما انقطع عنهم نفحات فيض فيّاضيّتک و فوحات شفقتک و عنايتک ولكن يا الهى و سيّدى و مقصودى و رجاى لما اريتنى بحور رحمتک و سموات عطاياک زاد رجائى و طمعى اسئلک بأن لا تحرم عبادک عمّا اظهرته بجودک و لا تمنعهم عن امواج بحر ظهورک انّک انت المقتدر على ما يشآء و المهيمن على ما يريد و فى قبضتک زمام من فى السّموات و الأرضين

8 And I pray and send greetings upon the Dawning-Places of Thy Cause, the Day-Springs of Thy wisdom, and the Manifestations of Thy Self, O Lord of Names and Creator of Heaven, those who have cast away their desires and followed that which they were commanded by the decree of Thy Cause, and through whom Thou hast manifested what Thou didst will by Thy might and power. Verily Thou art God, the Lord of the worlds, the Goal of those near unto Thee, and the Ultimate Hope of the sincere ones.

8 و اصلّى و اسلّم على مشارق الأمر و مطالع الحكم و مظاهر نفسک يا مالک الأسمآء و فاطر السّمآء الّذين نبذوا اهوائهم و اتّبعوا ما امروا به من مبرم امرک و اظهرت منهم ما اردته بقدرتک و قوّتک انّک انت الله ربّ العالمين و مقصود المقرّبين و غاية آمال المخلصين

9 And furthermore: there have reached this servant the traces of thy Pen—wherefrom there breatheth a fragrance that proclaimeth, in the most exalted call, thy sincerity, thy love, and thy steadfast uprising in the service of the Cause of God—He Who is our Purpose and your purpose, our Well-Beloved and your well-beloved, and the Object of adoration of all that are

9 و بعد قد بلغ الخادم آثار قلمكم الّتى تضوّع منها ما ينادى بأعلى النّدآء بخلوصكم و حبّكم و قيامكم على خدمة امر الله مقصودنا و مقصودكم و محبوبنا و محبوبكم و معبود من فى السّموات و الأرض فلمّا قرأت و عرفت طرت باجنحة الاشتياق الى

in the heavens and on the earth. When I read them and apprehended their meaning, I soared on the wings of yearning unto the Owner of the Day of Reunion. And when I attained His presence, I laid before Him what was contained in thy letter. Thereupon did the Tongue of the All-Merciful speak forth, in the Kingdom of Utterance, that whereby all things have been made to partake of the Kawthar of true knowledge. He—glorified be His majesty—hath said:

مالک یوم الطّلاق فلمّا حضرت عرضت ما فی کتابکم اذاً نطق لسان الرّحمن فی ملکوت البیان بما فازت الأشیآء کلّها بکوثر العرفان قال جلّت عظمته

10 In the Name of Him through Whom surged the ocean of mysteries

10 بسمی الّذی به ماج بحر الأسرار

11 O thou who hast turned toward the dominion of My Cause! Hearken unto the call of the Wronged One at this time when sorrows have encompassed Him through those who have disbelieved in the All-Merciful and violated the Covenant of God, the Self-Subsisting, the All-Compelling. The divines of the age have pronounced their verdict against My loved ones and chosen ones. God hath seized their leader - He, verily, is powerful over whatsoever He willeth through His word "Be" and it is. Yet the idolaters remained heedless of this. He seized another - He, verily, is powerful over whatsoever He willeth and in His grasp are the reins of all things. Such heedlessness hath overtaken them that they have denied God and His proof, and they comprehend not. They enter the mosques in My name, yet they pronounce judgment against My Self and perceive it not. They occupy the highest seats in the world in My name, yet they deny Me that which was created for My servants. Thus have vain imaginings and idle fancies seized them. Thou hearest from their tongues My mention and praise, yet thou seest their tears and sighs at My commandments and ordinances. When the Dayspring of wisdom and Dawning-place of the Cause appeared, they disbelieved in Him and rose against Him with such tyranny as caused the Temple of Grandeur to lament upon the throne of His name, the Self-Subsisting. By My life! Were it not for God's pre-existing decree, We would have shown them who is mightier and more powerful. But We have been patient until God manifests what He desireth. Verily, He is the Powerful over what He willeth. There is none other God but Him, the Truth, the Knower of the unseen.

11 یا ایّها المقبل الی جبروت امری ان استمع ندآء المظلوم فی هذا الحین الّذی احاطته الأحزان من الّذین کفروا بالرّحمن و نقضوا میثاق الله المهیمن القیّوم قد افتوا علمآء العصر علی اولیائی و اصفیائی قد اخذ الله کبیرهم و هو المقتدر علی ما یشآء بقوله کن فیکون و المشرکون ما انتبهوا من ذلک قد اخذ الآخر و هو المقتدر علی ما یشآء و فی قبضته ازمّة الأمور قد اخذتهم الغفلة علی شأن انکروا الله و برهانه و هم لا یفقهون یدخلون المساجد باسمی و افتوا علی نفسی و هم لا یشعرون یقعدون علی صدر العالم باسمی و منعوا عنّی ما خلق لعبادی کذلک اخذتهم الأوهام و الظّنون تسمع من السنهم ذکری و ثنائی و تری عبراتهم و زفراتهم لأوامری و احکامی فلمّا اتی مطلع الحکم و مشرق الأمر کفروا به و آمنوا علیه بظلم ناح به هیکل العظمة علی عرش اسمه القیّوم لعمری لولا سبق کتاب من الله لأریناهم من اقوی و من اقدر ولکن صبرنا الی ان یظهر الله ما اراد انّه لهو المقتدر علی ما یشآء لا اله الّا هو الحقّ علّام الغیوب

12 Look not upon the power of the enemies and the fire of their souls. Rather, consider the former ages and what was manifested of thy Lord's might, the Ruler of the seen and unseen. Verily, We see them as children playing with clay, and they know it not. Say: O thou ignorant scholar! By what proof didst thou believe in God's previous Manifestations, and by what evidence dost thou turn away from Him Who hath come unto thee with what equalleth all the Books of God? Be fair,

12 انّک لا تنظر الی شوکة الأعدآء و نار انفسهم ان انظر فی القرون الأولی و ما ظهر من قدرة ربّک المهیمن علی الغیب و الشّهود انّا نراهم کالصّبیان یلعبون بالطّین و لا یعلمون قل یا ایّها العالم الجاهل بأیّ حجّة آمنت بالله فی مظاهر قبله و بایّ برهان اعرضت عن الّذی اتاک بما یعادل کتب الله

O heedless outcast! By God! Thou hast pronounced judgment against Him around Whom circle the Concourse on High and near-stationed servants.

كلّها انصف يا ايّها الغافل المردود تالله قد افتيت على الّذى طافه الملأ الأعلى و عباد مقرّبون

13 Say: O company of the ignorant! Fear God and oppose not Him Who hath come from the Dayspring of power with the standards of verses, and hath revealed what was hidden in knowledge and recorded in the Books of God, the Lord of existence. Say: All things lament because of your tyranny, while ye sport with your own selves and perceive it not. Say: O concourse of divines! Where is he who was named Abdul-Husayn who rose against his Lord in Iraq and denied His favor after its bestowal? And where is he who was named Sadiq in the land of Ta who was denounced as a liar by the All-Merciful in a Book that was sealed with the seal of the Cause and preserved in His hidden knowledge? And where is the leader of the people in the land of Sad whose tyranny caused the dwellers of the realms of might to lament, and those who circle round God's kingdom, the Mighty, the Loving? When he disbelieved and transgressed and turned away and rebelled, God seized him with such a chastisement as the eye of creation had never seen its like. Thus was his fate sealed, as was the fate of those who tyrannized God's loved ones without clear proof or manifest command. Soon shall the fate be sealed of those who have arisen in oppression and opposition, in such wise as to shake the pillars of the Cause and extinguish the light of God, the Mighty, the Witnessed.

13 قل يا معشر الجهلآء خافوا الله و لا تعترضوا على الّذى جائكم من مطلع الاقتدار برايات الآيات و اظهر ما كان مستوراً فى العلم و مسطوراً فى كتب الله مالک الوجود قل تنوح الأشيآء من ظلمكم و انتم تلعبون بأنفسكم و لا تشعرون قل يا معشر العلمآء أين الّذى سمّى بعبدالحسين الّذى بغى على مولاه فى العراق و كفر بنعمته بعد انزالها و أين من سمّى بصادق فى ارض الطّآء الّذى شهد الرّحمن بكذبه فى كتاب كان مختوماً بختام الأمر و محفوظاً فى علمه المكنون و اين امام الأنام فى ارض الصّاد الّذى ناحت من ظلمه سكّان الجبروت و الّذين طافوا ملكوت الله العزيز الودود فلمّا كفر و بغى و اعرض و اطغى احده الله بقهر ما رأت عين الابداع شبهه كذلک قضى نحبه و نحب الّذين ظلموا على اولياآء الله من دون بيّنة و لا امر معلوم و سوف يقضى نحب الّذين قاموا على الظّلم و الاعراض على شأن ارادوا ان يزعزعوا اركان الأمر و يطفئوا نور الله العزيز المشهود

14 O thou who gazest upon the Countenance! We desired the glory of the world, while they desired My harm and abasement. We have manifested Ourself to reform My lands and realms, while they have risen in opposition and desired to destroy this most mighty and impregnable edifice. Say: Fear God and transgress not your stations and your bounds. Verily He hath come with a power that cannot be hindered by the weapons of the world nor the armies of nations, if ye but knew. Thus hath shone forth the Luminary of utterance from the horizon of proof. Turn unto Him, O My friends in the land of Ta and round about it, then turn with illumined hearts and say: "Hallowed and holy is the Lord of the angels and the Spirit!" The Glory shining from the horizon of My Kingdom and the Light manifest from the heaven of My dominion be upon My friends and chosen ones who have aided My Cause and arisen to serve Me, in such wise that the Ancient King hath made mention of them in His inscribed Tablet.

14 يا ايّها الناظر الى الوجه انّا اردنا عزّ العالم و هم ارادوا ضرّى و ذلّتى و قد اظهرنا نفسنا لاصلاح بلادى و ديارى و هم قاموا على الاعراض و ارادوا ان يخربوا هذا البنيان الأحكم الأمتن المرصوص قل اتّقوا الله و لا تجاوزوا عن مقاماتكم و حدودكم انّه قد اتى بقدرة لا تمنعه مدافع العالم و لا جنود الأمم ان انتم تعرفون كذلک اشرق نيّر البيان من افق البرهان اقبلوا اليه يا اوليائى فى التّآء و من حولها ثمّ اقبلوا بقلوب نورآء و قولوا سبّوح قدّوس ربّ الملائكة و الرّوح البهآء المشرق من افق ملكوتى و النّور الظّاهر من سمآء جبروتى على اوليائى و اصفيائى الّذين نصروا امرى و قاموا على خدمتى على شأن ذكرهم مالک القدم فى لوحه المسطور انتهى

15 Praise be to God! The verses have been sent down and the evidences have appeared, and the ocean of loving-kindness hath revealed the pearls of its favors unto His loved ones. Blessed is

15 لله الحمد قد نزلت الآيات و ظهرت البيّنات و اظهر بحر العناية لآلئ الطافه لأوليائه طوبى لنفس فازت و لعين رأت كدام بيان و لسان قابل ذكر

the soul that hath attained and the eye that hath beheld. What tongue or utterance could be worthy to mention this boundless grace that was and is. This evanescent servant, whenever he witnesseth the outpourings of the ocean of grace, riseth up on behalf of all to offer praise and thanksgiving to the Beloved of the worlds. Such is the measure of grace - and God is witness and aware - that the very ocean of grace hath appeared and the sun of loving-kindness is manifest, yet most remain heedless and veiled. The people are heedless; were they to know, they would sacrifice themselves in His straight path, His mighty way, and for His Ancient and Glorious Beauty. The deeds of the people of the world have occupied them with ornaments and colors that after two days shall become the portion of their enemies.

این فضل بمنتهی بوده و هست اینعبد فانی در هر حین که رشحات بحر فضل را مشاهده مینماید از قبل کلّ بحمد و شکر محبوب عالمیان قیام میکند فضل بمقامی است که حقّ شاهد و گواهست بر خود بحر فضل ظاهر و شمس عنایت مشهود ولکن اکثر غافل و محجوب ناس غافلند لو علموا لفدوا انفسهم فی سبیله المستقیم و صراطه القویم و جماله العزیز القدیم اعمال نفوس عالم ایشان را مشغول نموده بزخارف و الوانیکه دو یوم بعد قسمت اعدای ایشانست

16 I heard with mine own ears from the tongue of my Lord at a certain time - and His word is the truth - saying: "O thou who art present! A single effulgence from the Sun of detachment shone forth upon one of the kings of the world. He became somewhat awakened and after his awakening uttered these words: 'There is no good in what I possess today, for tomorrow another shall possess it.' Thereafter he withdrew from his royal throne and, mindful, departed to distant lands. In truth, he fled from vipers, scorpions and beasts of prey, and afterwards none found him. The ministers and nobles searched extensively but found him not." And He said: "Were but one effulgence to shine upon all the people of the world, all would act as he acted. However, God doeth what He willeth and ordaineth what He pleaseth, and He is the Single, the One, the All-Knowing, the All-Wise."

16 قد سمعت بأذنی من لسان مولای فی حین من الأحیان قال و قوله الحقّ یا عبد حاضر یک تجلّی از تجلّیات شمس انقطاع بر یکی از ملوک عالم اشراق نمود فیالجمله متنبّه شد و بعد از تنبّه باینکلمه ناطق قال لا خیر فیما ملّکته الیوم و غداً یملکه غیری و بعد از عرش سلطنت اجتناب نمود و متذکّراً از بلاد دور شد فیالحقیقه از حیّات و عقارب و سبع فرار نمود و بعد احدی او را نیافت وزرا و امرا هرچه تفحّص نمودند او را نیافتند و فرمودند اگر یک تجلّی بر جمیع اهل عالم نماید کلّ عمل نمایند بآنچه او عمل نمود ولکن الله یفعل ما یشآء و یحکم ما یرید و هو الفرد الواحد العلیم الحکیم

17 As to what you wrote - the Divine Tablets arrived and both the physical and spiritual eyes were illumined by their light. They were read in the house of Jinab-i-Nazir, upon him be the Glory of God, where Jinab-i-Aqa Mirza Mihdi and a group of the friends of God, upon them be the Glory of God, were present. Likewise, copies were sent to the friends, as well as the Tablets specifically meant for various regions, after which the originals were dispatched. All these matters, which in truth constitute true teaching, were presented in the Most Holy and Exalted Court. This is what the Kingdom of Utterance hath spoken, exalted be His glory:

17 اینکه مرقوم داشتید الواح الهیّه رسید و چشم سر و جان از انوارش روشن و در بیت جناب ناظر علیه بهآء الله جناب آقا میرزا مهدی و جمعی از احبّای الهی بهآء الله علیهم حاضر بودند قرائت شد و همچنین سواد آن نزد دوستان ارسال گشت و همچنین الواحیکه مخصوص اطراف بود و بعد از سواد اصلش ارسال شد جمیع اینفقرات که فیالحقیقه تبلیغ حقیقی است در ساحت امنع اقدس عرض شد هذا ما نطق به ملکوت البیان قوله عزّ اجلاله

18 O Nabil! Blessed is the land that hath been honored by the footsteps of the people of truth, and blessed is the house wherein the mention of the chosen ones hath been raised, and blessed is the tongue that hath arisen to teach the Cause. Praise be to God that thou hast attained to that which is befitting. Teach the Cause of thy Lord, then make mention

18 یا نبیل طوبی از برای ارضیکه بقدوم اهل حقّ فائز گشت و از برای بیتیکه ذکر اولیا در او مرتفع شد و از برای لسانیکه بتبلیغ امر ناطق گشت لله الحمد آنجناب فائز شدید بآنچه که سزاوار است بلّغ امر ربّک ثمّ اذکره فی اللّیالی و

of Him at all times, and attract hearts through His Name, the Mighty, the Beloved. Verily, He thanketh thee. Rejoice and be of those who are steadfast. Blessed is he who hath been named Mihdi and those who were present and heard the verses of God, the Lord of the worlds. We beseech God to assist those who have attained to His recognition in His days and have found the sweetness of His utterance. These are among the Concourse on High in the Book of Names. Upon them be the Glory of God, the Creator of the heavens.

الأيّام واجتذب القلوب باسمه العزيز المحبوب انّه يشكره من قبلک افرح و کن من القائمين طوبى لمن سمّى بمهدى و للّذين حضروا و سمعوا آيات الله ربّ العالمين نسئل الله بأن يوفّق الّذين فازوا بعرفانه فى ايّامه و وجدوا حلاوة بيانه اولئک من الملأ الأعلى فى كتاب الأسمآء عليهم بهآء الله فاطر السّمآء انتهى

19 Today the spreading of the Sacred Writings through wisdom and utterance is the greatest of deeds. A hundred thousand blessings upon him who has taught and teaches the Cause of God. There has never been any doubt that the purpose of creation is the knowledge of God, exalted be His glory, and this most great matter and ultimate goal cannot be achieved except through teaching and spreading the Sacred Writings. The servant beseeches God, the Most High, to assist His loved ones in all regions to accomplish that which He loves and with which He is pleased.

19 اليوم انتشار آثار بحكمت و بيان اعظم اعمال است صدهزار طوبى لمن بلّغ امر الله و يبلّغ شكّى نبوده و نيست كه مقصود از آفرينش عرفان حقّ جلّ جلاله بوده و اين امر اعظم و غاية قصوى حاصل نميشود مگر بتبليغ و انتشار آثار انّ الخادم يسئل الله تعالى بأن يوفّق اوليائه فى كلّ الأشطار على ما يحبّ و يرضى

20 Concerning what you wrote about that soul upon whom be the Glory of God, His grace and His mercy - God is witness and testifier that this servant and the other friends beseech God, exalted be His glory, to strengthen him and adorn him with the ornament of righteous deeds. His father is mentioned among the assured ones in the Book of God. Blessed is he, blessed is he! However, that beloved one should observe that certain matters must be concealed from those who have extensive dealings with outsiders, for it often happens that they mention without any ill intent or agreement what they have heard, and this becomes the cause of incidents. The people of truth must be educated with wisdom so that such mention and deeds that cause enmity and discord among the people of the world do not become manifest. Let all act according to that which they are commanded and speak that which they are permitted.

20 اينكه در بارهٔ ابن جناب من صعد عليه بهآء الله و عنايته و رحمته مرقوم فرمودند حقّ شاهد و گواهست كه اينعبد و ساير دوستان از حقّ جلّ جلاله سائل و آمليم كه ايشانرا مؤيّد فرمايد و بطراز عمل صالح مزيّن نمايد حضرت والدشان از موقنين در كتاب الهى مذكورند طوبى له طوبى له ولكن آنمحبوب جان ملاحظه فرمايند بايد بعضى از امور از نفوسيكه با خارج مراوده٤ كلّيه دارند مستور باشد چه كه بسا ميشود ايشان من غير نفاق و وفاق كلمه را كه شنيده ذكر مينمايد و آن سبب حوادث ميگردد اهل حقّ بايد بحكمت تربيت شوند تا اذكار و اعماليكه سبب و علّت عناد و نفاق اهل عالم است ظاهر نشود كلّ عامل شوند آنچه را كه بآن مأمورند و نطق نمايند بآنچه كه مأذونند

21 Regarding what you wrote about Mirza-yi-Bahar, upon whom be the grace of God - Aqa Mirza Mihdi, upon whom be the Glory of God, has mentioned him and likewise sent a leaf regarding his thoughts' denial. This ephemeral one also submitted a response which was sent. God willing, may he be assisted to do what is befitting. These are days of tranquility, joy and gladness. I earnestly beseech God that He may assist all in such wise that neither the might of the people of the world nor the oppression of nations may prevent them from God, exalted be His glory.

21 اينكه در بارهٔ جناب ميرزاى بهار عليه عناية الله مرقوم داشتيد جناب آقا ميرزا مهدى عليه ٩ ٦٦ [بهآء الله] ذكر ايشانرا نموده‌اند و همچنين ورقه از انكار افكار ايشان ارسال داشته‌اند و اينفانى هم جوابى عرض نموده ارسال داشت انشآءالله موفّق شوند بآنچه سزاوار است ايّام سكون و بهجت و فرح دوست بسيار از حقّ سائل و آمل كه كلّ را بشأنى مؤيّد فرمايد كه سطوت اهل

عالم و ظلم امم ایشان را از حقّ جلّ جلاله منع
نماید

22 Concerning your mention of Master Sh, Mashhadi J B, Haji M H, and Aqa F R, upon them be the Glory of God - this was submitted in the Most Holy and Most Exalted Presence, and the waves of the sea of grace were manifest and evident toward each one. Likewise, all the friends of that land are illumined by the lights of the Sun of the Lord's favors, for each has attained to the mention of the Beloved. Happy are they and blessed are they! This ephemeral one also extends to each his utter nothingness and submission, and beseeches God for unity and concord among those assured and steadfast souls. We beseech Him, exalted be He, to protect them from the evil of those who have arisen to extinguish His light and quench His fire. Verily, He has power over all things.

22 اینکه ذکر جناب استاد ش و جناب مشهدی ج ب و جناب حاجی م ح و جناب آقا ف ر علیهم ۹ ٦٦ [بهآء الله] فرمودند در ساحت امنع اقدس عرض شد و نسبت بهر یک امواج بحر فضل ظاهر و هویدا و همچنین جمیع دوستان آن ارض از انوار آفتاب عنایت ربّ منوّر چه که هر یک بذکر محبوب فائز شدند هنیئاً لهم و مریئاً لهم و اینفانیهم خدمت هریک عرض فنا و نیستی معروض میدارد و از حقّ اتّحاد و اتّفاق آن نفوس مطمئنّهٔ ثابته را مسئلت مینماید و نسئله تعالی بأن یحفظهم من شرّ الّذین قاموا علی اطفآء نوره و اخماد ناره انّه علی کلّشیء قدیر

23 Regarding what you wrote that Mirza M H Kh A, upon him be the Glory of God, had requested a special Tablet for his brother - this matter was submitted and, praise be to God, was granted. However, your honor should consider whether it accords with wisdom to give it. A Tablet was also revealed and sent specifically for Mirza —, upon him be the Glory of God. God willing, may he attain unto it. Likewise, two Most Holy and Most Exalted Tablets have appeared from the Dayspring of grace specifically for two souls - Mirza 32 Kabir and Muhammad-Qabl-S, upon them be the Glory of God. God willing, may they attain unto them and drink from the ocean of the utterance of the All-Merciful. This is what hath appeared from the Kingdom of Utterance for him who is named Ali, upon him be the Glory of God. His word, exalted be His majesty:

23 اینکه مرقوم فرمودند جناب میرزا م ح خ ا علیه بهآء الله استدعای لوح مخصوص اخوی خود نموده‌اند اینفقره عرض شد و الحمد لله باجابت مقرون گشت ولکن آنجناب ملاحظه فرمایند اگر بحکمت موافق است عطا نمایند و لوحی هم مخصوص جناب میرزا ــ علیه ۹ ٦٦ [بهآء الله] نازل و ارسال شد انشآءالله بآن فائز شوند و همچنین مخصوص نفسین جناب میرزا ۳۲ کبیر و جناب محمّد قبل ص علیهما ۹ ٦٦ [بهآء الله] دو لوح امنع اقدس از مشرق فضل ظاهر انشآءالله بآن فائز شوند و از بحر بیان رحمن بیاشامند هذا ما ظهر من ملکوت البیان لمن سمّی بعلی علیه ۹ ٦٦ [بهآء الله] قوله عزّ اجلاله

24 In My Name, the Wronged One, the Stranger

24 بسمی المظلوم الغریب

25 The dwellers of My celestial dominion have lamented at what hath befallen My loved ones who make mention of God at morn and eventide and who desire naught but the betterment of the nations of the world. To this beareth witness the Lord of eternity from a station wherein the sun of grace hath shone forth and the atoms testify that there is none other God but Him, the All-Compelling, the Self-Subsisting. Blessed art thou for having turned unto the Countenance when the ignorant ones of the earth turned away from it - nay, they understand not. The horizon of the heaven of My Hidden Name hath been illumined, yet the people perceive it not. They have violated their Covenant and cast behind them their Pledge until they disbelieved in Him in Whom they had believed throughout ages and

25 قد ناح اهل جبروتی بما ورد علی اولیائی الّذین یذکرون الله فی الغداة و العشّی و ما ارادوا الّا اصلاح الأمم فی العالم یشهد بذلک مالک القدم فی مقام فیه اشرقت شمس الفضل و شهدت الذّرّات انّه لا اله الاز هو المهیمن القیّوم طوبی لک بما اقبلت الی الوجه اذ اعرض عنه جهلآء الأرض الا انّه لا یفقهون قد انار افق سمآء اسمی المکنون ولکنّ القوم هم لا یشعرون قد نقضوا میثاقهم و نبذوا عهدهم الی ان کفروا بالّذی آمنوا به فی الأعصار و القرون قل یا ملأ الأرض قد ظهر من کان موعوداً فی کتب الله اتّقوا الرّحمن

centuries. Say: O concourse of earth! He Who was promised in the Books of God hath appeared. Fear ye the All-Merciful and follow not every heedless and veiled one. Give thanks unto God for having aided thee, given thee knowledge and established thee before a gate that hath been opened unto all who are in earth and heaven. Verily thy Lord is the Compassionate, the Kind. Cast aside the imaginings of men and take fast hold of the hem of certitude. Thus doth He Who testifieth at every moment that there is none other God but Him, the Mighty, the Loving, command thee. Stand firm in the Cause and make mention of thy Lord at eventide and at dawn.

و لا تتّبعوا كلّ غافل محجوب اشكر الله بما ايّدک و عرّفک و اقامک لدى باب فتح على من فى الأرض و السّمآء انّ ربّک لهو المشفق العطوف ضع اوهام النّاس و تمسّک بأذيال اليقين كذلک يأمرک من يشهد فيكلّ الأحيان انّه لا اله الّا هو العزيز الودود اثبت على الأمر و اذكر ربّک فى الأصيل و البكور

26 This is what hath appeared from the dominion of utterance to Mirza Abu'l-Qasim. His word, exalted be His majesty:

26 و هذا ما ظهر من جبروت البيان لميرزا ابوالقاسم عليه ٩ ٦٦ [بهآء الله] قوله جلّت عظمته

27 In His Name, the One Who ruleth over earth and heaven

27 بسمه المهيمن على الأرض و السّمآء

28 A letter hath come before the Wronged One wherein was thy mention. We have mentioned thee with a mention that cannot be equalled by the mentions of nations nor the treasures of the world. To this testifieth He with Whom is a perspicuous Book. The standards have been raised, the verses sent down, and the evidences made manifest, yet most of the people remain heedless. They have cast the Cause of God behind their backs - verily they are among the abject ones. O Most Exalted Pen! Make mention when the people gathered to extinguish the light of God amongst His creation. Say: By God! The hands of Caesars and Pharaohs have fallen short. Fear God and be not of the wrongdoers. The Will of God hath prevailed over the will of His creation, and His Purpose hath preceded the purpose of all who are in the heavens and the earth. No mention can stand before His mention, nor any command before His command. Did Pharaoh prevail or God, the Powerful, the Mighty? Beware lest the conditions of the ignorant prevent thee from the Lord of Names, or the clamor of those on earth from this Great Announcement. Rejoice in My mention of thee, then give thanks unto thy Lord, the Forgiving, the Generous. Thus have We illumined the horizon of the heaven of My Hidden Name with the luminary of wisdom and utterance. Verily thy Lord is the Ordainer, the All-Knowing.

28 قد حضر كتاب لدى المظلوم و كان فيه ذكرک ذكرناک بذكر لا تعادله اذكار الأمم و لا كنوز العالم يشهد بذلک من عنده كتاب مبين قد نصبت الأعلام و نزلت الآيات و ظهرت البيّنات ولكنّ النّاس اكثرهم من الغافلين قد نبذوا امر الله عن ورائهم الا انّهم من الصّاغرين يا قلم الأعلى اذكر اذ اجتمع القوم ليطفئوا نور الله بين خلقه قل تالله قد قصرت ايادى القياصرة و الفراعنة اتّقوا الله و لا تكونوا من الظّالمين قد غلبت ارادة الله ارادات خلقه و سبقت مشيّته مشيّة من فى السّموات و الأرضين لا يقوم مع ذكره ذكر و لا مع امره امر هل الفرعون غلب امّ الله المقتدر القدير ايّاک ان تمنعک شئونات الجهلآء عن مالک الأسمآء او ضوضآء من على الأرض عن هذا النّبأ العظيم افرح بذكرى ايّاک ثمّ اشكر ربّک الغفور الكريم كذلک نوّرنا افق سمآء اسمى المكنون بنيّر الحكمة و البيان انّ ربّک لهو الآمر العليم

29 This is what hath shone forth from the horizon of Will to him who was named Muhammad-'Ali. His word, blessed and exalted be He:

29 و هذا ما اشرق من افق الارادة لمن سمّى بمحمّد قبل على عليه ٩ ٦٦ [بهآء الله] قوله تبارک و تعالى

30 In My Name, the One Who calleth between earth and heaven

30 بسمى الصّائح بين الأرض و السّمآء

31 The oppressors have done what their fathers did before - nay, they understand not. They slay My loved ones yet lament over what befell My Names aforetime. What aileth them that

31 انّ الظالمين عملوا ما عمل آبائهم من قبل الا انّهم لا يفقهون يقتلون اوليائى و ينوحون بما ورد

they are not awakened by the Call of God, the Lord of what was and what shall be? They have secluded themselves with idols, yet they perceive it not. Their ranks and their thousands and their ornaments have deceived them to such extent that they have cast behind them He Who created them by His command "Be, and it is." Soon shall their ranks curse them and their ornaments disavow them - this hath been irrevocably decreed by God, the All-Compelling, the Self-Subsisting. Say: Rejoice in your vain dominion; soon shall ye lament as lamenteth the bereaved. To this testifieth He with Whom is a Hidden Book. Grieve not over what the hands of the servants have wrought. Give thanks unto God Who hath mentioned thee from His praiseworthy station. Take the chalice of steadfastness in the name of the Lord of creation, then drink therefrom in His Name, the Manifest, the Renowned.

على اسمائی من قبل ما لهم لا ینتبهون من ندآء الله مالک ما کان و ما یکون قد اعتکفوا علی الأصنام و هم لا یشعرون قد غرّتهم صفوفهم و الوفهم و زخارفهم علی شأن نبذوا عن ورائهم من خلقهم بقوله کن فیکون سوف تلعنهم صفوفهم و تتبرّء عنهم زخارفهم و هذا ما کان محتوماً من لدی الله المهیمن القیّوم قل افرحوا فی دولتکم الباطلة سوف تنوحون کنوح الثّکلی یشهد بذلک من عنده کتاب مکنون انّک لا تحزن عمّا اکتسبت ایدی العباد ان اشکر الله الّذی ذکرک من مقامه المحمود خذ کأس الاستقامة باسم مالک البریّة ثمّ اشرب منها باسمه الظّاهر المشهود

32 This is what hath shone forth and appeared from the horizon of grace unto him who was named Sadiq. His glory be exalted!

32 و هذا ما ظهر و لاح من افق الفضل لمن سمّی بصادق قوله عزّ اعزازه

33 In His Name, the Remembering, the All-Knowing

33 بسمه الذّاکر العلیم

34 O Sadiq! On this day, whosoever hath turned unto the Most Exalted Horizon and attained unto the recognition of God, exalted be His glory, he verily hath been and is truthful. If one attaineth not unto this station, though he speak with truthfulness from time immemorial unto time everlasting, he shall not be reckoned among the truthful in the sight of God. Give thanks unto the Desired One of all the worlds and be thou engaged in His praise, inasmuch as the rays of the Sun of Truth have shone upon thee and guided thee unto the straight path. Throughout all ages and centuries, the enemies have striven to extinguish the divine light and quench the fire of the divine Lote-Tree, and have expended their efforts to this end. But God hath driven them away by His command and manifested that which He desired through His mighty and wondrous Word. Were the heedless souls to ponder upon that which hath come to pass in the past, they would comprehend the station of this blessed Day and attain unto that which is intended. However, the love of the world and its concerns hath so seized them all that no awareness remaineth for any soul save whom God willeth. Blessed are those servants whom neither the knowledge of the learned nor the might of the enemies hath kept back from the divine path nor deprived of the everlasting Kawthar. The Command is in God's hands. He doeth what He willeth and ordaineth what He pleaseth. He is the Single One, the One, the Mighty, the Praiseworthy.

34 یا صادق امروز هر نفسی بافق اعلی اقبال نمود و بعرفان حقّ جلّ جلاله فائز گشت او صادق بوده و هست اگر بایمقام فائز نشود و من اوّل لا اوّل له الی آخر لا آخر له بصدق تکلّم نماید لدی الله از اهل صدق محسوب نه شکر کن مقصود عالمیان را و بحمدش ناطق باش چه که انوار شمس صدق بر تو تجلّی نمود و ترا بصراط مستقیم هدایت فرمود در جمیع قرون و اعصار اعدا در اطفاء نور الهی و اخماد نار سدره جهد نموده‌اند و سعیها مبذول داشته‌اند ولکنّ الله اطردهم امراً من عنده و اظهر ما اراد بقوله العزیز البدیع اگر نفوس غافله در آنچه از قبل وارد شده تفکّر نمایند مقام این یوم مبارک را ادراک میکنند و بآنچه مقصود است فائز میگردند ولکن حبّ دنیا و شئوناتش کلّ را اخذ نموده بشأنیکه شعور از برای کسی باقی نه الّا من شآء الله طوبی از برای عبادیکه علم علما و سطوت اعدا ایشانرا از سبیل الهی منع ننمود و از کوثر باقی محروم نساخت الأمر بید الله یفعل ما یشآء و یحکم ما یرید و هو الفرد الواحد العزیز الحمید انتهی

35 Praise be to God! That which hath appeared unto each of those who have turned unto Him and attained His presence is,

35 لله الحمد مخصوص هر یک از مقبلین و فائزین ظاهر شد آنچه که فی‌الحقیقه از مثل و نظیر

مقدّس بوده و هست از حقّ میطلبیم صاحبان الواح را تأیید فرماید تا از کلمات سبحانی رحیق حیوان بیاشامنند اوست قادر و توانا

in truth, sanctified above all peer and likeness. We beseech God to assist the bearers of His tablets that they may drink of the living waters of His divine utterances. He is verily the Powerful, the Mighty.

36 ذکر صعود جناب محمّد صادق علیه ٩ ٦٦ [بهآء الله] من ارض یا فرموده بودند تلقاء وجه مالک قدم عرض شد و این کلمات عالیات از مشرق اراده مشرق قوله عزّ کبریائه

36 Mention hath been made of the ascension of Muhammad-Sadiq - upon him be 966 [Baha'u'llah] - from the land of Ya. It was presented before the countenance of the Lord of ancient days, and these exalted words shone forth from the Dayspring of His Will. His glory be exalted!

37 هو الغفّار السّتّار

37 He is the All-Forgiving, the Concealer

38 یا محمّد قبل صادق طوبی لک بما آمنت بالحقّ فی یوم اعرض عنه الخلق الّا من شآء و اراد اشهد انّک اقبلت الی افق الأمر اذ اعرض عنه اکثر العباد یا آیة الملکوت و سلطان الجبروت اسئلک بنفحات وحیک فی ایّامک و تضوعات قمیص عرفانک فی بلادک و بالاسم الّذی به سرع الموحّدون الی مطلع القضآء یا مالک الأسمآء و المقرّبون الی مقرّ الفدآء یا فاطر السّمآء بأن تغفر من صعد الیک و تکفر عنه سیّئاته بجودک ای ربّ فاکتب له بفضلک ما کتبته لأولیائک و اصفیائک ای ربّ تعلم ما ورد علی اولیائی فی ایّامک و تسمع حنینهم و انینهم فی سجن اعدائک اسئلک بهم و بالّذین انفقوا ارواحهم شوقاً للقائک بأن تؤیّد احبّائک علی ما تحبّ و ترضی ثمّ انزل فی هذا الحین علی من صعد الیک و ورد علیک ما تبقی به آثاره بدوام الملک و الملکوت انّک انت المقتدر علی المالک و المملوک لا اله الّا انت العزیز الودود انتهی

38 O Muhammad-Sadiq! Blessed art thou for having believed in the Truth on a day when all mankind turned away save those who willed and desired. I bear witness that thou didst turn unto the horizon of the Cause when most of the servants turned away therefrom. O Thou Symbol of the Kingdom and Sovereign of the Realm of Might! I beseech Thee by the breezes of Thy revelation in Thy days and the fragrant scents of the garment of Thy knowledge throughout Thy lands, and by the Name through which the sincere hastened unto the Dayspring of destiny, O Lord of all names, and the near ones hastened unto the place of sacrifice, O Creator of the heavens, that Thou forgive him who hath ascended unto Thee and efface his misdeeds through Thy bounty. O Lord! Ordain for him, through Thy grace, that which Thou hast ordained for Thy chosen ones and pure ones. O Lord! Thou knowest what hath befallen Thy loved ones in Thy days and hearest their sighing and moaning in the prison of Thine enemies. I beseech Thee by them and by those who have sacrificed their spirits in their longing to meet Thee, to assist Thy loved ones in that which Thou lovest and approvest. Then send down at this moment upon him who hath ascended unto Thee and attained Thy presence that whereby his traces shall endure throughout the kingdom of earth and heaven. Verily, Thou art the One Who hath power over both sovereign and subject. There is none other God but Thee, the Mighty, the Loving.

39 یا حبیب فؤادی لعمر محبوبی و محبوبکم که اینعبد حسرت میبرد چه که این ایّام ربیع عنایت الهی عالم را احاطه نموده و وقت صعود و مردن است چه که انسان فائز میشود بذکریکه بمثابهٔ شمس از افق سماء کتاب الهی مشرق و لائحست محو آنرا اخذ ننماید و فنا آنرا نیابد در هر حال راضی و شاکر باید بود چه که او بمصلحت این عباد دانا و آگاهست هو یعلم ما عندنا و لا نعلم ما عنده و هو العلیم الخبیر

39 O beloved of my heart! By the life of your Beloved and mine, this servant is filled with longing, for in these days the spring of divine favour hath encompassed the world, and it is the time of ascension and passing, for man attaineth unto a remembrance that shineth like the sun from the horizon of the heaven of God's Book - a remembrance which neither extinction shall overtake nor annihilation find. Under all conditions one must be content and thankful, for He knoweth what is best for these servants. He knoweth what we have, and we know not what He hath, and He is the All-Knowing, the All-Informed.

40 They had likewise made mention of Mashhadi ‘Ali, upon him be the Glory of God. Time and again he hath been remembered in the divine presence. God willing, may he be assisted to serve the Cause, that the manifestation, signs and fruits of the Tree of Being may endure through the perpetuity of God's names, evident and manifest in all things. A letter from the spiritual friend Aqa Khalil, upon him be the Glory of God, the Sovereign, the Mighty, the Glorious, addressed to Aqa Muhammad Husayn, upon him be the Glory of God, arrived and was presented at the Most Holy Court. They said:

40 و همچنین ذکر جناب مشهدی علی علیه بهآء الله را فرموده بودند مرّة بعد مرّة بذکر حقّ فائز گشته‌اند انشآءالله مؤید شوند بر خدمت امر تا ظهور و آثار و اثمار سدرهٔ وجود بدوام اسمآء الله در کلّ ظاهر و باهر و باقی بماند و مکتوبی از جناب حبیب روحانی آقا خلیل علیه بهآء الله الملک العزیز الجلیل باسم جناب آقا محمّد حسین علیه ٩ ٦٦ [بهآء الله] رسید و در ساحت اقدس عرض شد

41 O thou who art present! A sweet fragrance emanateth from them. God willing, may they be assisted in all conditions to remember and praise God with joy and delight. Verily We have heard his call and the mentions contained in his letter, and We have remembered them with My manifest remembrance, and strengthened them through My grace, and We counsel them with that whereby the Cause shall be exalted, and I am the Commanding, the All-Informed.

41 فرمودند یا عبد حاضر عرف خوشی از ایشان متضوّع انشآءالله مؤیّد باشند در جمیع احوال بذکر و ثنای حقّ بروح و ریحان انّا سمعنا ندائه و اذکار الّذین کانت فی کتابه و ذکرناهم بذکری المبین و عزّزناهم فضلاً من عندی و نوصیهم بما یرتفع به شأن الأمر و انا الآمر الخبیر انتهی

42 Repeatedly their mention was heard from the blessed tongue. In the letter of Aqa Mirza Mihdi, upon him be the Glory of God, mention was also made of them. Verily our Lord, the Most Merciful, is the Munificent Bestower.

42 مکرّر ذکر آن نفوس از لسان مبارک اصغا شد در مکتوب جناب آقا میرزا مهدی علیه ٩ ٦٦ [بهآء الله] هم ذکر ایشان شده انّ ربّنا الرّحمن لهو المعطی الکریم

43 They made mention of the honored Mulla Mustafa, upon him be the Glory of God. This servant beseecheth God that He may assist him to serve the Cause. O beloved of my heart! Steadfastness is a mighty matter. God willing, may they be assisted to act with wisdom and attain unto service. At this moment I was summoned to the Most Holy, Most Exalted Court, and after presenting myself before the Throne, They said: Write to Nabil-i-Qa'in, upon him be the Glory of God, to convey greetings to the loved ones of God who dwell in those regions and gladden them with God's favors. The land of M and Y hath been under the glance of God's favor. Blessed are My loved ones in those parts, and blessed, again blessed, is he who turned to God in the early days. We have remembered him and remembered them through Our grace, and We counsel them to observe wisdom, calmness, dignity, and to refrain from confronting any of the servants. They should drink the Kawthar of immortality in secret, in the name of their Lord, the Forgiving, the Generous. We perceive from the land of M and R the fragrance of My love. Soon will God exalt it through justice. We counsel its people to practice righteousness and God-consciousness and whatsoever befitteth the days of God, the Lord of the worlds. We make mention of My loved ones in its surroundings and give them the glad tidings of My acceptance of them and My remembrance of them. And We

43 ذکر جناب آقای معظّم جناب ملّا مصطفی علیه ٩ ٦٦ [بهآء الله] نمودند از حقّ این خادم سائل که ایشانرا موفّق دارد بر خدمت امر یا محبوب فؤادی استقامت امریست عظیم انشآءالله بحکمت موفّق شوند و بخدمت فائز در این حین بساحت امنع اقدس اعلی احضار شدم و بعد از حضور امام کرسی فرمودند بنویس بجناب نبیل قبل یا علیه بهآء الله احبّای الهی را که در اطراف ساکنند تکبیر برساند و بعنایت حقّ مسرور دارد ارض میم و یا تحت لحاظ عنایت حقّ بوده طوبی لأولیائی فی هناک و طوبی ثمّ طوبی لمن اقبل الی الله فی اوّل الأیّام انّا ذکرناه و ذکرناهم فضلاً من عندنا و نوصیهم بالحکمة و السّکون و الوقار و عدم التّعرّض علی احد من العباد لهم ان یشربوا کوثر البقآء فی السّرّ باسم ربّهم الغفور الکریم و نجد من ارض المیم و الرّآء عرف محبّتی سوف یرفعها الله بالعدل و نوصی اهلها بالبرّ و التّقوی و ما ینبغی لأیّام الله ربّ العالمین و نذکر اولیائی فی اطرافها و نبشّرهم باقبالی الیهم و ذکری ایّاهم و نذکر السّین و

make mention of S and Y and those around it. Blessed are My loved ones there who have cast aside the vain imaginings of men, holding fast to My straight path. And We bid them observe wisdom lest there be raised the clamor of those who have been heedless of this mighty Cause.

الیآء و من حولها طوبی لأولیائی فی هناک الّذین نبذوا اوهام العباد متمسّکین بصراطی المستقیم و نا مرهم بالحکمة لئلّا یرتفع ضوضآء الّذین غفلوا عن هذا الأمر العظیم انتهی

44 Praise be to God! All are blessed with divine grace and are speaking His praise. Yet they must not be deceived, for deceivers and tricksters have ever sought out sincere and pure souls. As was written from the land of Ra and Shin, a certain person named Rasul, who for years served Jinab-i-'Andalib (upon him be Baha'u'llah's glory) and who imagined himself soaring in the atmosphere of certitude, ultimately broke his covenant of faithfulness and returned to his former state. He then directed his attention to those regions to mislead others and acquire wealth. Therefore, you must be vigilant and alert those around you, for the armies of misbelief appear in the name of truth, and often they change their names. May God protect us and you from the evil of such people.

44 الحمد لله کلّ بعنایت حقّ فائزند و بذکرش ناطق ولکن باید فریب نخورند چه که ماکرین و خادعین در صدد نفوس سلیمهٔ صادقه بوده و هستند چنانچه از ارض را و شین نوشته بودند شخصی رسول نام که سالها در خدمت جناب عندلیب علیه بهآء الله بود و بزعم خود در هوای ایقان سیر مینمود بالأخره عهد وفا را شکست و بمقام اوّل راجع و بعد ارادهٔ آنجهات نموده لأجل اضلال و لجلب المال لذا باید آنحضرت مراقب باشند اطراف را آگاه نمایند چه که جنود شرک باسم حقّ ظاهر میشوند و بسا میشود که اسم خود را تغییر میدهند اعاذنا الله و ایّاکم من شرّ هؤلآء

45 Likewise, emphasize that they should not be quick to believe the words of every speaker, nor trust every soul, although it is possible that due to some ill feelings between them, heedlessness has caused him to turn away from the truth. I beseech God to guide such souls, and since they have dwelt for a time beneath His shadow, may He not now deprive them. Man is prone to error - were it not for His grace and favor, this servant would be more sinful than any sinner. With a hundred thousand tongues I beseech God, exalted be His glory, to grant those souls that which purifies and sanctifies hearts, and to grant this servant that which causes steadfastness and arising to serve. Regarding most of those regions, favor has been shown; God willing, they will attain to it.

45 و همچنین تأکید فرمائید که زود قول هر قائلی را تصدیق ننمایند و از هر نفسی مطمئن نباشند اگرچه احتمال میرود که در حبّش نظر بکدورتی که مابین خود واقع شده سبب غفلت گشته از حقّ میطلبم امثال آن نفوس را هدایت فرماید و چون مدّتی در ظلّ بوده‌اند حال محروم نفرماید انسان جایز الخطاست لولا فضله و عنایته کان الخادم اذنب من کلّ مذنب بصدهزار لسان از حقّ جلّ جلاله میطلبم که بآن نفوس عطا فرماید آنچه که سبب تطهیر و تقدیس قلوب است و باینعبد عطا فرماید آنچه که سبب و علّت استقامت و قیام بر خدمت است نسبت باکثر آنجهات اظهار عنایت شده انشآءالله بآن فائز میشوند

46 Finally, convey greetings and salutations from this evanescent servant to each of God's loved ones and friends. I request that all not forget this evanescent one in their good prayers, that God, exalted be His glory, may assist this dust to perform the service entrusted to him. May the glory that shines resplendent from the horizon of our Lord's favor be upon you and upon those who have drunk the wine of faith from the hand of their Lord's bounty, the All-Forgiving, the Most Generous. Praise be to God, the Most High, the Most Great.

46 و مقصود آخر آنکه خدمت هر یک از اولیا و احبّای الهی از این خادم فانی تکبیر و سلام برسانید از کلّ استدعا مینمایم که اینفانی را از دعای خیر فراموش نفرمایند تا حقّ جلّ جلاله این خاک را مؤیّد فرماید بر خدمتیکه باو راجع شده البهآء الظّاهر اللّائح من افق عنایة ربّنا علی حضرتکم و علی الّذین شربوا رحیق الأیمان من ید عطآء ربّهم الغفور الکریم الحمد لله العلیّ العظیم

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To: Aqa Mirza Mihdi et al., in Tabriz
Date: 1300-09-24 [1883-Jul-29]

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 The servant beareth witness that there is none other God but Him. He hath ever been and will forever be even as He hath always been, after acknowledging that He was sanctified beyond what will be and what hath been, and exalted above all names, likenesses and peers. He is God, the Self-Sufficient, the Most High. He hath sent forth the Messengers, revealed the Books, and manifested what He willed as a token of His grace, and He is the Mighty, the All-Bountiful.

2 یشهد الخادم انّه لا اله الّا هو لم یزل کان و یکون بمثل ما قد کان بعد اعترافه بانّه کان مقدّساً عمّا یکون و ما قد کان و منزّهاً عن الأسمآء و الأمثال و الأشباه و هو الله الغنیّ المتعال قد ارسل الرّسل و انزل الکتب و اظهر ما اراد فضلاً من عنده و هو العزیز الفضّال

3 And then, thy letter reached Me and I was attracted by the fragrance of thy love for our Beloved and your Beloved, our Goal and your Goal. When I took it, opened it, read it, understood it and found it, I proceeded to the ultimate destination and supreme height until I attained His presence and presented it. Then did the Countenance turn toward me and spoke that which caused the fragrance of utterance to waft throughout all creation. He spoke, and His sweetest word and His grace that transcendeth all names is this:

3 و بعد قد بلغنی کتابکم و اجتذبنی عرف حبّکم محبوبنا و محبوبکم و مقصودنا و مقصودکم فلمّا اخذت و فتحت و قرأت و عرفت و وجدت قصدت بالمقصد الأقصی و الذّروة العلیا الی ان حضرت و عرضت اذاً توجّه الیّ الوجه و نطق بما فاح به عرف البیان فی الامکان قال و قوله الأحلی و فضله المهیمن علی الأسمآء

4 In His Name, the Mighty, the All-Knowing

4 بسمه العزیز العلیم

5 O Mim before Ha! Hearken unto the call of the Wronged One. He maketh mention of thee even as He mentioned thee before, while the heedless surrounded Him from all sides. Among them were those who turned away, those who denied, those who disputed, and those who openly arose and pronounced judgment against God, the Lord of all worlds. They have imprisoned My loved ones with such tyranny as caused the dwellers of the eternal Paradise and the companions of this exalted station to lament. Thus did their souls entice them. We testify that they are among the most lost in the sight of God, the All-Knowing, the All-Wise. We have made mention of thee with such remembrance as hath no equal on earth, and We make mention of thee at this hour as a token of My grace, for I am the All-Bountiful, the Forgiving, the Generous. Grieve thou not over anything. By the life of God! The oppressors are in the abyss of self and passion. They are indeed among the distracted ones. Can anyone prevent that which God hath willed? Nay, by My Cause, which hath dominion over all who are in the heavens

5 یا میم قبل ها ان استمع ندآء المظلوم انّه یذکرک کما ذکرک من قبل بعد ما احاطه الغافلون من کلّ الجهات منهم من اعرض و منهم من انکر و منهم من جادل و منهم من قام جهرة و افتی علی الله ربّ العالمین قد حبسوا اولیائی بظلم ناح به سکّان جنّة الخلد و اصحاب هذا المقام الرّفیع کذلک سوّلت لهم انفسهم نشهد انّهم من الأخسرین لدی الله العلیم الحکیم انّا ذکرناک بما لا یعادله ذکر فی الأرض و نذکرک فی هذا الحین فضلاً من عندی و انا الفضّال الغفور الکریم انّک لا تحزن من شیء لعمرالله انّ الظّالمین فی بئر النّفس و الهوی الا انّهم من الهائمین هل یقدر احد ان یمنع ما اراده الله لا وامری المهیمن علی من فی السّموات و الأرضین مثلهم کمثل الصّبیان یلعبون بما لا ینفعهم الا انّهم فی ضلال مبین انّ الّذی افتی علی اولیائی قد اخذه الله بقهر من عنده و

and on earth! Their likeness is as the likeness of children playing with that which profiteth them not. They are indeed in manifest error. Verily, he who pronounced judgment against My loved ones hath been seized by God with His might, and the angels of punishment received him, saying: "O vile one, come! The companions of hell await thee!" When he arrived, the denizens of the fire sought refuge with God, the Mighty, the Praiseworthy, from his evil and his vileness. He seized the other one through His power, and after these two He will send yet another soul. Thus doth He recompense the oppressors through His might, and He is the Strong, the Triumphant, the Powerful.

استقبله ملائكة العذاب و قالوا يا خبيث تعال ينتظرک اصحاب الجحيم فلمّا ورد استعاذ اهل النّار من شرّه و خبثه بالله العزيز الحميد و اخذ الآخر بقدرة من عنده و يرسل بعدهما نفس اخرى انّه يجزى الظّالمين بقهر من عنده و هو القوىّ الغالب القدير

6 O Mihdi! The world hath been encompassed by the punishment of deeds. Each day it appeareth in a different manner and is manifested in a distinct way. Beseech ye God that He may, through His grace, enable all to succeed and guide them to the straight path. The heedlessness of the people hath reached such a degree that they are veiled from the cause of their own existence and from the recognition thereof. They walk in darkness and perceive not. Their desires lead them whithersoever they wish, and they understand not. With the utmost diligence and effort they have striven to extinguish the divine light, but God preventeth them through a command from Him, and He is the Protector, the Self-Subsisting. Convey My greetings to the friends in that land. God willing, may they all gaze with the utmost steadfastness toward the horizon of the Cause and hold fast unto wisdom. Thus have We counseled before and at this time. Blessed is he who acteth according to that which he hath been commanded, and woe unto the heedless ones. The glory shining forth from the horizon of My loving-kindness be upon thee and upon those whom neither the oppression of the oppressors nor the ascendancy of the rulers hath frightened.

6 يا مهدى عالم را مجازات اعمال احاطه نموده هر روزى بشأنى ظاهر و بطرزى باهر از حقّ بطلبيد جميع را بعنايت خود موفّق دارد بصراط مستقيم هدايت فرمايد غفلت ناس بمقامى رسيده كه از علّت هستى خود و عرفان آن محجوبند يمشون فى الظّلمات و لا يشعرون تقودهم اهوائهم كيف تشآء و هم لا يعرفون بكمال جدّ و جهد بر اطفاء نور الهى كوشش نموده‌اند و ولكنّ الله يمنعهم امراً من عنده و هو المهيمن القيّوم دوستان آن ارض را از قبل حقّ تكبير برسان انشآءالله كلّ بكمال استقامت بافق امر ناظر باشند و بحكمت متمسّک كذلک وصّينا من قبل و فى هذا الحين طوبى لمن عمل بما امر به و ويل للغافلين البهآء المشرق من افق عنايتى عليک و على الّذين ما خوّفتهم ظلم الظّالمين و سطوة الآمرين انتهى لله الحمد

7 Praised be God that on this Thursday morning, the twenty-first of the blessed month of Ramadan, you have been enabled to remember God, exalted be His glory. This is a bounty that cannot be compared with all the bounties of the world. Although this evanescent one has apparently delayed in responding to your letter, God is my witness, as is your heart, that this delay and postponement has been solely out of love, wisdom, and lack of opportunity. At present there are many letters from the friends of God remaining, and this servant has not found the opportunity to respond. However, they are mentioned in the Most Holy, Most Exalted, Most Glorious Presence at the time of their arrival, and at that moment they are remembered. Therefore, if there is delay in sending replies, it matters not, for the essential purpose is that they be mentioned in the Holy Presence. As the Primal Point–may the spirit of all else be

7 در اين صبح پنجشنبه كه بيست و يكم ماه مبارک رمضانست بذكر حقّ جلّ جلاله فائز شديد هذه نعمة لا تقاس بنعم الدّنيا كلّها اگرچه اينعبد فانى از ارسال جواب دستخطّ آنجناب بر حسب ظاهر اهمال نموده ولكن حقّ شاهد و گواهست و همچنين قلب آنجناب كه اين تأخير و تعويق محض محبّت و ملاحظهٔ حكمت و عدم فرصت بوده و هست حال مبالغى دستخطّهاى دوستان الهى مانده و اينعبد مجال نيافته كه جواب عرض نمايد ولكن در حين ورود بساحت امنع اقدس اعزّ ابهى عرض ميشود و در آنحين بذكر هم فائز ميشوند در اينصورت اگر در ارسال آن تأخير رود بأسى نيست چه كه اصل مقصود آنكه در

sacrificed for Him–has said, all exists so that they might be mentioned but once before the Divine Throne, and you, praise be to God, have repeatedly attained to this most exalted station.

ساحت اقدس مذکور آیند چنانچه نقطهٔ اولی روح ما سواه میفرمایند جمیع از برای آنست که یکبار لدی العرش مذکور آیند و آنجناب الحمد لله مکرّر بایتقام اعلی فائز شده‌اند

8 With hands of supplication and hope, this evanescent nothing beseeches the Lord of Names to open a door before the faces of His loved ones, that all may become aware of the fruits of their deeds and their recompense, even if it be as small as the eye of a needle. By the life of our Beloved and your Beloved and the Beloved of all who are in the heavens and earth, whosoever attains unto this station sees the might, power, wealth, and dominion of the people of the world as the eye of a dead ant. Tribulation and hardship have encompassed the world, yet they remain heedless. More than this, at the decree of ignorant divines, they have not ceased to oppose those who have no purpose save God's, whose aim is the edification of the world and the betterment of nations, and who have harmed not even an ant, let alone a human being. The government, due to various delusions, has likewise not ceased its oppression. For thirty years or more, the Supreme Pen has, day and night, commanded His loved ones to patience and forbearance, and has strictly forbidden them in the Holy Books and Tablets from engaging in unseemly deeds, actions, conduct and utterances that are unacceptable. Nevertheless, there has befallen the chosen ones of God that which has caused the hearts of the denizens of Paradise to be consumed with the fire of grief.

8 بایادی طلب و رجا از مالک اسماء اینفانی لاشیء مسئلت مینماید که بابی بر وجه اولیای خود مفتوح سازد تا کلّ بر ثمرات اعمال و مکافات آن اگرچه بقدر سمّ ابره هم هست مطّلع و آگاه شوند لعمر محبوبنا و محبوبکم و محبوب من فی السّموات و الأرض که هر نفسی بآن فائز شد شوکت و سطوت و ثروت و قدرت و اقتدار اهل عالم را بمثابهٔ چشم نملهٔ میّته مشاهده مینماید ضرّاء و بأساء عالم را احاطه نموده متنبّه نشده‌اند که سهل است هنوز از حزبیکه غیر الله قصدی نداشته و ندارند و مقصودشان عمار عالم و اصلاح امم بوده و اذیّتشان بموری نرسیده تا چه رسد بانسان بفتوای علمای جاهل دست برنداشته‌اند و در جمیع احیان دولت را محرّکند و دولت هم نظر باوهامات متعدّده تا حین از ظلم دست نکشیده سی سنه او ازید میشود که در لیالی و ایّام قلم اعلی دوستان خود را به صبر و اصطبار امر فرموده و از اعمال و افعال و اخلاق و اقوال نالایقهٔ غیرمرضیّه منع نموده منعاً عظیماً فی الزّبر و الألواح معذلک بر اولیاء و اصفیاء وارد آمده آنچه که اکباد اهل فردوس از نار حزن بریان شده

9 Soon will the heedless ones behold the fruits of their deeds, even as they have seen the results of their past actions. Were this station to be explained even briefly, the fear of God would encompass all, and there would be danger of destruction. I end mention of this station with remembrance of the Desired One: Verily, there is no God but Him, the Single, the All-Knowing, the All-Informed.

9 سوف یرون الغافلون ثمرات اعمالهم کما رأوا اثمار ما عملوا من قبل اگر ایتقام فی الجمله مفصّل شود خشیة الله کلّ را احاطه نماید و بیم هلاکت است اختم ذکر هذا المقام بذکر حضرة المقصود انّه لا اله الّا هو الفردالعلیم الخبیر

10 Regarding what you wrote about Jinab-i-Amin, Haji Mirza Abu'l-Hasan, upon him be the Glory of God, he has been in the Holy Presence and has attained what God desired. These days, by command, he has gone to Beirut to enquire after the Afnan, upon them be the Most Glorious Glory of God. Some of your letters have reached him and he has given them to this servant, and the details of each were presented in the Holy Presence. Among these was the matter of funds mentioned in

10 اینکه در بارهٔ جناب امین حاجی میرزا ابوالحسن علیه ٩ ٦٦ [بهآء الله] مرقوم داشتید جناب ایشان در ساحت اقدس بوده‌اند و بما اراده الله فائز و این ایّام حسب الأمر باحوالپرسی آقایان حضرات افنان علیهم منکلّ ٩ [بهآء] ابهاء به بیروت تشریف برده‌اند و بعضی مکاتیب آنجناب بایشان رسیده و باین بنده داده‌اند و تفصیل

both my letter and his–what he has written is correct and has been accepted. He has assigned it to reach Jinab-i-Haji A. H., upon him be the Glory of God, or his son in Tiflis.

هر یک در ساحت اقدس عرض شد از جمله حکایت وجه ذکرش در مکتوب اینعبد و ایشان هر دو بوده آنچه ایشان نوشته‌اند صحیحست و بطراز قبول مزیّن حواله نموده‌اند بجناب حاجی ا ح علیه ۹ ٦٦ [بهآء الله] برسد و یا بابن ایشان در تفلیس

11 Concerning what you wrote about the spiritual beloved, Jinab-i-Varqa, upon him be the Glory of God, the Most Glorious - after this news reached the Most Holy Court, a word was revealed indicating his protection, and His Holiness Afnan, upon him be all Glory, was commanded to convey it to him. From the land of Sh. they had written his details, and likewise his letter written from prison to one of the friends was sent to this servant. After it was presented in the Most Holy Court, He smiled. For the moment it became a cause of joy to the Ancient Beauty, as he had written his details to the authorities. Praise be to God, he was and is under the protection and shelter of the True One, exalted be His glory. This evanescent servant beseeches God to assist him in all conditions and to grant him that which befits His grace.

11 اینکه در بارهٔ محبوب روحانی جناب ورقا علیه ۹ ٦٦ [بهآء الله] الأبهی مرقوم داشتید بعد از ورود اینخبر در ساحت اقدس نازل شد کلمه‌ئی که مشعر بر حفظ ایشان بوده و بآقائی حضرت افنان ا ح علیه منکلّ ۹ [بهآء] ابهاه امر شد که بایشان برسانند و از ارض ش و یا تفصیل ایشانرا نوشته بودند و همچنین مکتوب ایشان که در سجن بیکی از دوستان نوشته بودند نزد اینعبد ارسال داشتند بعد از عرض در ساحت اقدس تبسّم فرمودند علی‌العجاله سبب فرح جمال قدم واقع شد چه که تفصیلات خودشانرا با محصّلین مرقوم داشته بودند لله الحمد در حفظ و حمایت حقّ جلّ جلاله بوده و هستند اینفانی خادم از حقّ سائل که ایشانرا مؤیّد فرماید در جمیع احوال و فائز نماید بآنچه سزاوار عنایت اوست

12 Mention was made of the Hujjatu'l-Islam - he is better than most. If one were to reflect upon the abhorrent, rejected deeds of the false one named Sadiq, he would pray for mercy for Hujjatu'l-Islam. First he lost a few dirhams due to an unseemly act, but second he sold the True One, exalted be His glory, and His Prophets, chosen ones and saints for outward glory. By the life of our Beloved, he has indeed lost and returned to his station.

12 ذکر حجّةالاسلام فرموده بودند او از اکثری بهتر اگر نفسی در اعمال خبیثهٔ مردودهٔ کاذب مسمّی به صادق تفکّر نماید طلب رحمت از برای حجّةالاسلام کند اوّل دراهم معدوده را بسبب عمل ناپسندیده باخت ولکن ثانی حقّ جلّ جلاله و انبیاء و اصفیاء و اولیائش را بعزّت ظاهره فروخت لعمر محبوبنا قد خسر و رجع الی مقامه

13 Moreover, from the first deed no trace of deception and hypocrisy was detected, but from the second, at every moment such deception was manifest that Satan himself would seek refuge in the All-Merciful. In any case, the helpless servants are afflicted in the hands of these oppressive, heedless, deceitful souls. It is hoped that God, exalted be His glory, will protect the helpless people from the likes of such "proofs" and guide them to the Dawning-Place of the light of absolute truth. In this most mighty, most holy Revelation, the hand of divine power has not given respite to the corrupt and oppressive ones. Nevertheless, they were not and are not awakened, and soon upon the couch of heedlessness their wailing and lamentation will rise up as they return to their abodes and are tormented by the punishment of their deeds. Glory be to God! One who cries out from a single fever - observe what pride and vanity

13 و همچنین از عمل اوّل رایحهٔ تزویر و ریا استشمام نه ولکن ثانی در هر حین تزویری ظاهر که شیطان به اعوذ بالرّحمن ناطق باری عباد بیچاره در ایادی این نفوس ظالمهٔ غافلهٔ محیله مبتلا امید هست که حقّ جلّ جلاله ناس بیچاره را از امثال این حجج حفظ فرماید و بمطلع نور حقّ الیقین هدایت نماید در اینظهور امنع اقدس ید قدرت الهی مفسدین و ظالمین را مهلت نداده مع‌ذلک متنبّه نشده و نیستند و عنقریب بر فراش غفلت ناله و حنینشان مرتفع و بمنازل خود راجع و بمجازات اعمال معذّب سبحان‌الله نفسیکه از یک تب بناله میآید ملاحظه فرمائید در صحّت بچه غرور و کبر ظاهر آیا شعور در

he displays in health! Has consciousness not been created in these souls? Has the faculty of remembrance been taken from them? In all cases one must hold fast to God, exalted be His glory, and seek protection. Verily He is the Forgiving, the Generous, and He is the Hearing, the Answering One.

این نفوس خلق نشده آیا قوّهٔ ذکریّه از اینها اخذ شده در هر حال باید بحقّ جلّ جلاله تمسّک جست و طلب حفظ نمود انّه لهو الغفور الکریم و هو السّمیع المجیب

14 And concerning what you wrote about the honored beloved, the illustrious Nabil, upon him be the Glory of God - mention was made of him in the Most Holy, Most Exalted Court and perfect bounty was manifested. In these days he has also written something to this servant. God willing, an answer will be sent to him. And concerning what was written about Jinab-i-Adib-i-'Arif, that is, the honored friend Jinab-i-Mirza-yi-Bahar, upon him be God's grace and mercy - after the arrival and reading of the letter, this evanescent one turned toward the Most Exalted Horizon and presented it in the Most Holy, Most Glorious Court. This is what the Tongue of Grandeur spoke forth from the Supreme Summit, these are His words, exalted be His glory:

14 و اینکه در بارهٔ محبوب معظّم جناب نبیل جلیل علیه ٩ ٦٦ [بهآء الله] نوشته بودید ذکرشان در ساحت امنع اقدس شده و کمال عنایت ظاهر و در این ایّام باینعبد هم چیزی مرقوم فرموده‌اند انشآءالله جواب خدمتشان ارسال میشود و اینکه در بارهٔ جناب ادیب عارف یعنی دوست مکرّم جناب میرزای بهار علیه عنایة الله و رحمته مرقوم داشته بودند بعد از وصول ورقه و قرائت آن اینفانی بافق اعلی توجّه نموده در ساحت امنع اقدس ابهی معروض داشت هذا ما نطق به لسان العظمة فی الذّروة العلیا قوله جلّ جلاله

15 O servant! Write a reply to them and convey greetings from this Wronged One that they may inhale the fragrance of My love and arise to that which befits this Great Announcement. Say: O Spring! God willing, may you adorn the world with the ornament of this Name, that all may be clothed in new and wondrous garments. This spiritual springtime has no peer or likeness, for the rain of mercy descends at every moment. The purpose is that the veils of error and the clouds of glory may be rent asunder, and the Sun of Justice may shine forth from the horizon of the heaven of equity, that all may witness themselves in a state of contentment with utmost joy and tranquility, and may shatter the idols of ignorant fanaticism which are the cause of corruption in the world and among nations, through the Name of the Lord of Eternity, that all parties may drink from the Euphrates of the mercy of the Lord of Lords on the Day of Return, and the horizons may be illumined with the lights of unity. In this way shall the world's illness be cured and all shall attain everlasting health. Thus have We adorned the horizon of the heaven of utterance with the Sun of knowledge. Blessed is he who hears and acts upon that which he has been commanded by the wise Ordainer.

