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

Provisional Parallel-Text Study Series

Volume 64:

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

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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)
- 37–39. Edirne, year unknown (1864–1868) I-III

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- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
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110. A Traveller’s Narrative (ca. 1886)
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Introduction to volume 64

This third volume (1298 A.H./1880–1881) repeatedly returns to two interwoven preoccupations: the protection of the community's spiritual perception (so that it is not "veiled" by inherited expectations, clerical authority, or factional falsehood), and the disciplined, peace-making practice of teaching (so that proclamation does not degenerate into contention). Many items are brief epistles of encouragement, but a small cluster stands out for the density of its historical reflection, its guidance on public conduct, and its engagement with the problem of "vain imaginings" as a perennial spiritual pathology.

Most prominent is BH00355, a long admonitory Tablet that frames the crisis of recognition in explicitly historical terms: it contrasts the Shi'i production of traditions that pre-emptively anathematized a claimant with their subsequent repudiation and martyring of the Bab, and then draws an analogy to those "who attribute themselves to the Bayan" while denying its Revealer—warning the friends to "purify" hearing itself so as to distinguish truth from manufactured claims. In the same expansive mode, BH02046 universalizes the pattern by rehearsing the recurrent opposition faced by Abraham, Moses, Jesus, and Muhammad, then situates Baha'u'llah's own suffering in the Most Great Prison as the culmination of that cycle, pressing the reader toward a "penetrating vision and radiant heart." Several shorter Tablets reinforce this "Day of God" hermeneutic as the interpretive key to the age—e.g., BH01917 and BH01945, both of which stress the incomparable worth of the present moment and the obligation to arise for service and proclamation without being deflected by the clamor of the people.

The volume's most practically consequential counsel appears where spiritual discernment is linked to public wisdom, consultation, and civic non-provocation. BH00341 offers a sustained set of teaching principles: the work must proceed "with wisdom and utterance," calibrated to receptivity ("fertile land"), and governed by the limit that anything "binding and obligatory" that becomes the source of tumult becomes impermissible—while insisting that the divine purpose is not sedition but the uniting of hearts and the betterment of the world. BH00385 (notable for its extensive embedded "servant" narration) explicitly cites passages from the "Crimson Tablet" on consultation and compassion, expands them into a program of moral suasion (gathering and deploying verses appropriate to situations), and—crucially for contextual history—advises that it is "not permissible" to mention the Cause before government officials, attributing delays in correspondence to prudence lest adverse consequences follow. Alongside these, BH06131 is striking for its quasi-apocalyptic reading of contemporary "upheaval," including a pointed allusion to the abasement and death of "Alexander of Russia," and an ominous forecast that even if outward turmoil is stilled, inward commotions and new calamities will emerge—a direct engagement with late-19th-century political fragility as interpreted through a providential lens.

A final thematic cluster consists of intimate tablets of encouragement addressed to named believers and to handmaids, often reiterating steadfastness, detachment, and service as the "primary degree" of teaching. BH00365 is exemplary in this regard: a single Tablet that successively addresses multiple individuals (including a wife explicitly greeted), repeatedly contrasting the responsiveness of sincere souls with the veiling of the learned and heedless, and urging proclamation that rends the "veils of the peoples." Complementing this, BH02072 gives a distinctive formulation of "martyrdom" as a living spiritual attainment—losing one's will in the will of God—thereby reframing sacrifice as daily consecration rather than (only) death. The closing run of brief items (e.g., BH10487, BH10298, BH10214, BH10608, BH10684) largely serves to extend this same texture of encouragement and prayer to individuals, especially women believers, and can be read as part of the volume's steady insistence that the community's resilience will be decided less by polemic than by character, wise speech, and steadfast action.

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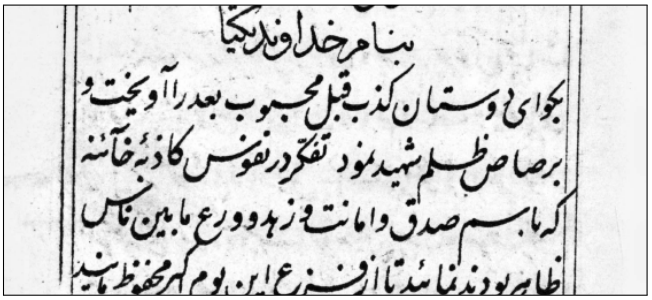
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BH00355

To: Ismullah al-Javad, in Tihran
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1 In the Name of the One True God

2 Say: O friends! The falsehood of the past crucified the Beloved of the future and martyred Him with the bullets of tyranny. Reflect upon those deceitful and treacherous souls who appeared among the people in the guise of truthfulness, trustworthiness, detachment and piety, that ye may be preserved from the terror of this Most Great Day. One made mention of Jabulqa, another alluded to Jabulsa, yet another false one devised an imaginary form and established for it a station upon the throne of vain imaginings. One unjust one made mention of the Holy Land, and another attributed words unto Him falsely. These repugnant and false matters became the cause and reason for the martyrdom of the King of the City of Oneness with utmost tyranny. Should the Hand of Divine Power rend asunder all veils, ye would witness new matters and hearken unto novel utterances. Now He speaketh but one word, that perchance it may serve as a barrier between truth and falsehood, and that word is this: "Purify your ears from that which is uttered by those who attribute themselves to the Bayan, yet deny its Revealer, its Sovereign and its Sender." For these veiled souls follow exactly in the footsteps of those others. Blessed is the eye that seeth and comprehendeth - such a one is accounted before God as among the most powerful and capable of all people.

3 Hearken unto that which My Herald spoke before Me. He said, and His Word is the truth: "A one-year-old seed on the Day of His Revelation is mightier than all the Bayan." These mentions flow from the Pen of the Unconstrained out of pure loving-kindness and compassion. Preserve them and say: Praise be unto Thee, O God of all the worlds!

4 The Shi'ih sect, who counted themselves as the saved and blessed community and knew themselves as the most excellent of all people, related successive traditions stating that whosoever claimed the Promised One would be born was an infidel

1 بنام خداوند یکتا

2 بگو ای دوستان کذب قبل محبوب بعد را آویخت و برصاص ظلم شهید نمود تفکّر در نفوس کاذبهٔ خائنه که باسم صدق و امانت و زهد و ورع مابین ناس ظاهر بودند نمائید تا از فزع این یوم اکبر محفوظ مانید یکی ذکر جابلقا نمود و دیگری به جابلصا اشاره کرد و کاذب دیگر هیکل موهومی ترتیب داد و بر عرش ظنون مقرّ معیّن نمود بی‌انصافی ناحیهٔ مقدّسه ذکر کرد و بی‌انصافی دیگر کلماتی باو نسبت داد و این امور منکرهٔ کاذبه سبب و علّت شده که سلطان مدینهٔ احدیّه را بتمام ظلم شهید نمودند اگر ید قدرت الهی جمیع حجباترا خرق نماید امور تازه مشاهده نمائید و کلمات بدیعه اصغا کنید حال یک کلمه میفرماید که شاید آن کلمه سدّی شود مابین صدق و کذب و آن کلمه اینست طهّروا آذانکم عمّا یتکلّم به الّذین ینسبون انفسهم الی البیان و یکفرون بمنزله و سلطانه و مرسله چه که این نفوس محتجبه بعینه بر قدم آن نفوس حرکت مینمایند طوبی از برای چشمیکه ببیند و ادراک نماید او از اقوی النّاس و اقدرهم لدی الحقّ مذکور است

3 استمعوا ما نطق به مبشّری من قبل قال و قوله الحقّ نطفهٔ یکسالهٔ یوم ظهور او اقوی است از کلّ بیان محض عنایت و شفقت این اذکار از قلم مختار جاری احفظ و قل لک الحمد یا اله العالمین

4 حزب شیعه که خود را فرقهٔ ناجیهٔ مرحومه میشمردند و افضل اهل عالم میدانستند بتواتر روایاتی نقل نمودند که هر نفسی قائل شود

and outside the religion. These traditions caused many to be martyred without guilt or crime, until the Primal Point - may the spirit of all else be sacrificed for Him - was born in Fars from the loins of a known person and made the claim of being the Qa'im. Thereupon, those who followed vain imaginings and idle fancies were in manifest loss, and the Cause appeared to all the world like the rays of the sun. Nevertheless, that heedless and rejected sect turned away and arose to slay that Essence of being.

باینکه موعود متولّد میشود کافر است و از دین خارج این روایات سبب شد که جمعی را من غیر تقصیر و جرم شهید نمودند تا آنکه نقطهٔ اولی روح ما سواه فداه از فارس از صلب شخص معلوم متولّد شدند و دعوی قائمی نمودند اذاً خسر الّذین اتّبعوا الظّنون و الأوهام و امر بمثابهٔ انوار آفتاب بر عالمیان ظاهر شد معذلک آن حزب غافلهٔ مردوده اعراض نمودند و بر قتل آن جوهر وجود قیام کردند

5 O people of Baha! The Lord of Names commandeth you to reflect upon these matters, that ye may truly shatter the idols of fancy and vain imaginings, and not be afflicted with the new idle fancies to which the deniers of the Bayan cling. Arise to uphold the Cause with divine strength and power, and protect the servants from the tyranny of the idolatrous souls and the imaginings of the false and heedless ones. Reflect upon the hidden mysteries - how at the time of the Revelation, the people of the Furqan, namely the Shi'ih sect, were unaware of the Day of God and the manner of its manifestation. They were as though entirely bereft of the ocean of knowledge and deprived of the effulgences of the Sun of inner meanings. The divine Cause appeared and was manifested contrary to all that they had understood through their vain imaginings and to which they had held fast. And those deluded souls who counted themselves the most God-fearing of creation and the most detached in all the world arose in such tyranny that the Concourse on High, the denizens of the Cities of Names, and the Kingdom of Creation all were bewildered. Thus hath the Most Exalted Pen spoken, as a grace from Him, that ye may become aware of that which was concealed from you and witness what lay behind the veil through what the hands of those who wandered in the wilderness of fancy and vain imaginings had wrought, and who pronounced judgment against Him Who came with the truth from God, the Self-Subsisting, the All-Compelling.

5 ای اهل بها مالک اسماء میفرماید در این امور تفکّر نمائید که شاید اصنام ظنون و اوهام را فی‌الحقیقه بشکنید و باوهام تازه که معرضین بیان بآن متمسّک و متشبّثند مبتلا نشوید بقوّت و قدرت الهی بر امر قیام نمائید و عباد را از ظلم نفوس مشرکه و ظنون انفس کاذبهٔ غافله حفظ کنید در اسرار مستوره تفکّر نمائید تا حین ظهور اهل فرقان یعنی حزب شیعه از یوم الله و کیفیّت ظهور مطّلع نبودند گویا از بحر آگاهی بالمرّه بی‌نصیب بودند و از اشراقات آفتاب معانی محروم و ممنوع آنچه را بظنون و اوهام خود ادراک نمودند و بآن متمسّک بودند امر الهی بر غیر آن جاری و ظاهر شد و آن نفوس موهومه که خود را اتقای خلق و ازهد عالم میشمردند بظلمی قیام نمودند که ملأ اعلی و اهل مدائن اسماء و ملکوت انشاء کل متحیّر ماندند کذلک نطق القلم الأعلی فضلاً من عنده لتطّلعوا علی ما ستر عنکم و تشاهدوا ما کان خلف الحجاب بما اکتسبت ایدی الّذین هاموا فی هیمآء الظّنون و الأوهام و افتوا علی الّذی اتی بالحقّ من لدی الله المهیمن القیّوم

6 O ye who drink the choice sealed wine of the Name "Qayyum"! Consider those who regarded themselves as saved and blessed: when tested, they were accounted among the rebellious, transgressing, repudiating, rejected faction, and in God's Book they are inscribed by the Supreme Pen among the manifestations of negation. The people of Baha, who are mentioned in the Qayyum-i-Asma as companions of the Crimson Ark, must show forth such steadfastness as befits this Most Great Cause and this blessed Day.

6 ای شاربان رحیق مختوم اسم قیّوم میفرماید در فرقهٔ که خود را ناجیه و مرحومه میشمردند ملاحظه کنید که عند ظهور امتحان از فرقهٔ طاغیهٔ باغیهٔ منکرهٔ مردوده محسوب شدند و در کتاب الهی از قلم اعلی از مظاهر نفی مذکور و مسطورند انشآءالله باید اهل بها که از اصحاب سفینهٔ حمرا در قیّوم اسماء مذکورند باستقامتی ظاهر شوند که لایق این امر اعظم و یوم مبارکست

7 This is the day of service and steadfastness. If a child remains firm in this Cause, he is mightier than all the Bayan - by the testimony of God and the testimony of Him Who appeared before and gave glad tidings to the people of this Great Announcement. In the Tablets revealed in Iraq, the Land of Mystery, and the Most Great Prison, We warned God's loved ones and informed them of the appearance of the calf, the barking ones, the birds of night, the book of perdition, and the tablets of fire, that all might become so steadfast that neither the people of the world nor all they possess could corrupt these firm and upright souls. They must be seen as mountains, not as leaves that are moved by every wind and overturned by the slightest breeze. Thus doth the All-Knowing teach you, the All-Aware make you understand, and guide you to His straight path. Strive ye, and with the utmost lowliness and supplication beseech the Mighty, the Powerful to assist you in that which is adorned with the ornament of His good-pleasure, and likewise to enable you to perform such deeds as shall endure forever in God's Book throughout the dominion of earth and heaven. Let not this opportunity slip from your grasp, nor waste your time. I swear by the ocean of divine knowledge that a single moment of these days excelleth centuries and ages - to this doth your Lord, the Chosen One, bear witness in this glorious station. God willing, burn away the veils that hinder you with the fire of the love of the All-Merciful, and illumine hearts with the light of His countenance.

7 امروز روز خدمت و استقامتست اگر طفلی بر این امر مستقیم ماند او اقوی از کلّ بیانست بشهادة الله و شهادة من ظهر من قبل و بشّر النّاس بهذا النّبإ العظیم در الواح عراق و ارض سرّ و سجن اعظم دوستان الهی را آگاه نمودیم و بظهور عجل و ناعقین و طیور لیل و کتاب سجّین و الواح نار اخبار دادیم تا کل بشأنی مستقیم شوند که اهل عالم و ما عندهم قادر بر تحریف آن نفوس ثابتهٔ مستقیمه نباشند باید بمثابهٔ جبال مشاهده شوند نه مانند اوراق که بهر ریحی متحرّکند و باندک نسیمی منقلب کذلک علّمکم العلیم و عرّفکم العارف الخبیر و هداکم الی صراطه المستقیم جهد نمائید و بکمال عجز و ابتهال از قویّ قدیر مسئلت کنید تا شما را مؤیّد فرماید بر امری که بطراز رضا مزیّن است و همچنین موفّق دارد بر عملی که ذکر آن بدوام ملک و ملکوت در کتاب الهی باقی و پاینده ماند فرصت را از دست مدهید و وقت را ضایع مگذارید قسم بدریای علم لدنّی که آنی از این ایّام افضل است از قرون و اعصار یشهد بذلک ربّکم المختار فی هذا المقام الکریم انشآءالله بنار محبّت رحمن حجبات مانعه را بسوزانید و بنور وجهش قلوب را منوّر دارید

8 This is the day of this blessed and decisive Word, which the Tongue of Unity previously uttered: "All things are perishable save His Face." This is the Day of God, wherein naught is mentioned save He alone. Where are the pure and penetrating eyes, and where are the illumined and detached hearts? This is the day of eyes and ears and hearts - beseech ye God to possess these three and keep them free from veils. For verily, a thin veil, nay the thinnest of veils, preventeth the eye from seeing, the ear from hearing, and the heart from understanding. Consider this exalted word which was previously revealed from the Supreme Pen: O sons of knowledge! If the eyelid, however delicate, can shut out the entire world from sight, consider what would result if the veil of covetousness were to descend upon the heart!

8 امروز روز این کلمهٔ محکمهٔ مبارکه است که از قبل لسان احدیّه بآن تکلّم نموده کلّ شیء هالک الّا وجهه امروز یوم الله است و حقّ وحده در او ناطق لا یذکر فیه الّا هو این الأبصار الظّاهرة الحدیدة و این القلوب المنیرة الفارغة امروز روز ابصار و آذان و قلوبست از حقّ بخواهید تا این سه را مالک شوید و از حجبات مقدّس دارید چه که حجاب رقیق بل ارقّ بصر را از مشاهده و آذان را از اصغا و قلب را از تفقّه منع نماید باینکلمهٔ علیا که از قبل از قلم اعلی نازل شده نظر نمائید ای پسران دانش چشم سر را پلک بآن نازکی از دیدن جهان و آنچه در اوست بی‌بهره نماید دیگر پردهٔ آز اگر بر چشم دل فرود آید چه خواهد نمود

9 O friends! Today the gate of heaven hath been opened with the key of God's Name, the ocean of bounty surgeth and billoweth before all faces, and the sun of grace shineth forth resplendent. Deprive not yourselves, and waste not your precious lives in

9 ای دوستان امروز باب آسمان بمفتاح اسم الهی گشوده و بحر جود امام وجوه ظاهر و موّاج و آفتاب عنایت مشرق و لائح خود را محروم

heeding the words of this one or that. Gird up the loins of endeavor and turn your attention to the education of the peoples of the world. Consider not the religion of God as a cause of opposition, rancor and hatred. The Tongue of Grandeur proclaims: That which hath been sent down from the heaven of the Will of God in this most holy and exalted Revelation hath been for the unity of the world and the love and fellowship of its peoples.

نمائید و عمر گرانمایه را بقول این و آن تمام مکنید کمر همّت محکم نمائید و در تربیت اهل عالم توجّه کنید دین الهی را سبب اختلاف و ضغینه و بغضا ندانید لسان عظمت میفرماید آنچه از سماء مشیّت در این ظهور امنع اقدس نازل مقصود اتّحاد عالم و محبّت و وداد اهل آن بوده

10 The people of Baha, who have drunk of the choice wine of significance, must associate with all the peoples of the world with the utmost spirituality and fragrance, and remind them of that which profiteth all. This is the counsel of the Wronged One to His loved ones and chosen ones. The world was created through love, and all are commanded to fellowship and unity. Fix your gaze upon this blessed word which hath dawned from the horizon of the mouth of the King of Oneness, and make mention of it: "I was in My Ancient Entity and My Eternal Being. I knew My love in thee, therefore I created thee, cast upon thee My image and revealed to thee My beauty."

10 باید اهل بها که از رحیق معانی نوشیده‌اند بکمال روح و ریحان با اهل عالم معاشرت نمایند و ایشانرا متذکّر دارند بآنچه که نفع آن بکل راجع است اینست وصیّت مظلوم اولیا و اصفیای خود را عالم بمحبّت خلق شده و کلّ بوداد و اتّحاد مأمورند باینکلمهٔ مبارکه که از افق فم سلطان احدیّه اشراق نموده ناظر باشید و ذکر نمائید کنت فی قدم ذاتیّتی و ازلیّة کینونتی عرفت حبّی فیک خلقتک و القیت علیک مثالی و اظهرت لک جمالی

11 O people of Baha! While ye are in your homes and this Wronged One is in the Most Great Prison, submerged in an ocean of tribulations, He mentioneth each one of you with such words and utterances that were but one letter thereof to be shed upon the mirrors of all created things, the words "Thou art the Beloved" would appear visible in all things, in such wise that all would read and recite them. Let not this boundless grace slip from your grasp, and be not heedless of what hath befallen this Wronged One and you in the path of God. Know ye your worth and preserve your stations in the name of the Truth, for the ungodly, the deniers, and the treacherous have appeared in the guise of unity, acceptance and trustworthiness, and strive with the utmost effort to lead souls astray. Verily your Lord, the All-Merciful, speaketh the truth and informeth you of His grace and guideth you to His straight path.

11 ای اهل بها شما در اوطان و این مظلوم در سجن اعظم در حینیکه در دریای احزان منغمس است هر یک از شما را بکلمات و بیاناتی ذکر مینماید که اگر حرفی از آن کلمات بر مرایای وجود ممکنات تجلّی نماید در کل کلمهٔ انت المحبوب ظاهر شود بشأنیکه جمیع بیابند و قرائت نمایند این فضل بی‌منتهی را از دست مدهید و آنچه در سبیل الهی بر این مظلوم و شما وارد شده از آن غافل نشوید قدر خود را بدانید و مقامات خود را باسم حقّ حفظ نمائید چه که مشرکین و منکرین و خائنین بلباس توحید و اقبال و امانت ظاهر شده‌اند و بکمال جدّ و جهد در اضلال نفوس مشغولند انّ ربّکم الرّحمن یقول الحقّ و یخبرکم بالفضل و یهدیکم صراطه المستقیم

12 Abandon the ways of men and count as non-existent the paths of the heedless, and say: He walketh not in your ways, nor doeth what ye do. He hath appeared and made manifest His straight path, and made known to all His mighty course. Blessed is the soul that hath hastened to the ocean of its Lord's mercy, and the ear that hath heard the Most Exalted Pen's shrill voice, and the eye that hath beheld His mighty signs, and the tongue that hath spoken His beautiful praise. Say: Have mercy upon yourselves and follow not those who have denied God and His signs, rejected His proof and His evidence, and have risen up in opposition with manifest injustice. Verily He,

12 سبل ناس را بگذارید و راههای غافلین را معدوم شمارید و بگوئید انّه لا یمشی فی طرقکم و لا یعمل ما عندکم قد ظهر و اظهر صراطه المستقیم و عرّف الکلّ منهجه القویم طوبی لنفس سرعت الی بحر رحمة ربّها و لأذن سمعت صریر قلمه الأعلی و لعین رأت آیاته الکبری و للسان نطق بثنائه الجمیل قل ان ارحموا علی انفسکم و لا تتّبعوا الّذین کفروا بالله و آیاته و انکروا حجّته و برهانه و قاموا علی الاعراض بظلم مبین انّه فی السّجن الأعظم دعا

from the Most Great Prison, summoneth both kings and subjects unto the Most Great Name, which was hidden in God's knowledge and mentioned in the Scriptures of the Messengers.

الملوک و المملوک الی الاسم الأعظم الّذی کان مکنوناً فی علم الله و مذکوراً فی صحف المرسلین

13 O friends! The mention of all hath been and shall continue to be recorded in the divine Books, and should some of God's chosen ones not be honored with a separate Tablet, let them know with absolute certitude that their names, their devotion and their acceptance, according to their ranks, have been inscribed by the Most Exalted Pen in the Book. Beseech ye God for His confirmation, that ye may achieve that which shall cause your eternal remembrance. Verily He seeth and heareth, and He is the All-Knowing, the All-Informed.

13 ای دوستان ذکر جمیع در کتب الهی بوده و خواهد بود و اگر بعضی از اولیای حقّ بلوح علیحده فائز نشوند بیقین مبین بدانند که اسمشان و توجّهشان و اقبالشان علی مراتبهم از قلم اعلی در کتاب مذکور و مسطور است از حقّ تأیید بخواهید تا بامری که سبب و علّت ذکر پاینده باشد فائز گردید انّه یری و یسمع و هو العلیم الخبیر

14 The world hath never had, nor doth it now possess any significance. Ere long shall all who dwell on earth return to their graves. By Him Who hath caused all things to speak forth His praise! This world and all that is therein appeareth, in the eyes of the discerning, as worthless as a single word from the divine utterances, for the former is transient and perishable, while the latter shall endure as long as God's names and attributes endure. No person of understanding would forfeit the everlasting divine bounty for the sake of a day or two of earthly life.

14 دنیا را شأنی نبوده و نیست عنقریب من علی الأرض بقبور راجع شوند فوالّذی انطق کلّ شیء بثنآء نفسه که این دنیا و آنچه در او مشهود است نزد صاحب بصر بیک کلمه از کلمات الهی معادله ننماید چه که او زائل و فانی بوده و خواهد بود و این بدوام اسماء و صفات دائم و باقی خواهد ماند هیچ عاقلی بملاحظهٔ یوم او یومین نعمت باقیهٔ الهیّه را از دست نمیدهد

15 In truth I say, the soul hath ever yearned and will continue to yearn for the garden of revelation and divine presence, yet vain imaginings and desires have prevented it from the kingdom of nearness. Ye must consume the veils with the fire of certitude and the light of faith, and illuminate your hearts and minds. Strive ye to drink from the Kawthar of certitude which floweth from the right hand of God's throne. Whosoever attaineth unto it is numbered among the people of eternity in the Crimson Book.

15 براستی میگویم جان لمیزل و لایزال آهنگ گلشن مکاشفه و لقا داشته و دارد ولکن اوهام و آمال لاتغنی او را از ملکوت قرب منع نموده باید بنار ایقان و نور ایمان حجباترا بسوزانید و قلوب و افئده را منوّر دارید جهد نمائید تا از کوثر ایقان که از یمین عرش الهی جاریست بنوشید هر نفسی بآن فائز شد او از اهل بقا در صحیفهٔ حمرا مذکور است

16 Praise be to God! His grace and favors have guided those who have turned unto Him to the straight path and blessed them with the supreme gift and the greatest bounty. Know ye the value of your station and be vigilant at all times, for those who would lead astray have ever lain and shall continue to lie in wait for the guides. Verily your Lord, the All-Merciful, is the All-Knowing, the All-Wise.