15 یا عبد حاضر جواب ایشانرا بنویس و از قبل اینظلوم تکبیر برسان لیجد عرف حبّی و یقوم علی ما ینبغی لهذا النّبأ العظیم بگو یا بهار انشآءالله عالم را بطراز این اسم مزیّن نمائی تا کل باثواب جدیدهٔ بدیعه مخلّع شوند این ربیع روحانی را نظیر و مثل نبوده و نیست چه که امطار رحمت در کلّ حین نازل مقصود آنکه حجبات ضلال و سبحات جلال خرق شود و آفتاب عدل از افق سماء انصاف اشراق فرماید تا کلّ بکمال روح و ریحان و سکون و اطمینان خود را فی عیشة راضیه مشاهده نمایند و اصنام حمیّهٔ جاهلیّه را که سبب و علّت فساد عالم و امم است باسم مالک قدم بشکنند تا جمیع احزاب از فرات رحمت ربّ الأرباب در یوم مآب بیاشامند و آفاق بانوار اتّفاق منوّر شود در اینصورت مرض عالم رفع گردد و کلّ بصحّت ابدی فائز شوند کذلک زیّنّا افق سمآء البیان بنیّر العرفان طوبی لمن سمع و عمل بما امر به من لدن آمر حکیم انتهی

16 Indeed, this evanescent servant was gladdened by their letter and derived joy therefrom, inhaling from it the fragrance of love, for it was adorned with the mention of the Beloved of the worlds. Although outwardly the address was to this evanescent one, yet from every letter thereof wafted the fragrance of the mention of our Purpose and the Purpose of all who are in the

16 فی‌الحقیقه این خادم فانی از مکتوب ایشان مسرور شد بهجت حاصل گشت و عرف محبّت از او استشمام چه که مزیّن بود بذکر محبوب عالمیان اگرچه بظاهر اشاره خطاب باینفانی بود ولکن از هر حرفی از آن عرف ذکر

heavens and the earth. I beseech God, exalted be His glory, to assist them in that which will cause their remembrance to endure throughout the kingdom of earth and heaven. Convey on behalf of this evanescent one greetings and salutations to them.

مقصودنا و مقصود من فی السّموات و الأرض متضوّع از حقّ جلّ جلاله سائل که ایشانرا تأیید فرماید بر آنچه که ذکرش بدوام ملک و ملکوت باقی و پاینده بماند از جانب اینفانی خدمت ایشان سلام و تکبیر برسانید

17 A letter from the spiritual friend, Aqa Khalil, upon him be 9 66 [Baha'u'llah], which he had written to Aqa Muhammad Husayn, upon him be 9 66 [Baha'u'llah], was sent to this evanescent one, and after perusal was presented at the Most Holy and Exalted Court. Both he and the names mentioned in his letter were honored with the mention of God, exalted be His glory. O what a mention this is! Were it to be cast upon a rock, living waters would flow from it; were it to be cast upon a mountain, it would bow down before the Name of God; and were it upon trees, they would instantly bear fruit... When the servant regained consciousness, he beheld the Purpose before all names. Let that honored friend convey this greatest gladtidings to them. In all circumstances, all must observe wisdom. When any name is mentioned at the Divine Throne, the rains of remembrance descend particularly for that one from the heaven of divine mercy, but the friends must observe the time and not let go of wisdom. Often someone claims love deceitfully, intending only to gather information, and God veils this, for the tale-bearer has ever been and will ever be detested.

17 مکتوبی حبیب روحانی جناب آقا خلیل علیه ٩ ٦٦ [بهآء الله] که بجناب آقا محمّد حسین علیه ٩ ٦٦ [بهآء الله] نوشته بودند ایشان نزد فانی ارسال داشتند و بعد از اطّلاع در ساحت امنع اقدس عرض شد ایشان و اسامی مذکورهٔ در مکتوب ایشان هر یک بذکر الله جلّ جلاله فائز شدند یا لهما من ذکر لو یلقی علی الحجر لیجری منه مآء الحَیَوان و لو یلقی علی الجبل یخضع لاسم الله و لو علی الأشجار تثمّر فی الحین الی ان انصعق الخادم فلمّا افاق راز المقصود من قبل الأسمآء این بشارت اعظم را آنحبیب مکرّم بایشان برسانند و در جمیع احوال باید کلّ بحکمت ناظر باشند هر اسمی لدی العرش ذکر شود مخصوص او امطار ذکر از سماء رحمت رحمانی نازل شده و میشود ولکن دوستان باید ملاحظهٔ وقت نمایند و حکمت را از دست نگذارند بسا میشود نفسی بتزویر ادّعای محبّت مینماید و مقصودش اطّلاع و آگاهی است و حقّ هم ستر میفرماید چه که نمّام لازال مبغوض بوده و هست

18 But the friends must look with the light of God and not open their lips until they observe the radiance of glory in a face. The Tongue of Grandeur previously uttered these exalted words, and this servant has repeatedly mentioned them: He says, exalted be He: "Believe not every speaker, and be not assured by every arrival..." and so forth, glorified and mighty be He. That honored one should convey these details to the friends of God, exalted be His glory.

18 ولکن دوستان باید ینظر بنور الله باشند و تا نضرهٔ بها از وجهی ملاحظه ننمایند لب نگشایند از قبل لسان عظمت باینکلمات علیا ناطق و اینعبد مکرّر ذکر نموده قوله تعالی لا تصدّقوا کلّ قائل و لا تطمئنّوا عن کلّ وارد الی آخر بیانه جلّ و عزّ باید آنجناب این تفصیل را بدوستان حقّ جلّ جلاله اظهار دارند

19 The honored letter from His Excellency Nabil (upon him be the Most Glorious Beauty of God) has arrived. In truth, every letter of it testifies to his devotion and sincerity towards God and for God's sake. Since there is intention to reply, this letter is written briefly. As commanded, His Excellency must observe the utmost wisdom. The people of Baha are permitted to visit Mecca, and the Ancient Beauty Himself (may the spirit of all else be sacrificed for Him) would attend the mosque in Iraq and associate with every group there, dealing with all in the utmost spirit of fellowship - to such extent that at the time of His departure, people wept like bereaved mothers. Later,

19 دستخطّ حضرت محبوب معظّم جناب نبیل قبل با علیه بهآء الله الأبهی رسید فی‌الحقیقه هر حرفی از آن بر اقبال و خلوصشان الی الله و لله شاهد و گواه و چون ارادهٔ عرض جواب هست در اینکتوب باختصار ذکر شد حسب الأمر باید آنجناب کمال حکمت را منظور نمایند اهل بها بزیارت مکّه فائز میشوند و خود جمال قدم روح ما سواه فداه در عراق بجامع تشریف میبردند امروز جمیع باید بحکمت متمسّک باشند و با هر قبیل هم در عراق معاشرت میفرمودند و با کلّ

به روح و ریحان معامله میشد بشأنیکه حین هجرت ناس کنوح الثّکلی نوحه مینمودند و بعد نظر بعدم حکمت وارد شد آنچه شد و حال در هر شهری بعضی از نفوس بتمام حیله ظاهر شده و میشوند چنانچه در ارض م بقدر سیصد سوار بحکم ظالمین و آمرین با دو نفر خادع ماکر کذّاب بقریهئی از قری که دوستان الهی ساکن بودند توجّه نمودند از قرار مذکور سوارها را متفرّق کردهاند و دو نفر مکّار که قائد عسکر بودند درب خانهٔ یکی از احبّای معروف رفته و اظهار ایمان نمودهاند آن بیچاره بکمال صدق و صفا آن دو خبیث را در آنشب ضیافت کامل نموده و بعضی از دوستان را هم خبر کرد تا جمع شدند بخیال آنکه دو دوست حقیقی یا از نزد مقصود یا از نزد احبّای الهی آمدهاند لذا جمیع بدیدن نفسین شتافتند و بعد از اطّلاع بر نفوس مقبله بغتةً سوارها را اخبار دادند و اطراف اصحاب حقّ را احاطه نمودند و جمیع را اخذ کردند باری در این ایّام احتمال میرود در جاهای دیگر هم بهمین حیلها و مکرها در صدد اطّلاع برآیند دوستان باید هر قائلی را تصدیق ننمایند و از هر واردی مطمئنّ نشوند تا بتدریج مکنون قلوب ظاهر شود التّأنّی من الرّحمن و العجلة من الشّیطان به تأنّی و صبر احوال ناس معلوم میشود هر وجهیکه در او نضرهٔ بهاست از دونش ممتاز است

due to lack of wisdom, what happened happened. And now in every city some individuals appear with complete deceit, as in the land of M where by order of the oppressors and commanders, about three hundred horsemen along with two deceitful, crafty liars approached a village where divine friends resided. It is reported that they dispersed the horsemen, and the two deceivers who were leading the forces went to the house of one of the well-known believers and declared their faith. That poor soul, with complete sincerity and purity, fully hosted those two vile ones that night and informed some friends who gathered, thinking that two true friends had come either from the Beloved or from divine friends. Thus all hastened to see these two persons, and after learning about the approaching souls, they suddenly informed the horsemen who surrounded the companions of truth and captured them all. In any case, during these days it is possible that in other places too they may seek information through such tricks and deceptions. The friends must not believe every claimant and should not trust every newcomer until gradually what is hidden in hearts becomes manifest. "Deliberation is from the All-Merciful and haste is from Satan." Through patience and deliberation, people's conditions become known. Any countenance in which the radiance of Baha exists is distinguished from others.

20 اینفقرات عرض شد تا دوستان آگاه باشند اگرچه جمیع آسمان و زمین اگر جمع شوند البتّه قادر بر اطفاء نور الهی و انماد نار سدرهٔ ربّانی نگردند و کلّ خود را عاجز مشاهده کنند ولکن دوستان باید بارادهٔ حقّ جلّ جلاله حرکت نمایند و از جمله امور مهمّه حفظ آیات الهی بوده و هست سبحانالله مع آنکه بکرّات اینفقره نوشته شد و باطراف ارسال گشت معذلک در هر ارض طاهر نفسی را اخذ نمودند مع نوشتجات بوده گویا کتب و صحف و زبر و الواح حقّ را محض تسلیم مهیّا نمودهاند بر کلّ حفظش واجب و لازم است صدهزار افسوس که لآلی بحر علم الهی بدست سارقین و خائنین افتاده انشآءالله اولیای حقّ در آن دیار موفّق شوند بر حفظ

20 These points were mentioned so that the friends would be aware. Although if all heaven and earth were to unite, they would surely be unable to extinguish the divine light or suppress the fire of the divine Tree, and all would find themselves powerless, nevertheless the friends must move according to the will of God, exalted be His glory. Among the important matters has been and is the preservation of divine verses. Glory be to God! Despite this point being written repeatedly and sent to various regions, still in every land they have captured pure souls who had writings with them. It is as if they have prepared the Books, Scrolls, Psalms and Tablets of Truth just to surrender them. Their preservation is obligatory and essential for all. A hundred thousand regrets that the pearls of the divine ocean of knowledge have fallen into the hands of thieves and traitors. God willing, may the friends of Truth in that land be assisted in preservation.

21 ای ربّ اسئلک باسمک الأعظم و باقتدارک علی العالم بأن تحفظ اولیائک بقدرتک و ایّدهم

21 O Lord! I beseech Thee by Thy Most Great Name and by Thy power over the world to protect Thy loved ones through

Thy might and assist them in preserving what Thou hast sent down from the heaven of Thy will. Verily Thou art powerful over what Thou willest. There is no God but Him, the Single, the All-Knowing, the All-Wise.

على حفظ ما انزلته من سمآء مشيّتک انّک انت المقتدر على ما تشآء لا اله الّا هو الفرد العليم الحكيم

22 To each of the friends in that land I convey my utter nothingness and effacement, along with greetings and glory. May all be assisted in that which is the cause of the betterment of the world's peoples. Those servants who have turned to none but the Truth and who, day and night, have had no purpose except the reformation of the world and the tranquility of nations - these have been accused of corruption. Yet they themselves know that those holy souls are innocent of what has been and is being said of them. But these words are merely pretexts and excuses for seizure, plunder, pillage and the like. Verily, the curse of God be upon the oppressive people who have transgressed in the earth, violated the Covenant, and denied what was sent down from the Kingdom of God, the Lord of the worlds.

22 خدمت هر یک از دوستان آن ارض عرض فنا و نیستی و سلام و تکبیر میرسانم انشآءالله کلّ موفّق شوند بر آنچه که سبب و علّت اصلاح اهل عالم است عبادیکه بغیر حقّ توجّه ننموده‌اند و در لیالی و ایّام مقصودی جز اصلاح عالم و راحت امم نداشته‌اند ایشانرا بفساد نسبت داده‌اند و خود هم میدانند که آن نفوس مقدّسه بریٔاند از آنچه گفته و میگویند ولکن اینکلمات بهانه و دست‌آویزی است از برای اخذ و نهب و غارت و امثال آن الا لعنة الله على القوم الظّالمين الّذين ظلموا فی الأرض و نقضوا الميثاق و انكروا ما نزّل من ملكوت الله ربّ العالمين

23 As for what was written concerning the dream, it was presented before the Most Holy Court. This is what the Kingdom of Knowledge spoke, exalted be His name and His praise: "That which was revealed to him in the realm of dreams is all evidence of steadfastness and proof of service. God willing, may he at all times be enabled to serve the Beloved Cause of the contingent world. Likewise it is evidence of submission and contentment, and martyrdom in sleep has been and is the cause of life. May he ever gaze toward and hold fast unto the Truth. Verily, He will protect him through His grace and ordain for him the best of what He has revealed in His clear Book." End quote.

23 و آنچه از رؤیا مرقوم داشتند در ساحت امنع اقدس عرض شد هذا ما نطق به ملكوت العلم قال عزّ اسمه و عزّ ثنائه آنچه در عالم رؤیا از برای او کشف شد کلّ دلیلی است بر استقامت و برهانیست بر خدمت انشآءالله در جمیع اوان بخدمت امر محبوب امکان فائز باشند و همچنین دلیل است بر تسلیم و رضا و شهادت در نوم سبب حیوة بوده و هست لم‌یزل و لایزال بحقّ ناظر باشند و باو متمسّک انّه یحفظه فضلاً من عنده و یکتب له خیر ما انزله فی کتابه المبین انتهی

24 The glad tidings of this evanescent one are that his honor the beloved Amin'u'l-Bayan, namely Haji Mirza Abu'l-Hasan, upon him be the Most Glorious Beauty of God, attained the presence and mentioned in the Most Holy Court such things about that honored one and the loved ones of that land as caused joy to the heart of this evanescent one. Likewise mention was made of the honored mother and brothers and sister, upon them be the Glory of God. A Tablet has been revealed from the heaven of favor specifically for that honored one, along with mention of the leaves - God willing they will attain unto it. Similarly, the names which that honored one had written were presented before Him from Whose knowledge nothing is hidden. This is what the Tongue of Utterance spoke in the Kingdom of Recognition, exalted be His utterance:

24 بشارت اینفانی آنکه جناب محبوبی امین البیان اعنی جناب حاجی میرزا ابوالحسن علیه بهآء الله الأبهی بشرف حضور فائز و از آنجناب و اولیای آن ارض در ساحت اقدس ذکر نمودند آنچه را که سبب فرح قلب اینفانی شد و همچنین ذکر مخدّره والده و اخوی و اخت علیهم بهآء الله را نمودند مخصوص آنجناب لوحی از سماء عنایت نازل مع ذکر ورقات انشآءالله بآن فائز شوند و همچنین اسامی که آنجناب مرقوم داشتید در ساحت من لا یعزب عن علمه من شیء عرض شد هذا ما نطق به لسان البیان فیملکوت العرفان قوله عزّ بیانه

25 O Mihdi! Upon thee be My loving-kindness! Blessed art thou and blessed are those who have believed in God, the Single, the All-Informed. Those souls whom thou hast mentioned have all attained to the remembrance of God, and clear verses have been sent down from the heaven of divine will concerning each one. Blessed are they and blessed are their fathers and mothers, for the friends of God, exalted be His glory, have appeared from among them, and His pre-existent and all-encompassing mercy hath surrounded them all. Convey glad-tidings from the Wronged One of the horizons to each one and deliver My greetings. We enjoin all to wisdom and to that which conduceth to the glory of God's Cause, and We forbid whatsoever obscureth the essence of man. O My loved ones in Ta! Hearken unto the call of the Wronged One Who remembereth you in prison. Were the people of the world to know the station of the remembrance of God, and were each to possess a world like unto this world, they would surely sacrifice it to attain unto even a single word. At present these stations are concealed due to the world's lack of capacity, but God will assuredly reveal them through truth. Verily, He is powerful over all things. Under all conditions, fix your gaze upon wisdom and hold fast unto it. Consider not every soul trustworthy, and be not confident in them, for among the trustworthy is found the treacherous, and among friends the false. Keep the pearls of the All-Merciful's love concealed from the eyes of the treacherous and preserved from thieves. Thus doth the Wronged One command you. Verily, He is the Commander, the Counselor, the Compassionate, the All-Forgiving, the Generous.

25 یا مهدی علیک عنایتی طوبی لک و للّذین آمنوا باللّه الفرد الخبیر نفوسی را که ذکر نمودی کلّ بذکر حقّ فائز شدند و در حقّ هر یک آیات بیّنات از سماء مشیّت الهی نازل طوبی از برای ایشان و از برای آبائشان و امّهاتشان چه که دوستان حقّ جلّ جلاله از ایشان ظاهر شدند و رحمت سابقهٔ واسعه کلّ را احاطه نموده از قبل مظلوم آفاق هر یک را بشارت ده و تکبیر برسان و کلّ را امر مینمائیم به حکمت و آنچه سبب عزّ امر الهی است و نهی مینمائیم از آنچه جوهر انسانی را ستر مینماید یا اولیائی فی التّآء ان استمعوا ندآء المظلوم الّذی یذکرکم فی السّجن اگر اهل عالم مقام ذکر حقّ را بدانند و از برای هر یک عالمی مثل این عالم باشد البتّه آنرا انفاق نمایند تا بکلمهٔئی فائز شوند حال ایّنقامات نظر بعدم استعداد عالم مستور است ولکن یظهرها اللّه بالحقّ انّه علی کلّشیء قدیر در هر حال بحکمت ناظر باشید و باو متمسّک هر نفسی را امین مدانید و مطمئن مشوید چه که مابین امنا خائن مشاهده میشود و مابین اصدقا کاذب لآلی محبّت رحمن را از ابصار خائنان مستور دارید و از سارقان محفوظ کذلک یأمرکم المظلوم انّه لهو الآمر النّاصح المشفق الغفور الکریم انتهی

26 In truth, adherence to wisdom is necessary and obligatory, for this command hath been revealed and established in most Tablets. Again, this evanescent one's plea to the friends is that they keep the Tablets and writings most carefully concealed. Their being kept in rooms is not permitted; they must be preserved in hidden and secure places, and no one, whether from within or without, should be informed of their location. Every soul is responsible for safeguarding these precious pearls. Your honor and all the friends of God are aware that the purpose of this Most Great Manifestation hath been and is the reformation of the world, and anything else hath been strictly forbidden. Nevertheless, people are observed to be fearful and agitated, for these very acts of seizure, plunder, and pillage are evidence of the fear of both the perpetrators and the instigators. However, truth shall become manifest and the lights of justice shall encompass the world. The life of tyranny is very short. Would that the people knew, understood and comprehended! The Glory that is manifest, evident and shining from

26 فی‌الحقیقه تمسّک بحکمت لازم و واجب است چه که در اکثر الواح این حکم نازل و ثابت مجدّداً عرض اینفانی خدمت آقایان و دوستان آنکه الواح و نوشتجات را بسیار مستور دارید کَونش در حجره جایز نه باید در محلهای مکنونهٔ مستوره حفظ شود و احدی از داخل و خارج بر محل مطّلع نشود هر نفسی مکلّف است بر حفظ لآلی ثمینه خود آنجناب و جمیع دوستان الهی مطّلعند که مقصود از اینظهور اعظم اصلاح عالم بوده و هست و جز آن نهی شده نهیاً عظیماً مع‌ذلک ناس خائف و مضطرب مشاهده میشوند چه که همین اخذ و نهب و غارت دلیل بر خوف عاملین و آمرین است ولکن حقّ ظاهر شود و انوار عدل عالم را احاطه نماید عمر ظلم بسیار کوتاهست یا لیت القوم یعرفون و یعلمون و یفقهون البهآء الظّاهر

the horizon of the bounty of our Lord be upon you and upon those with you and upon His loved ones in that land.

اللّائح المشرق من افق عناية ربّنا على جنابكم و على من معكم و على اوليائه فى هناک

INBA41:331

BH02257

To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Beirut
Date: 1300-09-27 [1883-Aug-1]

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

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Praise be to God Who illumined the horizons with a light that shone forth and dawned from the horizon of Hijaz, and by it He illumined the horizons of the hearts of the servants, and sent down that which caused the Kawthar of life to flow throughout the lands - blessed is he who attained unto His Cause and drank the Kawthar of His utterance and acted according to what was commanded in His Book, whereby God distinguished between truth and falsehood, and fire and light, until the Day when the trumpet shall be sounded. And may the eternal universal mercy and the light shining from the horizon of Will be upon Him and upon His family and companions, through whom the spheres of faith revolved among the followers of all religions, and that which the All-Merciful revealed in the Furqan was made manifest, and through whom the pavilion of religion was raised up and the Cause of God, the Lord of the worlds, was made manifest.

2 الحمد لله الّذى نوّر الآفاق بنور اشرق و افاق من افق الحجاز و به نوّر آفاق قلوب العباد و انزل ما جرى به كوثر الحيوان فى البلاد نعيماً لمن فاز بأمره و شرب كوثر بيانه و عمل بما امر به فى كتابه الّذى به فرّق الله بين الحقّ و الباطل و النّار و النّور الى يوم فيه ينفخ فى الصّور و الرّحمة الكلّيّة الأبديّة و النّور المشرق من افق الارادة عليه و على آله و اصحابه الّذين بهم دارت افلاک الايمان بين اهل الأديان و ظهر ما انزله الرّحمن فى الفرقان و بهم ارتفع سرادق الدّين و ظهر امر الله ربّ العالمين

3 And now, the servant has received your letter which testified to the oneness of God and His sovereignty, and His singleness and His grandeur. When I read it, I presented it and He said - and His sweetest utterance is: "We send greetings upon My Afnan and upon him and upon those who have acted according to what they were commanded by One Who is All-Knowing, All-Wise. We beseech God, exalted be He, to grant them the pilgrimage to the House built by the All-Glorious before and after the Friend's house was built." End of the blessed handwriting.

3 و بعد قد فاز الخادم بكتابكم الّذى شهد بوحدانيّة الله و سلطانه و فردانيّته و كبريائه فلمّا قرأت عرضت قال و قوله الأحلى انّا نسلّم على افنانى و عليه و على الّذين عملوا بما امروا به من لدن عليم حكيم نسئل الله تعالى بأن يرزقهم زيارة بيت بناه الجليل قبل بنآء الخليل و بعده انتهى

4 The letter of his honor Afnan, "A" and "H", upon him be all glory, which was sent has been presented. As commanded, they should add to the amount he had written so that the sum of fifty tumans reaches the people of Hadba. This matter is very important. In truth, they are steadfast in service. At

4 دستخطّ آقائى حضرت افنان جناب الف و حا عليه منكلّ ٩ [بهآء] ابهاه كه ارسال داشتند عرض شد حسب الأمر وجهيكه مرقوم داشته‌اند بر او بيفزايند تا مبلغ پنجاه تومان باهل حدبا برسانند اينفقره بسيار لازم است فى‌الحقيقه

one time these blessed words were heard from the Beloved's tongue - He said: "Verily he is possessed of clear certitude, and before this he acted for the sake of God, the Lord of the worlds." Repeatedly similar utterances were heard regarding him. This ephemeral one beseeches and hopes that the True One, exalted be His glory, will strengthen and assist his honor so that in all worlds he may gaze toward the supreme horizon and act as befitting.

ایشان بخدمت قائمند وقتی از اوقات اینکلمهٔ مبارکه از لسان محبوب شنیده شد فرمودند انّه علی یقین مبین و قبل ما عمل فی الله ربّ العالمین مکرّر امثال این بیانات در بارهٔ ایشان شنیده شد اینفانی از حق جلّ جلاله سائل و آمل که حضرت ایشانرا مؤیّد فرماید و موفّق دارد تا در جمیع عوالم بافق اعلی ناظر باشند و بما ینبغی عامل

5 The request and petition is that you convey utter effacement and nothingness on behalf of this ephemeral one to his honor the most great Aqa and his honor the honored Aqa and the two Najmayns, upon them be all glory. Whatever you wrote on behalf of the Leaves of the Divine Lote-Tree, upon them be all glory, regarding the people of the pavilion of grandeur was presented. Each one sends greetings and praise. In truth, with utmost love and affection and sincerity they mention each of those leaves, and they specifically instructed this servant to convey greetings and praise. You will certainly deliver them. I present greetings to the friends and the honored ones of that land, and God willing it will be accepted. Peace be upon you and the mercy of God and His blessings.

5 عرض و استدعا آنکه خدمت آقائی حضرت آقای معظّم و آقائی حضرت آقای مکرّم و آقایان نجمین علیهم من کلّ ۹ [بهآء] ابهاه عرض فنا و نیستی از جانب اینفانی برسانید آنچه آنجناب از جانب ورقات سدره علیهنّ من کلّ ۹ [بهآء] ابهاه نسبت باهل سرادق عظمة مرقوم داشتند عرض شد هر یک تکبیر و سلام میرسانند فی‌الحقیقه بکمال محبّت و مودّت و صفا هر یک از آن اوراق را ذکر مینمایند و مخصوص فرمودند اینعبد از جانب ایشان سلام و تکبیر ابلاغ دارد آنجناب البتّه میرسانند خدمت دوستان و آقایان آن ارض عرض سلام معروض میدارم و انشآءالله مقبول واقع شود السّلام علیکم و رحمة الله و برکاته

6 The servant 27th of the blessed month of Ramadan 1300

6 خادم فی ۲۷ شهر رمضان المبارک سنة ۱۳۰۰

INBA28:427, BLIB_Or15700.240, BLIB_Or15711.203

BH01566

To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Beirut
Date: 1300-10-04 [1883-Aug-8]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who guided us to His path, made known His evidence, and made clear to us the wonders of His grace and the manifestations of His care. And the prayer shining forth from the horizon of the heaven of knowledge and the peace radiant and resplendent from the dawning-place of grace be upon the Secret of existence and the Manifestation of the intended

2 الحمد لله الّذی هدانا الی سبیله و عرّفنا دلیله و اوضح لنا بدایع فضله و ظهورات عنایته و الصّلوة المشرقة من افق سمآء العلم و السّلام الظّاهر الباهر من مطلع الفضل علی سرّ الوجود و ظهور حضرة المقصود الّذی بظهوره ظهرت

Lord, through Whose appearance God's most beautiful names were manifested and through Whose character His supreme attributes emerged, and from Whom the near ones found the fragrance of God's hidden Name and the sincere ones that which the tongues of what was and what will be were powerless to mention. And upon His family and companions who aided the religion of God and His Cause and acted according to what they were commanded in His Book - those servants whom the manifestations of might and power did not prevent from enjoining good and forbidding evil. They truly strove in God's path and by their swords necks were humbled and the temple of the Cause was established upon the throne of independence among mankind. Blessed is he who attained unto them and heard from them what their Beloved and Intended One related to them. And woe unto him who turned away from acceptance and was among the deniers.

اسمآء الله الحسنى و بأخلاقه برزت صفاته العليا و منه وجد المقرّبون عرف اسم الله المكنون و المخلصون ما عجز عن ذكره السن ما كان و ما يكون و على آله و اصحابه الّذين نصروا دين الله و امره و عملوا بما امروا به فى كتابه اولئک عباد ما منعتهم ظهورات القوّة و القدرة عن الأمر بالمعروف و النّهى عن المنكر قد جاهدوا فى الله حقّ الجهاد و بسيوفهم خضعت الرّقاب و استقرّ هيكل الأمر على عرش الاستقلال بين الأنام طوبى لمن فاز بهم و سمع منهم ما حدّث لهم محبوبهم و مقصودهم و ويل لمن اعرض عن الاقبال و كان [من المنكرين]

3 And then, the esteemed letter arrived. Praise be to God, it was a messenger bearing the fragrance of love and spoke of stations of sincerity and affection. May God, exalted be His glory, assist that spiritual friend and spread through that beloved one that which the worlds are powerless to conceal and find themselves impotent before. The Command is in God's hand - He doeth what He willeth and decreeth what He desireth. However He hath not and will never neglect the welfare of His loved ones. This is the truth of certainty.

3 و بعد دستخطّ عالى رسيد الحمد لله قاصدى بود حاكى از عرف محبّت و ناطق بود بمقامات خلوص و مودّت حقّ جلّ جلاله آنحبيب روحانى را تأييد فرمايد و بآنمحبوب نشر نمايد آنچه را كه عالميان بر سترش قادر نباشند و خود را عاجز مشاهده نمايند الأمر بيد الله يفعل ما يشآء و يحكم ما يريد ولكن مصلحت اولياى خود را از دست نداده و نخواهد داد هذا لحقّ يقين

4 The first matter is to express sincere devotion and evanescence and nothingness to the presence of the gentlemen, upon them be all His Most Glorious Beauty. His honor the Great Master, upon him be God's grandeur and might, cannot bear the hardship of turning toward the House of God from that direction, as it is very difficult, especially this year. I beseech God to grant the reward of pilgrimage. Verily our Lord is the Forgiving, the Generous. The beloved of the heart Muhammad Mustafa, upon him be the Most Glorious Beauty of God, and the other friends have been and are in this evanescent one's thoughts. God is witness and testifier that they are ever remembered in the heart. We beseech God, blessed and exalted be He, to strengthen them and all His loved ones and to confound their enemies. Verily He is powerful over all things.

4 مطلب اوّل عرض خلوص و فنا و نيستى خدمت آقايان عليهم من كلّ ٩ [بهآء] ابهاه حضرت آقاى كبير عليه كبريآء الله و عزّه طاقت توجّه بيت الله از شطر بر ندارند چه كه زحمت بسيار است مخصوص اين سنه از حقّ ميطلبم اجر زيارت عطا فرمايد انّ ربّنا لهو الغفور الكريم حضرت محبوب فؤاد محمّد مصطفى عليه ٩ ٦٦ [بهآء الله] الأبهى و ساير دوستان در نظر اينفانى بوده و هستند حقّ شاهد و گواهست كه لازال در قلب مذكورند نسئل الله تبارک و تعالى بأن يعزّهم و اوليائه كلّهم و يخذل اعدائهم انّه على كلّشىء قدير

5 As for the matter of the beloved friend, what they have arranged is exactly right. God willing he will be assisted to render a service whose station he does not now know and of whose significance he is unaware. And regarding what they wrote about whether it would be advisable for that honored one to also accompany them to become informed of the source and reality of matters, and likewise to turn toward the intended

5 و امّا فقرهٔ جناب حبيب آنچه قرار فرموده‌اند عين صوابست انشآءالله موفّق شود بر خدمتيكه حال مقامش را نميداند و از شأنش غافل است و اينكه مرقوم داشته‌اند اگر مصلحت باشد آنجناب هم بهمراهى ايشان تشريف برده از معدن و حقيقت امور مطّلع شوند و همچنين

land - this is most beloved. It is very clear that if that beloved one were to turn, it would be and is most excellent and most loved and most beauteous. All services return to that honored one through God's grace. The servant asks Him Who is not mentioned by what is with the people to send down for you from the heaven of His bestowal at all times that which the pen is powerless to mention and to which the fingers cannot point. Verily He is the Powerful, the Mighty, the All-Bountiful.

توجّه بارض مقصود این بسیار محبوبست این بسی واضح که اگر آنمحبوب توجّه نمایند افضل و احبّ و احسن بوده و هست جمیع خدمات از فضل حقّ بآنجناب راجع است یسئل الخادم من لا یذکر بما عند النّاس بأن ینزل لکم من سمآء عطائه فی کلّ حین و آن ما یعجز عن ذکره القلم و لا یشیر الیه البنان انّه لهو المقتدر العزیز المنّان

6 Another matter: His honor Aqa Shukru'llah, upon him be the Glory of God, who had come from Shiraz, was delayed in Port Said due to lack of papers. They intended to proceed to Beirut. Until now no news of them has arrived. Now that honored one should designate someone to go inquire of the quarantine authorities and obtain news of him. This matter is very necessary as they are strangers and do not know the languages. If they are there and require expenses, give them whatever amount they need. Peace and mercy and glory be upon your honor and upon God's loved ones there.

6 عرض دیگر جناب آقا شکرالله علیه ٩ ٦٦ [بهآء الله] که از شیراز آمده بودند در پرت‌سعید بجهة عدم تذکره توقّف نموده بودند بنا داشتند به بیروت توجّه نمایند تا حال خبری از ایشان نرسیده حال باید آنجناب شخصی را معیّن نمایند برود از اهل قرنطینه سؤال نماید و خبری از او بدست آرد این امر بسیار لازم است چه که غریبند و لسانهم نمیدانند اگر آنجا باشند و مصروف لازم داشته باشند هر قدر بخواهند بدهند السّلام و الرّحمة و البهآء علی جنابکم و علی احبّآء الله فی هناک

7 The servant 4th of Shawwal the honored 1300

7 خادم فی ٤ شهر شوّال المکرّم سنة ١٣٠٠

INBA28:489

BH01603

To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Beirut
Date: 1300-10-13 [1883-Aug-17]

1 He is God, exalted be His glory, the Most Great!

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who hath guided all to His path, taught all His knowledge, and honored all through His grace and favors. He it is Who hath revealed from the drop the ocean of creation, and through Him the world was illumined and the nations were set ablaze, until even the pebble testified and the seed spoke forth, and the story of the Mount was renewed in the Sinai of Manifestation. Exalted, exalted is He above the inability of every eloquent one to praise Him and every articulate one to describe Him. He is the Single, the One, the Sanctified, the All-Knowing, the All-Wise.

2 الحمد لله الّذی هدی الکلّ الی سبیله و علّم الکلّ عرفانه و شرّف الکلّ بفضله و الطافه هو الّذی اظهر من القطرة بحر الفطرة و به انار العالم و اشعل الأمم الی ان شهدت الحصاة و نطقت النّواة و رجع حدیث الطّور فی سیناآء الظّهور تعالی تعالی من عجز کلّ فصیح عن ذکره و کلّ بلیغ عن بیانه و هو الفرد الواحد المقدّس العلیم الحکیم

3 Glory be to Thee, O Thou in Whose grasp is the reins of existence! I beseech Thee by the light of Thy countenance and the

3 سبحانک یا من فی قبضتک زمام الوجود اسئلک بنور وجهک و بهآء طلعتک بأن تؤیّد

splendor of Thy face to assist Thy servants to remain steadfast in Thy Cause in such wise that the oppression of those who have denied Thy signs may not grieve them. O my Lord! Purify the earth from the defilement of these ones and sanctify it from those who have turned away from Thee and have risen to destroy Thy House which was built by the hands of Thy power. O my Lord! Ordain for me and my brothers that which will benefit us in all the worlds of Thy worlds. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

عبادک علی الاستقامة علی امرک علی شأن لا [تحزنهم] ظلم الّذین کفروا بآیاتک ای ربّ طهّر الأرض من دنس هؤلآء و قدّسها من الّذین اعرضوا عنک و قاموا علی هدم بیتک الّذی بنی بأیادی قدرتک ای ربّ قدّر لی و لاخوانی ما ینفعنا فی کلّ عالم من عوالمک انّک انت المقتدر العلیم الحکیم

4 And then, your letter was received in His presence - truly sorrows have fled from the field. I beseech the Exalted One to grant you the best of what He possesses and to assist you in serving Him in every world of His worlds.

4 و بعد دستخطّ آنجناب رسید بحضوره قد فرّت الأحزان من المیدان اسئله تعالی بأن یرزقکم خیر ما عنده و یؤیّدکم علی خدمته فی کلّ عالم من عوالمه

5 To the honored and respected Afnan, upon him be the peace of God and His favors, I convey my greetings. God willing, may they be assisted in all conditions and drink from the cup of joy at all times in such wise that the troubles of these days may not affect them nor deprive them of spirit and fragrance. O my brother, O my beloved! The ancient glory hath been ordained for them. Happy are they and blessed are they.

5 خدمت آقای معظّم حضرت افنان علیهم سلام الله و عنایاته سلام معروض میدارم انشآءالله در جمیع احوال مؤیّد باشند و در کلّ حین از کأس سرور بیاشامند بشأنیکه کدورت ایّام ایشانرا اخذ ننماید و از روح و ریحان بازندارد یا اخی یا حبیبی دولت قدیمه از برای ایشان مقدّر شده هنیئاً لهم و مریئاً لهم

6 The delay of his holiness the Afnan, Aqa Aqa Siyyid M, upon him be all glory, and their tardiness has caused sorrow to the Leaves of the Divine Lote-Tree, upon them be the glory of God. God willing, this too shall pass according to His good-pleasure, just as this great journey was completed with perfect ease and comfort, and they attained to that which had no equal. I beseech the True One, exalted be His glory, to grant His confirmation. He is powerful over all things.

6 تردید حضرت افنان جناب آقا آقا سیّد م علیه من کلّ ۹ [بهآء] ابهاه و تعویقشان سبب احزان اوراق سدره علیهنّ ۹ ٦٦ [بهآء الله] شده انشآءالله آنهم بر حسب رضا واقع خواهد شد چنانچه این سفر عظیم بکمال راحت و سهولت بانتها رسید و بامریکه ثانی نداشت فائز گشتند از حقّ جلّ جلاله میطلبم امضا فرماید اوست بر کلّشیء توانا

7 And regarding what you wrote about his holiness the Afnan, Aqa Siyyid 'Ali, upon him be the glory of God and His favors, who showed kindness - God is my witness that they have always been and continue to be before my eyes. I beseech the True One, exalted and glorified be He, to shelter all beneath the shade of the Divine Lote-Tree and grant them anew the fountain of meeting. The wretchedness of the servants has become a barrier. Once this blessed word was revealed from the Kingdom of Utterance: "Were it not for the heedlessness of the heedless ones and the oppression of the oppressors, We would not have given the Afnan permission to return, and would have assigned them a station in this very land." Nevertheless, whatever has happened and continues to happen has been and is according to the requirements of divine wisdom.

7 و اینکه مرقوم داشتند حضرت افنان جناب آقا سیّد علی علیه بهآء الله و عنایته اظهار عنایت فرمودند حقّ شاهد و گواهست لازال امام عین بوده و هستند از حقّ جلّ و علا سائل و آمل کلّ را در ظلّ سدره مأوی دهد و مجدّد کوثر لقا عطا فرماید شقاوتهای عباد سدّ حائل شده وقتی اینکلمهٔ مبارکه از ملکوت بیان ظاهر فرمودند اگر غفلت غافلین و ظلم ظالمین ملاحظه نمیشد افنان را اذن رجوع نمیدادیم و در همین ارض مقرّ معیّن مینمودیم انتهی ولکن آنچه واقع شده و میشود از مقتضیات حکمت الهی بوده و هست

8 To the spiritual beloved, Aqa Ahmad, upon him be the glory of God, I send greetings. God willing, may he be confirmed and assisted, and likewise to all other friends in that land, upon them be the glory of God. Regarding what you wrote about the beloved Habib, truly whatever that Beloved One hath said is correct and complete. This matter has been greatly prolonged. Your word was timely. God willing, may we attain to what He desires. Verily, what is beloved is what He desires for us, as evidenced by what we have and what is with us.

8 خدمت حبیب روحانی جناب آقا احمد علیه ٩ ٦٦ [بهآء الله] سلام میرسانم انشآءالله مؤیّد و موفّق باشند و همچنین خدمت سایر دوستان آن ارض علیهم [٩ ٦٦] [بهآء الله] اینکه در بارهٔ جناب حبیب مرقوم داشتند فی‌الحقیقه آنچه آنمحبوب فرموده‌اند صحیح و تمام بسیار اینفقره طول کشیده کلمهٔ آنجناب بموقع واقع انشآءالله بما اراده فائز شویم انّ المحبوب هو ما اراده لنا یشهد بذلک ما لنا و عندنا

9 Regarding the beloved's journey, permission has been granted that they may proceed whenever they wish. This is glad tidings from this servant to you. And God speaks the truth and guides to the path. There is no God but Him, the Mighty, the Beautiful. God willing, after completing the work with the beloved, they will proceed, and regarding what was written about Aqa Mirza Muhammad and the sum that was given, these matters are in your hands - act as you deem appropriate. Peace be upon you and upon God's righteous servants, and praise be to God, the Lord of the worlds.

9 در بارهٔ توجّه آنمحبوب اذن عنایت فرمودند که هر وقت بخواهند توجّه فرمایند این بشارتیست از این عبد خدمت آنجناب و الله یقول الحقّ و یهدی السّبیل لا اله الّا هو العزیز الجمیل انشآءالله بعد از اتمام کار حبیب مع الحبیب توجّه میفرمایند و آنچه در بارهٔ جناب آقا میرزا محمّد و وجهیکه داده مرقوم داشتند این امور با خود آنجنابست آنچه مصلحت دانند عمل فرمایند السّلام علیکم و علی عباد الله الصّالحین و الحمد لله ربّ العالمین

10 The servant Saturday, 14th of the honored month of Shawwal, 1300

10 خادم یوم السّبت ١٤ شهر شوّال المکرّم سنة ١٣٠٠

INBA28:429

BH00830

To: Abu'l-Hasan-i-Ardikani (Haji Amin)
Date: 1300-10-22 [1883-Aug-26]

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

هو الله تعالی شأنه العظمة و الاقتدار

Praise be to God Who hath sent down the Book and manifested the evident signs and spoke with the tongue of grandeur before the creation of earth and heavens. Verily there is no God but Him, and He hath caused all things to speak that they may testify to that which He Himself hath testified. He is indeed the Powerful One Whom the might of the world hath not hindered, and the Self-Sufficient Who is untouched by the poverty of nations, Who hath detailed from the Point the knowledge of what was and what shall be, and hath sent forth from His grace that which nothing in all creation can equal. There

الحمد لله الّذی انزل الکتاب و اظهر البیّنات و نطق بلسان العظمة قبل خلق الأرضین و السّموات انّه لا اله الّا هو و انطق کلّشیء لیشهد بما شهد به انّه لهو القادر الّذی لم تمنعة قوّة العالم و الغنیّ الّذی لا یمسّه فقر الأمم الّذی فصّل من النّقطه علم ما کان و ما یکون و ارسل من النّعمة ما لا یعادلها شیء من الأشیآء لا اله الّا هو المقتدر المهیمن القیّوم و الصّلوة و السّلام علی صفیّه و حبیبه و النّقطة الّتی بها تدور افلاک العلم و البیان و الحکمة و التّبیان

is no God but Him, the Omnipotent, the Supreme, the Self-Subsisting. And blessings and peace be upon His chosen one and His beloved, the Point around which revolve the spheres of knowledge and utterance, of wisdom and exposition, and upon His family and companions whom God hath made the hands of His Cause and the manifestations of His remembrance, and through whom God hath aided His religion. Verily He is the Strong, the All-Wise.

و علی آله و اصحابه الّذین جعلهم الله ایادی امره و مظاهر ذکره و بهم نصر الله دینه انّه لهو القویّ الحکیم

And then, your letter arrived at a time when this servant found no opportunity to offer a reply, as time was utterly lacking and no one was available in the castle to deliver the response. Thus it remained delayed. Although through divine grace you are at all times blessed with the mention, utterance, and loving-kindness of our Master (may my spirit be sacrificed for His sake), to such a degree that all bear witness to this supreme bounty and magnificent gift. The first purpose was and is the well-being of the Afnans of the Blessed Tree - upon them be all His Most Glorious Beauty - and yourself, as well as the other friends of God, upon them be God's peace. Secondly, mention was made of Habib. God willing, may he be assisted in a matter of which he is now unaware of its fruits. Praise be to God, you went on a special mission and now return with special permission. Its beginning was peace and its end light and mercy.

و بعد دستخطّ آنجناب وقتی رسید که اینفانی مجال نیافت جواب آنرا عرض نماید چه که وقت بغایت مفقود و فرصت معدوم اینفانی در قصر و نفسیکه جواب را برساند غیر موجود لذا در عهدهٔ تعویق ماند اگرچه از فضل الهی در هر حال آنجناب بذکر و بیان و عنایت و شفقت مولی روح ما سواه فداه فائزند بشأنیکه کلّ بر این نعمت کبری و موهبت عظمی گواهی میدهند اوّل مقصود سلامتی آقایان افنان سدرهٔ مبارکه علیهم من کلّ ۹ [بهآء] ابهاه و آنجناب بوده و هست و همچنین سایر دوستان حقّ سلام الله علیهم و ثانی ذکر جناب حبیب را نموده بودند انشآءالله موفّق شود بر امریکه حال از ثمرات آن غافل است الحمد لله بخدمتی مخصوص رفتید و حال باذن مخصوص راجع میشوید اوّلها سلام و آخرها نور و رحمة

Regarding what was written about the wish of the Leaf of the Blessed Tree - upon her be all His Most Glorious Beauty - in these days fourteen accepted souls intend to return from this land. It was thought that if it reaches these souls, it would be acceptable for expenditure on the path. And when it was presented before His presence, He said: "O servant present, write to Abu'l-Hasan - upon him be My glory - that the Leaf's own wish must be carried out. We have accepted this that it may be a glory and honor to her. We have commanded the servant in attendance to undertake the accomplishment of this service wherever possible. Otherwise, the matter is in His hands. He doeth what He willeth and ordaineth what He desireth, and He is the Single One, the All-Knowing, the All-Wise." End.

اینکه در بارهٔ ارادهٔ ورقهٔ سدرهٔ مبارکه علیها من کلّ ۹ [بهآء] ابهاه مرقوم داشتند این ایّام چهارده نفس از نفوس مقبله ارادهٔ مراجعت از این ارض دارند همچه گمان شد اگر باین نفوس برسد بجهة مصروف سبیل مقبول است و بعد که تلقاء وجه عرض شد فرمودند یا عبد حاضر بنویس بجناب ابوالحسن علیه بهائی باید بارادهٔ خود ورقه عمل شود قبول نمودیم لیکون عزّاً لها و شرفاً لها بعبد حاضر امر نمودیم در صدد انجام این خدمت برآید در هر محل که ممکن شود والّا الأمر بیده یفعل ما یشآء و یحکم ما یرید و هو الفرد العلیم الحکیم

Praise be to God that the effulgent rays of the Sun of acceptance illumined and adorned with its most beauteous ornament the kingdom of hope.

انتهی لله الحمد که اشراقات انوار شمس قبول مملکت امل را منوّر نمود و باحسن طراز مزیّن فرمود

Upon first arrival at the barracks, His Holiness the Afnan, my master, the honorable J.A. who ascended to the Most Exalted Horizon, sent a letter expressing his desire that a set of special lamp fixtures be sent to the Holy Presence. After this was presented, it was stated that although the Point of the Bayan –

در اوّل ورود قشله حضرت افنان آقائی جناب آقای جع الّذی صعد الی افق الأعلی دستخطّی ارسال داشتند و در آن تمنّا نموده بودند که یکدست اسباب سراج مخصوص حضور ارسال دارند بعد از عرض فرمودند اگرچه نقطهٔ بیان روح ما سواه فداه امر فرموده‌اند عدد مستغاث سراجهای ممتنعهٔ لطیفه و مصابیح مزیّنهٔ منیعه

may the spirit of all else be sacrificed for Him – had commanded that 2001 exquisite and sublime lamps and adorned and lofty lights be lit before Him, yet now the Wronged One dwells in military barracks, in a house whose curtains are spiderwebs and whose dilapidation is evident from all sides.

Although this ruined house is, in the sight of God, more excellent, more beloved and more glorious than a palace of rubies, yet outwardly such accoutrements befit not this desolate place. Now, through the wondrous infinite grace, that praiseworthy and accepted deed has been manifested through the intention of the Leaf, and has been honored with acceptance. His is the praise and the glory, His is the gratitude and the splendor.

Give glad tidings to that beloved of the Leaf – upon her be nine-fold most glorious splendor – of this manifest, brilliant, radiant benevolence. And all that was mentioned refers to the special grace and favor shown to the Afnan of the Sacred Tree. The servant indeed praises God his Lord and thanks Him for this bounty which has encompassed the Afnans – upon them be the glory of the All-Merciful.

This evanescent servant presents his utter effacement and nothingness to all, and likewise to the assured, steadfast, pure, sanctified and tranquil souls.

At the letter's end: We await your most sweet, most sweet presence. Peace and glory be upon you, and God's mercy and [blessings].

The servant 22nd of the honored month of Shawwal 1300

He is God!

It is submitted that after completing this letter, another missive arrived from that beloved one, hence it became necessary to trouble you again. God the One is witness that this servant feels the utmost gratitude and embarrassment toward that beloved one.

Indeed, you have shown the utmost diligence in investigating and searching for marble and other stones. In this world few people understand one's purpose and grasp what is intended in matters, but that beloved one has exceeded expectations and taken great pains, recording various opinions and views. What that honored one has mentioned is correct, for marble is indeed superior, more excellent, more splendid and more beautiful. However, considering the times, various stones have been and are being mentioned, with the intention that the cost not exceed moderation.

بین یدی روشن نمایند ولکن حال مظلوم در قشلهٔ عسکریّه در بیتیکه پرده‌دارش عنکبوت و آثار خراب از جهاتش ظاهر ساکن هواللّه

عرض میشود بعد از اتمام اینکتوب دستخطّ دیگر آنمحبوب وارد لذا لازم شد مجدّد مزاحم شوم خدای واحد شاهد حال است اینعبد از آنمحبوب نهایت ممنونیّت و نجلت را دارد

فی‌الحقیقه کمال همّت را در تفحّص و تجسّس احجار از رخام و غیره مبذول داشته‌اند در اینعالم کم آدم که بمطلب برخورد و مقصود انسان را در امور ادراک نماید ولکن آنمحبوب فوق مأمول معمول داشته‌اند و زحمت کشیده‌اند اقوال و رأیها را مرقوم فرموده‌اند و حقّ آنست که آنجناب ذکر نموده‌اند چه که رخام افضل و احسن و ابهی و اجمل است ولکن نظر بوقت و زمان ذکر احجار مختلفه شده و میشود و مقصود آنکه قیمت آن از حدّ اعتدال تجاوز ننماید

اینکه مرقوم داشتید دست بالای دست بسیار است فی‌الحقیقه همانست که مرقوم فرموده‌اید بسیار خوب واقع شده که از غیر حبیب تحقیق فرموده‌اند این بنده هم اراده داشته که بآنجناب ذکر نماید که بعض معلّمین خوب در آنجا موجودند غیر حبیب از ایشانهم تحقیق نمائید الحمد للّه که خود آنمحبوب بصرافت طبع خود عمل نمودند آنچه را که در خاطر اینفانی بود

حال آنچه لازم است لقای شماست از نقولای دمّار معیّن نمائید که اگر یک استاد از او بطلبیم بیاید به عکّا یومیّه چه‌قدر مزد اوست اینفقره را معیّن فرمائید بعد از تشریف آوردن آنجناب مذاکره میشود اگر موافق شد آنمعلّم را میطلبیم والّا فلا

و اینکه مرقوم داشتید قرار شد یک رسم ساده و یک رسم نقش‌دار همراه بیاورند این محبوبست با رسم فوّاره‌ها که ذکر نموده دیگر منتظر ورود آنمحبوبیم

عرض دیگر سنگی در اینجا یافت میشود معروف به جولسی و جولس قریه‌ایست خارج عکّا فاصله یکساعت از معلّمین مصلحت نمائید اگر مناسب دانند معلّمیکه فی‌الحقیقه شاطر باشد و بتواند از

Regarding what you wrote that there are many options available – indeed it is just as you wrote. It is very good that you have made inquiries from others besides Habib. This servant had also intended to mention to you that there are some good craftsmen there – do make inquiries from them as well as from Habib. Praise be to God that beloved one has, of his own accord, done what was in this evanescent one's mind.

Now what is needed is to meet with you. Please determine from Nicholas the mason what daily wages would be required if we were to request a master craftsman to come to Akka. Please specify this matter. After your arrival we can discuss – if agreeable we will request that craftsman, otherwise not.

And regarding what you wrote that it was decided to bring both a simple design and an ornate design – this is good, along with the fountain designs mentioned. Now we await that beloved one's arrival.

Another matter: there is a stone found here known as Jules stone, and Jules is a village outside of Akka at a distance of one hour. Consult with the craftsmen - if they deem it suitable, let them send a craftsman who is truly skilled and capable of completing the task, to provide instructions for cutting it. Let the craftsman finish it, then Nicola or Habib can come and assemble it. Habib's craftsman has seen that stone, and in any case the craftsman's fee must be determined. If it is deemed advisable, we shall request it.

Another matter: the letter of Jinab-i-Aqa Muhammad-'Ali, upon him be Baha'u'llah's glory, was not given. The reason for this will be mentioned when we meet. That honored one should not mention anything about this, as there was concern it might cause distress. After the meeting, whatever is deemed advisable will be carried out. The Glory be upon you.

عهده برآید بفرستد و دستورالعمل تراش آنرا بدهد معلّم تمام نماید و بعد خود نقولا یا حبیب بیاید و ترکیب کند معلّم حبیب آنحجر را دیده و باید در هر صورت اجرت معلّم معیّن شود اگر موافق مصلحت است میطلبیم

عرض دیگر مکتوب جناب آقا محمّد علی علیه ٩ ٦٦ [بهآء الله] داده نشد هنگام حضور سبب آن ذکر میشود آنجناب هم چیزی ذکر ننمایند بیم آن بود که مکدّر شوند بعد از ملاقات آنچه مصلحت است معمول میشود البهآء علیکم

INBA28:491

BH00731

To: Haji Muhammad Baqir, in Cairo
Date: 1300-10-28 [1883-Sep-1]

1 He is God - exalted be His station, the Most Great, the Most Powerful!

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Praise be to God Who created the Point and from it detailed the knowledge of what was and what shall be, and with it adorned the books of the world, and made each of its letters proclaim that there is no God but Him. When the proclamation and call appeared, all things were attracted, and those near drew nigh unto the Most Exalted Horizon, and the sincere ones to the Supreme Summit, making their ultimate goal the remembrance and praise of God and the fulfillment of what they were commanded in His Book. These are servants who have confined their affairs to that which exalteth the Cause of God amongst His creatures and the banners of His Manifestation in His lands.

2 الحمد لله الّذى خلق النّقطة و فصّل منها علم ما كان و ما يكون و زيّن بها كتب العالم و جعل كلّ حرف من حروفاتها ناطقة انّه لا اله الّا هو فلمّا ظهر النّطق و النّدآء انجذبت الأشيآء و اقبل المقرّبون الى الأفق الأعلى و المخلصون الى الذّروة العليا و جعلوا غايتهم القصوى ذكر الله و ثنائه و القيام على ما امروا به فى كتابه اولئک عباد اقتصروا امورهم على ما يرتفع به امر الله بين خلقه و رايات الظّهور فى بلاده

3 When the Point was detailed and knowledge and wisdom appeared, then He made it known to the one for whom it was created through His penetrating Will and His all-encompassing, all-pervading Purpose. He is the Master of the world, the Most Great Mystery, the Ancient Light, and the Sovereign of nations, by whose finger's gesture the moon was cleft and the gate of heaven was opened unto the Manifestations of Names and Daysprings of Command in the kingdom of creation. Exalted, exalted be His station! Exalted, exalted be His transcendent loftiness and elevation! He is the One before Whose manifestations of knowledge every learned one hath confessed his ignorance, and before Whose revelations of might and power every man of insight hath acknowledged his impotence. Through Him the horizon of origination was illumined and the mysteries of the Seal were revealed. He is the Hidden Light and the Treasured Book. Upon Him be God's blessings and peace, and upon His family and companions whom God made the knights in the arena of triumph and victory, and the dawning-places of might and power, and upon those who held fast unto them, spoke their praise, and aided them with their wealth and their own selves. These are servants upon whom no fear shall come, nor shall they grieve. These are servants whom neither wealth nor children have occupied, and who say: "Naught shall befall us save what God hath prescribed for us. In Him have we put our trust, and unto Him do all affairs return."

3 فلمّا فصّلت النّقطة و ظهر العلم و الحكمة اذاً عرّفها من خلقت له بمشيّته النّافذة و ارادته المهيمنة المحيطة و هو مولى العالم و السّرّ الأعظم و نور القدم و سلطان الأمم الّذى باشارة من اصبعه انشقّ البدر و فتح باب السّمآء على مظاهر الأسمآء و مشارق الأمر فيملكوت الانشآء تعالى تعالى مقامه تعالى تعالى علوّه و سموّه انّه لهو الّذى اقرّ كلّ عالم بقصوره و جهله عند ظهورات علمه و اعترف كلّ عارف بعجزه لدى بروزات قوّته و قدرته به انار افق البدء و ظهرت اسرار الختم انّه لهو النّور المكنون و الكتاب المخزون عليه صلوة الله و سلامه و على آله و اصحابه الّذين جعلهم الله فوارس مضمار النّصرة و الانتصار و مطالع القدرة و الاقتدار و على الّذين تمسّكوا بهم و نطقوا بثنائهم و نصروهم بأموالهم و انفسهم اولئک عباد لا خوف عليهم و لا هم يحزنون و اولئک عباد ما شغلتهم الأموال و لا الأولاد و كانوا يقولون لن يصيبنا الّا ما كتب الله لنا عليه توكّلنا و اليه ترجع الأمور

4 Thereupon, the servant received a letter from one of the two Most Exalted Names, upon them be 96 [Baha'u'llah], containing what you had sent to him. When I opened and read it, I found myself sharing in your sorrows. I then proceeded to the Most Holy Court and presented your letter before the Lord. He - may the spirit of all else be sacrificed for Him - said: "O thou who art present! Verily, tribulation is for the sake of love." In one station He declares: "Were it not for tribulations in Thy path, life would have no sweetness for me," and in another station: "Whenever the sun of tribulation dawns from the horizon of destiny, I stand ready before it." This Wronged One has been the target of tribulations and hardships in recent years, nay throughout His life, but whatsoever comes to pass of this nature shall soon pass into oblivion, having neither permanence nor stability. By My life! If the aforementioned soul were to become aware of the consequences of tribulations and afflictions that have befallen him, joy would seize him and he would engage in the remembrance of God, exalted be His glory, with utmost gladness and delight.

4 و بعد قد بلغ الخادم كتاب من احد الاسمين الأعليين عليهما ٩ ٦٦ [بهآء الله] و كان فيه ما ارسلتموه اليه فلمّا فتحت و قرأت وجدت نفسى شريكاً معكم فى الأحزان اذاً قصدت المقام و عرضت كتابكم لدى المولى قال روح ما سواه فداه اى عبد حاضر انّ البلآء للولآء در مقامى ميفرمايد لو لا البلايا فى سبيلک ما لذّ لى حياتى و در مقام ديگر كلّما اشرقت شمس البلآء من افق القضآء لأكون امامه حاضراً اينظلوم در سنين معدوده بلكه در ايّام عمر هدف بلايا و محن بوده ولكن آنچه از اين قبيل وارد شود عنقريب بفنا راجع گردد از براى او دوام و ثبوتى نبوده و نيست لعمرى اگر جناب مذكور بر نتايج بلايا و مكروهات وارده مطّلع شوند فرح ايشان را اخذ نمايد و بكمال سرور و ابتهاج بذكر حقّ جلّ جلاله مشغول شوند

5 In truth, this Wronged One was saddened by what befell him, but as We fix Our gaze upon divine grace and favor, perfect calm and assurance is attained. Today is the day of supreme joy. The ocean of gladness is surging and the world is adorned with the raiment of delight. If on any day something occurs that causes grief, this is in accordance with divine wisdom, and surely joy will follow. Hearken unto what the All-Merciful hath revealed in the Qur'an: "Verily with difficulty cometh ease." God is powerful, mighty, hearing and answering. If for a time the signs of His answering appear not, one should not be disheartened. By My life! All things testify that He is the Hearing, the Answering One. Assuredly He will answer and carry out concerning His friends that which is meet. Verily, He is the All-Bountiful, the All-Generous. Let them not be sorrowful, but rather occupy themselves with the remembrance of God, exalted be His glory.

5 فى‌الحقيقه اينظلوم بسبب آنچه بر ايشان وارد شده محزون شد ولكن چون بفضل و عنايت الهى ناظريم كمال سكون و اطمينان حاصل امروز روز فرح اكبر است درياى سرور موّاج و عالم بردای بهجت مزيّن اگر يومى از ايّام امريكه سبب حزن است وارد شود اين بمقتضاى حكمت الهيّه بوده و البتّه سرور از پى درآيد ان استمع ما انزله الرّحمن فى الفرقان انّ مع العسر يسرا حقّ قادر و مقتدر و سامع و مجيب اگر ايّامى آثار اجابت ظاهر نشود نبايد دلتنگ شد لعمرى يشهد كلّشىء بأنّه لهو السّامع المجيب البتّه اجابت ميفرمايد و در بارهٔ دوستان خود آنچه مصلحت است مجرى ميدارد انّه لهو الفضّال الكريم محزون نباشند و باسم حقّ جلّ جلاله و ذكرش مشغول

6 As to what they wrote regarding the distribution and sale of properties, this is not permissible. Let them remain engaged with composure and dignity. Should God will and desire it, He will send down upon him mercy from His presence and grace from His side. They have been and are beneath His watchful gaze, and this is that sovereignty which neither perisheth nor can the hands of the oppressors reach it, nor can the eyes of the treacherous find it. Ask thou of God to preserve this most exalted station.

6 اينكه در تفريق اموال و بيع آن نوشته‌اند جايز نبوده و نيست بسكون و وقار مشغول باشند لو شآء الله و اراد لينزل عليه رحمةً من عنده و فضلاً من لدنه تحت لحاظ بوده و هستند و اينست آن دولتيكه فنا آنرا اخذ ننمايد و دست ظالمين باو نرسد و چشم خائنين آنرا نيابد از حقّ بطلب اينمقام اعلى را حفظ فرمايد

7 As to what was mentioned concerning her who hath ascended unto God, verily We have remembered her in such wise that

her remembrance shall endure in the earth. Every fair-minded and discerning one beareth witness to this.

7 و امّا ما ذکر فی الّتی صعدت الی الله انّا ذکرناها بما یبقی بها ذکرها فی الأرض یشهد بذلک کلّ منصف بصیر

8 He is the Most Exalted, the Most High

8 هو العلیّ الأعلی

9 Verily, We make mention of a handmaiden among the handmaidens of God who hath ascended unto Him, even as We mentioned her before. I testify that she turned toward the Most Exalted Horizon and believed in God at a time when most of His servants had broken His Covenant. We testify that she desired to plunge into the ocean of utterance, but We forbade her, as a wisdom from Our presence, and We mentioned her in such wise as nothing can equal it. We beseech God to forgive her, to remit from her whatever was unworthy of her, to sanctify her from all that His good-pleasure abhorreth, to draw her nigh unto Him, and to ordain for her what He hath ordained for His handmaidens who have detached themselves from all else but Him and have turned toward Him in such wise that neither the oppression of any oppressor nor the ascendancy of any froward tyrant deterred them. Peace and glory be upon her and upon every handmaiden who hath attained unto the recognition of God, the Lord of all worlds.

9 انّا نذکر امة من امآء الله الّتی صعدت الیه کما ذکرناها من قبل اشهد انّها اقبلت الی الأفق الأعلی و آمنت بالله اذ نقض میثاقه اکثر العباد و نشهد انّها ارادت الورود فی لجّة بحر البیان انّا منعناها حکمة من عندنا و ذکرناها بما لا یعادله شیء و سئلنا الله بأن یغفرها و یکفّر عنها ما لم یکن لایقاً لها و یقدّسها عمّا یکرهه رضاه و یقرّبها الیه و یکتب لها ما کتب لامائه اللّائی انقطعن عن دونه و اقبلن الیه علی شأن ما منعهنّ ظلم کلّ ظالم و لا سطوة کلّ جبّار عنید السّلام و البهآء علیها و علی کلّ امة فازت بعرفان الله ربّ العالمین انتهی

10 Praise be unto God that thou hast attained unto that for which all men implore the Lord, exalted be His glory. The recompense of no soul hath ever been, nor shall ever be, lost in the sight of God. The reward of them that are nigh unto Him and are sincere, and the retribution of them that deny and are heedless, shall assuredly come to pass. Observe how the fruits of men's deeds became manifest and laid waste the land of Egypt, which was among the ancient cities of the world. These are the days of supplication, yet the people remain heedless. The servant beseecheth his Lord to adorn the world with the ornament of justice and equity, and to ordain for thee the good of the hereafter and of this world, and the good of what hath been sent down in His perspicuous Book.

10 لله الحمد آنجناب فائز شدند بآنچه که کل از حقّ جلّ جلاله آنرا آمل و سائلند اجر هیچ نفسی عندالله ضایع نشده و نخواهد شد مکافات مقرّبین و مخلصین و مجازات منکرین و غافلین خواهد شد ملاحظه در ثمرات اعمال عباد فرمائید که چگونه مجسّم شد و قطر مصر را که از مدن سابقهٔ قدیمهٔ عالم بود ویران نمود این ایّام ایّام توسّل است ولکن خلق غافل یسئل الخادم ربّه بأن یزیّن العالم بطراز العدل و الانصاف و یقدّر لجنابک خیر الآخرة و الأولی و خیر ما نزّل فی کتابه المبین

11 His favor towards thee is manifest and evident, and out of pure loving-kindness mention was made of thy departed wife, upon her be 9 66 [Baha'u'llah], which shineth forth from the Dawning-Place of grace. Blessed is she, and joy be unto her, and glory rest upon her. Though outwardly she attained not the cup of meeting before her ascension, yet after her passing she attained that whose fragrance shall endure throughout the kingdom that abideth forever.

11 عنایت در بارهٔ آنجناب ظاهر و باهر است و محض شفقت و مرحمت ذکر مرفوعه ضلع آنجناب علیها ۹ ٦٦ [بهآء الله] از مطلع فضل مشرق و لائح طوبی لها و نعیماً لها و البهآء علیها اگرچه قبل از صعود بر حسب ظاهر از کوثر لقا نیاشامیدند ولکن بعد از صعود فائز شدند بآنچه که عرفش بدوام ملک باقی و متضوّع است

12 Concerning what was written about thy son Aqa 'Ali-Rida, upon him be the grace of God, it was submitted. He said: The people of truth must not be disturbed by outward differences.

12 و اینکه در بارهٔ مخدومزاده آقا علیرضا علیه عنایة الله نوشته [بودند] عرض شد فرمودند اهل حقّ از اختلافات ظاهره نباید مضطرب شوند باید

They must be as firm and steadfast as a mountain. This world, its beginning and end, its bounties and favors and ornaments, have not been, nor ever shall be, worthy of mention. By the Sun of the heaven of divine utterance! Had it possessed worth even to the extent of a needle's eye, the people of God would not have abandoned it, nor would they have accepted such tribulations. With utmost kindness and compassion, convey greetings from the Wronged One to him and say: Grieve not. Wert thou to become aware of the favor ordained for thee, thou wouldst find thyself in such joy as is sanctified from all the sorrows of the world. Verily, We make mention of thee, console thee, and counsel thee to be patient and forbearing, and to that which manifesteth the station of man among all possibilities.

بمثابهٔ جبل ثابت و راسخ باشند این دنیا اوّل و آخرش و آلاء و نعما و زخارفش قابل ذکر نبوده و نیست قسم بآفتاب افق سماء بیان الهی که اگر بقدر سمّ خیاط از برای او قدر و منزلتی بود هرآینه اهل الله او را نمیگذاشتند و آنهمه بلایا را قبول نمیفرمودند بکمال رأفت و شفقت از جانب مظلوم باو تکبیر برسان بگو غم مخور اگر آگاه شوی بعنایتیکه در بارهٔ تو مقدّر گشته بفرحی خود را مشاهده نمائی که مقدّس از همّ و غمّ عالم است انّا نذکرک و نسلّیک و نوصیک بالصّبر و الاصطبار و بما یظهر به مقام الانسان بین الامکان انتهی

13 God willing, may this mentioned favor and recorded kindness bring him joy. Peace be upon thee and upon God's sincere servants who are firm, steadfast, and upright, and praise be to God, the Lord of the worlds.

13 انشآءالله این عنایت مذکوره و شفقت مسطوره او را مسرور دارد السّلام علی جنابکم و علی عباد الله المخلصین الثّابتین الرّاسخین المستقیمین و الحمد لله ربّ العالمین

14 The servant 28th of the honored month of Shawwal 1300

14 خادم فی ۲۸ شهر شوّال المکرّم سنة ۱۳۰۰

15 Regarding the properties of that honored lady, upon her be 9 66 [Baha'u'llah], it was submitted. He said: We have given permission to Jinab-i-Aqa Muhammad-Baqir, upon him be 9 66 [Baha'u'llah], to take charge of them himself.

15 در بارهٔ اموال آنمخدّرهٔ مرفوعه علیها ۹ ٦٦ [بهآء الله] عرض شد فرمودند بجناب آقا محمّد باقر علیه ۹ ٦٦ [بهآء الله]اذن دادیم خود تصرّف نمایند

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BH01397

To: Haji Muhammad Ismayn et al., in Alexandria
Date: 1300-10-28 [1883-Sep-1]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to the Lord of Names, Who hath made tribulation to be a herald from His presence that perchance the people of the realm of creation might be awakened - they who have violated His Covenant, denied His signs, disputed His proof, turned away from His traces, opposed His loved ones, and shed the blood of His chosen ones, for whom His Paradise and the dwellers of the pavilion of His glory have lamented. Exalted is He, the King of Kings and the Merciful to the possessed,

2 الحمد لمالک الأسمآء الّذی جعل البلآء منادیاً من عنده لینتبه به اهل ناسوت الانشآء الّذین نقضوا میثاقه و انکروا آیاته و جادلوا ببرهانه و اعرضوا عن آثاره و اعترضوا علی اولیائه و سفکوا دمآء اصفیائه الّذین ناح لهم فردوسه و اهل سرادق مجده تعالی مالک الملوک و راحم المملوک الّذی انزل الکتب و ارسل الرّسل لیهدی العباد الی صراطه المستقیم و امره القویم و لیبیّنوا للخلق

Who hath sent down the Books and dispatched the Messengers to guide His servants to His straight path and His mighty Command, and to explain to creation His commandments, His laws, and that which profiteth them in His lands. Exalted be God, the Single, the One, Who sent forth him who was named Muhammad, through whom He adorned the world and revived the nations. Through him the dust proclaimed: "The Manifestation of the Lord of Lords hath come!" The trees spoke: "He Who relateth from God concerning the beginning and the end hath appeared!" The pebbles in his hand bore witness, the date-stone cried out in His name, the atoms circled round Him, and all created things circumambulated a House that God had made blessed for His servants, a point of pilgrimage for His creation, and a refuge for His creatures.

اوامره و احكامه و ما ينفعهم فى بلاده تعالى الله الفرد الأحد الّذى ارسل من سمّى بمحمّد [ص] و به زيّن العالم و احيا الأمم و به نادى التّراب قد اتى مظهر ربّ الأرباب و نطقت الأشجار قد ظهر من يحكى عن الله فى المبدإ و المآب و شهدت الحصاة فى كفّه و نادت النّواة باسمه و طافت الذّرّات فى حوله و دارت الممكنات بيتاً جعله الله مباركاً لعباده و مطافاً لخلقه و ملجأً لبريّته

3 Prayers and peace be upon him and upon his family, through whom the Euphrates of divine knowledge hath flowed throughout all possibility, and the nightingale of eternity warbled upon the branches. Verily, there is no God but Him, the Mighty, the Help in Peril. And upon his companions, through whom God's Cause was established throughout all regions and His traces spread throughout all lands, through whom the hearts of the idolaters were disturbed and the hearts of the doubtful ones yearned, and through whom God cut off the last remnant of the wrongdoers who violated God's Covenant and His pledge, and who followed what their own desires commanded them. These are they who took what they had and cast aside what was with God, the Protector, the Self-Subsisting. Thus did God seize them for their sin and set upon them servants possessed of terrible might who ravaged the lands.

3 و الصّلوة و السّلام عليه و على آله الّذين بهم جرى فرات العرفان فى الامكان و غرّد عندليب البقآء على الأغصان انّه لا اله الّا هو العزيز المستعان و على اصحابه الّذين بهم ثبت امر الله فى الأقطار و انتشر آثاره فى البلاد و بهم اضطربت افئدة المشركين و حنّت قلوب المريبين و بهم قطع الله دابر الظّالمين الّذين نقضوا ميثاق الله و عهده و عملوا بما امروا به من اهوائهم اولئک الّذين اخذوا ما عندهم و نبذوا ما عند الله المهيمن القيّوم و بذلک اخذ الله بذنبهم و سلّط عليهم عباداً ذا بأس شديد الّذين جاسوا خلال الدّيار

4 Glory be unto Thee, O Creator of spirits and bodies, and Protector of all beings! I beseech Thee by Thy Name, the Mighty, the All-Knowing, whereby the Concourse on High rejoiced and the worshippers of idols lamented, to assist Thy servants to turn to Thee, to hold fast to Thy cord, and to cling to Thy robe. Then preserve, O my God, by Thy binding command and Thy Most Great Name, Thy chosen ones and Thy loved ones from the evil of Thine enemies. Then grant them every good thing sent down in Thy Book. O Lord! They are the poor and Thou art the Rich; they are the weak and Thou art the Strong, the Powerful. Nothing escapeth Thy knowledge and no decree is impossible for Thee. The atoms have testified to Thy power and might. There is no God but Thee, the Single, the One, the All-Knowing, the All-Wise.

4 سبحانک يا فاطر الأرواح و الأجسام و المهيمن على الأنام اسألک باسمک العزيز العلّام الّذى به استفرح الملأ الأعلى و ناحت عبدة الأصنام بأن تؤيّد عبادک على الاقبال اليک و التّمسّک بحبلک و التّشبّث بذيلک ثمّ احفظ يا الهى بأمرک المبرم و اسمک الأعظم اصفيائک و اوليائک من شرّ اعدائک ثمّ ارزقهم كلّ خير نزّل فى كتابک اى ربّ هم الفقرآء و انت الغنىّ و هم الضّعفآء و انت القوىّ القدير لا يعزب عن علمک من شىء و لا يعجزک حكم شىء قد شهدت الذّرّات بقوّتک و قدرتک لا اله الّا انت الفرد الواحد العليم الحكيم

5 Furthermore, the traces of your pen have gladdened me with news of your health, which is mentioned in the Book of Divine

5 و بعد قد بشّرتنى آثار قلمکم بصحّتکم الّتى ذكرت فى كتاب الآلآء من اعظم النّعمآء فلمّا اخذتنى البهجة

Favors as among the greatest bounties. When joy and delight took hold of me, I turned to the Ultimate Goal and called upon God, the Lord of all beings, to preserve you from every tribulation and calamity. Verily our Lord, the All-Merciful, is the Preserver, the Helper, the Supporter, the All-Knowing, the All-Wise. Praise be to God that the Truth, through the blessing of His loved ones, preserved that city from the darkest tribulation, and the many were transformed into few, and this is naught but from His grace upon us. And in Beirut it was reduced to very little, as a token of kindness to His Afnan. Praise be to God, those beloved ones have ever been and continue to be mentioned. With a hundred thousand tongues must one thank the True Object of Worship, Who hath granted His loved ones an abundant share of the wine of utterance. May it be pleasant and wholesome unto you!

و السّرور قصدت المقصد الأقصی و دعوت الله مالک الوری بأن یحفظکم عن کلّ بلآء و آفة انّ ربّنا الرّحمن لهو الحافظ النّاصر المؤیّد العلیم الحکیم لله الحمد که حقّ ببرکت اولیای خود آنمدینه را از بلای ادهم حفظ فرمود و کثیر بقلیل تبدیل شد ان هذا الّا من فضله علینا و در بیروت بأقلّ قلیل کرامة لأفنانه الحمد لله آنمحبوبان لازال مذکور بوده و هستند بصدهزار لسان باید معبود حقیقی را شکر نمود که اولیائش را نصیب وافر از رحیق بیان عطا فرموده هنیئاً لکم و مریئاً لکم

6 Concerning what you wrote about his honor, the elevated and blessed Haji Mulla 'Ali - upon him be God's peace, remembrance, praise, care and favors - through God's grace, exalted be His glory, during his life he drank what was to be drunk, and after his ascension he attained unto that which none save God can properly comprehend. Blessed is he, and his is a goodly beginning and end.

6 اینکه در بارهٔ حضرت مرفوع مبرور جناب حاجی ملّا علی علیه سلام الله و ذکره و ثنائه و عنایته و الطافه مرقوم داشتید از فضل حقّ جلّ جلاله در حیوة نوشیدند آنچه را که نوشیدنی بود و بعد از صعود فائز شدند بآنچه که احدی جز حقّ علی ما ینبغی ادراک آنرا ننموده طوبی له و له حسن المبدإ و المآب

7 Furthermore, this evanescent servant maketh mention of his nothingness and evanescence to each and every one of the friends and loved ones in that land, and requesteth all to beseech the exalted Truth to assist this servant in that which is acceptable before Him. He is the Helper and the Powerful, and He is the Mighty and the All-Knowing. There is no God but Him, the All-Knowing, the All-Wise. Peace be upon you, and God's mercy and His blessings.

7 عرض دیگر آنکه خدمت آقایان و دوستان آن ارض یک یک این خادم فانی ذکر فنا و نیستی مینماید و از جمیع متوقّع که حقّ منیع را سؤال نمایند که اینعبد را مؤیّد فرماید بر آنچه که مقبول است نزد او اوست مؤیّد و توانا و اوست قادر و دانا لا اله الّا هو العلیم الحکیم

8 The servant

8 السّلام علیکم و رحمة الله و برکاته

9 28th of the honored month of Shawwal, 1300

9 خادم فی ۲۸ شهر شوّال المکرّم سنة ۱۳۰۰

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BH01441

To: Mihdi Khi Alif, in Fathabad
Date: 1300-11 [1883-Sep]

1 In My Name, the One Who dominates over what was and what shall be.

1 بسمی المهیمن علی ما کان و ما یکون

2 Excellent art thou, O Mihdi! Thy letter hath reached the Wronged One, and it acknowledged God's bounty and grace, one after another. We perceived from it the fragrance of My contentment and thy contentment. By God's life! No station in the world and its manifestations can equal this station. To this the Mother Book beareth witness in this exalted station. Say: verily the Book speaketh in the world and calleth all to the Most Great Name, yet We see the people among the dead.

2 للّه درّک یا مهدی قد حضر کتابک لدی المظلوم و اعترف بعنایة اللّه و فضله واحداً بعد واحد انّا وجدنا منه عرف رضائی و رضائک لعمر اللّه لا یعادل بهذا المقام مقامات العالم و ظهوراته یشهد بذلک امّ الکتاب فی هذا المقام المنیع قل انّ الکتاب ینطق فی العالم و یدعو الکلّ الی الاسم الأعظم ولکنّ القوم نراهم من المیّتین

3 O Mihdi, upon thee be My Glory! Praise the Object of all the world's desire, that thou hast attained to His days, His recognition and His Revelation. Thy name is mentioned before the Throne, and thy remembrance is recorded in the Tablets by the Supreme Pen. God willing, thou shalt be confirmed in preserving this most exalted station, and in remaining steadfast in the remembrance, praise and service of the Cause of the Lord of Names. Verily, He is with thee and will strengthen thee as He strengthened thee before. He is, verily, the Mighty, the Dominant, the Powerful.

3 یا مهدی علیک بهائی حمد کن مقصود عالمیانرا که بایّام و عرفان و ظهورش فائز شدی اسمت لدی العرش مذکور و ذکرت در الواح از قلم اعلی مسطور انشآءاللّه بر حفظ اینمقام اعلی مؤیّد باشی و بر ذکر و ثنا و خدمت امر مالک اسماء قائم انّه معک و یؤیّدک کما ایّدک من قبل انّه لهو المقتدر الغالب القدیر

4 The world hath been encompassed by the dust of idle fancies and vain imaginings, to such extent that they remain heedless and deprived of the Dawning-Place of divine revelation and the Dayspring of heavenly knowledge. With utmost power and might they are occupied with extinguishing the light and quenching the fire of the Divine Lote-Tree. However, God hath prevented them through the hosts of the seen and the unseen, and seized them through His Command.

4 عالم را غبار ظنون و اوهام احاطه نموده بشأنیکه از مشرق وحی الهی و مطلع علوم ربّانی غافل و محرومند و بکمال قدرت و قوّت در اطفاء نور و اخماد نار سدره مشغول ولکنّ اللّه منعهم بجنود الغیب و الشّهادة و اخذهم امراً من عنده

5 O thou who gazest upon the Countenance! Observe how the Hand of Divine Power hath seized nearly one million souls in retribution for their deeds and consigned them to a most wretched destination. How many princes and ministers, together with their kings and rulers, were returned to the fire. Yet none hath become aware. The blessed Surih of Ra'is beareth witness to what hath been mentioned.

5 یا ایّها النّاظر الی الوجه ملاحظه نما ید قدرت الهی قریب یک کرور از نفوس را بجزای اعمال اخذ فرمود و ببئس القرار مقرّ داد و چه مقدار از امرا و وزرا مع ملکهم و سلطانهم بنار راجع مع ذلک احدی متنبّه نشد سورهٔ مبارکهٔ رئیس شاهد و گواهست بر آنچه ذکر شد

6 In the land of Sad, thou mayest behold how that most foul one—who was the very cause and author of the martyrdom of those two radiant and resplendent Lights—was seized with the grievousest chastisement, in such wise that all who were

6 در ارض صاد ملاحظه نمائید آن خبیث اعظم که سبب و علّت شهادت نورین نیّرین بود بدترین عذاب اخذ شد بشأنیکه جمیع من فی البیت از او

in the house shunned him. Yet the wearers of turbans, who have ever been the source of harm, have not taken warning, but are seen to persist in their heedlessness and remain as they were. Look, moreover, unto the land of T: the foul and deceitful one, known as "the truthful," who was the cause and instigator of the tumult of the ignorant, was granted no respite, but returned to his appointed place; and likewise another soul after him was taken in due season—and thou shalt hear, ere long, of the matter of the third. And notwithstanding all this, the people have been, and are, sunk in their former error. In this Most Great Revelation, God—glorified be His majesty—hath granted no delay; yet none have been awakened, save such as God hath willed.

اجتناب نمودند معذلک اهل عمائم که لازال سبب ضرّ بوده‌اند متنبّه نشده بغفلت خود باقی مشاهده میشوند در ارض ط نظر نمائید خبیث کاذب که به صادق معروف بود و سبب و علّت ضوضای جهلا مهلت نیافت و بمقرّ خود راجع و همچنین نفس دیگر از بعد او بموقع اخذ شد و سوف تسمع امر الثّالث معذلک ناس در ضلال قدیم بوده و هستند در این ظهور اعظم حقّ جلّ جلاله مهلت نداد معذلک احدی متنبّه نشد الّا من شآء الله

7 Convey unto the friends, on behalf of God, the glad tidings of a mighty "Allah-u-Abha." All must hold fast to wisdom, and be assured of the bounty of God—glorified be His majesty. Some souls are observed, in times of adversity, to be perturbed and fearful; and this neither is nor hath been seemly, for death is inevitable—it hath come, and it shall come. Nay rather, if it overtake one in the path of God, it hath been, and shall ever be, sweeter and dearer. By the life of God! unto the palate of the sincere it is more delectable than Kawthar and Salsabil. God is, and shall remain, the Overpowering, the Almighty, the Most Powerful; who is able to hinder what He willeth? All must show forth the utmost steadfastness and confidence. Say: Martyrdom is a momentous affair—more precious and rarer than red sulphur. It hath not been, nor is it, the portion of every one. The fire hath been kindled throughout the regions, yet the Almighty hath quenched it by a power from His presence.

7 دوستانرا از قبل حقّ تکبیر برسان باید کل بحکمت متمسّک باشند و بفضل حقّ جلّ جلاله مطمئن بعضی از نفوس حین بأساء مضطرب و خائف مشاهده میشوند و این لائق نبوده و نیست چه که مرگ حتم است رسیده و میرسد البتّه اگر در راه حقّ وارد شود احلی و احبّ بوده و هست لعمر الله در کام مخلصین اعذب از کوثر و سلسبیل است حقّ غالب و قادر و مقتدر بوده و خواهد بود من یقدر ان یمنع ما اراد باید کل بکمال استقامت و اطمینان ظاهر شوند بگو شهادت امریست عظیم و از کبریت احمر نفیس‌تر و کمیابتر است نصیب هر کسی نبوده و نیست قد اشتعلت النّار فی الأقطار ولکنّ القدیر اطفأها بقدرة من عنده

8 Thou must, with utmost spirit and fragrance, with wisdom and utterance, admonish the people, and transform the garments of ignorance and folly into the robes of knowledge and understanding, that all may be adorned with the ornament of learning and arise to the amendment of the world. Thus have We reminded thee with that which its fragrance shall never cease, by the abidingness of My Most Beauteous Names. Verily thy Lord hath borne witness unto thee with a testimony whereunto all the treasures of the earth can never be compared; and He shall assuredly exalt thee, and the heavens shall speak of thy turning, thy sincerity, thy humility, thy lowliness, and thy steadfastness in the service of God, the Lord of all worlds.

8 آنجناب باید بکمال روح و ریحان و حکمت و بیان ناس را متذکّر [دارند] و اثواب جهل و نادانی را برداهای علم و دانائی تبدیل نمایند تا کل بطراز دانش مزیّن شوند و باصلاح عالم پردازند کذلک ذکرناک بما لا ینقطع عرفه بدوام اسمائی الحسنی انّ ربّک شهد لک بما لا تعادله کنوز الأرض کلّها و سوف یرفعک و تنطق الأسمآء باقبالک و خلوصک و خضوعک و خشوعک و قیامک علی خدمة الله ربّ العالمین

9 The glory that shineth from the horizon of the heaven of My Most Great Book be upon thee, and upon those who are with thee, and who hearken unto thy word in the Cause of God, the Mighty, the Praiseworthy. We have remembered every name that was in thy letter, and have answered every questioner

9 البهآء المشرق من افق سمآء کتابی الأعظم علیک و علی من معک و یسمع قولک فی امر الله العزیز الحمید انّا ذکرنا کلّ اسم کان فی کتابک و اجبنا کلّ سائل حضر کتابه لدی المظلوم فی هذا المقام

whose writing was presented before the Wronged One in this noble station. All this is of My favour upon thee; recognise it, therefore, and be of the thankful.

الکریم کلّ ذلک من فضلی علیک ان اعرف و کن من الشّاکرین

INBA84:229, BLIB_Or15715.016, NNY.235x, MAS4.346x, ASAT4.230x, ASAT4.374x

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BH02311

To: Mirza Ashraf, in Abadih
Date: 1300-11 [1883-Sep]

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

1 هو الأقدم الأعظم الأبهی

2 Praise be to God Who has shone forth with the Sun of Will upon the Kingdom of meanings and utterance, whereupon appeared the Torah, the Gospel, the Qur'an and other Books, and through them revealed the laws of religions. Glory be to Him Who hath sent down the verses and made them insights for those who turn to Him, lamps for those who draw nigh, and cords of guidance amidst humanity, that whosoever desires to draw near to the Most Sublime Horizon and the Supreme Summit may grasp them. Blessed is he who holdeth fast and woe to those who turn away.

2 الحمد لله الّذی تجلّی بشمس الارادة علی ملکوت المعانی و البیان اذاً ظهر التّورية و الانجیل و الفرقان و کتب اخری و بها اظهر حکم الأدیان سبحان الّذی انزل الآیات و جعلها بصائر للمقبلین و سرجاً للمقرّبین و حبال الهدایة بین البریّة لیتمسّک بها من اراد ان یتقرّب الی الأفق الأعلی و الذّروة العلیا طوبی لمن تمسّک و ویل للمعرضین

3 By God! The horizon of the heaven of the world hath shone forth with the Luminary of My Most Great Name, yet the divines of the age have turned away from it and threatened Us with abasement and death. But God hath promised victory and triumph to the sincere ones. He hath come with the banners of verses and the hosts of revelation and inspiration, which none hath comprehended save the All-Knowing, the All-Informed.

3 تالله قد لاح افق سمآء العالم بنیّر اسمی الأعظم و اعرض عنه علمآء العصر و [حدّدونا] بالذّلّة و القتل ولکنّ الله وعد المخلصین بالظّفر و النّصر انّه قد اتی برایات الآیات و جنود الوحی و الالهام الّتی ما اطّلع بها الّا العلیم الخبیر

4 O thou who soarest in the atmosphere of the love of thy Lord, the Most Glorious! Hearken unto the call of the Lord of all being from the direction of the luminous Spot, the Station round which circle the Concourse on High, then those who were not commanded to prostrate themselves aforetime. Verily thy Lord is the All-Knowing, the All-Wise. Say: O people of the earth! Do what ye have been commanded in the Book. This will draw you nigh unto the Mighty, the Beautiful. Transgress not against those who transgress against you, and be ye of such disposition that the gloating of enemies in God, the Lord of all

4 یا ایّها الطّائر فی هوآء حبّ ربّک الأبهی ان استمع ندآء مالک الوری من شطر البقعة النّورآء المقام الّذی یطوفه الملأ الأعلی ثمّ الّذین ما امروا بالسّجود من قبل انّ ربّک لهو العلیم الحکیم قل یا ملأ الأرض ان اعملوا ما امرتم به فی الکتاب انّه یقرّبکم الی العزیز الجمیل لا تعتدوا علی من اعتدی علیکم و کونوا علی شأن لا تحزنکم شماتة الأعدآء فی الله ربّ العالمین ان الّذین یشمتونکم و یهزّون رؤوسهم سخریّاً اولئک فی خسران مبین

worlds, grieveth you not. Those who gloat over you and shake their heads in derision, these are in manifest loss.

5 Thou art he who hath been faithful to God's Covenant and His Testament, and hath spoken that which made the back of misbelief to quake. This is attested by Him with Whom are the oceans of knowledge and wisdom, and that which none hath comprehended save His Self, the One dominant over all who are in the heavens and earths. Grieve not at what the ungodly utter. Rather, rejoice in that which the Speaker of Sinai uttereth, Who hath come with the truth by a Command that hath thunderstruck all who are in the heavens and earth, save whom God willeth, the Lord of this exalted Station. Say: Fear God and follow not your desires. Follow what hath been sent down from the Supreme Pen in the Books of God, the Mighty, the Praiseworthy.

5 انت الّذی وفیت بمیثاق الله و عهده و نطقت بما ارتعد ظهر الشّرک یشهد بذلک من عنده بحور العلم و الحکمة و ما لا اطّلع به الّا نفسه المهیمنة علی من فی السّموات و الأرضین لا تحزن عما تکلّم به المشرکون ان افرح بما ینطق به مکلّم الطّور اذ اتی بالحق بأمر انصعق منه من فی السّموات و الأرض الّا من شآء الله ربّ هذا المقام الرّفیع قل اتّقوا الله و لا تتّبعوا اهوائکم ان اتّبعوا ما نزّل من القلم الأعلی فی کتب الله العزیز الحمید

6 O people of creation! Abandon what ye possess and take what ye are commanded by God, the Lord of this wondrous Day. Thus hath the ocean of utterance surged and the horizon of proof illumined. Blessed is he who hath witnessed and seen, and woe unto the heedless. The glory shining from the horizon of My loving-kindness be upon thee and upon those who have cast away the world, turning unto God, the Lord of eternity, and upon those who have heard the Call and have drawn nigh with humility unto a horizon illumined by the lights of the face of their Lord, the Bestower, the Forgiving, the Merciful.

6 یا ملأ الانشآء دعوا ما عندکم و خذوا ما امرتم به من لدی الله مالک هذا الیوم البدیع کذلک ماج بحر البیان و انار افق البرهان طوبی لمن شهد و رأی و ویل للغافلین البهآء المشرق من افق عنایتی علیک و علی الّذین نبذوا العالم مقبلین الی الله مالک القدم و علی الّذین سمعوا النّدآء و اقبلوا بالخضوع الی افق انار من انوار وجه ربّهم المعطی الغفور الرّحیم

BLIB_Or15697.235b, BLIB_Or15713.101

BH02309

To: Haji Musa, in Hamadan
Date: 1300-11 [1883-Sep]

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

1 بسم ربّنا الأمنع الأقدس العلیّ الأبهی

2 Praise be to God Who hath sent down the verses and manifested the evidences and caused the atoms to speak that there is no God but Him, the Sovereign of the Kingdom of Names and Attributes. Glorified art Thou, O Beloved of the chosen ones and Goal of the saints! I beseech Thee by Thy Name through which Thou hast subdued the earth and heaven, that

2 الحمد لله الّذی انزل الآیات و اظهر البیّنات و انطق الذّرّات علی انّه لا اله الّا هو مالک ملکوت الأسمآء و الصّفات سبحانک یا محبوب الأصفیآء و مقصود الأولیآء اسئلک باسمک الّذی به سخّرت الأرض و السّمآء بآن تحفظ احبّائک من ایادی طغاة خلقک و تکتب لهم من قلمک الأعلی ما تبلغهم الی مقام لا تمنعهم

Thou protect Thy loved ones from the hands of the oppressors among Thy creatures and ordain for them from Thy Most Exalted Pen that which shall enable them to attain such a station wherein the conditions of creation shall not prevent them from turning to the effulgences of the lights of the Sun of Thy Beauty, nor veil them from gazing toward the horizon of Thy Manifestation. O my God and my Lord! Thou seest and knowest that Thy servants have been prevented from turning unto Thee and placing their trust in Thee, and the ornaments of the world have so occupied them that they have denied Thy manifestations, Thy proofs and Thy signs. They have cast aside what hath come from Thee and have taken what their own desires have ordained in Thy days. I beseech Thee by the Crimson Ark and the Luminous Scroll to protect Thy loved ones from these people and ordain for them the good of the hereafter and of this world. Verily Thou art the Omnipotent over what Thou willest and in Thy grasp is the kingdom of the heavens and earths.

شئونات الخلق عن التّوجّه الی اشراقات انوار شمس جمالک و لا تحجبهم عن النّظر الی افق ظهورک یا الهی و سیّدی تری و تعلم انّ عبادک منعوا عن الاقبال الیک و التّوکّل علیک و شغلتهم زخارف الدّنیا علی شأن انکروا ظهوراتک و حججک و آیاتک قد نبذوا ما اتی من عندک و اخذوا ما امروا به من اهوائهم فی ایّامک اسئلک بالسّفینة الحمرآء و الصّحیفة النّورآء بآن تحفظ احبّتک من هؤلآء و قدّر لهم خیر الآخرة و الأولی انّک انت المقتدر علی ما تشآء و فی قبضتک ملکوت السّموات و الأرضین

3 Thereafter, your letter dated the 11th of Sha'ban was received on the 5th of Dhi'l-Qa'dah, and as it indicated the well-being of that honored friend, it brought the utmost joy and delight. In all conditions We beseech and implore the Self-Subsisting Lord to assist His friends in that which draweth them nigh unto Him and to confirm them in steadfastness. Verily He is the Hearing, the Answering.

3 و بعد دستخطّ آنجناب که بتاریخ ۱۱ شعبان بود در پنجم شهر ذی‌القعده رسید و چون مشعر بر سلامتی آن دوست مکرّم بود کمال فرح و انبساط دست داد در جمیع احوال از غنیّ متعال سائل و آمل که دوستان خود را به ما یقرّبهم الیه مؤیّد فرماید و بر استقامت موفّق دارد انّه لهو السّامع المجیب

4 Regarding what you wrote that you had sent several letters and no reply was received - Glory be to God! How could that which is necessary and obligatory be neglected? For responding to letters hath been made obligatory in the Book of God upon every believer and one who hath turned unto Him, unless wisdom requireth otherwise or an acceptable excuse ariseth. God is witness and testifier that this servant hath not forgotten that honored one, and in some letters sent to Rangoon mention was made of you - God suffices as witness. How could friendship and love be forgotten? I beseech God that He may assist, confirm, and make you steadfast and firm in His love. These conditions that are witnessed today and the power of Pharaohs, tyrants and Caesars - all shall pass away, and that which hath appeared from His presence shall endure and benefit His servants throughout the duration of the Kingdom and the Realm.

4 اینکه مرقوم داشتید چند مکتوب ارسال داشته‌اید و جواب عرض نشد سبحان‌الله چگونه میشود آنچه لازم و واجبست ترک شود چه که جواب مکتوب بر هر مؤمن و مقبلی در کتاب الهی واجب شده الّا آنکه حکمت مقتضی شود و عذر مقبولی بمیان آید حقّ شاهد و گواهست که اینعبد آنجناب را فراموش ننموده و در بعض مکتوبات که به رنگون ارسال شده ذکر آنجناب بوده کفی بالله شهیدا چگونه میشود دوستی و محبّت فراموش شود از حقّ میطلبم آنجناب را مؤیّد و موفّق و ثابت و مستقیم دارد بر محبّت خود این شئونات که الیوم دیده میشود و اقتدارهای فراعنه و جبابره و قیاصره کلّ معدوم و ما ظهر من عنده انّه یبقی و ینفع عباده بدوام الملک و الملکوت

5 Praise be to God, the Lord of what was and what shall be, and the Glory shining from the horizon of God's loving-kindness be

5 الحمد لله ربّ ما کان و ما یکون و البهآء المشرق من افق عنایة الله علی من رقم کتابکم و علیکم و

upon the one who penned your letter and upon you and upon God's steadfast, firm, assured and upright servants.

على عباد الله الثّابتين الرّاسخين الموقنين المستقيمين

BLIB_Or15731.118

BH02644

To: Asad Khi Alif, in Fath
Date: 1300-11 [1883-Sep]

1 In the Name of God, the Almighty. O Asad! We praise God on thy behalf, for He hath aided thee to recognize that which the divines and jurists of the earth remain veiled from. The Truth, exalted be His glory, hath appeared with utmost kindness and favor, yet the people persist in utter opposition. Some of the friends, influenced by the clamor of the ignorant divines, have seized them. By the life of God! The people remain in their ancient error. Those souls who speak for the sake of God and are turned toward Him have been cast into prison due to unwarranted and unproven suspicions, thinking they could extinguish the light of God and quench His fire. Far, far from it! Even if all who are in the heavens and earth were to unite to prevent that which God hath willed, they would never be able, never have the power, and would find themselves utterly impotent. Thus doth the Lord of Names impart unto thee that which He willeth. Verily, He is powerful over all things.

1 بنام خداوند توانا یا اسد انّا نحمد الله من قبلک انّه ایّدک علی ما احتجب عنه علمآء الأرض و فقهائها حقّ جلّ جلاله بکمال شفقت و عنایت ظاهر ولکن خلق بکمال عناد قائم جمعی از اولیا را نظر بضوضای علمای جاهل اخذ نمودند لعمر الله انّ القوم فی ضلالهم القدیم نفوسکه لله ناطق و الی الله متوجّه ایشانرا بتوهّمات نالائقهٔ غیر محقّقه بحبس فرستادند بگمان اینکه نور الله اطفاء و نار الله را مخمود نمایند هیهات هیهات لو اجتمع من فی السّموات و الأرض علی منع ما اراده الله لن یقدرنّ و لن یستطیعنّ و یرون انفسهم عجزآء کذلک یلقی علیک مالک الأسمآء انّه علی کلّ شیء قدیر

2 Thy letter attained the presence of this Wronged One, and from it wafted the fragrance of divine love. God willing, thou shalt be aided in all conditions to serve and remain steadfast, that there may appear from thee that which beseemeth the days of thy Lord. He is, verily, the Counselor, the Trustworthy. Hold fast unto wisdom and grasp the hem of consultation. This is the binding command of God that hath been sent down and recorded in the Tablets from the Supreme Pen. Blessed is he who acteth accordingly; woe unto the heedless.

2 نامهات باصغای مظلوم فائز و عرف محبّت الهی از آن متضوّع انشآءالله در جمیع احوال مؤیّد باشی بر خدمت و استقامت لیظهر منک ما ینبغی لأیّام ربّک انّه لهو النّاصح الأمین بحکمت متمسّک باشید و بذیل مشورت متشبّث اینست حکم محکم الهی که در الواح از قلم اعلی نازل و ثبت شده طوبی لمن عمل ویل للغافلین

3 Convey greetings from this Wronged One to Mirza Baba and Mirza 'Abdu'llah, and say: This is the Day wherein the world hath been illumined and adorned with the lights of the Most Great Name. All divine Books and Scriptures speak of Its description and bear witness to Its appearance. Nevertheless, most people remain veiled and heedless. The cause of this heedlessness are those souls who, in former ages and countless centuries, prevented people from the Kawthar of the utterance

3 جناب میرزا بابا و میرزا عبدالله را از قبل مظلوم تکبیر برسانید و بگوئید امروز روزیست که عالم بانوار اسم اعظم منوّر و مزیّن است و جمیع کتب و صحف الهی بوصفش ناطق و بظهورش شاهد و گواه مع‌ذلک اکثری محجوب و غافل و سبب این غفلت نفوسی هستند که در قرون اولی و اعصار لاتحصی ناس را از کوثر بیان رحمن منع

of the All-Merciful. If man were to meditate for but an hour for the sake of God and comprehend the cause of the people's turning away from the Lord of creation, he would cry out "I believe in Thee, O Thou the Goal of the world!" The Truth hath appeared with the proofs of the first and the last, yet the people remain in evident veils. Say: Strive, that ye may not be deprived of the ocean of bounty and the lights of the Sun of Truth. Verily, He guideth all unto the Path and draweth them nigh unto Him. There is no God but Him, the Mighty, the All-Knowing, the All-Wise.

مینمودند اگر انسان در یکساعت لله تفکّر نماید و سبب اعراض عباد را از مالک ایجاد ادراک کند به آمنت بک یا مقصود العالمین ناطق گردد حقّ ظاهر شده بحجج اوّلین و آخرین و القوم فی حجاب مبین بگو جهد نمائید شاید از بحر جود و انوار آفتاب حقیقت محروم نمانید انّه یهدی الکلّ الی الصّراط و یقرّبهم الیه لا اله الّا هو المقتدر العلیم الحکیم

4 May the glory shining forth from the horizon of God's loving-kindness rest upon Mim and Ha, who have arisen to make mention of Him and sing His praise, and upon thee, and upon thy wife, and upon those who have believed in God, the Exalted, the Great.

4 البهآء المشرق من افق عنایة الله علی المیم و الهآء الّذی قام علی ذکره و ثنائه و علیک و علی ضلعک و علی الّذین آمنوا بالله العلیّ العظیم

BLIB_Or15715.014c

BH02630

To: Alif Zi Aqa Siyyid Ismail, in Shiraz
Date: 1300-11 [1883-Sep]

1 In the Name of God, the One, the All-Knowing!

1 بنام خداوند یکتای دانا

2 Your call hath been heard, and the Face of the Wronged One hath turned toward you from the prison. May you, God willing, manifest joy and delight through the sweet savors of the utterance of the All-Merciful at all times.

2 ندایت بشرف اصغا فائز و وجه مظلوم از شطر سجن بآنجناب متوجّه انشآءالله از عرف بیان رحمن در کلّ احیان بروح و ریحان ظاهر باشید

3 Look toward the Supreme Horizon and what He hath manifested through His power and sovereignty. The earthly temples and artificial souls were not and are not worthy of mention. The Truth hath come for the reformation of the world and none hath the power to prevent Him. Pay no heed to the might of the oppressors this Day. Say: Consider what He hath manifested through His power that hath encompassed all existence. At times they kill, at times they imprison, and at times they lead into captivity. Nevertheless, they have been and remain defeated, while the Cause of God is ever ascending.

3 ان انظر الی الأفق الأعلی و ما اظهره بقدرته و سلطانه هیاکل ترابیّه و نفوس جعلیّه قابل ذکر نبوده و نیستند حقّ از برای اصلاح عالم آمده و احدی قادر بر منع او نبوده و نیست لا تنظروا الی اقتدار الّذین ظلموا الیوم قل ان انظروا الی ما اظهره بقدرته الّتی احاطت الوجود گاهی میکشند و گاهی حبس مینمایند و هنگامی باسیری میبرند مع‌ذلک مغلوب بوده و هستند و امر الله در کلّ حین در ارتفاع

4 I swear by the Sun of the horizon of divine favor that such bounty hath been vouchsafed unto His loved ones as hath no

4 قسم بآفتاب افق عنایت الهی عنایتی در حقّ دوستان شده که شبه و مانند نداشته و ندارد

likeness or parallel. Soon shall its effects be made manifest and evident in the earth.

زود است که آثارش در ارض ظاهر و هویدا گردد

5 O thou who gazest upon the countenance! Such a station hath been conferred upon Jinab-i-M.Sh. that, should he remain firm and preserve it, all shall soon speak his praise and bow before his name. Say: Know ye the value of this station and arise to serve. However, observe wisdom and utterance in all conditions. Ever fix your gaze upon wisdom.

5 یا ایّها النّاظر الی الوجه بجناب م‌ش مقامی عنایت شده لو یثبت و یحفظ عنقریب کل بذکرش ناطق شوند و نزد اسمش خاضع بگو قدر اینقام را بدانید و بخدمت قیام نمائید ولکن بحکمت و بیان در جمیع احوال بحکمت ناظر باشید

6 The fire of corruption hath been kindled in the lands, but God hath extinguished it through His power. Blessed is he who is endowed with insight! How many signs and evidences have appeared and continue to appear, yet the people remain heedless. A hundred thousand souls have returned to their abode in fulfillment of what God revealed in the Surih of Ra'is, yet the people have not become aware. The founder of the edifice of tyranny - that truthful liar - was seized by the hand of divine wrath, yet none took notice. And He seized one greater than him, yet it yielded no fruit. Soon shall a third join them both. Verily thy Lord is the Almighty, the Powerful.

6 قد اشتعلت نار الفساد فی البلاد ولکنّ الله اطفأها بقدرته طوبی لعارف بصیر چه مقدار از آیات و بیّنات ظاهر شده و میشود معذلک خلق در غفلت یک کرور از نفوس بما انزله الله فی سورة الرّئیس بمقام خود راجع معذلک خلق متنبّه نشدند مؤسّس اساس ظلم یعنی صادق کاذب را ید قهر اخذ نمود و احدی ملتفت نه و اکبر از او را هم اخذ نمود و ثمری نبخشید سوف یلحقهما الثّالث انّ ربّک لهو المقتدر القدیر

7 Should the entire world arise to prevent it, by the life of God, they shall find themselves impotent, and whatsoever He hath willed shall assuredly appear. Verily, He hath power over all things.

7 اگر جمیع عالم بر منع برخیزند لعمر الله خود را عاجز مشاهده نمایند و آنچه را اراده فرموده البتّه ظاهر فرماید انّه علی کلّ شیء قدیر

8 Say: O loved ones of God! What behooveth you is steadfastness in His Cause, and what behooveth Him is grace and bounty and loving-kindness. He shall surely give you your rewards. Be assured and be of those who are firmly established. Glory be upon thee and upon those who act in accordance with what hath been ordained in the Book of God, the Lord of all worlds.

8 بگو ای اولیای الهی آنچه بر شماست استقامت بر امر است و آنچه بر اوست فضل و عنایت و شفقت انّه یوفّی اجورکم ان اطمئنّوا و کونوا من الرّاسخین البهآء علیک و علی من عمل بما امر به فی کتاب الله ربّ العالمین

BRL_DA#354, SFI13.042

BH03208

To: Haji Abdul-Muhammad Zarqani, in Fars
Date: 1300-11 [1883-Sep]

1 In My Name, the Guardian over all names!

1 بسمی المهیمن علی الأسمآء

2 For several days now, Kum-i-Allah has become the seat of the Throne. This is that station which was mentioned and

2 چند یومیست که کوم الله مقرّ عرش واقع شده و این آن مقامی است که در کتب قبل مذکور

recorded in previous Books. The call of the Spirit was raised from this spot and all the Prophets of God gave glad tidings of its appearance. This divine hill, from the day it was created until these days, has been awaiting the cup of meeting. Praise be to God that it attained thereunto. In various stations the call was raised, the fragrance of remembrance diffused, and the light of the countenance shone forth resplendent - all that was recorded in the divine Books of old. Well is it with them that understand, and woe to the heedless!

و مسطور ندای روح در این مقام مرتفع و انبیای الهی کلّ را بظهور در این مقام بشارت داده‌اند این است تلّ الهی از یومیکه خلق شده تا این ایّام منتظر کأس لقا بوده الحمد لله بآن فائز شد و در مقامات متعدّده ندا مرتفع و عرف ذکر ساطع و نور وجه لامع ظاهر شد آنچه در کتب الهی از قبل مسطور بود طوبی للعارفین و ویل للغافلین

3 O 'Abdu'l-Muhammad, praise the Goal of all worlds Who aided thee and caused thee to attain His special favors. We have heard thy mention and praise, and witnessed thy turning and devotion to the love of God and service to His Cause. We make mention of thee in this clear Book. This is a Tablet from whose horizon hath shone the sun of My tender mercy - be thou thankful to God for this great bounty.

3 یا عبدالمحمّد حمد کن مقصود عالمیانرا که ترا تأیید فرمود و بعنایت مخصوصه فائز نمود قد سمعنا ذکرک و ثنائک و رأینا اقبالک و قیامک علی حبّ الله و خدمة امره ذکرناک بهذا الکتاب المبین هذا لوح لاح من افقه شمس عنایتی ان اشکر الله بهذا الفضل العظیم

4 We send greetings to the friends in that land and command them to that which befitteth the days of God, that all may be adorned with the glory of honor and arise to serve the Cause with utmost wisdom.

4 دوستان آن ارض را تکبیر میرسانیم و به ما ینبغی لأیّام الله امر مینمائیم تا کلّ بطراز عزّ مزیّن شوند و بخدمت امر بکمال حکمت قیام نمایند

5 The whole world awaited to attain unto this Most Great Revelation and be enabled to hearken unto but one word of His utterances. Yet none attained this most exalted station save whom God willed. Be grateful to thy Lord, the All-Bountiful, the Most Generous. He hath aided thee and caused thee to attain unto that which is the goal in the Books of God, the Mighty, the Praiseworthy.

5 جمیع عالم منتظر بودند که باین ظهور اعظم فائز شوند و باصغاء کلمه‌ئی از کلماتش مؤیّد گردند ولکن باین مقام اعلی فائز نشد الّا من شآء الله ان اشکر ربّک الفضّال الکریم انّه ایّدک و جعلک فائزاً بما هو المقصود فی کتب الله العزیز الحمید

6 We make mention of him whom We named the Sublime, the Wondrous, in My exalted Book. We have mentioned him in various Tablets with such mention as causeth the sincere ones to inhale the fragrance of eternity - a favor from Our presence, and I am verily the Powerful over what I will.

6 و نذکر من سمّیناه بالرّفیع البدیع فی کتابی المنیع انّا ذکرناه فی الواح شتّی بذکر یجد منه المخلصون عرف البقآء فضلاً من لدنّا و انا المقتدر علی ما ارید

7 The glory shining from the horizon of My tender mercy be upon you and upon those who have turned to God on this Day wherein trembling hath seized the inhabitants of all regions, save those whom God hath protected, the Lord of the Day of Judgment.

7 البهآء المشرق من افق عنایتی علیکم و علی الّذین اقبلوا الی الله فی هذا الیوم الّذی فیه اخذ الاضطراب سکّان الجهات الّا من حفظه الله مالک یوم الدّین

INBA51:014, KB_620:007-008, LHKM2.099, MAS4.218ax

BH03800

To: Ali Bayk
Date: 1300-11 [1883-Sep]

1 He is the All-Hearing, the All-Seeing!

1 هو السّميع البصير

2 The people of God have appeared specifically for the reformation of the world and the education of its peoples. By the command of God, exalted be His glory, they have arisen to serve all, their hearts sanctified and purified from rancor, hatred, doubts, idle fancies, selfish desires and vain imaginings. Nevertheless, there hath been visited upon them that which hath not been visited upon murderers, thieves, traitors and liars. These earthly temples have desired to extinguish the divine light and quench its flame. Far, far from it! Ere long they shall witness how this imprisonment and captivity hath become the cause of the exaltation of God's Cause and its ascendancy. Blessed is the eye that seeth, blessed the ear that heareth, and blessed the heart that understandeth.

2 اهل الله مخصوص اصلاح عالم و تربیت امم خود را ظاهر نموده‌اند و بامر حقّ جلّ جلاله بخدمت کلّ قائم و قلوبشان از ضغینه و بغضا و ظنون و اوهام و شئونات نفسیّه و اراده‌های هوائیّه مقدّس و منزّه و مبرّا مع‌ذلک وارد شد بر ایشان آنچه که بر قاتلین و سارقین و خائنین و کاذبین وارد نیامد هیاکل ترابیّه اراده نموده‌اند نور الهی را اطفا نمایند و نارش را مخمود هیهات هیهات عنقریب مشاهده مینمایند که این اخذ و سجن سبب علوّ امر الله و علّت سموّ اوست طوبی لبصر ینظر و لأذن یسمع و لقلب یفقه

3 Even should all the peoples of the world, with all their armies, gather together, they could not prevent God, exalted be His glory, from His purpose. He doeth and ordaineth as He pleaseth, and He is the Commander, the Almighty, the All-Powerful.

3 اگر جمیع عالم بما عندهم من الجنود جمع شوند حقّ جلّ جلاله را از ارادهاش نتوانند بازداشت یفعل و یحکم و هو الآمر المقتدر القدیر

4 Say: O people of the world! Be fair and act with justice. The world is fleeting, as is all that ye possess and behold therein. Strive that ye may attain unto a single word from God. That blessed and exalted word is as light unto its people, as the water of life unto the thirsty, and as spirit unto human temples. Were this station to be revealed even to the extent of a mustard seed, all would hasten and circle round it with their very souls. However, God hath concealed it from those who have turned away, and revealed it to every steadfast and upright one.

4 بگو ای اهل عالم انصاف دهید و بعدل عمل نمائید دنیا فانیست و همچنین آنچه نزد شما موجود و مشهود است جهد نمائید که شاید بکلمهٔئی از نزد حق فائز گردید آن کلمهٔ مبارکهٔ عالیه بمثابهٔ نور است از برای اهلش و مانند کوثر حیوانست از برای تشنگان و روح است از برای هیاکل انسان اگر بقدر خردلی ایفقام ظاهر شود کلّ بجان بشتابند و طائف گردند ولکنّ الله ستر عن الّذین اعرضوا و کشف لکلّ ثابت مستقیم

5 Rejoice thou in this Most Perspicuous Book which hath been sent down unto thee, and render thanks unto Him in the night season and in the days, at both dawn and dusk.

5 ان افرح بما نزل لک هذا الکتاب المبین ثمّ اشکره فی اللّیالی و الأیّام و فی کلّ بکور و اصیل

BLIB_Or15715.013d, HDQI.009, ANDA#08 p.03

BH04056

To: Haji Muhammad Rida, in Shiraz
Date: 1300-11 [1883-Sep]

1 In His Name, the All-Knowing, the All-Wise!

1 بسمی العلیم الحکیم

2 The Supreme Pen hath made mention of thee before and after. Remember when thou wert in the presence of the Throne and didst hear the Voice of the Wronged One. Blessed is the soul that hath today attained unto the divine Will and hath held fast unto the Purpose of all the worlds.

2 قلم اعلی از قبل و بعد ترا ذکر نموده ان اذکر اذ کنت لدی العرش و سمعت ندآء المظلوم طوبی از برای نفسیکه الیوم باراده‌ء الهی فائز شد و بمقصود عالمیان متمسّک و متشبّث

3 The entire world, both its divines and others, was created specifically for this wondrous Day. Yet when the Morn of Revelation dawned and the world was illumined by the lights of His countenance, all turned away save whom God willed. The cause of veils and the source of barriers have been and continue to be the ignorant divines. They are the ones who changed God's bounty into denial and caused their people to dwell in the abode of perdition.

3 جمیع عالم از علما و غیره مخصوص این یوم بدیع خلق شده ولکن چون صبح ظهور دمید و عالم بانوار وجه منوّر کل معرض مشاهده شدند الّا من شآء الله سبب سبحات و علّت حجبات علمای جاهل بوده و هستند هم الّذین بدّلوا نعمة الله کفراً و احلّوا قومهم دار البوار

4 God willing, mayest thou ever be the recipient of the favors of God, exalted be His glory, and celebrate His praise. Convey on behalf of the True One My greetings to the loved ones in that land, that perchance a new spirit may be manifested in those temples.

4 انشآءالله لازال بعنایت حقّ جلّ جلاله فائز باشی و بذکرش ذاکر از قبل حقّ اولیای آن ارض را تکبیر برسان که شاید روح جدید در آن هیاکل ظاهر شود

5 Say: Be not grieved by the deeds of the heedless and the veiled. All who dwell on earth are seen as children playing with clay, and they understand not. They worship idols and perceive not. What idol could be greater than he who was known as truthful but proved false? He was the greatest idol that was cast down by the hand of power, and likewise another idol. Soon thou shalt see the third in the flames. Verily thy Lord is the True One, the Faithful.

5 بگو از اعمال غافلین و محتجبین محزون مباشید جمیع من علی الأرض بمثابه‌ء اطفال مشاهده میشوند یلعبون بالطّین و هم لا یفقهون یعبدون الأصنام و لا یشعرون کدام صنم اعظم از کاذبیکه به صادق معروف بود مشاهده شده او بود صنم اعظم که بید قدرت ساقط شد و کذلک صنم اخری سوف تری الثّالث فی السّقر انّ ربّک لهو الصّادق الأمین

6 Say: O friends! Fix your gaze upon God and adorn yourselves with spiritual qualities. Whatever befalleth you, refer it to God. By God's life! He will seize the wrongdoers with manifest might.

6 بگو ای دوستان بحقّ ناظر باشید و باخلاق روحانیّه مزیّن آنچه بر شما وارد میشود بحقّ واگذارید لعمر الله انّه یأخذ الظّالمین بقهر مبین

7 The Glory be upon thee and upon My loved ones in that place and upon those who have attained unto My mighty Tablet.

7 البهآء علیک و علی اولیائی فی هناک و علی الّذین فازوا بلوحی العظیم

BLIB_Or15715.010b

BH04596

To: Mashhadi Ismail, in Zarqan
Date: 1300-11 [1883-Sep]

1 In My Name, the Manifest, the Resplendent, the All-Knowing, the All-Wise!

1 بسمی الظّاهر الباهر العلیم الحکیم

2 O concourse of divines! Fear ye God, then judge with fairness concerning this Unlettered One, to Whom testify the Books of God, the Protector, the Self-Subsisting. The tongue of utterance in the Kingdom of knowledge declareth: O concourse of divines! Fear ye the one true God. This

2 یا معشر العلمآء اتّقوا اللّه ثمّ انصفوا فی امر هذا الأمّیّ الّذی شهدت له کتب اللّه المهیمن القیّوم لسان بیان در ملکوت عرفان میفرماید ای معشر علما بترسید از خداوند یکتا

3 Wronged One hath neither associated with you and your like, nor seen your books, nor entered your classes. His headdress, His locks, and His attire all bear witness to what hath been said. Where hath fairness gone? In what place doth the embodiment of justice repose? Open your eyes, look with the eye of insight, and ponder, that ye may not be deprived of the rays of the Sun of Utterance nor be barred from the surging waves of the ocean of knowledge. Some among the princes and common folk have objected that this Wronged One was not among the divines and descendants of the Prophet.

3 ایمظلوم با شما و امثال شما معاشر نبوده و کتب شما را ندیده و در مجلس تدریس وارد نشده شهادت میدهد بآنچه گفته شد کلاه او و زلف او و لباس او آخر انصاف کجا رفته هیکل عدل در چه مکان آرمیده چشم بگشائید و بدیدهٔ بصیرت نظر نمائید و تفکّر کنید شاید از انوار آفتاب بیان محروم نمانید و از امواج بحر عرفان ممنوع نشوید بعضی از امرا و آحاد ناس اعتراض نموده‌اند که ایمظلوم از علما و سادات نبوده

4 Say: O people of fairness! Were ye to reflect even briefly, ye would consider this station a hundred thousand times more exalted and greater. God hath manifested His Cause from a House wherein was found naught of what the divines, the jurists, the mystics and the learned possessed. The Breath of God awakened Him and commanded Him to raise His voice. When He awoke, He arose and called all to God, the Lord of the worlds. This utterance hath regard to the weakness of the people of the contingent world; otherwise His Cause is sanctified above mention and exalted above thoughts. To this testifieth He with Whom is the Mother Book.

4 بگو ای اهل انصاف اگر فی‌الجمله تفکّر نمائید صدهزار بار ایمقام را اعظم شمرید و اکبر دانید قد اظهر اللّه امره من بیت ما کان فیه ما عند العلمآء و الفقهآء و العرفآء و الأدبآء نسمة اللّه او را بیدار نمود و بندا امر فرمود فلمّا انتبه قام و نادی الکلّ الی اللّه ربّ العالمین این بیان نظر بضعف اهل امکانست والّا امرش مقدّس از اذکار و منزّه از افکار یشهد بذلک من عنده امّ الکتاب

GWB#044

INBA51:186b, KB_620:179-180, GWBP#044 p.070, LHKM3.339, YFY.264-265

BH04630

To: Ramadan-Ali, in Najafabad
Date: 1300-11 [1883-Sep]

1 O Ramadan-'Ali, upon him be the Glory of God! In the Name of the one true God! Today the Ocean of Divine Bounty is surging and the radiant Lamp is bright and manifest. This is that Lamp which all sacred Books have mentioned and concerning which all the Messengers have given glad-tidings unto mankind. Today the breezes of grace are wafting and the fragrance of bounty is diffused. Whosoever hath in this blessed Day attained unto the recognition of Truth, he verily is and hath been the most enriched among all the peoples of the world. The riches of this transient world have never been, nor shall ever be, accounted as wealth in the sight of God. Strive thou that thou mayest attain unto the most great steadfastness and be confirmed in preserving this most exalted station.

1 بنام خداوند یکتا امروز بحر غنا موّاجست و سراج وهّاج روشن و ظاهر این آن سراجیست که جمیع کتب او را ذکر نموده و جمیع رسل خلق را بآن بشارت داده‌اند امروز ارياح فضل در مرور و عرف غنا متضوّع هر نفسی بعرفان حقّ در این یوم مبارک فائز شد او اغنی العالم بوده و هست غنای دولت فانیه نزد حقّ مذکور نبوده و نیست جهد نما تا باستقامت کبری [فائز شوی] و بحفظ این مقام اعلی مؤیّد گردی

2 The divine worlds are limitless, and the rewards for goodly deeds and spiritual qualities lie hidden and treasured in all these worlds. Grieve not over anything. Put thy trust in God, the One, the All-Knowing. Verily He ordaineth for whomsoever He willeth the good of every world among His worlds, and He is the All-Powerful, the Almighty. God hath forgiven thy wife and expiated her misdeeds. Thy Lord is verily the All-Forgiving, the Most Bountiful. Convey my greetings unto Darvish-'Ali. God willing, may he be assisted to observe that which hath been revealed in the Book of God. The limits of travel are set forth and recorded in the Book. It must be undertaken with the consent of both parties, that is, regarding the duration. The command is in His hands. He doeth what He willeth and ordaineth what He pleaseth. The Glory be upon my loved ones in that place, whose names We have recorded in a Book that neither erasure can affect nor the vicissitudes of time can alter.

2 عوالم الهی لایحصی بوده و هست و مکافات اعمال طیّبه و اخلاق روحانیّه در جمیع آن عوالم مکنون و مخزون لا تحزن عن شیء توکّل علی الله الفرد الخبیر انّه یقدّر لمن اراد خیر کلّ عالم من عوالمه و هو المقتدر القدیر قد غفر الله ضلعک و کفّر عنها سیّئاتها انّ ربّک لهو الغفور الکریم ضلع درویش علی را تکبیر برسان انشآءالله موفّق شود بآنچه در کتاب الهی نازل شده حدود سفر در کتاب مذکور و مسطور باید برضای طرفین واقع شود یعنی در طول مدّت الأمر بیده یفعل ما یشآء و یحکم ما یرید البهآء علی احبّائی فی هناک الّذین ذکرنا اسمائهم فی کتاب لا یأخذه المحو و لا تغیّره حوادث الزّمان

BLIB_Or15730.133a

BH04664

To: Husayn et al., in Shiraz
Date: 1300-11 [1883-Sep]

1 He is the Most Glorious

2 O friend! You have sought to attain My presence, and you are justified in this, for all have been created for this purpose. However, the transgressors and oppressors have arisen with utmost might and power to obstruct and prevent this, and have exerted and continue to exert their utmost efforts to extinguish the divine light and the fire of the Sacred Tree. O Husayn! The hunter of malice lies in ambush for the gazelles of the meadows of inner meaning, and thieves lie in wait for the pearls of the ocean of oneness.

3 God hath manifested Himself for the preservation and reformation of the world and for its life, yet the people of tyranny and wickedness have striven to harm Him and have issued death warrants against Him. Shame upon them! Perdition upon them! Yet despite His power and might, you witness these heedless souls deprived and in loss. Grieve not at the separation. Hold fast to patience in the path of God, the Lord of all worlds. Your letter was received and its fragrance testified to your acceptance, turning to God and steadfastness. Blessed art thou and joy be unto thee! Beseech God that He may guide all to His path and lead them to the supreme horizon, that for every soul a clear pathway to the horizon of His Manifestation may become visible - meaning that all may attain and none remain deprived of the ocean of the bounty of God, exalted be His glory. The glory from Me be upon thee.

1 بسمی الأبهی

2 ای دوست لقا طلب نمودی و حقّ داری چه که کل از برای لقا خلق شده‌اند ولکن معتدین و ظالمین بر مراصد بکمال قوّت و قدرت بر صدّ و منع قیام نموده‌اند و در اطفاء نور الهی و نار سدره جهد بلیغ مبذول داشته و دارند یا حسین غزالهای برّ معانی را صیّاد کین در کمین و لآلی بحر احدیه را سارقین در صدد

3 حقّ از برای حفظ عالم و اصلاح و حیوة آن خود را ظاهر فرموده ولکن اهل بغی و فحشا بر ضرّش ساعی و بر قتلش فتوی دادند تبّاً لهم و سحقاً لهم و مع قدرت و اقتدار نفوس غافله را خائب و خاسر مشاهده نمائید لا تحزن عن البعد کن متمسّکاً بالصّبر فی سبیل الله ربّ العالمین کتابت حاضر و عرفش گواهی داد بر اقبال و توجّه و تمسّک تو طوبی لک و نعیماً لک از حقّ بطلب کل را بصراط آگاه فرماید و بافق اعلی هدایت نماید تا از برای هر نفسی سبیل واضحی بافق ظهور هویدا گردد یعنی کل فائز شوند و از دریای عنایت حقّ جلّ جلاله محروم نمانند البهآء منّی علیک

INBA51:240, KB_620:233-234

BH04719

To: Firaydun et al., in Zarqan
Date: 1300-11 [1883-Sep]

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

2 A mention from Us to the one whom We mentioned before, that he may rejoice and be of the thankful ones. O Faridun!

1 هو الظّاهر من افق الملکوت

2 ذکر من لدنّا لمن ذکرناه من قبل لیفرح و یکون من الشّاکرین یا فریدون انّا ذکرناک و نذکرک

فضلاً من عندنا و نذکر من اقبل الی افقی و طار فی هوائی انّه سمّی بالرّفیع فی کتابی العظیم

We have remembered thee and do remember thee as a favor from Us, and We remember him who turned to My horizon and soared in My atmosphere. Verily he was named "The Exalted" in My Mighty Book.

3 یا رفیع ان افرح بآیاتی الکبری ثمّ استقم علی امر ربّک مالک الوری لعمر الله انّا نرفع الأمر بسلطان مبین لا تحزن عمّا لعب و تلعب به الصّبیان فی ارض الطّآء انّه یظهر امره کیف یشآء لا تمنعه جنود الأرض کلّها یشهد بذلک [ما] ظهر بالحقّ من لدن مقتدر قدیر

3 O Rafi'! Rejoice in My Most Great Signs, then stand firm in the Cause of thy Lord, the Master of all beings. By the life of God! We shall raise up the Cause through a clear sovereignty. Grieve not over that with which the children play in the land of Ta. Verily He shall manifest His Cause as He pleaseth. All the hosts of the earth cannot prevent Him. To this beareth witness that which hath appeared from the presence of a Mighty, Ancient Being.

4 انّا اخذنا الّذی افتی علی اولیائی ثمّ اخذنا من کان اکبر منه انّ ربّک لهو العلیم الحکیم یحکم کیف یشآء کما حکم فی اوّل الأمر ان اقرأ کتاب الله لتعرف ما نزّل من ملکوته البدیع کن مستقیماً علی امره و ناطقاً باسمه و هادیاً الی صراطه المستقیم

4 We have seized him who pronounced judgment against My loved ones, then We seized one who was greater than he. Verily thy Lord is the All-Knowing, the All-Wise. He judgeth as He pleaseth, even as He judged in the beginning of the Cause. Read thou the Book of God that thou mayest know what hath been sent down from His wondrous Kingdom. Be thou steadfast in His Cause, speaking forth His Name and guiding unto His Straight Path.

5 یا بدیع لو تجد حلاوة بیانی لیأخذک سکر کوثر عرفانی علی شأن لا یمنعک ضوضآء کلّ عالم و لا زماجیر کلّ عارف بعید ستفنی الدّنیا و ما فیها و یبقی ما نزّل لک من قلمی الأعلی فی هذا المقام الکریم

5 O Badi'! Shouldst thou find the sweetness of My utterance, the wine of the river of My knowledge would so intoxicate thee that neither the clamor of all the world nor the murmuring of every far-off mystic would hinder thee. Soon shall the world and all that is therein perish, and there shall endure that which hath been sent down for thee from My Most Exalted Pen in this glorious station.

6 البهآء علیک و علی الّذی انزلنا له هذا اللّوح المبین و الحمد لله ربّ العالمین

6 The Glory be upon thee and upon him for whom We have revealed this Clear Tablet. And praise be to God, the Lord of the worlds.

INBA51:011, BLIB_Or15713.225a, KB_620:004-005, LHKM2.095

BH04660

To: Aqa Shaykh Nazar Ali
Date: 1300-11 [1883-Sep]

1 In the name of the Goal of all the worlds!

1 بنام مقصود عالمیان

2 O people of truth! Today you are most worthy to behold the rose garden of meanings and utterance, and to hear the melodies of the nightingales of wisdom and exposition. You were associated with truth and mentioned by the name of truth. You must soar with the wings of certitude and assurance in this subtle spiritual atmosphere.

2 ای اهل حقّ امروز شما سزاوارترید از برای مشاهدهٔ گلزار معانی و بیان و شنیدن ترنّمات عندلیبهای حکمت و تبیان بحقّ منسوب بودید و باسم حق مذکور باید بپرهای اطمینان و ایقان در این هوای لطیف روحانی طیران نمائید

3 Your letter arrived and We heard your call. Praise be to God, you have taken the cup of everlasting life from the hands of divine bounty and attained unto it. Now strive to awaken those who slumber and guide those who are lost to the straight path.

3 نامهات رسید ندایت را شنیدیم لله الحمد کأس زندگانی را از ایادی عطای الهی اخذ نمودید و بآن فائز گشتید حال جهد نما تا نائمین را بیدار نمائی و گمگشتگانرا بصراط مستقیم هدایت کنی

4 The people of the world are encompassed by heedlessness - they have passed by manifest certitude and cling to idle fancies and vain imaginings. Indeed, not every ear is worthy to hear this call, and not every face is capable of turning towards it, neither in the past nor present. Ask of God that He may manifest the gems of wisdom and utterance that lie hidden in the mines of understanding. He is powerful over all things and He is the All-Knowing, the All-Informed.

4 اهل عالم را غفلت احاطه نموده از یقین مبین گذشتهاند و باوهام و ظنون متمسّکند بلی هر گوشی لایق اصغای این ندا نه و هر وجهی قابل توجّه نبوده و نیست از حقّ بطلب تا جواهر حکمت و بیان را که در معادن عرفان مستور است ظاهر فرماید اوست بر هر شیء قادر و توانا و اوست مهیمن و دانا

5 The whole world was created for these days and waited through nights and days, yet when the Beauty of the Desired One removed the veil, all remained heedless and veiled save whom God willed. Praise the Goal of all the worlds Who strengthened you and gave you awareness. Know the value of this station and preserve it through His Name.

5 جمیع عالم از برای این ایّام خلق شدهاند و در لیالی و ایّام منتظر ولکن چون جمال مقصود پرده برداشت کل غافل و محجوب الّا من شآء الله حمد کن مقصود عالمیانرا که شما را مؤیّد فرمود و آگاهی بخشید قدر اینمقام را بدان و باسمش حفظ نما

INBA57:071

BH05217

To: Siyyid Safdar, in Asadabad
Date: 1300-11 [1883-Sep]

1 He is the All-Knowing Witness!

1 هو الشّاهد العليم

2 O Safdar! God willing, thou wilt transform the darkness of oppression and discord in all regions into the light of justice and unity. Today is the day of remembrance and today is the day of service, and service to God, exalted be His glory, hath ever been and still is the promotion of His Cause. Strive thou that in these divine days thou mayest attain unto that which was the purpose of creation and existence. God willing, thou wilt drink and cause others to drink from the ocean of the knowledge of the All-Merciful. He who quickeneth a soul is as one who hath quickened all mankind. Today the world is illumined and brightened by the lights of the countenance of the Ancient King. Blessed is the soul that hath recognized the station of this blessed Day and hath taken a portion of its bounty.

2 يا صفدر انشآءالله ظلمت ظلم و نفاق آفاق را بنور عدل و اتّفاق مبدّل سازی امروز روز ذکر است و امروز روز خدمتست و خدمت حقّ جلّ جلاله تبليغ امر او بوده و هست جهد نما تا در ايّام الهی فائز شوی بآنچه مقصود از خلقت و آفرينش است انشآءالله از بحر عرفان حضرت رحمن بنوشی و بنوشانی من احيا نفساً فكأنّما احيا النّاس جميعاً امروز عالم بانوار وجه مالک قدم منوّر و روشن است طوبی از برای نفسيکه بمقام اين يوم مبارک پی‌برد و از فضلش نصيب برداشت

3 Say: Glory be unto Thee, O my God! I testify unto that whereunto the Tongue of Thy grandeur hath testified before the creation of Thy heaven and earth. Verily Thou art God, there is none other God but Thee. From everlasting Thou hast been in the heights of might and power and majesty, and in the loftiness of glory and honor and grandeur.

3 قل سبحانک يا الهی اشهد بما شهد به لسان عظمتک قبل خلق سمائک و ارضک انّک انت الله لا اله الّا انت لم تزل كنت فی علوّ القدرة و القوّة و الجلال و سموّ الرّفعة و العزّة و الاجلال

4 I beseech Thee by the lights of Thy countenance and the mysteries of Thy Book and the dawning-places of Thy revelation and the daysprings of Thy names, that Thou aid me to be steadfast in Thy Cause whereby the feet of the learned and the mystics have slipped save those whom the hand of Thy grace and favor hath delivered. Verily Thou art the Almighty over whatsoever Thou willest. There is none other God but Thee, the Protector, the Self-Subsisting.

4 اسئلک بأنوار وجهک و اسرار كتابک و مشارق وحيک و مطالع اسمائک بأن توفّقنی علی الاستقامة علی امرک الّذی به زلّت اقدام العلمآء و العرفآء الّا من انقذته يد فضلک و الطافک انّک انت المقتدر علی ما تشآء لا اله الّا انت المهيمن القيّوم

INBA23:014, INBA57:072b

BH05109

To: Muhammad Baqir et al., in Fathabad
Date: 1300-11 [1883-Sep]

1 He is the Hearer, the Answerer!

1 هو السّامع المجيب

2 Thy letter hath come before Us, and from it We perceived the fragrance of sincerity for God, the Lord of the worlds. We answer thee with this Tablet, which hath no equal among all thou dost witness and behold in the earth, if thou be of them that know. Verily it is the Call of God unto all else besides Him, and the Most Great Sign among mankind, and the Luminary of knowledge in the kingdom of utterance. Blessed is he who hath found its fragrance, and woe unto them that turn away!

2 قد حضر كتابک و وجدنا منه عرف الخلوص لله ربّ العالمين و اجبناک بهذا الكتاب الّذى لا يعادله ما تشهد و ترى فى الأرض ان انت من العارفين انّه لمنادى الله فيما سويه و الآية العظمى بين الورى و نيّر العرفان فى ملكوت البيان طوبى لمن وجد عرفه و ويل للمعرضين

3 This is a Day wherein We have manifested that which lay hidden in God's knowledge and treasured within the strongholds of thy Lord's protection, the Almighty, the All-Powerful. Blessed is he who hath quaffed the choice wine of immortality from the hands of the bounty of his Lord, the Most Glorious, and joy be unto him who hath been named with the M and H in the Book of Names. We have raised him up to serve the Cause and enabled him to voice My beauteous praise. Thus hath the Tongue of Grandeur spoken, when sorrows encompassed Him from those who disbelieved in God, the Lord of the worlds. Say: O people of Baha, be not grieved by their deeds. God shall soon seize them through a decree from Him, and they shall find themselves in manifest loss. And We make mention of thy wife who accepted when she heard, and We give her glad tidings of the grace of her Lord, the Forgiving, the Generous. God hath forgiven her as a bounty from Him, and We counsel her with that which hath been sent down in His perspicuous Book. O My handmaiden! Rejoice in My remembrance of thee. Verily, He hath remembered thee from the Most Great Prison, and those who have believed, when every ignorant one remote from God turned away from Him.