16 الحمد لله عنایت حقّ و الطافش مقبلین را بصراط مستقیم راه نموده و بعطیّهٔ کبری و موهبت عظمی فائز فرموده قدر مقام خود را بدانید و در کلّ احوال آگاه باشید چه که گمراهان در کمین هادیان بوده و خواهند بود انّ ربّکم الرّحمن لهو العلیم الحکیم

17 Hath there ever been seen on earth a sincere seeker who was deprived of the outpouring grace, or a true pursuer who, having intended with complete sincerity to reach his ultimate goal, was prevented therefrom? Nay, by His very Self, the Truth! And if some of the believers, near ones, and sincere ones sought something outwardly but did not attain it, this was due to God's all-encompassing wisdom. They must not be saddened,

17 آیا در ارض طالب صادق مشاهده شد که از فیض فیّاض محروم شود یا قاصدی دیده شد که بصدق تمام مقصد اقصی را اراده نماید و از او ممنوع گردد لا ونفسه الحقّ و اگر بعضی از موحّدین و مقرّبین و مخلصین بر حسب ظاهر امری را طلب نمودند و بآن فائز نشدند این نظر

for unto everything there is an appointed time. When its hour cometh, it shall be manifested in truth from God, the Lord of the worlds.

بحکمتهای بالغهٔ الهی بوده باید محزون نباشند چه که از برای هر امری میقاتی مقرّر و مقدّر است اذا جآء الحین یظهر بالحقّ من لدی الله ربّ العالمین

18 Rejoice, O friends of God and His chosen ones, in that My Most Exalted Pen remembereth you on this night wherein the Tongue of Grandeur proclaimeth that there is none other God but He, the Helper, the Counselor, the Single, the Mighty, the All-Praised. Blessed is he who hath attained unto the most great steadfastness; he is indeed among the people of the highest Paradise in the Book of God, the Lord of Names and Creator of the heavens, Who hath appeared in truth with manifest sovereignty.

18 افرحوا یا اولیآء الله و اصفیائه بما یذکرکم قلمی الأعلی فی هذا اللّیل الّذی فیه ینطق لسان العظمة انّه لا اله الّا هو المؤیّد النّاصح الفرد العزیز الحمید طوبی لمن فاز بالاستقامة الکبری انّه من اهل الفردوس الأعلی فی کتاب الله مالک الأسمآء و فاطر السّمآء الّذی ظهر بالحقّ بسلطان مبین

19 Beware lest the veils of names prevent you from their Sovereign, their Source and their Creator. Hold fast unto the cord of your Lord's loving-kindness and cling to His resplendent hem. Whoso acteth according to what hath been commanded, the Concourse on High shall pray for him, as shall the dwellers of the Most Exalted Paradise and they who abide within the tabernacles of grandeur, as ordained by God, the Mighty, the All-Praised. Thus doth the Wronged One remember you while in the prison of the heedless, and teach you that which shall, under all conditions, draw you nigh unto God, the Powerful, the Supreme, the Mighty, the Peerless.

19 ایّاکم ان تمنعکم حجبات الأسمآء عن سلطانها و منزلها و مبدعها تمسّکوا بحبل عنایة ربّکم الرّحمن و تشبّثوا بذیله المنیر من عمل ما امر به یصلّینّ علیه الملأ الأعلی و اهل جنّة العلیا و الّذین سکنوا فی قباب العظمة امراً من الله العزیز الحمید کذلک ذکّرکم المظلوم اذ کان فی السّجن الغافلین و علّمکم ما یقرّبکم فی کلّ الأحوال الی الله المقتدر المهیمن العزیز الفرید

20 We counsel all to observe wisdom and utterance in the Cause of their Lord, the All-Merciful, even as We counselled them aforetime. He, verily, is the True Counsellor. These are words We have sent down in diverse Tablets. It behooveth everyone who hath believed in God in this Revelation to hold fast unto them and be of those who are steadfast. We have forbidden all from whatsoever God loveth not and have commanded that which gladdeneth the hearts of the peoples. He, verily, is the Most Gracious, the All-Bountiful.

20 انّا نوصی الکلّ بالحکمة و البیان فی امر ربّهم الرّحمن کما وصّیناهم من قبل انّه لهو النّاصح الأمین تلک کلمة انزلناها فی الواح شتّی ینبغی لکلّ من آمن بالله فی هذا الظّهور ان یتمسّک بها و یکون من الرّاسخین و نهینا الکلّ عن کلّ ما لا یحبّه الله و امرناهم بما تفرح به افئدة الأمم انّه لهو المشفق الکریم

21 Associate with the followers of all religions, O My loved ones, in a spirit of friendliness and fellowship. Beware lest ye make the Word of God the cause of your differences or a pretext for manifesting hatred among you. Say: Fear ye God, O people of the earth, and be not of the negligent. He commandeth you to that from which ye can inhale the fragrance of the spirit, were ye of them that comprehend. The glory be upon you and upon those who are with you and who love you and serve you and hearken unto that which hath been inscribed by the Supreme Pen in this irrevocable, this manifest and perspicuous Cause.

21 عاشروا یا احبّائی بالرّوح و الرّیحان کلّ الأدیان ایّاکم ان تجعلوا کلمة الله علّة لاختلافکم او سبباً لاظهار البغضآء بینکم قل اتّقوا الله یا ملأ الأرض و لا تکونوا من الغافلین انّه یأمرکم بما تجدون منهم عرف الرّوح لو کنتم من العارفین البهآء علیکم و علی من معکم و یحبّکم و یخدمکم و یسمع منکم ما رقم من القلم الأعلی فی هذا الأمر المبرم الظّاهر المبین

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To: Mirza Mihdi Khan Fathabadi et al.
Date: 1298-09 [1881-Jul]

1 He is the Manifest, the Speaking, the All-Knowing, the All-Wise!

1 هو الظّاهر النّاطق العليم الحكيم

2 The Divine Lote Tree beareth witness unto Him Who hath appeared in the kingdom of creation, that there is none other God but Him. He hath ever been sanctified above mention and praise, and exalted beyond the comprehension of all who dwell on earth and in heaven. He is the Hidden Mystery and the Treasured Symbol, He through Whose remembrance the books of the world have been adorned, and of Whom the All-Merciful hath spoken in the Qur'an: the Day when all people shall stand before the Lord of the worlds.

2 شهدت سدرة المنتهى لمن ظهر فى ملكوت الانشآء بأنّه لا اله الّا هو لم يزل كان مقدّساً عن الذّكر و الثّنآء و منزّهاً عن ادراک من فى الأرض و السّمآء انّه هو الغيب المكنون و الرّمز المخزون و انّه هو الّذى تزيّنت بذكره كتب العالم و اخبر به الرّحمن فى الفرقان يوم يقوم النّاس لربّ العالمين

3 O Mihdi! Thy letter hath reached the Wronged One, and the servant standing before the Throne hath read it. Thou art he who hath acknowledged what God hath acknowledged, and hath spoken what the Most Exalted Pen hath spoken between earth and heaven. Blessed be thine eyes for having beheld the Most Great Sign, and thine ears for having heard My sweetest call, and thy heart for having turned toward My luminous horizon. We have nurtured thee, guided thee, caused thee to hear, and made known unto thee this Revelation, at whose appearance every edifice hath been shaken, the heart of every learned one disturbed, the foot of every man of wisdom hath slipped, and every lofty mountain been leveled.

3 يا مهدىّ قد حضر كتابک لدى المظلوم و قرأه العبد القائم لدى العرش انت الّذى اعترفت بما اعترف به الله و نطقت بما نطق به القلم الأعلى بين الأرض و السّمآء طوبى لعينک بما رأت الآية الكبرى و لأذنک بما سمعت ندائى الأحلى و لقلبک بما اقبل الى افقى المنير انّا ربّيناک و هديناک و اسمعناک و عرّفناک هذا الظّهور الّذى اذ ظهر تزعزع كلّ بنيان و اضطرب فؤاد كلّ عالم و زلّ قدم كلّ عارف و نسف كلّ جبل باذخ رفيع

4 We have found from thee the fragrance of sincerity. We made mention of thee before, and at this moment when the Speaker on Sinai calleth out upon the Branch of Revelation: "There is none other God but Me, the All-Knowing, the All-Informed." Rejoice in this Tablet from which the fragrance of the loving-kindness of the All-Merciful hath been wafted throughout all possibility. He Who possesseth the perspicuous Book beareth witness to this, and give thanks for being mentioned by the Mother Book from this station which hath been named with the Most Beautiful Names in the Book of God, the Lord of all worlds. Thou hast attained unto that whose fragrance shall

4 انّا وجدنا منک عرف الخلوص ذكرناک من قبل و فى هذا الحين الّذى ينطق فيه مكلّم الطّور على غصن الظّهور انّه لا اله الّا انا العليم الخبير افرح بهذا اللّوح الّذى تضوّع منه عرف عناية الرّحمن فى الامكان يشهد بذلک من عنده كتاب مبين و اشكر بما يذكرک امّ الكتاب من هذا المقام الّذى سمّى بالأسمآء الحسنى فى كتاب الله ربّ العالمين قد فزت بما لا ينقطع عرفه بدوام الله مقصودک و مقصود من فى السّموات و الأرضين

never cease to exist, as long as God, thy Goal and the Goal of all who are in the heavens and on earth, endureth.

5 Thou wert silent - His sweetest call made thee speak. Thou wert asleep - the Cry which was raised in truth awakened thee. Thou wert seated - the hand of thy Lord's power, the Mighty, the Powerful, caused thee to arise. Canst thou render thanks befitting this most great favor? Say: There is no strength nor power except through Thee, O Beloved of the world, and no might nor ability save through Thy mighty sovereignty. Thus have the pearls of knowledge appeared from the ocean of thy Lord's mercy, the Forgiving, the Merciful.

5 قد كنت صامتاً انطقک ندائه الأحلی و کنت راقداً ایقظتک الصّیحة الّتی ارتفعت بالحقّ و کنت قاعداً اقامتک ید قدرة ربّک المقتدر القدیر هل تقدر ان تشکره بما یلیق لهذا الفضل الأعظم قل لا حول و لا قوّة الّا بک یا محبوب العالم و لا طول و لا قدرة الّا بسلطانک العظیم کذلک ظهرت لآلئ العرفان من عمّان رحمة ربّک الغفور الرّحیم

6 God hath ordained for thee that which shall gladden the hearts of them that are nigh unto Him. My Most Exalted Pen beareth witness that thou didst hear the Call and didst turn toward the horizon of the Cause when every learned one remote from God turned away therefrom. The glory be upon thee and upon thy wife, toward whom the glances of thy Lord's loving-kindness have been directed. Give her the glad-tidings of her Lord's bounty, that she may rejoice in this remembrance from which the sincere ones perceive the fragrance of the garment of their Lord's grace, the Bestower, the Mighty, the Wise.

6 قد قدّر لک من لدی الله ما تفرح به افئدة المقرّبین یشهد قلمی الأعلی بأنّک سمعت النّدآء و اقبلت الی افق الأمر اذ اعرض عنه کلّ عالم بعید البهآء علیک و علی ضلعک الّتی توجّه الیها لحاظ عنایة ربّک الکریم بشّرها بعنایة ربّها لتفرح بهذا الذّکر الّذی یجد منه المخلصون عرف قمیص فضل ربّهم المعطی العزیز الحکیم

7 We make mention of Hashim, who was mentioned in thy letter, that he may rejoice in God's remembrance, the Supreme, the Self-Subsisting. O Hashim! Hear the call of thy Lord, the All-Glorious, from the Supreme Horizon in the luminous spot: "Verily, there is none other God but Him, the Mighty, the Loving." The world was created for this Most Great Revelation, yet when it appeared in truth, every heedless one turned away and every ignorant one rejected it. Say: O people of the earth! This is the Day of remembrance and praise, and this is the Day of the Call - how is it that ye hear not? This is the Day wherein the Supreme Horizon hath been illumined with the lights of the Revelation of Him Who is the Lord of Names - how is it that ye see not? By My life! This is the Day of utterance, yet ye remain silent, and this is the Day whose mention God hath sent down in the books of old, yet most of the people are unaware. Hold fast unto the cord of thy Lord's grace, and cleave unto the hem of the True One's loving-kindness, the Knower of all secrets. Thus hath My tongue spoken, as a favor from Me unto thee, that thou mayest thank thy Lord, the Possessor of all existence.

7 انّا نذکر هاشماً الّذی کان مذکوراً فی کتابک لیفرح بذکر الله المهیمن القیّوم یا هاشم اسمع ندآء ربّک الأبهی من الأفق الأعلی علی البقعة النّورآء انّه لا اله الّا هو العزیز الودود قد خلق العالم لهذا الظّهور الأعظم فلمّا ظهر بالحقّ اعرض عنه کلّ غافل و انکره کلّ جاهل مردود قل یا ملأ الأرض هذا یوم الذّکر و الثّنآء و هذا یوم النّدآء کیف انتم لا تسمعون هذا یوم فیه انار الأفق الأعلی بأنوار ظهور مالک الأسمآء کیف انتم لا تنظرون لعمری هذا یوم البیان و انتم صامتون و هذا یوم انزل الله ذکره فی کتب القبل ولکنّ القوم اکثرهم لا یشعرون تمسّک بعروة فضل ربّک و تشبّث بذیل عنایة الحقّ علّام الغیوب کذلک نطق لسانی فضلاً من عندی علیک لتشکر ربّک مالک الوجود

8 We make mention of him who hath been named 'Ali in the Kingdom of Names, who desired to drink of My choice-sealed wine. O 'Ali! Hear My call from the precincts of My prison. Verily, He remembereth thee with that which gladdeneth the

8 و نذکر من سمّی بعلیّ فی ملکوت الأسمآء الّذی اراد ان یشرب رحیقی المختوم یا علیّ اسمع ندائی من شطر سجنی انّه یذکرک بما تفرح به الأفئدة

hearts and souls. Open thy vision that thou mayest behold My greatest signs and My most exalted horizon, then incline thine ear that thou mayest hear the call of God, the Self-Subsisting, the All-Compelling. Say: O concourse of the earth! This is a Day wherein all things speak forth: "The Kingdom belongeth unto God, the Lord of all mankind!" Verily, He hath appeared with the truth, with a sovereignty before which the hosts of the world cannot stand, nor can the cannons of the nations frighten Him. He proclaimeth between earth and heaven with the most exalted call: "By God! The Desired One hath come with manifest sovereignty!" Arise with supreme steadfastness in the Cause of the Lord of all creation, then rend asunder the veils in the name of thy Lord, the Sovereign of the seen and the unseen.

و القلوب و افتح بصرک لترى آياتی الكبرى و افقی الأعلى ثمّ اقبل بسمعک لتسمع ندآء الله المهيمن القيّوم قل يا ملأ الأرض هذا يوم فيه تنطق الأشيآء كلّها الملک لله مالک الملوک انّه قد ظهر بالحقّ بسلطان لا تقوم معه جنود العالم و لا تخوّفه مدافع الأمم ينطق بأعلى النّدآء بين الأرض و السّمآء تالله قد اتى المقصود بسلطان مشهود قم بالاستقامة الكبرى على امر مالک الورى ثمّ اخرق الأحجاب باسم ربّک سلطان الغيب و الشّهود

9 Beware lest the veils of the peoples prevent thee from the Most Great Name. Behold, then remember when Muhammad, the Apostle of God, came, the divines of that age denied Him, and when the Spirit came, the Jewish scholars turned away from Him. Were anyone to judge with fairness, even to the extent of a needle's eye, he would arise and cry out among the servants by virtue of this Name, through which the sincere ones have hastened to the shade of the mercy of their Lord, the Mighty, the All-Forgiving. Should anyone deny this Cause, by what proof can he establish that which he possesseth, and by what evidence can his heart find assurance?

9 ايّاک ان تمنعک حجبات الأمم عن الاسم الأعظم انظر ثمّ اذكر اذ اتى محمّد رسول الله انكره علمآء العصر و اذ اتى الرّوح اعرض عنه علمآء اليهود لو ينصف احد اقلّ من سمّ الابرة يقوم و يصيح بين العباد بهذا الاسم الّذى به سرع الموحّدون الى ظلّ رحمة ربّهم العزيز الغفور لو ينكر احد هذا الأمر بأىّ امر يثبت ما عنده و بأىّ برهان يطمئنّ قلبه

10 Thus have We expounded the verses and sent them down unto thee that thou mayest thank thy Lord, the Possessor of the Kingdom. Leave the world behind thee, turning unto God and detaching thyself from all existence. This is a Day wherein the proof calleth aloud and the evidence crieth out, yet the people do not understand. When thou findest the fragrance of the garment and hearest the call of the Wronged One, turn thy face toward God and say: "I testify that Thou hast appeared and hast manifested Thy Cause, the Mighty, the Hidden."

10 كذلک صرّفنا الآيات و انزلناها لک لتشكر ربّک مالک الملكوت دع العالم ورائک مقبلاً الى الله و منقطعاً عن كلّ الوجود هذا يوم فيه تنادى الحجّة و يصيح البرهان ولكنّ القوم لا يفقهون انّک اذا وجدت عرف القميص و سمعت ندآء المظلوم ولّ وجهک شطر الله و قل اشهد انّک ظهرت و اظهرت امرک العزيز المكنون

11 O Mahmud! The Best-Beloved turneth toward thee and calleth thee from the precincts of His hallowed House, and remindeth thee of that which God hath revealed in the Book. We make mention of them who have believed in God and We leave every sinful doubter. Blessed is he who hath attained unto the Most Exalted Word, which the Tongue of Grandeur hath uttered in this Prison, round which circle the Concourse on High at eventide and at dawn. We have found thy acceptance, wherefore We have turned toward thee and mentioned thee with that which shall cause thy remembrance to endure throughout the eternity of the names of thy Lord, the Revealer of verses. Preserve this station through the Most Great Name, Which speaketh from

11 يا محمود توجّه اليک المحبوب و يناديک من شطر بيته المعمور و يذكّرک بما انزله الله فى الكتاب انّا نذكر الّذين آمنوا بالله و نترک كلّ فاجر مرتاب طوبى لمن فاز بالكلمة العليا الّتى نطق بها لسان الكبريآء فى هذا السّجن الّذى يطوفه الملأ الأعلى فى العشىّ و الاشراق انّا وجدنا اقبالک اقبلنا اليک و ذكرناک بما يبقى به ذكرک بدوام اسمآء ربّک منزل الآيات احفظ هذا المقام بالاسم الأعظم الّذى ينطق فى اعلى المقام انّا نوصيک و الّذين آمنوا بما يرتفع به امر الله ربّ الأرباب

the most exalted station. We counsel thee and those who have believed in that which exalteth the Cause of God, the Lord of Lords. Blessed is he who hath arisen to serve the Cause and hath done that which he was bidden in the Book.

طوبی لمن قام علی خدمة الأمر و عمل بما امر به فی الکتاب

12 O Muhammad-Rida! The Lord of Names maketh mention of thee that thou mayest thank thy Lord, the All-Forgiving, the Most Bountiful. We counsel thee and those who have believed to perform pure deeds in this Day which was mentioned in the Books of God, the All-Knowing, the All-Informed. Take hold of God's Tablet with the power that proceedeth from Him, then act in accordance with that which thou hast been commanded by an All-Wise Ordainer. Beware lest the veils of creation prevent thee from this Truth, at Whose appearance the atoms cried out: "The Kingdom belongeth unto God, the Lord of the worlds!" This is the Day of deeds, yet most of the people are heedless. This is the Day of knowledge, yet most of the people are turning away. And this is the Day of God, were ye of them that know. Say: Cast behind you what ye possess of idle fancies and vain imaginings, and hold fast unto that which ye have been commanded in a glorious Book. Every rock hath stood up, every stone hath stirred, and every clod hath spoken through the fragrances of the verses, yet the people are in evident blindness. Blessed is the strong one who hath shattered the idols of vain imaginings through My Name, the Powerful, the Mighty, the All-Compelling.

12 یا محمّد قبل رضا یذکرک مولی الأسمآء لتشکر ربّک الغفور الکریم انّا نوصیک و الّذین آمنوا بالعمل الخالص فی هذا الیوم الّذی کان مذکوراً فی کتب الله العلیم الخبیر خذ لوح الله بقوّة من عنده ثمّ اعمل بما امرت به من لدن آمر حکیم ایّاک ان تمنعک حجبات الخلق عن هذا الحقّ الّذی اذ ظهر نادت الذّرّات الملک لله ربّ العالمین هذا یوم الأعمال ولکنّ النّاس اکثرهم من الغافلین هذا یوم العرفان ولکنّ القوم اکثرهم من المعرضین و هذا یوم الله لو انتم من العارفین قل ضعوا ما عندکم من الظّنون و الأوهام و تمسّکوا بما امرتم به فی کتاب کریم قد قام کلّ صخرة و تحرّک کلّ حجر و نطق کلّ مدر من نفحات الآیات ولکنّ النّاس فی حجاب مبین طوبی لقویّ کسّر اصنام الظّنون باسمی القویّ الغالب القدیر

13 O Muhammad-Sadiq! The face of Him Who was wronged hath turned towards thee, inasmuch as thou hast turned unto God, the Almighty, the Self-Subsisting. Render thanks unto God for having caused thy name to flow from His Most Exalted Pen, and for having honored thee with this Tablet which hath been ordained, from which all who are endowed with perception can inhale the fragrance of God, the Lord of the Kingdom. We counsel thee and those who have believed to observe trustworthiness and truthfulness, and all that whereby the Cause of God, the Lord of all that hath been and shall be, may be promoted. Strive that there may appear from thee that which shall immortalize thy name in God's preserved Tablet. Be thou a speaker before the face of thy Lord and a doer of that whereunto thou art bidden by God, the Mighty, the Beloved. It behoveth every one who hath believed in God to act according to that which hath been ordained in the Most Holy Book, which hath been sent down from the presence of the True One, the All-Knowing.

13 یا محمّد قبل صادق قد توجّه الیک وجه المظلوم بما اقبلت الی الله المهیمن القیّوم احمد الله بما جری ذکرک من قلمه الأعلی و فضّلک بهذا اللّوح المحتوم الّذی یجد منه کلّ ذی شمّ عرف الله مالک الملکوت انّا نوصیک و الّذین آمنوا بالأمانة و الصّداقة و ما یرتفع به امر الله ربّ ما کان و ما یکون اجهد لیظهر منک ما یثبت به ذکرک فی لوح محفوظ کن ناطقاً لوجه ربّک و عاملاً بما امرت به من لدی الله العزیز الودود ینبغی لکلّ اسم آمن بالله ان یعمل بما امر فی الکتاب الأقدس الّذی نزّل من لدی الحقّ علّام الغیوب

14 O Ali-Muhammad! Bear thou witness unto that whereunto God hath Himself borne witness - that there is none other God but Him, and that He Who speaketh is the Hidden Mystery,

14 یا علیّ قبل محمّد اشهد بما شهد الله انّه لا اله الّا هو و الّذی ینطق انّه لهو الغیب المکنون و السّرّ المخزون و هو الّذی بشّر به رسل الله المهیمن القیّوم

the Treasured Secret, He Whom the Messengers of God, the Almighty, the Self-Subsisting, have heralded. By God's life! The Day is come, yet the people have turned away therefrom. The time of escape hath arrived, yet most men understand not. Hold fast unto the Book of God; verily it shall suffice thee. He Who hath turned towards thee from His Glorious Habitation beareth witness unto this. Say: This is the Day whereon the Trumpet calleth out, saying: "The Lord of Revelation is come!" and the Speaker of the Mount proclaimeth: "There is none other God but Me, the Mighty, the Well-Beloved!" All things have testified to the Lord of Names, and the Balance crieth out from the heart of creation: "By God! The All-Merciful is come, yet the people are turning away!" Blessed is the heart that hath turned towards Him, and the face that hath set itself towards Him, and the eye that hath beheld the glorious station. Arise, O My loved ones, to remember and praise God, then act in such wise as to exalt your stations and elevate your names in the worlds of the seen and the unseen. Thus doth the Mighty in Power instruct thee - He Who hath come with the Greatest Sign unto all who dwell in the kingdom of creation. Thy Lord is, verily, powerful over whatsoever He willeth. There is none other God but Him, the Protector of all that hath been and shall be.

لعمر الله قد اتى اليوم و القوم عنه معرضون و اتى حين مناص ولكنّ النّاس اكثرهم لا يفقهون تمسّک بكتاب الله انّه يكفيک بالحقّ يشهد بذلک من توجّه اليک من بيته المعمور قل هذا يوم فيه ينادى الصّور قد اتى مالک الظّهور و ينطق مكلّم الطّور انّه لا اله الّا انا العزيز المحبوب قد شهدت الأشيآء لمالک الأسمآء و يصيح الميزان فى قطب الامكان تالله قد اتى الرّحمن ولكنّ القوم عنه معرضون طوبى لقلب اقبل و لوجه توجّه و لعين فازت بالمقام المحمود قوموا يا احبّائى على ذكر الله و ثنائه ثمّ اعملوا بما يرتفع به مقامكم و تعلو اسمائكم فى عوالم الغيب و الشّهود كذلک علّمک شديد القوى الّذى اتى بالآية الكبرى لمن فى ملكوت الانشآء انّ ربّک لهو المقتدر على ما اراد لا اله الّا هو المهيمن على ما كان و ما يكون

15 O My Pen! Make mention of him who hath been named with My name, and give him the glad tidings of God's signs, the Lord of all worlds. O Ha preceding Sin, and Ayn preceding Lam! Rejoice that the King of Names remembereth thee from His resplendent seat. Say: By God! The Greatest Vision hath appeared and the Lord of Destiny proclaimeth therein, saying: "O people! Cast away what ye possess and take that which I have commanded you from God, the Mighty, the Beauteous." How many learned ones have been kept back by their knowledge from My Self-Subsisting Name, and how many unlettered ones have heard and hastened to the ocean of My Great Name! Say: O peoples of the earth! Fear ye God, then judge fairly of this Cause, at whose revelation all who are in the heavens and on earth were thunderstruck, save such as God willed, the All-Knowing, the All-Wise. Thus hath the sun of thy Lord's utterance shone forth from the horizon of the Tablet. Be thou thankful and say: "Praise be unto Thee, O Thou Who art the Goal of them that are near unto Thee!"

15 يا قلمى اذكر من سمّى باسمى و بشّره بآيات الله ربّ العالمين يا حآء قبل السّين و العين قبل اللّام افرح بما يذكرک سلطان الأنام من مقرّه المنير قل تالله قد ظهر المنظر الأكبر و مالک القدر ينادى فيه و يقول يا معشر البشر ضعوا ما عندكم و خذوا ما امرتم به من لدى الله العزيز الجميل كم من عالم منعته العلوم عن اسمى القيّوم و كم من امّىّ سمع و سرع الى بحر اسمى العظيم قل يا ملأ الأرض خافوا الله ثمّ انصفوا فى هذا الأمر الّذى اذ ظهر انصعق من فى السّموات و الأرض الّا من شآء الله العليم الحكيم كذلک اشرقت من افق اللّوح شمس بيان ربّک الرّحمن اشكر و قل لک الحمد يا مقصود المقرّبين

16 O Hasan! Show kindness even as God hath shown kindness unto thee. Then praise thy Lord for having turned unto thee from this exalted station. Verily He hath borne for the sake of God that which none before Him hath borne, whereunto testifieth every fair-minded and discerning soul. Say: He was imprisoned once in the land of Ta, and again in Mim, then once

16 يا حسن احسن كما احسن الله اليک ثمّ احمد ربّک بما اقبل اليک من هذا المقام المنيع انّه حمل فى الله ما لا حمله احد من قبلٍ يشهد بذلک كلّ منصف بصير قل انّه سجن مرّةً فى ارض الطّآء و

more in Ta, and yet again in this mighty prison. By God's life! Were it not for tribulation, nothing in this world would have profited Me, as testifieth the Lord of all things. He, verily, is the All-Informed, the Trustworthy. Blessed is the tongue that hath acknowledged that which God hath acknowledged, and the hand that hath taken what it was given from the presence of One mighty and powerful. We make mention of God at all times and guide mankind to His straight path. Among them are those who turned away, those who objected, those who denied, and those who pronounced judgment against the All-Informed One. Thus did they violate God's Covenant and His Testament - they are assuredly among the lost. Say: O people! Fear God and abandon not that which ye invoke by night and by day. Verily your Lord, the All-Merciful, is the All-Knowing Counselor.

اخری فی المیم ثمّ کرّةً بعد اولی فی الطّآء و طوراً فی هذا السّجن العظیم لعمر الله لو لا البلآء ما نفعنی شیء فی الدّنیا یشهد بذلک مالک الأشیآء انّه لهو المبیّن الأمین طوبی للسان اعترف بما اعترف به الله و لید اخذت ما اوتیت به من لدن مقتدر قدیر انّا نذکر الله فی کلّ الأحیان و نهدی النّاس الی صراطه المستقیم منهم من اعرض و منهم من اعترض و منهم من کفر و منهم من افتی علی الفرد الخبیر کذلک نقضوا میثاق الله و عهده الا انّهم من الأخسرین قل یا قوم اتّقوا الله و لا تدعوا ما تدعونه فی اللّیالی و الأیّام انّ ربّکم الرّحمن لهو النّاصح العلیم

17 O Muhammad-Qabl-i-Hasan! Dost thou hear the Call of God, or art thou among the slumberers? Dost thou behold the Supreme Horizon, or art thou among the heedless? Hast thou found the sweetness of My most sweet utterance as it was raised betwixt earth and heaven, or wert thou far removed? Say: Glory be to Thee, O Thou by Whose name the horizon of knowledge was illumined and by Whose face-light all creation was made to shine! Thou seest and bearest witness that this servant hath cast aside all else save Thee and hath turned to the horizon of Thy grace, the ocean of Thy mercy, and the heaven of Thy bounty. My Lord! I testify that Thou didst cause me to hear Thy call, showed me Thy signs, and guided me to Thy mighty and perspicuous path. I bear witness to that which the Tongue of Thy Grandeur testified before the creation of Thy heaven and earth: There is none other God but Thee, the Forgiving, the Bountiful. I beseech Thee, O God of Names, by the Most Great Word and Thy Most Exalted Self, to ordain for me from Thy Most Exalted Pen that which Thou hast ordained for Thy chosen ones and destined for Thy loved ones. Thou art, verily, the Almighty over what Thou willest, and within Thy grasp lies the kingdom of creation. Thou doest and judgest, Thou givest and takest away. There is none other God but Thee, the Omnipotent, the Almighty.

17 یا محمّد قبل حسن هل تسمع ندآء الله ام تکون من الرّاقدین هل تری الأفق الأعلی ام تکون من الغافلین هل وجدت حلاوة ندائی الأحلی اذ ارتفع بین الأرض و السّمآء ام کنت فی بعد مبین قل سبحانک یا من انار باسمک افق العرفان و بنور وجهک اضآء الامکان تشهد و تری بأنّ عبدک هذا قد نبذ ما دونک و اقبل الی افق فضلک و بحر رحمتک و سمآء جودک ای ربّ اشهد انّک اسمعتنی ندائک و اریتنی آیاتک و هدیتنی الی صراطک العزیز المبین اشهد بما شهد به لسان عظمتک قبل خلق سمائک و ارضک انّه لا اله الّا انت الغفور الکریم اسألک یا اله الأسمآء بالکلمة الأولی و نفسک العلیا بأن تکتب لی من قلمک الأعلی ما کتبته لأصفیائک و قدّرته لأولیائک انّک انت المقتدر علی ما تشآء و فی قبضتک ملکوت الانشآء تفعل و تحکم تعطی و تأخذ لا اله الّا انت المقتدر القدیر

18 O Abu'l-Qasim! The Day hath come, and the Self-Subsisting calleth aloud from the Supreme Horizon, yet most of the people hear not. The greatest veil hath prevented them from the Lord of Destiny, as attesteth He with Whom is the hidden Book. All things have been illumined by the lights of the countenance of the Lord of Names, yet the people have turned away. Heedlessness hath so seized them that they have denied God and rejected His proof and testimony that encompasseth all beings. They would enter mosques and temples to remember

18 یا اباالقاسم قد اتی الیوم و القیّوم من الأفق الأعلی ینادی الوری ولکنّ القوم اکثرهم لا یسمعون قد منعهم الحجاب الأکبر عن مالک القدر یشهد بذلک من عنده کتاب مکنون قد تنوّرت الأشیآء من انوار وجه مالک الأسمآء و النّاس عنه معرضون قد اخذتهم الغفلة علی شأن کفروا بالله و انکروا برهانه و حجّته الّتی احاطت

من فی الوجود قد کانوا ان یدخلوا المساجد و المعابد لذکر الله فلمّا اتی مشرق الوحی اعرضوا عنه بما اتّبعوا الأوهام و الظّنون طوبی لقویّ کسّر الأصنام و لمستقیم قام علی هذا الأمر الممنوع انّا جعلنا العلم لعرفان المعلوم فلمّا ظهر بالحقّ اعرض عنه العلمآء و العرفآء الّا من شآء الله العزیز المحبوب کذلک نطق لسان العظمة طوبی لسمیع سمع و ویل لکلّ غافل محجوب

God, yet when the Dayspring of Revelation appeared, they turned away from Him, following instead vain imaginings and idle fancies. Blessed is the strong one who hath broken the idols, and the steadfast one who hath arisen for this forbidden Cause. We made knowledge for the recognition of the Known One, yet when He appeared in truth, the learned and the mystics turned away, save whom God willed, the Mighty, the Best-Beloved. Thus hath the Tongue of Grandeur spoken. Blessed is he who hath heard and woe unto every heedless and veiled one.

19 یا میر قبل محمّد انّا نذکرک و الّذین آمنوا بالله ربّ العالمین قل یا ملأ الأرض ضعوا الأقوال و تمسّکوا بالأعمال کذلک یأمرکم الغنیّ المتعال لو انتم تشعرون هذا یوم الذّکر و الثّنآء و هذا یوم المکاشفة و اللّقآء ولکنّ النّاس عنه معرضون هذا یوم فیه ماج بحر العرفان و هاج عرف الرّحمن ولکنّ القوم اکثرهم لا یعلمون قد نبذوا الهمم و اخذوا اهوائهم الا انّهم لا یشعرون یسمعون آیات الله و ینکرونها الا انّهم لا یفقهون

19 O Mir-Muhammad! We make mention of thee and those who have believed in God, the Lord of all worlds. Say: O people of the earth! Set aside mere words and hold fast unto deeds. Thus doth command you the Self-Sufficient, the Most High, would that ye might perceive. This is the Day of remembrance and praise, and this is the Day of revelation and meeting, yet the people turn away therefrom. This is the Day wherein the ocean of divine knowledge hath surged and the fragrance of the All-Merciful hath wafted, yet most of the people know it not. They have cast aside their God and taken their vain desires, yet they perceive it not. They hear the verses of God and deny them, yet they understand not.

20 انّا نوصیک و الّذین آمنوا بأخلاقی و ما نزّل فی کتابی لعمری بها یظهر امر الله بین العباد یشهد بذلک من عنده لوح محفوظ کذلک نوّرنا افق اللّوح بشمس ذکر اسمی العزیز الودود

20 We counsel thee and those who have believed to observe My virtues and that which hath been sent down in My Book. By My life! Through these shall the Cause of God be made manifest amongst the servants. Of this beareth witness the Preserved Tablet that is with Him. Thus have We illumined the horizon of the Tablet with the sun of the remembrance of My Name, the Mighty, the Loving.

21 یا مهدی آیات الهی را بلغت فصحی شنیدی حال بلسان پارسی احلی بشنو و به شکر و ثنای محبوب عالمیان قیام نما الحمد لله باصغای ندا فائز شدی و بجواب مؤیّد گشتی چه که امروز هر نفسی بلَی فائز شد او از مقرّبین در کتاب مبین مذکور و مسطور است جمیع ناس از برای یوم الهی و معرفت و خدمت او خلق شده‌اند ولکن چون عَلَم انّنی اَنَا مالک الظّهور بر اعلی مقام طور مرتفع شد کلّ منکر و معرض مشاهده شدند افّ لهم و للّذین اتّبعوهم من دون بیّنة و لا کتاب

21 O Mihdi! Thou hast heard the divine verses in eloquent Arabic; now hear them in the sweeter Persian tongue and arise to praise and glorify the Best-Beloved of the worlds. Praise be to God that thou hast attained unto the hearing of the Call and been enabled to respond, for verily, in this day whosoever hath attained unto "Yea" is recorded among the near ones in the Manifest Book. All people have been created for the divine Day, for His recognition and service, yet when the banner "Verily I am the Lord of Revelation" was raised upon the highest summit of Sinai, all were found to be deniers and turned away. Fie upon them and upon those who followed them without clear proof or Book!

22 الحمد لله بعنایت الهی فائزی و بذکر و تبلیغ امرش مشغول اینمقام لدی العرش بسیار عظیمست قدر آنرا بدان و باسم حقّ حفظش نما چه که ناعقین و شیاطین در کمینند و بکمال خدعه و مکر مشغول

22 Praise be to God that thou art triumphant through divine grace and occupied with the mention and promotion of His Cause. This station is most great in the presence of the Throne. Know thou its value and preserve it in the Name of Truth, for the barking ones and the satans lie in wait, occupied with

utmost deceit and craft. Ask thou God to protect those who have believed from the evil of these ones. Verily, He is the Hearing, the Answering.

فاسئل الله بأن یحفظ الّذین آمنوا من شرّ هؤلآء انّه لهو السّامع المجیب

23 God willing, thou shalt offer the Kawthar of divine knowledge to the people of the world with joy and fragrance, and like a banner upon the hills thou shalt be known by the divine Name. Today, conflict, corruption and contention have all been strictly forbidden in God's Book, and victory hath been made dependent upon wisdom and utterance. Blessed is the soul that hath held fast unto these through the teaching of One Who is All-Informed.

23 انشآءالله کوثر عرفان را به روح و ریحان باهل امکان مبذول داری و چون عَلَم بر اتلال باسم الهی معروف باشی امروز نزاع و فساد و جدال کلّ در کتاب الهی نهی شده نهیاً عظیماً و نصرت به حکمت و بیان معلّق و منوط است طوبی لنفس تمسّکت بها من لدن معلّم خبیر

24 Remind all through wisdom. The promotion of God's Cause hath been and shall ever be among the greatest of deeds. Assured, content and well-pleasing souls must engage in this most great matter with perfect wisdom. Divine confirmation hath assisted and will continue to assist. Verily, He is the Bountiful, the Generous.

24 جمیع را بحکمت متذکّر دار تبلیغ امر الهی از اعظم اعمال بوده و خواهد بود باید نفوس مطمئنّهٔ راضیهٔ مرضیّه بکمال حکمت باین امر اعظم مشغول شوند البتّه تأیید الهی مدد نموده و خواهد نمود انّه لهو الفضّال الکریم

25 Convey greetings from the Wronged One to all the friends. God willing, may all act as befitteth the days of God. Say: O friends! The Tongue of the All-Merciful declareth: Until ye become aware of the false utterances of the past, ye shall not properly comprehend the truth and sincerity of this wondrous Day. Say: Hold fast unto that which the Wronged One hath taught you, purely for the sake of your Lord, the Mighty, the Wise.

25 جمیع دوستان را از قبل مظلوم تکبیر برسان انشآءالله کلّ بما ینبغی لأیّام الله عامل شوند بگو ای دوستان لسان رحمن میفرماید تا بر اقوال کاذبهٔ قبل مطّلع نشوید بر راستی و صدق این یوم بدیع علی ما ینبغی اطّلاع نیابید قل تمسّکوا بما علّمکم المظلوم خالصاً لوجه ربّکم العزیز الحکیم

26 Today the people of Bayan are seen to be the most veiled of all people, for they cling to vain imaginings and hold fast to idle fancies. To this beareth witness the Book of God, the Mighty, the All-Knowing. The cause of the world's ruin hath been and is those souls who, in utter ignorance, have appeared in the guise of knowledge, and falsehood that hath appeared in the garment of truth. O people of Baha! Avoid these and remain at a clear distance. The glory of God rest upon thee and upon them from God, the Mighty, the Great. Praise be to God, the Powerful, the All-Knowing, the Wise.

26 امروز اهل بیان احجب عباد مشاهده میشوند چه که باوهام متشبّثند و بظنون متمسّک یشهد بذلک کتاب الله العزیز العلیم علّت خراب عالم نفوس بوده و هستند که در کمال جهل بلباس علم ظاهر شده‌اند و باطلی که بلباس حقّ جلوه نموده ان اجتنبوا یا اهل البهآء و کونوا علی بعد مبین البهآء علیک و علیهم من لدی الله العزیز العظیم الحمد لله المقتدر العلیم الحکیم

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BH00385

To: Mulla Sadiq, in Badkubih
Date: 1298-09 [1881-Jul]

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 Blessed are they who speak the truth and hold fast to wisdom and utterance at all times. These are servants whom the might of creation hath not deterred from that which was enjoined upon them in the Book of God, the Lord of the worlds. Blessed are the deeds of those whom veils have not withheld, nor the opposition of the divines and mystics who cast the Command of God behind their backs and followed vain imaginings and idle fancies without any clear proof or enlightening Book.

2 لله درّ الّذین نطق بالحقّ و تمسّکوا بالحکمة و البیان فی کلّ الأحیان انّهم عباد ما منعتهم سطوة الخلق عمّا امروا به فی کتاب الله ربّ العالمین لله عمل الّذین ما حجّبتهم الأحجاب و لا اعراض العلمآء و العرفآء الّذین نبذوا امر الله عن ورائهم و اتّبعوا الظّنون و الأوهام من دون بیّنة و لا کتاب مبین

3 Praise be to God Who hath manifested the proof and revealed the utterance and given glad tidings unto all on this Day which the All-Merciful mentioned in the Qur'an through His words "The Day when mankind shall stand before the Lord of the worlds." Praise be to God Who hath spoken and caused all things to speak as befitteth His Day, which was recorded in the ancient Scrolls and inscribed in the hearts of the chosen ones, the pure ones, the Prophets and the Messengers.

3 الحمد لله الّذی اظهر البرهان و انزل البیان و بشّر الکلّ و هذا الیوم الّذی انزله الرّحمن حکمه فی الفرقان بقوله یوم یقوم النّاس لربّ العالمین الحمد لله الّذی نطق و انطق کلّ شیء بما ینبغی لیومه الّذی کان مسطوراً فی الصّحف الأولی و مذکوراً فی افئدة الأولیآء و الأصفیآء و النّبیّین و المرسلین

4 And further: the dove of thy remembrance caused Me to hear, and thy love moved Me, O thou who lovest Him Who is our Beloved and your Beloved, our Purpose and the Purpose of all who are in the heavens and the earth, our Object of worship and the Object of worship of all who are in the kingdoms of Command and Creation. When I broke its seal and read it and became aware of its contents, I repaired to the Most Great Scene, the Station wherein the Lord of Destiny speaketh forth every hidden secret - He by Whose finger the heaven was cleft asunder and the moon was split and that which was in God's knowledge appeared quicker than the twinkling of an eye. When I turned towards it and drew nigh and entered the seat of the Throne, I arose and, having obtained permission, read what was in your letter. Then the glance of my Lord's loving-kindness turned toward Me, and He revealed that which caused the breezes of the All-Merciful to waft over all possibility, and He said, exalted be His grandeur:

4 و بعد قد اسمعتنی حمامة ذکرکم و اقامنی حبّکم محبوبنا و محبوبکم و مقصودنا و مقصود من فی السّموات و الأرض و معبودنا و معبود من فی ملکوت الأمر و الخلق فلمّا فککت ختمه و قرأته و عرفته ما فیه اذاً قصدت المنظر الأکبر المقام الّذی ینطق فیه مالک القدر بکلّ سرّ مستسرّ الّذی باصبعه انفطرت السّمآء و انشقّ القمر و ظهر ما کان فی علم الله اقرب من لمح البصر فلمّا توجّهت و تقرّبت و دخلت مقرّ العرش قمت و قرأت بعد الاذن ما فی کتابکم اذاً توجّه الیّ طرف عنایة ربّی و انزل ما سرت به نسمة الرّحمن علی الامکان و قال جلّ کبریائه

5 He is the Witness, the Hearer, the All-Knowing, the All-Informed

5 هو الشّاهد السّامع العلیم الخبیر

6 یا صادق انّا ذکرناک من قبل بآیات بها ماج بحر الغفران فی الامکان و هاج عرف رحمة ربّک

6 O Sadiq! We have mentioned thee before in verses that caused the ocean of forgiveness to surge in all creation and the fragrance of thy Lord's mercy, which hath preceded all in the heavens and earth, to waft. And We have revealed unto thee what lay hidden in the treasuries of all the Books. Verily thy Lord is the All-Bountiful, the Most Generous. He confirmeth whomsoever He willeth among His servants and draweth him nigh unto this Ocean, from whose waves can be heard that which the Interlocutor of Sinai uttered in the Land of Manifestation and the Bird of the Throne when the Ancient Beauty was established upon the seat of His Most Great Name.

الّتی سبقت من فی السّموات و الأرضین و ذکرنا لک ما کان مکنوناً فی خزائن الکتب کلّها انّ ربّک لهو الفضّال الکریم انّه یؤیّد من یشآء من عباده و یقرّبه الی هذا البحر الّذی یسمع من امواجه ما نطق به مکلّم الطّور فی ارض الظّهور و دیک العرش عند استوآء جمال القدم علی کرسیّ اسمه العظیم

7 Say: O concourse of divines! By God, He Who was promised in God's Books hath come, and He Who was hidden in the knowledge of your Lord, the All-Knowing, the All-Wise, hath been made manifest. Cast aside what ye possess and take hold of that which ye have been bidden by God, the Lord of all worlds. Do ye deny Him to Whom the Tongue of Grandeur bore witness in former ages? Fear God and follow not your idle fancies. Follow ye Him Who hath come to you with a perspicuous Book.

7 قل یا معشر العلمآء تالله قد اتی من کان موعوداً فی کتب الله و ظهر من کان مخزوناً فی علم ربّکم العلیم الحکیم ضعوا ما عندکم و خذوا ما امرتم به من الله ربّ العالمین أ تنکرون من شهد له لسان القدم فی القرون الأولی اتّقوا الله و لا تتّبعوا اهوائکم ان اتّبعوا من اتاکم بکتاب مبین

8 O Sadiq! The servant in attendance hath laid thy letter before the Wronged One, and as the fragrance of acceptance and sincerity wafted from it, these resplendent verses shone forth from the Dayspring of the Divine Pen. Blessed are they who in this Day have attained unto that which God hath willed. Whosoever hath attained unto a single word from the Tongue of Grandeur is recorded before God as one of the denizens of the Most Exalted Paradise and is inscribed in the Book. Strive to preserve this most exalted station and reflect upon the Day of God and its requirements. I swear by the seat of the Most Great Throne! Should anyone recognize the station of this glorious and wondrous Day, which is mentioned in all divine Books as the Day of God, he would attain unto the most great steadfastness, and neither the cawing of the deniers, nor the croaking of the croakers, nor the doubts of the divines, nor the allusions of the composers would debar him from the Dayspring of verses and the Source of revelation. Thus hath the Pen spoken by command of the Ancient King, as a favor from His presence upon thee and upon those who have testified to that whereunto God testified before the creation of the heavens and earth: that there is none other God but Me, the All-Knowing, the All-Wise.

8 یا صادق عبد حاضر نامهات را لدی المظلوم عرض نمود و چون عرف اقبال و خلوص از او متضوّع بود این آیات باهرات از مشرق قلم الهی اشراق نمود طوبی از برای نفوسیکه الیوم به ما اراده الله فائز شدند هر نفسی که بکلمهئی از لسان عظمت فائز شد او از اهل فردوس اعلی لدی الله مذکور و در کتاب مسطور است جهد در حفظ اینمقام اعلی مبذول دار و در یوم الله و مقتضیات آن تفکّر نما قسم بمقرّ عرش اعظم اگر نفسی مقام این یوم عزیز بدیع را که در جمیع کتب الهی بیوم الله مذکور است عارف شود او باستقامت کبری فائز است و نعیب معرضین و نعیق ناعقین و شبهات علما و اشارات اهل انشاء او را از مشرق آیات و مصدر وحی منع ننماید کذلک نطق القلم امراً من لدن مالک القدم فضلاً من لدنه علیک و علی الّذین شهدوا بما شهد الله قبل خلق السّموات و الأرض انّه لا اله الّا انا العلیم الحکیم انتهی

9 The bounties of the Lord of Names and Attributes are evident and manifest through the appearance of resplendent verses. They have no need of mention or presentation by this servant. My mention is according to my capacity and powerlessness,

9 از ظهورات آیات باهرات عنایت مالک اسماء و صفات ظاهر و هویداست بذکر و عرض این عبد بهیچوجه محتاج نه ذکری علی حدّ نفسی و عجزی و ذکره فوق ادراکی و ادراک اهل الأرض و

while His mention transcendeth my understanding and the understanding of the peoples of earth and heaven, and my intellect and the intellects of all created things. May God, exalted be His glory and universal be His bounty, confirm this servant and thyself in preserving that which hath been bestowed. The servant beseeches his Lord at all times to protect His loved ones, His chosen ones, and His pure ones from the evil of every misleading croaker and every lying detractor, and from every ignorant scholar and every deceitful atheist.