3 هذا يوم فيه اظهرنا ما كان مكنوناً فى علم الله و مخزوناً فى خزائن عصمة ربّک المقتدر القدير طوبى لمن شرب رحيق البقآء من ايادى عطآء ربّه الأبهى و نعيماً لمن سمّى بالميم و الهآء فى كتاب الأسمآء انّا اقناه على خدمة الأمر و انطقناه بثنائى الجميل كذلک نطق لسان العظمة اذ احاطته الأحزان من الّذين كفروا بالله ربّ العالمين قل يا اهل البهآء لا تحزنوا من اعمالهم سوف يأخذهم الله امراً من عنده و يرون انفسهم فى خسران مبين و نذكر ضلعک الّتى اقبلت اذ سمعت و نبشّرها بعناية ربّها الغفور الكريم قد غفرها الله فضلاً من عنده و نوصيها بما نزل فى كتابه المبين يا امتى ان افرحى بذكرى ايّاک انّه فى السّجن الأعظم ذكرک و الّذين آمنوا اذ اعرض عنه كلّ جاهل بعيد

INBA84:191a, BLIB_Or15715.015a

BH05119

To: Muhammad Qabl-i-Sadiq, in Sarvistan
Date: 1300-11 [1883-Sep]

1 هو النّاطق من الأفق الأعلى

1 He is the One speaking from the Supreme Horizon

2 كتاب انزلناه بالحقّ و جعلناه مبشّراً من لدنّا لمن فی السّموات و الأرضين قد انار افق العالم من تجلّيات الظّهور و ارتفع ندآء الله من الأشطار ولكنّ القوم فی حجاب مبين

2 We have sent down this Book in truth and made it a bearer of glad-tidings from Our presence to all who are in the heavens and on earth. The horizon of the world hath been illumined by the splendors of the Revelation, and the call of God hath been raised from all regions, yet the people remain in evident veils.

3 يا ايّها المقبل ان استمع ندآء المظلوم انّه يناديک و يدعوک الی ما يبقی به ذکرک بدوام اسمائه الحسنی ان اشکر ربّک بهذا الفضل العظيم قد حضر کتابک لدی المظلوم و عرضه العبد الحاضر اجبناک بما لا يعادله شیء ان افرح و کن من الشّاکرين

3 O thou who hast turned towards God! Hearken unto the call of the Wronged One. He calleth thee and summoneth thee to that which will cause thy mention to endure through the eternity of His most excellent names. Be thankful unto thy Lord for this great bounty. Thy letter came before the Wronged One and was presented by the servant in attendance. We have answered thee with that which nothing can equal. Rejoice and be of those who render thanks.

4 انّا ذکرناک من قبل و فی هذا الحين الّذی فيه ينطق لسان الرّحمن فی ملکوت البيان امراً من عنده و هو المقتدر علی ما يشآء لا اله الّا هو العليم الخبير انّک اذا فزت بلوح الله قم و قل لک الحمد يا مالک الأسمآء و لک الثّنآء يا فاطر السّمآء اسئلک بأنوار فضلک بعد فنآء الأشيآء بأن تؤيّدنی علی الاستقامة علی امرک العظيم الّذی به زلّت اقدام العلمآء الّا من انقذته يد عنايتک فی يومک البديع البهآء عليک و علی ابنک و علی من معک و علی الّذين شربوا رحيق البيان من ايادی عطآء ربّهم المعطی الکريم

4 We made mention of thee before, and at this hour when the tongue of the All-Merciful speaketh in the kingdom of utterance by His command - and He is the One Who hath power over whatsoever He willeth, there is no God but Him, the All-Knowing, the All-Informed. When thou attainest unto the Tablet of God, arise and say: "Praise be unto Thee, O Lord of Names, and glory be unto Thee, O Creator of the heavens! I beseech Thee by the lights of Thy bounty after the passing away of all things, to strengthen me in steadfastness in Thy mighty Cause, whereby the feet of the learned have slipped save those rescued by the hand of Thy favor on this wondrous Day." Glory be upon thee and upon thy son and upon those with thee and upon those who have quaffed the choice wine of utterance from the hands of the bounty of their Lord, the Giving, the Generous.

INBA51:442a

BH05225

To: Aqa Siyyid Ali, in Shiraz
Date: 1300-11 [1883-Sep]

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

1 هو الشّاهد العليم الخبير

2 O 'Ali, O thou who gazest upon My face! The servant who is present hath laid before Me thy letter at a time when sorrows have encompassed Me from all directions by reason of what hath befallen My loved ones at the hands of the aggressive forces. O 'Ali! The idolators desired to extinguish the fire of God and put out His light. Say: Perdition betide you, O company of the lost! Did Pharaoh attain what he desired, or did Nimrod profit from what he wrought? Nay, by the Self of God Who dominateth all who are in the heavens and on earth! Be thou gladdened that We found thy letter sanctified from the allusions of the heedless. Verily, We behold the idolators as children playing with clay.

2 يا علی یا ایّها النّاظر الی وجهی قد عرض العبد الحاضر کتابک فی حین احاطتنی الأحزان من کلّ الجهات بما ورد علی اولیائی من جنود المعتدین یا علی انّ المشرکین ارادوا ان یخمدوا نار الله و یطفئوا نوره قل تبّاً لکم یا ملأ الخاسرین هل الفرعون بلغ ما اراد او النّمرود ربح فیما عمل لا ونفس الله المهیمنة علی من فی السّموات و الأرضین ان افرح بما وجدنا کتابک مقدّساً من اشارات الغافلین انّا نری المشرکین کالصّبیان یلعبون بالطّین

3 Say: Fear God, O people of the earth, and follow not every heedless doubter. He hath come Who summoneth you unto that which perisheth not through the eternity of My most beautiful Names. Draw nigh and be not of them that turn away. We have mentioned thee before in such wise that nothing in the kingdom can equal it, as doth testify He Who speaketh in the kingdom of utterance that there is none other God but Me, the Forgiving, the Generous. Look not upon the oppressor and his power. Soon shall the sincere ones behold the Day-Star of the Cause shining forth from the horizon of the will of thy Lord, the Mighty, the Triumphant, the All-Powerful. The glory that shineth from the horizon of the heaven of My kingdom be upon thee and upon those who have cast away whatsoever is on earth, turning unto the One, the All-Informed.

3 قل خافوا الله یا ملأ الأرض و لا تتّبعوا کلّ غافل مریب قد اتی من یدعوکم الی ما لا یفنی بدوام اسمائی الحسنی ان اقبلوا و لا تکونوا من المعرضین انّا ذکرناک من قبل بما لا یعادله شیء فی الملک یشهد بذلک من ینطق فی ملکوت البیان انّه لا اله الّا انا الغفور الکریم لا تنظر الی الظّالم و اقتداره سوف یرون المخلصون نیّر الأمر مشرقاً من افق ارادة ربّک القویّ الغالب القدیر البهآء المشرق من افق سمآء ملکوتی علیک و علی الّذین نبذوا ما فی الأرض مقبلین الی الفرد الخبیر

INBA51:179b, KB_620:172-173

BH05194

To: Husni Dauhgter of Karim, in Shiraz
Date: 1300-11 [1883-Sep]

1 In My name, the Herald between earth and heaven!

1 بسمی المنادی بین الأرض و السّمآء

2 O My handmaiden! Remember when thou wert in Iraq and didst hear the call of the Wronged One Who summoned all mankind unto God, the Lord of the worlds.

2 یا امتی ان اذکری اذ کنت فی العراق و سمعت ندآء المظلوم الّذی دعا الکلّ الی الله ربّ العالمین

3 We made mention of thy father before, and We desire to make mention of him in this perspicuous Tablet. He was among those who turned toward the Supreme Horizon and hearkened unto the call of God, the Lord of Names, when the Light was shining forth from the horizon of Zawra. Thus hath the matter been decreed by God, the Mighty, the Wise.

3 انّا ذکرنا اباک من قبل و اردنا ان نذکره فی هذا اللّوح المبین انّه ممّن اقبل الی الأفق الأعلی و سمع ندآء الله مالک الأسمآء اذ کان النّور مشرقاً من افق الزّورآء کذلک قضی الأمر من لدی الله العزیز الحکیم

4 O Karim! I bear witness that thou didst attain the presence of God and didst believe in Him in this Revelation whereby the Evil One lamented and Al-'Uzza cried out and the pillars of every doubting soul were shaken. Blessed art thou and blessed is he who maketh mention of thee in accordance with what the Supreme Pen hath spoken in this exalted station.

4 یا کریم اشهد انّک فزت باللّقآء و آمنت بالله فی هذا الظّهور الّذی به ناح الطّاغوت و صاح العزّی و تزعزعت ارکان کلّ عالم مریب طوبی لک و لمن یذکرک بما نطق به قلمی الأعلی فی هذا المقام الرّفیع

5 Thou art he who turned and advanced until thou didst enter the luminous Spot and didst present thyself before a Gate which was opened unto all who are in the heavens and on earth. Thou art he whom neither the opposition of the ignorant nor the clamor of every heedless and remote one could deter. Thus have We made mention of thy father, and I am the All-Knowing Remembrancer.

5 انت الّذی توجّهت و اقبلت الی ان دخلت البقعة النّورآء و حضرت لدی باب فتح علی من فی السّموات و الأرضین انت الّذی ما منعک اعراض الجهلآء و لا ضوضآء کلّ غافل بعید کذلک ذکرنا اباک و انا الذّاکر المبیّن الخبیر

6 O My handmaiden! We have read thy letter and have revealed for thee that whereby the hearts of them that are endued with understanding are attracted. Glory be upon thee and upon those who are with thee and upon every handmaiden who hath attained in this grievous age.

6 یا امتی انّا قرأنا کتابک و انزلنا لک ما تنجذب به افئدة العارفین البهآء علیک و علی من معک و علی کلّ امة فازت فی هذا العصر العسیر

BLIB_Or15715.021a

BH05989

To: Lutfullah, in Asadabad
Date: 1300-11 [1883-Sep]

1 In the name of the one peerless God!

1 بنام یکتا خداوند بیمانند

2 O Lutfu'llah! It is observed that thou hast turned unto Him Who is wronged in all the world, and hast shown attachment to One from Whom most of the peoples of the earth have turned away. What hath come to pass that thou shouldst turn unto Him Whom all have rejected and risen up to harm? Hath the sweetness of the divine call attracted thee, or hath the pure water of the All-Merciful's Kawther seized thee? Hath the shrill voice of the Supreme Pen or the rustling of the Lote-Tree drawn thee from worldly conditions to the most holy station of "Every day He is in a new condition"?

2 یا لطف‌الله مشاهده میشود که بمظلوم آفاق توجّه نموده و بمقامی اقبال جسته که اکثر اهل عالم از او اعراض نموده‌اند آیا چه شده نفسی را که کل رد نموده‌اند و بر ضرّش قیام کرده‌اند تو باو توجّه نموده‌ئی آیا حلاوت ندای الهی ترا جذب نموده یا زلال کوثر رحمانی اخذت کرده صریر قلم اعلی و یا حفیف سدرهٔ منتهی ترا از شئونات عالم بمقام اقدس کلّ یوم هو فی شأن کشیده

3 Say: The call of Him Who hath no name hath brought me from the darkness of heedlessness and ignorance to the luminous court of knowledge and understanding. Glory be to God! The Sun of Revelation is shining and manifest, and He Who conversed on Sinai is evident and speaking, and yet there is no eye to behold and no ear to hearken. Beseech the True One, exalted be His glory, that He may enable all and adorn them with the ornament of fairness, that they may not remain deprived of the outpourings of the All-Bountiful One. Verily He is the Mighty, the Strong, the Powerful, and worthy to answer prayer.

3 بگو ندای من لا اسم له مرا از ظلمت غفلت و نادانی بعرصهٔ منیرهٔ علم و دانائی رسانیده سبحان‌الله آفتاب ظهور مشرق و لائح و مکلّم طور ظاهر و ناطق ولکن چشمی نه تا مشاهده نماید و گوشی نه تا باصغا فائز گردد از حقّ جلّ جلاله بطلب کل را مؤیّد فرماید و بطراز انصاف مزیّن دارد که شاید از فیوضات حضرت فیّاض محروم نمانند انّه لهو المقتدر القویّ القدیر و بالاجابة جدیر

INBA57:073

BH05961

To: Muhammad Hashim Khan Band-i-Amiri, in Bandmir
Date: 1300-11 [1883-Sep]

1 In His Name, the Protector over the world

1 بسمه المهیمن علی العالم

2 O thou who art mentioned before the Wronged One! The world is illumined and adorned with the lights of the Sun of Truth, and the divine Books and the tongues of His chosen ones and Prophets and saints bear witness and speak and testify to this

2 یا ایّها المذکور لدی المظلوم عالم بانوار آفتاب حقیقت روشن و مزیّن و کتب الهی و السن اصفیا و انبیا و اولیایش بذکر این یوم مبارک شاهد و ناطق و گواه معذلک صبیان ارض

blessed Day. Nevertheless, the children of earth who are occupied with playing in the clay have desired to prevent its lights and erase its mention. By the life of God! They are in manifest loss.

که بلعب طین مشغولند اراده نموده‌اند که انوارش را منع نمایند و ذکرش را محو کنند لعمر الله انّهم فی خسران مبین

3 O friends! Hold fast unto unity and harmony. Soon the banners of grace and the standards of justice shall become manifest and evident in all lands. Move among the servants with perfect wisdom and utterance. By the life of God! Whatsoever hath flowed from the divine Pen hath appeared and shall appear. Say: O Mihdi! O thou who gazest upon My face! Be assured through thy Lord's grace and trust in Him in all matters. We counsel Our chosen ones with wisdom and with that which will calm the fire of hatred in the breasts of those who follow their desires without proof or Book. The Glory be upon thee and upon him and upon those whom the clamor of the divines hath not prevented from My straight path.

3 ای دوستان باتّحاد و اتّفاق تمسّک نمائید عنقریب اعلام فضل و رایات عدل در جمیع بلاد ظاهر و هویدا گردد بکمال حکمت و بیان مابین عباد حرکت نمائید لعمر الله آنچه از قلم الهی جاری شده ظاهر شده و خواهد شد قل یا مهدی یا ایّها النّاظر الی وجهی ان اطمئنّ بفضل مولاک و توکّل علیه فی کلّ الأمور انّا نوصی اصفیائی بالحکمة و بما تسکن به نار البغضآء فی صدور الّذین اتّبعوا اهوائهم من دون بیّنة و لا کتاب البهآء علیک و علیه و علی الّذین ما منعتهم ضوضآء الفقهآء عن صراطی المستقیم

BLIB_Or15715.015b

BH05814

To: Haji Muhammad Hasan, in K R
Date: 1300-11 [1883-Sep]

1 In My name, the Mighty, the All-Knowing!

1 بسمی العزیز العلیم

2 The horizon of the world hath been illumined through the advent of the Ancient King with His Most Great Name, Who hath testified that there is none other God but Him, the Help in Peril, the Self-Subsisting. Thereupon the princes of the earth and its divines waxed proud against Him, even to the point where they pronounced their verdict against Him - yet they understand not. They have followed their own desires and cast their God behind their backs. Thus hath Satan made their deeds seem fair to them, and they perceive it not.

2 قد انار افق العالم اذ اتی مالک القدم باسمه الأعظم و شهد انّه لا اله الّا هو المهیمن القیّوم اذاً استکبر علیه امرآء الأرض و علمائها الی ان افتوا علیه الا انّهم لا یفقهون قد اخذوا اهوائهم و نبذوا الههم کذلک زیّن الشّیطان لهم اعمالهم و هم لا یشعرون

3 Through My Name were the stations of the learned ones exalted, but when I rent asunder the veils and manifested Myself, they denied My signs, rejected My proof, and barred the servants of the All-Merciful from turning unto His praiseworthy station. Blessed art thou for having turned and hearkened unto the Call of God, the Lord of what was and what shall be. Soon shall that which they possess perish, and that which hath been

3 باسمی ارتفعت مقامات العلمآء فلمّا خرقت الأحجاب و اظهرت نفسی کفروا بآیاتی و انکروا برهانی و منعوا عباد الرّحمن عن التّوجّه الی مقامه المحمود طوبی لک بما اقبلت و سمعت ندآء الله ربّ ما کان و ما یکون سوف یفنی ما عندهم و یبقی ما قدّر لک من قلمی الأعلی فی لوح مسطور

ordained for thee by My Most Exalted Pen shall endure in a preserved Tablet.

4 Say: O peoples of the earth! Fear God and follow not your desires. The ocean of utterance hath surged within creation and the Day-Star of knowledge hath shone forth from the horizon of God, the Lord of existence. Blessed is he who hath seen with true vision and heard with attentive ears, and woe unto every heedless one who is veiled.

4 قل یا ملأ الأرض اتّقوا الله و لا تتّبعوا اهوائکم قد ماج بحر البیان فی الامکان و اشرق نیّر العلم من افق الله مالک الوجود طوبی لبصیر رأی و لسمیع سمع و ویل لکلّ غافل محجوب

5 Glory be upon thee and upon those who have turned unto the Countenance and cast behind them what the people possess of idle fancies and vain imaginings.

5 البهآء علیک و علی الّذین اقبلوا الی الوجه و نبذوا ما عند النّاس من الأوهام و الظّنون

BLIB_Or15726.024b

BH05657

To: Shaykh Rida, in Shiraz
Date: 1300-11 [1883-Sep]

1 In the name of the One True Friend!

1 بنام دوست یکتا

2 Today the True One, exalted be His glory, is seated upon the Most Great Throne, and all atoms from every direction are speaking forth "The Lord of Names and Attributes hath come!" All servants must arise today and act according to deeds befitting the divine days. Commit thy affairs unto Him and place thy trust in Him. He is the All-Seeing and He is the All-Knowing. He bestoweth that which is befitting and conformeth to His wisdom. Leave behind all remembrances and hold fast unto His All-Wise remembrance. The True One, exalted be His glory, is generous and bestoweth whatever the servants ask for. However, today is not the day of clinging, nor the day of holding fast, except unto His Name and His Cord. By the Sun of the horizon of sanctification! If but one word proceedeth from the Supreme Pen concerning a soul, it is more precious than a hundred thousand righteous children. O friends! Strive that ye may attain and possess that which is befitting - a word that is sanctified above change and extinction. Blessed art thou for having attained unto My remembrance on this night. Be thankful unto thy Lord for this great bounty. Praise be to God, the All-Knowing, the All-Wise.

2 امروز حقّ جلّ جلاله بر عرش اعظم مستوی و جمیع ذرّات از کلّ جهات به قد اتی مالک الأسمآء و الصّفات ناطق جمیع عباد باید الیوم باعمالیکه لایق ایّام الهی باشد قیام نمایند و عمل کنند فوّض امورک الیه و توکّل علیه اوست بینا و اوست دانا عنایت میفرماید آنچه را که سزاوار است و بحکمتش مطابق دع کلّ الأذکار و تمسّک بذکره الحکیم حقّ جلّ جلاله کریمست و آنچه را عباد بطلبند عطا میفرماید ولکن امروز روز تشبّث نیست و روز تمسّک نه الّا باسمه و حبله قسم بآفتاب افق تقدیس که یک کلمه از قلم اعلی در بارهٔ نفسی جاری شود محبوب‌تر است از صدهزار اولاد صالح ای دوستان جهد نمائید تا بآنچه لایق است فائز گردید و مالک شوید کلمهٔی را که از تغییر و فنا مقدّس و منزّهست طوبی لک بما فزت بذکری فی هذا

اللّيل ان اشكر ربّک بهذا الفضل العظيم الحمد لله العليم الحكيم

INBA51:068a, KB_620:061-061, LHKM2.132

BH05781

To: Muhammad Isma'il, Mim Ri, in Shiraz
Date: 1300-11 [1883-Sep]

1 In the Name of Him Who is sovereign over earth and heaven!

1 بسمه المهيمن على الأرض و السّمآء

2 A letter hath come before the Wronged One wherein thou wert mentioned. We have remembered thee with a remembrance that surpasseth all the remembrances of the peoples and the treasures of the world. He, in Whose possession is a perspicuous Book, beareth witness to this.

2 قد حضر كتاب لدى المظلوم و كان فيه ذكرک ذكرناک بذكر لا تعادله اذكار الأمم و لا كنوز العالم يشهد بذلک من عنده كتاب مبين

3 The standards have been raised, the verses sent down, and the evidences made manifest, yet most of the people remain heedless. They have cast the Cause of God behind their backs - verily, they are among the abject ones. O Pen of the Most High! Make mention of when the people gathered to extinguish the light of God amongst His creatures. Say: By God! The hands of Caesars and Pharaohs have [word unclear]. Fear God and be not among the oppressors. The Will of God hath triumphed over the will of His creatures, and His Purpose hath preceded the purpose of all who are in the heavens and on earth. No mention can compare with His mention, no command with His command. Did Pharaoh prevail over the Cause of God, the Almighty, the Powerful? Beware lest the conditions of the ignorant hold thee back from Him Who is the Lord of Names, or the clamor of those on earth from this Great Announcement. Rejoice in My remembrance of thee, then give thanks to thy Lord, the All-Forgiving, the Most Generous. Thus have We illumined the horizon of the heaven of My Hidden Name with the luminary of wisdom and utterance. Verily thy Lord is the Ordainer, the All-Knowing.

3 قد نصبت الأعلام و نزّلت الآيات و ظهرت البيّنات ولكنّ النّاس اكثرهم من الغافلين قد نبذوا امر الله عن ورائهم الا انّهم من الصّاغرين ان يا قلم الأعلى ان اذكر اذ اجتمع القوم ليطفؤوا نور الله بين خلقه قل تالله قد ؟ ايادى القياصرة و الفراعنة اتّقوا الله و لا تكونوا من الظّالمين قد غلبت ارادة الله ارادات خلقه و سبقت مشيّته مشيّة من فى السّموات و الأرضين لا يقوم مع ذكره ذكر و لا مع امره امر هل الفرعون غلب امر الله المقتدر القدير ايّاک ان تمنعک شئونات الجهلآء عن مالک الأسمآء او ضوضآء من على الأرض عن هذا النّبأ العظيم ان افرح بذكرى ايّاک ثمّ اشكر ربّک الغفور الكريم كذلک نوّرنا افق سمآء اسمى المكنون بنيّر الحكمة و البيان انّ ربّک لهو الآمر العليم

INBA51:157, KB_620:150-150, LHKM2.182

BH06206

To: Mashhadi Abbas, in Faruq
Date: 1300-11 [1883-Sep]

1 He is the All-Wise Expositor.

1 هو المبيّن الحكيم

2 God beareth witness that there is none other God but Him. He hath ever been in the loftiest heights of exaltation and the most sublime realms of transcendence, and will forever continue to be as He hath been. He is the Mighty, the All-Knowing.

2 شهد الله انّه لا اله الّا هو لم يزل كان فى علوّ الارتفاع و سموّ الامتناع و لا يزال يكون بمثل ما قد كان و هو العزيز العلّام

3 He hath appeared and made manifest His Cause, whereupon the divines who disdained to worship the Lord of Names denied it. These are indeed the people of the veil. They have cast the Book of God behind their backs and followed every heedless doubter, save those who cast away vain imaginings, turning toward the Supreme Horizon. These are they who are endowed with true vision in the Book of God, the Lord of lords.

3 قد ظهر و اظهر الأمر اذا انكره العلمآء الّذين استنكفوا عن عبادة مالک الأسمآء الا انّهم من اهل الحجاب قد نبذوا كتاب الله عن ورائهم و اتّبعوا كلّ غافل مرتاب الّا الّذين نبذوا الأوهام مقبلين الى الأفق الأعلى الا انّهم من اولى الأبصار فى كتاب الله ربّ الأرباب

4 This is the Day wherein the ocean of knowledge hath appeared, yet the people remain in strange drunkenness. They have cast the Cause of God behind their backs by following every wicked deceiver.

4 هذا يوم فيه ظهر بحر العلم ولكنّ القوم فى سكر عجاب نبذوا امر الله عن ورائهم بما اتّبعوا كلّ فاجر مكّار

5 When thou attainest unto My Tablet and findest the fragrance of thy Lord's utterance, the All-Merciful, arise and say: Praise be unto Thee, O Lord of all possibilities! I beseech Thee by Thy most sweet utterance and the Manifestations of Thy Cause in the kingdom of creation to aid me in that which Thou lovest and art pleased with. Verily, Thou art the Lord of the throne on high and of the dust below. There is none other God but Thee, the Mighty, the All-Bestowing.

5 انّک اذا فزت بلوحى و وجدت عرف بيان ربّک الرّحمن قم و قل لک الحمد يا مالک الامكان اسئلک ببيانک الأحلى و مظاهر امرک فى ملكوت الانشآء بأن تؤيّدنى على ما تحبّ و ترضى انّک مالک العرش و الثّرى لا اله الّا انت العزيز الوهّاب

INBA51:461, LHKM3.181

BH06385

To: Mirza Husayn, Sad, in Isfahan
Date: 1300-11 [1883-Sep]

In the Name of Him Who is the All-Compelling over all creation! O emigrant and son of the emigrant! Ye are they who have forsaken your homeland for the sake of God, the Lord of the seen and unseen. He verily doth witness and behold, and He is the All-Knowing, the All-Informed. He ordaineth whatsoever He willeth for whomsoever He pleaseth, and He, verily, is the Mighty, the All-Wise. Your homeland weepeth at your separation and pronounceth its curse upon your enemies who violated God's Covenant and His Testament, even unto slaying the Guardian of His Cause, the Mighty, the Wondrous. By My life! Whoso among the emigrants remaineth steadfast, all lands make mention of him and yearn for his presence, until he arriveth at that most exalted homeland, the station at whose mere mention the Pen is struck dumb with longing for that glorious realm. Blessed are they whom the intimations of the people have not caused to slip, and whom the might of the aggressors hath not prevented. Preserve ye the pearls of My love. By God's life! A single one of them cannot be equaled by all that the kings and rulers possess. Soon shall their possessions return to dust, while ye shall behold what God, the All-Knowing, the Trusted One, hath stored up for you. Thus have We sent down the verses unto thee that thou mayest rejoice and praise thy Lord, the All-Hearing, the All-Seeing. Glory be upon you, O people of Baha, and upon those who have attained unto this exalted station.

بسمی المهیمن علی الامکان یا مهاجر و ابن المهاجر انتم الّذین ترکتم الوطن لله مولی السّرّ و العلن انّه یشهد و یری و هو العلیم الخبیر یقدّر لمن یشآء ما اراد انّه لهو العزیز الحکیم

انّ الوطن ینوح لفراقکم و یلعن علی اعدائکم الّذی نقضوا میثاق الله و عهده الی ان قتلوا ولیّ امره العزیز البدیع لعمری من استقام من المهاجرین تذکره الأوطان کلّها و تشتاق لقائه الی ان یرد فی الوطن الأعلی المقام الّذی انصعق عن ذکره القلم شوقاً لذاک المقام المنیع طوبی للّذین ما زلّتهم اشارات القوم و ما منعتهم شوکة المعتدین ان احفظوا لآلئ حبّی لعمر الله لا یعادل بواحدة منها ما عند الملوک و السّلاطین سوف یرجع ما عندهم الی التّراب و ترون ماخزن لکم عند الله العلیم الأمین کذلک انزلنا لک الآیات لتفرح و تحمد ربّک السّمیع البصیر البهآء علیکم یا اهل البهآء و علی الّذین فازوا بهذا المقام الرّفیع

BLIB_Or15730.132d

BH06186

To: Aqa Siyyid Mihdi, in Qumshi
Date: 1300-11 [1883-Sep]

He is the Ruler over whatsoever He willeth! Glorified be He Who hath spoken and caused all things to speak forth through this Name, at Whose appearance the limbs of the learned were made to quake, the idols were struck down, and every accursed

هو الحاکم علی ما یشآء سبحان من نطق و انطق الأشیآء بهذا الاسم الّذی اذا ظهر ارتعدت فرائص العلمآء و انصعقت الأصنام و ناح کلّ

satan lamented. Through it the decree of the Most Great Talisman was rendered null, the Evil One wailed, and the Faithful Spirit proclaimed: "O peoples of the earth! We ask of you no recompense in this Cause. We summon you, for the sake of God, unto a noble station. Hearken unto the call from the Prison, from the Ultimate Tree, that verily there is none other God but I, the Forgiving, the Merciful. Hold fast to God's grace and bounty, and follow not every ignorant remote one. This is the Day wherein the horizons have been illumined by the lights of the Countenance, yet most of the people remain heedless. They have cast aside the God of Names and followed what they were bidden by every sinful doubter. Grieve thou not at anything. Place thy trust in God, the Lord of this wondrous Day. Be thou thankful unto Him at all times for having remembered thee while in His mighty prison. Thus have We illumined thee with the lights of utterance and adorned thee with the ornament of My wondrous remembrance. The glory be upon thee and upon God's sincere servants."

شیطان رجیم به بطل حکم الطّلسم الأعظم و ناح الطّاغوت

و نادی الرّوح الأمین یا ملأ الأرض انّا لا نرید منکم اجراً فی هذا الأمر ندعوکم لوجه الله الی مقام کریم ان استمعوا النّدآء من شطر السّجن من السّدرة المنتهی انّه لا اله الّا انا الغفور الرّحیم تمسّکوا بعنایة الله و فضله و لا تتّبعوا کلّ جاهل بعید هذا یوم فیه انارت الآفاق من انوار الوجه ولکنّ القوم اکثرهم من الغافلین قد نبذوا اله الأسمآء و اتّبعوا ما امروا به من لدن کلّ فاسق مریب انّک لا تحزن من شیء توکّل علی الله مالک هذا الیوم البدیع ان اشکره فی اللّیالی و الأیّام بما ذکرک اذ کان فی سجنه العظیم کذلک نوّرناک بأنوار البیان و زیّناک بطراز ذکری البدیع البهآء علیک و علی عباد الله المخلصین

BLIB_Or15713.304b, LHKM1.107

BH06278

To: Aqa Buzurg, in Shiraz
Date: 1300-11 [1883-Sep]

1 He is the All-Seeing, the All-Informed.

1 هو الشّاهد الخبیر

2 This is a Book sent down when the Wronged One was in evident sorrow. The oppressors have imprisoned My loved ones in Ta [Tehran] and other lands, whereat have wept the dwellers of the Most Exalted Paradise and the people of the Most High Heaven. The Tongue of Grandeur beareth witness to this from His sublime station.

2 کتاب نزّل اذ کان المظلوم فی حزن مبین قد حبس الظّالمون اولیائی فی الطّآء و فی دیار اخری بذلک ناح سکّان الفردوس الأعلی و اهل الجنّة العلیا یشهد بذلک لسان العظمة فی مقامه الرّفیع

3 O Buzurg! Hearken unto the call from the prison, then observe those who claim belief in the All-Merciful yet deny this News which God foretold through the tongues of those near unto Him. This is a Remembrance before which all remembrances bow down, and a Light which the machinations of those who have disbelieved in God, the Exalted, the Great, cannot extinguish. We counsel all to patience and forbearance, and shall seize the oppressors by Our command, for We are the Mighty Seizer. Be thou glad that thou hast been mentioned before the Wronged

3 یا بزرگ ان استمع النّدآء من شطر السّجن ثمّ انظر فی الّذین یدّعون الایمان بالرّحمن و ینکرون هذا النّبأ الّذی بشّر به الله بألسن المقرّبین هذا ذکر خضعت له الأذکار و نور لا تطفئه شؤونات الّذین کفروا بالله العلیّ العظیم انّا نوصی الکلّ بالصّبر و الاصطبار و نأخذ الظّالمین امراً من لدنّا و انا الآخذ الشّدید ان افرح بما ذکرت لدی المظلوم و انزل لک ما تجد منه عرف بیان

One. We have sent down for thee that from which thou shalt find the fragrance of thy Lord's utterance, the All-Knowing, the All-Wise. Can anyone alter what God hath intended? Nay, by My Name, the Protector of all who are in the heavens and the earth! Thus have We adorned the Tablet of the Book with the ornament of My wondrous remembrance. Glory be upon him who hath turned toward My horizon and clung to My luminous robe.

ربّک المبیّن العلیم هل یقدر احد ان یبدّل ما اراده الله لا واسمی المهیمن علی من فی السّموات و الأرضین کذلک زیّنّا لوح الکتاب بطراز ذکری العزیز البدیع البهآء علی من اقبل الی افقی و تشبّث بذیلی المنیر

INBA51:009, KB_620:002-003, LHKM2.093

BH06374

To: Mulla Qasim, in Zarqan
Date: 1300-11 [1883-Sep]

1 In My Name, the Mighty, the Great.

2 O Qasim! The Lord of all mankind remembers thee in His days and gives thee glad tidings of this Revelation wherein the Speaker of the Mount proclaims: "There is none other God but Me, the All-Compelling, the Self-Subsisting." We desired life for all who dwell on earth, yet they sought to put Me to death. We desired glory for them, yet they desired My abasement. They perceive not. They have denied God's favor, rejected His proof, and disputed His verses that have encompassed both earth and heaven. Blessed is every face that hath turned, and every tongue that hath spoken, through this Most Great Remembrance, and every heart that hath turned to My praiseworthy station. When thou inhales the fragrance of thy Lord's utterance, the All-Merciful, and hearest His sweetest call, arise and say: "Praise be unto Thee, O Lord of Names, and glory be unto Thee, O Thou in Whose grasp lies the kingdom of command, O Creator of heaven! I beseech Thee by Thy radiant countenance, by Thy dark flowing locks, and by Thy sweetest utterance, to make me steadfast in Thy Cause and ordain for me through Thy Most Exalted Pen the good of this world and the world to come. Thou art, verily, powerful over all things. There is none other God but Thee, the Ever-Forgiving, the Most Generous."

1 بسمی العزیز العظیم

2 یا قاسم یذکرک مولی الأنام فی ایّامه و یبشّرک بهذا الظّهور الّذی فیه ینطق مکلّم الطّور انّه لا اله الّا انا المهیمن القیّوم انّا اردنا الحیوة لمن فی العالم و هم ارادوا قتلی و اردنا لهم العزّة و هم ارادوا ذلّتی الا انّهم لا یشعرون قد کفروا بنعمة الله و انکروا برهانه و جادلوا بآیاته الّتی احاطت الملک و الملکوت طوبی لکلّ وجه توجّه و لکلّ لسان نطق بهذا الذّکر الأعظم و لقلب اقبل الی مقامی المحمود انّک اذا فزت بعرف بیان ربّک الرّحمن و سمعت ندائه الأحلی قم و قل لک الثّنآء یا مالک الأسمآء و لک البهآء یا من فی قبضتک ملکوت الأمر یا فاطر السّمآء اسئلک بغرّتک الغرّآء و غدایرک السّودآء و بیانک الأحلی بأن تجعلنی مستقیماً علی امرک و تکتب لی من قلمک الأعلی خیر الآخرة و الأولی انّک انت المقتدر علی ما تشآء لا اله الّا انت الغفور الکریم

INBA51:098a, KB_620:091-091

BH06562

To: Aqa Ali Akbar, in Fathabad
Date: 1300-11 [1883-Sep]

1 He is the One Who speaketh the truth in the Kingdom of Utterance.

1 هو النّاطق بالحقّ فی ملکوت البیان

2 Glorified be He Who hath sent down the Utterance and manifested the proof and summoned all who are in the realm of possibility unto a station wherein the tongue of grandeur proclaimeth: "There is none other God besides Me, the All-Knowing, the All-Informed." He hath come for the reformation of the world and the life of nations. To this testifieth He with Whom is the mighty Tablet.

2 سبحان الّذی انزل البیان و اظهر البرهان و دعا من فی الامکان الی مقام ینطق فیه لسان العظمة انّه لا اله الّا انا العلیم الخبیر قد جآء لاصلاح العالم و حیوة الأمم یشهد بذلک من عنده لوح عظیم

3 O 'Ali-Akbar! Rejoice thou in My remembrance of thee, then give thanks unto thy Lord, the All-Bountiful, Who hath turned toward thee from the direction of the Prison and remembered thee with that which shall never pass away, if thou remainest steadfast in His Cause that is manifest. We have revealed the Cause and commanded all to observe what hath been sent down in the Book. Among the people are those who have acted in accordance with it and those who have cast it behind their backs - these are truly among the heedless ones in the Book of God, the Mighty, the Wondrous. The Glory be upon the people of Baha who have attained unto this Cause and have witnessed that which God witnessed before the creation of the heavens and the earth. Thus hath the Bird of Grace warbled and the Nightingale of Faithfulness sung. Blessed is he who hath attained, and woe unto every remote denier.

3 یا علی قبل اکبر ان افرح بذکری ایّاک ثمّ اشکر ربّک الکریم الّذی توجّه الیک من شطر السّجن و ذکرک بما لا یأخذه النّفاد ان تکن مستقیماً علی امره المبین انّا اظهرنا الأمر و امرنا الکلّ بما نزّل فی الکتاب من النّاس من عمل به و منهم من ترکه عن ورائه الا انّه من الغافلین فی کتاب الله الملک العزیز البدیع البهآء علی اهل البهآء الّذین فازوا بهذا الأمر و شهدوا بما شهد الله قبل خلق السّموات و الأرضین کذلک دلع دیک الفضل و غنّ عندلیب الوفآء طوبی لمن فاز و ویل لکلّ منکر بعید

INBA84:193b, BLIB_Or15715.019a

BH06810

To: Bilqays wife of Jinab-i-Mihdi, in Fathabad
Date: 1300-11 [1883-Sep]

1 In My Name, the Manifest, the Hidden!

1 بسمی الظّاهر المکنون

2 O My handmaiden and My leaf! Upon thee be My glory and My mercy. The whole world was brought into being for this most holy, most exalted Day, yet all remain heedless and veiled

2 یا امتی و ورقتی علیک بهائی و رحمتی جمیع عالم از برای این یوم امنع اقدس بوجود آمده‌اند ولکن کل غافل و محجوب الّا من شآء الله چه مقدار

save whom God willeth. How many possessors of glory and wealth and dominion and realm who, with the utmost lowliness and fervor, beseeched the Self-Sufficing One for the presence of His Day.

از صاحبان عزّت و ثروت و سلطنت و مملکت که بکمال عجز و ابتهال از غنیّ متعال لقای یومش را مسئلت مینمودند

3 Yet when the divine Morn broke and the breeze of life wafted and His fragrance was diffused, all the trees of existence were seen to be uprooted save whom God willeth. Through His boundless grace thou didst hear His call and wert blessed with the lights of His countenance after the extinction of all else. Blessed art thou, and blessed art thou again! Know thou, O My leaf, the station of him who is with thee. Verily he hath, in the sight of thy Lord, the All-Knowing, the All-Informed, a station and rank. The glory be upon him and upon thee and upon My handmaiden who hath been named Maryam. We make mention of her and give her the glad-tidings of My favors unto her, for I am the All-Bountiful, the All-Generous.

3 و چون صبح ظهور الهی دمید و نسیم حیات مرور نمود و عرفش متضوّع گشت جمیع اشجار وجود منقعر مشاهده شدند الّا من شآء الله و تو از فضل نامتناهی او ندایش را شنیدی و بانوار وجهش بعد از فنای کل فائز گشتی طوبی لک ثمّ طوبی لک ان اعرفی یا ورقتی مقام من معک انّ له مقاماً و شأناً عند ربّک العلیم الخبیر البهآء علیه و علیک و علی امتی الّتی سمّیت بمریم انّا نذکرها و نبشّرها بفضلی ایّاها و انا الفضّال الکریم

INBA84:195b, BLIB_Or15715.017a

BH06489

To: Muhammad Taqi, in Fathabad
Date: 1300-11 [1883-Sep]

1 In the name of the One Friend!

1 بنام دوست یکتا

2 That which is for the good of the servants is the resignation of all affairs unto God, exalted be His glory, inasmuch as most of us are unaware of that which is harmful or beneficial. None except God, exalted be His glory, is truly cognizant of all things. True knowledge hath ever been, and shall always be, specially reserved unto Him. He is the All-Knowing, He is the All-Wise. Assuredly whatsoever He deemeth expedient will He reveal unto His loved ones.

2 آنچه مصلحت عباد است تفویض امور است بحقّ جلّ جلاله چه که اکثری از ما بضرّ و ما ینفع غافلند جز حقّ جلّ جلاله بر امور آگاه نه آگاهی حقیقی مخصوص او بوده و هست اوست علیم و اوست حکیم البتّه آنچه مصلحت داند در بارهٔ دوستان خود ظاهر فرماید

3 O ye who have turned towards Him! Ye have won the prize of victory, and were this station to be unveiled, perchance some would perish from joy. At all times occupy yourselves with praise and thanksgiving and glorification of God, and hold fast unto His cord.

3 ای مقبلین گوی سبقت را ربوده‌اید و اگر اینمقام کشف شود شاید بعضی از فرح هلاک شوند در جمیع احیان بشکر و ثنا و حمد الهی مشغول باشید و بحبلش متمسّک

4 The Manifestations of tyranny and the Exponents of oppression, who are the divines of the age, have striven with utmost power and might to extinguish the light. Yet they have found themselves impotent and wanting, and ere long shall they find

4 مطالع ظلم و مظاهر اعتساف که علمای عصرند بکمال قدرت و قوّت در اطفاء نور سعی نموده‌اند ولکن خود را عاجز و قاصر مشاهده نموده و زود

themselves in a most wretched abode. His is the command. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Most Powerful, the All-Praised.

است که در بئس القرار خود را بیابند الأمر بیده یفعل ما یشآء و یحکم ما یرید و هو المقتدر العزیز الحمید

INBA84:201, BLIB_Or15715.015d

BH06793

To: Darvish Ghulam Husayn, in Qumshih
Date: 1300-11 [1883-Sep]

In My Name, the All-Wise, the All-Knowing! O My loved ones! Be not grieved by the actions of those who, throughout all ages, have wronged God, the Lord of the Day of Judgment. Remember when the Spirit came, and what was inflicted upon Him by the Jews who cast the Book of God, the Lord of all worlds, behind their backs. Then observe what was visited upon Muhammad, the Apostle of God, by all the opposing factions. By God's life! They are in manifest loss. Verily, whenever He came with the truth, the divines pronounced judgment against Him, and behind them stood the rulers of the earth, if ye be of them that hear. Then remember when the Day of God came - He through Whose mention the books of God were adorned aforetime and Whose manifestation was heralded by the Prophets and Messengers. Woe unto the learned one whom knowledge hath deluded and kept back from God, the All-Protecting, the Self-Subsisting! Say: O ignorant one! Thou wert created for this Day, yet when it appeared thou didst turn away. O rejected idolater! He came to give thee life, yet thou didst pronounce judgment against Him. O heedless and veiled one! Thus hath My Most Exalted Pen spoken in the kingdom of creation. Blessed is he who hath hearkened unto this Call, and woe unto every remote and rejected one.

بسمی المبیّن الحکیم یا احبائی لا تحزنکم شئونات الّذین ظلموا فی کلّ الأعصار علی الله مالک یوم الدّین

ان اذکروا اذ اتی الرّوح و ما ورد علیه من الیهود الّذین نبذوا کتاب الله ربّ العالمین ثمّ انظروا ما ورد علی محمّد رسول الله من کلّ الأحزاب لعمر الله انّهم فی خسران مبین انّه اذا اتی بالحقّ افتی علیه العلمآء و عن ورائهم رؤسآء الأرض ان انتم من السّامعین ثمّ اذکروا اذ اتی یوم الله الّذی بذکره تزیّنت کتب الله من قبل و بشّر بظهوره النّبیّون و المرسلون فویل لعالم غرّتة العلوم و منعته عن الله المهیمن القیّوم قل یا ایّها الجاهل انّک خلقت لهذا الیوم فلمّا ظهر اعرضت یا ایّها المشرک المردود انّه جآء لیحوتک و انّک افتیت علیه یا ایّها الغافل المحجوب کذلک نطق قلمی الأعلی فی ملکوت الانشآء طوبی لمن فاز باصغآء هذا النّدآء و ویل لکلّ معرض مردود

BLIB_Or15715.012c

BH06648

To: Darvish Ghulam-Rida, in Qumshih
Date: 1300-11 [1883-Sep]

1 He is the All-Witnessing, the All-Informed! The world hath been adorned with the appearance of the Ancient King, yet the peoples remain in astonishing delusion. They have cast the signs of God behind their backs, following every doubtful idolater. We have sent down for all on earth that wherewith the trees and fruits and mountains have been adorned, yet the people persist in discord and dissension, following vain imaginings while turning away from the Dawning-Place of knowledge. Thus have their souls enticed them, and they are reckoned among the wayward in the Book of God, the Lord of creation.

1 هو الشّاهد الخبير قد تزيّن العالم بظهور مالک القدم ولكنّ الأمم فی وهم عجاب قد نبذوا آيات الله عن ورائهم بما اتّبعوا كلّ مشرک مرتاب انّا انزلنا لمن على الأرض ما تزيّنت به الأشجار و الأثمار و الجبال ولكنّ القوم فی نفاق و شقاق قد اتّبعوا الظّنون معرضين عن مطلع العلوم كذلک سوّلت لهم انفسهم و هم من اهل الضّلال فی كتاب الله مالک الايجاد

2 We have heard thy call and have answered thee, and have seen thy turning to Us and have turned to thee from the Most Exalted Station, and have remembered thee with that which shall never end, by the everlasting power of God, the Lord of lords.

2 انّا سمعنا ندائک اجبناک و رأينا اقبالک اقبلنا اليک من اعلى المقام و ذكرناک بما لا ينفد بدوام الله ربّ الأرباب

3 Beware lest the greatest veil prevent thee from the Most Luminous Horizon, or the veils of those who have disbelieved in the Source and Return bar thee therefrom. Take what hath been sent down unto thee with strength from Us, and cast aside what is possessed by every heedless imposter.

3 ايّاک ان يمنعک الحجاب الأكبر عن المنظر الأنور او تحجبک حجبات الّذين كفروا بالمبدء و المآب خذ ما نزل لک بقوّة من عندنا و ضع ما عند كلّ غافل مكّار

4 The glory shining from the horizon of eternity be upon those who have heard and responded, and have drunk the wine of steadfastness from the hands of the bounty of their Lord, the Mighty, the Most Bountiful.

4 البهآء المشرق من افق البقآء على الّذين سمعوا و اجابوا و شربوا رحيق الاستقامة من ايادی عطآء ربّهم العزيز الوهّاب

BLIB_Or15715.014a

BH06875

To: Mirza Hasan, in Qumshih
Date: 1300-11 [1883-Sep]

In the Name of Him Who holdeth dominion over all who are on earth and in heaven! O concourse of creation! Hearken unto that which the Lord of Names proclaimeth from His Prison in 'Akka. He is, verily, none other than God, the All-Knowing,

بسمی المهيمن على من فی الأرض و السّمآء يا ملأ الانشآء ان استمعوا ما ينطق به مالک الأسمآء فی سجن عكّآء انّه لا اله الّا هو العليم الحكيم قد فاز

the All-Wise. Every steadfast one hath attained unto the Most Great Ocean, every wayfarer unto the Supreme Horizon, and every seeker unto this noble station. How many a servant hath heard the call and responded to his Ancient Lord, and how many a one robed in authority hath disdained and waxed proud before God, the Lord of all worlds. We have created all for this Most Great Day - to this testifieth the Lord of Destiny in His impregnable Prison. Say: O servants of the All-Merciful! Do ye not behold the ocean of divine utterance, do ye not hear the call of God, the Mighty, the Praised? Abandon what the peoples possess and hold fast unto that which ye have been commanded in His wise Book. Thus have We remembered thee and sent unto thee that whereby the eyes of them that are nigh are solaced. Take hold of the Book with the power of God. Verily, He will be with thee in every world among the worlds of thy Lord. To this thy Lord, the All-Informed, doth testify.

كلّ موقن بالبحر الأعظم و كلّ سالک بالأفق الأعلی و كلّ طالب بهذا المقام الكريم

كم من عبد سمع النّدآء و اجاب موليه القديم و كم من ذی ردآء استنكف و استكبر علی الله ربّ العالمين انّا خلقنا الكلّ لهذا اليوم الأكبر يشهد بذلک مالک القدر فی سجنه المتين قل يا عباد الرّحمن اما ترون بحر البيان و اما تسمعون ندآء الله العزيز الحميد دعوا ما عند الأمم و تمسّكوا بما امرتم به فی كتابه الحكيم كذلک ذكرناک و ارسلنا اليک ما قرّت به عيون المقرّبين خذ الكتاب بقوّة من الله انّه يكون معک فی كلّ عالم من عوالم ربّک يشهد بذلک ربّک الخبير

BLIB_Or15715.327b, BLIB_Or15734.1.109b

BH06748

To: Rida, in Qumshih
Date: 1300-11 [1883-Sep]

1 In the Name of Him Who is the Guardian over what was and what will be!

1 بسمه المهيمن علی ما كان و ما يكون

2 By My life! My Pen lamenteth over what hath befallen My Soul, and the Prison crieth out because of My oppression and what hath come upon Me in the path of God, the Lord of all worlds. We summoned all to the Water of Life, yet they pronounced judgment against My Person with manifest tyranny. We made clear unto them the Way and gave them glad-tidings of the bounty of the All-Glorious, yet they rose up against Us with grievous oppression. They seized My name and My chosen ones with such tyranny as caused the dwellers of the most exalted Paradise to weep, yet the people remain behind a thick veil. Say: O My loved ones! Let not the might of the wicked ones dismay you. Leave behind all who are in the world, turning your faces toward My luminous horizon. Wrong not anyone, nor grieve over what hath befallen you. Put your trust in God, your Lord and the Lord of your fathers. Verily He seizeth the transgressors; nothing can frustrate Him. He

2 لعمری ينوح قلمی علی ما ورد علی نفسی و يصيح السّجن لمظلوميّتی و ما ورد علیّ فی سبيل الله ربّ العالمين قد دعونا الكلّ الی بحر الحيوان و هم افتوا علی نفسی بظلم مبين قد اوضحنا لهم السّبيل و بشّرناهم بعناية الجليل و هم قاموا علينا بظلم عظيم قد اخذوا اسمی و اصفيائی بظلم ناح به سكّان الفردوس الأعلی ولكنّ القوم فی حجاب غليظ قل يا احبّائی ايّاكم ان تخوّفكم سطوة الفجّار دعوا من فی العالم عن ورائكم مقبلين الی افقی المنير لا تعتدوا علی احد و لا تحزنوا عمّا ورد عليكم توكّلوا علی الله ربّكم و ربّ آبائكم انّه يأخذ المعتدين لا يعجزه شیء يأخذ كلّ فاجر كما اخذ فی ايّامه انّ ربّک لهو المقتدر القدير البهآء المشرق من افق

seizeth every wicked one even as He seized in His days. Thy Lord is, in truth, the All-Powerful, the Almighty. The splendor that hath shone forth from the heaven of My tender mercy be upon thee and upon whosoever hath held fast unto the cord of God, the Most Strong.

سمآء عنایتی علیک و علی من تمسّک بحبل الله المتین

BLIB_Or15734.1.083b

BH06791

To: Abu'l-Qasim Saatsaz Shirazi
Date: 1300-11 [1883-Sep]

1 In My Name, the Wronged One, the Stranger

1 بسمی المظلوم الغریب

2 O Abu'l-Qasim! We have seen thy letter and heard the yearning of thy heart in separation from thy Lord, and We understood what thou didst desire of nearness and meeting. But the enemies have come between Us and thee, and have prevented the servants from that for which they were created. Blessed is the one who, strong in spirit, hath rent asunder the veils in the name of his Lord, the All-Bestowing, and hath voiced His praise amidst all possibilities with spirit and fragrance, with wisdom and utterance. He is indeed of the people of Glory in the Preserved Tablet of Names, and one who hath embarked upon the Crimson Ark in the name of God, the Possessor of all things and Creator of the heavens. Rejoice thou that We found thy letter adorned with the remembrance of God and sanctified from the mention of aught else but Him, and We observed thy turning unto Him, thy devotion, and thy sincerity towards God alone. Verily He, despite the sorrows that have befallen Him, remembereth thee in the Most Great Prison with that which the world cannot equal. When thou perceivest and findest this, arise in His name, the Exalted, and say: "Unto Thee be praise, O Glory of the World! And unto Thee be thanks, O Thou Who answereth them that turn unto Thee, Companion of them that are nigh unto Thee, Lord of the mystics, and Beloved of the sincere!"

2 یا اباالقاسم شاهدنا کتابک و سمعنا حنین قلبک فی فراق مولاک و عرفنا ما اردته من القرب و اللّقآء ولکنّ الأعدآء حالوا بیننا و بینک و منعوا العباد عمّا خلقوا له طوبی لقویّ خرق الأحجاب باسم ربّه الوهّاب و نطق بثنائه بین الامکان بالرّوح و الرّیحان و الحکمة و البیان انّه من اهل البهآء فی قیّوم الأسمآء و الرّاکب علی السّفینة الحمرآء باسم الله مالک الأشیآء و فاطر السّمآء ان افرح بما وجدنا کتابک مزیّناً بذکر الله و مقدّساً عن ذکر دونه و رأینا توجّهک و اقبالک و خلوصک لله وحده انّه مع ما ورد علیه من الأحزان یذکرک فی السّجن الأعظم بما لا یعادله العالم انّک اذا رأیت و وجدت قم باسمه تعالی و قل لک الثّنآء یا بهآء العالم و لک الشّکر یا مجیب المقبلین و انیس المقرّبین و مولی العارفین و محبوب المخلصین

INBA51:283, INBA51:286, KB_620:276-276

BH06444

To: Ahmad Khi Alif, in Shiraz
Date: 1300-11 [1883-Sep]

1 In the Name of Him Who rules over all horizons!

1 بسمی المهیمن علی الآفاق

2 O My Most Exalted Pen! It behooveth thee to lament in these days, for the heedless ones have imprisoned My loved ones and committed injustice against them, in such wise that the dwellers of My celestial Kingdom and My Realm of Might have wept, as have the people of this forbidden station. By My life! We have heard the cries of the denizens of Paradise and the weeping of those near unto God on this memorable day. The oppressor rejoiceth and scoffeth as though he would abide forever on earth. Nay, by the Self of God that holdeth dominion over all that hath been and shall be! Soon shall he behold the recompense of his deeds and shall bewail his own self, and shall find none to help him. He Who possesseth the Preserved Tablet doth testify to this.

2 ان یا قلمی الأعلی لک ان تنوح فی هذه الأیّام بما حبس الغافلون اولیائی و ظلموا علیهم علی شأن ناح به سکّان ملکوتی و جبروتی و اهل هذا المقام الممنوع لعمری قد سمعنا ضجیج اهل الفردوس و بکآء المقرّبین فی هذا الیوم المشهود انّ الظّالم یفرح و [یستهزّ] کأنّه یبقی فی الأرض لا ونفس الله المهیمنة علی ما کان و ما یکون سوف یری جزآء اعماله و ینوح علی نفسه و لن یجد لها ناصراً یشهد بذلک من عنده لوح محفوظ

3 Thy letter hath reached Us, and We have heard that which was revealed aforetime by My Most Exalted Pen. Blessed is the tongue that hath spoken My verses, and the soul that hath soared in My atmosphere, and the eye that hath attained unto My beloved presence. We counsel the servants with that which beseemeth the days of God, the Lord of existence. Aid ye the Most Merciful through your deeds. Thus have We counseled Our servants aforetime and in this Tablet which beareth witness to that whereunto God hath testified: There is none other God but Me, the All-Subduing, the Self-Subsisting.

3 قد حضر کتابک و سمعنا ما نزّل من قبل من قلمی الأعلی طوبی للسان تکلّم بآیاتی و لنفس طارت فی هوائی و لبصر فاز بمنظری العزیز المحبوب انّا نوصی العباد بما ینبغی لأیّام الله مالک الوجود ان انصروا الرّحمن بالأعمال کذلک وصّینا العباد من قبل و فی هذا اللّوح الّذی شهد بما شهد الله انّه لا اله الّا انا المهیمن القیّوم

INBA51:284x, KB_620:277-278

BH06419

To: Buzurg Dhakir, in Shiraz
Date: 1300-11 [1883-Sep]

1 He is the One manifest from His most exalted horizon

1 هو الظّاهر من افقه الأعلی

2 Today the entire world is illumined by the effulgences of the lights of the Revelation, yet most of its people remain heedless. The people of the earth are all withered, nay rather dead. They

2 امروز جمیع عالم از تجلّیات انوار ظهور منوّر ولکن اهل آن اکثری غافل اهل ارض کلّ پژمرده بل مرده باید بماء حکمت و بیان و کوثر

must be quickened through the water of wisdom and utterance and the life-giving Kawthar. Blessed is the soul that hath attained thereunto, blessed the eye that hath witnessed, and blessed the ear that hath heard. The hearkening to a single call is better in the sight of God than the deeds of all who are on earth. A hundred thousand regrets that they are deprived of this endless bounty and veiled from this infinite grace. Be not grieved by what hath befallen. Every soul is occupied according to his station. They have cast the station of God behind their backs and followed every heedless and remote one. Soon shall they find themselves in manifest loss. Rejoice thou in My remembrance of thee and give glad-tidings to My loved ones of My tender mercy and My grace which have preceded all who are in the heavens and on earth. Thus have We illumined the horizon of the heaven of proof with the luminary of utterance. Blessed be the mystic who hath attained and risen to serve the Cause, and woe unto them that are abased.

حیوان زنده شوند طوبی از برای نفسیکه بآن فائز شد و از برای بصریکه مشاهده نمود و از برای سمعیکه شنید اصغاء یک ندا افضل است عندالله از اعمال من علی الأرض صدهزار حیف که از این نعمت بیزوال محروم و از این عنایت بیمنتهی محجوبند محزون مباشید [از] آنچه [وارد شده] هر نفسی بقدر و مقام خود مشغول قد نبذوا مقام الله عن ورائهم و اتّبعوا کلّ غافل بعید سوف یرون انفسهم فی خسران مبین ان افرح بذکری ایّاک و بشّر احبّائی بعنایتی و رحمتی الّتی سبقت من فی السّموات و الأرضین کذلک نوّرنا افق سمآء البرهان بنیّر البیان طوبی لعارف فاز و قام علی خدمة الأمر و ویل للصّاغرین

INBA51:247, KB_620:240-241

BH06617

To: Haji Aqa Kuchak, in Shiraz
Date: 1300-11 [1883-Sep]

1 In My Name, the Rememberer and the Remembered!

1 بسمی الذّاکر و المذکور

2 Heedlessness hath encompassed the world and prevented all from the Most Exalted Horizon, save those souls who are immersed in the ocean of divine love. These souls prefer one atom of tribulation in His path above all that is in the world. These are they who are accounted as the people of Baha in the Book of Names. Blessed are they, for they have attained unto that which God, exalted be His glory, hath ever announced through the tongue of the Prophets and Messengers. Great indeed is this Day, and its greatness hath been revealed by the Supreme Pen in the Scriptures and Tablets. On this Day speaketh He Who conversed on Sinai: "Verily there is none other God but Me, the All-Knowing, the All-Wise."

2 عالم را غفلت احاطه نموده و جمیع را از افق اعلی منع کرده مگر نفوسیکه در بحر محبّت الهی مستغرقند آن نفوس یکذرّه از بلا را در سبیلش از ما فی الدّنیا مقدّم میدارند ایشانند از اهل بها در کتاب اسماء طوبی از برای ایشان چه که فائز شدند بامریکه لازال حقّ جلّ جلاله بلسان نبیّین و مرسلین بآن بشارت فرموده امروز روزیست بزرگ و عظمتش از قلم اعلی در زبر و الواح نازل ینطق فیه مکلّم الطّور انّه لا اله الّا انا العلیم الحکیم

3 Thy letter was received and attained the honor of being heard, and the Sun of loving-kindness hath dawned from the horizon of grace. God willing, thou shalt attain unto that which thou hast sought. Rejoice thou in this manifest grace and say: "Praise be to God, the Lord of all worlds." The Glory be upon

3 نامه رسید و بشرف اصغا فائز و شمس عنایت از افق فضل مشرق انشآءالله فائز میشوی بآنچه طلب نمودی ان افرح بهذا الفضل المبین و قل الحمد لله ربّ العالمین البهآء علیک و علی کلّ امة

thee and upon every maidservant who hath believed in God, and upon My maidservant who attained in Zawra and heard the call of God, the All-Knowing, the All-Wise.

آمنت بالله و علی امتی الّتی فازت فی الزّورآء و سمعت ندآء الله العلیم الحکیم

INBA84:165b, INBA84:095, INBA84:035.06, BLIB_Or15715.020d

BH06490

To: Mirza Abdul-Karim Khan, in Shiraz
Date: 1300-11 [1883-Sep]

1 In My Name, the Most Holy above all names! The Ocean of Divine Knowledge speaks at the center of contingent existence and summons all with spirit and fragrance to the All-Merciful, yet most of the people perceive not. Say: He has appeared with truth and speaks in every condition that there is no God but Me, the Protector, the Self-Subsisting. I have come for the life of the world and the reformation of the nations. To this bears witness the Lord of Eternity from His praiseworthy station.

1 بسمی المقدّس عن الأسمآء بحر العرفان ینطق فی قطب الامکان و یدع الکلّ بالرّوح و الرّیحان الی الرّحمن ولکنّ القوم اکثرهم لا یشعرون قل انّه ظهر بالحقّ و ینطق فی کلّ شأن انّه لا اله الّا انا المهیمن القیّوم قد جئت لحیوة العالم و اصلاح الأمم یشهد بذلک مالک القدم فی مقامه المحمود

2 Your letter has come before the Wronged One in His Most Great Prison, and He has answered you with a Tablet from which flows the sealed nectar. When you attain unto it and drink thereof, praise God, the Lord of what was and what shall be. By God's life! A single word from Me equals not what you behold today nor what exists in all creation.

2 قد حضر کتابک لدی المظلوم فی سجنه الأعظم و اجابک بلوح جری منه رحیقی المختوم انّک اذا فزت به و شربت منه ان احمد الله ربّ ما کان و ما یکون لعمر الله لا یعادل بکلمة من عندی ما تراه الیوم و لا ما فی الوجود

3 Arise to serve the Cause in such wise that the veils of the Jews who violated God's Covenant and His Testament and denied Him Who speaks 'There is no God but Him, the Mighty, the Loving' shall not withhold you. Thus have We remembered you and sent this unto you that you may thank your Lord, the Mighty, the Beloved.

3 قم علی الأمر علی شأن لا تحجبک سبحات الیهود الّذین نقضوا میثاق الله و عهده و کفروا بمن ینطق انّه لا اله الّا هو العزیز الودود کذلک ذکرناک و ارسلناه الیک لتشکر ربّک العزیز المحبوب

INBA51:091, KB_620:084-085, LHKM2.148

BH06768

To: Muhammad Hasan Khayyat Muttahid, in Shiraz
Date: 1300-11 [1883-Sep]

هو الشّاهد السّامع الخبير

He is the All-Witnessing, the All-Hearing, the All-Knowing

هذا ذكر من لدنّا للّذين اقبلوا الى الله المهيمن القيّوم و شهدوا بما شهد الله الا انّهم عباد مكرمون قد حضر العبد الحاضر بكتابک و عرضه تلقآء العرش و نزّل لک هذا الكتاب المحتوم طوبى لمن فاز بذكر الله فى ايّامه و ويل لكلّ غافل محجوب

This is a mention from Us to those who have turned to God, the Protector, the Self-Subsisting, and who have testified to that which God Himself hath testified. Verily, they are honored servants. The servant who is present hath presented thy letter before the Throne, and this irrevocable epistle hath been sent down for thee. Blessed is he who hath attained the mention of God in His days, and woe unto every heedless and veiled one.

انّه غفرک و كفّر عنک سيّئاتک ان اشكره بهذا الفضل المشهود ان استقم على الأمر باسم ربّک انّه يشهد و يرى و هو الحقّ علّام الغيوب البهآء المشرق من افق البقآء على الّذين سمعوا النّدآء و اجابوا ربّهم مالک الورى الّذى اتى بالحقّ بسلطان احاط ما كان و ما يكون و نذكر من سمّى بحسن قبل على ليفرح و يكون من الشّاكرين فى كتاب الله مالک الوجود ان احمد ربّک بما اقبل اليک من شطر السّجن و ذكرک بما لا يعادله ما على الأرض ولكنّ القوم هم لا يفقهون

He hath forgiven thee and absolved thee of thy misdeeds. Be thou thankful for this manifest grace. Stand firm in the Cause in the name of thy Lord. Verily, He witnesseth and seeth, and He is the Truth, the Knower of the unseen. The splendor shining from the horizon of eternity be upon those who have heard the Call and answered their Lord, the Lord of all beings, Who hath come with the truth with a sovereignty that hath encompassed all that was and that shall be. And We make mention of him who was named Hasan before 'Ali that he may rejoice and be of the thankful ones in the Book of God, the Lord of existence. Praise thy Lord for having turned toward thee from the precincts of the Prison and mentioned thee in such wise as nothing on earth can equal, did the people but understand.

INBA84:141b, INBA84:076a, INBA84:017b.13

BH06735

To: Baba known as Karim, in Zarqan
Date: 1300-11 [1883-Sep]

1 هو الفرد الخبير

1 He is the One, the All-Informed!

2 كتاب نزّل بالحقّ و يهدى النّاس الى الصّراط المستقيم الّذى اظهره الله فى يومه العزيز البديع يا اهل البهآء ان اذكروا اذ سجن اسمى و اوليائى فى ارض الطّآء بما اكتسبت ايدى الظّالمين انّ الّذى افتى عليهم فى اوّل مرّة هو من سمّى بصادق

2 This is a Book sent down in truth, guiding the people to the Straight Path which God hath manifested in His mighty, wondrous Day. O people of Baha! Remember when My Name and My loved ones were imprisoned in the Land of Ta by reason of what the hands of the oppressors had wrought. Verily, he who first pronounced judgment against them was one named Sadiq.

We seized him through Our might and returned him to his abode in the nethermost depths. Then We seized one greater than he, whereupon the fire of hatred was stilled and the Dove of the Cause cooed upon the branches. There is none other God but He, the Almighty, the Powerful. Nothing can prevent His Cause. He doeth what He willeth and ordaineth what He pleaseth, and He is the Mighty, the Unconstrained. To this testifieth what hath appeared on earth, both in the past and in the future. Well is it with him who is endowed with insight! We counsel thee to manifest supreme steadfastness. Thy Lord is, in truth, the Counselor, the Forgiving, the Bountiful. Be thou of such constancy that the clamor of the divines who have pronounced judgment against Me and My loved ones, without any proof or Book from God, the Lord of all worlds, shall not deter thee.

اخذناه بقهر من عندنا و رجعناه الى مقرّه فى اسفل السّافلين ثمّ اخذنا اكبر منه اذاً سكنت نار البغضآء و هدرت حمامة الأمر على الأغصان انّه لا اله الّا هو المقتدر القدير لا يمنعه شيء عن امره يفعل ما يشآء و يحكم و هو المقتدر المختار يشهد بذلک [ما] ظهر فى الأرض من قبل و من بعد طوبى لعارف بصير انّا نوصيک بالاستقامة الكبرى انّ ربّک لهو النّاصح الغفور الكريم كن على شأن لا تمنعک ضوضآء العلمآء الّذين افتوا علىّ و على اوليائى من دون بيّنة و لا كتاب من الله ربّ العالمين

INBA51:016b, KB_620:009-010, LHKM2.101

BH06884

To: Nawruz-Ali Naili
Date: 1300-11 [1883-Sep]

1 He is the Herald between earth and heaven!

1 هو المنادى بين الأرض و السّمآء

2 O Nowruz, the servant who was present before the Wronged One mentioned your name, and this Preserved Tablet was revealed for you, which had been hidden in the knowledge of God and treasured in the pavilion of grandeur, as a command from Him - and He is, in truth, the Knower of things unseen.

2 يا نوروز قد ذكر اسمک العبد الحاضر لدى المظلوم و نزّل لک هذا الكتاب المحفوظ الّذى كان مكنوناً فى علم الله و مخزوناً فى سرادق العظمة امراً من عنده و هو الحقّ علّام الغيوب

3 We have sent down the verses and manifested the clear proofs and given glad tidings to all of that which will profit them in every world of the worlds of their Lord, the Mighty, the Loving. Thereupon the servants rose up against Us and the divines issued decrees against Us with such injustice that the Maids of Heaven wept in their chambers and faces and cheeks were altered. Say: O company of the heedless ones! By what book did you believe in your Lord, the All-Merciful, and by what proof did you turn to Him? Bring it forth, if you have knowledge! Nay, by My very Self, the Truth! You have been impotent, as have all who dwell in the heavens and earth, to bring forth that which the Hidden and Treasured Name hath brought. When thou dost discover the fragrance of the divine utterance from the traces of the Pen of the All-Merciful, arise

3 قد انزلنا الآيات و اظهرنا البيّنات و بشّرنا الكلّ بما ينفعهم فى كلّ عالم من عوالم ربّهم العزيز الودود اذاً قام علينا العباد و افتوا علينا العلمآء بظلم ناحت به الحوريّات فى الغرفات و تغيّرت الوجوه و الخدود قل يا معشر الغافلين بأىّ كتاب آمنتم بربّكم الرّحمن و بأىّ برهان اقبلتم اليه فأتوا به لو انتم تعلمون لا ونفسى الحقّ قد عجزتم و عجز من فى السّموات و الأرض عن الاتيان بما اتى به الاسم المكنون المخزون انّک اذا وجدت عرف البيان من اثر قلم الرّحمن قم عن مقامک مقبلاً

from thy place, turning toward the Dayspring of Revelation, speaking His praise and making mention of that which thou hast been bidden in His recorded tablet.