السّمآء و عقلی و عقول اهل الانشآء انشآءالله حقّ جلّ جلاله و عمّ نواله این عبد و آنجناب را مؤیّد فرماید بر حفظ آنچه عنایت شده یسئل الخادم ربّه فی کلّ الأحیان بأن یحفظ احبّائه و اولیائه و اصفیائه عن شرّ کلّ ناعق مریب و کلّ ناعق کذّاب و عن کلّ عالم جاهل و کلّ ملحد مکّار

10 O My loved one! The world hath been laid waste by vain imaginings. The world hath but one Builder, one Destroyer. The Command is in God's hands, the Lord of lords. The people are seen to be so heedless that one is astonished. If one veil is rent asunder, they are found to be afflicted with another veil greater than the first. For twelve hundred years and more, the well-known sect was occupied with calumny, slander and the like. At the time of the test, it became clear and evident to every person of insight that that rebellious and transgressing sect was the party of Satan, not the hosts of the All-Merciful. Now those who are veiled in the Bayan follow the same paths. These ignorant ones have not reflected even slightly upon what was the outcome and result of those souls' deeds and actions. Yea, I have knowledge of their deeds. The fruits thereof were that they pronounced sentence against the Beloved of all worlds, and with manifest tyranny martyred the Beloved One Whose mention they had uttered night and day with the words "may God hasten His relief." Moreover, they martyred souls who had no peer under heaven. Woe unto them for what their hands have wrought on the Day which was mentioned as the Day of God in the Books of the Prophets and Messengers.

10 ای حبیب من عالم را وهم خراب نمود یک بانی عالم عالم هادم الأمر بید الله ربّ الأرباب ناس بدرجهٔی غافل مشاهده میشوند که انسان متحیّر میماند اگر حجابی خرق شود بحجاب دیگر اعظم از اوّل مبتلی دیده میشوند هزار و دویست سنه و ازید حزب معروف مشغول بکذب و افترا و امثال آن بودند در ظهور امتحان بر هر ذی بصری معلوم و واضح گشت که آن طائفهٔ طاغیهٔ باغیه حزب شیطان بودند نه جند رحمن حال محتجبین بیان بر همان مسلکها مشی مینمایند این بیدانشان اقلّ من آن تفکّر ننمودند که حاصل اعمال و افعال آن نفوس چه بود و چه شد بلی عندی باعمالهم علم ثمرات آن اینکه فتوی بر محبوب عالمیان دادند و محبوبی را که در لیالی و ایّام عند ذکرش بکلمهٔ عجّل الله فرجه ناطق بودند بظلم آشکار شهید نمودند و از آن گذشته نفوسی را شهید نمودند که تحت ظلّ سماء از برای ایشان شبهی نبود فویل لهم بما اکتسبت ایادیهم فی یوم کان مذکوراً بیوم الله فی کتب النّبیّین و المرسلین

11 Let us say and supplicate with utmost lowliness, entreaty, imploring, lamentation and contrition, from the depths of our hearts:

11 بکمال عجز و ابتهال و تضرّع و زاری و انابه از صمیم قلب بگوئیم و عرض نمائیم

12 O Thou Beloved of existence and remembered in hearts! I beseech Thee by the Most Great Word whereby the gate of heaven and the kingdom of names was opened, to aid all eyes to behold the horizon of Thy Manifestation and all ears to hearken unto what hath been raised from the shrill voice of Thy Pen. O Lord! Thou seest Thy servants and creation turning away from Thy face and heedless of what Thou hast revealed through Thy power and might, save for the few letters of Thy face whom Thou hast mentioned in Thy Book and described in Thy verses. O Lord! I beseech Thee by them and by their acceptance and their steadfastness and their remembrances and their attributes and their being wronged and what befell them

12 یا محبوب الوجود و المذکور فی القلوب اسئلک بالکلمة العلیا الّتی بها فتح باب السّمآء و ملکوت الأسمآء بأن تؤیّد العیون للنّظر الی افق ظهورک و الآذان لاصغآء ما ارتفع من صریر قلمک ای ربّ تری عبادک و خلقک معرضین عن وجهک و غافلین عمّا اظهرته بقدرتک و قوّتک الّا عدّة احرف وجهک الّذین ذکرتهم فی کتابک و وصفتهم بآیاتک ای ربّ اسئلک بهم و باقبالهم و قیامهم و اذکارهم و اوصافهم و مظلومیّتهم و ما ورد علیهم فی ایّامک و فی

in Thy days and in Thy path, to send down from the heaven of Thy bounty that which will draw the people of earth nigh unto Thee. Verily Thou art the Source of bounty and its Sovereign, and the Manifestation of grace and its signs. There is no God but Thee, the Almighty, the All-Knowing, the All-Wise.

سبیلک بأن تنزل من سمآء جودک ما یقرّب اهل الأرض الیک انّک انت مطلع الجود و سلطانه و مظهر الفضل و آیاته لا اله الّا انت المقتدر العلیم الحکیم

13 God willing, may all these servants be enabled to remain steadfast in God's Cause and be aided to protect the helpless people from the veils and doubts and uncertainties and intimations of the chiefs of fancy and vain imaginings.

13 انشآءالله جمیع این عباد موفّق شوند بر استقامت بر امر الهی و مؤیّد گردند بر حفظ ناس بیچاره از سبحات و حجبات و شبهات و اشارات رؤسای ظنون و اوهام

14 Concerning what you wrote about the family of His Holiness the Name 66 (Allah-jim-mim), upon him be the Most Glorious Beauty of God, that they were imprisoned and that you wished to substitute yourself for that imprisonment - this matter is evidence, indication, witness and testimony to your faithfulness and your steadfastness. Blessed are ye and joy be unto you.

14 اینکه در بارهٔ اهل بیت حضرت اسم ٦٦ [الله] ج‌م علیه بهآء الله الأبهی مرقوم داشتید که در حبس بودند و آنجناب اراده نمودند که آن حبس را بنفس خود تبدیل نمایند اینفقره مدلّ و مشعر و شاهد و گواهست بر وفای آن جناب و بر استقامت آنجناب طوبی لکم و هنیئاً لکم

15 That you mentioned he sought a guarantor from you against corruption after speaking with the aforementioned person - Glory be to God! Glory be to God! At these words one finds oneself plunged into an ocean of wonderment, for it has become manifest and evident to all the world, like the sun at its meridian, that the Dawning-Place of Divine Revelation, the Manifestation of His Self, and the Day-spring of His verses, has appeared solely for the reformation of the world. In this regard, you should recite those verses which have been sent down in the divine Books, Tablets and Scriptures concerning this Most Great Revelation - all of which proclaim unity and concord, reformation and kindliness, love and compassion, while forbidding corruption, conflict, contention and the like - that all may become aware of that which God, exalted be His glory, has willed and commanded His servants.

15 و اینکه مرقوم داشتند که بعد از صحبت با شخص مذکور از آنجناب ضامن طلب نمود بر عدم فساد سبحان‌الله سبحان‌الله از اینکلمه انسان در بحر حیرت خود را مشاهده مینماید چه که بر عالمیان بمثل شمس در وسط سماء ظاهر و هویدا شد که مطلع ظهور الهی و مظهر نفس او و مشرق آیات او مخصوص اصلاح عالم خود را ظاهر فرمود در اینمقام باید آنجناب آیاتیکه در کتب و صحف و زبر الهی در این ظهور اعظم نازل شده و جمیع مشعر بر اتّحاد و اتّفاق و اصلاح و شفقت و محبّت و رأفت و هم‌چنین منع از فساد و نزاع و جدال و امثال آن بوده تلاوت نمایند تا کلّ مطّلع شوند بر آنچه حقّ جلّ جلاله بآن اراده فرموده و عباد خود را بآن امر نموده

16 Although this servant believes that all are and have been aware of this matter, for in most Tablets the friends of God have been strictly forbidden in the Book from unseemly deeds, unpleasing conduct, and base utterances. Pure souls should gather divine verses pertaining to every situation and, with wisdom and appropriateness, convey them in a spirit of joy and fragrance - for instance, verses concerning character, as well as those revealed regarding deeds and words and the prohibition of corruption, contention and conflict, and likewise keep in mind verses for other occasions, reciting them when necessary, that perchance the heedless may become aware and comprehend their purpose. The loved ones of God must reflect upon those matters that conduce to the exaltation and glory of the Cause and that

16 اگرچه این خادم همچه گمان مینماید که کلّ بر این فقره مطّلع بوده و هستند چه که در اکثر الواح دوستان الهی از اعمال غیر طیّبه و اخلاق غیر مرضیّه و اقوال سخیفه نهی شده‌اند نهیاً عظیماً فی الکتاب باید نفوس مستقیمه از آیات الهی در هر مقامی جمع نمایند و بمناسبت و حکمت بکمال روح و ریحان القا کنند مثلاً آیاتیکه مشعر و مدلّ بر اخلاق است و همچنین آیاتیکه در اعمال و اقوال و منع از فساد و جدال و نزاع نازل شده و هم‌چنین در مقامات دیگر در نظر داشته باشند و حین ضرورت تلاوت نمایند که شاید ناس

accord with the wisdom revealed in the Tablets, and act accordingly.

غافل آگاه شوند و از مقصود مطّلع گردند باید احبّای حقّ تفکّر نمایند در اموریکه سبب ارتفاع و علوّ امر است و با حکمت نازلهٔ در الواح مطابق است بآن عامل شوند

17 Were someone to compile the verses sent down from the Kingdom of the divine Command concerning the absence of corruption, conflict and contention, it would surely constitute a mighty book. At times this evanescent servant heard blessed words from His tongue to this effect - His glory be exalted: "Blessed is the state of one who killed not but was killed in God's path, who harmed no one and became the target of the heedless people's harm." And likewise He says, exalted be His grandeur: "I have come for unity and concord, not for hatred and obstinacy." He further states: "The Truth has come for the reformation of the world, not for corruption." And likewise He says - exalted be His glory: "God has entrusted the world, both land and sea, to the kings, and that which God regards is and has ever been the hearts of His servants." The friends of God must, through wisdom, utterance, kindliness and compassion, take possession of hearts and direct them to the supreme horizon. And likewise He says: "God and His loved ones are quit of those who shed blood, who consume people's wealth unjustly, and who enter houses without the permission of their owners, after all this has been strictly forbidden in the Book. Corruption and conflict befit the beasts of the field, not man. The attribute of man has ever been and will ever continue to be kindliness and compassion."

17 اگر نفسی بخواهد آیاتی را که از ملکوت امر در عدم فساد و نزاع و جدال نازل شده جمع نماید البتّه یک کتاب عظیم مشاهده شود در بعضی از اوقات این خادم فانی از لسان مبارک کلماتی اصغاء نمود باین مضامین قوله جلّ اجلاله نیکوست حال نفسیکه نکشت و در سبیل الهی کشته شد و بنفسی اذیّت نرساند و محلّ اذای خلق غافل گشت و هم‌چنین قوله عزّ کبریائه قد جئت للاتّحاد و الاتّفاق لا للضّغینة و العناد و هم‌چنین میفرماید حقّ از برای اصلاح عالم آمده نه بفساد و همچنین میفرماید حقّ جلّ جلاله عالم را از برّ و بحر بملوک وا گذاشته و آنچه را حقّ بآن ناظر است قلوب عباد بوده و خواهد بود باید دوستان الهی بحکمت و بیان و شفقت و رأفت قلوب را تصرّف نمایند و بأفق اعلی متوجّه سازند و هم‌چنین میفرماید انّ الله بریء و اولیائه برآء عن الّذین یسفکون الدّمآء و یأکلون اموال النّاس بالباطل و یدخلون البیوت بغیر اذن اهلها بعد ما نهی کلّ ذلک فی الکتاب نهیاً عظیماً فساد و نزاع شأن سباع ارض است نه شأن انسان شأن انسان لم‌یزل و لایزال شفقت و عنایت بوده و خواهد بود

18 One of the passages from the Crimson Tablet is mentioned here, so that all may truly attain to what God has willed. His glory be exalted! The heaven of divine wisdom is illumined with two luminaries: consultation and compassion. In all matters hold fast unto consultation, for it is the lamp of guidance that leadeth the way and bestoweth understanding. Thus doth the All-Informed, the All-Wise, inform you. Likewise, in that same Tablet He saith: The heaven of wisdom is illumined by two suns: forbearance and righteousness. O people of the earth! Hearken unto the counsels of the One Friend and preserve them as the apple of your eye. And again, in another passage, His glory be exalted, He saith: "Glory is not his who loveth his homeland, but glory is his who loveth the world." Through this word the Kingdom of Utterance is stirred, but the heedless remain in manifest obscurity.

18 یک فقره از فقرات صحیفهٔ حمرا ذکر میشود تا فی‌الحقیقه کلّ به ما اراده الله فائز شوند قوله عزّ کبریائه آسمان حکمت الهی بدو نیّر روشن و منیر است مشورت و شفقت در جمیع امور بمشورت متمسّک شوید چه که اوست سراج هدایت راه نماید و آگاهی عطا کند کذلک یخبرکم الخبیر من لدن علیم حکیم و هم‌چنین در آنصحیفه میفرماید آسمان خرد بدو آفتاب روشن بردباری و پرهیزکاری ای اهل زمین پند دوست یگانه را بشنوید و چون جان حفظش نمائید و هم‌چنین در مقام دیگر میفرماید قوله عزّ کبریائه لیس الفخر لمن یحبّ الوطن بل لمن یحبّ العالم از این کلمه ملکوت بیان در اهتزاز ولکنّ الغافلین فی احتجاب مبین انتهی

19 According to His command, your honor should act with the utmost wisdom. It is not permissible to mention the Cause before the government and its officials, for this would be contrary to wisdom. That petitions and correspondence from the friends arrive and their replies are delayed - this has been and will continue to be due to wisdom, for should the authorities become aware, it may result in adverse consequences, as they are not yet cognizant of God's purpose and believe this holy, pure Cause to be contrary to the welfare and tranquility of government and nation. By God's life! Had they known, you would have found them among those who arise to serve God's Cause.

19 حسب الأمر آنکه آنجناب بکمال حکمت رفتار نمایند ذکر حقّ نزد حکومت و اهل آن جایز نه چه که خارج از حکمت است اینکه عرایض و یا مراسلات دوستان میرسد و جواب در عهدهٔ تعویق میماند این نظر بحکمت بوده و خواهد بود چه اگر ارباب حکم اطّلاع یابند شاید امری منافی ظاهر شود چه که هنوز بر ارادهٔ حقّ آگاه نشده و نیستند گمان نموده‌اند این امر مقدّس منزّه منافی اصلاح و راحت دولت و ملّت است لعمر الله اگر اطّلاع مییافتند اذاً رأیتهم من القائمین علی خدمة امر الله

20 Convey greetings to all the friends on behalf of this evanescent one. God willing, may all associate with all people in love and harmony. If possible, it would be desirable for your honor to proceed to Baku or its surroundings for some time to guide the people, but with the utmost joy and fragrance. The Glory be upon you and upon those who believe in the All-Merciful.

20 خدمت جمیع دوستان از قبل این فانی تکبیر برسانید انشآءالله کلّ بمحبّت و وداد با جمیع عباد سلوک نمایند و اگر ممکن شود آنجناب چندی به بادکوبه و یا اطراف آن لأجل هدایت ناس توجّه نمایند محبوب است ولکن بکمال روح و ریحان البهآء علی جنابکم و علی من آمن بالرّحمن خادم فی ٥ رمضان سنة ١٢٩٨

INBA08:549, BLIB_Or15704.126, UAB.012ax

BH01917

To: Ashraf, in Abadih
Date: 1298-09 [1881-Jul]

1 He is the Dawning One from the horizon of utterance

1 هو المشرق من افق البیان

2 A remembrance from Us to him who has turned to the Supreme Horizon and drunk the Choice Wine sealed from the hand of the bounty of his Lord, the Lord of Names, on a Day wherein the greatest terror seized all mankind except whom God, the Lord of Destiny, willed - He Who summoned all in the Most Great Prison unto God, the Lord of the world, and before that in Baghdad and other lands. Thus was the matter decreed from God, the Lord of the worlds.

2 ذکراً من لدنّا لمن اقبل الی الأفق الأعلی و شرب الرّحیق المختوم من ید عطآء ربّه مالک الأسمآء فی یوم فیه اخذ الفزع الأکبر کلّ البشر الّا من شآء الله مالک القدر الّذی دعی الکلّ فی السّجن الأعظم الی الله مولی العالم و من قبله فی الزّورآء و دیار اخری کذلک قضی الأمر من لدی الله ربّ العالمین

3 O Ashraf, O thou who gazest upon the Most Great Scene! Remind the people and acquaint them with what was sent down before regarding the mention of this Day, which was named the Day of God in the Scriptures of God, the Mighty, the Powerful.

3 یا اشرف یا ایّها النّاظر الی المنظر الأکبر ذکّر النّاس و عرّفهم ما نزّل من قبل فی ذکر هذا الیوم الّذی سمّی بیوم الله فی صحف الله المقتدر القدیر

4 Say: This is the Day wherein mankind has arisen unto the Lord of the worlds, and this is what the All-Merciful revealed in the Qur'an - to this testifies every just and informed one. Say: O people of creation! By God, the All-Merciful has come, Whose advent every Prophet and every trustworthy Messenger heralded. Say: Open your eyes and follow not those who followed vain imaginings until they turned away from the All-Informed One. Say: Die in your wrath! Your Lord has come with the angels rank upon rank, and this is the Day whereof God, the King, informed that "the Kingdom on that Day shall be God's" - be fair, O people of the earth, and be not of the wrongdoers.

4 قل هذا یوم فیه قام النّاس لربّ العالمین و هذا ما انزله الرّحمن فی الفرقان یشهد بذلک کلّ منصف خبیر قل یا ملأ الامکان تالله قد اتی الرّحمن الّذی بشّر بظهوره کلّ نبیّ و کلّ رسول امین قل ان افتحوا ابصارکم و لا تتّبعوا الّذین اتّبعوا الظّنون و الأوهام الی ان اعرضوا عن الفرد الخبیر قل موتوا بغیظکم قد جاء ربّکم و الملک صفّا صفّا و هذا یوم اخبر به الله الملک یومئذ لله ان انصفوا یا ملأ الأرض و لا تکونوا من الظّالمین

5 This is the Day wherein none is mentioned save God alone. Read ye the former Books that ye may discover this Treasure, through Whose appearance the tribes of the earth have lamented, the daysprings of vain imaginings were terrified, and the hearts of the idolaters were troubled. O people of the earth! Dispute not the signs of God after their revelation, and follow not every remote ignorant one.

5 هذا لیوم لا یذکر فیه الّا الله وحده ان اقرؤوا کتب القبل لتطّلعوا بهذا الکنز الّذی اذ ظهر ناح قبائل الأرض و فزعت مطالع الظّنون و الأوهام و اضطربت افئدة المشرکین یا ملأ الأرض لا تجادلوا بآیات الله بعد انزالها و لا تعقّبوا کلّ جاهل بعید

6 Blessed art thou for having turned, heard, and answered thy Ancient Lord. The Supreme Pen testifies that thou art the star rising from the horizon of steadfastness in this heaven which was raised up through this Most Great Name. Soar in this atmosphere and speak forth His Name, through Whose manifestation all on earth and in heaven were thunderstruck, save whom God, the Mighty, the Powerful, willed. It behooveth thee to convey the Cause of thy Lord with spirit and fragrance - this is among the most excellent deeds with God, the Goal of the worlds. We beseech Him, exalted be He, to assist thee in helping the Cause of thy Lord and to enable thee to do what befitteth this glorious and wondrous Day.

6 طوبی لک بما اقبلت و سمعت و اجبت مولیک القدیم یشهد القلم الأعلی بأنّک انت النّجم المشرق من افق الاستقامة فی هذه السّمآء الّتی ارتفعت بهذا الاسم العظیم کن طائراً فی هذا الهوآء و ناطقاً باسمه الّذی اذ ظهر انصعق من فی الأرض و السّمآء الّا من شآء الله المقتدر القدیر لک ان تبلّغ امر ربّک بالرّوح و الرّیحان هذا من افضل الأعمال عند الله مقصود العالمین نسئله تعالی ان یؤیّدک علی نصرة امر ربّک و یوفّقک علی ما ینبغی لهذا الیوم العزیز البدیع

7 Convey My greetings to the faces of My loved ones and give them glad tidings of this Remembrance, through Whose appearance all things proclaimed: "The Kingdom belongeth to Him Who hath come with manifest sovereignty." Say: This is the Day of steadfastness, did ye but know. Say: Beware lest the doubts of those who have disbelieved in God and His signs, and denied this grace to which all the Books of the world have testified, hold you back - verily they are among the abased ones. They have cast the ordinances of God behind their backs and taken what they were commanded by every dubious ignorant one. Arise to promote the Cause and illumine hearts with the lights of thy Lord's countenance, and acquaint them with this Straight Path.

7 کبّر من قبلی علی وجوه احبّائی و بشّرهم بهذا الذّکر الّذی اذ ظهر نطقت الأشیآء الملک لمن اتی بسلطان مبین قل هذا یوم الاستقامة لو انتم من العارفین قل ایّاکم ان تمنعکم شبهات الّذین کفروا بالله و آیاته و انکروا هذا الفضل الّذی شهدت له کتب العالم کلّها الا انّهم من الصّاغرین قد نبذوا احکام الله عن ورائهم و اخذوا ما امروا به من کلّ جاهل مریب قم علی الأمر و نوّر القلوب بأنوار وجه ربّک و عرّفهم هذا السّبیل المستقیم

8 Say: With Him is not what is with you, nor doth He walk in your ways. He hath appeared and manifested what He desired through His sovereignty over all in the heavens and earth. Grieve not at the people and their clamor. Rather, rejoice in that thou hast been mentioned before the Truth in this Clear Tablet. The glory be upon thee and upon those who are with thee and who hear thy word regarding this Cause whereby the earth was rent asunder, the heaven was cleft, and every lofty and towering mountain was scattered. And praise be to God, the Mighty, the Wondrous.

8 قل ليس عنده ما عندكم و لا يمشى فى طرقكم انّه ظهر و اظهر ما اراد بسلطانه المهيمن على من فى السّموات و الأرضين لا تحزن من الخلق و ضوضائهم ان افرح بما ذكرت لدى الحقّ فى هذا اللّوح المبين البهآء عليک و على من معک و يسمع قولک فى هذا الأمر الّذى انشقّت الأرض و انفطرت السّمآء و [نسف] كلّ جبل باذخ رفيع و الحمد لله العزيز البديع

BLIB_Or15715.375

BH01945

To: Muhammad Rida son of martyr, in Tihran
Date: 1298-09 [1881-Jul]

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

1 هو الأقدس الأعظم العلىّ الأبهى

2 O Muhammad-Rida! God willing, mayest thou be favored with the loving-kindness of the Beloved of the worlds and drink of the choice wine of His utterance. Time and again hath thy call been heard, and whatsoever thou didst privately and openly supplicate from God, exalted be His glory, hath been manifest and evident in the mirror of divine knowledge.

2 يا محمّد رضا انشآءالله بعنايت محبوب عالميان فائز باشى و از رحيق بيانش بياشامى ندايت مرّة بعد مرّه شنيده شد و آنچه از حقّ جلّ جلاله سرّاً و جهراً طلب نمودى در مرآت علم الهى ظاهر و مشهود

3 This is a Day wherein all must speak for the sake of God, turn unto Him, and arise for His Cause. Hearken thou unto the call of the One True Speaker and hold fast unto that which will cause the exaltation of the Cause of God. All created things summon the people of creation to the most sublime horizon, and yet earthly temples remain occupied with vain imaginings, turning away from and heedless of the Lord of Lords.

3 امروز روزيست كه جميع بايد لله ناطق باشند و الى الله متوجّه و لأمر الله قائم بشنو ندای گوينده‌ء يكتا را و باموريكه سبب و علّت ارتفاع امر الله است متمسّک شو جميع اشياء اهل انشاء را بافق اعلى دعوت مينمايند ولكن هياكل ترابيّه باوهام مشغول و از ربّ الأرباب معرض و غافل

4 Today the fragrance of the divine raiment is diffused and the call of God is raised. All must regard the time as precious, for a single minute of these days cannot be compared with the centuries of bygone ages. Know thou the value of this supreme gift and occupy thyself with service to the Cause.

4 امروز عرف قميص متضوّعست و ندای الهى مرتفع بايد كلّ وقت را غنيمت شمرند چه كه هر دقيقه‌ئى از اين ايّام را قرون اولى معادله ننمايد قدر اين عطيّه‌ء كبرى را بدان و بخدمت امر مشغول باش

5 Say: O friends of God! The Promised One hath appeared from the horizon of the world, manifest and visible to all, and the

5 بگو ای دوستان حقّ موعود از افق عالم ظاهر و مشهود و امّ الكتاب از سماء عنايت نازل انّه ظهر

Mother Book hath been sent down from the heaven of bounty. Verily, He hath appeared with the truth and walketh not in your ways and paths. He hath appeared and made manifest His straight path. This Day hath no peer or likeness.

بالحقّ و لا یمشی فی طرقکم و سبلکم ظهر و اظهر صراطه المستقیم امروز را مانندی نبوده و نیست

6 Say: Strive ye, that while the Sun of Truth is shining, the heaven of grace is raised high, and the ocean of bounty is surging, ye may attain unto your portion. All that ye behold shall soon return to nothingness, save the Word that hath been sent down from the Supreme Pen - it shall endure as long as endureth the kingdom of earth and heaven.

6 بگو جهد نمائید تا آفتاب حقیقت مشرق و سماء فضل مرتفع و بحر کرم موّاج بقسمتی فائز شوید آنچه مشاهده مینمائید عنقریب بفنا راجع شود مگر کلمهٔی که از قلم اعلی نازل گردد او بدوام ملک و ملکوت باقی و پاینده است

7 Say: O friends! Waste not your time. Turn ye unto the horizon of God's Cause. Today all must fix their gaze upon the Will and Purpose of God, not upon that which they themselves possess and desire.

7 بگو ای دوستان وقت را ضایع مکنید بافق امر الهی متوجّه باشید امروز کلّ باید بمشیّت و ارادهٔ حقّ ناظر باشند نه بما عندهم

8 That which I have asked of God, thy Lord, for thee - verily He ordaineth what He willeth. Thy Lord is indeed the All-Knowing, the All-Informed. He knoweth that which profiteth His servants, and with Him is the knowledge of all things in a perspicuous Book. Grieve not over anything. Put thy trust in God - verily He is with His servants who trust in Him.

8 و ما اردته من الله ربّک انّه یقدّر لک ما اراد انّ ربّک لهو العلیم الخبیر انّه یعلم ما ینتفع به عباده و عنده علم کلّ شیء فی کتاب مبین لا تحزن من شیء توکّل علی الله انّه مع عباده المتوکّلین

9 Blessed is the one who hath not squandered these moments which are more precious than the rarest crimson ruby, and hath attained unto service to the Cause. And service to the divine Cause, in its primary degree and first station, hath been and shall ever be mention of Him with wisdom and utterance. Hearken thou unto the call of the Wronged One and convey unto the friends that which He hath commanded.

9 طوبی از برای نفسیکه الیوم این اوقات را که اعزّ از کبریت احمر است ضایع ننمود و بخدمت امر فائز شد و خدمت امر الهی در رتبهٔ اوّلیّه و مقام اوّل ذکر او بحکمت و بیان بوده و خواهد بود بشنو ندای مظلوم را و آنچه امر نمود بدوستان برسان

10 O Muhammad-Qabli-Rida! This is the Day of steadfastness - whoso attaineth unto it hath attained unto all good. If thou hast attained unto the divine tablet and inhaled the fragrance of the divine raiment, turn thy face toward God, the Help in Peril, the Self-Subsisting.

10 یا محمّد قبل رضا امروز روز استقامتست هر نفسی بآن فائز شد بکلّ خیر فائز است اگر بلوح الهی فائز شدی و عرف قمیص را استشمام نمودی ولّ وجهک شطر الله المهیمن القیّوم

11 Say: O my God! I beseech Thee by the Name through which Thou hast made it to exercise dominion over all that hath been and shall be, to write down for me by Thy Most Exalted Pen that which shall profit me in every world of Thy worlds. I testify that I know not what profiteth me. The reins of knowledge are in Thy grasp. Thou art verily the All-Knowing, the All-Informed. I moreover beseech Thee to make me steadfast in Thy Cause. I testify unto that whereunto the Tongue of Thy Greatness testified before the creation of the heavens and the earth. Thou didst say - and Thy word is the truth - "Verily My

11 قل یا الهی اسئلک بالاسم الّذی جعلته مهیمناً علی ما کان و ما یکون بأن تکتب لی من قلمک الأعلی ما ینفعنی فی کلّ عالم من عوالمک اشهد انّی لا اعلم ما ینفعنی انّ زمام العلم فی قبضتک انّک انت العلیم الخبیر ثمّ اسئلک بأن تجعلنی مستقیماً علی امرک اشهد بما شهد به لسان عظمتک قبل خلق السّموات و الأرض قلت و قولک الحقّ انّ امری عظیم عظیم لم یحص عظمته احد الّا

Cause is mighty, mighty - none hath comprehended its might save God, the Single One, the All-Knowing."

الله الفرد العليم [در لوح مبارک محلّ شهادت والد مخاطب مرقوم نشده است]

HDQI.128, AKHA_116BE #04-06 p.092, ANDA#31 p.03

BH02046

To: Abbas, in Faruq
Date: 1298-09 [1881-Jul]

1 Consider the former generations. Witness how every time the Day Star of Divine bounty hath shed the light of His Revelation upon the world, the people of His Day have arisen against Him, and repudiated His truth. They who were regarded as the leaders of men have invariably striven to hinder their followers from turning unto Him Who is the Ocean of God's limitless bounty.

1 بسمه المقتدر العليم الحكيم در قرون اولى تفكّر نما هر هنگام كه آفتاب عنايت الهى از افق ظهور طالع شد ناس بر اعراض و اعتراض قيام نمودند و نفوسى كه پيشواى خلق بودند لمهزل و لايزال ناس [را] از توجّه بحر اعظم منع مينمودند

2 Behold how the people, as a result of the verdict pronounced by the divines of His age, have cast Abraham, the Friend of God, into fire; how Moses, He Who held converse with the Almighty, was denounced as liar and slanderer. Reflect how Jesus, the Spirit of God, was, notwithstanding His extreme meekness and perfect tender-heartedness, treated by His enemies. So fierce was the opposition which He, the Essence of Being and Lord of the visible and invisible, had to face, that He had nowhere to lay His head. He wandered continually from place to place, deprived of a permanent abode. Ponder that which befell Muhammad, the Seal of the Prophets, may the life of all else be a sacrifice unto Him.

2 خليل زمان را بفتواى علماى عصر بنار انداختند و كليم را بكذب و افترا نسبت دادند در روح تفكّر نما مع آنكه بكمال رأفت و شفقت ظاهر شد بشأنى بر ضدّ آن جوهر وجود و مالک غيب و شهود قيام نمودند كه مقرّ سكون از براى خود نيافت در هر يوم بشطرى توجّه فرمود و در محلّى ساكن شد

3 How severe the afflictions which the leaders of the Jewish people and of the idol-worshipers caused to rain upon Him, Who is the sovereign Lord of all, in consequence of His proclamation of the unity of God and of the truth of His Message! By the righteousness of My Cause! My Pen groaneth, and all created things weep with a great weeping, as a result of the woes He suffered at the hands of them that have broken the Covenant of God, violated His Testament, rejected His proofs, and disputed His signs. Thus recount We unto thee the tale of that which happened in days past, haply thou mayest comprehend.

3 در خاتم انبيا روح ما سواه فداه نظر نما كه بعد از القاى كلمهٔ مباركهٔ توحيد از علماى اصنام و يهود بر آن سلطان وجود چه وارد شد لعمرى ينوح القلم و يصيح الأشيآء بما ورد عليه من الّذين نقضوا ميثاق الله و عهده و انكروا برهانه و جادلوا بآياته كذلک نقصّ لک ما قضى من قبل لتكون من العارفين

4 Thou hast known how grievously the Prophets of God, His Messengers and Chosen Ones, have been afflicted. Meditate a while on the motive and reason which have been responsible for such a persecution. At no time, in no Dispensation, have the Prophets of God escaped the blasphemy of their enemies, the cruelty of their oppressors, the denunciation of the learned of their age, who appeared in the guise of uprightness and piety. Day and night they passed through such agonies as none can ever measure, except the knowledge of the one true God, exalted be His glory.

4 مظلومیّت انبیا و اصفیا و اولیای الهی را استماع نمودی تفکّر نما که سبب چه بود و علّت چه در هیچ عهد و عصری انبیا از شماتت اعدا و ظلم اشقیا و اعراض علما که در لباس زهد و تقوی ظاهر بودند آسودگی نیافتند در لیالی و ایّام ببلایائی مبتلا بودند که جز علم حقّ جلّ جلاله احصا ننموده و نخواهد نمود

5 Consider this wronged One. Though the clearest proofs attest the truth of His Cause; though the prophecies He, in an unmistakable language, hath made have been fulfilled; though, in spite of His not being accounted among the learned, His being unschooled and inexperienced in the disputations current among the divines, He hath rained upon men the showers of His manifold and divinely-inspired knowledge; yet, behold how this generation hath rejected His authority, and rebelled against Him! He hath, during the greater part of His life, been sore-tried in the clutches of His enemies. His sufferings have now reached their culmination in this afflictive Prison, into which His oppressors have so unjustly thrown Him. God grant that, with a penetrating vision and radiant heart, thou mayest observe the things that have come to pass and are now happening, and, pondering them in thine heart, mayest recognize that which most men have, in this Day, failed to perceive. Please God, He may enable thee to inhale the sweet fragrance of His Day, to partake of the limitless effusions of His grace, to quaff they fill, through His gracious favor, from the most great Ocean that surgeth in this Day in the name of the Ancient King, and to remain firm and immovable as the mountain in His Cause.

5 حال در این مظلوم ملاحظه کن مع آنکه بآیات بیّنات ظاهر شده و آنچه در ارض واقع گشته از قبل بکمال تصریح خبر داده و مع آنکه از اهل علم نبوده و بمدارس نرفته و مباحث ندیده فنون و علوم ربّانیّه بمثابهٔ غیث هاطل مابین عباد نازل و جاری شده چگونه بر اعراض و اعتراض قیام نمودند اکثر ایّام در دست اعدا مبتلا و در آخر بظلم مبین در این سجن عظیم ساکن انشآءالله ببصر حدید و قلب منیر در آنچه از قبل و بعد ظاهر شده نظر نمائی و تفکّر کنی تا آگاه شوی بر آنچه الیوم اکثر خلق از آن غافلند انشآءالله از نفحات ایّام الهی محروم نمانی و از فیوضات نامتناهیه ممنوع نشوی از عنایت حقّ از بحر اعظم که الیوم باسم مالک قدم در عالم ظاهر است بیاشامی و بر امر الله مثل جبل ثابت و راسخ و مستقیم مانی

6 Say: Glory be to Thee Who hast caused all the holy Ones to confess their helplessness before the manifold revelations of Thy might, and every Prophet to acknowledge His nothingness at the effulgence of Thine abiding glory. I beseech Thee, by Thy name that hath unlocked the gates of Heaven and filled with ecstasy the Concourse on high, to enable me to serve Thee, in this Day, and to strengthen me to observe that which Thou didst prescribe in Thy Book. Thou knowest, O my Lord, what is in me; but I know not what is in Thee. Thou art the All-Knowing, the All-Informed.

6 قل سبحانک یا من اعترف الأولیآء بعجزهم عند ظهورات قدرتک و اقرّ الأصفیآء بفنائهم لدی بروزات انوار شمس بقائک اسألک بالاسم الّذی به فتح باب السّمآء و انجذب الملأ الأعلی بأن تؤیّدنی علی خدمتک فی ایّامک و توفّقنی علی العمل بما امرتنی به فی کتابک ای ربّ انت تعلم ما عندی و لا اعلم ما عندک انّک انت العلیم الخبیر

BSW#01.19x, GWB#023, GPB.187x, PDC.131-132x

BLIB_Or15715.361a, GWBP#023 p.045

BH02072

To: Haji Mulla Muhammad Kazim Nasrabadi
Date: 1298-09 [1881-Jul]

1 In the name of the All-Knowing, the All-Seeing

1 بنام دانای بینا

2 Praise be to God that through His boundless grace, mercy and loving-kindness, thou hast turned thy face to the Most Exalted Horizon and drunk from the hands of the Beloved of all creation the living waters of immortality, and the tongue of the All-Merciful hath uttered: "Well is it with thee!" Know thou the worth of this most exalted station, this furthermost goal, this primal pearl, and guard this precious jewel from the eyes of the thieves and traitors, by the name of God, exalted be His glory.

2 الحمد للّه از فضل و رحمت و عنایت نامتناهیهٔ الهی بافق اعلی توجّه نمودی و از ایادی الطاف محبوب امکان کوثر حیوان آشامیدی و لسان رحمن به هنیئاً لک ناطق قدر اینمقام اعلی و غایة قصوی و درّهٔ اولی را بدان و این جوهر ثمین را از بصر سارقین و خائنین باسم حقّ جلّ جلاله حفظ نما

3 O Kazim, My friend, My servant! In the days when all souls were troubled and fearful of the might of the oppressors and the idolaters, and dwelt behind veils and clouds, this Wronged One arose to promote the Cause with utmost determination, power and majesty - an arising that no sitting could overtake - and with loudest call summoned the people of the Kingdom of Utterance to the Lord of Names and Creator of Heaven. And when the world of possibility was illumined with the lights of the utterance of the All-Merciful, and the crimson standard was, through the grace of the Most Exalted Word, hoisted in the highest station, the veiled, concealed and fearful souls emerged from behind their veils and with a hundred thousand tricks and deceptions set about to lead astray the illumined and assured souls, turning to every land and region that perchance through fiery tablets and the book of hell they might bar those on the right hand from the living waters and draw them to the source of idle fancies and the dawning-place of vain imaginings.

3 یا کاظم ای دوست من ای بندهٔ من در ایّامیکه جمیع نفوس از سطوت ظالمین و مشرکین مضطرب و خائف بودند و خلف حجبات و سبحات ساکن اینمظلوم بکمال همّت و قدرت و عظمت بر امر قیام نمود قیامیکه قعود او را اخذ ننمود و بأعلی النّدآء اهل ملکوت انشاء را بمالک اسماء و فاطر سماء دعوت نمود و چون عالم امکان بانوار بیان رحمن روشن و منیر گشت و رایة حمرا بعنایت کلمهٔ علیا بر اعلی المقام منصوب نفوس مستورهٔ محتجبهٔ خائفه از خلف حجاب ظاهر و بصدهزار مکر و خدعه در اضلال نفوس منیرهٔ مطمئنّه برآمدند و بهر مملکت و دیار توجّه نموده و مینمایند که شاید بالواح ناریّه و کتاب سجّین اهل یمین را از ماء معین منع نمایند و بمصدر ظنون و مطلع اوهام کشانند

4 God willing, your honor must remain so steadfast that through its influence the people of that region, nay, of all regions and districts, may attain unto the supreme steadfastness. This is not difficult for thy Lord. Strive thou that in life thou mayest sacrifice thy precious soul for thy glorious Lord and in living attain the lofty station of martyrdom. Whosoever today hath caused his will and desire to be lost in the will and desire of God, exalted be His glory - that is, hath abandoned his own desire and held fast to that which God hath willed - hath in life and living attained unto the supreme martyrdom. Blessed is the soul that hath attained unto this most exalted, most glorious and most sublime horizon.

4 انشآءالله باید آنجناب بشأنی مستقیم باشند که از اثر آن اهل آن دیار بل سایر اشطار و اقطار باستقامت کبری فائز شوند لیس هذا علی ربّک بعزیز جهد نما تا در حیات جان عزیز را بفدای ربّ عزیز نمائی و در زندگی بمقام بلند شهادت فائز باشی هر نفسی الیوم مشیّت و ارادهٔ خود را در مشیّت و ارادهٔ حقّ جلّ جلاله فانی نمود یعنی از ارادهٔ خود گذشت و به ما اراد الله تمسّک جست او در زندگی و حیات بشهادت کبری فائز است طوبی لنفس فازت بهذا المقام الأسمی الأسنی و الأفق الأعلی الأبهی

5 O Kazim! Rejoice thou in this most great gladness, for verily God, exalted be His glory, hath accepted thy mention and thy offering hath been accepted before the Wronged One. Give thanks unto God for this bounty which hath preceded thee and this mercy which hath encompassed all who are in the heavens and on earth. God willing, thou shalt be the cupbearer of the wine of mystic knowledge and shall revive and quicken the withered ones of that land and its people through the living waters of divine utterance, that all may not remain deprived of the ocean of knowledge.

5 یا کاظم ان افرح بهذا الفرح الأعظم بدرستیکه حقّ جلّ جلاله ذکرت را قبول نمود و قربانیت لدی المظلوم مقبول افتاد ان احمد الله بهذا الفضل الّذی سبقک و الرّحمة الّتی احاطت من فی السّموات و الأرضین انشآءالله ساقی رحیق عرفان باشی و بر آن دیار و ناس پژمرده را از سلسبیل بیان الهی تازه و زنده نمائی تا کل از دریای دانائی محروم نمانند

6 Would that they might become aware of the Most Great Luminary that hath shone forth from the horizon of the world! I swear by the Sun of divine knowledge that hath risen from the horizon of the prison, were they to become cognizant of but a trace of His countless favors, thou wouldst surely behold them all circling round. This is the Most Exalted Word that hath appeared from the Dawning-Place of knowledge of the Lord of Names. Blessed are they that hear! Blessed are they that understand! Blessed are they that act! Praise be to God, the Lord of the worlds!

6 ای کاش بنیّر اعظم که از افق عالم اشراق نموده آگاه میشدند قسم بآفتاب علم الهی که از افق سجن طالع است اگر بذرّه‌ئی از عنایات لاتحصای او عارف شوند هرآینه کل را طائف حول مشاهده نمائی اینست کلمهٔ علیا که از مطلع علم مالک اسماء ظاهر شده طوبی للسّامعین طوبی للعارفین طوبی للعاملین الحمد لله ربّ العالمین

INBA51:270, KB_620:263-265, LHKM3.250

BH02097

To: Aqa Mirza Ataullah Tabib Sirajul-Hukama, in Fars
Date: 1298-09 [1881-Jul]

1 In His Name, the One Who ruleth over what hath been and what shall be!

1 بسمه المهیمن علی ما کان و ما یکون

2 God testifieth that there is none other God but Him, and He Who hath come with the truth is verily the One through Whom was revealed that which lay hidden in God's knowledge and was recorded in the Books of the Prophets and Messengers. Through Him hath the Hour appeared, and the Resurrection come to pass, and the Bridge been laid, and the Balance set up, and every firm and steadfast mountain been moved. This is the Day which in all the divine Books, Scriptures and Psalms hath truly been attributed to God and is known as the Day of God.

2 شهد الله انّه لا اله الّا هو و الّذی اتی بالحقّ انّه لهو الّذی به ظهر ما کان مکنوناً فی علم الله و مسطوراً فی کتب النّبیّین و المرسلین به ظهرت السّاعة و قامت القیامة و نصب الصّراط و وضع المیزان و مرّ کلّ جبل راسخ ثابت متین امروز روزیست که در جمیع کتب و صحف و زبر الهی بحقّ منسوبست و بیوم الله معروف

3 Nevertheless, doubtful and hesitant souls remain veiled therefrom, clinging to the conjectures and idle fancies of the

3 مع‌ذلک نفوس غافلهٔ مریبه از آن محجوب و باوهام و ظنون قبل متمسّک و متشبّث هزار

past. For twelve hundred years they considered themselves the best of all sects, the saved community and favored nation, yet when God's test appeared they proved more wicked than all other sects and more rebellious than all other peoples, for they hanged the Essence of Being and the Worshipped Beauty and martyred Him with the most grievous torment. The curse of God be upon the wrongdoing people!

و دویست سنه خود را بهترین احزاب و فرقهٔ ناجیه و امّت مرحومه میدانستند و چون امتحان الهی بمیان آمد اشقی از کلّ احزاب و اطغی از جمیع امم مشاهده شدند چه که جوهر وجود و طلعت معبود را آویختند و ببدترین عذاب شهید نمودند الا لعنة الله علی القوم الظّالمین

4 And now the people of the Bayan remain veiled and deprived of the Name of the Self-Subsisting and the sealed wine, clinging to the same vain imaginings. Blessed is he who with might hath rent asunder the veils, and he who with power hath shattered the idols of fancy, and he who through steadfastness hath illumined the horizon of certitude.

4 و حال ملأ بیان از اسم قیّوم و رحیق مختوم محجوب و محرومند بهمان اوهام تمسّک نموده‌اند طوبی لقویّ خرق الأحجاب و لذی قدرة کسّر اصنام الأوهام و لذی استقامة انار به افق الیقین

5 In these days, in one of the Tablets this blessed word hath dawned from the horizon of the Supreme Pen: Until thou becomest aware of the falsehood of the past, thou shalt not bear witness to the truth of this wondrous Day. The heedless people must be awakened that they may recognize the daysprings of conjecture and fancy of the past and future, and may hold fast to the straight path and the firm and mighty cord. The Cause is most mighty, yet the people remain weak. Until now they have not understood the Day of God and like earthworms remain stuck in the clay of vain imaginings.

5 در این ایّام در یکی از الواح شمس این کلمهٔ مبارکه از افق قلم اعلی مشرق تا بر کذب قبل آگاهی نیابی بر صدق این یوم بدیع گواهی ندهی باید ناس غافل را آگاه نمود تا مطالع ظنون و اوهامرا از قبل و بعد بشناسند و بصراط مستقیم و حبل محکم متین تمسّک و تشبّث جویند امر بسیار عظیم است و ناس ضعیف الی حین یوم الله را ادراک ننموده‌اند و مثل خراطین در طین اوهام مانده‌اند

6 In one of the Tablets these firm and perfect words were revealed: Great and wondrous is this Day, for He is manifest in the garment of I and the Hidden One speaketh with the tongue of I am the One Who is seen.

6 در یکی از الواح اینکلمهٔ محکمهٔ متقنه نازل امروز بسیار بزرگست و عجیب چه که هو در قمیص انا ظاهر و مکنون به انا المشهود ناطق این آذان واعیه و این ابصار حدیده و این قلوب منیره و صدور منشرحه و نفوس مشتعله و ارواح منجذبه

7 O 'Ata! Say: This Day hath no peer or likeness. Strive that ye may not be deprived of the outpourings of the true Outpourer. Say: O ye who are veiled! To whom do ye turn, and from whom do ye turn away? Say: Cast away what ye possess and take what God remindeth you of. It shall profit you in all His worlds. He is verily the Truthful Informer.

7 یا عطا بگو امروز را مثل و مانندی نبوده و نیست جهد نمائید تا از فیوضات فیّاض حقیقی محروم نمانید بگو ای محتجبین بکه مقبلید و از که معرض قل دعوا ما عندکم و خذوا ما یذکّرکم به الله انّه ینفعکم فی کلّ عالم من عوالمه انّه لهو المخبر الأمین

8 Should anyone ask you by what proof ye have believed in God, say: By this perspicuous Book and this firm and mighty Cause. Say: Thus doth God teach you as a token of His grace, and He is the Forgiving, the Generous.

8 لو یسئلکم احد بأیّ امر آمنتم بالله قولوا بهذا الکتاب المبین و هذا الأمر المبرم المتین قل کذلک یعلّمکم الله فضلاً من عنده و هو الغفور الکریم

9 Blessed is he who hath cast away the world, turning unto the Most Great Name through which the seas have surged and the winds have blown and the Nightingale hath warbled upon the

9 طوبی لمن نبذ العالم مقبلاً الی الاسم الأعظم الّذی به ماجت البحار و هاجت الأریاح و هدر

branches. There is none other God but Him, the Manifest, the Speaking, the All-Knowing, the All-Wise.

العندليب على الأغصان انّه لا اله الّا هو الظّاهر النّاطق العليم الحكيم

BLIB_Or15715.376a, AQA6#254 p.243b, VAA.208-209

BH02475

To: Aqa Muhammad Husayn Navvab, in Kaf
Date: 1298-09 [1881-Jul]

1 He is the One manifest from the Supreme Horizon through His Most Glorious Name

1 هو الظّاهر من الأفق الأعلى باسمه الأبهى

2 This is a Book sent down in truth in this Prison which hath been named with the Most Beautiful Names, wherein the Lord of all beings hath spoken - there is no God but Him, the Single, the One, the All-Compelling, the Self-Subsisting. Thou wert mentioned before the Countenance, and there was revealed for thee aforetime that from which the fragrance of the All-Merciful was diffused. Verily thy Lord is the Truth, the Knower of the unseen. Blessed art thou for having spoken the truth and acknowledged that which God acknowledged before what was and what will be. Blessed is he who hath attained to the knowledge of his Lord, and blessed is the speaker who hath spoken in the name of God, the Lord of existence. Arise to the Cause by Our command and remind the people of this Day which was promised in the Books of God, the Lord of the seen and unseen.

2 كتاب نزّل بالحقّ فى هذا السّجن الّذى سمّى بالأسمآء الحسنى و نطق فيه مولى الورى لا اله الّا هو الفرد الواحد المهيمن القيّوم قد كنت مذكوراً لدى الوجه و نزّل لک من قبل ما فاحت به رائحة الرّحمن انّ ربّک لهو الحقّ علّام الغيوب طوبى لک بما نطقت بالحقّ و اعترفت بما اعترف به الله قبل ما كان و ما يكون طوبى لعارف فاز بعرفان ربّه و لناطق نطق باسم الله مالک الوجود قم على الأمر بأمر من عندنا و ذكّر النّاس بهذا اليوم الّذى كان موعوداً فى كتب الله مالک الغيب و الشّهود

3 Praise be to God that thou hast attained to that which was intended. The mention of this glorious Day and what hath appeared therein hath been recorded in the divine Books, Tablets and Scriptures, as every clear Book and wondrous Tablet doth testify. With perfect wisdom and utterance, occupy thyself with teaching the Cause of the All-Merciful. I swear by the pearls of the divine ocean of knowledge that no station hath been or is more excellent than this station. Drink and give to drink the sealed wine in the name of the Self-Subsisting, that perchance troubled hearts may attain peace and withered souls may be adorned with freshness. Quicken the dead through the name of the Beloved of all creation, and guide those who remain behind to the Kawthar of guidance.