الى مشرق الوحى و ناطقاً بثنائه و ذاكراً بما امرت به فى لوحه المسطور

BLIB_Or15730.130c

BH07313

To: Abu'l-Qasim, in Fathabad
Date: 1300-11 [1883-Sep]

In the name of Him Who speaks between the worlds. O Abu'l-Qasim, upon whom be the Glory of God! Do you recognize Who remembers you from the horizon of the prison, and do you see Who has turned toward you from His most exalted station? Say: Yea, by my Lord! He is my Lord, the All-Hearing, the All-Seeing. Hearken unto that which the All-Merciful hath sent down in the Qur'an: "On the day when thy Lord shall come, or some of the signs of thy Lord shall come." And when the Promise was fulfilled and the Promised One appeared, they denied Him, until they pronounced against Him that which caused the dwellers of the Kingdom to lament. Say: O people, read ye the Books of God that were sent down aforetime. Verily they bear witness to this Most Great Revelation, yet ye understand not. O concourse of divines! Fear ye God, and follow not idle fancies and vain imaginings. Follow Him Who guideth you to the Dayspring of certitude on this Day which was inscribed by the Supreme Pen and concealed in the knowledge of God, the Lord of Names. All things bear witness to this, would ye but understand. Thus have We remembered thee and revealed unto thee that which was and is the Water of Life for all that exist and will exist.

بسمى النّاطق بين العالم يا اباالقاسم هل تعرف من يذكرک من افق السّجن و هل ترى من اقبل اليک من مقامه الأعلى قل اى وربّى هو ربّى السّميع البصير ان استمع ما انزله الرّحمن فى الفرقان يوم يأتى ربّک او بعض آيات ربّک فلمّا اتى الوعد و ظهر الموعود كفروا به الى ان افتوا عليه بظلم ناح به سكّان الملكوت قل يا قوم ان اقرئوا كتب الله من قبل انّها شهدت بهذا الظّهور الأعظم و انتم لا تفقهون يا معشر العلمآء خافوا الله و لا تتّبعوا الظّنون و الأوهام ان اتّبعوا من يهديكم الى مشرق الايقان فى هذا اليوم الّذى كان مسطوراً من القلم الأعلى و مستوراً فى علم الله مالک الأسمآء يشهد بذلک كلّ الأشيآء لو انتم تعرفون كذلک ذكرناک و انزلنا لک ما كان روح الحيوان لما كان و ما يكون

INBA84:204b, BLIB_Or15715.017e

BH07191

To: Hasan Bayk, in Fathabad
Date: 1300-11 [1883-Sep]

1 In the Name of Him Who is sanctified above all mention! We have heard the call of Our loved ones and have answered them, for verily I am the Hearer, the Answerer.

1 بسمی المقدّس عن الأذکار قد سمعنا ندآء اولیائی و اجبناهم و انا السّامع المجیب

2 O Hasan! He Who hath shown kindness to the world and hath come with a sovereignty before which all the hosts of the earth combined cannot stand, maketh mention of thee at this moment. To this testifieth He with Whom is the perspicuous Book. Rejoice thou in My mention of thee, then render thanks unto thy Lord, the All-Forgiving, the Most Bountiful.

2 یا حسن یذکرک فی هذا الحین من احسن الی العالم و اتی بسلطان لا یقوم معه جنود الأرض کلّها یشهد بذلک من عنده کتاب مبین ان افرح بذکری ایّاک ثمّ اشکر ربّک الغفور الکریم

3 This is a Day wherein mysteries have been revealed, fruits have appeared, and the heavenly table hath been sent down; yet the people remain in grievous blindness. Hold fast unto the cord of thy Lord's loving-kindness and say: O Thou Lord of all names! I beseech Thee by Thy most excellent names to ordain for me through Thy Most Exalted Pen that which Thou hast ordained for Thy chosen ones who have offered up their lives in Thy path. Thou, verily, hast power to do as Thou pleasest, and in Thy grasp are the reins of all who are in the heavens and on earth.

3 هذا یوم فیه ظهرت الأسرار و برزت الأثمار و نزلت المائدة ولکنّ القوم فی حجاب عظیم تمسّک بحبل عنایة ربّک و قل یا مالک الأسمآء اسئلک بأسمائک الحسنی بأن تکتب لی من قلمک الأعلی ما کتبته لأصفیائک الّذین انفقوا ارواحهم فی سبیلک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام من فی السّموات و الأرضین

4 We make mention, too, of thy family and those that are with thee, as a token of Our grace, for verily I am the Most Bountiful, the Ancient of Days. Upon thee and upon them be the glory from the presence of One Who is mighty and powerful.

4 و نذکر اهلک و من معک فضلاً من عندنا و انا الفضّال القدیم البهآء علیک و علیهم من لدن مقتدر قدیر

INBA84:196b, BLIB_Or15713.306, BLIB_Or15715.018a

BH07384

To: Suhrab, in Fathabad
Date: 1300-11 [1883-Sep]

In the Name of God, the All-Seeing, the All-Knowing!

بنام خداوند بینای دانا

O Suhrab! God, exalted be His Glory, hath manifested Himself for the reformation of the world and the education of its peoples. He hath made His Cause manifest, His Path evident, and His Balance established before all faces. This is that Day

یا سهراب حقّ جلاله از برای اصلاح عالم و تربیت امم خود را ظاهر فرمود امرش را ظاهر و صراطش [را] باهر و میزانش را امام وجوه

whereof He saith: "The trumpet shall be blown, and all who are in the heavens and on earth shall swoon away, save those whom God shall please to exempt." Though the Cause is mighty indeed, yet its proof and testimony are seen to be clearer than the light of the sun. It behooveth thee to return unto God and repent before Him. Verily, He will forgive thy sins and blot out thy transgressions. Thy Lord is, in truth, the All-Forgiving, the Most Generous. Through His grace and mercy, God hath pardoned and overlooked grievous sins and great transgressions, on condition that one's return be firm and one's repentance steadfast and enduring. Thus doth thy Lord, the All-Merciful, counsel thee. Praise be unto Him, for He is the Most Generous of the generous ones.

نصب نمود اینست آن یومیکه میفرماید در صور دمیده میشود و جمیع من فی السّموات و الأرض منصعق مشاهده میشوند الّا من شآء اللّه

اگرچه امر بسیار عظیم است ولکن حجّت و برهانش روشنتر از نور آفتاب مشاهده میشود لک ان ترجع الی اللّه و تتوب الیه انّه یغفر خطایاک و یکفّر عنک سیّئاتک انّ ربّک لهو الغفور الکریم حقّ از گناهان عظیمه و خطیئات کبیره بفضل و رحمتش عفو فرموده و چشم پوشیده بشرط آنکه رجوع محکم و توبه راسخ و ثابت بماند کذلک یوصیک ربّک الرّحیم الحمد له اذ هو اکرم الأکرمین

INBA84:194, BLIB_Or15715.018e

BH07416

To: Muhammad Ali, in Kaf
Date: 1300-11 [1883-Sep]

1 In the name of the Desire of the world

1 بنام مقصود عالمیان

2 O Muhammad-Qabil-'Ali! Your letter was received and your call attained the honor of being heard. Today, whosoever has recognized God, exalted be His glory, and has turned to the Most Exalted Horizon, is among those souls whom divine bounties and favors seek out. God willing, may the peoples of the world attain to the sweetness of this most exalted utterance and achieve that which is befitting.

2 یا محمّد قبل علی کتابت رسید و ندایت بشرف اصغا فائز امروز هر نفسی حقّ جلّ جلاله را شناخت و بافق اعلی اقبال نمود او از نفوسیست که فیوضات و عنایات طالب اوست انشآءاللّه اهل عالم بحلاوت این بیان اعلی برسند و بآنچه سزاوار است فائز شوند

3 The Sun of Truth has appeared with perfect manifestation and effulgence, and the ocean of bounty is surging. Nevertheless, all remain deprived and veiled save those whom God, thy Lord, has willed. Verily, hold fast to the cord of the Command and place thy trust in God in all matters. Beseech the True One that thou mayest succeed in that which is worthy of the divine days. Blessed is the soul whose call has attained the Most Holy Court and who has been honored with a response from the Most Exalted Pen. Before God, such a one is mentioned among the most exalted of creatures and inscribed in the Book. Be thankful unto God for this manifest grace.

3 آفتاب حقیقت بکمال ظهور و اشراق ظاهر و بحر عنایت موّاج معذلک کل محروم و محجوب الّا من شآء اللّه ربّک انّک تمسّک بحبل الأمر و توکّل علی اللّه فی الأمور از حقّ بخواه تا بامریکه لایق ایّام الهی است فائز شوی طوبی از برای نفسیکه ندایش بساحت اقدس فائز شد و از قلم اعلی بجواب مفتخر گشت او از اعلی الخلق لدی الحقّ مذکور و در کتاب مسطور ان اشکر اللّه بهذا الفضل المشهود

INBA51:182b, KB_620:175-176

BH07347

To: Darvish Ibrahim, in Qamishih
Date: 1300-11 [1883-Sep]

هو النّاظر من افقه الأعلى

He is the One Who gazeth from His most exalted horizon

يا اهل الأرض ان استمعوا ندآء مالک السّمآء انّه يدعوکم الى ما يقرّبکم الى الأفق الأعلى المقام الّذى تنطق فيه سدرة المنتهى انّه لا اله الّا انا الفرد الخبير قد جآء الموعود لحيوة العالم ولكنّ القوم اعرضوا و انكروا بما اتّبعوا كلّ شيطان مريد

O people of the earth! Hearken unto the call of the Lord of Heaven. He summoneth you unto that which draweth you nigh unto the most exalted horizon - the Station wherein the Tree of the Uttermost Boundary proclaimeth: There is none other God but Me, the Peerless, the All-Informed. The Promised One hath come for the life of the world, yet the people have turned away and denied, following every froward satan. Say: O people of God! Blessed are ye, inasmuch as ye have heard His call and your eyes have beheld His horizon and your hands have taken hold of His perspicuous Book. They that have turned away this Day have no portion in the Book. God will soon seize them with His justice. He, verily, is the Just, the All-Wise. We have inhaled the fragrance of thy love and have sent unto thee this wondrous Book which proclaimeth throughout the world that there is none other God but Him, the Peerless, the All-Informed. Leave the people to themselves and put thy trust in God, the Lord of all worlds. He is, verily, with His servants and aideth them through the truth. He is the Mighty, the Powerful.

قل يا اهل الله طوبى لكم بما سمعتم ندائه و لأبصاركم بما رأت افقه و لأياديكم بما اخذت كتابه المبين انّ الّذين اعرضوا اليوم ليس لهم نصيب فى الكتاب سوف يأخذهم الله بعدل من عنده انّه لهو العادل الحكيم انّا وجدنا عرف حبّک ارسلنا اليک هذا الكتاب البديع الّذى ينطق فى العالم انّه لا اله الّا هو الفرد الخبير دع القوم بأنفسهم و توكّل على الله ربّ العالمين انّه مع عباده و ينصرهم بالحقّ و هو القوىّ القدير

BLIB_Or15715.013a

BH07206

To: Ghulam-Husayn, in Shiraz
Date: 1300-11 [1883-Sep]

1 هو السّامع المجيب

1 He is the Hearer, the Answerer!

2 قد كنّا ننظر الى شطر السّجن فى الطّآء و نرى اولياّء الّذين سجنوا من دون بيّنة و لا كتاب قد سمعنا حنينهم فى فراق الله و رأينا عبراتهم حبّاً لله العلىّ العظيم انّ الظّالم غرّته الأموال الى ان قام على الغنىّ المتعال قل سحقاً لک يا ايّها الظّالم البعيد سوف ترى الأمر فوق رأسک و نفسک

2 We were gazing toward the prison in Ta (Tehran) and saw the friends who were imprisoned without evidence or warrant. We heard their yearning in separation from God and saw their tears shed in love for God, the Exalted, the Great. Verily the oppressor was deluded by wealth until he rose against the Self-Sufficient, the Most High. Say: Woe unto thee, O remote oppressor! Soon shalt thou see the Cause above thy head and

thyself in manifest loss. Abandon that which deluded thee and take what hath come from God, that He may forgive thee and remit thy misdeeds, O heedless evil one! We heard mention of thee, made mention of thee, and sent thee this clear Book. Let not the affairs of creation grieve thee. Arise with supreme steadfastness in the Cause of God, the Lord of all beings, and say: Praise be unto Thee, O Desired One of the worlds! The manifest peace from the Abode of Peace be upon thee and upon those who have held fast to the strong cord of God.

فی خسران مبین دع ما غرّک و خذ ما اتی من لدی الله لعلّ یغفرک و یکفّر عنک سیّئاتک یا ایّها الغافل الشّریر انّا سمعنا ذکرک ذکرناک و ارسلنا لک هذا الکتاب المبین ایّاک ان تحزنک شؤونات الخلق قم بالاستقامة الکبری علی امر الله مالک الوری و قل لک الحمد یا مقصود العالمین السّلام الظّاهر من دار السّلام علیک و علی الّذین تمسّکوا بحبل الله المتین

INBA51:196a, KB_620:189-189, LHKM3.167

BH07405

To: Ghulam-Rida, in Shiraz
Date: 1300-11 [1883-Sep]

In My Name, the Manifest, the Hidden!

O Ghulam! Thy letter hath come, and the servant who standeth present hath laid it before the Face that is encompassed by sorrows through that which the hands of them that have denied the All-Merciful have wrought, when He came with power and sovereignty. And We have found from it the fragrance of thy sincerity and thy turning unto God, the Lord of Lords. Thou hast spoken of that which hath flowed from My Most Exalted Pen and hast acknowledged that which the Tongue of Grandeur did speak in the earliest days. Verily, there is none other God but He, the Mighty, the Bestower. Be thou steadfast in the Cause, and standing firm in the service of thy Lord, and turning unto the Most Exalted Horizon at all times. This is a Day wherein the Dawn proclaimeth, saying: "By God! The Morn of the Divine Manifestation hath breathed forth, yet the people are in a wondrous slumber." And the Sun crieth out, saying: "The Sun of Truth hath shone forth from the horizon of Will, yet the people are in heedlessness and error, save those whom the breezes of Revelation have taken and whom the hand of Divine Power hath delivered." The glory be upon thee and upon every patient believer.

بسمی الظّاهر المکنون

یا غلام قد حضر کتابک و عرضه العبد الحاضر تلقآء وجه احاطته الأحزان بما اکتسبت ایادی الّذین کفروا بالرّحمن اذ اتی بقدرة و سلطان و وجدنا منه عرف خلوصک و اقبالک لله ربّ الأرباب قد نطقت بما جری من قلمی الأعلی و اعترفت بما نطق به لسان العظمة فی اوّل الأیّام انّه لا اله الّا هو العزیز الوهّاب

کن مستقیماً علی الأمر و قائماً علی خدمة ربّک و مقبلاً الی الأفق الأعلی فی کلّ الأحیان هذا یوم فیه ینادی الفجر و یقول تالله قد تنفّس صبح الظّهور ولکنّ القوم فی نوم عجاب و الشّمس تنادی قد اشرقت شمس الحقیقة من افق الارادة ولکنّ النّاس فی غفلة و ضلال الّا الّذین اخذتهم نفحات الوحی و انقذتهم ید الاقتدار البهآء علیک و علی کلّ موقن صبّار

INBA51:136, KB_620:129-130

BH07207

To: Haji Abul-Hasan, in Shiraz
Date: 1300-11 [1883-Sep]

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

1 هو الأقدس الأعظم العلیّ الأبهی

2 Thou hast been mentioned before the Throne every year until these years when My loved ones who spoke forth My praise and openly acknowledged what God hath sent down in the Mother Book were imprisoned. By this the Books of God have lamented and tears have flowed from the eyes of those through whom eyes were consoled.

2 قد کنت مذکوراً لدی العرش فی کلّ سنة الی ان بلغت السّنون الی هذه السّنة الّتی فیها حبسوا اولیائی الّذین نطقوا بثنائی و اعترفوا جهرة بما انزله اللّه فی امّ الکتاب بذلک ناحت کتب اللّه و ذرفت عیون الّذین بهم قرّت الأبصار

3 The Wronged One remembereth thee when sorrows have encompassed Him from all sides. Say: His sorrow is a manifestation of His loving-kindness and a revelation of His grace. By the life of God! Were He to desire it, He would seize all through but one word from His presence. He, verily, is the All-Powerful, the Mighty, the Unconstrained. Thou hast drunk the choice wine of revelation cup after cup and chalice after chalice. All this is from Our favor upon thee. Thy Lord is, verily, the Mighty, the All-Bountiful. Blessed is he who hath drunk the cup of My praise and the Kawthar of My knowledge. He is among the most exalted of creation in the Scriptures and Tablets. The Glory be upon thee and upon those who have held fast to the cord of certitude, turning away from idle fancies and vain imaginings.

3 انّ المظلوم یذکرک اذ احاطته الأحزان من کلّ الجهات قل انّ حزنه اظهاراً لعنایته و ابرازاً لفضله لعمر اللّه لو اراد لیأخذ الکلّ بکلمة من عنده انّه لهو المقتدر العزیز المختار انّک شربت رحیق الوحی کوباً بعد کوب و کأساً بعد کأس کلّ ذلک من فضلنا علیک انّ ربّک لهو العزیز الفضّال طوبی لمن شرب قدح ثنائی و کوثر عرفانی انّه من اعلی الخلق فی الزّبر و الألواح البهآء علیک و علی الّذین تمسّکوا بحبل الیقین معرضین عن الظّنون و الأوهام

INBA51:181b, KB_620:174-175

BH06997

To: Ruqiyyih daughter of the martyr, in Shiraz
Date: 1300-11 [1883-Sep]

1 In the name of the Goal of all the worlds!

1 بنام مقصود عالمیان

2 O Leaf! Thy petition was read in the presence of the Wronged One and was honored with His hearing. Praise be to God that the glance of the favor of the True One, exalted be His glory, hath from the beginning of the Cause until now been directed towards thee.

2 ای ورقه عریضه‌ات در ساحت مظلوم قرائت شد و باصغا فائز گشت الحمد للّه لحاظ عنایت حقّ جلّ جلاله از اوّل امر تا حین بشما بوده

3 This is the most great bounty whose station hath not been and will not be limited by the understanding and knowledge of men. At all times doth the Divine Lote-Tree call out betwixt earth and heaven and summon all to the straight path of God. However, as pure and receptive ears are rare, therefore but few souls have attained and turned towards the Most Exalted Horizon. Praise be to God that thou art adorned with the most great honor and the most mighty kinship. Mention of thee hath flowed from the Most Exalted Pen and is recorded in God's Book. Be thou thankful unto thy Lord for this wondrous bounty. The glory shining from the horizon of My loving-kindness be upon thee and upon those with thee and upon those who have been honored with this wise remembrance.

3 اینست فضل اعظم که مقامش بادراک و عرفان ناس محدود نشده و نخواهد شد در جمیع احیان سدرهٔ منتهی مابین ارض و سماء کل را ندا میفرماید و بصراط مستقیم الهی دعوت مینماید ولکن چون آذان طاهرهٔ واعیه کمیابست لذا نفوس قلیله فائز گشته‌اند و بافق اعلی توجّه نموده‌اند الحمد لله آنورقه بشرافت کبری و نسبت عظمی مشرّف است ذکر شما از قلم اعلی در کتاب الهی جاری و مسطور ان اشکری ربّک بهذا الفضل البدیع البهآء المشرق من افق عنایتی علیک و علی من معک و علی اللّائی فزن بهذا الذّکر الحکیم

INBA51:380

BH07136

To: Fathullah, in Zarqan
Date: 1300-11 [1883-Sep]

1 He is the Most Ancient, the Most Great!

1 هو الأقدم الأعظم

2 God testifieth that there is none other God but Him. He hath ever been sanctified from all peers and likenesses, and hath commanded all that which profiteth them in both beginning and end. Among the people are those who have heard and responded, and those who have turned away in such wise as to pronounce judgment against God, the Lord of lords. O peoples of the earth! Fear God and follow not the desires of your divines. By the life of God! They remain in their ancient error, worshipping their own desires and turning away from the All-Informed One.

2 شهد الله انّه لا اله الّا هو لم یزل کان مقدّساً عن الأمثال و الأشباه و امر الکلّ بما ینفعهم فی المبدء و المآل من النّاس من سمع و اجاب و منهم من اعرض علی شأن افتی علی الله ربّ الأرباب یا ملأ الأرض اتّقوا الله و لا تتّبعوا اهوآء علمائکم لعمر الله انّهم فی ضلالهم القدیم یعبدون اهوائهم معرضین عن الفرد الخبیر

3 When thou hearest My call, turn thy face toward My most exalted horizon and say: "Praise be unto Thee, O Thou Owner of Names, for having caused me to hear Thy call and recognize Thy days! I beseech Thee by Thy Most Great Name to make me in all conditions to hold fast to Thy cord and cling to Thy robe, to be set ablaze with the fire of Thy love and be attracted by the sweetness of Thy utterance. Thou art, verily, the Omnipotent over whatsoever Thou willest, and within Thy

3 انّک اذا سمعت ندائی ولّ وجهک شطر افقی الأعلی و قل لک الحمد یا مالک الأسمآء بما اسمعتنی ندائک و عرّفتنی ایّامک اسئلک باسمک الأعظم بأن تجعلنی فی کلّ الأحوال متمسّکاً بحبلک و متشبّثاً بذیلک و مشتعلاً بنار حبّک و منجذباً من حلاوة بیانک انّک

grasp is the kingdom of creation. There is none other God but Thee, the Almighty, the All-Conquering, the Powerful."

انت المقتدر على ما تشآء و فى قبضتک ملکوت الانشآء لا اله الّا انت القوىّ الغالب القدير

INBA51:018b, KB_620:011-012, LHKM2.104

BH07190

To: Mirza Buzurg, in Zarqan
Date: 1300-11 [1883-Sep]

1 He is the Ever-Present, the All-Seeing

1 هو الحاضر الرّقيب

2 We have heard thy call and thy lamentation, and witnessed thy turning and thy devotion. We beseech God to make thee one of the letters of His Book, and to purify thee from whatsoever is unseemly in His days, and to sanctify thee from the conditions of His creatures who are overcome by desire and who have turned away from the Lord of all beings. May He write down for thee, through His Most Exalted Pen, that which befitteth His loftiness and transcendence, through His bounty and generosity and favors. May He forgive thee through His grace and assist thee in that which diffuseth the fragrance of His good-pleasure, and draw thee nigh unto Him, and provide thee with the good of this world and of the next. The Wronged One maketh mention of him who was named Husayn and giveth him the glad-tidings of My turning toward him and My remembrance of him, that he may rejoice and give thanks unto his Lord, besides Whom there is none other God, and through Whom was revealed that which was hidden in knowledge and recorded in the scriptures and tablets and books. He, verily, is the Straight Path and the Great Announcement through which the hearts of the righteous were assured and the hearts of the deniers were disturbed. Praise be to God, the All-Knowing, the All-Wise.

2 قد سمعنا ندائک و حنينک و رأينا توجّهک و اقبالک نسئل الله بأن يجعلک من حروفات کتابه و مطهّراً عمّا لا ينبغى لأيّامه و مقدّساً من شؤونات خلقه الّذين غلب عليهم الهوى و اعرضوا عن مولى الورى و يکتب لک من قلمه الأعلى ما ينبغى لعلوّه و سموّه بجوده و کرمه و الطافه و يغفرک بفضله و يؤيّدک على ما يمرّ به عرف رضائه و يقرّبک اليه و يرزقک خير الدّنيا و الآخرة و يذکر المظلوم من سمّى بالحسين و يبشّره باقبالى اليه و ذکرى ايّاه ليفرح و يشکر ربّه الّذى لا اله الّا هو و به ظهر ما کان مکنوناً فى العلم و مسطوراً فى الزّبر و الصّحف و الکتب انّه لهو الصّراط المستقيم و النّبأ العظيم الّذى به اطمئنّت افئدة الأبرار و اضطربت قلوب المنکرين الحمد لله العليم الحکيم

INBA51:158a, KB_620:151-151

BH07170

To: Mirza Radi
Date: 1300-11 [1883-Sep]

1 He is the Witness, the All-Hearing!

1 هو الشّاهد السّميع

2 The Promise hath come, and He Who was promised calleth the servants unto God, the Protector, the Self-Subsisting. Say: He hath appeared with a Cause before which all the hosts of the world, and all the princes and kings, are powerless to stand. O people of the earth! We make mention of you at a time when sorrows have encompassed Us through that which the hands of the deniers of this blessed and manifest Light have wrought. They have imprisoned My Name and seized My loved ones, and there hath befallen them that which hath caused the Tongue of Grandeur to lament for them in a praiseworthy station. Beware lest the oppressors turn thee aside from the Dayspring of Justice. Hold thou fast unto the cord of grace, detached from every rejected idolator.

2 قد اتى الوعد و الموعود يدع العباد الى الله المهيمن القيّوم قل انّه ظهر بأمر لا يقوم معه جنود العالم كلّها و لا الأمرآء و الملوک يا ملأ الأرض انّا نذكّرکم فی حين احاطتنا الأحزان بما اکتسبت ايدی الّذين کفروا بهذا النّور المبارک المشهود قد حبسوا اسمی و اخذوا اولیائی و ورد علیهم ما رثی لهم لسان العظمة فی مقام محمود ايّاک ان يصدّک الظّالمون عن مشرق العدل تمسّک بحبل الکرم منقطعاً عن کلّ مشرک مردود

3 We make mention of the servants at all times and summon them unto the All-Merciful. Among them are those who have turned towards Him and those who have turned away and followed every heedless and veiled one. Place thy trust at all times in the Self-Sufficient, the Most High. He will assist thee through His command "Be," and it is. Thus hath My Pen spoken and My Tongue made mention and My Face turned unto thee. Be thou grateful unto God, the Lord of what was and what shall be.

3 انّا نذکر العباد فی کلّ الأحيان و ندعوهم الى الرّحمن منهم من اقبل و منهم من اعرض و اتّبع کلّ غافل محجوب توکّل فی کلّ الأحوال علی الغنیّ المتعال انّه يؤيّدک بأمره کن فيکون کذلک نطق قلمی و ذکر لسانی و توجّه وجهی الیک ان احمد الله ربّ ما کان و ما يکون

BLIB_Or15730.130b

BH07965

To: Ghulam Rida, in Farhabad
Date: 1300-11 [1883-Sep]

In the Name of the Most Holy, the Most Glorious

بسمی الأقدس الأبهی

O Ghulam-Rida! Hast thou heard My news and hast thou learned what hath appeared in My days? Hast thou heard of My exile and My grief and My imprisonment and My tribulation? By the life of God, all My limbs and members and parts

يا غلام رضا هل سمعت نبأی و هل عرفت ما ظهر فی ايّامی و هل سمعت غربتی و کربتی و سجنی و بلائی لعمر الله قد شکرت کلّ اعضائی و

have offered thanks for what hath befallen them in the path of God, the Lord of all worlds. With His tongue He mentioneth His trials and recounteth them unto His loved ones, that they may know what hath come upon Him from His servants who were created by a word from His presence. There is no God but Him, the Commander, the Mighty. Say: O loved ones of the All-Merciful in all lands! Be not grieved by what hath befallen My chosen ones in the land of Ta. Hold fast to the hem of God's robe and place your trust in Him. Verily He protecteth whom He willeth through hosts of angels, and He is the Almighty Whom the armies of earth have not frustrated and the ascendancy of the oppressors hath not hindered. Glory be upon thee and upon him who hath turned unto the One, the All-Informed.

ارکانی و اجزائی بما ورد علیها فی سبیل الله ربّ العالمین انّه بلسانه یذکر بلایاه و یقصّها لأحبّائه

لیعرفوا ما ورد علیه من عباده الّذین خلقوا بکلمة من عنده لا اله الّا هو الآمر القدیر قل یا احبّآء الرّحمن فی البلدان لا تحزنوا عمّا ورد علی اصفیائی فی ارض الطّآء تشبّثوا بذیل الله و توکّلوا علیه انّه یحفظ من یشآء بجنود من الملائکة و هو المقتدر الّذی ما عجّزته جنود الأرض و ما منعته سطوة الظّالمین البهآء علیک و علی من اقبل الی الفرد الخبیر

INBA84:196a, BLIB_Or15715.018c

BH07742

To: Muhammad Baqir Naraqi
Date: 1300-11 [1883-Sep]

1 He is the One manifest from the horizon of the Prison.

1 هو الظّاهر من افق السّجن

2 We have remembered all who have turned to the All-Informed One. To this testifies God's authoritative Word through which every wise matter has been detailed. At one time it speaks forth from the Mount, at another from this Spot which has been illumined by the lights of Revelation, and at yet another time it speaks in the form of the Pen: "The Promise has come, and the Lord of all being is seated upon His mighty throne." When thou dost find the fragrance of My utterance and art seized by the choice wine of My remembrance, arise and say: "O my God! I testify that Thou canst not be known except through Thine Own Self, nor described save through Thine Own Being. I beseech Thee by Thy Most Exalted Pen to ordain for me the recompense of those who have attained unto Thy service in Thy days. Thou art God, there is none other God but Thee, the Forgiving, the Bountiful." The light shining from the heaven of My will be upon thee and upon those who have held fast to the cord of unity by the command of God, the All-Knowing.

2 قد ذکرنا کلّ من اقبل الی الفرد الخبیر قد شهد بذلک کلمة الله المطاعة الّتی بها فصّل کلّ امر حکیم انّها مرّة تنطق فی الطّور و اخری فی هذا المقام الّذی استضآء من انوار الظّهور و تارة علی هیئة القلم تنطق قد اتی الوعد و مالک الوجود استوی علی عرشه العظیم انّک اذا وجدت طراوة نسیم بیانی و اخذک رحیق ذکری قم و قل یا الهی اشهد انّک لا تعرف بدونک و لا توصف بسواک اسئلک بأن تکتب لی من قلمک الأعلی اجر من فاز بخدمتک فی ایّامک انّک انت الله لا اله الّا انت الغفور الکریم النّور المشرق من افق سمآء ارادتی علیک و علی الّذین تمسّکوا بحبل الاتّحاد من لدی الله الآمر العلیم

BLIB_Or15715.116i, BLIB_Or15734.1.075b

BH07707

To: Abdu'l-Karim, in Shiraz
Date: 1300-11 [1883-Sep]

1 He is the One Who gazeth from His most exalted horizon. God testifieth that there is none other God but Him, and He Who speaketh is indeed the One through Whom the standards of divine unity were raised above all other standards and through Whom appeared the commandments of God, the Lord of the worlds. Blessed is the servant who hath heard the call, and woe unto the heedless.

1 هو النّاظر من افقه الأعلى شهد الله انّه لا اله الّا هو و الّذى ينطق انّه لهو الّذى به ارتفعت اعلام التّوحيد على الأعلام و ظهرت اوامر الله ربّ العالمين طوبى لعبد سمع النّدآء و ويل للغافلين

2 The servant who is present hath presented thy letter and read it after permission was granted. We have answered thee with this perspicuous Book. Verily We answer every questioner and behold every one who turneth toward Us. Thy Lord is, in truth, the All-Hearing, the All-Seeing.

2 انّ العبد الحاضر حضر بكتابک و قرأه بعد الاذن اجبناک بهذا الكتاب المبين انّا نجيب كلّ سائل و نرى كلّ مقبل انّ ربّک لهو السّميع البصير

3 We counsel thee to be patient in this Day wherein the sighing of the Fire hath been raised up by him who disbelieved in God, the Mighty, the Most Praised. Be thou thankful unto God for having aided thee to recognize Him and mentioned thee in His exalted station. Be thou in such wise that nothing shall prevent thee from God. This is what We counselled Our servants aforetime and in this Great Day. Glory be unto them who have held fast unto My firm cord. Praise be to God, the Lord of the worlds.

3 انّا نوصيک بالاصطبار فى هذا اليوم الّذى فيه ارتفع زفير النّار من الّذى كفر بالله العزيز الحميد ان اشكر الله بما ايّدک على العرفان و ذكرک فى مقامه الرّفيع كن على شأن لا يمنعک شىء عن الله هذا ما وصّينا به عبادنا من قبل و فى هذا اليوم العظيم البهآء على الّذين تمسّكوا بحبلى المتين الحمد لله ربّ العالمين

BLIB_Or15715.021b

BH07925

To: Karbalai Ibrahim et al., in Shiraz
Date: 1300-11 [1883-Sep]

In My Name, the Witnessing, the All-Hearing! O thou who art mentioned! Thy mention hath been presented before the Most Great Remembrance, and the Lord of Eternity hath turned toward thee and maketh mention of thee in such wise as hath brought joy to the eyes of them that are nigh. Blessed is every one who hath turned toward My most exalted horizon, and every seeing one who hath witnessed and beheld My most great

بسمى الشّاهد السّميع يا ايّها المذكور قد حضر ذكرک لدى الذّكر الأعظم و توجّه اليک مالک القدم و يذكرک بما قرّت به عيون المقرّبين طوبى لكلّ مقبل اقبل الى افقى الأعلى و لكلّ بصير شهد و رأى من آياتى الكبرى و سمع ما تكلّم به

signs and heard that which the Speaker of the Mount hath spoken in this Most Great, Most Holy, Mighty, Wondrous Revelation. We send Our greetings from this station upon thee and upon him who was named Qanbar-'Ali, that thou mayest give thanks unto God on this Day wherein that which was hidden in the knowledge of God, the Mighty, the Powerful, hath been made manifest. And We make mention of him who was named Qasim-'Ali and his brother Baqir-'Ali, and give them glad tidings of My loving-kindness and My favor which have encompassed all who are in the heavens and on earth. We counsel you with that which beseemeth man and the days of your Lord, the All-Merciful. Blessed is he who heareth, and woe unto the heedless ones!

مكلّم الطّور فی هذا الظّهور الأعظم الأقدس العزیز البدیع

انّا نکبّر علیک من هذا المقام و علی من سمّی بقنبر علی لتشکر الله فی هذا الیوم الّذی ظهر ما کان مکنوناً فی علم الله المقتدر القدیر و نذکر من سمّی بقاسم قبل علیّ و اخاه باقر قبل علیّ و نبشّرهما بعنایتی و فضلی الّذی احاط من فی السّموات و الأرضین و نوصیکم بما ینبغی للانسان و لأیّام ربّکم الرّحمن طوبی لسمیع سمع و ویل للغافلین

BLIB_Or15715.011b

BH07945

To: Khayrullah, in Shiraz
Date: 1300-11 [1883-Sep]

1 In My Most Great Name!

1 بسمی الأعظم

2 O Khayru'llah! The Wronged One of the world calls thee from the Kingdom of God and says: Thy book was presented and the servant in attendance submitted all of it, and it attained the honor of being heard by the Lord of Names. Blessed is the pen that spoke in His name, and the ink that flowed in His remembrance, and the tongue that uttered His beautiful praise. We heard thy call and responded with this most sublime and holy Tablet, that thou mayest know with clear certitude that the Truth, exalted be His glory, is the Hearer and Answerer, and His grace has encompassed the world. All the wealth and glory of the world cannot equal one word of "O My servant" from God. Blessed is he who has attained in His days, and woe to the heedless. Hold fast to the cord of steadfastness in such wise that nothing among all things, no learned one among the learned, and no prince among princes shall turn thee aside. Thus doth the Supreme Pen counsel thee from the presence of One All-Knowing, All-Wise.

2 یا خیرالله مظلوم عالم از ملکوت الله ترا ندا مینماید و میفرماید کتابت حاضر و عبد حاضر تمام آنرا عرض نمود و باصغاء مالک اسماء فائز شد طوبی لقلم نطق باسمه و لمداد جری علی ذکره و للسان تکلّم بثنائه الجمیل ندایت را شنیدیم و باین لوح ابدع اقدس جواب عنایت شد تا بیقین مبین بدانی که حقّ جلّ جلاله سامع و مجیب است و عنایتش عالم را احاطه نموده جمیع ثروت و عزّت عالم معادله بکلمهٔ یاعبدی از نزد حقّ نمینماید طوبی لمن فاز فی ایّامه و ویل للغافلین تمسّک بحبل الاستقامة علی شأن لا یمنعک شیء من الأشیآء و لا عالم من العلمآء و لا امیر من الأمرآء هذا ما وصّاک به القلم الأعلی من لدن علیم حکیم

INBA51:088, KB_620:081-082, LHKM2.144

BH07746

To: Mirza Aqa, in Shiraz
Date: 1300-11 [1883-Sep]

1 In His Name, the All-Seeing, the All-Informed!

2 We have heard what indicated thy turning to the Most Exalted Horizon and found that which bore witness to thy faith in God, the Lord of the worlds. By the life of God! If thou wert to become aware of this bounty, thou wouldst not exchange it for all the treasures of the earth. He Who holdeth within His grasp the Kingdom of the dominion of the heavens and earth beareth witness to this. Turn not unto the world and what is therein, and grieve not over what hath befallen the chosen ones. Soon shall the idolaters lament over their own selves, while the sincere shall find themselves in a station that nothing on earth can equal and which all the pens of the earth are powerless to describe. He Who speaketh at this moment beareth witness to this, testifying that there is none other God but Me, the All-Knowing, the All-Wise. And We make mention once again of him who hath remembered, that he may remember this Wronged One, the Exile, Who hath desired life for all the peoples of the world while they have risen against Him with manifest tyranny. Praise be to God, the Lord of the worlds.

1 بسمی الشّاهد الخبیر

2 قد سمعنا ما دلّ علی اقبالک الی الأفق الأعلی و وجدنا ما کان شاهداً لایمانک بالله ربّ العالمین لعمر الله لو تطّلع بهذا الفضل لا تبدّله بخزائن الأرض کلّها یشهد بذلک من فی قبضته ملکوت ملک السّموات و الأرضین لا تلتفت الی الدّنیا و ما فیها و لا تحزن عمّا ورد علی الأصفیآء سوف ینوح المشرکون علی انفسهم و یرون المخلصون انفسهم فی مقام لا یعادله شیء فی الأرض و یعجز عن وصفها اقلام الأرض کلّها یشهد بذلک من ینطق فی هذا الحین انّه لا اله الّا انا العلیم الحکیم و نذکر الذّاکر مرّة اخری لیذکر هذا المظلوم الغریب الّذی اراد الحیوة لأهل العالم و هم قاموا علی ضرّه بظلم مبین الحمد لله ربّ العالمین

INBA51:135a, KB_620:128-128

BH07604

To: Mirza Hidayat, in Shiraz
Date: 1300-11 [1883-Sep]

1 In My Name, He Who is established upon the Throne of Utterance at all times! The Supreme Pen is occupied with the mention of the friends in such wise that the coldness of the world hath not chilled it, and the putrid waters of opposition have not prevented its heat. In the midst of tribulations and ordeal, it speaketh in praise of the Lord of the seen and unseen. Turn ye unto Him with radiant hearts, and be not of the heedless ones. Soon will the days pass, and ye shall witness the power of God, the Mighty, the Omnipotent.

1 بسمی الّذی استوی علی عرش البیان در جمیع احیان قلم اعلی بذکر دوستان مشغول است بشأنیکه افسردگی عالم او را نیفسرد و میاه منتنهٔ اعراض حرارتش را منع ننمود در بحبوحهٔ بلایا و محن بذکر مالک سرّ و علن ناطق توجّهوا الیه بقلوب نورآء و لا تکونوا من الغافلین سوف تمضی الأیّام و ترون قدرة الله المقتدر القدیر

2 Thy letter was received, and this Wronged One hath answered thee at a time when the lamentation of the oppressed is heard from the land of Ta and other regions, through that which the hands of the heedless have wrought. Grieve thou not over anything, and in all matters place thy trust in the Right-Informed One.

2 قد حضر كتابک و اجابک هذا المظلوم فی حین یسمع حنین المظلومین انّه ارتفع من ارض الطّآء و دیار اخری بما اکتسبت ایادی الغافلین انّک لا تحزن من شیء و توکّل فی الأمور علی الحقّ الخبیر

3 The glory shining from the horizon of the heaven of My mercy be upon him who hath held fast unto the cord of patience in that which hath befallen him in My straight Path. Praise be to God, the Mighty, the All-Wise.

3 البهآء المشرق من افق سمآء رحمتی علی من تمسّک بحبل الصّبر فیما ورد علیه فی سبیلی المستقیم الحمد لله العزیز الحکیم

INBA51:086a, KB_620:079-079

BH07992

To: Yusuf Khi Alif, in Shiraz
Date: 1300-11 [1883-Sep]

1 In My Name, the Hearer, the Answerer

1 بسمی السّامع المجیب

2 O Yusif! Your letter has come and been read by the servant who stands before the Throne. Verily your Lord is the All-Knowing, the All-Informed. We have heard your call and answered you, and turned toward you from this exalted station. We found your letter sanctified from the allusions of those who have denied God, the Most High, the Most Great.

2 یا یوسف قد حضر کتابک و قرأه العبد الحاضر لدی العرش انّ ربّک لهو العلیم الخبیر سمعنا ندائک و اجبناک و اقبلنا الیک من هذا المقام الرّفیع قد وجدنا کتابک مقدّساً عن اشارات الّذین کفروا بالله العلیّ العظیم

3 Blessed art thou for having turned to Him from Whom the world has turned away, though it was created for His manifestation - to this testify the Books of God, the Mighty, the Praiseworthy. We mentioned thee before with a mention through which the Concourse on High perceived the fragrance of My Most Glorious Robe. Rejoice thou and be of the thankful ones. Beware lest anything prevent thee from this Remembrance, through which all things and the Lord of Names have called out. God hath come with His wondrous Remembrance. Verily We remember Our loved ones and counsel them to steadfastness in this Day wherein the clamor of every remote oppressor hath been raised. Thus have We mentioned thee from the precincts of the Prison. Verily thy Lord is the Forgiving, the Bountiful.

3 طوبی لک بما اقبلت الی الّذی اعرض عنه العالم بعد ما خلق لظهوره یشهد بذلک کتب الله العزیز الحمید ذکرناک من قبل بذکر وجد منه الملأ الأعلی عرف قمیص الأبهی ان افرح و کن من الشّاکرین ایّاک ان یمنعک شیء عن هذا الذّکر الّذی نادت الأشیآء و مالک الأسمآء قد اتی الله بذکره البدیع انّا نذکر احبّائی و نوصیهم بالاستقامة فی هذا الیوم الّذی فیه ارتفع نعیق کلّ ظالم بعید کذلک ذکرناک من شطر السّجن انّ ربّک لهو الغفور الکریم

INBA51:214, KB_620:207-208

BH07932

To: Shaykh Bahai'd-Din Baha'i, in Fars
Date: 1300-11 [1883-Sep]

In the name of God, the All-Knowing! O Baha! This is a name through which the world was shaken and the nations were disturbed, and every remote oppressor. You have chosen a name from which, from every direction, are raised the roars of the ignorant, the clamor of the divines, and the howling of the wicked. Through this name every rock and clod has melted, yet the people are in a strange sleep. Your letter arrived and your cry attained the honor of being heard. God willing, may you be confirmed and arise to serve the Cause, which consists of goodly deeds and praiseworthy human actions. Verily, He speaks the truth and guides the way. We convey greetings to the friends of God and counsel them with what God loves, and we beseech God to gather all upon one word and not deprive you of the ocean of His bounty. He is powerful over all things, and He is the All-Seeing, the All-Knowing.

بنام خداوند دانا

یا بهآء هذا اسم ظهر فی العالم و اضطرب به الأمم و کلّ ظالم بعید اسمی اختیار نمودی که از هر شطری زماجیر جهلا و ضوضاء علما و قباع اشقیا مرتفع قد ذاب بهذا الاسم کلّ حجر و کلّ مدر ولکنّ النّاس فی نوم عجاب مکتوبت رسید و ندایت بشرف اصغا فائز انشآءالله مؤیّد باشی و بخدمت امر قیام نمائی و آن اعمال طیّبه و آثار پسندیدهٔ انسانیست انّه یقول الحقّ و یهدی السّبیل اولیای حقّ را تکبیر میرسانیم و بما یحبّه الله وصیّت مینمائیم و از حقّ میطلبیم کلّ را بر کلمهٔ واحده جمع فرماید و آنجناب را از بحر فضلش محروم نسازد اوست بر هر شیء توانا و اوست بینا و دانا

INBA51:101a, KB_620:094-094

BH07960

To: Ali Akbar Khan
Date: 1300-11 [1883-Sep]

1 He is the One with power over whatsoever He willeth!

2 O 'Ali-Akbar! The Wronged One of the horizons in this Most Great Prison hath turned toward thee and maketh mention of thee. By the Sun of the heaven of inner meanings, if thou wert to discover the station of this mention, thou wouldst attain unto such joy that no sorrow could ever seize it, and thou wouldst forever utter "Thine be the praise, O Thou Who art the Desire of the worlds!" Know thou the value of the mention of the Wronged One and preserve this Tablet as thou wouldst thine eye, that it may be protected from the eyes of the treacherous and the ears of the thieves. Hearken unto what We have imparted unto thee and be of the thankful ones. Countless are

1 هو المقتدر علی ما یشآء

2 یا علیّ قبل اکبر مظلوم آفاق در این سجن اعظم بتو اقبال نموده و تو را ذکر مینماید قسم بآفتاب افق سماء معانی اگر بر مقام این ذکر اطّلاع یابی بفرحی فائز شوی که حزن او را اخذ ننماید و لازال به لک الحمد یا مقصود العالمین ناطق شوی قدر ذکر مظلوم را بدان و این لوح را بمثابهٔ بصر حفظ نما تا از اعین خائنین و آذان سارقین محفوظ ماند ان استمع ما القیناک و کن من الشّاکرین خائن لایحصی و سارق بسیار از حقّ بطلب لآلی بحر ایمان را حفظ فرماید و در ظلّ سدرهٔ امن

the treacherous ones and many are the thieves. Beseech thou God to preserve the pearls of the ocean of faith and grant them shelter beneath the Tree of security and protection. Verily He is powerful over all things and worthy to answer prayer.

و امان مقرّ عطا نماید انّه علی کلّ شیء قدیر و بالاجابة جدیر

BLIB_Or15730.132c

BH07944

To: Khalil
Date: 1300-11 [1883-Sep]

1 In My Name, the Ruler over all names!

2 O Khalil! Verily the All-Glorious makes mention of thee and counsels thee and those who have believed to show forth the most great steadfastness in these days wherein the fire of oppression has been kindled through that which the hands of the heedless have wrought. They have wronged My loved ones and imprisoned them throughout the cities and lands with such tyranny as has caused the Faithful Spirit to lament. We hear the cry of Our loved ones in Ta (Tihran) and in other lands. God shall soon seize the oppressors with His wrath from His presence. He is verily the Powerful over whatsoever He willeth. There is no God but Him, the Strong, the Conquering, the Mighty. O people of Baha! Be not grieved at that which hath befallen you. Hold fast to the cord of patience and resignation. Soon shall ye behold the Cause shining forth from the Supreme Horizon, despite those who have seized and plundered God's sincere servants. Thus warbled the Dove of Utterance upon the branch of mystical knowledge. Blessed is he who hath heard and said: "Praise be unto Thee, O Thou the Goal of the worlds!"

1 بسمی المهیمن علی الأسمآء

2 یا خلیل انّ الجلیل یذکرک و یوصیک و الّذین آمنوا بالاستقامة الکبری فی هذه الأیّام الّتی فیها اشتعلت نار الظّلم بما اکتسبت ایدی الغافلین قد ظلموا اولیائی و حبسوهم فی المدن و الدّیار بظلم ناح به الرّوح الأمین انّا نسمع ضجیج اولیائی فی الطّآء و فی دیار اخری سوف یأخذ الله الظّالمین بقهر من عنده و هو المقتدر علی ما یشآء لا اله الّا هو القوی الغالب القدیر یا اهل البهآء لا تحزنوا عمّا ورد علیکم تمسّکوا بحبل الصّبر و الاصطبار سوف ترون الأمر مشرقاً من الأفق الأعلی رغماً للّذین اخذوا و نهبوا عباد الله المخلصین کذلک غرّدت حمامة البیان علی غصن العرفان طوبی لمن سمع و قال لک الحمد یا مقصود العالمین

BLIB_Or15730.131e

BH08590

To: Muhammad Rida, in Fathabad
Date: 1300-11 [1883-Sep]

1 He is the All-Hearing, the All-Seeing.

1 هو السّامع البصير

2 O Muhammad-Rida! The Wronged One makes mention of thee from the Most Exalted Horizon and draws thee nigh unto Him in all conditions. Blessed is he who hath attained unto the days of God and hath appeared before His Book with joy and radiance. Render thou thanks unto God for having led thee out of darkness into light and for causing thee to hear His most sweet call while the people were in a strange slumber. Blessed art thou and blessed is he who speaketh in His praise and glory and who giveth the glad-tidings of this News unto the servants - the News wherewith the Books of God have been adorned throughout the ages and centuries.

2 يا محمّد قبل رضا يذكرک المظلوم من الأفق الأعلى و يقرّبک اليه فى كلّ الأحوال طوبى لمن فاز بأيّام الله و حضر كتابه لدى الرّحمن بالرّوح و الرّيحان ان احمد الله بما اخرجک من الظّلمات الى النّور و اسمعک ندائه الأحلى اذ كان القوم فى نوم عجاب طوبى لک و لمن ينطق بذكره و ثنائه و يبشّر العباد بهذا النّبأ الّذى به تزيّنت كتب الله فى القرون و الأعصار

3 Thus hath My Most Exalted Pen spoken in this spot which God hath made the point round which circle the denizens of Paradise and they who circle round the Throne at eventide and at dawn. The Glory shining resplendent from the heaven of grace be upon thee and upon them who have turned unto God, the Lord of Lords.

3 كذلک نطق قلمى الأعلى فى هذا المقام الّذى جعله الله مطاف اهل الفردوس و الّذين يطوفون العرش فى العشىّ و الاشراق البهآء الظّاهر اللّائح من سمآء الفضل عليک و على الّذين اقبلوا الى الله ربّ الأرباب

INBA84:205a, BLIB_Or15715.015c

BH08343

To: Ghulam Rida, in Qumshih
Date: 1300-11 [1883-Sep]

1 He is the All-Seeing Witness.

1 هو الشّاهد البصير

2 The Book hath testified that there is none other God but Him, the All-Compelling, the Self-Subsisting. The verses have testified that there is none other God but Him, the Mighty, the Loving. The gate of heaven hath been opened, and the angels and the Spirit have descended, yet the people see not. The hidden treasure hath appeared, yet the people understand not. We have heard thy call and have remembered thee in this Sealed Tablet, and have aided thee to turn towards God, and have sent unto thee that which draweth hearts unto itself. Rejoice

2 قد شهد الكتاب انّه لا اله الّا هو المهيمن القيّوم و شهدت الآيات انّه لا اله الّا هو العزيز الودود قد فتح باب السّمآء و نزلت الملائكة و الرّوح و القوم هم لا يبصرون قد ظهر الكنز المخزون و القوم لا يفقهون انّا سمعنا ندائک ذكرناک بهذا اللّوح المختوم و ايّداناک على الاقبال و ارسلنا اليک ما تنجذب به القلوب ان افرح بذكرى ايّاک و توكّل

thou in My remembrance of thee, and place thy trust in the Truth, the Knower of things unseen. Be thou in such wise that neither the veils of the world shall withhold thee, nor the doubts of them that have disbelieved in God, the Lord of all kings. Thus hath the Tongue of Grandeur spoken in this spot which God hath made the point round which circle both the seen and the unseen.

على الحقّ علّام الغيوب كن على شأن لا تحجبک حجبات العالم و لا تمنعک شبهات الّذين كفروا بالله مالک الملوک كذلک نطق لسان العظمة فی هذا المقام الّذی جعله الله مطاف الغيب و الشّهود

BLIB_Or15715.327a, BLIB_Or15734.1.110a

BH08522

To: Muhammad Karim, in Qumshih
Date: 1300-11 [1883-Sep]

1 In the Name of Him Who is Sovereign over what was and what will be!

1 بسمی المقتدر علی ما كان و ما يكون

2 O My loved ones! I see My Name, the Wronged One, and My loved ones in the prison of the Land of Ta, inasmuch as they summoned the servants unto God, the All-Knowing, the All-Wise. They counseled the servants to trustworthiness, religiosity and faithfulness, yet they rose against them with an injustice at which the dwellers of Paradise and they that circle round God's exalted and magnificent Throne have wept. They recited unto them the mightiest of what they possessed of God's Books, yet they seized them with grievous tyranny. God, however, protected them in truth and sent down upon them tranquility from His presence - He is the Mighty, the Powerful. Thus did the Pen speak when the Lord of Eternity was in this sublime station. When thou attainest unto it, render thanks and say: Praise be unto Thee, O Thou the Goal of the worlds!

2 يا اوليائی ارى اسمی المظلوم و اوليائی فی سجن ارض الطّآء بما دعوا العباد الی الله العليم الحكيم انّهم وصّوا العباد بالأمانة و الدّيانة و الوفآء و هم قاموا عليهم بظلم ناح به سكّان الفردوس و الّذين يطوفون عرش الله العلیّ العظيم انّهم قرئوا لهم اعظم ما عندهم من كتب الله و هم اخذوهم باعتساف عظيم ولكن الله حفظهم بالحقّ و انزل عليهم سكينة من عنده و هو المقتدر القدير كذلک نطق القلم اذ كان مالک القدم فی هذا المقام الرّفيع انّک اذا فزت به ان اشكر و قل لک الحمد يا مقصود العالمين

BLIB_Or15715.013b

BH08044

To: Haji Muhammad Husayn, in Shiraz
Date: 1300-11 [1883-Sep]

هو النّاطق من افقه الأعلى انّ القطرة ارادت ان تمنع البحر و الذّرّة ان تستر الشّمس بطين الظّنون و الأوهام قد غرّه اقتداره و اقامته جنوده قل سوف ترى نفسک فی خسران لم تر عين الابداع شبهه کذلک ينبئک امّ الکتاب

تالله لا يمنعنا الضّوضآء ننطق من ملکوت الأسمآء و ندعو العباد الى مالک الايجاد من اقبل انّه فاز بکلّ الخير و من اعرض انّه من اهل النّار

انّک لا تحزن من شیء ان اذکر ربّک فی العشیّ و الاشراق قل لک الحمد يا الهی بما قرّبتنی اليک و انطقتنی بثنائک فی ايّام فيها نطق لسان عظمتک الملک لله الواحد القهّار

البهآء من لدنّا على اهل البهآء الّذين ما منعهم مکر کلّ خادع مکّار

He is the One speaking from His most exalted horizon.

Verily the drop desired to prevent the ocean, and the atom sought to veil the sun with the clay of fancy and imagination. His power and the mustering of his forces have deluded him. Say: Soon shalt thou find thyself in manifest loss the like of which the eye of creation hath not seen. Thus doth the Mother Book inform thee. By God! The clamor shall not prevent Us. We speak from the kingdom of names and summon the servants unto the Lord of creation. Whoso turneth unto Him hath attained all good, and whoso turneth away is assuredly among the people of the fire.

Grieve thou not at anything. Remember thy Lord at eventide and dawn. Say: Praise be unto Thee, O my God, for having drawn me nigh unto Thee and caused me to speak Thy praise in days wherein the tongue of Thy grandeur hath spoken: The kingdom belongeth unto God, the One, the All-Compelling. The glory from Us be upon the people of Baha whom the craftiness of every deceiver hath not kept back.

INBA51:094b, KB_620:087-088

BH08404

To: Mirza Yusuf, in Shiraz
Date: 1300-11 [1883-Sep]

1 بسمی المقدّس عن الأسمآء

2 کتاب کريم نزّل من لدی الله ربّ العالمين انّه لقائد العباد الى الجنّة العليا و هاديهم الى صراطه المستقيم طوبی لک بما حضر کتابک و سمعنا منه ما نطق لسان العظمة من قبل انّ ربّک لهو السّميع البصير قل

3 سبحانک يا من باسمک سخّرت الأشيآء و بارادتک انقلبت الأسمآء اسئلک بنفوذ قدرتک

1 He is the One sanctified from all names

2 A gracious Book hath been sent down from the presence of God, the Lord of the worlds. Verily it guideth the servants to the most exalted Paradise and leadeth them to His straight Path. Blessed art thou, inasmuch as thy letter hath come before Us and We have heard from it that which the Tongue of Grandeur had previously uttered. Verily thy Lord is the All-Hearing, the All-Seeing. Say:

3 Glory be unto Thee, O Thou by Whose Name all things were subdued and by Whose Will the names were transformed! I

beseech Thee by the penetrating power of Thy might and the manifestation of Thine authority, to protect me from the venom of Thine enemies and the sting of the wicked ones among Thy servants. O my Lord! Thou seest me clinging unto Thee, turning unto Thee, and placing my trust in Thee. Preserve me, then, through Thy grace and favors, and ordain for me from Thy Most Exalted Pen that which shall profit me in all the worlds of Thy worlds. Verily Thou art the Almighty over whatsoever Thou willest, and within Thy grasp are the reins of all names. There is none other God but Thee, the Mighty, the All-Compelling, the Omnipotent.

و ظهور اقتدارک بأن تحفظنی من سموم اعدائک و لدغ اشقیآء عبادک ای ربّ ترانی متمسّکاً بک و مقبلاً الیک و متوکّلاً علیک فاحفظنی بجودک و الطافک و قدّر لی من قلمک الأبهی ما ینفعنی فی کلّ عالم من عوالمک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأسمآء لا اله الّا انت القویّ الغالب القدیر

INBA84:187b, INBA84:115.12, INBA84:056a.05

BH08544

To: Husayn
Date: 1300-11 [1883-Sep]

1 In My Name, the Sorrowing, the Stranger!

2 O Husayn! The Wronged One makes mention of thee from this Most Exalted Station which hath been built for the Lord of Names. Rejoice thou in this bounty and be of the thankful. He hath turned unto him who hath turned unto Him, and hath remembered him who hath remembered Him, through that which hath been sent down in His perspicuous Book. Beware lest the clamor of the world debar thee from the Lord of Eternity. Leave behind what the people possess and take hold of the Book of God with the strength that proceedeth from Him. Verily, He is with His servants who have turned unto Him. Beware lest earthly affairs and their variations hold thee back. Be thou steadfast in the Cause in such wise that the doubts of the suspicious ones who whisper in the breasts of men and speak according to their own desires shall not cause thee to slip. They are, verily, of the most lost ones in the Book of God, the Lord of all worlds. Hold fast unto the cord of thy Lord's loving-kindness and place thy trust in Him at all times.

1 بسمی المحزون الغریب

2 یا حسین یذکرک المظلوم من هذا المقام الأعلی الّذی بنی لمالک الأسمآء ان افرح بهذا الفضل و کن من الشّاکرین انّه اقبل الی من اقبل الیه و ذکر من ذکره بما نزّل فی کتابه المبین ایّاک ان تمنعک ضوضآء العالم عن مالک القدم دع ما عند النّاس و خذ کتاب الله بقوّة من عنده انّه مع عباده المقبلین ایّاک ان تمنعک شئونات الأرض و اختلافها کن مستقیماً علی الأمر علی شأن لا تزلّک شبهات المریبین الّذین یوسوسون فی صدور النّاس و ینطقون بما تأمرهم اهوائهم الا انّهم من الأخسرین فی کتاب الله ربّ العالمین تمسّک بحبل عنایة ربّک و توکّل علیه فی کلّ حین

BLIB__Or15730.131c

BH08388

To: Muhammad Ibrahim
Date: 1300-11 [1883-Sep]

1 In My Name, through which the Ark of the Bayan was set in motion.

1 بسمی الّذی به سرت سفینة البیان

2 This is a Book sent down by the All-Merciful to whomsoever is on earth. Verily He is the One with power over whatsoever He pleaseth. He giveth and withholdeth, and He is the Single One, the All-Informed. O thou who hast turned thy face towards the Countenance! Thy mention hath come before Us. We have remembered thee and, beholding thy turning unto Us, We have turned unto thee as a token of Our grace. Verily thy Lord is the All-Forgiving, the All-Merciful. By the life of God! All the deeds of the world and all the morals of the nations cannot equal one word from Him. To this testifieth every fair-minded and clear-sighted one. He hath appeared and made manifest His Cause for the sake of God. Among the people are those who have cast aside vain imaginings, turning unto Him, and among them are those who have returned to the lowest of the low. Say: He calleth all in the evening and at sunrise, and at dawn and at eventide. Blessed is he who hath heard and responded, and woe unto the heedless ones.

2 کتاب انزله الرّحمن علی من علی الأرض انّه لهو المقتدر علی ما یشآء یعطی و یمنع و هو الفرد الخبیر یا ایّها المقبل الی الوجه قد حضر ذکرک ذکرناک و رأینا اقبالک اقبلنا الیک فضلاً من لدنّا انّ ربّک لهو الغفور الرّحیم لعمر الله لا یعادله بکلمة منه اعمال العالم و لا اخلاق الأمم یشهد بذلک کلّ منصف بصیر قد ظهر و اظهر امره لوجه الله من النّاس من نبذ الأوهام مقبلاً الیه و منهم من رجع الی اسفل السّافلین قل انّه یدع الکلّ فی العشیّ و الاشراق و فی البکور و الأصیل طوبی لمن سمع و اجاب و ویل للغافلین

BLIB_Or15730.131a

BH08068

To: Muhammad Khalil et al.
Date: 1300-11 [1883-Sep]

1 In My Name, the One Who is manifest in the Kingdom of Creation!

1 بسمی الظّاهر فی ملکوت الانشآء

2 O My Most Exalted Pen! Make mention of the loved ones of God with supreme joy in this springtime of sorrows. This beseemeth thee at this hour when the All-Merciful hath established Himself upon the throne and hath called out with the most exalted call, summoning all to His luminous and radiant horizon.

2 ان یا قلمی الأعلی ان اذکر احبّآء الله بالفرح الأعظم فی ربیع الأحزان هذا ما ینبغی لک فی هذا الحین الّذی فیه استوی الرّحمن و نادی بأعلی النّدآء و دعا الکلّ الی افقه المشرق المنیر

3 Thy name hath been mentioned before the Wronged One, Who remembereth thee through this Tablet that beareth witness to the everlastingness of the dominion and the Kingdom. Be steadfast in the Cause and speak forth in praise of thy Lord. By My life! The world shall pass away, and sovereignty shall remain with the Lord of Might.

3 قد ذكر اسمک لدى المظلوم ذكرک بهذا اللّوح الّذى يشهد لک بدوام الملک و الملكوت كن ثابتاً على الأمر و ناطقاً بثنآء ربّک لعمرى سوف تفنى الدّنيا و يبقى الملک لمالک الجبروت

4 Give thanks unto God for this Most Great Remembrance, with which nothing can be compared. Blessed are the people who understand.

4 ان اشكر الله بهذا الذّكر الأعظم الّذى لا يعادله شىء طوبى لقوم يعرفون

5 When thou receivest My Tablet, place it upon thy head and say: Praise be unto Thee, O Thou in Whose grasp are the reins of all things, and O Thou before Whose Name all that was and shall be bow down in worship.

5 اذا فزت بلوحى ضعه على رأسک و قل لک الحمد يا من فى قبضتک زمام الأشيآء و يا من خضع لاسمک ما كان و ما يكون

BLIB_Or15730.130a

BH08531

To: Ustad Isma'il
Date: 1300-11 [1883-Sep]

He is the Witness from the horizon of utterance!

هو الشّاهد من افق البيان

O thou who art mentioned before the Wronged One! Hearken unto that which the Tongue of Grandeur hath spoken: Verily there is no God but Me, the Truth, the Knower of the unseen. We have created creation for My days and sent the Messengers to give them the glad-tidings of this Revelation, through Whose mention the Books of God, the Self-Subsisting, the All-Compelling, have been adorned. But when the Day came and the Cause was made manifest, the divines rose up in opposition, whereat the denizens of the realm of might cried out and every Messenger who came with the truth from God, the Lord of existence, lamented. Pride hath so seized them that they have denied God's favor after its descent. Nay, they perceive not! Soon shall they behold themselves in the darkness of their deeds and shall say: "Oh, what regret that we neglected our duty to God, the Lord of the Kingdom!" Thus have We made mention of thee that thou mayest rejoice and give thanks unto thy Lord, the Mighty, the Loving.

يا ايّها المذكور لدى المظلوم ان استمع ما نطق به لسان العظمة انّه لا اله الّا انا الحقّ علّام الغيوب قد خلقنا الخلق لأيّامى و ارسلنا الرّسل ليبشّرهم بهذا الظّهور الّذى تزيّن بذكره كتب الله المهيمن القيّوم

فلمّا اتى اليوم و ظهر الأمر قام عليه العلمآء بالاعراض و بذلک صاح اهل الجبروت و ناح كلّ رسول اتى بالحقّ من لدى الله مالک الوجود قد اخذهم الغرور على شأن كفروا بنعمة الله بعد انزالها الا انّهم لا يشعرون سوف يرون انفسهم فى ظلمات اعمالهم و يقولون واحسرة علينا بما فرّطنا فى جنب الله مالک الملكوت كذلک ذكرناک لتفرح و تشكر ربّک العزيز الودود

BLIB_Or15730.131b

BH09134

To: Azizullah, in Fathabad
Date: 1300-11 [1883-Sep]

1 He is the All-Seeing, the All-Informed.

1 هو الشّاهد الخبير

2 O 'Aziz! Those souls who count themselves mighty have risen up to humiliate the friends of God. The divine friends have summoned all to eternal life and the light of oneness, while the enemies have ordered their banishment and imprisonment. But God has manifested what He desired, despite every ignorant remote one and every doubtful learned one. In all ages, the cause and reason for afflictions and calamities have been the ignorant divines. God protect us and you from their evil. They have pronounced judgment against Him Who created them with a word from His presence, and they perceive it not. Thus have We seized them in requital for their deeds. Soon shall they find themselves in an irrevocable torment. Grieve not thou over anything. Put thy trust in God and hold fast to His extended cord.

2 یا عزیز نفوسیکه خود را عزیز میشمرند بر ذلّت اولیای حقّ قیام نموده‌اند دوستان الهی کل را بحیات ابدیّه و نور احدیّه دعوت نموده‌اند و اعدا بنفی و سجن امر کرده‌اند ولکنّ الله اظهر ما اراد رغماً لأنف کلّ جاهل بعید و کلّ عالم مریب سبب و علّت ضرّاء و بأساء در جمیع اعصار علمای جاهل بوده‌اند اعاذنا الله و ایّاکم من شرّهم قد افتوا علی الّذی خلقهم بکلمة من عنده و لا یشعرون کذلک اخذناهم جزآء اعمالهم سوف یرون انفسهم فی عذاب غیر مردود انّک لا تحزن من شیء توکّل علی الله و تمسّک بحبله الممدود

INBA84:202a, BLIB_Or15715.019c

BH09104

To: Muhammad Hasan, in Fathabad
Date: 1300-11 [1883-Sep]

1 In the Name of Him Who is the Helper, the All-Sustaining

1 بسمی النّاصر المعین

2 O My loved ones in My lands! Hearken unto My call which hath been raised from the Divine Lote-Tree that speaketh amidst the world and announceth unto all this momentous News. When its rustling was lifted up, among the people some were drawn to it and hastened until they clung fast to it, while others heard and turned away until they disbelieved in God, the Lord of all worlds. Say: O concourse of servants! By God, the hidden Secret and the treasured Symbol, whose appearance was heralded in the Books of God, the Sovereign of the Day of Judgment, hath been made manifest. When thou hast attained unto My Tablet and found from it the fragrance of My loving-kindness, render thanks unto Him Who made thee

2 یا اولیائی فی بلادی ان استمعوا ندائی انّه ارتفع من سدرة بیانی الّتی تنطق بین العالم و تبشّر الکلّ بهذا النّبأ العظیم اذا ارتفع حفیفها من النّاس من انجذب و سرع الی ان تمسّک بها و منهم سمع و اعرض الی ان کفر بالله ربّ العالمین قل یا معشر العباد تالله قد ظهر السّرّ المکنون و الرّمز المخزون الّذی بشّر بظهوره کتب الله مالک یوم الدّین انّک اذا فزت بلوحی و وجدت منه عرف عنایتی ان اشکر الّذی عرّفک و ایّدک و هداک

know and strengthened thee and guided thee unto His straight Path. Say: Praise be to God, the Lord of the mighty Throne.

الى صراطه المستقيم قل الحمد لله ربّ العرش العظيم

INBA84:191b, BLIB_Or15715.018b

BH08995

To: Muhammad Sadiq, in Fathabad
Date: 1300-11 [1883-Sep]

1 In the Name of Him Who prevaileth over the earth and heaven.

2 This is a Book sent down by the Lord of Names to him whose name was mentioned in the presence of the Ancient Beauty in the Most Great Prison, Who hath appeared amongst the peoples and proclaimeth: "There is none other God but Me, the Single, the All-Informed." O Muhammad-Sadiq! Hearken unto the call of Him Who hath been wronged. He remembereth thee from His forbidden habitation and gladdeneth thee with tidings of His mercy which hath preceded all who are in the heavens and on earth. Be thou steadfast in thy love and firm in the Cause of thy Lord, and unwavering in His path from which the feet of every doubting learned one have slipped. Give thanks unto God for that the countenance of Him Who hath been wronged hath turned toward thee from this manifest horizon, and say: "Praise be unto Thee, O Thou the Goal of them that know!"