3 الحمد لله بآنچه مقصود است فائز شدى ذكر اين يوم عزيز و ما ظهر فيه در كتب و صحف و زبر الهى بوده يشهد بذلک كلّ كتاب مبين و كلّ لوح بديع بكمال حكمت و بيان بتبليغ امر رحمن مشغول باش قسم بلآلى بحر عرفان الهى كه هيچ مقامى افضل از اينمقام نبوده و نيست رحيق مختوم را باسم قيّوم بنوش و بنوشان كه شايد قلوب مضطربه باطمينان فائز شود و نفوس پژمرده بطراز طراوت مزيّن گردد مردگانرا بنام محبوب امكان زنده كن و ماندگانرا بكوثر هدايت راه نما

4 This is the Day for the manifestation of supreme steadfastness. Whosoever attaineth unto it hath attained unto all good. God willing, thou shalt appear and shine like a standard upon the hills of the world through the name of the Lord of Names. This is the station that endureth as long as the kingdom of earth and heaven endureth. Hold fast unto it in the name of thy Lord, the Almighty, and say: "Praise be unto Thee, O Thou Who art the Goal of all who are in the heavens and on earth."

4 امروز روز ظهور استقامت کبری است هر نفسی بآن فائز شد بکلّ خیر فائز است انشآءالله باسم مالک اسماء بمثابهٔ علم بر اتلال مابین عالم ظاهر و باهر باشی اینست مقامیکه بدوام ملک و ملکوت باقی و پاینده است تمسّک به باسم ربّک القدیر و قل لک الحمد یا مقصود من فی السّموات و الأرضین

5 Convey My greetings to all the friends in that land on behalf of this Wronged One and say: This is a Day wherein all must gather around one Word and drink from the chalice of unity and concord. We previously announced that the cawing of the crows would be raised and fiery leaves would be spread abroad. In these days this hath appeared and shall continue to appear. Ye must be so steadfast in the Cause that neither the clamor of the world nor the parties of the nations shall prevent or debar you from the Most Great Name. This is the counsel of the Wronged One to His friends.

5 جمیع دوستان آن ارض را از قبل ایمظلوم تکبیر برسان و بگو امروز روزیست که باید جمیع بر کلمهٔ واحده جمع شوند و از کوثر اتّحاد و اتّفاق بیاشامند از قبل اخبار دادیم که نعقیق ناعقین مرتفع میشود و اوراق ناریّه منتشر میگردد این ایّام ظاهر شده و خواهد شد باید بشأنی بر امر مستقیم باشید که نعیق عالم و احزاب امم شما را از اسم اعظم منع ننماید و محروم نسازد اینست وصیّت مظلوم دوستان خود را

6 The Glory be upon thee and upon them and upon those who have sought the Ultimate Goal and have attained unto supreme steadfastness in this mighty and wondrous Cause.

6 البهآء علیک و علیهم و علی الّذین قصدوا المقصد الأقصی و فازوا بالاستقامة الکبری علی هذا الأمر العزیز البدیع

BLIB_Or15715.352b

BH02770

To: Muhammad Taqi, in Fathabad
Date: 1298-09 [1881-Jul]

1 He is the Expositor, the All-Knowing!

1 هو المبیّن العلیم

2 This is a mention from Us to him whose book was presented before Our face in this Prison, whose particles testify that the Intended One hath come with manifest sovereignty, that the fragrances of remembrance may attract him in such wise as to rend asunder the veils through the name of his Lord, the Commander, the Almighty.

2 ذکر من لدنّا لمن حضر کتابه لدی الوجه فی هذا السّجن الّذی شهدت ذرّاته قد اتی المقصود بسلطان مبین لتجذبه نفحات الذّکر علی شأن یخرق الحجبات باسم ربّه الآمر القدیر

3 Thou hast expressed grief. This is the Day which in all the Scriptures, Books and Tablets is rightly attributed to God and mentioned as the Day of God. The Most Great Joy standeth manifest and visible before the face of the world. Reflect upon

3 اظهار حزن نمودی امروز روزیست که در جمیع صحف و کتب و زبر بحقّ منسوبست و به یوم الله مذکور فرح اعظم امام وجه عالم قائم و مشهود

the stories of old, that perplexity may be transformed into certitude and the sun of assurance may shine forth from the horizon of the heaven of thy heart. Whatsoever hath occurred in the world was revealed with utmost clarity from the Supreme Pen. If thou wouldst observe, thou wouldst become somewhat aware of the all-encompassing knowledge of God.

در قصص اولی تفکّر نما تا حیرت باطمینان تبدیل شود و آفتاب یقین از افق سماء قلب اشراق نماید آنچه در عالم احداث شد از قبل از قلم اعلی بکمال تصریح نازل اگر مشاهده نمائی بر احاطهٔ علم الهی فی‌الجمله مطّلع میشوی

4 In every age and epoch, when the rustling of the Divine Lote-Tree was heard and the fragrance of the Revelation was diffused, the divines of the age arose to deny and denounce. They are learned in the eyes of men but ignorant before thy Lord, the All-Knowing. It is not known in what wilderness these ignorant souls walk or toward what visage they turn. They adduce proof of their own truth from a mere drop while remaining heedless and turning away from the ocean of verses. If they look to knowledge, its sun is manifest and evident from the horizons of divine Tablets in such wise that none hath any way to deny or object. And if they look to verses, these have encompassed East and West.

4 در هر عهد و عصر که حفیف سدرهٔ منتهی مرور نمود و عرف ظهور متضوّع گشت علمای عصر به ردّ و تکفیر قیام نمودند هُم علمآء عند النّاس و جهلآء عند ربّک العلیم معلوم نیست این نفوس جاهله در چه صحرا مشی مینمایند و بکدام وجه متوجّهند بقطرهٔی بر حقّیّت خود استدلال مینمایند و از بحر آیات غافل و معرضند اگر ناظر بعلم باشند آفتاب آن از آفاق الواح الهی مشرق و هویدا بشأنیکه از برای احدی مجال اعراض و اعتراض نه و اگر بآیات ناظرند شرق و غرب را احاطه نموده

5 In the Tablet of Proof these two verses were sent down from the heaven of the will of the All-Merciful. Blessed is he who readeth them and findeth the sweetness of the utterance of his Lord, the Compassionate, the Generous. We said: "Dost thou object to Him Who hath brought thee what thou possessest and what the people of the world possess of God's proofs and His signs? Open thy vision that thou mayest behold the Wronged One dawning from the horizon of God's will, the King, the Truth, the Manifest." And in another place: "Dost thou deny the verses of thy Lord which, when sent down from the heaven of the Command, caused all the Books of the world to bow before them? Thus did the Tongue speak in the kingdom of utterance, yet most of the people are heedless."

5 در لوح برهان این دو آیه از سمآء مشیّت رحمن نازل طوبی لمن یقرئهما و یجد حلاوة بیان ربّه المشفق الکریم قلنا أ تعترض علی الّذی اتاک بما عندک و عند اهل العالم من حجج الله و آیاته ان افتح بصرک لتری المظلوم مشرقاً من افق ارادة الله الملک الحقّ المبین و فی مقام آخر أ تنکر آیات ربّک الّتی اذا نزّلت من سمآء الأمر خضعت لها کتب العالم کلّها کذلک نطق اللّسان فی ملکوت البیان و القوم اکثرهم من الغافلین

6 The souls that are firm, steadfast, established and assured must become illumined by the lights of the Sun of divine utterance and give light to the world. It behooveth him who hath attained unto this Tablet to render thanks unto his Lord, the Speaker, the All-Knowing. Thus hath the sun of grace shone forth and illumined the horizon of the loving-kindness of God, the Lord of the worlds.

6 نفوس ثابتهٔ مستقیمهٔ راسخهٔ مطمئنّه باید بانوار آفتاب بیان الهی روشن شوند و عالم را روشنی بخشند ینبغی لمن فاز بهذا اللّوح یشکر ربّه النّاطق العلیم کذلک اشرقت شمس الفضل و انار افق عنایة الله ربّ العالمین

INBA84:200, BLIB_Or15719.186b

BH02793

To: Mirza Hidayat, in Shiraz
Date: 1298-09 [1881-Jul]

1 هو المشرق من افق اللّوح باسمه القدير

1 He is the One dawning from the horizon of the Tablet with His name the All-Powerful.

2 كتاب من لدنّا لمن تضوّع من ذكره عرف محبّة ربّه العليم الخبير ليجذبه بيان الرّحمن الى مقام يسمع من هزيز ارياحه انّه لا اله الّا انا الفرد الواحد العزيز العظيم

2 A book from Us to him from whose mention wafts the fragrance of the love of his Lord, the All-Knowing, the All-Informed, that the utterance of the All-Merciful may draw him to a station wherein he heareth from the rustling of its breezes that there is none other God but Me, the Single, the One, the Mighty, the Great.

3 يا ايّها المقبل ان افرح بما تشرّف كتابک باصغآء مالک الأسمآء فيهذا المقام الّذى سمّى بالأسمآء الحسنى فى الصّحيفة الحمرآء و بسمآء هذه السّمآء فى لوحى الحفيظ و وجدنا منه عرف خلوصک و اقبالک و توجّهک الى الأفق الأعلى مطلع اشراق شمس اسمى الأبهى و اجبناک بلوح تجد منه رائحة عناية ربّک الكريم

3 O thou who hast turned! Rejoice that thy letter hath been honored to attain the presence of the Lord of Names in this station which hath been named with the most beauteous names in the Crimson Tablet and with the heaven of this heaven in My Preserved Tablet. We have found from it the fragrance of thy sincerity, thy turning and thy orientation toward the Supreme Horizon, the Dawning-Place of the rising of the sun of My Most Glorious Name, and We have answered thee with a Tablet wherein thou shalt find the fragrance of thy Lord's loving-kindness, the All-Bountiful.

4 طوبى لک بما اردت القيام على خدمة ربّک مالک الأنام انّه يؤيّدک فضلاً من عنده و هو الفضّال القديم ان انظر ثمّ اذكر فيما انزله الرّحمن فى الفرقان يوم يقوم النّاس لربّ العالمين

4 Blessed art thou in that thou hast desired to arise to serve thy Lord, the Lord of all mankind. He shall strengthen thee through His grace from His presence, and He is the Ever-Bestowing, the Ancient. Look, then remember what the All-Merciful hath revealed in the Qur'an: "The Day when mankind shall stand before the Lord of the worlds."

5 فلمّا لاح و سطع انوار فجر اليوم اعرض عنه العلمآء و العرفآء الى ان افتوا على من اتى بظلم مبين قد كانوا منتظرين فى اللّيالى و الأيّام ظهور مظهر ربّهم الرّحمن فلمّا ظهر بالحقّ اعرضوا عنه و جادلوا بآياته الّتى احاطت السّموات و الأرضين قد ارتكبوا ما لا ارتكبه علمآء الأصنام اذ اتى محمّد رسول الله و علمآء اليهود اذ اتى الرّوح بأمر مبين كذلک قضى الأمر ولكنّ القوم اكثرهم من الجاهلين قد نبذوا كتاب الله عن ورائهم بما اتّبعوا كلّ جاهل مريب

5 When the lights of the dawn of the Day shown forth and gleamed, the divines and mystics turned away from it, until they pronounced judgment against Him Who came with manifest wrong. They had been waiting through the nights and days for the appearance of the Manifestation of their Lord, the All-Merciful, but when He appeared in truth they turned away from Him and disputed His verses which encompassed the heavens and earth. They committed that which the divines of idolatry did not commit when Muhammad the Messenger of God came, nor the Jewish divines when the Spirit came with a clear command. Thus was the matter decreed, but most of the people are among the ignorant. They cast the Book of God behind their backs in that they followed every ignorant doubter.

6 Arise to serve the Cause with wisdom and utterance, and remind those in creation of what hath shown forth and dawned from the horizon of God's will, the Lord of the worlds. Grieve not at separation and its might, for He recordeth for whomever desireth it the reward of attaining His mighty, impregnable presence. He verily seeth and judgeth; with Him is the knowledge of all things in a mighty Book. Blessed is the tongue that speaketh the truth, and the heart that turneth to the Single One, the All-Wise, and the pen that setteth down the traces of its Lord, the All-Forgiving, the All-Merciful.

6 قم علی خدمة الأمر بالحکمة و البیان و ذکّر من فی الامکان بما لاح و اشرق من افق ارادة الله ربّ العالمین لا تحزن من الفراق و سطوته انّه یکتب لمن اراد اجر لقائه العزیز المنیع انّه یری و یحکم عنده علم کلّ شیء فی کتاب عزیز طوبی للسان نطق بالحقّ و لقلب اقبل الی الفرد الحکیم و لقلم یحرّر آثار ربّه الغفور الرّحیم

7 Say: Should one who crieth out come to you with tablets of fire, cast them behind you, turning unto God, the Mighty, the Beautiful. The Glory be upon thee and upon those whom neither the books of the world nor the clamor of the nations have prevented from this Most Great Book which speaketh: "There is none other God but Me, the All-Hearing, the All-Seeing."

7 قل ان یأتکم ناعق بألواح النّار دعوها عن ورائکم مقبلین الی الله العزیز الجمیل البهآء علیک و علی الّذین ما منعتهم کتب العالم و لا ضوضآء الأمم عن هذا الکتاب الأعظم الّذی ینطق انّه لا اله الّا انا السّامع البصیر

INBA51:084, KB_620:077-078, LHKM2.142

BH02788

To: Ibn-i-Abhar et al., in Tihran
Date: 1298-09 [1881-Jul]

1 He is the Compassionate, He is the All-Merciful!

1 اوست مشفق و اوست مهربان

2 The Supreme Pen makes mention of all the emigrants in the Land of Sad who have been scattered by the tyranny of the oppressors and have chosen exile, with a mention which, by the life of God, diffuses the fragrance of divine favor to such a degree that the people of the most exalted Paradise have perceived it.

2 قلم اعلی جمیع مهاجرین ارض صاد را که از ظلم ظالمان متفرّق شده‌اند و غربت اختیار کرده‌اند ذکر مینماید بذکریکه لعمرالله متضوّع است از او عرف عنایت الهی بشأنیکه اهل فردوس اعلی او را ادراک نموده‌اند

3 O emigrants in the path of God! Ye have heard the terrible clamor of the ungodly in His path; now hearken to the sweet call of the Goal of all creation. Your names are like stars in the heaven of the command of the All-Merciful, and your mention flows and courses like the Euphrates of mercy through the body of contingent being.

3 ای مهاجرین فی الله ضوضای مهیب مشرکین بالله را در سبیلش شنیدید حال ندای لطیف مقصود عالمیان را بشنوید اسامی شما بمثابهٔ انجم است در سماء امر رحمن و ذکر شما مانند فرات رحمت جاری و ساریست در جسد امکان

4 What station, what condition, what rank could be more glorious, more exalted, and more holy than these blessed and decisive words which have been sent down specifically for you from the heaven of the will of the Lord of Names and inscribed

4 کدام مقام و کدام شأن و کدام رتبه اعزّ و اعظم و اقدس از این کلمات محکمهٔ مبارکه است که مخصوص شما از سماء مشیّت مالک

in the Tablet? The Most Great Joy circles round these words, and the Supreme Gladness bows down in worship.

اسماء نازل و در لوح ثبت شد فرح اکبر طائف حول اینکلماتست و سرور اعظم ساجد

5 However, the transcendent Truth counsels you to preserve these stations. In all conditions ye should fix your gaze upon these exalted stations which have been recorded by the Supreme Pen, and preserve them through the name of the Mighty, the Powerful, lest the fires of heedlessness and passion consume the fruits of the Tree of Grace. Great indeed is this Cause, and mighty is steadfastness therein. God willing, ye shall attain unto it.

5 ولکن حقّ منیع وصیّت میفرماید شما را بر حفظ اینمقامات باید در جمیع احوال باینمقامات عالیه که از قلم اعلی ثبت شده ناظر باشید و باسم قادر توانا حفظش نمائید که مباد نیران غفلت و شهوت اثمار سدرهٔ عنایت را بسوزاند امر بسیار بزرگست و استقامت بسیار عظیم انشآءالله بآن فائز شوید

6 O people of Sad! Your mention hath been sent down again and again from the heaven of will. The Books of God, the Help in Peril, the Self-Subsisting, bear witness to this. Rejoice then in God, your Creator, your Fashioner, your Helper, and your Speaker. Verily, He is with you, and He is the All-Watchful, the Near One.

6 ای اهل صاد ذکر شما مرّة بعد مرّه و کرّة بعد کرّه از سماء مشیّت نازل یشهد بذلک کتب الله المهیمن القیّوم ان افرحوا بالله موجدکم و خالقکم و معینکم و مکلّمکم انّه معکم و هو الرّقیب القریب

7 Blessed art thou, O son of Abhar, in that thou hast mentioned My loved ones who were beneath the glances of the providence that hath precedence over the worlds. O Husayn! Previously a Tablet was revealed specifically for thee and sent. God willing, thou shalt perceive from it the fragrance of the divine Robe and attain unto the most great steadfastness.

7 طوبی لک یا ابن ابهر بما ذکرت اولیائی الّذین کانوا تحت لحاظ عنایت الّتی سبقت العالمین یا حسین از قبل لوحی مخصوص تو نازل و ارسال شد انشآءالله عرف قمیص را از آن ادراک نمائی و باستقامت کبری فائز شوی

8 And this Tablet was revealed in response to the petition, but the divine attention was directed toward the loved ones of the Land of Sad. All have and shall have their portion from this most mighty, most holy Tablet. Verily, He is the All-Bountiful, the All-Generous. Verily, He is the All-Remembering, the All-Knowing, the All-Wise.

8 و این لوح در جواب عریضه نازل شد ولکن طرف الله متوجّه اولیای ارض صاد بوده کلّ از این لوح امنع اقدس قسمت داشته و دارند انّه لهو الفضّال الکریم انّه لهو الذّاکر العلیم الحکیم

9 Glory be upon you, O loved ones of God and His friends, and chastisement be upon your enemies who have perpetrated that which hath caused the Supreme Pen and the Lote-Tree beyond which there is no passing and those who circle round His mighty Throne to lament.

9 البهآء علیکم یا احبّآء الله و اولیآئه و النّقمة علی اعدائکم الّذین ارتکبوا ما ناح به القلم الأعلی و سدرة المنتهی و الّذین طافوا حول عرشه العظیم

INBA97:150, BRL_DA#178, YIA.157-158

BH03406

To: Abu'l-Hasan, in Shiraz
Date: 1298-09 [1881-Jul]

1 He is the Remembering One, the Witness, the All-Informed

1 هو الذّاکر الشّاهد الخبیر

2 O Abu'l-Hasan! The Lord of the hidden and manifest hath turned toward thee from the direction of the Prison and maketh mention of thee. Blessed art thou, happy art thou, joy be unto thee, and felicitations be unto thee, inasmuch as thou didst hear the verses and didst behold the clear proofs and didst drink of the sealed wine and didst partake, without interruption, of the Kawthar of the love of the All-Merciful. Most of thy days were spent in the love of God. I swear by the Ancient Beauty that all that existeth and is visible on earth cannot compare with this testimony that hath flowed from the Most Exalted Pen concerning thee. Drink thou from the ocean of joy through My Name, and from the Kawthar of gladness. Praise be to God that thou didst attain unto the divine verses in these numbered years. They are better for thee than all the treasures of the earth. Therefore praise and say: "Praise be unto Thee, O God of the worlds!"

2 یا اباالحسن مالک سرّ و علن از شطر سجن بتو توجّه نموده و ترا ذکر مینماید طوبی لک و نعیماً لک و هنیئاً لک و مریئاً لک چه که آیات شنیدی و بیّنات مشاهده نمودی و از رحیق مختوم آشامیدی و از کوثر حبّ رحمن من‌دون تعطیل نوشیدی اکثر ایّامت بمحبّة الله گذشت قسم بجمال قدم معادله نمینماید باین شهادتیکه در بارهٔ تو از قلم اعلی جاری شد جمیع آنچه در ارض موجود و مشهود است باسمم از بحر سرور بیاشام و از کوثر فرح بنوش الحمد لله بآیات الهی در سنین معدودات فائز شدی انّها خیر لک عن کنائز الأرض کلّها ان احمد و قل لک الحمد یا اله العالمین

3 Be not grieved at separation, for the reward of attainment unto His presence hath been inscribed for thee by the Pen of the Ancient of Days, and this hath been and continueth to be among the matchless bounties of God.

3 از فراق محزون مباش چه که اجر لقا در بارهٔ تو از قلم قدم ثبت شد و این از عنایتهای بیمانند الهی بوده و هست

4 Convey My greetings to all the friends and say: This blessed Day hath been mentioned in all the Books and Tablets and is known as the Day of God. Know ye its value and act as beseemeth it. That which is accounted this day as the most great of all deeds in the sight of the Self-Sufficing, the Most High, is steadfastness in His Cause, for the embodiments of idle fancies have been and continue to be engaged in preventing the loved ones of God. This is why We have forewarned all aforetime. Clamor will be raised and the book of the netherworld and the tablets of fire will be spread abroad. The people of certitude who are mentioned in the Qur'an as the companions of the right hand and in the Qayyumu'l-Asma as the dwellers of the Crimson Ark must manifest such power and might that such idle persons will be powerless to prevent them. Thus hath spoken the Wronged One with that which benefiteth His loved ones in this mighty Prison.

4 جمیع دوستانرا تکبیر برسان و بگو این یوم مبارک در جمیع کتب و زبر مذکور است و بیوم الله معروف قدر او را بدانید و آنچه سزاوار است عمل نمائید آنچه الیوم از اعظم اعمال نزد غنیّ متعال محسوبست استقامت بر امر است چه که هیاکل ظنون در صدد منع احبّآء الله بوده و هستند اینست که از قبل کل را آگاه نمودیم نعیق مرتفع میشود و کتاب سجّین و الواح نار منتشر میگردد باید اهل یقین که در فرقان باصحاب یمین و در قیّوم اسماء باهل سفینهٔ حمرا مذکور و مسطورند بقدرت و قوّتی ظاهر شوند که امثال نفوس موهومه قادر بر منع نباشند کذلک نطق المظلوم بما ینفع احبّائه فی هذا السّجن المتین

5 Praise be to God, the Lord of the worlds.

5 الحمد لله ربّ العالمین

INBA51:148, KB_620:141-142, LHKM2.174

BH03479

To: Mir Abdur-Rahim, in Qamsar
Date: 1298-09 [1881-Jul]

1 He is the Compassionate, the All-Knowing, the All-Wise! Praise be to the Beloved of the world Who, through the Most Great Word, has gathered to Himself the gems of all peoples and illumined them with the lights of the Sun of Revelation. Every soul that turned unto Him He drew to the highest horizon, and no seeker did He deprive of the choice sealed wine. Blessed are they who have arisen to serve and have attained the waters of steadfastness.

1 هو المشفق العلیم الحکیم حمد محبوب عالم را که بکلمهٔ علیا جواهر امم را اخذ نمود و بانوار آفتاب ظهور منوّر فرمود هر مقبلی را بافق اعلی جذب نمود و هر طالبی را از رحیق مختوم محروم نفرمود طوبی از برای نفوسیکه بخدمت قیام نمودند و بکوثر استقامت فائز شدند

2 This is the Day of steadfastness and utterance. Beseech ye God, glorified be His majesty, that He may enable all to attain His special grace and bestow upon them a portion from the spring of assurance. In truth I say, this is the Day wherein whosoever wishes may attain whatsoever he desires.

2 امروز روز استقامت و بیانست از حق جلّ جلاله بطلبید کلّ را بعنایت مخصوصهٔ خود فائز فرماید [و از تسنیم] اطمینان قسمت عطا نماید براستی میگویم امروز روزیست که هر که آنچه اراده کند بآن فائز شود

3 O thou who drinkest from the cup of My love! Strive that perchance the people of that land may attain such a station wherein the cawing of the ungodly and the hints of the deniers may not prevent them from the truth. The evil ones have been and are lying in wait with utmost cunning, and in the name of truth have prevented and continue to prevent the people from the highest horizon. Thus doth the Pen command thee from the presence of God, the Lord of eternity, and give thee glad tidings of that which He hath ordained for thee in His kingdom, the Mighty, the Inaccessible.