1 بسمی المهیمن علی الأرض و السّمآء

2 کتاب انزله مالک الأسمآء لمن حضر اسمه فی السّجن الأعظم امام وجه مالک القدم الّذی ظهر بین الأمم و ینطق انّه لا اله الّا انا الفرد الخبیر یا محمّد قبل صادق ان استمع ندآء المظلوم انّه یذکرک فی مقامه الممنوع و یبشّرک برحمته الّتی سبقت من فی السّموات و الأرضین کن راسخاً فی حبّک و ثابتاً علی امر ربّک و مستقیماً علی صراطه الّذی زلّت عنه اقدام کلّ عالم مریب ان اشکر الله بما توجّه الیک وجه المظلوم من هذا الأفق المبین و قل لک الحمد یا مقصود العارفین

INBA84:197, BLIB_Or15715.017c

BH08983

To: Mashhadi Baqir, in Shiraz
Date: 1300-11 [1883-Sep]

1 In My Name, the All-Subduing Over All Names

2 A Book which the All-Merciful hath sent down unto him who hath believed in God, the Lord of all worlds, that it may draw him unto the station of nearness and holiness and beauty, and acquaint him with that which beseemeth the days of God, the

1 بسمی المهیمن علی الأسمآء

2 کتاب انزله الرّحمن لمن آمن بالله ربّ العالمین لیجذبه الی مقام القرب و القدس و الجمال و یعرّفه ما ینبغی لأیّام الله العلیم الخبیر انّا سمعنا ذکرک

All-Knowing, the All-Informed. We have heard thy mention and have mentioned thee from My Most Exalted Pen, and We have witnessed thy turning and have turned unto thee from this sublime station. Blessed is the soul that hath sought the ultimate goal and the face that hath turned toward God, the Mighty, the Praiseworthy. Rejoice thou in that thou hast been mentioned before the Wronged One and hast attained unto the verses of God, the King, the Truth, the Manifest. Nothing whatsoever, whether in earth or heaven, can be compared with them - to this testifieth every discerning knower. Glory be upon the people of glory who have not broken God's Covenant, the Sovereign of this wondrous Day.

ذکرناک من قلمی الأعلی و رأینا اقبالک اقبلنا الیک من هذا المقام الرّفیع طوبی لنفس قصد المقصد الأقصی و لوجه توجّه الی الله العزیز الحمید ان افرح بما ذکرت لدی المظلوم و فزت بآیات الله الملک الحقّ المبین انّه لا یعادلها شیء لا فی الأرض و لا فی السّمآء یشهد بذلک کلّ عارف بصیر البهآء علی اهل البهآء الّذین ما نقضوا میثاق الله مالک هذا الیوم البدیع

INBA51:051b, KB_620:044-045

BH08959

To: Mirza Abdul-Husayn Naqqash, in Shiraz
Date: 1300-11 [1883-Sep]

1 He is the One Who rules over all who are on earth and in heaven

1 هو المهیمن علی من فی الأرض و السّمآء

2 Say: Glory be to Thee, O my God and Master of my spirit and Beloved of my heart! I beseech Thee by the fragrance of Thy locks and the sweet perfumes of Thy robe to draw me nigh unto Thee and protect me from the evil of the oppressors among Thy creatures. O Lord! Thou seest Thy sincere servants who have entered the stronghold of Thy Cause and clung to the hem of Thy bounty. I implore Thee to shield them from the evil of Thy servants and the oppression of Thy creatures. Then ordain for this poor one, by the pen of Thy grace, that which will cause him to turn toward Thee and speak Thy praise. Then decree for him, by Thy Most Exalted Pen, the good of this world and the next. There is no God but Thee, the All-Forgiving, the All-Bountiful.

2 قل سبحانک یا الهی و مالک روحی و محبوب فؤادی اسئلک بعرف غدائرک و تضوّعات قمیصک بأن تقرّبنی الیک و تحفظنی من شرّ طغاة خلقک ای ربّ تری عبادک المخلصین دخلوا فی حصن ولایتک و تشبّثوا بذیل عطائک اسئلک بأن تکفّر عنهم شرور عبادک و ظلم بریّتک ثمّ اکتب لهذا الفقیر من قلم فضلک ما یجعله متوجّهاً الیک و ناطقاً بثنائک ثمّ قدّر له من قلمک الأعلی خیر الآخرة و الأولی لا اله الّا انت الغفور الکریم

3 Thy letter was received and We have answered thee with that through which thou mayest commune with God, the Lord of all worlds. Rejoice thou at this and be thankful to thy Lord, the Hearing, the Answering.

3 قد حضر کتابک و اجبناک بما تناجی به الله ربّ العالمین ان افرح بذلک شاکراً ربّک السّامع المجیب

INBA51:202b, KB_620:195-196

BH08969

To: Mirza Baqir, in Shiraz
Date: 1300-11 [1883-Sep]

1 He Who speaks in the Name that is sanctified above all names

2 Say: O people of creation! By God, the Lord of all names has come with a Cause against which all the forces of the earth combined cannot prevail, nor can the might of those who have disbelieved in God, the Protector, the Self-Subsisting, prevent it. Say: O heedless ones! Come, that I may show you the most exalted horizon of God and cause you to hear that which the Tongue of Grandeur speaks: Verily, there is no God but Me, the Mighty, the Loving. Your letter has arrived on a single page, thus demonstrating your unity, your orientation, and your agreement in the Cause of God, the Lord of what was and what shall be. By the life of God! We found it blessed with the name of your Lord, the Possessor of existence, and We beseech God to ordain for you the good of the hereafter and of this world. Verily, He is the One with power over whatsoever He willeth through His word "Be" and it is.

1 بسمی المقدّس عن الأسمآء

2 قل یا ملأ الانشآء تالله قد اتی مالک الأسمآء بأمر لا تقوم معه جنود الأرض کلّها و لا تمنعه سطوة الّذین کفروا بالله المهیمن القیّوم قل یا ملأ الغافلین تعالوا لأریکم افق الله الأعلی و اسمعکم ما ینطق به لسان العظمة انّه لا اله الّا انا العزیز الودود قد حضر کتابکم فی ورقة واحدة بذلک یظهر اتّحادکم و توجّهکم و اتّفاقکم فی امر الله ربّ ما کان و ما یکون لعمر الله وجدناه مبارکاً باسم ربّکم مالک الوجود و نسئل الله بأن یقدّر لکم خیر الآخرة و الأولی انّه هو المقتدر علی ما یشآء بقوله کن فیکون

INBA51:179a, KB_620:172-172

BH09101

To: Ustad Mihdi from Isfahan
Date: 1300-11 [1883-Sep]

1 He is the Speaker in the Kingdom of Utterance.

2 O people of fidelity! Hearken unto the call of the Wronged One Who remembereth you in the Most Great Prison and counseleth you concerning that which ye have been commanded in the Book. Beware lest the doubts of men hold you back from the Lord of creation. Ye have been created for this Most Great Day - know ye your station, O men of understanding. Hold fast unto that which beseemeth man. Thus have ye been commanded in the Book of God, the Lord of all men. The smoke hath risen and prevented eyes from beholding the Most Exalted Horizon. Woe unto him who hath turned away from the Truth, and blessed is the servant who hath heard and said: "Here am I, O Lord of all days!" We have remembered thee

1 هو النّاطق فی ملکوت البیان

2 یا اهل الوفآء ان استمعوا ندآء المظلوم الّذی یذکرکم فی السّجن الأعظم و یوصیکم بما امرتم به فی الکتاب ایّاکم ان یمنعکم شبهات العباد عن مالک الایجاد قد خلقتم لهذا الیوم الأکبر ان اعرفوا مقامکم یا اولی الألباب تمسّکوا بما ینبغی للانسان هذا ما امرتم به فی کتاب الله مالک الأنام قد ارتفع الدّخان و منع الأبصار عن النّظر الی الأفق الأعلی ویل لنفس اعرض عن الحقّ و طوبی لعبد سمع و قال لبّیک یا مالک الأیّام انّا ذکرناک

with a remembrance whose fragrance shall never cease. Be thou grateful unto God, thy Lord, at all times.

بذکر لا ینقطع عرفه ان اشکر الله ربّک فی کلّ الأحیان

INBA23:133b

BH08892

To: Darvish Hashim
Date: 1300-11 [1883-Sep]

1 In the Name of God, the Strong, the Triumphant, the Mighty!

1 بسم الله القویّ الغالب القدیر

2 The world is illumined and radiant through the effulgences of the Sun of Revelation, yet its people remain heedless and veiled, save for a number of the Letters of the Countenance of God, the Guardian, the Self-Subsisting. Thy mention hath been mentioned, and from the Most Exalted Pen this Most Glorious Tablet hath been revealed. God willing, thou shalt inhale its fragrance and receive a full portion from the utterance of the All-Merciful. Most of the people of the world did not attain to answering God, exalted be His glory. All heard the call, but with contaminated ears; for had they hearkened with attentive ears, they would surely have been enabled to turn and draw near. Give praise unto the Goal of all the worlds, Who aided thee to recognize a Cause from which the world remaineth veiled and heedless. Glory be upon thee and upon whosoever hath turned unto God, the Lord of all worlds.

2 عالم از تجلّیات انوار شمس ظهور روشن و منیر ولکن اهلش غافل و محجوب الّا عدّة احرف وجه الله المهیمن القیّوم ذکرت مذکور و از قلم اعلی این لوح ابهی نازل انشآءالله عرفش را بیابی و از بیان رحمن نصیب کامل بری اکثر اهل عالم بجواب حقّ جلّ جلاله فائز نشدند کل ندا را شنیدند ولکن بگوشهای آلوده چه اگر بآذان واعیه اصغا مینمودند البتّه بتوجّه و اقبال فائز میگشتند حمد کن مقصود عالمیانرا که ترا مؤیّد فرمود بر امری که عالم از او محجوب و غافل است البهآء علیک و علی من اقبل الی الله ربّ العالمین

INBA57:072a

BH09680

To: Ali Muhammad, in Fath
Date: 1300-11 [1883-Sep]

1 In My Name, the Most Ancient, the Most Great

1 بسمی الأقدم الأعظم

2 O 'Ali-Muhammad, upon him be the Glory of God! O 'Ali before Muhammad! Reflect upon the bounty of God, exalted be His glory. At the beginning of this night, which is the

2 یا علی قبل محمّد در فضل حقّ جل جلاله تفکّر نما در اوّل این لیل که لیل هشتم ماه مبارک رمضانست عبد حاضر احضار شد و بعد از

eighth night of the blessed month of Ramadan, this Servant was summoned to His presence. After attaining the presence before His face, the petitions from that land were honored to be heard, and specifically for all there was revealed from the Lord of Names that which no earthly things can equal. Rejoice thou in this mighty bounty! I swear by the Sun of Truth, were people to discover the station of but one word of these exalted utterances, all would turn with the utmost eagerness and longing toward the Daystar of the horizons. Thus hath spoken the Wronged One, as a token of His grace, that thou mayest be thankful and be among the steadfast ones.

حضور تلقاء وجه عرایض آن ارض بشرف اصغا فائز و مخصوص کلّ از مالک اسماء نازل شد آنچه که اشیای ارض باو معادله ننماید ان افرح بهذا الفضل العظیم قسم بآفتاب حقیقت اگر ناس مقام یک کلمه از کلمات علیا را بیابند کلّ بکمال شوق و اشتیاق به نیّر آفاق توجّه نمایند کذلک نطق المظلوم عنایة من عنده لتشکر و تکون من الرّاسخین

INBA23:133a, BLIB_Or15715.018d

BH09610

To: Isma'il, in Fathabad
Date: 1300-11 [1883-Sep]

In My Name which hath appeared from the horizon of heaven! O Isma'il! My Most Exalted Pen hath spoken both morn and eve in such wise that the horizons have been filled with the verses of thy Lord, the Possessor of all creation. Is there any thankful one who will arise to render true thanksgiving, and is there any speaker who will make mention of Him with true remembrance? Nay, by His Self, the One Who holdeth sway over all who are in earth and heaven! Cast aside what is with the learned ones and take hold of thy Lord's Book with spirit and fragrance. Verily it shall profit thee in every world of the worlds of thy Lord, and verily it is the Lamp of God that walketh before thy face, by the command of God, the Lord of Lords. Hold fast unto the Book, then act according to that which hath been sent down therein from the Pen of thy Lord, the Mighty, the Bestower.

بسمی الظّاهر من افق السّمآء

یا اسمعیل قد نطق قلمی الأعلی فی الصّباح و المسآء علی شأن ملئت الآفاق من آیات ربّک مالک الایجاد هل من شاکر یقوم علی حقّ الشّکر و هل من ناطق یذکره حقّ الذّکر لا ونفسه المهیمنة علی من فی الأرضین و السّموات ضع ما عند العلمآء و خذ کتاب ربّک بالرّوح و الرّیحان انّه ینفعک فی کلّ عالم من عوالم ربّک و انّه لسراج الله یمشی امام وجهک امراً من لدی الله ربّ الأرباب تمسّک بالکتاب ثمّ اعمل ما نزّل فیه من قلم ربّک العزیز الوهّاب

INBA84:193a, BLIB_Or15715.019b

BH09635

To: Rida, in Qumshih
Date: 1300-11 [1883-Sep]

He is the One Who gazes from the horizon of heaven. O people of Baha! He Who is the Lord of Names makes mention of you - He through a mere gesture of Whose finger the heaven was cleft asunder, the earth was split, and the mountains were moved. Fear God and follow not your desires. Follow Him Who has come with the truth and called all unto God, the Lord of all men. Say: By God! That which you possess shall profit you not, as testifies the Mother Book which encompasses all. This is the Day wherein the Book proclaims and declares: By God! He Who revealed me in the eternities of eternity has come! Thus has the eye of understanding been gladdened by the utterance of its Lord, the Most Merciful. Blessed is he who has heard, and woe unto him who has turned away from the Dawning Place of clear proof.

هو النّاظر من افق السّمآء

يا اهل البهآء يذكركم مولى الأسمآء الّذى باشارة من اصبعه انفطرت السّمآء و انشقّت الأرض و مرّت الجبال اتّقوا الله و لا تتّبعوا اهوائكم ان اتّبعوا من اتى بالحقّ و دعا الكلّ الى الله مالک الرّقاب قل تالله لا ينفعكم ما عندكم يشهد بذلک من طافته امّ الكتاب هذا يوم فيه الكتاب ينادى و يقول تالله قد اتى من انزلنى فى ازل الآزال كذلک قرّت عين العرفان ببيان ربّها الرّحمن طوبى لمن سمع و ويل لمن اعرض عن مشرق البرهان

BLIB_Or15734.1.104b, LHKM1.087b

BH09287

To: Aqa Siyyid Farajullah, in Sahnih
Date: 1300-11 [1883-Sep]

In the Name of the One Beloved Friend! O friends! The True Friend hath come to visit you and hath illumined the world with the splendors of the Sun of inner meanings. This is the time of joy and the season of gladness. Gather ye together in remembrance of the Friend and occupy yourselves with His praise and glorification. The deeds of this Day are accounted as the essence of all deeds. He hath manifested Himself upon land and sea, mountain and city and realm. Every person of insight hath attained unto His traces, while every blind one is deprived. How blessed is the state of the one who hath recognized Him and known Him in His new and wondrous attire. Such a one is among the people of truth and a wayfarer on the path of reality.

بنام دوست يكتا

ايدوستان دوست حقيقى بديدن شما آمده و عالم را از اشراقات انوار آفتاب معانى منوّر فرموده وقت فرح است و هنگام سرور بياد دوست جمع شويد و بذكر و ثنايش مشغول عمل امروز از جوهر اعمال محسوبست بر برّ و بحر و جبال و مدن و ديار تجلّى فرموده هر بصيرى بآثارش فائز و هر كورى محروم نيكوست حال نفسيكه باو عارف شد و در لباس جديد بديع او را شناخت او از اهل حقّ و سالک سبيل حقيقت است

PYB#125 p.06, PYB#137 p.03

BH09426

To: Muhib-Ali, in Shiraz
Date: 1300-11 [1883-Sep]

هو النّاطق بالفضل

شهد المظلوم انّه لا اله الّا هو و الّذی اتی بالحقّ انّه لهو الّذی به قرّت عین محمّد رسول الله و معشر النّبیّین و المرسلین و به ظهر ما کان مکنوناً فی العلم و مخزوناً فی ازل الآزال و انا الصّادق العلیم قد حضر کتابک فی السّجن و اجابک المظلوم بهذا اللّوح المبین الّذی اذا نزّل نطقت الأشیآء الملک لله ربّ العالمین طوبی لک بما اقبلت و عرفت و سمعت و شربت رحیق الایمان من ایادی عطآء ربّک الکریم ان احفظ هذا المقام الأعظم ثمّ اشکر ربّک فی البکور و الأصیل

He is the One Who speaks with grace. The Wronged One testifies that there is none other God but Him, and He Who has come with the truth is indeed the One through Whom was consoled the eye of Muhammad the Messenger of God and the company of the Prophets and Messengers, and through Whom appeared what was hidden in knowledge and treasured in the eternity of eternities. And I am the Truthful, the All-Knowing. Thy letter hath reached the Prison, and the Wronged One hath answered thee with this perspicuous Tablet, at the revelation of which all things proclaimed: "The Kingdom belongeth unto God, the Lord of all worlds." Blessed art thou for having turned unto Him, recognized Him, hearkened unto His call and drunk the choice wine of faith from the hands of the bounty of thy Lord, the Gracious. Preserve thou this most great station, then render thanks unto thy Lord at morn and eventide.

INBA51:050, KB_620:043-044

BH09601

To: Abu'lqasim Kharraz Shirazi, in Fars
Date: 1300-11 [1883-Sep]

1 بسمه المهیمن علی الأسمآء

2 یا اباالقاسم امروز بحقّ منسوبست و در کتب الهی بیوم الله مذکور اگر نفسی در آنچه در کتب الهی مخصوص این ایّام نازل شده تفکّر نماید یتحیّر و یقول هذا یوم عظیم امروز روزیست که نبأ اعظم ندا میفرماید و کلّ را بافق اعلی دعوت مینماید طوبی لقاصد قصد المقصود و لوجه توجّه الیه و عمل بما امر به فی کتابه المبین در جمیع امور بحقّ توکّل کن و باو تفویض نما البتّه آنچه مقتضیات حکمت بالغه است بآن امر میفرماید و اجرا میدارد انّه لهو المقتدر القدیر

1 He is the One Who dominates all names

2 O Abu'l-Qasim! This Day belongs to God and is mentioned in the divine Books as the Day of God. Should anyone reflect upon that which hath been revealed in the divine Books specifically for these days, he would be amazed and would exclaim: "This is a great Day!" This is the Day whereon the Most Great Announcement proclaimeth and summoneth all to the most exalted horizon. Blessed is he who hath intended the Intended One, and whose face hath turned toward Him, and who hath acted according to that which was commanded in His perspicuous Book. In all matters place thy trust in God and commit

INBA84:143, INBA84:078a, INBA84:019a.07

them to Him. Assuredly He commandeth and executeth whatsoever the requirements of His consummate wisdom may be. He, verily, is the Almighty, the Powerful.

BH09432

To: Aqa Buzurg brother of one who attained
Date: 1300-11 [1883-Sep]

1 In the name of the one incomparable Lord!

1 بنام خداوند یکتا

2 Blessed is the soul who, in this day of darkness when the fire of the oppressors' passions is aflame, adorns itself with the lights of the dawning of divine justice and, by the leave of the All-Merciful, drinks from the living waters - in such wise that neither the world itself nor the acceptance or rejection of its peoples can prevent it or deprive it of the fragrances of the days of God. We have heard thy mention and have remembered thee in this Most Sublime, Most Holy, Most Exalted Tablet. We beseech God to aid thee in that which befitteth the Day of God. Take hold of the Book by thy Lord's leave and say: This sufficeth me and sufficeth all who dwell in the heavens and the earth.

2 طوبی از برای نفسیکه در این یوم ظلمانی که نار نفس ظالمین مشتعل است بانوار فجر ظهور عدل الهی مزیّن شود و از کوثر حیوان باذن رحمن بیاشامد بشأنیکه جمیع عالم و اقبال و اعراض اهلش او را منع ننماید و از نفحات ایّام الله محروم نسازد ذکرت را شنیدیم و تو را باین لوح ابدع امنع اقدس ذکر نمودیم و از حقّ میطلبیم تا مؤیّد فرماید تو را بر آنچه سزاوار یوم الله است خذ الکتاب باذن ربّک و قل هذا یکفینی و یکفی من فی السّموات و الأرضین

BLIB_Or15730.132a

BH09709

To: Karbalai Nadhir
Date: 1300-11 [1883-Sep]

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

1 هو المشرق من افق البرهان

2 O Nadhir! The All-Informed remembers you when He was a captive in the hands of the transgressors. They seized Him and imprisoned Him in this noble place that what was revealed in the Books of God aforetime might be made manifest. He speaks the truth, but the people are in evident delusion. We arrived at this place and expanded its borders - this is what

2 یا نذیر یذکرک الخبیر اذ کان اسیراً بین ایدی المعتدین قد اخذوه و حبسوه فی هذا المقام الکریم لیظهر ما نزّل فی کتب الله من قبل انّه ینطق بالحقّ ولکنّ القوم فی وهم مبین انّا وردنا فی هذا المقام و اوسعنا ذیله هذا ما اخبر به الله فی کتب

God foretold in the Books of the Messengers. Blessed is he who recognized and found the fragrance of divine knowledge, and woe to every remote scholar. When you attain My Tablet, give thanks to your Lord and say: "Praise be to Thee, O Goal of the world, and thanks be to Thee, O Beloved of those who have recognized Thee!"

المرسلين طوبى لمن عرف و وجد عرف العرفان و ويل لكلّ عالم بعيد انّک اذا فزت بلوحى ان اشكر ربّک و قل لک الحمد يا مقصود العالم و لک الشّكر يا محبوب العارفين

BLIB_Or15730.131d

BH10116

To: Husayn-Ali, in Fathabad
Date: 1300-11 [1883-Sep]

1 In My Name which is sanctified above all names

1 بسمى المقدّس عن الأسمآء

2 O thou who hast been named with the two Most Great Names! Hearken unto the call of the Lord of Names, Who summoneth thee from the Prison of 'Akka and inviteth thee to the Supreme Horizon - the Station wherein the Lord of all mankind proclaimeth: The Kingdom belongeth unto God, the Lord of the worlds. We counsel thee and those who have believed with that whereby the Cause of God, the Possessor of this wondrous Day, may be exalted. Say: O concourse of loved ones! Hold fast unto trustworthiness, chastity and faithfulness. He commandeth you that which profiteth you, and He is the Forgiving, the Generous. The Glory be upon thee and upon those who have attained unto this Most Great Remembrance and have turned towards His luminous horizon.

2 يا من سمّيت بالاسمين الأعظمين ان استمع ندآء مالک الأسمآء انّه يناديک من سجن عكّآء و يدعوک الى الأفق الأعلى المقام الّذى ينطق فيه مولى الورى الملک لله ربّ العالمين انّا نوصيک و الّذين آمنوا بما يرتفع به امر الله مالک هذا اليوم البديع قل يا معشر الأوليآء تمسّكوا بالأمانة و العفّة و الوفآء انّه يأمركم بما ينفعكم و هو الغفور الكريم البهآء عليک و على الّذين فازوا بهذا الذّكر الأعظم و اقبلوا الى افقه المنير

INBA84:202b, BLIB_Or15715.017d, BRL_DA#297, SFI10.018

BH10112

To: Mahmud, in Fathabad
Date: 1300-11 [1883-Sep]

1 In My Name, the One dawning from the Most Exalted Horizon!

2 O Mahmud! He who loved Me and desired Me made mention of thee. We make mention of thee through this wondrous mention, which, when it flowed from the Most Glorious Pen, caused all things to proclaim: By God! The Mother Book hath appeared, and it speaketh in every state, "There is none other God but Me, the All-Knowing, the All-Wise." When thou attainest unto My Book and findest the fragrance of My utterance, render thanks and say: "Praise be unto Thee, for I was among the heedless." I bear witness that thou didst enter the prison and summon those in the kingdom of creation unto the Most Exalted Horizon, and didst endure the harm of the worlds. Praise be to God, the Forgiving, the Generous.

1 بسمی المشرق من الأفق الأعلی

2 یا محمود قد ذکرک من احبّنی و ارادنی ذکرناک بهذا الذّکر البدیع الّذی اذا جری من القلم الأبهی نطقت الأشیآء تالله قد ظهر امّ الکتاب و انّه ینطق فی کلّ شأن انّه لا اله الّا انا العلیم الحکیم انّک اذا فزت بکتابی و وجدت عرف بیانی ان اشکر و قل لک الحمد اذ کنت بین ایدی الغافلین اشهد انّک دخلت السّجن و ندیت من فی ملکوت الانشآء الی الأفق الأعلی و قبلت ضرّ العالمین الحمد لله الغفور الکریم

INBA84:195a, BLIB_Or15715.017b, BLIB_Or15734.1.110b

BH09812

To: Davud Quli, in Hamadan
Date: 1300-11 [1883-Sep]

1 In My Name which shineth forth from the horizon of utterance!

2 The whole world in this promised Day is illumined by the lights of the countenance of the Lord of existence, yet some through unworthy deeds and actions have deprived themselves of its traces and fruits, while others have preserved it through His Name, the Self-Subsisting. How excellent is the state of that soul who hath attained to this station and hath not lost the divine bestowal. Praise be to the Goal of the worlds Who hath mentioned thee in the Most Great Prison. By the Sun of the heaven of inner meanings, nothing among all things can equal this bounty. Preserve it through My Name and be of the thankful ones.

1 بسمی الظّاهر من افق البیان

2 جمیع عالم در این یوم موعود بانوار وجه مالک وجود منوّر ولکن بعضی باعمال و افعال نالائقه از آثار و اثمار آن محروم و برخی باسم قیّوم او را حفظ نموده‌اند نیکو است حال نفسیکه بایتقام فائز شد و عطای الهی را از دست نداد حمد کن مقصود عالمیان را که تو را در سجن اعظم ذکر فرموده قسم بآفتاب آسمان معانی که معادله نمینماید باین فضل شیئ از اشیاء ان احفظه باسمی و کن من الشّاکرین

BLIB_Or15730.095b, TAH.238

BH10083

To: Sharaf Sultan, in Isfahan
Date: 1300-11 [1883-Sep]

1 In the name of the Peerless Friend!

2 O Sharaf! We have heard thy call and have favored thee with an answer through these sublime and exalted verses. The entire world cannot equal a single word of the divine utterances. Such is the bounty that every one who has turned to God has attained the Tablet of God, exalted be His glory, and some possess multiple Tablets. The entire world has not and cannot render sufficient thanks for this bounty. Be thou therefore grateful for thy Lord's favor through this manifest generosity. Praise be to God, the Lord of the worlds! And We make mention of thy daughter, Our handmaiden, and give her the glad tidings of My mercy that hath preceded all who are in the heavens and on earth.

1 بنام دوست یکتا

2 یا شرف ندایت را شنیدیم و باین آیات بدیعهٔ منیعه جواب عنایت فرمودیم جمیع عالم بیک کلمه از کلمات الهی معادله ننماید فضل بمقامیست که هر مقبلی بلوح حقّ جلّ جلاله فائز شد و نزد بعضی الواح متعدّده موجود جمیع عالم از شکر این فضل برنیامده و نمیآید ان اشکری فضل ربّک بهذا الکرم المبین الحمد لله ربّ العالمین و نذکر امتی بنتک و نبشّرها برحمتی الّتی سبقت من فی السّموات و الأرضین

INBA84:163a, INBA84:093a, INBA84:033a

BH10131

To: Fadlullah, in Shiraz
Date: 1300-11 [1883-Sep]

The foolish divines have laid aside the Book of God, and are occupied with that which they themselves have fashioned. The Ocean of Knowledge is revealed, and the shrill of the Pen of the Most High is raised, and yet they, even as earthworms, are afflicted with the clay of their fancies and imaginings. They are exalted by reason of their relationship to the one true God, and yet they have turned aside from Him! Because of Him have they become famous, and yet they are shut off as by a veil from Him!...

PDC.132x

BH09785

To: Asadullah Bayk
Date: 1300-11 [1883-Sep]

1 In the name of the All-Seeing, the All-Knowing!

2 O friends! Today the Speaker of Sinai is manifest and evident, and upon the branches of the Divine Lote-Tree He speaks and proclaims. Hearken ye, and act according to the loving counsels of the Beloved. The Book is revealed, the Fountain is flowing, the Hidden is manifest, and the Promised One speaks. Turn ye with clear certitude that ye may hear and see and drink and attain. I swear by the Most Great Prison which hath become the Seat of the Throne - whosoever in this Day attaineth unto the hearing of but one word, he shall be recorded and inscribed as one of the denizens of the highest Paradise in the Crimson Tablet. Blessed is he who hath recognized, and woe unto every heedless doubter.

1 بنام بینای دانا

2 ایدوستان امروز مکلّم طور ظاهر و هویدا و بر اغصان سدرهٔ فردوس ناطق و گویا بشنوید و بنصایح مشفقانهٔ حضرت محبوب عمل نمائید کتاب نازل کوثر جاری مکنون ظاهر موعود ناطق بیقین مبین توجه نمائید تا بشنوید و به‌بینید و بنوشید و فائز شوید قسم بسجن اعظم که مقرّ عرش واقع شده هر نفسی الیوم باصغای یک کلمه فائز شود او از اهل جنّت علیا در صحیفهٔ حمرا مذکور و مسطور طوبی لمن عرف ویل لکلّ غافل مریب

BLIB_Or15715.263f

BH10061

To: Baba Khan
Date: 1300-11 [1883-Sep]

1 In the name of the Beloved of the worlds.

2 O Baba Khan! Verily We have called all to the highest horizon and guided them to My straight path. When the divine promise was fulfilled and the Countenance of the Promised One descended from the Kingdom of Names, all turned away, for they had clung to the path of conjecture and idle fancy. This is a Day whose greatness all the divine Books have testified to. Blessed is the soul that has attained unto it - such a one is recorded by the Most Exalted Pen in the Book of Names as being among the people of Baha. God willing, may you drink at all times from the choice wine of recognition and remain detached and free from the world and all who dwell therein.

1 بنام محبوب عالمیان

2 یا بابا خان انّا دعونا الکلّ الی الأفق الأعلی و هدیناهم الی صراطی المستقیم چون وعدهٔ الهی ظاهر و طلعت موعود از ملکوت اسماء نازل کلّ اعراض نمودند چه که بصراط ظنون و اوهام متمسّک بودند امروز روزی است که بر عظمتش جمیع کتب الهی شهادت داده طوبی از برای نفسیکه بآن فائز شد او از اهل بها در کتاب اسماء از قلم اعلی مذکور انشآءالله در کلّ حین از رحیق عرفان بیاشامی و از عالم و عالمیان فارغ و آزاد باشی

BLIB_Or15730.132b

BH10162

To: Aqa Siyyid Murtida, in Kirmanshah
Date: 1300-11 [1883-Sep]

1 He is the Most Ancient, the Most Great

2 This is the day in which to speak. It is incumbent upon the people of Baha to strive, with the utmost patience and forbearance, to guide the peoples of the world to the Most Great Horizon. Every body calleth aloud for a soul. Heavenly souls must needs quicken, with the breath of the Word of God, the dead bodies with a fresh spirit. Within every word a new spirit is hidden. Happy is the man that attaineth thereunto, and hath arisen to teach the Cause of Him Who is the King of Eternity. Thus have We adorned the Tablet with the drops of ink from My All-Knowing, All-Wise Pen. Praise be to God, the Most Exalted, the Most Great.

BSW#05.33x, ADJ.082-083x

1 هو الأقدس الأعظم

2 امروز روز بیانست باید اهل بها بکمال رفق و مدارا اهل عالم را بافق اعلی هدایت نمایند اجساد طالب ارواحست باید نفوس ملکوتیّه بنفحات کلمهء الهیّه اجساد را بارواح تازه زنده نمایند در هر کلمه روح بدیع مستور طوبی از برای نفسیکه باو فائز شد و بتبلیغ امر مالک قدم قیام نمود کذلک طرّزنا اللّوح من رشحات مداد قلمی العلیم الحکیم الحمد لله العلیّ العظیم

INBA23:016b, INBA57:070, BLIB_Or15715.260b

BH10529

To: Haji Abdur-Rahim, in Nayriz
Date: 1300-11 [1883-Sep]

...In this day it is incumbent upon everyone to meet the obligation of the Right of God as far as it lieth in his power. For a number of years it was not permitted to accept the payment of Huquq. Recently, however, We have issued instructions to receive it. Therefore the friends in that region should, as far as possible, collect the payments, and remit the amounts either to Zaynu'l-Muqarrabin - upon him be the glory of God - in Hadba, or to the Trustee of God in the land of Ya, who will forward them. The observance of this ordinance hath been and will always be conducive to prosperity, to divine increase and to salvation. Great is the blessedness of him who hath observed that which is prescribed in the Book of God, the Gracious, the Mighty....

COC#1139x

...الیوم بر کل لازم است بقدر مقدور حقوق الهی را ادا نمایند در سنین معدودات امر باخذ نشد ولکن چندیست که امر نمودیم باخذ آن در آن ارض بقدر مقدور جمع نمایند و به حدباء نزد زین‌المقرّبین علیه بهآء الله ارسال دارند و یا در ارض یاء نزد امین بفرستند که او برساند این فقره سبب نعمت و برکت و نجات بوده و هست طوبی لمن عمل بما نزّل فی کتاب الله العزیز العظیم...

GHA.109x, AMIN.030x

BH11387

To: Haji Muhammad, in Dasht
Date: 1300-11 [1883-Sep]

...O friends! Be not afraid of the might of the ignorant divines. This earth and whatsoever existeth therein is not worthy of mention. Reflect upon your forefathers and consider the bones in the graves. All returned with empty hands....

...ای دوستان از شوکت علمای جاهل خائف مشوید این ارض و آنچه در او موجود است قابل ذکر نبوده و نیست در آباء و اجداد خود تفکّر نمائید و در عظام قبور نظر کنید جمیع با ایادی صفر راجع شدند...

ASAT4.374-375x

BH02664

To: Muhammad Ali Isfahani, in Istanbul
Date: 1300-11-01 [1883-Sep-3]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who sent down the verse, bestowed the blessing, and revealed the heavenly table. In one sense it is interpreted as divine knowledge and heavenly allusions that were hidden in His knowledge, sealed with His seal, and treasured in the pavilion of His protection. In another sense it is interpreted as commands and ordinances, and in yet another as wisdom and exposition. Exalted is He Who sent down the proof and made manifest the way for His servants and creation. When the appointed time had come and the promise was fulfilled, He revealed the mystery of existence through which the ocean of knowledge and recognition surged in creation, and named him Muhammad in the kingdom of names. He is the one by whose name the back of idols was broken and the winds of unbelief and tyranny were cut off. Through him the gates of the cities of knowledge and wisdom were opened and the peacock of recognition trilled among creation. He is the sovereign of the Messengers and the guide of ways. Upon him be peace from God that shall not cease for as long as the kingdom and realm endure, and prayers that shall not end for as long as the empire abides. And upon his family and companions who raised the palaces of recognition and laid the foundation of wisdom and exposition - those servants who acted according to what they were commanded by God, the Lord of the worlds, and aided

2 الحمد لله الّذی انزل الآیة و ارسل النّعمة و اظهر المائدة و انّها فی مقام تعبّر عنها بالمعارف الالهیّه و اشارات الصّمدانیّة الّتی کانت مکنونة فی علمه و مختومة بختامه و مخزونة فی سرادق عصمته و فی مقام تعبّر عنها بالأوامر و الأحکام و اخری بالحکمة و التّبیان تعالی من انزل الدّلیل و اظهر السّبیل لعباده و خلقه الی ان قضی المیقات و اتی الوعد اظهر سرّ الوجود الّذی به ماج بحر العلم و العرفان فی الامکان و سمّاه بمحمّد فی ملکوت الأسمآء انّه لهو الّذی باسمه انکسرت ظهر الأصنام و انقطعت ارياح الکفر و الطّغیان و به فتحت ابواب مدن العلم و الحکمة و تشّق طاوس العرفان بین البریّه انّه لسلطان الرّسل و هادی السّبل علیه من لدی الله سلام لا ینقطع بدوام الملک و الملکوت و صلوة لا ینتهی ببقآء الجبروت و علی آله و اصحابه الّذین شیّدوا قصور العرفان و اسّسوا بنیان الحکمة و التّبیان اولئک عباد عملوا بما امروا به من لدی الله ربّ العالمین و نصروا دینه علی شأن نصبت الأعلام فی اکثر البلدان و احاطت خشیة الله من فی الامکان و

His religion in such wise that the standards were planted in most lands and the fear of God encompassed all in creation.

3 Thereafter, the letter of that honored master arrived and was seen. Joy and delight were obtained. I beseech God, exalted be His glory, for health, well-being, blessing and bounty for your honor. He is the Hearer and Answerer. After it was brought to the presence, He said: "We ask of God to aid him in that whose trace and fruit is lasting and eternal. We beseech Him to send down upon him a blessing from His presence and make him among the firm, steadfast and upright ones. He is the most powerful of the powerful and the guardian over all in the heavens and earths."

3 بعد نامهٔ آنمخدوم مکرّم رسید و مشاهده شد فرح و انبساط دست داد از حقّ جلّ جلاله صحّت و سلامتی و برکت و عنایت از برای آنجناب مسئلت مینمایم اوست شنونده و اجابت کننده و بعد از اطّلاع تلقاء وجه عرض شد فرمودند از حقّ میطلبیم او را تأیید فرماید بر آنچه که اثر و ثمرش باقی و دائم است و نسئله بأن ینزل علیه برکة من عنده و یجعله من الثّابتین الرّاسخین القائمین انّه هو اقدر الأقدرین و المهیمن علی من فی السّموات و الأرضین انتهی

4 To the presence of the beloved of the heart, the honored Shaykh - 202 [Baha'u'llah], upon him be the peace of God - I convey greetings. God willing, may you ever be assisted and adorned through the special favors of the peerless Friend. Peace be upon you and upon God's sincere and steadfast servants. Praise be to God, the Lord of the worlds.

4 خدمت حضرت محبوب فؤاد جناب شیخ ۲۰۲ [بهآء الله] علیه سلام الله سلام معروض میدارم انشآءالله لازال موفّق باشند و بعنایة مخصوصهٔ دوست یکتا فائز و مزیّن السّلام علیکم و علی عباد الله المخلصین الثّابتین و الحمد لله ربّ العالمین

BLIB_Or15700.252, BLIB_Or15711.207

BH01323

To: Aqa Siyyid Hasan Afnan Kabir, in Beirut
Date: 1300-11-10 [1883-Sep-12]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God, the Single, the One, the Unique, the Self-Subsisting, the All-Powerful, Who has taken unto Himself no partner nor likeness. He has manifested the Messengers to reveal His bounty and to demonstrate His grace - they through whom were opened the gates of knowledge and through whom were revealed the mysteries of His Self-Subsisting Name. He adorned the beginning with the ornament of the seal, and We made him the sovereign of existence and named him Ahmad and Muhammad, the Praised One, the radiant and effulgent Light shining from the heaven of God's loving-kindness. Upon him and upon his family and companions, through whom the servants were humbled and the lands were conquered, be the glory of God.

2 الحمد لله الفرد الواحد الأحد الصّمد المقتدر القیّوم الّذی ما اتّخذ لنفسه شریکاً و لا شبیهاً قد اظهر الرّسل اظهاراً لنعمته و ابرازاً لفضله الّذین بهم فتحت ابواب العلوم و ظهرت اسرار اسمه القیّوم و زیّن البدء بطراز الختم و جعلناه سلطان الوجود و سمّاه بأحمد و محمّد محمود النّور السّاطع اللّامع المشرق من سمآء عنایة الله علیه و علی آله و اصحابه الّذین بهم خضع العباد و سخّر من البلاد

3 Glorified art Thou, O Thou through Whose Name the choice wine did flow and the clear stream did run and the proof was made manifest! I beseech Thee by the Mother Book and by the Manifestations of Thy names in the beginning and the end, that Thou write down for Thy Afnan, by Thy Most Exalted Pen in the crimson scroll, that which shall cause their mention to endure through the perpetuity of Thy Most Exalted Word, Thy sweetest remembrance and Thy Most Exalted Name. O my Lord! Thou seest the one whom Thou didst single out for Thy loving-kindness and compassion, and didst aid him in such wise that he traversed land and sea until he entered the Valley of the Noble One and heard Thy sweetest call when he entered through the gate before Thy face, O Thou Lord of Names and Creator of heaven! Praise be unto Thee, the Ancient of Days and the Desire of the nations, in that Thou didst call him to attain Thy presence and caused him to hear Thy call and to behold Thy beauty, and gave him to drink, from the hand of Thy bounty, the Kawthar of Thy presence. When the appointed time of reunion was fulfilled, he migrated once again by Thy leave and command, and desired to circumambulate Thy House which was built in Thy name by the hands of Thy chosen ones. I beseech Thee, O Lord of existence and Sovereign of the seen and unseen, to render all his deeds acceptable and all his efforts praiseworthy. Moreover, make his past works a treasure for him in the repositories of Thy protection and Thy preservation. Verily, Thou art powerful over whatsoever Thou willest, and in Thy grasp are the reins of all things. There is no God but Thee, the Mighty, the Powerful.

3 سبحانک یا من باسمک جری الرّحیق و سال السّلسبیل و ظهر الدّلیل اسئلک بأمّ الکتاب و بمظاهر اسمائک فی المبدء و المآب بأن تکتب فی الصّحیفة الحمرآء من قلمک الأعلی لأفنانک ما یبقی به ذکرهم بدوام کلمتک العلیا و ذکرک الأحلی و اسمک الأعلی ای ربّ تری من اختصصته لعنایتک و شفقتک و ایّدته علی شأن قطع البرّ و البحر الی ان دخل وادی النّبیل و سمع ندائک الأحلی اذ دخل فی الباب تلقآء وجهک یا مالک الأسمآء و فاطر السّمآء لک الحمد القدم و مقصود الأمم بأن دعوته الی الحضور و اسمعته ندائک و اریته جمالک و سقیته من ید عطائک کوثر لقائک فلمّا تمّ میقات الوصال هاجر مرّة اخری باذنک و امرک و اراد ان یطوف بیتک الّذی بنی باسمک بأیادی اصفیائک اسئلک یا مالک الوجود و سلطان الغیب و الشّهود بأن تجعل کلّ عمله مبروراً و کلّ سعیه مشکوراً ثمّ اجعل ما عمله من قبل کنزاً له فی خزائن عفّتک و عصمتک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأشیآء لا اله الّا انت القویّ القدیر

4 May my spirit be a sacrifice unto your honor! The servant has been blessed by the shrill voice of your pen and the trace of your ink. It was as if the thirsty one had attained the water of life, or the afflicted one the healing remedy of utterance. When I read and understood, I praised God, my Goal and your Goal, my Beloved and your Beloved, for the steadfastness of your temperament and health. And afterward, with utmost lamentation while you were in the bath, standing outside the bath, your prayer was offered. This is what the Kingdom of Utterance did speak:

4 روحی لحضرتکم الفدآء قد فاز الخادم بصریر قلمکم و اثر مدادکم کانّ العطشان بلغ بمآء الحیَوان او السّطیح بدریاق البیان فلمّا قرأت و عرفت حمدت الله مقصودی و مقصودکم و محبوبی و محبوبکم باستقامة مزاج حضرتکم و صحّته و بعد بغایت قصوی نوحه نمود هنگامیکه در حمّام تشریف داشتند در بیرون حمّام ایستاده مناجات آنحضرت عرض شد هذا ما نطق به ملکوت البیان

5 O Afnan! Upon thee be My glory, My mercy and My loving-kindness! We have indeed found from every word of thy letter that was presented before the Face the fragrance of sanctity and sincerity, purified from the realm of idle fancies and vain imaginings. Blessed art thou, and blessed is the father who raised thee, and the mother who suckled thee, and the leaf who won thy good-pleasure, and the son who obeyed thee, and the servant who found solace in thy company.

5 یا افنانی علیک بهآئی و رحمتی و عنایتی انّا وجدنا من کلّ کتابک الّذی حضر تلقآء الوجه عرف التّقدیس و الخلوص مطهّراً عن عالم الأوهام و الظّنون طوبی لک و لأب ربّاک و لأمّ رضعتک و لورقة حصلت رضائک و لولد اطاعک و لعبد آنس معک بعنایت حقّ جلّ جلاله

6 Rest assured through the grace of the True One, exalted be His glory. That which is beneficial for the Afnan shall be made manifest and apparent. Special means have appeared and been made manifest this year particularly for the Afnan, but the eyes of the servants have been prevented from witnessing and perceiving them, save those whom God willeth. Whatever means become apparent, hold fast unto them and act with trust in God. Whatever means of excuse and severance become evident are specifically for the Afnan, for in no other year have such matters occurred. Verily, He is with thee in all conditions, and He is the All-Seeing, the All-Hearing, the All-Knowing.

6 مطمئن باشید آنچه مصلحت افنان است ظاهر میشود و مینماید اسباب کلّیه در این سنه مخصوص افنان بمیان آمده و ظاهر شده ولکنّ ابصار العباد منعت عن المشاهدة و الادراک الّا من شآء الله هر قسم اسباب ظاهر بآن تمسّک نمائید و متوکّلاً علی الله عمل کنید آنچه از اسباب عذر و قطع آن هویدا گردد مخصوص افنان است چه که در هیچ سنه امثال این امور واقع نه انّه معک فی کلّ الأحوال و هو النّاظر السّمیع العلیم

7 Convey to all the Afnan and Leaves, one after another, greetings from the Wronged One, and show them kindness. They have been and are in Our sight. If the reward of this journey were to become manifest even to the extent of a needle's eye, all would be adorned with such joy that the dust of sorrows of contingent beings and their peoples would not dim it nor prevent its radiance. Upon you be the Glory, upon you be Peace, upon you be the Mercy.

7 جمیع افنان و اوراق را واحداً بعد واحد از قبل مظلوم تکبیر برسانید و اظهار عنایت فرمائید در نظر بوده و هستند اگر اجر این سفر علی قدر سمّ ابره ظاهر شود کلّ بطراز فرحی مزیّن شوند که غبار احزان امکان و اهل آن آنرا مکدّر نسازد و از تلألؤ باز ندارد البهآء علیکم و السّلام علیکم و الرّحمة علیکم انتهی

8 All things bear witness to the loving-kindness of the True One, exalted be His glory. Whatever else this servant might submit to your presence would be superfluous. Night and day, I beseech the Exalted True One to increase at every moment the success granted to you and the Afnan. Verily, He is the Answerer, the Kind, the Forgiving, the Merciful.

8 جمیع اشیاء بر عنایت حقّ جلّ جلاله شاهد و گواهند دیگر اینعبد آنچه در آنحضرت عرض نماید بیجاست در لیالی و ایّام از حقّ منیع سائل که در هر آن بر توفیق آنحضرت و افنان بیفزاید انّه لهو المجیب العطوف الغفور الرّحیم

9 This evanescent non-entity further submits his utter nothingness to the presence of the noble Afnan and the Leaves of the Sacred Tree - upon them and upon them be all the most glorious Baha. Similarly, those souls who are engaged in service at this time have attained the honor of visiting through your presence, but this was witnessed and acted upon directly. This is yet another bounty from God, our Lord, our Goal, our Beloved, and the One worshipped by all in the heavens and earths. The Peace that is manifest, resplendent, and shining forth from the horizon of loving-kindness be upon you and upon those with you.

9 عرض دیگر این معدوم فانی خدمت آقایان عظام افنان و اوراق سدره علیهم و علیهنّ من کلّ بهآء ابهاه عرض فنا و نیستی معروض میدارد و همچنین نفوسیکه بخدمت فائزند در این حین از جانب آنحضرت بزیارت فائز ولکن این بعینه بنظر آمد و عمل شد هذه نعمة اخری من لدی الله ربّنا و مقصودنا و محبوبنا و معبود السّموات و الأرضین السّلام الظّاهر الباهر المشرق من افق العنایة علی حضرتکم و علی من معکم

BLIB_Or15731.114

BH02256

To: Hasan Khurasani
Date: 1300-11-13 [1883-Sep-15]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who was and will be as He has been, the Eternal, the Everlasting, Who is not overtaken by decline throughout all eternity. He has reserved eternality for Himself and evanescence for all else through His exalted Word "All things are perishable except His Face." And blessings and peace be upon the noblest of His creation through whom was raised the banner of Beginning and planted the standard of Ending, and upon his family and companions who drank the choice wine of certitude and spent what they possessed in His path and strove in His Cause until the Dove of Unity cooed upon the branch of detachment that there is no God but Him, the Single, the One, the Mighty, the Praiseworthy.

2 الحمد لله الّذی کان و یکون بمثل ما قد کان و هو الباقی الدّائم الّذی لا [یأخذه] الزّوال فی ازل الآزال قد اختصّ لنفسه البقآء و لدونه الفنآء بقوله تعالی کلّشیء هالک الّا وجهه و الصّلوة و السّلام علی اشرف خلقه الّذی به رفعت رایة البدء و نصب علم الختم و علی آله و اصحابه الّذین شربوا رحیق التّحقیق و انفقوا ما عندهم فی سبیله و جاهدوا فی امره الی ان هدرت حمامة التّوحید علی غصن التّجرید انّه لا اله الّا هو الفرد الواحد العزیز الحمید

3 And now, the letters of his honor Haji, upon him be God's peace and favors, arrived bringing complete joy and perfect, complete delight. God willing, may he ever drink from the Euphrates of divine love and gaze toward the horizon of His grace. Indeed from his letter wafted the fragrance of sincerity, for with perfect steadfastness he had written that if word comes to spill what exists and arise, action must be taken immediately. These words flow not from tongue or pen except with firm, steadfast constancy. Blessed be his honor! Indeed he stands in service and speaks in praise. I beseech God, exalted be His glory, to assist him in preserving this most exalted station. Verily He has power over all things.

3 و بعد نامه‌های جناب حاجی علیه سلام الله و عنایاته رسید فرح کامل و بهجت اتمّ اکمل حاصل انشآءالله لازال از فرات محبّت الهی بنوشند و بافق فضلش ناظر فی‌الحقیقه از نامهٔ ایشان عرف خلوص متضوّع بود چه که بکمال استقامت مرقوم داشته بودند که اگر برسد که آنچه هست بریز و برخیز فی‌الحین باید عمل شود اینکلمه از لسان و قلم جاری نمیشود الّا باستقامت ثابت راسخ هنیئاً لحضرته فی‌الحقیقه بخدمت قائمند و بثنا ناطق از حقّ تعالی شأنه سائل و آمل که ایشانرا مؤیّد فرماید بر حفظ ایتقام اعلی انّه علی کلّشیء قدیر

4 As for the matter of the deceased, forgiven and blessed one, upon him be God's glory and mercy, they said whatever his honor Haji, upon him be peace, can accomplish, let him do so, but only to the extent that no harm befalls him, meaning that no disturbance arise from the words of the heedless or harm of the corrupt, and matters be completed with joy and fragrance. And if in this regard some harm befalls the heirs, the Right will compensate and bestow. The intention is that his honor Haji should strive and endeavor in the will to the extent that no corruption arises, and beyond that is not permitted. The Command is in God's hand - He does what He wills and decrees what He desires, and He is the Powerful, the Mighty.

4 امّا در فقرهٔ مرحوم مغفور مبرور علیه ٩ ٦٦ [بهآء الله] و رحمته فرمودند آنچه از جناب حاجی علیه سلامی برآید عامل شوند ولکن بقدریکه ضرّی بر ایشان وارد نیاید یعنی از قول غافلین و ضرّ مفسدین کدورتی احداث نشود و امور بروح و ریحان تمام شود و اگر در این خصوص فی‌الجمله ضرری بر ورّاث وارد حقّ ادا مینماید و عطا میفرماید مقصود آنکه جناب حاجی بقدریکه احداث فسادی نشود در وصیّت سعی و کوشش مبذول دارند و فوق آن جایز نه الأمر بید الله یفعل ما یشآء و یحکم ما یرید و هو المقتدر القدیر

5 As for his own things and property, let his honor Haji oversee them or send a trustworthy, astute person. This is what We decreed before and at this time. We beseech Him, exalted be He, to protect him and send down blessings from His presence, as He protected him through power and sovereignty. There is no God but Him, the Mighty, the Bestower.

5 و امّا در بارهٔ اشیاء و اموال خود جناب حاجی مباشر شوند و یا شخص معتبر باهوشی را روانه نمایند هذا ما حکمنا به من قبل و فی هذا الحین و نسئله تعالی بأن یحفظه و ینزل علیه برکة من عنده کما حفظه بقدرة و سلطان لا اله الّا هو العزیز المنّان انتهی

6 God willing, may he be assisted and successful in all conditions, gazing toward the most exalted horizon and turning toward the rustling of the Divine Lote-Tree. There is no God but Him, the Single, the Powerful, the All-Knowing, the Wise. Peace be upon you and God's mercy and blessings.

6 انشآءالله در جمیع احوال مؤیّد و موفّق باشند و بافق اعلی ناظر و بحفیف سدره متوجّه لا اله الّا هو الفرد المقتدر العلیم الحکیم السّلام علیکم و رحمة الله و برکاته

7 The servant 13th of Dhi'l-Qa'dih al-Haram 1300

7 خادم فی ۱۳ شهر ذی‌القعدة الحرام سنة ۱۳۰۰

BLIB_Or15731.120

BH01200

To: Aqa Muhammad Rida Nahhas, in Nazareth
Date: 1300-11-14 [1883-Sep-16]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who sent forth the Messengers and revealed the Books for the guidance of His servants and His creation, and made known to them His path, and taught them His knowledge, and caused them to hear His call which is realized only through the call of His chosen ones, and showed them the horizon of His Manifestation, and made them speak His praise among His creatures, until Prophethood and Messengership were sealed by Him through Whom the heaven was cleft asunder and the moon was split and every hidden secret was revealed - He Who was named Muhammad in the Kingdom of utterance and by God's most beautiful names in the hearts of the Daysprings of divine knowledge. The blessings and peace of God, the Lord of all beings, be upon Him and upon His family and companions through whom were established the decree of the beginning and the return, and the mystery of going and coming back, and what was inscribed by the Supreme Pen in the Scriptures and the Book. These are servants whom the tempests of hatred did not move and the storms of hardship did

2 الحمد لله الّذی ارسل الرّسل و انزل الکتب لهدایة عباده و خلقه و عرّفهم سبیله و علّمهم عرفانه و اسمعهم ندائه و انّه لا یحقّق الّا بندآء اصفیائه و اشهدهم افق ظهوره و انطقهم بثنائه بین بریّته الی ان ختمت النّبوّة و الرّسالة بالّذی به انفطرت السّمآء و انشقّ القمر و ظهر کلّ سرّ مستتر الّذی سمّی بمحمّد فیملکوت البیان و بأسمآء الله الحسنی فی افئدة مشارق العرفان الصّلوة و السّلام من لدی الله مالک الأنام علیه و علی آله و صحبه الّذین بهم ثبت حکم المبدء و المآب و سرّ الذّهاب و الایاب و ما رقم من القلم الأعلی فی الزّبر و الکتاب اولئک عباد ما حرّکتهم عواصف البغضآء و ما منعتهم قواصف العنآء قد قاموا علی الأمر باستقامة زلّت بها اقدام المشرکین و اضطربت افئدة المنکرین و تزعزع بنیان کلّ غافل مریب

not prevent. They arose to promote the Cause with such steadfastness as made the feet of the ungodly slip and the hearts of the deniers quake and the foundation of every heedless doubter shake.

3 And then, your letter arrived conveying news of the well-being of that spiritual friend and family with perfect eloquence and complete fluency. Praise be to God! Verily He preserveth whom He willeth and ordaineth what He pleaseth for whom He willeth.

3 و بعد نامهٔ آنجناب رسید بشارت سلامتی آنحبیب روحانی و اهل را بفصاحت تمام و بلاغت کامل ادا نمود لله الحمد انّه یحفظ من یشآء و یقدّر لمن یشآء ما شاء و یشآء

4 Regarding what you wrote about the dervishes of the venerable Shaykh, the matter is exactly as you have written. You too should in all circumstances show forth love, for between the venerable Shaykh and our Master, His Holiness the Most Great Branch - may my spirit be a sacrifice for the dust of His footsteps - there exists friendship and love. The metaphorical is a bridge to the real. God willing, they shall be illumined by the light of reality and attain the station of "extinguish the lamp for the morn has dawned." When a person of insight enters the path of spiritual wayfaring, after purifying and sanctifying the soul from all that God loveth not, multiple paths appear and he traverses them. This is why they have said "The paths to God are as numerous as the breaths of created things." However, if through God's grace the eye is blessed with the light of truth, it will be observed that the Truth is one, the Path is one, and the Cause is one. This is the station of unity that makes the limbs of the ungodly tremble and the root of heedlessness quake.

4 اینکه در بارهٔ دراویش جناب شیخ نوشتید امر از همان قرار است که مرقوم داشته‌اید شما هم در هر حال اظهار محبّت بنمائید چه که مابین جناب شیخ و مولائی حضرت غصن اعظم روحی لتراب قدومه الفدآء دوستی و محبّتست المجاز قنطرة الحقیقة انشآءالله بنور حقیقت منوّر و بمقام اطفیء السّراج فقد طلع الصّبح فائز میشوند انسان بصیر که در سلوک داخل میشود بعد از تنزیه نفس و تقدیس آن از ما لم یحبّه الله مسالکهای متعدّده بنظر میآید و سیر میکند اینست که گفته‌اند الطّرق الی الله بعدد انفاس الخلائق ولکن اگر بصر از عنایت حق بنور حقیقت فائز شود ملاحظه میشود حق واحد و سبیل واحد و امر واحد بوده و هست اینست مقام توحیدیکه فرائص مشرکین از او مرتعد و جرثوم غفلت از او مضطرب

5 This servant and you must beseech God, exalted be His glory, not to deprive any soul of the ocean of His mercy and to illumine the eyes of all hearts with the light of recognition. He is the All-Powerful and in His grasp are grandeur and authority.

5 این عبد و آنجناب باید از حق جلّ جلاله بطلبیم که کلّ را از دریای رحمت خود محروم نفرماید و ابصار قلوب را بنور معرفت منوّر دارد اوست مختار و فی قبضته العظمة و الاختیار

6 As for the properties of the honorable Nawwab, upon him be 966 [Baha'u'llah], he and a group of acquaintances are exerting their utmost efforts, as they have done before, and God willing they shall triumph and prevail according to the meaning of "the party of God shall be victorious." That is, they shall obtain and deliver your rights. At present, according to the writing of the honorable Nawwab, upon him be 966 [Baha'u'llah], the power of attorney has not reached them. The honored master, the venerable Sabri Efendi, upon him be 966 [Baha'u'llah], is present there. Whatever manner they deem advisable, let them write a power of attorney with the seal of the religious authorities and send it. Here too we shall add several seals to it and send it. Indeed, the honorable Nawwab is most diligent in service. The inheritance of the wife of the venerable Khalil,

6 و امّا در بارهٔ املاک جناب نوّاب علیه ٩ ٦٦ [بهآء الله] و جمعی از معارف کمال سعی را مبذول میدارند چنانچه داشته‌اند و انشآءالله ظفر مییابند و بمفاد حزب الله هم الغالبون غلبه مینمایند یعنی حقّ آنجناب را اخذ میکنند و میرسانند حال از قرار تحریر جناب نوّاب علیه ٩ ٦٦ [بهآء الله] وکالت‌نامه بایشان نرسیده جناب مخدوم مکرّم جناب صبری افندی علیه ٩ ٦٦ [بهآء الله] در آنجا تشریف دارند هر نوع مصلحت بدانند وکالت‌نامه‌ئی بمهر اولیای شریعت نوشته ارسال دارند اینجا هم چند ختمی بر او افزوده ارسال میداریم فی‌الحقیقه جناب نوّاب بسیار بخدمت قائمند ارث ضلع جناب

upon him be 966 [Baha'u'llah], was with one of the divines; he went and made his claim. We beseech God to bless those souls who exert as much effort in accomplishing others' affairs as their own with His special favors and with that which will profit them in the next world and in this. Verily, He has power over all things.

خلیل علیه ۹ ٦٦ [بهآ الله] پیش شخصی از علما بوده رفته ادّعا کرده از حقّ میطلبیم نفوسی را که در انجام امور غیر بمثابهٔ امور خود جدّ و جهد را مبذول میدارند ایشان را بعنایات مخصوصه و بما ینفعهم فی الآخرة و الأولی فائز فرماید انّه علی کلّ شیء قدیر

7 Convey my greetings to the gentlemen and friends. Furthermore, a needle case from Khurasan has been sent specifically for the honored friend, the venerable 'Ali-Akbar, upon him be 966 [Baha'u'llah]. Yesterday, which was the 13th of Dhi'l-Qa'dih the Sacred, it arrived here from the great city and is now being sent so that it may reach him. Some saffron has also been sent from here specifically for the venerable 'Ali-Akbar. Since he and his venerable and blessed late father, upon him be from all 9 [Baha] the Most Glorious, had a liking for it, therefore ten dirhams have been sent specifically for him; let it be delivered. Your gift, namely the dried curd, arrived and was well received. God willing, may you be blessed with its reward. I send greetings to the light of my eyes, 'Inayatu'llah, may God preserve him, together with his mother and sister. God willing, may they remain safe and protected under the shadow of God's favor, exalted be His glory. Peace be upon you and the mercy of God and His blessings.

7 آقایان و دوستانرا از قول این فانی تکبیر برسانید و دیگر آنکه یک ابره برک از خراسان مخصوص دوست مکرّم جناب آقا علی اکبر علیه ۹ ٦٦ [بهآء الله] ارسال داشته‌اند یوم قبل که ۱۳ ذی‌القعدة الحرام بود از مدینهٔ کبیره باینجا وارد و حال ارسال میشود بایشان برسد قدری زعفران هم از اینجا مخصوص جناب آقا علی اکبر ارسال شد چون ایشان و حضرت مرفوع مبرور والدشان علیه من کلّ ۹ [بهآء] ابهاه میل داشتند لذا ده درم مخصوص ایشان ارسال شد برسانند مرسلهٔ آنجناب یعنی کشک رسید و مقبول واقع شد انشآءالله باجر آن فائز شوند نور چشم عنایةالله حفظه الله مع امّ و اخت را سلام میرسانم انشآءالله در ظلّ عنایت حق جلّ جلاله سالم و محفوظ باشند السّلام علیکم و رحمة الله و برکاته

8 The servant, On the 13th of the month of Dhi'l-Qa'dih the Sacred, year 1300

8 خادم فی ۱۳ شهر ذی‌قعدة الحرام سنهٔ ۱۳۰۰

9 May the honored brother, Aqa Lutfu'llah, God willing, be preserved and gladdened by the wondrous infinite favors. The trouble which this servant has imposed upon him - God willing, he will exert effort and strive to accomplish and complete it with the utmost joy and delight. The reward and recompense for this rests with God, exalted be His glory. Peace and glory be upon him.

9 جناب برادر مکرّم آقا لطف‌الله انشآءالله از بدایع الطاف نامتناهی محفوظ و مسرورند زحمتیکه این عبد بر ایشان حمل نموده انشآءالله بکمال روح و ریحان سعی و جهد در انجام و اتمام آن مبذول میدارند اجر و مکافات آن با حق جلّ جلاله است السّلام و البهآء علیه

BLIB_Or15700.190, BLIB_Or15711.205, BLIB_Or15736.027

BH11173

To: Siyyid Ali Yazdi Husband of Hubbiyyih et al.
Date: 1300-11-17 [1883-Sep-19]

1 O Ali, upon thee be My salutation! A servant present here mentioned before the Wronged One the letter of his honor Haji, upon him be My salutation....

1 يا علی علیک سلامی عبد حاضر مکتوب جناب حاجی علیه سلامی را تلقاء وجه مظلوم ذکر نمود...

2 How many kings and dwellers of palaces have in an instant returned to their graves! Well was it said: "A crier called out to them after they were buried: Where are the couches, the crowns, and the robes?"...

2 چه مقدار از ملوک و اهل قصور که در آنی بقبور راجع شدند نعم ما قال ناديهم صارخ من بعد ما قبروا اين الأسرّة و التّيجان و الحلل...

MSHR1.087x

BH03674

Date: 1300-11-19 [1883-Sep-21]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Your letter was received, bringing fresh joy and adorning the horizon of love with a new radiance. Praise be to God that you enjoy the blessing of good health, which is the most excellent of divine bounties. Praise and thanks be unto Him through the eternity of His names and attributes. Regarding what the honored master Sabri Efendi (upon him be 66 9 [Baha'u'llah]) mentioned, it is correct, but this matter is very difficult since no one appears to be available now to organize these affairs. There are friends of every kind, but according to what was heard here, they say you yourself must go to the consul and make a declaration, and the consul must know you, therefore this becomes difficult for you. Now it has been decided that you should represent the father and mother on behalf of the people of the Remembrance, and likewise whatever needs to be written should be written. Here His Honor Aqa Jamal (upon him be from all 9 [Baha] the Most Glorious) will write according to the religious law of Persia, and these people who are here will seal it and send it - perhaps it will be accepted, since His Honor Navvab (upon him be 66 9 [Baha'u'llah]) is making great efforts. The previous letter apparently did not reach him. Although this approach is not definitive - the definitive

2 عرض میشود نامهٔ آنجناب رسید فرح جدید بخشید و افق محبّت را بروشنائی بدیع مزیّن ساخت لله الحمد بنعمت صحّت که اقدم نعماء الهیست فائزید له الحمد و الشّکر بدوام اسمائه و صفاته اینکه مخدوم مکرّم جناب صبری افندی علیه ٩ ٦٦ [بهآء الله] ذکر فرموده‌اند صحیح ولکن این فقره بسیار مشکلست چه که کسیکه حال این امور را نظم بدهد بنظر نمیآید از هر قبیل دوستان هستند ولکن از قراریکه اینجا شنیده شد میگویند باید آنجناب خود بروند نزد قنسل و اقرار کنند و قنسل هم شما را بشناسد لهذا بر آنجناب امر صعب میشود حال قرار شد که آنجناب از جانب اهل ذکر اب و امّ را بنمایند و همچنین هر قسم که باید نوشته شود بنویسند در اینجا حضرت آقا جمال علیه من کلّ ٩ [بهآء] ابهاه بقانون شریعت در عجم بنویسند و این جمعیکه هستند مهر نمایند و ارسال دارند شاید مقبول افتد چه که جناب نوّاب علیه ٩

approach is what Sabri Efendi mentioned - but so that you do not incur new harm or fall into difficulty, for now what was mentioned will be written and sent, until God wills what He wills. The command is in His hand and He has power over all things. To the gentlemen and family and light of eyes (upon them be the peace of God), I send greetings and praise. Peace be upon you and the mercy of God and His blessings.

٦٦ [بهآء الله] بسیار ساعی هستند مکتوب قبل گویا بایشان نرسیده اگرچه این فقره محکم نیست طریق محکم همانست که جناب صبری افندی فرموده‌اند ولکن نظر بآنکه شما ضرر جدیدی نکنید و بزحمت نیفتید علی‌العجاله این نحو که ذکر شد نوشته ارسال میشود تا خدا چه خواهد الأمر بیده و هو علی کلّ شیء قدیر خدمت آقایان و اهل و نور چشمان علیهم و علیهنّ سلام الله سلام و تکبیر میرسانم السّلام علیکم و رحمة الله و برکاته

3 The servant 19 Dhi'l-Qa'dah 1300

3 خادم ١٩ ذیقعده سنهٔ ١٣٠٠

BLIB_Or15736.026

BH02184

To: Zaynul-Muqarrabin
Date: 1300-11-29 [1883-Oct-1]

1 He is God, exalted be His glory, the Might and Power

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who hath sent down the Book and spoken therein the decree of the beginning and the end, and guided all thereby to the straight path. He is verily the Mighty, the All-Bestowing. And may the prayer that shineth forth from the horizon of the will of the Lord of Eternity rest upon the Sovereign of Nations and upon His family and companions, whose praise the ink and pen confess themselves powerless to describe.