3 یا ایّها الشّارب من کأس محبّتی جهد نما که شاید نفوس آن ارض بمقامی فائز شوند که نعاق مشرکین و اشارات منکرین ایشانرا از حقّ منع نماید شیاطین بکمال مکر در کمین بوده و هستند و باسم حقّ ناس را از افق اعلی منع نموده و مینمایند کذلک یأمرک القلم من لدی الله مالک القدم و یبشّرک بما قدّر لک فی ملکوته الممتنع المنیع

4 Convey My greetings to My loved ones who have cast aside all else but Me and chosen My straight path. Say: O people of Baha! Give thanks for having been mentioned by the Tongue of Grandeur while He was imprisoned among the heedless. He hath appeared with the truth and revealed what He desired as a grace from His presence. He is, verily, the Almighty, the Powerful.

4 کبّر من قبلی علی احبّائی الّذین نبذوا سوائی و اتّخذوا سبیلی المستقیم قل یا اهل البهآء ان اشکروا بما ذکرکم لسان العظمة اذ کان فی سجن الغافلین انّه ظهر بالحقّ و اظهر ما اراد فضلاً من عنده انّه لهو المقتدر القدیر

5 Rejoice, O servant Before Mercy, that the face of the Beloved hath turned toward thee and mentioneth thee with that which shall endure through the eternity of My most beautiful names. Verily, thy Lord is the Forgiving, the Generous. He hath, as a grace from His presence, forgiven thee and revealed unto thee this noble Book. Glory be upon thee and upon those with thee who have believed in the signs of God, the Lord of all worlds.

5 ان افرح یا عبد قبل رحیم بما توجّه الیک وجه المحبوب و یذکرک بما یبقی لک بدوام اسمائی الحسنی انّ ربّکم لهو الغفور الکریم انّه غفرک فضلاً من عنده و انزل لک هذا الکتاب الکریم البهآء علیک و علی من معک من الّذین آمنوا بآیات الله ربّ العالمین

ADMS#308

BLIB_Or15715.047c

BH03576

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihran
Date: 1298-09 [1881-Jul]

1 In the name of the One Beloved Friend!

1 بنام دوست یکتا

2 O 'Ali! Today the very essence of proof proclaims "Verily, the All-Merciful has come!" and all atoms bear witness to the Divine Form established upon the Most Great Throne. Although the Truth, exalted be His glory, is manifest with utmost revelation and wondrous new rivers flow from the right hand of the Throne, all remain deprived and forbidden. This has been and will continue to be the cause and reason for this most great veil.

2 یا علی امروز نفس برهان به أنّه قد اتی الرّحمن ناطق و جمیع ذرّات باستوای هیکل قدم بر عرش اعظم شاهد و گواه مع آنکه حقّ جلّ جلاله بکمال ظهور ظاهر و انهار منیعهٔ بدیعه از یمین عرش جاری مشاهده میشود کلّ ممنوع و محرومند سبب و علّت این حجاب اکبر بوده و خواهد بود

3 O 'Ali! Bestow upon all contingent beings from the pure waters of the Kawthar of divine knowledge, that these earthly, transient conditions may be entirely removed and hearts may become powerful and firm through divine might. One who is sanctified from selfish conditions and shows perfect love and kindness to all people in the world will surely not be seized by fear nor disturbed by the conflicts of the earthly realm.

3 یا علی از زلال کوثر عرفان بر اهل امکان مبذول دار تا این شئونات عرضیّهٔ ترابیّه بالمرّه رفع شود و قلوب بقدرت الهیّه قوی و محکم گردد نفسیکه مقدّس از شئونات نفسیّه است و با جمیع اهل عالم بکمال محبّت و شفقت البتّه خوف او را اخذ ننماید و از اختلافات عالم ترابی مضطرب نگردد

4 Convey greetings from the Truth to all and say: if you truly succeed in hearing a single call, or drink but one drop from this ocean, you will surely behold the entire world as a handful of dust. By My life! Then neither sorrows would seize you nor would you experience any disturbance. Thus has your Lord, the All-Knowing, the All-Wise, testified.

4 از قبل حقّ کلّ را تکبیر برسان و بگو اگر باصغای یک ندا فی‌الحقیقه فائز شوید و یا یک قطره از این دریا بیاشامید حقّ آشامیدن البتّه جمیع عالم را بمثابهٔ کف تراب مشاهده نمائید لعمری اذاً لا تأخذکم الأحزان و لا ترون الاضطراب کذلک شهد ربّکم العلیم الحکیم

5 God willing, preserve all your stations through the Name of God. Say: Beware, beware lest you deprive yourselves of that which has been ordained for you in the Book of God, the Lord of all worlds. All tribulations and afflictions that have been visited upon the path of God are remembered with Him and recorded in the Book. Know your worth, for you have attained to that which the distinguished and the pillars have been observed to be heedless of. Say: Give thanks unto your Lord, the Generous Bestower.

5 انشآءالله کلّ مقامات خود را باسم الله حفظ نمائید قل ایّاکم ایّاکم ان تمنعوا انفسکم عمّا قدّر لکم فی کتاب الله ربّ العالمین بلایا و رزایا که در سبیل حقّ وارد شده جمیع عندالله مذکور و در کتاب مسطور قدر خود را بدانید چه که فائز شدید بامریکه افراد و اوتاد از او غافل مشاهده شدند قل ان اشکروا ربّکم المعطی الکریم

6 O 'Ali-Akbar! Upon thee be the Glory of the Lord of Destiny from the prison, and He says: The Glory be upon thee and upon those who have held fast to the Name of God and acted according to what the All-Merciful has revealed in His perspicuous Book.

6 یا علی قبل اکبر علیک بهآء مالک القدر من شطر السّجن و یقول البهآء علیک و علی الّذین تمسّکوا باسم الله و عملوا بما انزله الرّحمن فی کتابه المبین

INBA19:419, BLIB_Or15719.180c

BH03654

To: Jinab-i-Alif Sin, in Isfahan
Date: 1298-09 [1881-Jul]

1 He is the Compassionate, the All-Knowing, the All-Informed

1 هو المشفق العليم الخبير

2 A mention from the Wronged One to those who have answered the Lord of Names when the Call was raised from the Prison of Akka while We were in the hands of the heedless.

2 ذکر من لدی المظلوم للّذین اجابوا مولی الأسمآء اذ ارتفع النّدآء من سجن عکّاء اذ کنّا بین ایدی الغافلین

3 When We entered the Most Great Prison, We summoned the kings of the world and all peoples to God, the Single, the All-Informed. Among the people were those who found the sweetness of the utterance of the All-Merciful and turned to Him, and among them were those who turned away, following every dubious learned one who cast the verses of God behind their backs and clung to the suppositions and idle fancies they possessed. By God! What they possess will not profit them - to this testify all things, and beyond them this truthful, speaking, trustworthy Tongue.

3 فلمّا دخلنا السّجن الأعظم دعونا ملوک العالم و کلّ الأمم الی الله الفرد الخبیر من النّاس من وجد حلاوة بیان الرّحمن و اقبل الیه و منهم من اعرض بما اتّبع کلّ عالم مریب الّذین نبذوا آیات الله عن ورائهم و تمسّکوا بما عندهم من الظّنون و التّمائیل تالله لا ینفعهم ما عندهم یشهد بذلک کلّ الأشیآء و عن ورائها هذا اللّسان الصّادق النّاطق الأمین

4 Hearken to the call of the Wronged One and trust in God in all matters. He loves those who have turned to Him with radiant faces and clung to the hem of My All-Bountiful Name.

4 ان استمع ندآء المظلوم و توکّل علی الله فی کلّ الأمور انّه یحبّ الّذین اقبلوا الیه بوجوه نورآء و تشبّثوا بذیل اسمی الکریم

5 God willing, may you be successful through divine grace and remain steadfast in His Cause. The beginning of the matter is the recognition of God, and its end is steadfastness in His Cause, for the demons have been and are lying in wait. Be on your guard against them. Thus does He Who possesses the Mother Book teach you.

5 انشآءالله بعنایت الهی فائز باشی و بر امرش مستقیم اوّل امر عرفان بالله است و آخر آن استقامت بر امر چه که شیاطین در کمین بوده و هستند کن علی حذر منهم کذلک یعلّمک من عنده لوح عظیم

6 Be not grieved by any matter. The grace of God has been and will be with you. Soon there shall be revealed to you what lies hidden in an inscribed Book. Divine joy and heavenly victory have been and will be made manifest. He is the Powerful, the Mighty, the Triumphant, the All-Knowing.

6 در هیچ امری از امور محزون مباش عنایت حقّ با شما بوده و خواهد بود سوف یظهر لک ما هو المستور فی کتاب مسطور البتّه فرح الهی و نصرت ربّانی ظاهر شده و میشود اوست قادر و توانا و غالب و دانا

7 Though for some days affairs may be observed contrary to what is pleasing, be not saddened. I swear by the Sun of the heaven of inner meanings that ere long whatsoever hath flowed from the Divine Pen shall become manifest and evident. Be assured and be among those who render thanks.

7 اگر چند یومی امور بر خلاف رضا مشاهده شود محزون مباش قسم بآفتاب آسمان معانی که عنقریب آنچه از قلم الهی جاری شده ظاهر و هویدا مشاهده گردد ان اطمئنّ و کن من الحامدین

8 Glory be upon you and upon those who have attained unto the Most Great Steadfastness in this mighty, exalted Cause.

8 البهآء علیک و علی الّذین فازوا بالاستقامة الکبری علی هذا الأمر العزیز العظیم

BLIB_Or15715.377a

BH03765

To: Aqa Muhammad Ali Makhmal, in Kashan
Date: 1298-09 [1881-Jul]

1 In the name of the Beloved of the worlds.

1 بنام محبوب عالمیان

2 O Muhammad-Qabli-'Ali, thou hast been and art ever mentioned in the presence of the Wronged One. Thou art accounted among those souls who, before most others, attained repeatedly unto His presence. Neither did the buzzing of flies hold thee back from the Lord of Lords, nor did the croaking of ravens prevent thee from hearing the rustling of the Divine Lote-Tree. This testimony, which hath been revealed from the Supreme Pen by leave of the Lord of Names, sufficeth thee. By the life of God, thou hast attained unto a great bounty! God willing, thou shalt be enabled to preserve this station, for the Cause is mighty great and steadfastness exceedingly glorious.

2 یا محمّد قبل علی در جمیع احوال نزد مظلوم مذکور بوده و هستی تو از نفوسی محسوبی که قبل از اکثر ناس بلقا مرّة بعد مرّة فائز شدی طنین ذباب ترا از ربّ الأرباب منع ننمود و نعیب غراب از حفیف سدرهٔ منتهی بازنداشت این شهادت که از قلم اعلی باذن مالک اسماء نازل شد ترا کفایت مینماید لعمر الله قد فزت بفضل عظیم و انشآءالله مؤیّد شوی بر حفظ ایتقام چه که امر بسیار عظیمست و استقامت بسیار بزرگ

3 Convey My greetings to the loved ones in that land and say: God hath been and is the Witness and Observer, and whatsoever befell you He hath witnessed. Ye have borne in God's path that which none else hath borne. Blessed are ye, then blessed are ye, nay rather, He circleth round about you.

3 دوستان آن ارض را از قبل مظلوم تکبیر برسان و بگو حقّ شاهد و گواه بوده و آنچه بر شما وارد شده مشاهده نموده حمل نمودید در سبیل الهی آنچه را که احدی حمل ننموده طوبی لکم ثمّ طوبی لکم بل انّه یطوف حولکم

4 Preserve, in the name of the Creator of heaven and the Lord of all things, this lofty and most exalted station. Let not the events of these fleeting days debar you from the immortal Kingdom. With the utmost joy and fragrance, with perfect calm and contentment, occupy yourselves with the remembrance of God and service to His Cause.

4 این رتبهٔ بلند اعلی و این مقام اعزّ اسنی را باسم فاطر سماء و مالک اشیاء حفظ نمائید حوادث ایّام فانیه شما را از ملکوت باقی منع ننماید بکمال روح و ریحان و سکون و اطمینان بذکر حقّ و خدمت امر مشغول باشید

5 In truth, ye have heard taunts and witnessed abasement, and for the sake of God ye have renounced all that pertaineth to the world. Now preserve these tribulations, that ye may not be deprived of God's great recompense and may attain unto His most excellent reward.

5 فی‌الحقیقه شماتت شنیدید ذلّت مشاهده نمودید و در سبیل حقّ از جمیع آنچه بدنیا منسوبست گذشتید حال این زحمات را حفظ نمائید تا از مکافات بزرگ الهی محروم نشوید و بأحسن الجزآء فائز گردید

6 Rejoice in My remembrance and My loving-kindness, and in that which hath proceeded from My Pen. Verily it speaketh that whereunto nothing can compare nor anything equal. Know ye this and be of the thankful ones.

6 ان افرحوا بذكرى و عنايتى و ما جرى من قلمى انّه ينطق بما لا يقابله شيء و لا يعادله امر ان اعرفوا و كونوا من الشّاكرين

BLIB_Or15719.119c, MSBH10.138-139

BH03895

To: Siyyid Ali, in Shiraz
Date: 1298-09 [1881-Jul]

1 In My Name, the Witness, the Witnessed

1 بسمى الشّاهد و المشهود

2 This is a Book sent down by Him Who is the Goal from His praiseworthy station to him who turned to God, the Lord of the Throne and earth, when mankind turned away from Him by following every heedless doubter, that the Book might draw him to a station where neither the hosts of earth can frighten him nor the might of those who have turned away from God, the Lord of the worlds, can weaken him.

2 كتاب انزله المقصود من مقامه المحمود الى الّذى اقبل الى الله مالك العرش و الثّرى اذ اعرض عنه الورى بما اتّبعوا كلّ غافل مريب ليجذبه الكتاب الى مقام لا تخوّفه جنود الأرض و لا تضعفه سطوة الخلق الّذين اعرضوا عن الله ربّ العالمين

3 O Ali! Thy letter was read before the Wronged One and We found it adorned with the pearls of the love of God, and We have answered thee with these verses which all the treasuries of earth cannot equal, as thy Lord, the Speaking, the All-Seeing, doth testify.

3 يا على قد قرء كتابك لدى المظلوم و وجدناه مزيّناً بلآلئ محبّة الله و اجبناك بهذه الآيات الّتى لا تعادلها خزائن الأرض كلّها يشهد بذلك ربّك النّاطق البصير

4 Rejoice thou in this Most Great Remembrance and say: Praise be unto Thee, O Thou in Whose grasp is the kingdom of names and in Whose right hand are the reins of all things. Thou art He Who hast aided me and taught me and made me know the Dayspring of Thy verses and the Dawning-Place of Thy clear tokens, from Whom most of mankind who followed their desires have turned away and cast behind them that which they were commanded in Thy perspicuous Book.

4 ان افرح بهذا الذّكر الأعظم و قل لک الحمد يا من فى قبضتک ملكوت الأسمآء و فى يمينک ازمّة الأشيآء انّک انت الّذى ايّدتنى و علّمتنى و عرّفتنى مشرق آياتک و مطلع بيّناتک الّذى اعرض عنه اكثر الخلق الّذين اتّبعوا اهوائهم و نبذوا ما امروا به فى كتابک المبين

5 When thou hast attained unto the Tablet of God and found the fragrance of loving-kindness, say with wisdom and utterance: O people of the world! By God, the horizon of Manifestation hath been illumined and He Who conversed on Sinai hath appeared, through Whom the graves have been raised and the Trumpet hath been sounded. Know ye the Day and turn unto Him with such humility as would cause the princes of the earth and beyond them every discerning scholar to bow down.

5 انّک اذا فزت بلوح الله و وجدت عرف العناية قل بالحكمة و البيان يا ملأ الامكان تالله قد انار افق الظّهور و ظهر مكلّم الطّور الّذى به قامت القبور و نفخ فى الصّور ان اعرفوا اليوم ثمّ اقبلوا اليه بخضوع تخضع به امرآء الأرض و عن ورائهم كلّ عالم بصير

6 Preserve thou God's Tablet and recite it. By My life! It will draw thee to an exalted station and send down for thee that which hath been ordained in the heaven of thy Lord's mercy. He, verily, is the Munificent, the Generous.

6 ان احفظ لوح الله ثمّ اقرأه لعمری انّه یجذبک الی مقام رفیع و ینزل لک ما قدّر فی سمآء رحمة ربّک انّه لهو المعطی الکریم

7 Hold thou fast unto the cord of steadfastness, lest the intimations of every barking dog cause thee to slip or the doubts of any accursed satan hinder thee. Thus doth the Mighty in Strength teach thee as He speaketh in the prison of Akka. He, verily, is the Expainer, the Forgiving, the Merciful.

7 تمسّک بحبل الاستقامة لئلّا تزلّک اشارات کلّ ناعق و لا تمنعک شبهات کلّ شیطان رجیم کذلک علّمک شدید القوی اذ نطق فی سجن عکّآء انّه لهو المبیّن الغفور الرّحیم

INBA51:183, KB_620:176-177

BH03951

To: Tahir who emigrated and attained, in Yazd
Date: 1298-09 [1881-Jul]

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

1 هو الأقدس الأعظم الأبهی

2 O Tahir! He that is manifest maketh now mention of thee – He Who, no sooner did He reveal Himself, than every believer in the unity of God turned back from Him; every doctor of religion condemned Him; every learned sage repudiated Him; and every jurist who had turned away from God, the Incomparable, the All-Knowing, unsheathed the sword against Him. Verily, this Wronged One beareth witness that thou didst arrive in the Most Great Prison, didst hearken unto the call of thy Best-Beloved, and didst stand before a portal that hath been thrown open before all who are in heaven and on earth. Thou didst quaff the stream of everlasting life in the days of thy Lord, the Most Compassionate, and didst stand before Our Countenance when the Snow-white Hand passed round the cup of reunion. Unto this bear witness those who circle around Our habitation in the daytime and in the night-season.

2 یا طاهر یذکرک الظّاهر الّذی اذا ظهر اعرض عنه کلّ مقبل و افتی علیه کلّ عالم و انکره کلّ عارف و سلّ السّیف علیه کلّ قاض اعرض عن الله الفرد الخبیر قد شهد المظلوم بحضورک فی السّجن الأعظم و اصغائک ندآء المحبوب و قیامک لدی باب فتح علی من فی السّموات و الأرضین قد شربت کوثر الحیوان فی ایّام ربّک الرّحمن و حضرت لدی الوجه اذا دارت الید البیضآء کوب اللّقآء یشهد بذلک من طاف البیت بالبکور و الأصیل

3 Yield thou thanks unto God, inasmuch as He hath assisted thee to believe in Him, and hath enabled thee to hear His call from this luminous horizon. Thou hast come into Our presence, and heard and seen that which every perspicacious seer hath been deprived of recognizing. Thou art he who hath attained the bounty and mercy of God, and art of those who have achieved their object. He, truly, hath absolved thee of thy sins, and pardoned thee thy transgressions. Thy Lord, verily,

3 ان اشکر الله بما ایّدک علی الایمان و اسمعک ندائه من هذا الأفق المنیر قد حضرت و سمعت و رأیت ما منع عنه کلّ عارف بصیر انت الّذی فزت بعنایة الله و رحمته و کنت من الفائزین انّه کفّر عنک سیّئاتک و غفر جریراتک انّ ربّک لهو المقتدر علی ما یشآء لا اله الّا هو الغفّار العزیز الکریم

is powerful to do as He pleaseth; no God is there but Him, the Ever-Forgiving, the All-Glorious, the Most Bountiful.

4 Return thou unto thine abode, by the leave of God and at His behest, and admonish thou My loved ones, they whose hearts have melted in separation from God, the Lord of the worlds. We, verily, hear at all times their plaints andcries, their sighs and lamentations, in love for God and for the Dayspring of His Revelation. He, verily, is the Hearing, the Seeing. We, truly, exhort them to evince the most perfect steadfastness in this Cause, unto whose greatness have testified the Books of God, the All-Knowing, the All-Informed.

4 ان ارجع الی محلّک باذن الله و امره و ذکّر احبّائی الّذین ذابت اکبادهم فی فراق الله ربّ العالمین انّا نسمع فیکلّ الأحوال صریخهم و ضجیجهم و حنینهم و انینهم فی حبّ الله و مشرق وحیه انّه لهو السّامع البصیر انّا نوصیهم بالاستقامة الکبری علی هذا الأمر الّذی شهدت بعظمته کتب الله العلیم الخبیر

5 Say: By the righteousness of God! At the time when My straight path was made manifest, the footsteps of every seer stumbled, and the hearts of them that had attained unto Him were sore troubled. Thus have We illumined the horizon of the heaven of this Tablet with the effulgence of this Orb, before which, as soon as it appeared, the inmates of the All-Highest Paradise, and the angels that have drawn nigh unto God, bowed down in adoration. The Glory of God rest upon thee, and upon all those who have quaffed the wine of steadfastness in this Name that overshadoweth all things great and small.

5 قل تالله اذا ظهر صراطی زلّ قدم کلّ عارف و اضطربت افئدة البالغین کذلک نوّرنا افق سمآء اللّوح بهذا النّیّر الّذی سجد عند ظهوره اهل الفردوس الأعلی و الملائکة المقرّبون البهآء علیک و علی الّذین شربوا رحیق الاستقامة بهذا الاسم المهیمن علی کلّ صغیر و کبیر

KHML.237

BH04117

To: Ali Muhammad, in Najafabad
Date: 1298-09 [1881-Jul]

1 In the Name of the Beloved of the Heart! O 'Ali-Qabli-Muhammad! Your letter was presented at the Most Holy Court, and this servant submitted all of it in His presence. You had written: "Send down tribulation upon Your enemies and seize them with the fullness of Your might and Your power to chastise and punish."

1 بنام محبوب جان یا علی قبل محمّد مکتوبت بساحت اقدس فائز و عبد حاضر تمام آنرا در حضور عرض نمود نوشته بودی و انزل البلآء علی اعدائک و خذهم بکمال قهّاریّتک و اخّاذیّتک و نکّالیّتک

2 These words were heard, but the tongue of the All-Merciful speaks thus: O friend! Give praise to the Beloved of the world Who has enabled you to recognize the Hidden Mystery and the Treasured Secret. If this bounty that was bestowed upon you had been bestowed upon all the peoples of the world, all would have turned to the Friend and gathered beneath the shade of

2 این گفتار شنیده شد ولکن لسان رحمن میفرماید ای دوست حمد کن محبوب عالمرا که ترا مؤیّد فرمود بر عرفان غیب مکنون و سرّ مخزون و اگر این فضلیکه در بارهٔ تو شد در بارهٔ جمیع اهل عالم میشد کل بشطر دوست توجّه مینمودند

the Tree. That which was not given to them was given to you, for their past deeds have deprived and excluded them from God's infinite bounties.

و در ظلّ سدره جمع میشدند بتو عنایت شد آنچه بایشان نشده چه که اعمال قبل ایشانرا از فیوضات نامتناهیهٔ الهیّه ممنوع ساخته و محروم نموده

3 In the station of communion and supplication with the Self-Sufficient, the Most High, speak these words: "O my Beloved, my Purpose, and the Ultimate Goal of my desires! You behold this evanescent servant who has turned to You and sought from You the eternal water. Grant that which befits Your greatness and is worthy of Your days. I beseech You by Your Most Great Name to rend asunder the veils of the servants and to show and open unto them the gate of mercy. Awaken those who slumber with the hand of loving-kindness and tenderness, and make the heedless aware through the call of Your sweet banquet, that all may turn to You and advance towards You. O Lord! Deprive them not of the outpourings of the clouds of Your mercy and the breezes of the springtime of bounty in Your days. I testify that Your mercy has preceded all created things and Your loving-kindness has encompassed all who dwell on earth and in the heavens. There is no God but You, the Ever-Forgiving, the All-Bountiful."

3 در مقام مناجات و ابتهال با غنیّ متعال باین کلمه ناطق شو یا محبوبی و مقصودی و غایة آمالی مشاهده مینمائی این عبد فانی را که بتو توجّه نموده و از تو کوثر باقی طلبیده عنایت فرما آنچه سزاوار بزرگی تست و لایق ایّام تو سؤال میکنم ترا باسم اعظم که حجبات عباد را خرق نمائی و باب رحمت را بر ایشان بنمائی و بگشائی نائمین را بید شفقّت و لطف بیدار نمائی و غافلین را بندای بزم لطیف آگاه سازتا کل بتو توجّه کنند و بتو اقبال نمایند ای ربّ لا تحرمهم عن فیوضات سحاب رحمتک و نسائم ربیع الفضل فی ایّامک اشهد انّ رحمتک سبقت الکائنات و عنایتک احاطت من فی الأرضین و السّموات لا اله الّا انت الغفور الکریم

BLIB_Or15719.118a, AHM.371, AQMJ1.178, ADH1.109

BH04138

To: Muhammad Baqir, in Fathabad
Date: 1298-09 [1881-Jul]

1 He is the Compassionate, the All-Forgiving, the All-Bountiful

1 هو المشفق الغفور الکریم

2 Today the Sun of grace is manifest and the ocean of loving-kindness is surging, and whatsoever God's consummate wisdom requireth will assuredly appear from the heaven of His Will. And if the fulfillment of certain wishes of the friends be delayed, they should not become sorrowful.