2 الحمد لله الّذی انزل الکتاب و نطق فیه حکم المبدء و المآب و هدی الکلّ به الی سوی الصّراط انّه لهو العزیز الوهّاب و الصّلوة الظّاهرة من افق ارادة مالک القدم علی سلطان الأمم و علی آله و اصحابه الّذین اعترفا بعجزهما عن ذکرهم المداد و القلم

3 And now, O beloved of my heart, his honor Shaykh Salman, upon him be the glory of the All-Merciful: As they were about to depart, it became necessary that this mere nothingness should present himself in the garment of words before your presence, that perchance he may be blessed by your gracious glance. According to instructions, his honor the Shaykh is commanded to arrange a feast for both men and women. The host shall be your honor, assisted by Aqa Mirza 'Abdu'llah, upon him be 966 [Baha'u'llah].

3 و بعد یا محبوب فؤادی جناب شیخ سلمان علیه بهآء الرّحمن چون عازم بودند لازم شد باین مختصر فنای محض خود را بقمیص الفاظ در پیشگاه آنحضرت عرضه نماید که شاید بلحاظ شفقت فائز گردد حسب الأمر جناب شیخ مأمورند بترتیب یک ضیافت از ذکور و اناث صاحب مجلس آنحضرت مباشر جناب آقا میرزا عبدالله علیه ٩ ٦٦ [بهآء الله]

4 The servants of the friends of God, 966 [Baha'u'llah] be upon them, whosoever takes action. Another matter: an ablution vessel which has twice been blessed by contact with the sacred

4 خدّام دوستان حقّ ٩ ٦٦ [بهآء الله] علیهم هر که اقدام نماید عرض دیگر یک آب‌دست که دو بار بشرافت مسّ هیکل مبارک فائز شده

Person has been bestowed specially upon your honor. God willing, may you be blessed with this supreme bounty. Likewise, a cloak has been specially bestowed upon his honor Aqa Muhammad Sadiq, upon him be the glory of God.

مخصوص آنحضرت عنایت شد انشآءالله باین فیض اعظم فائز [شوند] و همچنین یک عبا مخصوص جناب آقا محمّد صادق علیه بهآء الله عنایت شد

5 Another matter: the sum of ten tumans and one tuman which has been placed in the blessed name of His Holiness the Greatest Branch, Aqa Mirza Diya'u'llah, and His Holiness the Greatest Branch, Aqa Mirza Badi'u'llah, may my spirit be sacrificed for the dust of their footsteps, in the place of blessing, deliver to his honor the Shaykh that he may spend it as instructed. And funds have been allocated specially for some which, God willing, will arrive soon. This evanescent one extends greetings and nothingness to all the friends of God. May they ever be blessed by God's grace and hold fast to wisdom. Two ignorant ones so deceived the companions of Ta that they became informed of all matters and brought about what they brought about. Would that they had spoken truthfully! They resorted to such calumnies that one is ashamed to mention them. In every city, both in Iran and in these Ottoman domains, numerous spies have been appointed, and these spies speak whatever the ruler and oppressor desire. There is absolutely no truth in their words. The dust of falsehood has concealed the face of truthfulness. I beseech and implore God, exalted be His glory, to aid all to truthfulness. Verily, He is powerful over all things. May the peace that shineth from the horizon of God's grace be upon your honor and upon those who are with you and who love you and who act according to what God hath revealed in the Book. And praise be to God, the Lord of the beginning and the end.

5 عرض دیگر وجه ده ۱۰ تومان و یک ۱ تومان که باسم مبارک حضرت غصن آقائی آقای آقا میرزا ضیآءالله و حضرت غصن آقائی آقای آقا میرزا بدیع‌الله روحی لتراب قدومهما الفدآء در محلّ البرکة گذاشته شده تسلیم جناب شیخ [نمائید] که در آنچه مأمور است صرف نماید و وجهی حواله شده مخصوص بعضی انشآءالله عنقریب میرسد خدمت جمیع دوستان حقّ اینفانی عرض سلام و نیستی معروض میدارد انشآءالله لازال بعنایت حقّ فائز باشند و بحکمت متمسّک دو جاهل چنان اصحاب طاء را فریب دادند که بر جمیع امور مطّلع گشته وارد آوردند آنچه وارد آوردند کاش بصدق تکلّم مینمودند بمفتریاتی تشبّث نمودند که انسان از ذکرش خجل است در هر شهری چه ایران چه این ممالک دولت علیّه جاسوسهای متعدّده مقرّر داشته‌اند و آنجاسوسها هم بهر قسم که حاکم و ظالم میل دارد تکلّم مینمایند ابداً قول حقّ در میان نیست غبار کذب وجه راستی را پنهان نموده از حقّ جلّ جلاله سائل و آمل که کل را بصدق موفّق فرماید انّه علی کلّشیء قدیر السّلام المشرق من افق عنایة الله علی حضرتکم و علی من معکم و یحبّکم و یعمل بما انزله الله فی الکتاب و الحمد لله مالک المبدء و المآب

6 The servant 29 Dhi'l-Qa'dih al-Haram 1300

6 خادم فی ۲۹ ذی‌قعدة الحرام سنة ۱۳۰۰

7 It was previously requested that if someone is departing, they send a small amount, that is, half a box of eggplant seeds. God willing, they have sent or will send them.

7 از قبل عرض شد اگر نفسی عازم باشد قدری یعنی مقدار نیم حقّه بذر بادنجان ارسال [دارند] انشآءالله فرموده و یا [میفرمایند]

BLIB_Or15700.239, BLIB_Or15711.208

BH04037

To: Habib who has attained
Date: 1300-11-29 [1883-Oct-1]

1 In His name, the Most Holy, the Most Exalted

1 بسمه المقدّس العلیّ الأعلی

2 God beareth witness that there is none other God but Me, the Protector, the Self-Subsisting. The world hath been illumined with the lights of recognition, inasmuch as the Kingdom of Utterance hath appeared in the realm of possibility, yet most of the people understand not. We have sent down the verses and manifested the clear proofs, and the rustling of the Divine Lote-Tree hath been raised in the Kingdom of creation, yet the people hear not. They have cast the Revelation of God behind their backs, following every heedless and veiled one.

2 شهد الله انّه لا اله الّا انا المهیمن القیّوم قد تنوّر العالم بأنوار العرفان اذ ظهر ملکوت البیان فی الامکان ولکنّ القوم اکثرهم لا یفقهون قد انزلنا الآیات و اظهرنا البیّنات و ارتفع حفیف سدرة المنتهی فی ملکوت الانشآء ولکنّ النّاس هم لا یسمعون قد نبذوا ظهور الله عن ورائهم بما اتّبعوا کلّ غافل محجوب

3 O Habib! Bear thou witness unto that whereunto God did testify before the creation of earth and heaven, and before the letter "K" was joined to the letter "N": He hath indeed come with the standards of verses and a manifest sovereignty. Blessed art thou for having sought the Most Exalted Goal and turned unto the Countenance after the passing away of all things. Give thanks unto thy Lord for this bounty which all the treasures and riches cannot equal. Blessed is he who hath migrated, advancing toward the Most Exalted Horizon until he entered and attained and heard the call of the Wronged One.

3 یا حبیب ان اشهد بما شهد الله قبل خلق الأرض و السّمآء و قبل ان یقترن الکاف بالنّون انّه قد اتی برایات الآیات و سلطان مشهود طوبی لک بما قصدت المقصد الأعلی و توجّهت الی الوجه بعد فنآء الأشیآء ان اشکر ربّک بهذا الفضل الّذی لا تعادله الخزاین و الکنوز طوبی لمن هاجر مقبلاً الی الأفق الأعلی الی ان دخل و حضر و سمع ندآء المظلوم

4 Thus hath My Most Exalted Pen spoken when the Light was shining from the horizon of utterance and the Speaker of Sinai proclaimed: There is none other God but Me, the Lord of the visible and invisible. Take thou God's tablet and its traces and place them upon thine eyes, and say: Praise be unto Thee for having honored me with this irrevocable Book. This is a tablet from which the sincere ones inhale the fragrance of the favors of their Lord, the Lord of existence. Thus have We illumined the horizon of the heaven of Command with the Day-Star of verses. Blessed is he who hath witnessed, and woe unto every heedless one who is rejected.

4 کذلک نطق قلمی الأعلی اذ کان النّور مشرقاً من افق البیان و مکلّم الطّور نطق انّه لا اله الّا انا مالک الغیب و الشّهود خذ لوح الله و اثره و ضعه علی عینیک و قل لک الحمد بما شرّفتنی بهذا الکتاب المحتوم هذا لوح یجد منه المخلصون عرف عنایة ربّهم مالک الوجود کذلک نوّرنا افق سمآء الأمر بنیّر الآیات طوبی لمن شهد و ویل لکلّ غافل مردود

5 The glory shining from the horizon of eternity be upon thee and upon those who have testified to that whereunto God did testify when He came with a Cause greater than the creation of the heavens and earth, and with a remembrance whereby the slumbering ones were awakened and they that lay in the graves arose.

5 البهآء المشرق من افق البقآء علیک و علی الّذین شهدوا بما شهد الله اذ اتی بأمر اکبر عن خلق السّموات و الأرض و بذکر انتبه به الرّقود و قام اهل القبور

BLIB_Or15730.129b

BH04134

Date: 1300-11-29 [1883-Oct-1]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who hath revealed that which was concealed in the veils of the Unseen and hath sent down that which guideth all unto God - exalted be His glory, exalted be His dominion, exalted be His grandeur, and exalted be His grace! And then, may my spirit be a sacrifice unto your honor! In these days when Shaykh Salman, upon him be the Glory of God, is departing for those regions, a number of travelers who are present in this land have, in accordance with His will, been given permission to depart. However, as funds for their return journey were not available, this evanescent one received fifty tumans from Shaykh Salman and some from another source, so that after attaining the bounty of His presence and meeting, and that which was recorded in the Scriptures and Tablets, they might return to their homelands with permission and leave. Happy are they, and joy be unto them! We beseech God to preserve them and aid them to preserve what they have achieved in His path. Verily, He is powerful over all things.

2 الحمد لله الّذی اظهر ما کان مستوراً فی حجب الغیب و انزل ما یهدی الکلّ الی الله تعالی شأنه و تعالی سلطانه و تعالت عظمته و تعالی فضله و بعد روحی لحضرتکم الفداء در این ایّام که جناب شیخ سلمان علیه بهآء الله عازم آن صفحاتند جمعی از مسافرین که در این ارض موجودند حسب الارادة مرخّص گشتند ولکن مصارف رجوع موجود نه لذا مبلغ پنجاه تومان این فانی از جناب شیخ اخذ نمود و قدری هم از محلّ دیگر که حضرات علیهم بهآء الله و رحمته و عنایته بعد از فیض حضور و لقا و ما کان مرقوماً فی الزّبر و الألواح باوطان خود باذن و اجازه راجع شوند هنیئاً لهم و مریئاً لهم و نسأل الله بأن یحفظهم و یؤیّدهم علی حفظ ما عملوا فی سبیله انّه علی کلّ شیء قدیر

3 The purpose is that if any funds have arrived or will arrive from Abadih, they should be paid, for it was written that in any case these funds must reach Shaykh Salman. Beyond this, whatever course is followed will be acceptable. In truth, your honor has labored greatly in this matter and is engaged in service with perfect submission, contentment and love. This is a word which the Beloved's tongue hath repeatedly uttered. A hundred thousand seas of "happy are they and joy be unto them" are needed in this station. The Glory be upon your honor.

3 مقصود آنکه اگر از آباده وجهی رسیده و یا برسد ادا فرمایند چه که نوشته بودند در هر حال باید این وجه بجناب شیخ برسد دیگر هر قسم معمول فرمایند مقبولست فی‌الحقیقه آنحضرت بسیار در این امر زحمت کشیده‌اند و بکمال تسلیم و رضا و حبّ بخدمت مشغولند این کلمه‌ایست که مکرّر لسان محبوب بآن نطق فرموده صدهزار بحر هنیئاً مریئاً در این مقام لازم البهآء علی حضرتکم

4 The servant 29th of Dhi'l-Qa'dih al-Haram 1300

4 خادم فی ۲۹ شهر ذی‌القعدة الحرام سنة ۱۳۰۰

BLIB_Or15700.272a, BLIB_Or15711.209

BH00882

To: Haji Muhammad Husayn Tabib, in Baghdad
Date: 1300-12-04 [1883-Oct-6]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 O beloved of my heart and he who is remembered in my soul! This year the signs of grief have encompassed all, and the banners of sorrow have been raised. From all directions tribulation hath rained down upon the people of God. The enemies sit upon thrones of gold while the friends languish in prison. Glory be to God! Such heedlessness hath seized the negligent that they have become oblivious to that which profiteth them and are occupied with that which harmeth them. Were they to know, they would lament and cry out. They have regarded ephemeral dominion as lofty stations, to such extent that they have deprived themselves of everlasting bounties. Those whose sole thought was the betterment of the world have been seized unjustly, and now the cry of these oppressed ones riseth from diverse prisons.

2 یا محبوب فؤادی و المذکور فی قلبی این سنه آیات همّ فرا گرفته و رایات غمّ مرتفع شده از جمیع جهات بلا بر اهل ولا باریده اعدا بر کرسیّ عقیان و اولیا در زندان سبحان‌الله غفلت ناس غافل را بشأنی اخذ نموده که از ما ینفعهم غافل و بما یضرّهم مشغولند لو عرفوا لناحوا و صاحوا حکومت فانیه را از مقامات عالیه دانسته‌اند بشأنیکه از نعمتهای باقیه خود را ممنوع و محروم ساخته‌اند جمعی که جز اصلاح عالم خیالی نداشته‌اند ایشانرا بظلم اخذ نموده‌اند و حال ندای آنمظلومان از سجنهای متعدّده مرتفع است

3 God, exalted be His glory, will not overlook this injustice, for it hath occurred without cause. That beloved one of the Name of God - upon him be all My most glorious Glory - and likewise the friends of God - upon them be 966 [Baha'u'llah] - have witnessed and know that there is no purpose save reformation, education and fellowship. Their hearts are illumined by the light of the blessed Word "God is the light of the heavens and the earth," and their tongues bear witness to that which God hath testified unto Himself, acknowledging and confessing it. These holy souls have been seized with utmost tyranny, though they themselves went forth and spoke with perfect steadfastness of truth and righteousness, such that the truthfulness of the world beareth witness to their truthfulness, and uprightness is manifest through their rectitude. It is evident then to what degree sorrows have reached and how high the dust of grief and anguish hath risen. The hem of grace was nigh covered with dust. The servant is powerless to make mention of this station. The matter is in God's hands, the Lord of all mankind. This culminated in a new calamity which seized me with such sorrow that my heart lamented and mine eyes shed tears, for it pertaineth to your honor.

3 حقّ جلّ جلاله از این ظلم نخواهد گذشت چه که من‌غیر سبب واقع شده آنمحبوب حضرت اسم‌الله علیه من کلّ بهآء ابهاه و همچنین اولیای حقّ علیهم ٩ ٦٦ [بهآء الله] را دیده‌اند و میدانند جز اصلاح و تربیت و مودّت مقصودی نه قلوبشان بنور کلمهٔ مبارکهٔ الله نور السّموات و الأرض منوّر و لسانشان بما شهد الله لنفسه ناطق و مقرّ و معترف این نفوس مقدّسه را بکمال ظلم اخذ نموده‌اند مع آنکه خود رفته‌اند و بکمال استقامت به حقّ و صدق نطق نموده‌اند بشأنیکه صدق عالم بر صداقتشان گواهست و راستی از راستی ایشان ظاهر و هویدا دیگر معلومست که احزان به چه مقام بوده و غبار همّ و غمّ تا کجا متصاعد شده کاد ان یغبّر ذیل العنایة انّ الخادم کلیل عن ذکر هذا المقام انّ الأمر بید الله مولی الأنام تا آنکه منتهی شد بمصیبت جدیده الّتی بها اخذنی الحزن علی شأن ناح قلبی و ذرفت عینی لأنّها ترجع الی حضرتک

4 At the time of arrival in Beirut, they requested presence and meeting. They said that the honored physician - upon him be My glory - had been summoned for some time and had

4 در هنگام ورود بیروت استدعای حضور و لقا نمودند فرمودند جناب طبیب علیه بهائی مدّتهاست او را خواسته‌اند و از قبل به لقا و

previously attained the presence and meeting. Now it is best that he act according to the wish of the honored physician and set out with utmost haste. Then what was destined came to pass and he ascended to the Supreme Companion. What more can the servant say regarding this other calamity and supreme catastrophe? After submission to the Most Holy Court, they spoke that which this servant is powerless to mention. At the end of the utterance, the tongue of the Kingdom spoke this supreme word: The honored physician hath this year borne numerous afflictions from every direction - on one side the hardships regarding the House, on another the tribulation of the friends in the hands of the wicked, and from yet another quarter news of this calamity. We beseech God to strengthen the honored physician - upon him be God's loving kindness - and adorn him with the ornament of patience and forbearance. My Lord! Pour forth upon him patience from Thy presence and forbearance from Thyself. Verily Thou art the Forgiving, the Generous. The End.

حضور فائز شده‌اند حال احبّ آنکه بارادهٔ جناب طبیب عمل نماید و بکمال تعجیل عازم شود و بعد قضی ما قضی و صعد الی الرّفیق الأعلی دیگر خادم چه عرض نماید از ایمصیبت اخری و رزیّهٔ کبری بعد از عرض در ساحت اقدس فرمودند آنچه را که این خادم از ذکرش عاجز است در آخر بیان باینکلمهٔ علیا لسان ملکوت ناطق فرمودند جناب طبیب در این سنه از هر جهت بلایای کثیره حمل نموده‌اند از یکطرف شدائد امر بیت از طرف دیگر ابتلای اولیا در دست اشقیا و از شطر آخر خبر این مصیبت از حقّ میطلبیم جناب طبیب علیه عنایة الله را مؤیّد فرماید و بطراز صبر و اصطبار مزیّن دارد ربّ افرغ علیه صبراً من عندک و اصطباراً من لدنک انّک انت الغفور الکریم انتهی

5 Indeed a strange matter has transpired. That exalted deceased one suffered what he suffered in that path, and his possessions were plundered and looted. One named Abdul-Wahab, under the pretense of safeguarding them, himself plundered all the deceased's possessions, both cash and goods, seizing them and revealing this to no one - despite Muhammad Mustafa, upon him be the Most Glorious Beauty of God, being nearby in Alexandretta and Beirut. Yet he did not inform him, and he concealed it from Jasim, upon him be the Glory of God. That hunter was a plague that passed through this wilderness, and as mentioned, a falcon came and snatched from the owl what it had deceitfully taken possession of. And this added to the sorrows.

5 فی‌الحقیقه عجب امری واقع شده خود آن مرفوع مرحوم در آنسبیل بر او وارد شد آنچه وارد شد و اموال او به غارت و تاراج رفت عبدالوهّاب نامی باسم اینکه بامانت میبرم خود بغارت میبرد جمیع اموال مرحوم مغفور را از نقد و جنس ضبط نمود و باحدی ابراز ننمود مع آنکه جناب محمّد مصطفی علیه بهآء الله الابهی نزدیک بودند اسکندرون و بیروت همجوار معذلک ایشانرا اخبار ننمود و از جناب جاسم علیه ٩ ٦٦ [بهآء الله] ستر نمود آفتی بود آن شکارافکن کازین صحرا گذشت و از قرار مذکور بازی رسید و از جغد ربود آنچه بحیله تصرّف نموده بود و اینهم مزید بر هموم شد

6 The purpose of mentioning this is not about the property, but rather such false beings who deceive the loved ones in the name of truth have been and are the cause of greatest grief. Although in most Tablets these exalted words are recorded, He says: "Believe not every speaker, and trust not every arrival." There are many such utterances, yet the ornaments of the world are so attached to deceit that one is astonished. It is very clear and evident that the people of Iran do not freely turn to these directions. Most who are accused of treachery, theft and satanic deeds leave their homelands and wander about, claiming to each sect their way - to the Qadiri they claim to be Qadiri, to the Nimatullahi they claim Nimatullahi, to the Babi they claim Babi, and so forth. And the friends and companions

6 مقصود از این ذکر مال نبوده بلکه امثال این وجودهای کاذبه که باسم حقّ احبّا را فریب میدهند سبب حزن اکبر بوده و هست مع آنکه در اکثر از الواح اینکلمات علیا ثبت شده میفرماید لا تصدّقوا کلّ قائل و لا تطمئنّوا عن کلّ وارد امثال این بیانات بسیار ولکن طرازهای عالم بشأنی بتزویر متمسّکند که انسان متحیّر میشود این بسی واضح و معلوم است که اهل ایران رایگان باین سمتها توجّه نمینمایند اکثری نسبت خیانت و سرقت و اعمال شنیعهٔ شیطانیّه از اوطان خارج و در اطراف سائر نزد

accept merely on word and consider them truthful and trustworthy, although the companions of truth should be keen and perceptive. He says: "The believer is not stung twice from the same hole." Nevertheless, these companions have been repeatedly deceived and are still not awakened. I beseech and implore the Truth, exalted be His glory, to assist all to that which is befitting.

هر حزبی از احزاب طریق او را ادّعا مینمایند مثلاً نزد قادری قادری نزد نعمةاللّهی نعمةاللّهی و نزد بابی بابی و امثال آن و احباب و اصحاب هم بمجرّد قول قبول مینمایند و او را صادق و امین میشمرند مع آنکه باید اصحاب حقّ زیرک و فطن باشند میفرماید المؤمن لا یلدغ مرّتین معذلک مکرّر این اصحاب فریب خوردهاند و هنوز متنبّه نه از حقّ جلّ جلاله سائل و آمل که جمیع را تأیید فرماید بر آنچه سزاوار است

7 As for what Muhammad Mustafa, upon him be the Glory of God, has written on your behalf requesting permission to attain the presence - this was presented. He said: "Without doubt or uncertainty the physician desired to meet Us before and desires so in all conditions. He has attained again and again, and has drunk time after time. He has attended, seen and heard. He is indeed among the successful ones in a clear Book. Now, regarding the matter of the House, if their stay here is prolonged, perhaps new events will occur. If they are assured about this matter, they may turn to the Face, otherwise return is preferable until God brings about His decree." It is very clear and evident that the Wronged One has loved and loves meeting His loved ones. My physician bears witness to this, upon him be My care, mercy and glory. Peace be upon him and upon those with him, and the mercy of God and His blessings. End.

7 و اینکه جناب محمّد مصطفی علیه ٩ ٦٦ [بهآء الله] از جانب آنحضرت نوشتهاند و اذن شرفیابی خواستهاند عرض شد فرمودند لا شکّ و لا ریب انّ الطّبیب اراد لقائنا من قبل ویرید فیکلّ الأحوال قد فاز مرّة بعد مرّه و شرب کرّة بعد کرّة حضر و رأی و سمع انّه من الفائزین فی کتاب مبین حال نظر بامر بیت اگر در اینجهات توقّفشان بطول انجامد شاید احداث جدیدی شود اگر از اینفقره مطمئنّند له ان یتوجّه الی الوجه والّا الرّجوع اولی الی ان یأتی الله امره این بسی واضح و معلوم است که مظلوم ملاقات اولیای خود را دوست داشته و دارد یشهد بذلک طبیبی علیه عنایتی و رحمتی و بهائی السّلام علیه و علی الّذین معه علیهما سلامی و رحمة الله و برکاته انتهی

8 Praise be to God, the grace and favor are of such magnitude that they need no interpreter and seek no translator. The favor is as clear and evident as the sun. Blessed are you and congratulations to you. The servant sends greetings to Hazza and Shaykh Abul-Qasim, upon them be the Glory of God, and asks his Lord to strengthen them, make them successful, and ordain for them the good of the hereafter and this world. He is indeed the Powerful, the Mighty, the Omnipotent, by His Most Holy, Most Great, Most Exalted, Most High Name. The care of God, our Lord and the Lord of earth and heaven, be upon you and upon those who act according to what they were commanded in His Clear Book.

8 لله الحمد فضل و عنایت بمقامیست که مبیّن لازم ندارد و مترجم نمیطلبد عنایت بمثابه آفتاب روشن و واضح هنیئاً لحضرتکم و مریئاً لجنابکم انّ الخادم یکبّر علی جناب الهزّاع و شیخ ابوالقاسم علیهما ٩ ٦٦ [بهآء الله] و یسئل ربّه بأن یؤیّدهما و یوفّقها و یقدّر لهما خیر الآخرة و الأولی انّه هو القویّ الغالب المقتدر باسمه الأقدس الأعظم العلیّ الأعلی العنایة من الله ربّنا و ربّ الأرض و السّمآء علی حضرتکم و علی الّذین عملوا بما امروا به فی کتابه المبین

BLIB_Or15731.125

BH00146

To: Zaynul-Muqarrabin et al., in Mosul
Date: 1300-12-18 [1883-Oct-20]

هو الله تعالی شأنه العظمة و الاقتدار

الحمد لله مالک الملک و الملکوت و سلطان العزّ و الجبروت الّذی جعل کرسیّه النّاسوت و یحکم فیه کیف یشآء علی المالک و المملوک و الملوک و الصّلوة و السّلام علی من ارسله لتقدیس العالم و تنزیهه عمّا یمنعه عن مالک القدم الجوهر الّذی ظهر من معدن الله المهیمن القیّوم و علی آله و اصحابه الّذین سخّروا البلاد و هدوا الخلق الی سوآء الصّراط

و بعد روحی لذکرکم الفدآء دستخطّ مبارک آنحضرت که بتاریخ ۱۹ ذی‌القعدة الحرام مزیّن بود در ۱۶ ذی‌الحجّة وارد فی‌الحقیقه طرازی بود از برای هیکل محبّت انشآءالله عالم از این طراز محروم و ممنوع نماند و بعد تلقاء وجه عرض شد جواب هر یک از افق فضل مشرق

امّا در بارهٔ کتاب شاهویردی علیه ۹ ٦٦ [بهآء الله] فرمودند نعم ما عمل اسمی الزّین علیه بهائی بشخص امینی داده که برساند انتهی و همچنین در بارهٔ کتاب جناب حاجی احمد علیه ۹ ٦٦ [بهآء الله] و در ارسال کتاب به ارض طاء بجهة جلد این ایّام صبر اولی و احسن بعد از خبر یسر بعد از عسر ارسال فرمایند

در بارهٔ جناب درویش مهدی ذکر فرمودند عرض شد اینکلمات از ملکوت بیان ظاهر

بسم الله العلیم الحکیم

یا زین انّا سمعنا ذکر من سمّی بمهدی و اجبناک و سئلنا الله تبارک و تعالی بأن یکتب له خیر الآخرة و الأولی و یجعله من الّذین لا خوف علیهم و لا هم یحزنون یا مهدی قل

سبحانک یا من فی قبضتک زمام الوجود اسئلک باسمک المکنون و رمزک المخزون الّذی کان مستوراً فی علمک و مسطوراً فی کتبک بأن تؤیّدنی فی کلّ الأحوال علی الاستقامة علی امرک المبرم الّذی به تزعزع بنیان العالم

In the Name of God, Exalted is His Station, to Him belongs all Grandeur and Power

Praise be to God, the Sovereign of the kingdom of earth and heaven, and the Lord of might and glory, Who hath made His throne the world of humanity and ruleth therein as He pleaseth over all who possess and all who are possessed, and over all the kings. And peace and blessings be upon Him Whom He hath sent to sanctify the world and to purify it from all that withholdeth it from the Ancient King - the Essence Who hath appeared from the Mine of God, the All-Possessing, the Self-Subsisting. And upon His family and companions who conquered the lands and guided the people to the straight path.

And further: my spirit be a sacrifice for your remembrance! Your blessed letter dated the 19th of Dhi'l-Qa'dah was received on the 16th of Dhi'l-Hijjah. In truth it was an ornament adorning the temple of love. God willing, may the world not be deprived and forbidden from this ornament. It was presented before His face and answers to each matter dawned from the horizon of grace.

Regarding the book of Shahverdi, may the Glory of God rest upon him, He said: "Excellent is what he hath done." The Most Glorious Name hath given it to a trustworthy person to deliver it. And likewise regarding the book of Haji Ahmad, may the Glory of God rest upon him, and concerning sending the book to the Land of Ta for binding, patience is preferable and most fitting these days. After news of ease following hardship, they will send it.

Concerning Darvish Mihdi, He made mention and these words were revealed from the Kingdom of Utterance:

In the Name of God, the All-Knowing, the All-Wise!

O Zayn! We have heard mention of him who is named Mihdi and have answered thee, and We have beseeched God, blessed and exalted be He, to ordain for him the good of the hereafter and of this world, and to make him among those on whom shall come no fear, neither shall they grieve. O Mihdi, say:

Glorified art Thou, O Thou in Whose grasp are the reins of existence! I beseech Thee by Thy Hidden Name and Thy Treasured Symbol which was concealed in Thy knowledge and inscribed

in Thy Books, to assist me in all conditions to remain steadfast in Thy Cause, the irrevocable Decree whereby the foundations of the world were shaken and the pillars of the nations were made to tremble. O my Lord! I have turned to Thee and faced toward Thy horizon, whereupon the hand of Thy decree prevented me. Verily Thou didst say, and Thy word is the truth: "Whoso seeketh to attain unto My prison without My leave is not of Me." When I heard Thy command, I turned to another land, awaiting the wonders of Thy bounty and the manifestations of Thy loving-kindness. I beseech Thee by the Mother Book which none hath known save Thyself, and by the Day of Return which the heedless among Thy servants have denied, to ordain for this servant of Thine that which will draw him nigh unto Thee, O Lord of all names! Thou art He Whom nothing can frustrate and no affair can hinder. Strengthen me in that which Thou hast commanded me in Thy Book, then cause to appear from me that which will spread the fragrance of eternity throughout the kingdom of Thy creation. There is none other God but Thee, the Forgiving, the Bountiful.

و اضطربت ارکان الأمم ای ربّ قد اقبلت الیک و توجّهت الی افقک اذاً منعتنی ید قضائک انّک قلت و قولک الحقّ من یقصد سجنی من غیر اذنی انّه لیس منّی فلمّا اسمعتنی امرک قصدت بلداً آخر منتظراً بدایع فضلک و ظهورات عنایتک اسئلک بأمّ الکتاب الّذی ما اطّلع به الّا نفسک و بیوم المآب الّذی انکره الغافلون من عبادک بأن تکتب لعبدک هذا ما یقرّبه الیک یا مالک الأسمآء انت الّذی لا یعجزک شیء و لا یمنعک امر ایّدنی علی ما امرتنی به فی کتابک ثمّ اظهر منّی ما یتضوّع منه عرف البقآء فی ملکوت انشائک لا اله الّا انت الغفور الکریم

O Zayn! We have made mention of him and have prayed for him. Give him the glad-tidings from the Wronged One that he may rejoice and be of the thankful ones.

یا زین انّا ذکرناه و دعونا له بشّره من لدی المظلوم لیفرح و یکون من الشّاکرین

Concerning what was written about Shir-'Ali Khan, it was presented and this is what the Kingdom of Utterance pronounced:

اینکه در بارهٔ جناب شیر علی خان مرقوم فرموده [بودند] عرض شد هذا ما نطق به ملکوت البیان

In the Name of God, the All-Knowing, the All-Wise!

بسم الله العلیم الحکیم

O Shir-'Ali! Hearken unto the call of thy Lord, the Most Exalted. He remembereth thee from the precincts of His Most Great Prison and summoneth thee unto God, the All-Possessing, the Self-Subsisting. The oppressors have imprisoned My loved ones without any proof from God. They are indeed worshippers of idle fancies and vain imaginings. Say:

یا شیر علی ان استمع ندآء مولاک العلیّ انّه یذکرک من شطر سجنه الأعظم و یدعوک الی الله المهیمن القیّوم قد حبس الظّالمون اولیائی من دون بیّنة من الله الا انّهم من عبدة الأوهام و الظّنون قل

Glorified art Thou, O my God and the God of all created things, my Sovereign and the Sovereign of all existence! I beseech Thee by the kingdom of Thy signs, by the ocean of Thy knowledge, and by the lights of the Sun of Thy countenance, to aid me and Thy servants in Thy love, Thy remembrance, and Thy praise. O Lord! I am he who was attracted by Thy verses, and the sweetness of Thy utterance seized me in such wise that I became detached from all else but Thee in my longing to meet Thee. I left my home, turning my face toward Thy presence, but when I entered the city of Thy loved ones, Thy decree and ordinance prevented me, and when I heard Thy command I returned, trusting in Thee and committing my affairs unto Thee. I beseech Thee, O Ultimate Goal of them that are near unto

سبحانک یا الهی و اله الکائنات و سلطانی و سلطان الممکنات اسئلک بملکوت آیاتک و بحر عرفانک و انوار شمس وجهک بأن تؤیّدنی و عبادک علی حبّک و ذکرک و ثنائک ای ربّ انا الّذی کنت منجذباً بآیاتک و اخذتنی حلاوة بیانک علی شأن انقطعت عمّا دونک شوقاً للقائک و خرجت عن البیت متوجّهاً الی وجهک فلمّا دخلت مدینة احبّائک منعنی حکمک و قضائک و لمّا سمعت امرک رجعت متوکّلاً علیک و مفوّضاً امری الیک اسئلک یا غایة مقصد المقرّبین و منتهی امل المخلصین بأن تکتبنی من الّذین فازوا بکوثر لقائک و وجدوا عرف قمیصک ای ربّ اسئلک بعظمتک بأن لا تبعدنی عن مقام قربک و لا تخیّبنی عمّا عندک انّک انت المقتدر العلیم الحکیم

Thee, and Ultimate Hope of them that are sincere, to inscribe me among those who have attained the living waters of Thy presence and have discovered the fragrance of Thy robe. O Lord! I implore Thee by Thy greatness not to keep me distant from the seat of Thy nearness, nor to disappoint me of that which is with Thee. Verily, Thou art the All-Powerful, the All-Knowing, the All-Wise.

O Shir-'Ali! God willing, mayest thou be the recipient of divine favors. Blessed be thy father and those with him and with thee who have not violated God's Covenant and Testament, and who have acted according to that which was enjoined upon them in His Manifest Book. Praise be to God, the Lord of the Worlds.

And likewise, regarding Mirza Habib, after being mentioned in the Most Holy Presence, these exalted words were revealed from the Kingdom of Utterance:

He is the Everlasting, the Eternal!

O Zayn! Some of the friends have borne trials, tribulations and hardships in the path of God. Whatsoever is endured in the path of God has assuredly been and will be recompensed. One deed performed today is equivalent to numerous deeds in any other day. Blessed is the beloved one upon whom there hath descended in the Path that which hath grieved hearts. God willing, may they be gladdened through the favors of the Lord and be occupied with the mention of the Best-Beloved of the worlds. His is the right to say:

O my God, my Lord, and my Master! I beseech Thee by the repositories of Thy Cause, the dawning-places of Thy revelation, and by Thy Name through which the pearls of the ocean of Thy knowledge appeared among Thy creation, to accept from me what I have wrought in Thy path and to ordain for me what Thou hast ordained for Thy chosen ones. Verily, Thou art the Almighty Whom the conditions of creation cannot weaken, nor can the intimations of Thy servants prevent Thee. Thou doest what Thou willest and decreest what Thou pleasest, and Thou art the Commander, the All-Wise. Furthermore, I beseech Thee, O my God, to forgive me, my father, and those who have believed in Thee and in Thy signs. Verily, Thou art the Almighty, the All-Forgiving, the All-Bountiful.

As for the five Blessed Tablets, as commanded they should remain in your safekeeping. The letter of the honored beloved, Nabil the traveler, upon him be the Glory of God and His favors, was received. God willing, may they be confirmed through the confirmations of the True Sovereign in that which God loves and with which He is well-pleased.

يا شير على انشآءالله بعنايت حقّ فائز باشى طوبى لأبيک و من معه و معک من الّذين ما نقضوا ميثاق الله و عهده و عملوا بما امروا به فى كتابه المبين و الحمد لله ربّ العالمين انتهى

و همچنين در بارهٔ جناب ميرزا حبيب بعد از عرض در ساحت اقدس اينكلمات عاليات از ملكوت بيان ظاهر

هو الباقى الدّائم

يا زين بعضى از دوستان در سبيل الهى زحمت و محنت و مشقّت حمل نموده‌اند آنچه فى سبيل الله وارد البتّه مكافات آن شده و خواهد شد يک عمل امروز معادل است با اعمال كثيره در غير اين يوم طوبى للحبيب الّذى ورد عليه فى السّبيل ما تكدّرت به القلوب انشآءالله بعنايت حضرت بارى مسرور باشند و بذكر محبوب عالميان مشغول

له ان يقول يا الهى و سيّدى و مولاى اسئلک بمعادن امرک و مهابط وحيک و باسمک الّذى به ظهرت لآلئ عمّان علمک بين خلقک بأن تقبل منّى ما عملته فى سبيلک و تكتب لى ما كتبته لأصفيائک انّک انت المقتدر الّذى لا تضعفک شئونات الخلق و لا تمنعک اشارات العباد تفعل و تحكم و انت الآمر الحكيم ثمّ اسئلک يا الهى بأن تغفر لى و لأبى و الّذين آمنوا بک و بآياتک انّک انت المقتدر الغفور الكريم انتهى

امّا در بارهٔ الواح مباركهٔ خمسه حسب الأمر نزد آنجناب محفوظ باشد دستخطّ محبوب مكرّم جناب نبيل مسافر عليه ٩ ٦٦ [بهآء الله] و عنايته رسيد انشآءالله بتأييدات سلطان حقيقى به ما يحبّه الله و يرضى فائز باشند

اينكه ذكر ابن جناب آقا ميرزا عبدالله عليهما ٩ ٦٦ [بهآء الله] و الطافه فرموده بودند عرض شد هذا ما نطق به لسان البيان يا زين عليک بهائى ذكر عبدالمهدى لدى المظلوم مذكور انشآءالله بذكر حقّ جلّ جلاله ذاكر باشند و بثنايش ناطق نعمت حقيقيّهٔ الهيّه ذكر و ثنايش بوده و هست و در مقامى امرش و در مقامى عرفانش و در مقامى ايقان الى ما شآء الله از حقّ ميطلبيم كل را مؤيّد فرمايد بر آنچه در كتاب نازل و لدى العرش مقبول است انّا نسلّم عليه من هذا المقام البعيد و نوصيه بما يقرّبه الى الله فى كلّ الأحوال انّ

Regarding the mention that was made of the son of Aqa Mirza 'Abdu'llah, upon them both be the Glory of God and His favors, it was presented, and this is what the Tongue of Utterance spoke: O Zayn, upon thee be My glory! The mention of 'Abdu'l-Mihdi was made before the Wronged One. God willing, may they be occupied with the mention of God, exalted be His glory, and with His praise. The true divine bounty has been and is His mention and praise, and in one station His Cause, and in another His knowledge, and in yet another certitude, unto whatsoever God willeth. We beseech God to aid all to accomplish that which hath been revealed in the Book and is acceptable before the Throne. We send Our greetings to him from this distant spot and counsel him with that which will draw him nearer unto God in all conditions. Verily thy Lord is the Self-Sufficient, the Most Exalted, and with Him is the decree of the beginning and the end.

ربّک لهو الغنیّ المتعال و منه حکم المبدء و المآل انتهی هوالله

To the presence of His name 66 [Allah], upon him be all 9 [Baha], I convey this servant's greetings and remembrance, and they too remember that presence in all conditions. May God grant us both bliss in the Hereafter and in this world.

یا اکبر انشآءالله بنعماء ظاهره و باطنهٔ الهی جلّ جلاله فائز باشی عالم را دخان ظلم احاطه نموده از حقّ میطلبیم اهل بها را در این اوقات مظلمه بنور عدل منوّر فرماید و افق انصاف را از سحاب اعتساف مقدّس دارد انّه علی کلّ شیء قدیر قل سبحانک یا الهی تعلم و تری انّ عبدک هذا اراد التّوجّه الی انوار وجهک و زیارة بیتک الحرام الّذی کتبته علی الأنام اسئلک بأن تکتب لی اجر زیارته و قدّر لی ما قدّرته لأولیائک انّک انت المقتدر العزیز العلّام

Regarding the question about the Huquq threshold, due to haste there is no opportunity to present the answer now. God willing, it will be sent later.

و هذا ما ظهر لجناب جعفر من نج

هو الله تعالی

Your previous letter dated the 15th of the blessed month of Ramadan gave life to the soul and attained the hearing of the Intended One, may our spirits be sacrificed for His sake.

یا جعفر لک ان تدارک ما فات عنک انّا نوصیک بما انزله الله فی الکتاب و ندعو لک و نسئله بأن ینزل علیک من سمآء فضله ما ینفعک و یقرّبک انّه اعلم بک منک یشهد بذلک ما نزل علی النّبیّین و المرسلین

Concerning what you wrote about the trusts of Haji Khavar, upon him be 66 9 [Baha'u'llah], they all arrived through Haji Muhammad Baqir, upon him be 66 9 [Baha'u'llah], and likewise the petitions sent in the company of Aqa Nuru'llah were received.

زیّن نفسک بطراز التّسلیم و قل یا ربّی الرّحیم اسئلک بأنوار وجهک بأن تنزل لی من سمآء جودک ما یجعلنی راضیاً بما اخترته لی بأمرک العزیز العظیم انّک انت الله المقتدر العلیم الحکیم

Regarding what you wrote about Akbar, son of Aqa 'Abdu'l from Kirmanshah, it was presented before His presence, and this utterance emerged from the horizon of proof:

و اینکه در بارهٔ جناب علی اکبر الّذی شرّفه الله بنسبته الی حضرتک مرقوم فرموده بودند در ساحت امنع اقدس اعلی عرض شد فرمودند هو الشّاهد السّمیع

He is God!

یا علی قبل اکبر قد ذکر ذکرک لدی المظلوم و ذکرک من شطر السّجن اذ احاطته الأحزان من کلّ الجهات بما ورد علی اولیائه من جنود الظّالمین انّ الّذی لا یعرف الیمین عن الشّمال استقرّ علی عرش الاعتساف و نطق بما نطق به الفرعون اذ قال أ لیس لی ملک مصر و هذه الأنهار تجری من تحتی أ فلا تبصرون کذلک قضی من قبل و فی هذه الأیّام انّ ربّک لهو المحصی العلیم انّا نوصیک و احبّائی فی هناک بالصّبر و الاصطبار و بما تظهر به آثار العدل بین العباد انّ ربّک لهو الصّبّار الحلیم قل یا معشر الأحبّآء لکم ان

O Akbar! God willing, may you attain unto the divine bounties, both outward and inward, exalted be His glory. The world is encompassed by the smoke of oppression. We beseech God that He may illumine the people of Baha in these dark times with the light of justice and sanctify the horizon of equity from the clouds of tyranny. Verily, He is powerful over all things. Say: Glory be unto Thee, O my God! Thou knowest and seest that this servant hath desired to turn unto the lights of Thy countenance and to visit Thy Sacred House which Thou hast

ordained for all people. I beseech Thee to ordain for me the reward of its visitation and to decree for me what Thou hast decreed for Thy loved ones. Verily, Thou art the All-Powerful, the Mighty, the All-Knowing.

And this is what was revealed for Ja'far from N.J.:

He is God, exalted is He!

O Ja'far! It behooveth thee to make up for what hath passed thee by. We counsel thee with what God hath revealed in the Book and We pray for thee and beseech Him to send down upon thee from the heaven of His grace that which will profit thee and draw thee nigh unto Him. Verily, He knoweth thee better than thou knowest thyself, as attested by that which was revealed unto the Prophets and Messengers. Adorn thyself with the ornament of submission and say:

O my Merciful Lord! I beseech Thee by the lights of Thy countenance to send down upon me from the heaven of Thy bounty that which will make me content with what Thou hast chosen for me by Thy mighty and great command. Verily, Thou art God, the All-Powerful, the All-Knowing, the All-Wise.

And regarding what you wrote about 'Ali-Akbar, whom God honored through his relationship to your presence, it was presented in the Most Holy, Most Exalted Court, and He said: He is the Witness, the All-Hearing.

O Ali-Qabil-Akbar! Mention hath been made of thee before the Wronged One, Who remembereth thee from the prison, while sorrows encompass Him on all sides by reason of that which hath befallen His loved ones at the hands of the armies of the oppressors. Verily, he who knoweth not his right hand from his left is established upon the throne of tyranny and uttereth that which Pharaoh uttered when he said: "Is not mine the kingdom of Egypt and these rivers flowing beneath me? Do ye not then see?" Thus was it decreed aforetime and in these days. Thy Lord, verily, is the All-Knowing, the All-Informed. We counsel thee and My loved ones in that land to be patient and forbearing, and to manifest that whereby the signs of justice may be revealed amongst the servants. Verily, thy Lord is the All-Patient, the All-Forbearing. Say: O concourse of the beloved! It behooveth you to commit all affairs unto God and to hold fast unto His strong cord. We beseech God to draw thee nigh unto Him and to give thee to drink of the Kawthar of immortality from the hands of bounty, and to ordain for thee from the Pen the recompense of that which thou didst desire in His straight Path. Be thou content with that which He hath willed, and glorify on behalf of the Wronged One the faces of the loved ones whom the clamour of the heedless hath

تفوّضوا الأمور الى الله و تمسّکوا بحبله المتين انّا نسئل الله بأن يقرّبک اليه و يسقيک کوثر البقآء بأيادى العطآء و يکتب لک من القلم اجر ما اردته فى سبيله المستقيم کن راضياً بما اراد و کبّر من قبل المظلوم على وجوه الأحبّآء الّذين ما خوّفتهم ضوضآء الغافلين قل ان اغتنموا قدر الأيّام و تشبّثوا بما يثبت به اسمائکم من قلم الله ربّ العالمين البهآء عليک و عليهم و على امائى اللّائى اقبلن و سمعن و اجبن و آمنّ بالله الفرد الخبير انتهى

و اينکه در بارهٴ جناب ملّا احمد اخ من استشهد فى سبيل الله مرقوم فرموده بودند بشرف اصغا فائز قال و قوله الأحلى

هو الشّاهد الخبير

يا احمد قد ذکرک من قام على خدمة امرى و نطق بذکرى و ثنائى و طار فى هوآء ارادتى و عمل بما امر به من عندى لعمرى انّه ذاق حلاوة حبّى و شهد بما شهد به لسانى و اعترف بما اعترف به ملکوت بيانى و شرب رحيق لقائى و کوثر وصالى و ذکرناک بهذا الذّکر الّذى به تضوّع عرف البرهان فى الامکان تعالى الرّحمن الّذى انطق الأشيآء بذکره و ثنائه اذ کان القوم فى حجاب مبين طوبى لأخيک الّذى استشهد فى سبيل الله ربّ العالمين انّه فاز بذکر يجد منه المخلصون عرف الخلوص انّ ربّک لهو الغفور الرّحيم ان افرح بما غفرک الله و ضلعک و انزل لکما ما لا يعادله شىء فى الأرض انّه لهو الفيّاض العزيز العليم نعيماً لکما و لمن معکما و اظهر الله منکما انّه لهو الفيّاض العطوف الرّحيم انتهى

ذکر ابن على نور عليهما ٩ ٦٦ [بهآء الله] فرموده بودند در پيشگاه حضور عرض شد فرمودند انشآءالله باستقامت فائز باشند و بيک وجه ناظر و متوجّه عنايت الهى در بارهٴ او و على الّذى صعد اليه بوده و انشآءالله خواهد بود و نذکر الأسد و نوصيه بما يبقى به ذکره و از حقّ ميطلبيم جميع را مؤيّد فرمايد بشأنيکه از ظلم ظالمين محزون نشوند و محجوب نگردند مثل الّذين يظلمون على اولياآء الله کمثل الصّبيان اذ يلعبون بالطّين و جميع را وصيّت مينمائيم بصبر و اصطبار و سکون و وقار

failed to deter. Say: Seize ye the value of these days and cleave unto that whereby your names shall be established by the Pen of God, the Lord of all worlds. Glory be upon thee and upon them, and upon My handmaidens who have believed and hearkened and responded and believed in God, the Peerless, the All-Informed.

And as to what was written concerning Mulla Ahmad, brother of him who was martyred in the path of God, it hath been presented to His sublime attention. He saith, and His sweet utterance is:

He is the All-Seeing, the All-Informed

O Ahmad! Mention hath been made of thee by him who hath arisen to serve My Cause, who hath voiced My remembrance and praise, who hath soared in the atmosphere of My will and hath acted according to that which was commanded by Me. By My life! He hath tasted the sweetness of My love and hath testified to that which My tongue hath testified, and hath acknowledged that which the kingdom of Mine utterance hath acknowledged, and hath drunk the choice wine of My presence and the Kawthar of My reunion. We make mention of thee through this remembrance whereby the fragrance of proof hath been wafted throughout all possibilities. Exalted be the All-Merciful Who hath caused all things to speak His praise and remembrance while the people were wrapped in a manifest veil. Blessed be thy brother who was martyred in the path of God, the Lord of all worlds. He hath attained unto a mention from which the sincere ones perceive the fragrance of sincerity. Verily thy Lord is the Forgiving, the Merciful. Rejoice thou in that God hath forgiven thee and strengthened thee and hath sent down for you both that which nothing on earth can equal. He, verily, is the All-Bountiful, the Mighty, the All-Knowing. Blessed be ye both and those who are with you, and those whom God shall manifest from you both. He, verily, is the All-Bountiful, the Kind, the Merciful.

In remembrance of Ibn-i-'Ali Nur, upon them both be 966 [Baha'u'llah], mention was made in the Most Holy Presence. He said: "God willing, may they be steadfast and fixed upon one purpose. Divine favor has encompassed him and the one who ascended unto Him, and, God willing, will continue to do so. We make mention of the Lion and counsel him with that which shall perpetuate his remembrance. We beseech God to assist all in such wise that they be neither saddened nor veiled by the oppression of the oppressors. They who oppress the friends of God are like unto children playing with clay. We counsel all to patience, forbearance, calm and dignity. None should object, dispute or argue with anyone. They should hold

ليس لأحد ان يعترض او ينازع او يجادل مع احد لهم ان يتمسّكوا بحبل الحلم و ذيل الاصطبار الأمر لله عالم السّرّ و الاجهار

يا زين انّا ذكرنا من سمّى بعلى الّذى زيّناه بالنّور بذكر لا تعادله اذكار الأمم الّا من شآء الله ربّ العالمين و ذكرنا ضلعه و نوصيها فى هذا الحين بالأمانة و الصّدق و الصّفآء و بما ينبغى لهذه الأيّام كذلک يعظها المشفق العزيز البديع انتهى عرض ميشود

آنچه اليوم لازم است آنكه هر نفسى بايد از آثار آنچه نزد او موجود است حفظ نمايد در محلّيكه احدى غير او مطّلع نباشد اين سنه در ارض طاء بسيار از آيات الهى بدست ظالمين افتاد هر نفسى را اخذ نمودند مع الآثار بوده گويا آثار را لدى الباب محل معيّن نموده‌اند بارى مبالغى از آثار بغارت رفت ينبغى لأهل الحقّ ان يحفظوها و يستروها عن كلّ خائن و عن كلّ سارق و عن كلّ منافق رجيم

و اينكه مرقوم داشتند جناب آقا محمّد باقر عليه ٩ ٦٦ [بهآء الله] و عنايته اسامى بعضى را نوشته‌اند كه در ساحت اقدس عرض شود عرض شد فرمودند يا زين قد ذكرنا اوليائنا فيهناک و نبشّرهم بعناية الله و فضله و نوصيهم بحفظ ما عندهم من لآلئ محبّة ربّهم الغفور الكريم قد اخذ دخان الظّلم سكّان مدينة الوفآء بما اكتسبت ايدى الظّالمين يا احبّائى لا تحزنوا عمّا ورد علي اسمى و اوليائى ان افرحوا بهذا الذّكر الأعظم الّذى توجّه اليكم من هذا المقام البعيد سوف يأخذ الله الّذين ظلموا من غير بيّنة و لا كتاب مبين هل يقدر احد ان يمنع ما اراده الله لا ونفسه المهيمنة على من فى السّموات و الأرضين انّه يفعل ما يشآء و يحكم ما يريد رغماً للّذين كفروا بيوم الدّين و نوصيهم بالصّبر فى هذه الأيّام الّتى فيها نعب غراب الاعتساف و نعق كلّ جاهل مريب البهآء المشرق من افق سمآء الفضل عليهم و على الّذين عملوا بما امروا به فى كتاب الله العلىّ العظيم انتهى

الحمد لله كل بعنايت فائز شدند و در ساحت اقدس مذكور گشتند لهم ان يشكروا الله بهذا الفضل العظيم

fast to the cord of forbearance and the hem of patience. The Command is God's, the Knower of the hidden and the manifest.

"O Zayn! We have made mention of him who was named 'Ali, whom We adorned with light, with such remembrance as the mention of all peoples cannot equal, save whom God, the Lord of the worlds, willeth. We have mentioned his wife and counsel her at this time to trustworthiness, truthfulness, and purity, and to that which beseemeth these days. Thus doth the Compassionate, the Mighty, the Wondrous, counsel her."

That which is necessary today is that each soul should preserve whatever of the Sacred Writings they possess in a place where no one else has knowledge thereof. This year in the Land of Ta [Tehran] many divine verses fell into the hands of the oppressors. Whomsoever they seized had Writings with them, as if the Writings were kept in a designated place by the gate. In any case, many Writings were plundered. It behooveth the people of truth to preserve them and conceal them from every treacherous one, from every thief, and from every accursed hypocrite.

As to what was written concerning Aqa Muhammad-Baqir, upon him be 966 [Baha'u'llah] and His favor, he had written the names of certain ones to be presented at the Most Holy Court. These were presented, and He said: "O Zayn! We have made mention of Our loved ones in that place and give them the glad-tidings of God's favor and grace. We counsel them to preserve the pearls of their Lord's love that are in their possession, the Forgiving, the Generous. The smoke of oppression hath encompassed the dwellers of the City of Fidelity through that which the hands of the oppressors have wrought. O My loved ones! Be not grieved by that which hath befallen My Name and My loved ones. Rather, rejoice in this Most Great Remembrance which hath turned towards you from this distant place. God shall soon seize those who have oppressed without clear proof or manifest Book. Can anyone prevent that which God hath willed? Nay, by His Self, the One Who ruleth over all who are in the heavens and on earth. He doeth what He willeth and ordaineth what He pleaseth, despite those who have denied the Day of Judgment. We counsel them to patience in these days wherein the raven of oppression hath croaked and every ignorant doubter hath cawed. The glory shining from the horizon of the heaven of grace be upon them and upon those who have acted according to that which they were commanded in the Book of God, the Exalted, the Great."

و اینکه مرقوم داشتند جناب آقا محمّد باقر علیه ٩ ٦٦ [بهآء الله] عرض نموده‌اند که در بارهٔ ایشان و ابوین و ضلع مرحومه علیهم ٩ ٦٦ [بهآء الله] طلب غفران و عنایت شود فرمودند

یا زین حین ذکر نفوس مذکوره عنایت الهی شامل و طلب غفران از مقصود عالمیان نموده بگو ای دوستان حقّ جلّ جلاله محض عنایت کل را خلق فرموده و آنچه سبب راحت و عزّت و قرب و لقا بوده بلسان انبیا ذکر نموده طوبی لنفس سمعت و اقبلت و فازت و ویل للرّاقدین هر نفسی الیوم بعملی موفّق شد البتّه مکافات آنرا در جمیع عوالم الهی مشاهده نماید انّا نذکره کما ذکرناه من قبل لیفرح و یکون من الرّاسخین و الحمد لله ربّ العالمین انتهی

اینکه در بارهٔ مشهدی حسن نوشته بودید عرض شد هذا ما نطق به ملکوت العرفان

هو النّاظر العلیم

یا زین هر مقبلی را ذکر نمودیم و هر متوجّهی را محروم نساختیم امروز نظر باقبال و توجّه و ذکر و ثنا بوده و هست اگرچه از طراز حقیقت محروم باشد ولکن اینفقره مخصوص بحقّ جلّ جلاله است اولیا و اصفیا و احبّا باید بکمال حکمت حرکت نمایند و تکلّم کنند یا زین بنویس باو ذکرت لدی المظلوم مذکور انشآءالله بعنایت حقّ فائز باشی و به ما یحبّه الله عامل و وصیّت میکنیم ترا و دوستان را بامانت و دیانت و عفّت و صدق و ما یظهر به مقام الانسان کذلک ذکرک المظلوم و هداک الی صراط الله المستقیم لا تنظر الی النّاس و ضوضائهم ان اعمل بما امرت به فی الکتاب از حقّ میطلبیم جمیع عالم را بطراز عدل مزیّن فرماید و بنور انصاف منوّر انّه علی کلّشیء قدیر و بالاجابة جدیر انتهی

و اینکه در بارهٔ وجه جوزقند و وجوهات متفرّقه مرقوم فرموده [بودند] که تخمیناً هیجده شلینگ میشود او اقلّ او ازید حسب الأمر عدد ٩ باخت جناب مرفوع آقا محمّد رضا علیه ٩ ٦٦ [بهآء الله] بدهند و مابقی را چای و قند گرفته به میهمان علیها بهآء الله بدهند

Praise be to God that all have been blessed with His favor and have been mentioned in the Most Holy Court. It behooveth them to thank God for this great bounty.

And as to what they have written: that Aqa Muhammad Baqir—upon him be Baha'u'llah—hath submitted the request that, in his regard, and in respect of his parents and his departed sister—upon them be Baha'u'llah—supplication be made for forgiveness and loving-kindness—He replied:

O Zayn! When mention was made of these souls, divine favors encompassed them and forgiveness was sought from the Goal of all the worlds. Say: O friends of God, glorified be His majesty! Out of pure grace He created all, and through the tongue of the Prophets He hath mentioned whatsoever conduceth to tranquility, glory, nearness and attainment unto His presence. Blessed is the soul that hath heard, turned to Him and attained, and woe unto them that slumber. Verily, whosoever is enabled to perform a deed in this day shall witness its recompense in all the divine worlds. We make mention of him as We mentioned him before, that he may rejoice and be among those who are steadfast. Praise be to God, the Lord of the worlds.

As to what was written regarding Mashhadi Hasan, this is what the Kingdom of Knowledge hath spoken:

He is the All-Seeing, the All-Knowing

O Zayn! We have made mention of every soul that hath turned unto Us and have deprived no one who hath set his face towards Us. Today regard hath been and is unto acceptance, turning, mention and praise, even though one may be deprived of the ornament of truth. However this matter pertaineth especially to God, exalted be His glory. The chosen ones, the pure ones and the loved ones must conduct themselves with the utmost wisdom and speak accordingly. O Zayn! Write to him: Thou wast mentioned in the presence of the Wronged One. May God willing, thou mayest be blessed with divine favors and act in accordance with that which God loveth. We counsel thee and the friends to be trustworthy, religious, chaste, truthful and to manifest that which beseemeth the station of man. Thus hath the Wronged One remembered thee and guided thee to the straight path of God. Look not unto the people and their clamor. Act in accordance with what thou hast been commanded in the Book. We beseech God to adorn the whole world with the ornament of justice and to illumine it with the light of equity. Verily He is powerful over all things and worthy to answer.

و اینکه مرقوم [داشتند] جناب آقا محمّد باقر علیه ٩ ٦٦ [بهآء الله] نوشته‌اند که اگر لوحی مخصوص در ذکر جناب مرحوم مرفوع حاجی میرزا کمال‌الدّین علیه ٩ ٦٦ [بهآء الله] الأبهی ظاهر شده نرسیده اینفقره از اینقرار است در همان ایّام که جناب کمال علیه ٩ ٦٦ [بهآء الله] بافق غنیّ متعال راجع شد لوح امنع اقدس مخصوص ابناء به ارض طاء ارسال شد انشآءالله از بعد هم ظاهر و بآنسمت ارسال میگردد منتسبین ایشان لدی الوجه مذکورند و از حقّ جلّ جلاله این خادم فانی سائل که کل را بطراز تقدیس و تنزیه و ما یحبّه الله مزیّن فرماید انّ ربّنا الرّحمن علی کلّشیء قدیر

و اینکه در بارهٔ جناب جواد ع‌س از اهل دارالسّلام مرقوم داشتند عرض شد هذا ما نطق به ملکوت البیان

انا المظلوم الغریب

یا جواد قد ذکر ذکرک فی السّجن ذکرناک بهذا الذّکر المبین ان انظر ثمّ اذکر ما انزله الرّحمن فی الفرقان انّه لمصباح الهدایة امام البریّة و النّور الأعظم قدّام الأمم قال و قوله الحقّ یا بنیّ اقم الصّلوة و امر بالمعروف و انه عن المنکر و اصبر علی ما اصابک انّ ذلک من عزم الأمور لو یعمل احد بهذه الآیة المبارکة المنزلة من ملکوت مشیّة ربّه مالک الأحدیّة لیکفیه تشهد بذلک السن الکائنات و عن ورائها لسان ارادة ربّک العلیم الحکیم طوبی لمن عمل بما امر به من لدی الله ربّ العالمین انّ المظلوم یدع الله بأن یکتب لک من القلم الأعلی خیر الآخرة و الأولی انّه علی کلّشیء قدیر الحمد له اذ هو مقصود العارفین و اله العالمین انتهی

و اینکه در بارهٔ جناب حسنعلی خان علیه بهآء الله مرقوم داشتند باصغاء حضرت مقصود فائز قال و قوله الأحلی

هو السّامع المجیب

یا حسن قبل علی ان استمع ندآء المظلوم انّه اقبل الیک اذ وجد منک عرف الخضوع لله الفرد الخبیر قد سمعنا ندائک اجبناک و رأینا توجّهک توجّهنا الیک من هذا الأفق المنیر عالم را دخان

Concerning the matter of the sum for sweets and sundry expenses which had been recorded, amounting by estimate to some eighteen shillings, more or less, according to the command, the sum of nine [units] should be given to His Honor the exalted Aqa Muhammad-Rida – upon him be Baha'u'llah – and the remainder should be expended for tea and sugar to be offered unto the guests – upon them be Baha'u'llah.

And concerning that which was recorded: His Honor Aqa Muhammad-Baqir – upon him be Baha'u'llah – hath written that should a special Tablet in commemoration of the late and exalted Haji Mirza Kamal'd-Din – upon him be Baha'u'llah the Most Glorious – have appeared but not yet arrived, this servant would explain that in those very days when His Honor Kamal – upon him be Baha'u'llah – returned unto the horizon of the All-Sufficing, the Most Exalted, a Most Holy Tablet specifically addressed to the sons in the Land of Ta was dispatched. God willing, others shall in future be revealed and sent in that direction. Those affiliated with him are mentioned in the presence of the Countenance, and this evanescent servant entreateth the True One – glorified be His glory – that He may adorn all with the vesture of sanctification and exaltation and with that which God loveth. Verily, our Lord, the All-Merciful, is potent over all things.

And concerning His Honor Jawad – may our spirit be his sacrifice – from among the people of the Abode of Peace, it was recorded and submitted: This is what the Kingdom of Utterance hath spoken.

I am the Wronged One, the Stranger

O Javad! Your mention was made in the prison. We have remembered thee with this clear remembrance. Behold and then recall what the All-Merciful hath revealed in the Qur'an. Verily it is the lamp of guidance before all creatures and the Most Great Light before all nations. He spoke, and His word is the truth: "O my son! Observe prayer, and enjoin what is just, and forbid what is wrong, and be patient under whatever befalleth thee; for this is a bounden duty." Should anyone act according to this blessed verse sent down from the Kingdom of his Lord's Will, the Possessor of Oneness, it would suffice him. To this testify the tongues of all created things and beyond them the tongue of thy Lord's will, the All-Knowing, the All-Wise. Blessed is he who acteth according to that which he hath been commanded by God, the Lord of the worlds. The Wronged One beseecheth God to ordain for thee from the Supreme Pen the good of the hereafter and of this world. Verily He hath power over all things. Praise be unto Him Who is the Goal of them that know and the God of all the worlds.

ظلم احاطه نموده و مفتریات انفس مجعوله انوار آفتاب حقیقت را پوشیده قاطعان طریق بر مراصد قائم و منتظر این قاطعان فی‌الحقیقه علمای عصرند که ناس را از صراط مستقیم و نبأ عظیم که جمیع کتب الهی بذکرش مزیّن است منع نموده‌اند و محروم ساخته‌اند آیا ناس این نفوس معرضه را از علما محسوب میدارند و از اهل حقّ میشمرند لا ونفس الله المهیمنة علی العالم عالم نفسی است که بحقّ عارف شد و از کوثر بیان در ایّام رحمن نوشید اوست عالم و اوست بمنزلهٔ روح از برای جسد عالم و بمثابهٔ ثمره از برای سدره طوبی له و لمن تمسّک به حمد کن حضرت مقصود را که ترا آگاه نمود و بمقصود فائز فرمود ایتقام عظیم است باسم دوست یکتا حفظش نما و جهد نما تا امری از تو ظاهر شود که عرفش بدوام ملک و ملکوت متضوّع باشد هر عمل خیری امروز از سلطان اعمال لدی الله مذکور است ان اعرف و کن من الشّاکرین البهآء علیک و علی الّذین فازوا بهذا المقام العظیم انتهی

اینکه مرقوم داشتند که جنابان کربلائی آقاجان و آقا محمّد حسن علیهما ٩ ٦٦ [بهآء الله] از هم استدعای اذن نموده‌اند که فائز شوند این ایّام مصلحت نبوده و نیست چه که خارج از مقتضیات حکمت است لله الحمد که ذکرشان در ساحت اقدس مذکور و بعنایت فائز گشته‌اند انّ الخادم یکبّر علیهما و یرجو منهما الدّعآء

و اینکه مرقوم فرمودند جناب آقا محمّد علی علیه ٩ ٦٦ [بهآء الله] از اهل هم بخدمت امر مشغولند و همچنین ذکر جناب آقا میرزا کوچیک را نموده‌اند که از فضل الهی بحر اعظم توجّه نموده این تفصیل در ساحت امنع اقدس عرض شد هذا ما نطق به ملکوت العلم قال عزّ بیانه

هو المنادی امام الوجوه

یا محمّد قبل علی ایمظلوم در حینیکه احزان از جمیع اطراف او را احاطه نموده ترا ذکر مینماید و بفرح اعظم بشارت میدهد حزن عالم او را منع ننموده و نمینماید و ضوضای امم او را از اظهار امر بازنمیدارد مدافع عسکریّه و صلیل سیوف اعدا و بنادق اشقیا کأن لم یکن بوده لا تخوّفه

As to what was written concerning Hasan-'Ali Khan, upon him be the Glory of God, it was presented to the Intended One. He speaks, and His sweetest utterance is:

He is the Hearing, the Responding One.

O Hasan-'Ali! Hearken unto the call of the Wronged One. He hath turned toward thee, having perceived from thee the fragrance of submissiveness unto God, the Peerless, the All-Informed. We have heard thy call and answered thee, and have seen thy turning and have turned toward thee from this luminous horizon. The world hath been encompassed by the smoke of tyranny, and the fabrications of false pretenders have veiled the lights of the Sun of Truth. The highway robbers stand at their posts, waiting - these robbers are in truth the divines of the age who have forbidden and deprived the people from the straight path and the Great Announcement, which adorneth all divine Books with its mention. Do people consider these objecting souls to be among the learned and count them among the righteous? Nay, by the Self of God Who overshadeth the world! The learned one is he who hath recognized the Truth and hath drunk from the Kawthar of utterance in the days of the All-Merciful. He is the learned one, and he is as the spirit to the body of the world and as the fruit to the Sadratu'l-Muntaha. Blessed is he and blessed is he who holdeth fast unto him. Praise the Intended One Who hath made thee aware and caused thee to attain thy goal. This station is mighty - preserve it in the name of the Peerless Friend, and strive that there may appear from thee that which will cause its fragrance to persist throughout the kingdom of earth and heaven. Every good deed today is recorded with God as the king of deeds. Know thou this and be of the thankful ones. The Glory be upon thee and upon those who have attained unto this mighty station.

Concerning that which was recorded: Their Honors Karbala'i Aqa-Jan and Aqa Muhammad-Hasan – upon them both be Baha'u'llah – have both sought permission that they might be favored [with pilgrimage]. In these days it hath not been, nor is it, expedient, for it is beyond the requirements of wisdom. Praised be God that their mention hath been made in the Most Holy Court and they have been favored with divine bounties. Verily, the servant magnifieth them both and seeketh from them prayers.

And concerning that which was set forth: His Honor Aqa Muhammad-'Ali – upon him be Baha'u'llah – from among the people of H.M. is occupied in service to the Cause. Likewise mention was made of His Honor Aqa Mirza-i-Kuchik, who through divine grace hath turned his attention unto the Most

الجنود و لا تعجزه الألوف و الصّفوف ينطق امام وجه العالم رغماً للّذين كفروا بآيات الله و برهانه و ارادوا ان يطفئوا نوره قل تبّاً لكم انّه ظهر و اظهر ما اراد بقدرة و سلطان طوبى لک بما تمسّكت بحبل عناية ربّک و اقبلت الى افق خضعت له الآفاق انّا نكبّر عليک و على من سمّى بميرزا كوچيک ليفرح و يشكر ربّه مالک الايجاد

يا ايّها المذكور قد اتى ذكرک ذكرناک و اقبلنا اليک و نوصيک و الّذين آمنوا بالاستقامة الكبرى فى هذا اليوم الّذى فيه ارتعدت فرائص الأسمآء من خشية الله ربّ الأرباب ان انظر ثمّ اذكر الّذين يدخلون المعابد و المساجد لذكر الله فلمّا اتى بالحقّ نبذوه عن ورائهم متمسّكين بالظّنون و الأوهام لعمر الله انّهم من عبدة الأصنام يشهد بذلک من عنده امّ الكتاب اذا اخذک جذب آيات ربّک و وجدت حلاوة بيان الرّحمن قم و قل لک الحمد يا مالک الأسمآء و فاطر السّمآء بما سقيتنى من يد عطائک كوثر عرفانک و ايقظتنى اذ كنت راقداً و علّمتنى اذ كنت جاهلاً و اقمتنى اذ كنت قاعداً اشهد انّک انت المقتدر على ما تشآء و فى قبضتک زمام الأشيآء لا اله الّا انت القوىّ القدير انتهى

و اينكه در بارهٔ تسبيح و تسبيح آخر از قبل مرقوم فرمودند اگر در شهر يافت شده بايد يكبار منادى ندا كند و اخبار نمايد اگر صاحب آن يافت شد له ان يسلّم الى صاحبه والّا يكسنه صبر نمايد اگر صاحب آن يافت شد آنچه مصروف منادى نموده اخذ نمايد و مال را بصاحبش رد كند و اگر يكسنه گذشت و صاحب آن يافت نشد له ان يتصرّف فيه انّه كان حلّاً له فى كتاب الله

اينكه در بارهٔ جناب اسم مذكور مرقوم فرمودند كه حامل كتب و الواح شده انشآءالله مؤيّد باشند و حقّ جلّ جلاله حفظ فرمايد تا امانات بصاحبانش برسد

و اينكه در بارهٔ جناب آقا ميرزا محمّد عليه بهآء الله و بنت عليها بهآء الله مرقوم داشتيد در ساحت امنع اقدس عرض شد فرمودند طوبى لمحمّد انّه نطق بالحقّ و بما ينبغى و طوبى لبنته بما نطقت انّها تكلّمت بما يليق لها فى ايّام ربّها انّا

Great Ocean. This detail was submitted in the Most Holy and Inaccessible Court. This is what the Kingdom of Knowledge hath uttered. He said – exalted be His utterance:

He is the Herald before the faces of men

O Muhammad-Qabli-'Ali! This Wronged One makes mention of thee at a time when sorrows have encompassed Him from every side, and gives thee the glad-tidings of the Most Great Joy. The world's grief hath not deterred Him, nor can it deter Him, and the clamor of the nations cannot prevent Him from proclaiming His Cause. The martial array, the clashing of swords, the guns of the enemy and the weapons of the wicked have been as though non-existent. No hosts can frighten Him, no multitudes or ranks can render Him powerless. He speaks before the face of all the world, despite those who have denied God's signs and His proof, and who desired to extinguish His light. Say: Perdition befall you! He hath appeared and manifested whatsoever He desired with power and sovereignty. Blessed art thou for having held fast to the cord of thy Lord's loving-kindness and turned toward the horizon before which all horizons have bowed down. We send Our greetings upon thee and upon him who was named Mirza Kuchik, that he may rejoice and thank his Lord, the Possessor of all existence.

O thou who art mentioned! Thy mention hath come, We have remembered thee and turned toward thee, and We counsel thee and those who have believed to show forth the Greater Steadfastness in this Day wherein the limbs of all names have trembled for fear of God, the Lord of Lords. Behold and make mention of those who enter temples and mosques for the remembrance of God, yet when He came with the truth, they cast it behind their backs, clinging to suppositions and idle fancies. By God's life! They are indeed worshippers of idols, as testifieth He with Whom is the Mother Book. When the attraction of thy Lord's verses seizes thee and thou findest the sweetness of the Merciful's utterance, arise and say: "Praise be unto Thee, O Lord of Names and Creator of Heaven, for having given me to drink, from the hand of Thy bounty, the Kawthar of Thy knowledge, and for having awakened me when I was sleeping, taught me when I was ignorant, and raised me up when I was seated. I testify that Thou art the Omnipotent over whatsoever Thou willest, and in Thy grasp are the reins of all things. There is none other God but Thee, the Mighty, the Powerful."

As to what was written before concerning the rosary and the other rosary: if found in the city, a crier should announce it once. If the owner is found, it should be given to him; otherwise, one should wait for one year. If the owner is found, he

نکبّر علیه و علیها و نذکرهما و نبشّرهما بما نطق به ملکوت البیان فی هذا المقام المبین البهآء المشرق من افق البقآء علیک یا زین و علی الّذین فازوا بعنایة الله مقصود العارفین انشآءالله بخدمت پدر فائز و مؤیّد باشد

و نذکر فی هذا المقام عبدی الأصدق الّذی فاز بالعبودیّة الخالصة لله الواحد الأحد الفرد الخبیر انّه من ایادی الأمر قد شرّفه الله بالحضور و اقامه لدی بابه المنیف انتهی

استدعا آنکه جمیع دوستان آن ارض را از قبل اینفانی سلام و تکبیر برسانید انشآءالله کل مؤیّد باشند و بانوار وجه منوّر

عرض دیگر مکتوب مختصری اینعبد خدمت آنحضرت معروض داشت و بنا بود جناب شیخ سلمان بیایند و اخذ نمایند و بآنحضرت برسانند بعد معلوم شد فراموش نمودند حال ارسال حضور عالی شد و عریضه جناب استاد عبدالکریم معروض داشته ارسال شد البهآء الظّاهر اللّائح من افق سمآء فضل ربّنا علی حضرتکم و علی من یحبّکم و یسمع قولکم فی الله ربّ العالمین و الحمد لله مالک یوم الدّین

خادم فی ۱۸ شهر ذی‌الحجّة الحرام سنة ۱۳۰۰

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should pay what was spent on the crier and receive his property. If one year passes and the owner is not found, one may dispose of it as he wishes, for this is lawful according to God's Book.

Regarding what was written about him who is mentioned by name having become a bearer of books and tablets, may God confirm him and protect him so that the trusts may reach their owners.

Concerning what thou didst write about Aqa Mirza Muhammad, upon him be the Glory of God, and his daughter, upon her be the Glory of God, it was presented before the Most Holy and Exalted Presence. He said: "Blessed is Muhammad, for he hath spoken the truth and that which is befitting, and blessed is his daughter for what she hath uttered. She hath spoken what beseemeth her in the days of her Lord. We send Our greetings upon them both and make mention of them and give them glad-tidings of that which the Kingdom of Utterance hath spoken in this clear station." The Glory shining from the horizon of eternity be upon thee, O Zayn, and upon those who have attained unto God's favors, the Goal of the mystics. God willing, may she be successful and confirmed in serving her father.

We make mention in this station of My most truthful servant who hath attained unto pure servitude unto God, the One, the Single, the Unique, the All-Informed. He is among the Hands of the Cause. God hath honored him with attaining His presence and established him at His exalted gate.

It is requested that thou convey greetings and salutations from this evanescent one to all the friends in that land. May God willing, they all be confirmed and illumined by the lights of His countenance.

Another submission: this servant addressed a brief letter to Your Presence, and it was arranged that Shaykh Salman would come and take it and deliver it to Your Presence. Later it became known that they had forgotten. Now it is being sent to your august presence, and the petition of Ustad Abdul-Karim has been submitted and sent. May the Glory that is manifest and evident from the horizon of the heaven of our Lord's grace be upon Your Presence and upon those who love you and who hear your word concerning God, the Lord of all worlds. And praise be to God, the Master of the Day of Judgment.

The servant. On the 18th of the month of Dhi'l-Hijjih al-Haram, year 1300

BH02294

Date: 1300-12-25 [1883-Oct-27]

1 In the Name of the Almighty Ordainer

1 بنام آمر توانا

2 Every unbiased observer will readily admit that, ever since the dawn of His Revelation, this wronged One hath invited all mankind to turn their faces towards the Dayspring of Glory, and hath forbidden corruption, hatred, oppression, and wickedness. And yet, behold what the hand of the oppressor hath wrought! No pen dare describe his tyranny. Though the purpose of Him Who is the Eternal Truth hath been to confer everlasting life upon all men, and ensure their security and peace, yet witness how they have arisen to shed the blood of His loved ones, and have pronounced on Him the sentence of death.

2 هر منصفی شهادت داده و میدهد که این مظلوم از اوّل ظهور کل را بافق اعلی دعوت نموده و از شقاوت و بغضا و بغی و فحشا منع فرموده مع‌ذلک اهل اعتساف وارد آوردند آنچه را که قلم از ذکرش عاجز و قاصر است حقّ حیات و راحت از برای کل خواسته ولکن عباد در قتل احبّا و سفک دم مطهّرش فتوی داده‌اند

3 The instigators of this oppression are those very persons who, though so foolish, are reputed the wisest of the wise. Such is their blindness that, with unfeigned severity, they have cast into this fortified and afflictive Prison Him, for the servants of Whose Threshold the world hath been created. The Almighty, however, in spite of them and those that have repudiated the truth of this "Great Announcement," hath transformed this Prison House into the Most Exalted Paradise, the Heaven of Heavens.

3 و مطالع این ظلم جهلائی هستند که باسم علم معروفند بشأنی بر اعراض قیام نموده‌اند که نفسی را که عالم از برای خدّام درگهش خلق شده او را بظلم مبین در سجن محکم متین حبس نموده‌اند ولکنّ الله بدّل السّجن بالجنّة العلیا و الفردوس الأعلی رغماً لهم و للّذین کفروا بهذا النّبإ العظیم

4 We did not refuse such material benefits as could relieve Us from Our afflictions. Every one of Our companions, however, will bear Us witness that Our holy court is sanctified from, and far above, such material benefits. We have nevertheless accepted, while confined in this Prison, those things of which the infidels have striven to deprive Us. If a man be found willing to rear, in Our name, an edifice of pure gold or silver, or a house begemmed with stones of inestimable value, such a wish will no doubt be granted. He, verily, doeth what He willeth, and ordaineth that which He pleaseth. Leave hath, moreover, been given to whosoever may desire to raise, throughout the length and breadth of this land, noble and imposing structures, and dedicate the rich and sacred territories adjoining the Jordan and its vicinity to the worship and service of the one true God, magnified be His glory, that the prophecies recorded by the Pen of the Most High in the sacred Scriptures may be fulfilled, and that which God, the Lord of all worlds, hath purposed in this most exalted, this most holy, this mighty, and wondrous Revelation may be made manifest.

4 و آنچه از اسباب ظاهره موجود شد منع ننمودیم نفوسی که با این مظلوم معاشر بودند کل گواهی میدهند که ساحت اقدس مقدّس از اسباب ظاهره بوده ولکن در سجن قبول نمودیم آنچه را که مشرکین ارادهٔ منع آن نمودند و اگر نفسی یافت شود و بیتی از ذهب و یا فضّه و یا فوق این دو از جواهر نفیسه بنا نماید اذن داده و میدهیم انّه یفعل ما یشآء و یحکم ما یرید و اذن داده شد که در این ارض بناهای عالیه ترتیب دهند و باسم حقّ جلّ جلاله اراضی طیّبهٔ طاهره که بنهر اردن متّصل است و یا حول او اخذ نمایند لیظهر ما کان مسطوراً من القلم الأعلی فی کتب القبل و ما اراده الله ربّ العالمین فی هذا الظّهور الأمنع الأقدس العزیز البدیع

5 We have, of old, uttered these words: Spread thy skirt, O Jerusalem! Ponder this in your hearts, O people of Bahá, and render thanks unto your Lord, the Expounder, the Most Manifest.

5 قلنا من قبل اوسعی ذیلک یا اورشلیم ان اعرفوا یا اهل البهآء ثمّ اشکروا ربّکم المبیّن المبین

6 Were the mysteries, that are known to none except God, to be unraveled, the whole of mankind would witness the evidences of perfect and consummate justice. With a certitude that none can question, all men would cleave to His commandments, and would scrupulously observe them. We, verily, have decreed in Our Book a goodly and bountiful reward to whosoever will turn away from wickedness and lead a chaste and godly life. He, in truth, is the Great Giver, the All-Bountiful.

6 اگر حکمتهای بالغهٔ الهی ظاهر شود کل عدل محض را مشاهده مینمایند و بیقین مبین باوامرش تمسّک میجویند و تشبّث مینمایند قد قدّرنا فی الکتاب خیراً کثیراً لمن اعرض عن الفحشآء متمسّکاً بالتّقوی انّه لهو المعطی الکریم

7 When thou receivest My Book and findest from it the fragrance of My utterance, arise and say: "O peoples of the earth! Fear God and be not of the heedless. Beware lest ye deprive yourselves of the pearls of the ocean of the knowledge of your Lord, the Most Merciful, the Most Compassionate. Cast aside the world and whatsoever is therein, holding fast to the cord of the loving-kindness of your Lord, the All-Knowing, the All-Wise. He hath come from the Orient of might and power with the banners of knowledge and wisdom. Fear the All-Merciful and be not of them that turn aside."

7 انّک اذا فزت بکتابی و وجدت منه عرف بیانی قم و قل یا ملأ الأرض اتّقوا الله و لا تکونوا من الغافلین ایّاکم ان تمنعوا انفسکم عن لآلیٔ بحر علم ربّکم الرّحمن الرّحیم ضعوا العالم و ما فیه متمسّکین بعروة عنایة ربّکم العلیم الحکیم انّه اتی من مشرق القدرة و الاقتدار برایات العلم و العرفان اتّقوا الرّحمن و لا تکونوا من المعرضین

8 Thus hath the Tongue of Revelation spoken forth in this mighty Prison. Glory be upon thee and upon those who have believed from God, the Lord of this wondrous Day.

8 کذلک نطق لسان الوحی فی هذا الحصن المنیع البهآء علیک و علی الّذین آمنوا من لدی الله مالک هذا الیوم البدیع

GWB#059x, ADJ.032x, GPB.194x4x, GPB.196x

BLIB_Or15715.328b, BRL_DA#795, GWBP#059 p.081bx, SFI16.045-046x

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BH03377

Date: 1300-12-25 [1883-Oct-27]

1 He is the Most Ancient, the Most Great, the Most Bountiful

1 هو الأقدم الأعظم الأکرم

2 This is a Book which the All-Merciful hath sent down at a time when griefs encompassed Him by reason of one who was deceitful and treacherous - one at whose deeds the heart of the most exalted Paradise and every fair-minded soul that hath judged justly in the Cause of God, the Lord of all worlds, hath been consumed.

2 کتاب انزله الرّحمن فی حین احاطته الأحزان من خادع ماکر احترق منه قلب الفردوس الأعلی و کلّ منصف انصف فی امر الله ربّ العالمین

3 Say: O deceiver, by what proof didst thou believe in God and in Muhammad the Apostle of God? Was it by mere words or by what thou findest in the Book of God, the All-Knowing, the All-Wise? By God! This indeed is the Most Great Book which speaketh amidst the world and guideth the peoples to His straight path. Say: By God, O heedless one, when the verses were sent down in this Revelation, all verses bowed down before them, while thou remainest in manifest delusion.

3 قل يا خادع بأىّ حجّة آمنت بالله و بمحمّد رسول الله أ بالقول او بما عندک من کتاب الله العليم الحکيم تالله هذا لهو الکتاب الأعظم الّذى ينطق بين العالم و يهدى الأمم الى صراطه المستقيم قل تالله يا ايّها الغافل اذا نزّلت الآيات فيهذا الظّهور خضعت لها الآيات کلّها و انت فى وهم مبين

4 Have thy ranks deceived thee, or thy thousands, or the clash of thy swords, or the neighing of thy steeds? Turn thee to the graves that thou mayest learn what befell thy like, O remote oppressor! Will thy riches profit thee, or thy might, or the host that marcheth before thee, or the banners that flutter behind thee? By the life of God! Nothing of all things shall profit thee, nor what thou hast amassed of the vanities of the world. Cast away what thou hast and turn thy face unto the Countenance. We counsel thee for the sake of God, the Lord of the mighty Throne.

4 أ غرّتک صفوفک او الوفک او صليل سيوفک او صهيل خيولک توجّه الى المقابر لتطّلع بما ورد على امثالک يا ايّها الظّالم البعيد هل يغنيک اموالک او سطوتک او الکتيبة الّتى تمشى قدّامک او الأعلام الّتى تخفق عن ورائک لعمر الله لا ينفعک شىء من الأشيآء و لا ما جمعته من زخارف الدّنيا دع ما عندک و توجّه الى الوجه انّا نذکّرک لوجه الله ربّ العرش العظيم

5 Hearts have melted by reason of thy tyranny, and the hands of the loved ones have been raised because of thy deeds. Know thou of a certainty that they shall not return except through the fulfillment of what they desire from the heaven of the bounty of their Lord, the Gracious. Take hold of the reins of passion, O thou who hast turned away from God, the Lord of all men, and turn unto Him that He may forgive thee what thou hast wrought in His days. Thus doth command thee He Who witnesseth at all times unto the Self-Sufficient, the Most High. There is no God but Him, the One, the Mighty, the Great.

5 قد ذابت الأکباد من ظلمک و ارتفعت ايادى الأولياآء من فعلک فاعلم باليقين بأنّها لا ترجع الاّ بقضآء ما ارادوا من سمآء عناية ربّهم الکريم خذ زمام الهوى يا ايّها المعرض بالله مولى الورى و تب اليه لعلّ يکفّر عنک ما عملته فى ايّامه کذلک يأمرک من يشهد فى کلّ الأحوال للغنىّ المتعال انّه لا اله الاّ هو الفرد العزيز العظيم

6 O thou who art saddened by My sorrow and hast borne hardships for My sake, hearken unto My call. We give glad-tidings unto Our loved ones of what God, the Mighty, the Praiseworthy, hath ordained for them. Soon shall He seize them that have wronged, even as He seized the peoples before them. He, verily, is the Strong, the Triumphant, the All-Encompassing. Blessed are they that have shown patience in God, placing their trust in Him. Upon them shall pray the Concourse on High and the denizens of this glorious station. Praise be to God, the Lord of all worlds.

6 انّک يا من حزنت بحزنى و حملت الشّدائد لوجهى ان استمع ندائى انّا نبشّر اوليائى بما قدّر لهم من الله العزيز الحميد سوف يأخذ الّذين ظلموا کما اخذ قوماً قبلهم انّه لهو القوىّ الغالب المحيط طوبى للّذين صبروا فى الله متوکّلين عليه يصلّينّ عليهم الملأ الأعلى و اهل هذا المقام الکريم الحمد لله ربّ العالمين

BLIB_Or15715.019d, BLIB_Or15738.046b

BH04051

Date: 1300-12-25 [1883-Oct-27]

بسمی الشّاهد العلیم

قد نزّلت الآیات و ظهرت العلامات و القوم لا یفقهون قد اتی المیقات و ظهر الأمر و نادی المناد و النّاس اکثرهم لا یسمعون قد کفروا بنعمة الله بعد انزالها و اعرضوا عن الحقّ علّام الغیوب

انّا سمعنا ندائک اقبلنا الیک من بیتی المعمور انّ الغافلین ادخلونا فی السّجن والله جعله الجنّة العلیا رغماً لأنف کلّ مشرک مبغوض قد استوی هیکل الأمر علی العرش فی هذا السّجن الأعظم و ینادی تارة من یمینه و اخری من الشّمال و طوراً امام الوجه و یدع الکلّ الی الله المهیمن القیّوم انّا قبلنا البلایا کلّها فی هذا السّبیل یشهد بذلک من ینطق انّه لا اله الّا هو العزیز الودود یا ملأ الأرض تالله قد اتی مالک السّمآء بسلطان مشهود قد تشرّف الأرض بقدومه لو انتم تفقهون ان اقبلوا بوجوه نورآء الی الأفق الأعلی ثمّ اعرضوا عن مطالع الأوهام و مشارق الظّنون قد اشرقت شمس البهآء من افق البقآء فی هذا السّجن الّذی نوّره الله بلقائه طوبی لمن فاز و ویل لکلّ غافل محجوب کذلک دارت افلاک سمآء البیان من نسمة سرت من یمین ارادة الله مالک الوجود انّک تمسّک بالحبل الأعظم و تشبّث بأذیال ردآء عنایة ربّک الغفور انّا انزلنا لک الآیات و ارسلناها الیک لتجد عرف بیان ربّک الرّحمن الّذی اتی بأمر لا یقوم معه الجنود البهآء المشرق من افق فضلی علیک و علی من شرب رحیقی المختوم باسمی القیّوم

BLIB_Or15713.167, LHKM1.105

In the Name of the All-Seeing, the All-Knowing!

The verses have been sent down and the signs have appeared, yet the people do not understand. The appointed time has come and the Cause has been made manifest and the Herald has called out, yet most of the people do not hear. They have denied God's favor after its revelation and turned away from the Truth, the Knower of the unseen realms. We heard thy call and drew nigh unto Thee from the frequented House. The heedless ones cast Us into prison, but God hath made it the Most Exalted Paradise, despite every hateful misbeliever. The Temple of the Cause hath been established upon the throne in this Most Great Prison, calling at one time from its right, at another from its left, and at times from before its face, summoning all unto God, the Protector, the Self-Subsisting. We have accepted all tribulations in this path, as beareth witness He Who speaketh that there is no God but Him, the Mighty, the Loving. O people of the earth! By God, the Lord of heaven hath come with manifest sovereignty. The earth hath been honored by His advent, would ye but understand. Turn ye with radiant faces toward the Supreme Horizon, then turn away from the dawning-places of idle fancies and the daysprings of vain imaginings. The Sun of Baha hath shone forth from the horizon of eternity in this Prison which God hath illumined with His presence. Blessed is he who hath attained, and woe unto every heedless one who remaineth veiled. Thus have the heavens of utterance revolved through a breath that hath wafted from the right hand of the Will of God, the Lord of existence. Hold thou fast unto the Most Great Cord and cling to the hem of the robe of thy Lord's loving-kindness, the All-Forgiving. We have sent down for thee the verses and dispatched them unto thee that thou mayest inhale the fragrance of thy Lord's utterance, the All-Merciful, Who hath come with a Cause before which armies cannot stand. The glory shining forth from the horizon of My grace be upon thee and upon him who hath drunk My choice wine sealed with My Name, the Self-Subsisting.

BH04300

Date: 1300-12-25 [1883-Oct-27]

1 In the Name of Him Who shineth forth from the horizon of proof! This is a Book which lamenteth for what hath befallen the people of God at the hands of such as have denied the right of God and His Cause, and followed every heedless and remote one.

1 بسمی المشرق من افق البرهان هذا کتاب ینوح بما ورد علی اهل الله من الّذین انکروا حقّ الله و امره و اتّبعوا کلّ غافل بعید

2 O company of the heedless! Fear ye God, and oppose not those who have spoken the truth and testified to that whereunto God testified before the creation of the heavens and earth. Behold ye and call to mind what befell 'Ad and Thamud who turned away and opposed those whom God had sent unto them to guide them to His straight path. Then remember when Muhammad, the Apostle of God, came, and how every heedless and doubtful one rose up against Him.

2 یا معشر الغافلین خافوا الله و لا تعترضوا علی الّذین نطقوا بالحقّ و شهدوا بما شهد الله قبل خلق السّموات و الأرضین ان انظروا ثمّ اذکروا ما فعل عاد و ثمود الّذین اعرضوا و اعترضوا علی الّذین ارسلهم الله الیهم لیهدوهم الی صراطه المستقیم ثمّ اذکروا اذ اتی محمّد رسول الله [و] افتی علیه کلّ غافل مریب

3 Days and nights passed until there came the Day that had been promised in the Books of God and concealed in His all-encompassing knowledge. Then did the divines of the earth rise up in opposition and perpetrate that which caused the near ones to lament, and behind them the Concourse on High at eventide and at dawn. The earth with all its vastness became too strait for them, but soon shall He expand it despite them. He, verily, is the Mighty, the Powerful.

3 و دارت الأیّام و اللّیالی الی ان اتی یوم کان موعوداً فی کتب الله و مکنوناً فی علمه المحیط اذاً قام علمآء الأرض علی الاعراض و ارتکبوا ما ناح به المقرّبون و عن ورائهم الملأ الأعلی فی الأصیل و البکور قد ضاقت الأرض علیهم بوسعتها فسوف یبسطها رغماً لهم انّه لهو المقتدر القدیر

4 Give thou glad tidings unto the people of the bounty of thy Lord, and remind them through this perspicuous Book. Say: O people of Baha! Hearken unto the call of the Lord of Names. He hath mentioned you as a token of His grace and hath sent down for you that which cannot be equalled by the treasuries of the heavens and earth.

4 بشّر القوم بعنایة ربّک و ذکّرهم بهذا الکتاب المنیر قل یا اهل البهآء ان استمعوا ندآء مالک الأسمآء انّه ذکرکم فضلاً من عنده و انزل لکم ما لا تعادله خزائن السّموات و الأرضین

5 Say: Let not the clamor of the ignorant frighten you. All shall perish in less than the twinkling of an eye, and sovereignty and dominion shall remain with God, the Mighty, the Great. Hold fast unto wisdom in all conditions. We have enjoined this upon you both aforetime and hereafter. He, verily, is the All-Informed, the All-Wise.

5 قل ایّاکم ان تخوّفکم ضوضآء الجهلآء سیفنی الکلّ اقرب من لمح البصر و یبقی الملک و الملکوت لله العزیز العظیم تمسّکوا بالحکمة فی کلّ الأحوال انّا امرناکم بها من قبل و من بعد انّه لهو المبیّن الحکیم

6 The glory shining forth from the horizon of Paradise be upon thee and upon them that have held fast unto the Book of God, the Mighty, the Praiseworthy.

6 البهآء المشرق من افق الفردوس علیک و علی الّذین تمسّکوا بکتاب الله العزیز الحمید

BLIB_Or15713.145, BLIB_Or15715.327c, AQA7#365 p.054b

BH05425

Date: 1300-12-25 [1883-Oct-27]

هو الشّاهد البصير السّميع

شهد مولى العالم لنفسه الظّاهرة بالاسم الأعظم انّه هو انا و انا هو و هو الحاكم على ما يشآء و المقتدر على ما اراد من انكره انّه من المشركين فى كتابه المبين تالله قد ظهر الكتاب الأعظم و انّه لأمّ الكتاب فى ملكوت البيان

و لوح المحفوظ فى هذا المقام الكريم قل يا معشر البشر قد ظهر المنظر الأكبر و تزيّنت بأنوار وجه مالک القدر الّذى كان مستوراً فى حجب الغيب و مكنوناً فى علمه العزيز المنيع قوموا عن رقد الغفلة و الغوى مقبلين الى الأفق الأعلى تالله انّه انار من نيّر وجه ربّكم العزيز الحميد طوبى لكلّ مقبل اقبل و لكلّ قوىّ اخذ كتاب الله ربّ العالمين انّا سمعنا ندائک و رأينا اقبالک اقبلنا اليک من هذا الشّطر البعيد و ذكرناک بما فاح به عرف القميص فى البلاد انّ ربّک لهو الغفور الرّحيم ان اشكر الله بهذه الموهبة الكبرى و العطيّة العظمى و قم عن مقامک مقبلاً الى المقام الأعلى و قل لک الحمد يا ايّها المظلوم و لک البهآء يا بهآء العالمين البهآء من لدنّا عليک و على من فاز بهذا الأمر البديع

BLIB_Or15713.223

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

The Lord of the world beareth witness unto His Own Self manifest through the Most Great Name that verily He is I and I am He, and He is the Ruler over whatsoever He willeth and the Omnipotent over whatsoever He desireth. Whoso denieth Him is accounted among the ungodly in His perspicuous Book. By God! The Most Great Book hath appeared and it is verily the Mother Book in the kingdom of utterance and the Preserved Tablet in this glorious station. Say: O concourse of humanity! The Most Great Scene hath appeared and hath been adorned with the lights of the countenance of the Lord of Destiny, Who was concealed behind the veils of the Unseen and hidden within His inaccessible knowledge. Arise ye from the slumber of heedlessness and passion, turning towards the Most Exalted Horizon. By God! It hath been illumined by the radiant countenance of your Lord, the Mighty, the Praiseworthy. Blessed is every one who hath turned towards Him and every mighty one who hath taken hold of the Book of God, the Lord of the worlds. We have heard thy call and witnessed thy turning towards Us. We have turned to thee from this remote quarter and have mentioned thee in such wise as to diffuse the fragrance of the garment throughout all lands. Thy Lord is verily the All-Forgiving, the Most Merciful. Be thou grateful to God for this supreme bounty and mighty gift, and arise from thy place, turning towards the Most Exalted Station, saying: "Praise be unto Thee, O Thou Who art wronged, and glory be unto Thee, O Glory of the worlds!" Glory from Us be upon thee and upon whosoever hath attained unto this wondrous Cause.

BH06204

Date: 1300-12-25 [1883-Oct-27]

He is the Witness and the Witnessed!

God testifies that He has come with the Manifestation of His Self, the Dawning Place of His signs and the Dayspring of His utterance, Who speaks the truth and calls all to this Straight Path which has truly appeared from God, the All-Knowing, the All-Wise. O people of Baha! You are they who have attained to that which none among creation has attained. To this testifies He Who has spoken and speaks: "Verily there is no God but Me, the Witness, the All-Hearing." How many a great one has cast the Book of God behind him, and how many a lowly one has taken hold of it with manifest certitude. This is a Day whereon all things proclaim: "The kingdom belongs to God, the One, the Peerless, the Mighty, the Praiseworthy." Leave behind the allusions of the people and take what has been given thee from the presence of One mighty and powerful. Give thanks unto God for that His Most Exalted Pen hath turned toward thee and mentioned thee in this Luminous Tablet, from whose horizon shineth the sun of the loving-kindness of thy Lord, the Merciful. We have seen thee standing in service to the Cause and have made mention of thee as a bounty from Our presence. Verily thy Lord is the All-Hearing, the All-Seeing. Be as thou wert before - thus doth thy Lord, the Generous, counsel thee. Preserve thy station through the Name of thy Lord and place thy trust in Him under all conditions. Soon shalt thou find that which hath been ordained for thee in My Mighty Book.

هو الشّاهد و المشهود

شهد الله انّه اتى بمظهر نفسه و مشرق آياته و مطلع بيانه الّذى ينطق بالحقّ و يدع الكلّ الى هذا الصّراط المستقيم الّذى ظهر بالحقّ من لدى الله العليم الحكيم يا اهل البهآء انتم الّذين فزتم بما لا فاز به اهل الانشآء يشهد بذلک من نطق و ينطق

انّه لا اله الّا انا الشّاهد السّميع كم من كبير نبذ كتاب الله عن ورائه و كم من صغير اخذه بيقين مبين هذا يوم تنادى كلّ الأشيآء الملک لله الواحد الفرد العزيز الحميد دع اشارات القوم و خذ ما اوتيت به من لدن مقتدر قدير ان احمد الله بما توجّه اليک قلمه الأعلى و ذكرک بهذا اللّوح المنير الّذى اشرق من افقه شمس عناية ربّک الرّحيم انّا رأيناک قائماً على خدمة الأمر ذكرناک فضلاً من لدنّا انّ ربّک لهو السّميع البصير كن كما كنت من قبل كذلک يوصيک ربّک الكريم ان احفظ مقامک باسم ربّک و توكّل عليه فى كلّ الأحوال سوف تجد ما قدّر لک فى كتابى العظيم

BLIB_Or15719.181a, AQA7#459 p.280

BH06227

Date: 1300-12-25 [1883-Oct-27]

In His Name through Whom the signs have appeared

The world hath been overturned through the dissension of the peoples. Thus hath the banner of a thousand been raised and the ranks have appeared. Fear ye God, O peoples of the earth, and be not of the heedless ones. We have enjoined upon

بسمى الّذى به ظهرت العلامات

قد انقلبت العالم بما اختلفت الأمم كذلک ارتفع سليل الوف و ظهرت الصّفوف اتّقوا الله يا ملأ الأرض و لا تكونوا من الغافلين انّا امرنا البشر

mankind the Most Great Peace that the world and its people might find rest, but they cast the command of God behind their backs and followed the ways of the corrupt ones. O concourse of kings! By God, We desire for you naught save what profiteth you in this world and the next. Fear ye the Lord of all being, then act according to what ye have been commanded in the Books of God, the Mighty, the Praiseworthy. Hold fast unto that which ye have been counseled from the Tongue of Grandeur in a perspicuous Book. Beware lest your power delude you. Cast away what ye possess and take hold of what ye have been commanded by One Who is All-Knowing, All-Informed. Behold and call to mind the generations of old. Where are your fathers and your fathers' fathers? And where are the kings and sovereigns who sat upon the thrones of authority and led astray and oppressed until they returned to their place by command of One Who ordaineth, the All-Wise? We beseech God to assist you and aid you in that which shall profit you. He, verily, is the Almighty, the All-Powerful. Thus have We sent down and dispatched this unto thee that thine eyes might be solaced thereby and that thou mightest be of the thankful ones.

بالصّلح الأكبر ليستريح به العالم و النّاس نبذوا امر الله عن ورائهم و اتّبعوا سبل المفسدين

يا معشر الملوک تالله ما اردنا لکم الّا خير الآخرة و الأولى اتّقوا مولى الورى ثمّ اعملوا ما امرتم به فى کتب الله العزيز الحميد تمسّکوا بما نصحتم به من لسان العظمة فى کتاب مبين ايّاکم ان تغرّنّکم اقتداركم ضعوا ما عندکم و خذوا ما امرتم به من لدن عليم خبير ان انظروا ثمّ اذکروا القرون الأولى اين آبائکم و آبآء آبائکم و اين الملوک و السّلاطين الّذين استقرّوا على ارايک الحکم و اضلّوا و ظلموا الى ان رجعوا الى مقامهم امراً من لدن آمر حکيم انّا نسئل الله بأن يوفّقکم و يؤيّدکم على ما ينفعکم انّه لهو المقتدر القدير کذلک انزلنا و ارسلناها اليک لتقرّ بها عينک و تکون من الشّاکرين

BLIB_Or15713.296a, LHKM1.089b

BH06673

Date: 1300-12-25 [1883-Oct-27]

In My Name, the Outward, the Inward

The Spirit of the Bayan was revealed, yet those within the Bayan and the various sects denied it, except those whom God preserved through His grace - verily He is the Mighty, the Protector. O people of the Furqan (Qur'an), fear God and follow not your vain desires. He guides you to the Dawning-Place of lights. Cast aside what you possess and take what is with God, the Lord of all men. O people of the Gospel, We see you wrapped in heedlessness. Fear the All-Merciful and follow not every ignorant doubter. O people of the Torah, the signs of God have filled the horizons while you remain in doubt and discord. How long will you play with your vain imaginings? Turn to the station wherein the verses of God, the Lord of lords, are sent down at every moment. Thus has My tongue spoken and My pen moved by My command, and I am the Mighty, the

بسمى الظّاهر الباطن

قد نزل روح البيان و انکروه من فى البيان ثمّ الأحزاب الّا الّذين حفظهم الله فضلاً من عنده انّه لهو العزيز الحفّاظ يا ملأ الفرقان خافوا الله و لا تتّبعوا اهوائکم انّه يرشدکم الى مطلع الأنوار ضعوا ما عندکم و خذوا ما عند الله مالک الرّقاب

يا ملأ الانجيل نرئکم فى غفلة اتّقوا الرّحمن و لا تتّبعوا کلّ جاهل مرتاب يا ملأ التّوراة قد ملأ الآفاق من آيات الله و انتم فى مرية و شقاق الى متى تلعبون بأهوائکم ان اقبلوا الى مقام تنزل فيه فى کلّ حين آيات الله ربّ الأرباب کذلک نطق لسانى و تحرّک قلمى امراً من عندى و انا

Bestower. We have found from you the fragrance of love; We have therefore revealed unto you this Tablet. Say: Soon shall the mysteries of the verses be made manifest and the Dove of Justice shall warble upon the branches. Verily there is none other God but Me, the One, the Chosen One.

العزيز الوهّاب انّا وجدنا منک عرف الحبّ انزلنا لک هذا الکتاب قل سوف تظهر اسرار الآيات و تنطق حمامة العدل على الأغصان انّه لا اله الّا انا الواحد المختار

BLIB_Or15713.296b, BLIB_Or15715.329

BH07545

To: Muhammad Sadiq, in Naraq
Date: 1300-12-25 [1883-Oct-27]

1 He is resplendent above His Most Exalted Horizon!

2 Give ear, O people of Baha, to the counsel of the Most Exalted Pen: Renounce the promptings of your own will and fix your gaze upon the will of God, inasmuch as none is aware of that which can harm or profit him; whereas the one true God, magnified be His glory, knoweth and embraceth all things, and will of a certainty ordain that which is best. Occupy not the days of your lives with the betterment of your own affairs; arise, rather, for the betterment of the world. Such indeed is the station of the people of Baha as recorded in the Crimson Book by the Pen of the Most High. Show forth the utmost love to all the peoples of the world and the diverse kindreds of the earth. The One True God, exalted be His glory, beareth Me witness! Whoso observeth this commandment is accounted among those who tread the path of Truth: In God doth he dwell and to God doth he turn.

BRL_ATBH#40

1 هو الظّاهر من افقه الأعلى

2 ای اهل بها بشنوید وصیّت قلم اعلی را از ارادهٔ خود بگذرید و بارادهٔ او ناظر باشید چه که نفسی بضرّ و نفع خود آگاه نبوده و نیست ولکن حقّ تعالی شأنه عالم و محیط بوده و هست آنچه مصلحت است البتّه جاری خواهد فرمود تمام عمر را در اصلاح امور خود صرف ننمائید در صدد آن باشید که عالم را اصلاح نمائید اینست مقام اهل بها که در صحیفهٔ حمرا از قلم اعلی ثبت شده با جمیع اهل عالم و احزاب مختلفهٔ امم بکمال محبّت سلوک نمائید هر نفسی باین عمل نمود او از سالکین سبیل حقّ محسوبست و حقّ جلّ جلاله شاهد و گواه و الیه منقلبه و مثواه

BLIB_Or15715.262a, BRL_DA#024, SFI11.021, NFQ.010, AKHA_116BE #09 p.268

BH07980

Date: 1300-12-25 [1883-Oct-27]

He is the Rightful Sovereign

O peoples of the world! The Day of the Covenant has come, and He Who was hidden in the eternity of eternities has appeared. He has come with the truth and gives you glad tidings of that which was ordained for you by the Most Exalted Pen in the Crimson Book. Rejoice in this most great favor, then give thanks to God, the Lord of lords. The Path calls out and the Balance proclaims: "The Revealer of verses has come!" This is the Day wherein the ears of those near to God hear from all things the remembrance of God, Creator of heaven. Blessed is he who has heard and hastened, and woe to the most lost ones who follow vain imaginings and idle fancies. We have heard in this hour from all things that which no ears have ever attained. O concourse of humanity! The Most Great Vision has appeared and the Lord of Destiny calls out in the loudest voice at eventide and at dawn. By God! You were created for this Day - be fair-minded and follow not every doubting ignoramus.

هو المالک بألاستحقاق

یا ملأ الآفاق قد اتی یوم المیثاق و ظهر من کان مکنوناً فی ازل الآزال انّه اتی بألحقّ و یبشّرکم بما قدّر لکم من القلم الأعلی فی الصّحیفة الحمرآء ان افرحوا بهذا الفضل الأعظم ثمّ اشکروا الله ربّ الأرباب انّ الصّراط ینادی و المیزان یقول قد اتی منزل الآیات

هذا یوم فیه یسمع اذن المقرّبین من کلّ الأشیآء ذکر الله فاطر السّمآء طوبی لمن سمع و سرع و تبّاً لأخسرین الّذین اتّبعوا الظّنون و الأوهام انّا سمعنا فی هذا الحین من کلّ الأشیآء ما لا فازت به الآذان یا ملأ البشر قد ظهر المنظر الأکبر و مالک القدر ینادی بأعلی النّدآء فی العشیّ و الاشراق تألله قد خلقتم لهذا الیوم ان انصفوا و لا تتّبعوا کلّ جاهل مرتاب

BLIB_Or15734.1.103a

BH08392

Date: 1300-12-25 [1883-Oct-27]

In His Name, Who is sanctified above mention and utterance!

This is a Book sent down by the All-Merciful unto him who hath believed in God when He came with the truth with such sovereignty that the foundations of the earth trembled thereat, and behind them every contumacious doubter. Verily He hath appeared with the truth and hath manifested that which lay hidden in the knowledge of God, the Lord of all worlds. Blessed is the servant whom the veils of the world have not withheld and who hath held fast unto the Most Great Name, through which the horizon of eternity was illumined and the Sun of bounty shone forth from the heaven of the loving-kindness of God, the Lord of this mighty Day.

بسمه المقدّس عن الذّاکر و البیان

کتاب انزله الرّحمن لمن آمن بالله اذ اتی بالحقّ بسلطان اضطربت منه فرائص الأرض و عن ورائها کلّ عبد ظالم مریب انّه ظهر بالحقّ و اظهر ما کان مکنوناً فی علم الله ربّ العالمین طوبی لعبد ما منعته حجبات العالم و تمسّک بالاسم الأعظم الّذی به انار افق القدم و اشرقت شمس الکرم من سمآء عنایة الله مالک هذا الیوم العظیم کذلک تحرّک قلمی الأعلی فضلاً من الله المقتدر العلیم

Thus hath My Most Exalted Pen moved as a token of God's grace, He the Almighty, the All-Knowing, the All-Wise. The glory from Us be upon thee and upon those who have heard the Call and responded unto their Lord, the Kind, the Bountiful.

الحكيم البهآء من لدنّا عليک و على الّذين سمعوا النّدآء و اجابوا ربّهم المشفق الكريم

BLIB_Or15715.337c, BLIB_Or15734.1.108a

BH08750

To: Ustad Sad Banna, in Kaf
Date: 1300-12-25 [1883-Oct-27]

1 He is the All-Knowing Speaker.

1 هو النّاطق العليم

2 The fire of suppositions and idle fancies has encompassed the world, and supreme abasement has seized the people, yet none are aware of it. Justice, like the phoenix, naught remaineth of it save its name, and equity hath taken flight to the pavilions of glory, seeking refuge from the talons of the birds of darkness. The heedless people pass their days in hopes whose fulfillment is impossible. Beseech ye God that He may illumine the world with the light of insight and grant all a portion from the chalice of wisdom. Blessed art thou and happy art thou in that thou hast heard My call and drunk the wine of revelation from the cup of My bounty. These are words wherewith every perspicuous tablet should be adorned. The glory be upon thee and upon whosoever hath recognized this supreme Day.

2 آتش ظنون و اوهام عالم را احاطه نموده و ذلّت کبری خلق را اخذ کرده ولکن احدی شاعر نه انصاف بمثابهٔ عنقا جز اسم از او باقی نه و عدل از مخالب طیور ظلمانی بقباب عظمت توجّه نموده و مستور گشته ناس غافل ایّام را بآمالیکه ظهور آن ممتنع است میگذرانند از حقّ بطلبید تا عالم را بنور بینائی منوّر فرماید و از کأس دانائی قسمت عطا نماید طوبی لک و هنیئاً لک بما سمعت ندائی و شربت رحیق الوحی من کأس عنایتی هذه کلمة ینبغی ان یزیّن بها کلّ لوح مبین البهآء علیک و علی من اعترف بهذا الیوم العظیم

BLIB_Or15715.117a

BH09066

To: Muhammad, in Tihran
Date: 1300-12-25 [1883-Oct-27]

1 In My Name, through which hearts are attracted!

1 بسمی الّذی انجذبت به القلوب

2 This is a day wherein the Book walketh and speaketh. Blessed are they that hear it! The standards of guidance have been raised, and the horizon of the Cause hath been illumined, and

2 هذا یوم فیه الکتاب یمشی و ینطق طوبی للسّامعین به ارتفعت اعلام الهدایة و انار افق الأمر و نطق

the Speaker of the Mount hath spoken forth from the Dawning-Place of Revelation: "Verily, there is none other God but Me, the Single, the All-Informed." Take hold of the Tablet of God with the power that proceedeth from Him and place it upon thine eyes, and say: "Praise be unto Thee, O Thou through Whose Name the fragrance of bounty hath wafted between the worlds and the mystery of Sinai hath appeared amongst the nations! I beseech Thee not to disappoint me from that which Thou hast ordained in Thy days for Thy chosen ones. Then make me steadfast in this Cause whereby the feet of Thy creatures have slipped. 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 Mighty, the Powerful."

مكلّم الطّور من مطلع الظّهور انّه لا اله الّا انا الفرد الخبير خذ لوح الله بقوّة من عنده و ضعه على عينيک و قل لک الحمد يا من باسمک هاج عرف الكرم بين العالم و ظهر سرّ الطّور بين الأمم بأن لا تخيّبنى عمّا قدّر فى ايّامک لأصفيائک ثمّ اجعلنى مستقيماً على هذا الأمر الّذى به زلّت اقدام بريّتک انّک انت المقتدر على ما تشآء و فى قبضتک زمام الأمور كلّها لا اله الّا انت القوىّ القدير

BLIB_Or15730.095a, BLIB_Or15734.1.095a, AQA7#363 p.053

BH09419

To: Muhammad Hasan Bulurfurush Ahdiyyih, in Hamadan
Date: 1300-12-25 [1883-Oct-27]

1 He hath dawned from the horizon of eternity

2 God beareth witness that there is none other God but Him, and that He Who hath come into the world is verily the Most Great Name, through Whom the tribes of the earth were seized with trembling, and all who are in the heavens were thunder-struck, save whom God, the Lord of the worlds, did will. Thy mention hath been made before the Wronged One, and this perspicuous Tablet hath been revealed for thee. When thou attainest unto it and quaffest the choice wine of its utterance, render thanks unto God and say: Praise be unto Thee, O Thou through Whom the Path was made manifest, and the Balance was established, and the Tree did speak, and the Rock did cry out, and the Resurrection came to pass, and the Hour did strike, and every wise matter was made evident.

1 هو المشرق من افق البقآء

2 شهد الله انّه لا اله الّا هو و الّذى اتى فى العالم انّه هو الاسم الأعظم الّذى به اخذت الزّلازل قبائل الأرض و انصعق من فى السّموات الّا من شآء الله ربّ العالمين قد ذكر ذكرک لدى المظلوم و نزّل لک هذا اللّوح المبين اذا فزت به و شربت رحيق بيانه ان اشكر الله و قل لک الحمد يا من بک ظهر الصّراط و نصب الميزان و نطقت السّدرة و صاحت الصّخرة و قامت القيامة و اتت السّاعة و برز كلّ امر حكيم

INBA51:026a, BLIB_Or15734.1.118b, KB_620:019-019, LHKM2.106

BH09516

Date: 1300-12-25 [1883-Oct-27]

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

2 Say: O servants of the Most Merciful! The Wronged One counsels you to fear God, the Protector, the Self-Subsisting, and to that whereby your station may be exalted in the world. He is, verily, the Counselor, the Mighty, the Loving. The Day of Manifestation has come, while the Wronged One lies imprisoned and forbidden. Sorrows have encompassed Him from all directions, and His name is in the hands of those who are heedless of God's outstretched path. Ask God to grant them success and to strengthen them and to make known to them His clear and manifest way. Grieve not at anything; in all matters put thy trust in God, the Lord of existence. We have heard thy mention and have remembered thee. We have found the fragrance of thy love and have sent down for thee this well-beloved Tablet. Take it with the hand of submission, then read it in the heights of Paradise. Thus does He command thee, with Whom is the Hidden Book.

1 هو النّاظر العليم

2 قل يا عباد الرّحمن يوصيكم المظلوم بتقوى الله المهيمن القيّوم و بما يرتفع به مقامكم فى العالم انّه لهو النّاصح العزيز الودود قد اتى يوم الظّهور و المظلوم فى سجن ممنوع قد اخذته الأحزان من كلّ الجهات و اسمه بين ايدى الّذين غفلوا عن صراط الله الممدود فاسئل الله بأن يوفّقهم و يؤيّدهم و يعرّفهم سبيله الواضح المشهود انّک لا تحزن من شیء توكّل فى الأمور على الله مالک الوجود قد سمعنا ذكرک ذكرناک وجدنا عرف حبّک انزلنا لک هذا اللّوح المحبوب خذه بيد التّسليم ثمّ اقرأه بربوات اهل الفردوس كذلک يأمرک من عنده كتاب مكنون

BLIB_Or15715.334a, BLIB_Or15734.1.109a

BH09701

Date: 1300-12-25 [1883-Oct-27]

1 In the Name of Him Who speaketh, the All-Seeing!

2 O peoples of the earth! Fear God and follow not those whom the world hath deluded with its vanities in such wise as to have debarred them from My straight Path. Say: He hath come with the truth, with signs from His presence, that He might guide you to His resplendent horizon. Beware lest the affairs of creation veil you from this manifest Truth. Blessed is the soul that hath held fast to the Strong Cord of God, the Lord of all worlds. Such a one is, before God, the Lord of Names, numbered among the dwellers of the Most Exalted Paradise. To this testifieth His mighty Book. Thus hath the Speaker on Sinai spoken forth in this Prison. Joy be to him who hath hearkened unto it, and woe betide the heedless ones.

1 بسمى النّاطق البصير

2 يا ملأ الأرض اتّقوا الله و لا تتّبعوا الّذين غرّتهم الدّنيا بغرورها على شأن منعتهم عن صراطى المستقيم قل انّه اتى بالحقّ بآيات من عنده ليهديكم الى افقه المنير ايّاكم ان تحجبكم شؤونات الخلق عن هذا الحقّ المبين طوبى لنفس تمسّكت بعروة الله ربّ العالمين انّه من اهل الفردوس الأعلى لدى الله مالک الأسمآء يشهد بذلک من عنده كتاب عظيم كذلک نطق مكلّم الطّور فى هذا السّجن نعيماً لمن فاز باصغائه و ويل للغافلين

The glory rest upon thee and upon those who have hastened to the Most Great Ocean and drunk therefrom in the name of the Munificent, the All-Bountiful.

البهآء علیک و علی الّذین سرعوا الی البحر الأعظم و شربوا منه باسمه المعطی الکریم

BLIB_Or15734.1.114c

BH10375

Date: 1300-12-25 [1883-Oct-27]

In the Name of Him Who caused the Ocean to surge and the Fragrance to waft! This is the Book of Effulgence which beareth witness to what hath befallen the Wronged One at the hands of them that cast the Command behind their backs and followed vain imaginings - a Day whereon souls shall weep and shall bewail their lot by reason of what hath come upon Him from the hosts of idle fancies in the days of God, the Mighty, the Bestower. O peoples of the earth! Fear ye God, and follow not those who disputed the signs of God when they were sent down with power and sovereignty. Thus hath the Sun of Utterance shone forth from the horizon of the heaven of knowledge, and the Nightingale hath warbled upon the branches.

بسمی الّذی به ماج البحر و هاج العرف

کتاب تجلّی و یشهد بما ورد علی المظلوم من الّذین نبذوا الأمر و اخذوا الأوهام یوم فیه یصلّی النّفوس و ینوح علی نفسه بما ورد علیه هذا من جنود الظّنون فی ایّام الله العزیز الوهّاب یا ملأ الأرض اتّقوا الله و لا تتّبعوا الّذین جادلوا بآیات الله اذ نزلت بقدرة و سلطان کذلک اشرقت شمس البیان عن افق سمآء العلم و هدر العندلیب علی الأغصان

BLIB_Or15734.1.116a

BH10515

Date: 1300-12-25 [1883-Oct-27]

In the Name of Him by Whom the foundations were shaken! When the Promise came to pass and the Promised One appeared, the hearts of those who disbelieved in God, the One, the Chosen, were thrown into commotion. How many a learned one pronounced judgment against the Intended One, and how many an illiterate one turned to Him and responded to the Lord of Lords! This is the Day which was adorned with His mention in the Books of God aforetime. Blessed is he who hath understood that which God intended from the beginning

بسمی الّذی به تزعزعت الأرکان

اذا اتی الوعد و ظهر الموعود اضطربت افئدة الّذین کفروا بالله الواحد المختار کم من عالم افتی علی المقصود و کم من امّی اقبل و اجاب ربّ الأرباب هذا یوم تزیّنت بذکره کتب الله من قبل طوبی لمن اطّلع بما اراده الله فی المبدأ و المآب انّا ذکرنا کلّ اسم حضر لدی الوجه فضلاً من عندنا و انا العزیز الفضّال

BLIB_Or15734.1.118c

to the end. We have mentioned every name that appeared before Our face, as a token of grace from Us, and verily We are the Mighty, the All-Bountiful.

Study guide to this volume

Volume 71 gathers the correspondence and tablets of the middle months of 1300 A.H. into a collection whose governing image is that of wasted time reclaimed. The opening of BH05220 speaks directly of "making good what has been lost"—and the phrase resonates through the entire volume, giving urgency to the counsels on unity, to the vision of the Most Great Peace in BH03808, to the lyrical garden scene of BH07542, and to the pastoral care shown for scattered emigrant communities in BH06385. The world is at the threshold of a transformation; the scroll of life will soon be "rolled up and return to nothingness"; and the Manifestation writes from his prison in ʻAkka to believers spread across Iran, the Caucasus, and beyond, urging them to recognize what is available and to act while time remains.

Unity as the True Locus of Power

Key Passages

> Say: O friends! Ye too must arise to make good what has been lost and exert your utmost endeavor. Ere long will the scroll of life be rolled up and return to nothingness. Beseech ye God that He may cause all to attain unto the word of contentment and ordain for them an enduring remembrance and an eternal word. — BH05220

> At all times they must strive with the utmost diligence to achieve unity and concord, that all regions may be illumined with the effulgent rays of the sun of unity and all may be seen as a single soul. The Supreme Pen hath, both aforetime and in this age, voiced this most exalted word: "Power and might are in unity, and glory and majesty are in concord." — BH05220

> Faithfulness walketh before him, trustworthiness is at his right hand, truthfulness at his left, the light of certitude shineth above his head, and the spirit of detachment moveth with him. The tranquil and steadfast soul hath conquered and will continue to conquer the realm of hearts through the power of the Word. — BH00196

Context for Study

The aphorism "Power and might are in unity, and glory and majesty are in concord" functions in BH05220 as a quoted axiom—the Supreme Pen has spoken it "both aforetime and in this age"—placing it in the category of abiding principle rather than occasional counsel. The claim is not

merely political but ontological: the community that achieves unity becomes, for that reason, a locus of divine power in the world. This connects to the discussion in volume 69's BH00110, where false unity was observed to be strategically effective even when morally compromised, while the true unity available to the community of the faithful remained unrealized. Here the positive dimension is foregrounded: what would it mean for "all regions to be illumined" and for all to be "seen as a single soul"? The image presses beyond organizational cohesion toward a vision of intersubjectivity in which distinct persons genuinely perceive and act from a shared spiritual identity. The companion passage from BH00196 gives this unity a biographical shape: the soul who has found life through the Word walks with a retinue of virtues—faithfulness before, trustworthiness at the right, truthfulness at the left, certitude above, detachment moving alongside. This is the portrait of a person whose interior integration makes them a moving center of unity wherever they go. Compare with Confucian accounts of the *junzi* as a civilizing presence, with Stoic cosmopolitanism, and with Paul's description of the Christian who walks "in newness of life."

Questions for Reflection

1. What does it mean for "power and might" to reside in unity rather than in force, wealth, or numbers? How does this compare with the accounts of power in Machiavelli's *Prince*, Hobbes's *Leviathan*, and Hannah Arendt's distinction between power and violence in *On Violence*?

2. The passage instructs the community to be seen "as a single soul." Is this metaphor describing a psychological reality, a social practice, or a spiritual aspiration? How would each interpretation change what the community is called to do?

3. The virtues in BH00196 are arrayed spatially around the person: before, right, left, above, moving alongside. What does the spatial arrangement suggest about their relationship to action and identity?

4. "Making good what has been lost" implies that time cannot be entirely recovered. What is the theology of time underlying this urgency? Compare with the Qur'anic *sura al-'Asr* ("By time, indeed mankind is in loss, except for those who believe and do righteous deeds").

5. How does the image of the scroll being "rolled up and returned to nothingness" function as both eschatological statement and practical motivation? Compare with Isaiah 34:4 and Revelation 6:14.

The Most Great Peace: A Vision for Civilization

Key Passages

> That which is, in the first instance, conducive to the order of the world and the progress of nations has been and will continue to be the Most Great Peace, the particulars of which have been recorded in the sacred Scriptures and Tablets. God willing, in the City of Justice the kings shall assemble to consult regarding this Most Great Peace, and shall carry out that which hath been revealed by the Supreme Pen. In this way shall the world find tranquility and they themselves find rest. — BH03808

> O people of Baha! Withhold not the pearls of knowledge from others. Through wisdom and utterance, present these precious pearls before the eyes of the people. Perchance an eye may be found that will turn to the Most Sublime Vision. — BH03808

> Some of the peoples of the world have exerted the utmost effort to converse in their native tongues alone…However, that which is pleasing in the sight of this Wronged One is that they should regard the whole earth as one country and strive…to promote a single language or two so that the light of unity may envelop the whole earth and its inhabitants may receive their portion from the Sun of Knowledge and the Ocean of Wisdom. — BH06112

Context for Study

BH03808 is one of the earliest explicit references to the Most Great Peace in Baha'u'llah's writings. The vision is specific: kings assembling in a "City of Justice" to consult, under the guidance of the Supreme Pen, and in this way bringing tranquility to the world. This is a carefully structured claim: the agency belongs to the kings and their consultation, but the terms and the possibility of the peace originate in the revealed Word. The political theology is neither theocratic (rulers taking orders from clergy) nor purely secular (rulers proceeding by their own lights): it is consultative, with divine guidance operating through the medium of the written Word available to all. The companion tablet BH06112, which addresses the question of world language, extends the vision: linguistic unity is not about destroying particular tongues but about providing a shared medium through which "the light of unity may envelop the whole earth." The historical context is significant: the early 1880s saw intense debates about language reform in the Ottoman and Iranian empires; nationalist movements were beginning to identify language with political identity; and early international organizations were experimenting with language policy. Baha'u'llah's counsel anticipates the later Baha'i teaching on an auxiliary world language and connects individual spiritual transformation ("present the pearls of knowledge") to structural reform ("the kings shall assemble to consult"). Compare with Kant's vision of a federation of free states in *Perpetual Peace* (1795), with contemporary international law's development of *ius cogens* norms, and with the early modern proposal for a universal language by Leibniz.

Questions for Reflection

1. The Most Great Peace is described as something to be accomplished through a consultation of kings. How does Baha'u'llah's vision of this peace differ from purely balance-of-power theories of international order? What role does revelation play in making it possible?

2. Baha'u'llah situates the particulars of the Most Great Peace in the sacred Scriptures and Tablets. What does it mean for a political vision to be grounded in revelation? How does this compare with Islamic theories of the *khilafa* and Christian theories of *Christendom*?

3. The passage urges that the "whole earth" be regarded as "one country." What are the practical implications of this cosmopolitanism for questions of national sovereignty, immigration, and political loyalty?

4. How does the proposal for a world auxiliary language relate to the teaching on the oneness of humanity? What would be lost and what would be gained by adopting such a language?

5. Compare Baha'u'llah's vision of international peace through consultation with Kant's *Perpetual Peace*, the United Nations Charter, and contemporary theories of deliberative democracy. What is distinctive in the Baha'i teaching?

The Garden of Praise: Creation in Constant Worship

Key Passages

> At first dawn We arose and turned Our face toward a garden which was known by the name of the True One. When We entered therein, We found all things rejoicing in the Kawthar of attainment unto His presence. From each of the trees and flowers and leaves and fruits We heard the cry "The Kingdom is God's!" — BH07542

> The intoxication of the divine utterance hath so seized the things of that garden that every atom of its dust is engaged in wondrous and sublime songs in praise of God, exalted be His glory. This is the Day for which all those who were nigh unto God and were sincere sought His presence…The eye was created for this Day and the ear for these times. — BH07542

Context for Study

BH07542 opens with a remarkable vignette: at first dawn, Baha'u'llah walks into a garden named after the True One and finds all its beings—trees, flowers, leaves, fruits—"rejoicing in the Kawthar of attainment." The scene is at once a natural description and a theophanic disclosure: the garden is ordinary vegetation, and the garden is the cosmos responding to the Manifestation's presence. The theological move is similar to the one in BH00389 of volume 68 (creation as liturgy), but where that tablet read plant forms as postures of prayer, this tablet reads the garden's state as intoxication with divine utterance. "Every atom of its dust is engaged in wondrous and sublime songs." The language of universal praise connects to the Qur'anic teaching that all things proclaim God's glory (*tasbiḥ*), to the Psalms' "Let everything that has breath praise the Lord" (Psalm 150:6), to Hildegard of Bingen's theology of *viriditas* (the greening divine life force that animates creation), and to the Sufi teaching in Rumi's *Masnavi* that the reed-flute's sound is the cry of all separated things for reunion with their source. The closing claim—"The eye was created for this Day and the ear for these times"—is theologically precise: the human perceptual faculties were not created for ordinary perception alone but for the recognition of the Manifestation. The Day of God is the purpose for which the apparatus of knowing was designed.

Questions for Reflection

1. What is the theological difference between a garden that "praises God" through the beauty of its forms (as in volume 68's cosmic liturgy) and a garden that is "intoxicated" with divine utterance (as here)? What conception of creation-as-responsive does each imply?

2. The claim that "the eye was created for this Day and the ear for these times" makes the Day of God the telos of the human perceptual apparatus. How does this relate to the account in volume 69 of understanding as directed toward the knowledge of God (BH03960)?

3. Compare the garden scene with the Islamic tradition of *rawda* (garden, used as a name for the space around the Prophet's tomb) and with the Hebrew Garden of Eden. What does it mean to enter a garden that is "named after the True One"?

4. The Sufi tradition reads the cry of the reed-flute as the universal cry of separation from the source. How does Baha'u'llah's garden reverse this: instead of crying for reunion, the garden is already rejoicing in attainment. What does this reversal imply about the nature of the Day of God?

5. How does the vision of a universal garden of praise relate to the political teaching on the Most Great Peace in the same volume? Are these two different registers, or two aspects of a single vision?

The Emigrant as Sanctified Identity

Key Passages

> O emigrant and son of the emigrant! Ye are they who have forsaken your homeland for the sake of God, the Lord of the seen and unseen. He verily doth witness and behold, and He is the All-Knowing, the All-Informed…Your homeland weepeth at your separation and pronounceth its curse upon your enemies who violated God's Covenant and His Testament. By My life! Whoso among the emigrants remaineth steadfast, all lands make mention of him and yearn for his presence, until he arriveth at that most exalted homeland. — BH06385

> When God adorned the Ridvan and made it the seat of the Throne, clamorous voices were raised from every direction, and each faction arose to extinguish the resplendent and shining Light of God. The leaders of these factions were the divines of various religions who rose against Us with such tyranny as caused the denizens of the Supreme Paradise and those who circle round the exalted Seat to lament. — BH05572

Context for Study

BH06385 addresses those who have been forced from their homes by persecution—a condition shared by thousands of Iranian Baha'is in the early 1880s who had fled violence, property confiscation, or official hostility. Baha'u'llah takes the figure of the emigrant (*muhajir*) and the theological category of emigration (*hijra*) from its deep Islamic roots and lifts it into a new register. In Islam, the original *hijra* was the Prophet Muhammad's emigration from Mecca to Medina in 622 C.E., the event from which the Islamic calendar is dated—a forced departure that became the founding act of the Muslim community and the prototype of all faithful displacement. By addressing his readers as "emigrant and son of the emigrant," Baha'u'llah locates their suffering within a prophetic typology: they are not merely people who have lost their homes but people who participate in the structure of sacred history. The claim that "all lands make mention of him" transforms the experience of displacement: the person who was expelled becomes, by their steadfastness, a figure remembered across geographies. The promise of "that most exalted homeland" at the end of the journey has resonances with the Hebrew concept of *eretz hashalem* (the perfected land), with

Christian theology's understanding of the heavenly Jerusalem (Revelation 21), with Sufi teaching on the *watan al-asl* (the original homeland of the soul), and with Baha'u'llah's own later description of the "realm of the All-Glorious" in the Four Valleys and elsewhere.

Questions for Reflection

1. How does the title "emigrant and son of the emigrant" transform the experience of forced displacement from a political loss into a spiritual identity? What are the limits of this transformation?

2. The Islamic *hijra* was not only a departure from persecution but the founding of a new community. How does Baha'u'llah's use of the emigrant typology carry this second dimension—the building of a new community—into the situation of his nineteenth-century readers?

3. The passage says that the emigrant's homeland "weeps" at the separation and curses the enemies who caused it. What does it mean to attribute grief to a landscape? Compare with Isaiah's personification of the land mourning (*evel ha-aretz*) under oppression.

4. How does the "most exalted homeland" promised to the steadfast emigrant relate to the political vision of the Most Great Peace articulated in the same volume? Is the heavenly homeland an alternative to earthly justice, or a foundation for it?

5. Compare the theology of sacred displacement in BH06385 with the experience of contemporary refugee communities. What resources does this text offer for thinking about the spiritual dimensions of forced migration?

The Three-Fold Crown: Recognition, Steadfastness, and Teaching

Key Passages

> After recognition of God, exalted be His glory, and steadfastness, there hath been and is no greater matter than teaching. A hundred thousand blessings upon the soul that hath attained all three: hath drunk from the cup of recognition, achieved the most great steadfastness, and is occupied with teaching the Cause. Were the effulgence from this station to shine upon the peoples of the earth even to the extent of a needle's eye, all would swoon away. — BH10561

> O thou who hast turned thy face toward My horizon! The intoxication of the divine utterance hath so seized the things of that garden that every atom of its dust is engaged in wondrous and sublime songs in praise of God…Blessed are they who have attained unto the hearing of the call and who have been honored to behold the horizon. The eye was created for this Day and the ear for these times. — BH07542

Context for Study

The enumeration in BH10561 of three ascendant goods—recognition, steadfastness, teaching—offers a developmental psychology of the believer's life. Recognition is the beginning: an intellectual and

spiritual act of acknowledging the Manifestation. Steadfastness transforms recognition into character: it is what prevents the initial act of recognition from being undone by the manifold pressures that the volume everywhere describes—clerical hostility, social pressure, internal community tensions, the slow erosion of time. Teaching is the third and highest: it requires both recognition (one cannot share what one has not received) and steadfastness (one cannot give with constancy what one has not firmly held). The hyperbolic claim—that even a needle's eye of light from this three-fold station would cause all people to swoon—belongs to a rhetorical tradition of sacred hyperbole found throughout Baha'u'llah's writings. It is a way of saying: the value of what is being described exceeds any metric available in the ordinary world. The structure has parallels in other traditions' accounts of spiritual development: Buddhist practice distinguishes taking refuge, observing precepts, and teaching the Dharma; the Christian tradition of lectio, meditatio, and contemplatio leads toward missio; the Confucian *da xue* (Great Learning) moves through investigation of things, rectification of the heart, and ordering of the family and state. What is distinctive in Baha'u'llah's formulation is the insistence that teaching is the apex—that the spiritual life is not complete in private attainment but requires outward movement toward others.

Questions for Reflection

1. Why does Baha'u'llah place teaching above steadfastness rather than below it? What theory of the spiritual life does this ordering reflect?
2. The passage implies that without steadfastness, recognition is vulnerable. What makes the initial act of recognition fragile, and what does steadfastness add to it?
3. Compare the three-fold structure of recognition, steadfastness, and teaching with the Buddhist triple refuge (Buddha, Dharma, Sangha), the Christian tradition of faith, hope, and charity, and the Confucian progression in the *Great Learning*. What do these structures share, and where does each reflect the distinctive concerns of its tradition?
4. If "the eye was created for this Day and the ear for these times," does this make the spiritual faculties of people who never encounter the Manifestation permanently frustrated? How might a Baha'i theology of progressive revelation address this question?
5. How does the vision of teaching as the highest human activity in this Day of God relate to the earlier teaching in volume 69 that the armies of God are goodly deeds and virtuous qualities? Are teaching and character formation two aspects of the same thing, or distinct activities?

A Guiding Question for the Whole Volume

Volume 71 holds the cosmic and the intimate in a single frame: the Most Great Peace, which will require kings consulting in a City of Justice; the garden in which every atom praises God; the emigrant family whose homeland weeps for them; the believer who walks surrounded by faithfulness, trustworthiness, and truthfulness like an invisible honor guard. All of these images converge on the conviction that the world's transformation and the individual's spiritual life are not separate projects but dimensions of a single ongoing event.

A guiding question for the whole volume might therefore be: **If "power and might are in unity, and glory and majesty are in concord"—and if the highest human station in this**

Day is the three-fold crown of recognition, steadfastness, and teaching—what does it mean to "make good what has been lost," and how do the political vision of the Most Great Peace and the personal vision of the virtuous soul standing at the center of a community's unity constitute a single coherent teaching rather than two separate domains?