2 امروز آفتاب فضل هویداست و دریای عنایت موّاج و آنچه را حکمت بالغهٔ الهیّه اقتضا مینماید البتّه از سماء مشیّت ظاهر میشود و اگر قضای حوائج بعضی از دوستان تأخیر شود نباید محزون گردند

3 Fix thy gaze upon this blessed word which, like unto the sun, hath shone forth from the horizon of the divine Tablet and was sent to one of the servants: The pulse of the world is in the hand of the skilled Physician. He perceiveth the disease and in His wisdom prescribeth the remedy. God willing, drink ye in all conditions from the ocean of contentment.

3 باین کلمهٔ مبارکه که مانند آفتاب از افق سماء لوح الهی مشرق و بیکی از عباد ارسال شده ناظر باش رگ جهان در دست پزشگ داناست درد را می‌بیند و بدانائی درمان میکند انشآءالله در جمیع احوال از بحر رضا بیاشامید

4 The loving-kindness of God hath ever been and shall ever be with the steadfast ones who have turned unto Him. Verily, all affairs are in His hands. He seeth and speaketh, and He is the All-Hearing, the All-Seeing.

4 عنایت حقّ در جمیع عوالم با مقبلین راسخین بوده و خواهد بود انّ الأمر کلّه بیده یری و ینطق و هو السّمیع البصیر

5 The fragrance of the love of the All-Merciful was wafted from thy letter. We found it through Our grace. Verily thy Lord is the All-Bountiful, the All-Forgiving, the All-Merciful. He hath desired to make mention of Himself through thy turning unto Him. This is naught but a supreme bounty.

5 عرف محبّت رحمن از نامهات متضوّع انّا وجدناه فضلاً من لدنّا انّ ربّک لهو الفضّال الغفور الرّحیم انّه اراد ان یذکر نفسه من اقبلک ان هذا الّا فضل عظیم

6 O God of the worlds and Sovereign of the nations! I beseech Thee by the rustling of the Tree of Thy loving-kindness and by the pearls of the ocean of Thy knowledge, that Thou mayest ordain for me through Thy Most Exalted Pen that which will profit me in all Thy worlds. O God of Names and Creator of heaven! O Lord! Thou seest me clinging unto Thee and turning unto Thee, acknowledging that which the Tongue of Thy grandeur hath acknowledged before the creation of Thy earth and heaven. I beseech Thee to assist me in that which Thou lovest and art pleased with, and to withhold from me that which is unworthy of Thee, O Lord of all men and Master of the hereafter and the former times!

6 یا اله العالم و سلطان الأمم اسئلک بحفیف سدرة عنایتک و لآلئ بحر علمک بأن تکتب لی من قلمک الأعلی ما ینفعنی فی عوالمک یا اله الأسمآء و فاطر السّمآء ای ربّ ترانی متمسّکاً بک و مقبلاً الیک و معترفاً بما اعترف به لسان عظمتک قبل خلق ارضک و سمآئک اسئلک بأن تؤیّدنی علی ما تحبّ و ترضی و تمنعنی عمّا لا ینبغی لک یا مالک الوری و مالک الآخرة و الأولی

7 Glory be upon Thee and upon Thy handmaiden who hath turned unto God, the One, the All-Informed.

7 البهآء علیک و علی امتی الّتی اقبلت الی الله الفرد الخبیر

INBA84:190, BLIB_Or15719.187a

BH04239

To: Haji Mulla Muhammad Kazim Nasrabadi
Date: 1298-09 [1881-Jul]

1 He is the One Who ariseth in the Cause through His Most Great Name.

1 هو القائم علی الأمر باسمه الأعظم

2 God beareth witness that there is none other God but Him, and that He Who hath come upon the clouds is indeed the One promised in the Books and inscribed in the Scriptures of God, Lord of all the worlds. He hath arisen in the name of the Self-Subsisting, and with the finger of certitude hath rent asunder the veils of idle fancies and vain imaginings, and called all to the All-Informed One. Through Him the gate of heaven was opened, and the Nightingale warbled upon the branches

2 شهد الله انّه لا اله الّا هو و الّذی اتی علی السّحاب انّه لهو الموعود فی الکتب و المسطور فی صحف الله ربّ العالمین قد قام باسمه القیّوم و خرق باصبع الیقین حجبات الظّنون و الأوهام و دعا الکلّ الی الفرد الخبیر به فتح باب السّمآء و هدر العندلیب علی اغصان سدرة المنتهی انّه لا اله الّا هو العلیم الحکیم

of the Divine Lote-Tree that there is none other God but Him, the All-Knowing, the All-Wise.

3 By the life of God! The wine of revelation hath so seized them that turned unto Him that they have cast the world behind their backs, hastening to the Most Great Ocean which surgeth amongst mankind through this great Name. Thy letter hath arrived and been read by the servant in the presence of this Wronged One. Verily thy Lord is the All-Hearing, the Answering.

3 لعمر الله قد اخذ المقبلين رحيق الوحى على شأن نبذوا الورى عن ورائهم مسرعين الى البحر الأعظم الّذى ماج بين العالم بهذا الاسم العظيم قد حضر كتابک و قرأه العبد الحاضر لدى المظلوم انّ ربّک لهو السّامع المجيب

4 We testify that thy letter voiced the praise of the Beloved and acknowledged that which God acknowledged before the creation of the heavens and earths. Blessed be thy tongue for having spoken the truth, and thine eye for what it beheld, and thy heart for having turned toward the lonely Prisoner. We found it adorned with the ornament of certitude and sanctified from the allusions of the heedless ones who cast the Truth behind their backs and followed the people in hope of what they possessed. Verily thy Lord is the All-Explaining, the All-Knowing.

4 نشهد انّ كتابک كان ناطقاً بثنآء المحبوب و معترفاً بما اعترف به الله قبل خلق السّموات و الأرضين طوبى للسانک بما نطق بالحقّ و لعينک بما رأت و لقلبک بما اقبل الى المسجون الفريد قد وجدناه مزيّناً بطراز الايقان و منزّهاً عن اشارات الغافلين الّذين نبذوا الحقّ عن ورائهم و اتّبعوا الخلق رجآء ما عندهم انّ ربّک لهو المبيّن العليم

5 Blessed art thou for We found thee standing firm in the service of thy Lord's Cause and speaking His beauteous praise. He will, in truth, exalt thee and give thee to drink of the Kawthar of life, once through His name the Self-Subsisting and again through His name the All-Bountiful. He will assist thee under all conditions. Verily thy Lord is the All-Hearing, the All-Seeing.

5 طوبى لک بما وجدناک قائماً على خدمة امر ربّک و ناطقاً بثنائه الجميل انّه يرفعک بالحقّ و يسقيک كوثر الحيوان مرّة باسمه القيّوم و اخرى باسمه الكريم انّه يؤيّدک فى كلّ الأحوال انّ ربّک لهو السّامع البصير

6 The Glory be upon thee and upon those who have shattered the idols through the name of their Lord, the Almighty, the All-Powerful.

6 البهآء عليک و على الّذين كسّروا الأصنام باسم ربّهم المقتدر القدير

INBA51:269, KB_620:262-263

BH04160

To: Mulla Abdullah Fadil Zarqani (Rafi), in Fars
Date: 1298-09 [1881-Jul]

1 He is the One through Whom the Promised One arose and the Self-Subsisting appeared

1 بسمه الّذى به قام القائم و ظهر القيّوم

2 We had sent down a Tablet for you, and this is another Tablet sent down in truth from God, the All-Knowing, the All-Wise.

2 انّا انزلنا لک لوحاً و هذا لوح آخر نزّل بالحقّ من لدى الله العليم الحكيم قد حضر العبد الحاضر

بکتابک و قرأه لدی المظلوم انّه فاز باصغآء ربّک فیهذا المقام الّذی یطوفه الملأ الأعلی و کلّ بیت رفیع

The servant in attendance has brought your letter and read it before the Wronged One. He has attained the honor of your Lord's hearing in this station, around which circle the Concourse on High and every lofty dwelling.

3 قم بالحکمة و البیان و قل یا ملأ الأدیان تالله قد ظهر الیوم الّذی تزیّنت بذکره کتب الله ربّ العالمین قل ضعوا مطالع الأوهام و خذوا ما امرتم به من لدن قویّ قدیر

3 Arise with wisdom and utterance and say: O peoples of the religions! By God, the Day has appeared which was adorned by its mention in the Books of God, the Lord of the worlds. Say: Cast aside the dawning-places of idle fancies and take what you have been commanded by the Strong, the Ancient.

4 قل یا ملأ البیان لعمر الرّحمن انتم من عبدة الأصنام اتّقوا الله و لا تتّبعوا کلّ غافل بعید کن فی کلّ الأحوال ناطقاً باسمی و طائراً فی هوائی و مقبلاً الی افقی و مبشّراً بهذا النّبأ العظیم

4 Say: O people of the Bayan! By the life of the All-Merciful, you are worshippers of idols. Fear God and follow not every heedless remote one. Be in all conditions one who speaks My Name, soars in My atmosphere, turns to My horizon, and gives glad tidings of this Great Announcement.

5 قل انّه اتی بما فی العالم من کتب الله و حججه ان انصفوا و لا تکونوا من الظّالمین انّه ظهر بالحقّ بشأن لا ینکره الّا کلّ معتد اثیم کذلک اشرقت شمس البیان من افق سمآء لوح ربّک النّاطق العلیم

5 Say: He has come with what exists in the world of God's Books and His proofs, if you be fair and not among the oppressors. He has appeared in truth in such wise that none denies it save every aggressive sinner. Thus has the sun of utterance shone forth from the heaven of the Tablet of thy Lord, the Speaking, the All-Knowing.

6 انت المذکور لدی المسجون ان افرح بهذا الفضل العظیم کن راعی اغنامی فی دیاری و مبشّر امری فی ممالکی کذلک یأمرک الّذی اذا ظهر صاحت الکتب تالله قد اتی منزل قدیم

6 Thou art mentioned before the Imprisoned One - rejoice thou in this great bounty. Be the shepherd of My sheep in My lands and the herald of My Cause in My realms. Thus commands thee He at Whose appearance the Books cried out: "By God, the Ancient Sender of Revelation has come!"

7 البهآء من لدن مالک الأسمآء علیک و علی الّذین وجدوا عرف قمیصی و قاموا علی خدمة امری البدیع

7 The glory from the Lord of Names be upon thee and upon those who have inhaled the fragrance of My garment and have arisen to serve My wondrous Cause.

BLIB_Or15713.186, BLIB_Or15715.361b

BH04893

To: Husayn et al., in Bushihr
Date: 1298-09 [1881-Jul]

1 هو الأعظم الأقدم الأبهی

1 O Husayn, upon him be the Glory of God! He is the Most Great, the Most Ancient, the Most Glorious!

2 O Husayn! Thy letter hath come before the Wronged One, and the servant in attendance hath read it. We have heard

and respond to thee through this Tablet which beareth witness that there is none other God but Him, the Mighty, the Great.

2 يا حسين قد حضر كتابک لدى المظلوم و قرأه العبد الحاضر سمعنا و اجبناک بهذا الكتاب الّذى شهد انّه لا اله الّا هو العزيز العظيم

3 Let not sorrows overtake thee in the days of thy Lord, the All-Merciful. Leave creation behind thee, placing thy trust in God, the Lord of all worlds. Look not upon the people and what they possess. Reflect upon the Revelation of God and His sovereignty, and that which hath appeared from Him on this Day whereat the Concourse on High rejoiced and those who hastened to the Most Great Ocean and drank therefrom in My Name, the Generous.

3 ايّاک ان تأخذک الأحزان فى ايّام ربّک الرّحمن دع الامكان عن ورائک متوكّلاً على الله ربّ العالمين لا تنظر الى الخلق و ما عندهم تفكّر فى ظهور الله و سلطانه و ما ظهر من عنده فى هذا اليوم الّذى استبشر به الملأ الأعلى و الّذين سرعوا الى البحر الأعظم و شربوا منه باسمى الكريم

4 Let not the conditions of men sadden thee. Hearken unto that which the Lord of Destiny uttereth from the direction of His Most Great Prospect, that joy may so possess thee that the veils of the world will not withhold thee from this Cause at whose appearance the hearts of the heedless were sorely troubled.

4 ايّاک ان تحزنک شئونات البشر ان استمع ما ينطق به مالک القدر من شطر منظره الأكبر ليأخذک الفرح على شأن لا تحجبک حجبات العالم عن هذا الأمر الّذى اذا ظهر اضطربت افئدة الغافلين

5 Take hold of the hem of thy Lord's mercy and say: O Thou Lord of all beings and Sovereign of the hereafter and of the former world! I beseech Thee by Thy Most Great Name, the Most Glorious, whereby the Ship of Thy Cause did sail upon the ocean of Thy mercy, to make me steadfast in this Cause which hath caused the feet of the learned to slip and the hearts of the mystics to be perturbed–they who cast the Command of God behind their backs and followed their own imaginings without clear proof or illuminating Book.

5 تمسّک بذيل رحمة ربّک و قل يا مولى الورى و سلطان الآخرة و الأولى اسئلک باسمک الأعظم الأبهى الّذى به سرت سفينة امرک على بحر رحمتک بأن تجعلنى مستقيماً على هذا الأمر الّذى به زلّت اقدام العلمآء و اضطربت افئدة العرفآء الّذين نبذوا امرک عن ورائهم و اتّبعوا اوهامهم من دون بيّنة و لا كتاب منير

6 Thus have We lit the lamp of knowledge within the niche of utterance and sent it unto thee that thou mayest thank thy Lord, the Ever-Forgiving, the All-Merciful.

6 كذلک اوقدنا سراج العرفان فى مشكوة البيان و ارسلنا اليک لتشكر ربّک الغفور الرّحيم

INBA51:411

BH04921

To: Muhammad Ali, in Qum
Date: 1298-09 [1881-Jul]

1 He is the One Who observeth from His Most Exalted Horizon

1 هو النّاظر من افقه الأعلى

2 O Muhammad Qabl-i-'Ali! Thou hast attained unto the remembrance of the Lord of Names and hast heard the rustling

2 يا محمّد قبل على از قبل بذكر مالک اسماء فائز شدى و صرير قلم اعلى را شنيدى انشآءالله در

of the Most Exalted Pen. God willing, thou shalt in all conditions be occupied with the remembrance of the Self-Sufficient, the Most High, and shalt drink and give others to drink from the cup of His love.

كلّ احوال بذكر غنيّ متعال مشغول باشی و از كأس حبّش بنوشی و بنوشانی

3 Convey My greetings to the friends in that land on behalf of the Wronged One and give them glad-tidings of God's favors. Blessed are they in that they have attained in the days of their Lord, the All-Knowing, the All-Wise.

3 دوستان آن ارض را از قبل مظلوم تكبير برسان و بعنايت حقّ بشارت ده نعيماً لهم بما فازوا فی ايّام ربّهم العليم الحكيم

4 Whoso hath today attained unto the divine Word hath attained unto all good. I swear by the Sun of the horizon of grace that all the world cannot equal a single letter that hath proceeded from the Source of the utterance of the All-Merciful.

4 هر نفسی اليوم بكلمهٔ الهی فائز شد او بكلّ خير فائز است قسم بآفتاب افق فضل كه جميع عالم معادله نمينمايد بيک حرف كه از مصدر بيان رحمن ظاهر شد

5 Say: Know ye the value of the divine Tablets and beseech Him that ye may remain steadfast in this Most Great Cause. Say: How many souls laid claim to love, yet were later deprived of the Lord of the Beginning and the End by a mere croak or buzz. Say: O friends! Ye must be ablaze with such a fire and shine with such a light that no opportunity remains for the perverse and the deniers.

5 بگو قدر الواح الهی را بدانيد و از او بخواهيد تا بر اين امر اعظم مستقيم مانيد بگو چه بسيار از نفوس كه ادّعای محبّت نمودند و بعد بنعيقی او بطنينی از مالک مبدء و مآب محروم گشتند بگو ای دوستان بايد بناری مشتعل و بنوری روشن باشيد كه از برای مغلّين و منكرين مجال اعراض نماند

6 We beseech Him, exalted be He, to aid them to do what He loveth and pleaseth. We make mention of the two Names in this station that they may rejoice in the remembrance of their Lord, the Merciful. Verily We mentioned them before and sent to each one of them a Tablet from which wafted the fragrance of My loving-kindness that hath preceded all worlds.

6 نسئله تعالی بأن يوفّقهم علی ما يحبّ و يرضی و نذكر الاسمين فيهذا المقام ليفرحا بذكر ربّهما الرّحيم انّا ذكرناهما من قبل و ارسلنا لكلّ واحد منهما لوحاً تضوّع منه عرف عنايتی الّتی سبقت العالمين

7 Glory be upon thy father and upon thy brother and upon thee and upon them and upon every steadfast and firm one.

7 البهآء علی ابيک و علی اخيک و عليک و عليهما و علی كلّ ثابت مستقيم

BLIB_Or15719.188e

BH04767

To: Mirza Asadu'llah, in Tihran
Date: 1298-09 [1881-Jul]

1 In the name of the All-Knowing Speaker! The divine nightingale winged its flight from the heavenly garden to this mortal world, and for a few days, perched upon the branches of time, warbled its soul-stirring, melodious notes. Then it soared to its

1 بنام گويای دانا عندليب قدسی از گلزار الهی قصد جهان فانی نمود و روزی چند بر شاخسار روزگار بآوازهای جانبخش موزون مغرّد و مترنّم

ultimate goal. Verily He knoweth its return, its origin and its destination. He, verily, is the All-Knowing, the All-Informed.

و بعد بمقصد اقصی پرواز نمود انّه یعلم مرجعه و مبدئه و مقصده انّه لهو العلیم الخبیر

2 Those songs and melodies brought assurance to the faithful and increased the fear of the treacherous. Therefore the sword was drawn and trembling seized all the tribes, and most of those souls who had turned to the most exalted horizon attained martyrdom and quaffed the deadly poison as though it were spirit-giving honey in the path of the Friend.

2 و آن آوازها و نغمه‌ها امین را اطمینان بخشید و بر خوف خائن افزود لذا سیف بمیان آمد و اضطراب همهٔ قبایل را اخذ نمود و اکثری از نفوس که بافق اعلی توجّه نمودند بشهادت فائز شدند و سمّ کشنده را چون شهد روح‌بخش در سبیل دوست آشامیدند

3 And when the Luminary of the horizons illumined the horizon of Iraq, no voice was raised from any direction, and no movement was observed from any body. All were found to be dead or withered while living, and were concealed behind veils from the severity of the days and the wrath of men.

3 و چون نیّر آفاق افق عراق را منوّر نمود ندائی از سمتی بلند نه و حرکتی از جسدی ظاهر نه جمیع مرده و یا زنده پژمرده مشاهده میشدند و از سطوة ایّام و قهر انام در خلف استار مستور بودند

4 When these things were witnessed, We arose to promote the Cause - an arising after which there was no sitting down. And when, through divine power, the banners of the Most Great Remembrance were raised upon the highest station of the world, the buzzing of flies emerged from behind the veil. Verily thy Lord knoweth what befell the Temple of the Cause at the hands of the oppressors.

4 چون این امور مشاهده شد بر امر قیام نمودیم قیامیکه قعود آنرا اخذ ننمود و چون بقوّهٔ الهیّه الویهٔ ذکر اعظم بر اعلی مقام عالم مرتفع شد طنین ذباب از خلف حجاب ظاهر انّ ربّک یعرف ما ورد علی هیکل الأمر من جنود الظّالمین

5 God willing, they must in all conditions exert their utmost endeavor, that perchance weak souls may drink from the wine of steadfastness and turn to the most exalted horizon.

5 انشآءالله باید در کلّ احوال کمال سعی را مبذول دارند شاید نفوس ضعیفه از رحیق استقامت بیاشامند و بافق اعلی توجّه نمایند

PYB#210 p.03

BH04753

To: Abdu'l-Karim, in Yazd
Date: 1298-09 [1881-Jul]

1 He is the One manifest from the horizon of eternity.

1 هو الظّاهر من افق البقآء

2 God beareth witness that there is none other God but Him, and He Who hath appeared is, verily, the One mentioned in the Books of God, the Lord of all worlds. Whoso acknowledgeth Him hath acknowledged the Books of God and His Messengers, and whoso turneth away is of them that have perished.

2 شهد الله انّه لا اله الّا هو و الّذی ظهر انّه لهو المذکور فی کتب الله ربّ العالمین من اقرّ به قد اقرّ بکتب الله و رسله و الّذی اعرض انّه من الهالکین

3 Say: He hath come with the truth and hath summoned all unto God, the Single, the All-Informed. How many a servant

3 قل انّه اتی بالحقّ و دعا الکلّ الی الله الفرد الخبیر کم من عبد سمع و اجاب و سرع الی بحر اسمه

hath heard and responded, and hastened unto the ocean of His Most Great Name, the All-Glorious; and among them are such as have turned away from God and denied His verses and rejected His proof and pronounced judgment against Him with manifest injustice.

الأعظم العظيم و منهم من اعرض عن الله و كفر بآياته و انكر برهانه و افتى عليه بظلم مبين

4 We counsel thee and those who have believed even as We have counseled all in My Preserved Tablet: Abandon that which the people possess, then turn ye unto the Most Sublime Vision, the station wherein the Lord of Destiny hath proclaimed: "There is none other God but I, the Manifest, the Speaking, the All-Knowing, the All-Informed."

4 انّا نوصيک و الّذين آمنوا بما وصّينا به الكلّ فى لوحى الحفيظ دعوا ما عند النّاس ثمّ اقبلوا الى المنظر الأكبر المقام الّذى فيه نطق مالک القدر انّه لا اله الّا انا الظّاهر النّاطق العليم الخبير

5 Beware lest the doubts of the people of the Bayan prevent you, or the allusions of those who are heedless of this momentous News withhold you. Say: This is the Day of Arising, did ye but know it, and this is the Day of remembrance and praise, were ye to understand.

5 ايّاكم ان تمنعكم شبهات اهل البيان او تحجبكم اشارات الّذين غفلوا عن هذا النّبأ العظيم قل هذا يوم القيام لو انتم تعرفون و هذا يوم الذّكر و الثّنآء لو انتم تعلمون

6 By God! The mention of a single mention from My Most Exalted Pen equalleth the worship of all who dwell on earth and in heaven. To this beareth witness the Lord of all creation in His preserved Tablet. Thus hath the ocean of knowledge surged forth as a bounty from His presence. He, verily, is the All-Bountiful, the Most Generous.

6 تالله لا يعادل بذكر من اذكار قلبى الأعلى عبادة اهل الأرض و السّمآء يشهد بذلک مولى الورى فى لوحه المسطور كذلک ماج بحر العرفان فضلاً من عنده عليک انّه لهو الفضّال الكريم

7 Give thanks and say: Praise be unto Thee, O Thou the Goal of them that know!

7 ان احمد و قل لک الحمد يا مقصود العارفين

BLIB_Or15713.285b

BH05094

To: Farajullah, in Kaf
Date: 1298-09 [1881-Jul]

1 In the Name of the One God!

1 بنام خداوند يكتا

2 The Most Great Joy hath come, yet the people have turned away from it save those whom God, the Protector, the Self-Subsisting, hath willed.

2 قد اتى الفرح الأعظم و النّاس هم عنه معرضون الاّ من شآء الله المهيمن القيّوم

3 God willing, may thou cling to the hem of truth and hold fast to His cord in such wise that the clamor of the people of the Bayan shall not keep thee back from the direction of the All-Merciful.

3 يا فرج‌الله انشآء الله بذيل حقّ متشبّث باشى و بحبلش متمسّک بشأنيكه ضوضاى اهل بيان ترا از شطر رحمن منع ننمايد

4 For twelve hundred years the people of the Furqan clung to vain imaginings and idle fancies, depriving the servants of God from all the infinite divine bounties and heavenly sustenance, such that, as was witnessed, those imaginings and fancies caused the martyrdom of the Primal Point, may the spirit of all else but Him be sacrificed for His sake. I swear by the Sun of certitude that those fancies have been and will continue to be the cause and reason for the kindling of the fire of tyranny throughout the world.

4 هزار و دویست سنه اهل فرقان باوهام و ظنون تشبّث نمودند و عباد الله را از جمیع فیوضات نامتناهیهٔ الهیّه و مائدهٔ سمائیّه محروم ساختند چنانچه مشاهده شد آن ظنون و اوهام سبب شهادت نقطهٔ اولی روح ما سواه فداه گشت قسم بآفتاب یقین که آن ظنون سبب و علّت اشتعال نار ظلم مابین عالم بوده و خواهد بود

5 And now the people of the Bayan desire, through the same idle fancies of the past, to prevent people from drawing nigh unto the Dayspring of divine revelation and the Source of inspiration.

5 و اهل بیان حال بهمان مزخرفات قبل اراده نموده‌اند ناس را از مشرق وحی و مطلع الهام منع نمایند

6 Say: O friends of God! Stand firm and place your trust in God, and with complete power and strength preserve the treasuries of divine love from the thieves and betrayers, that perchance they may not henceforth occupy themselves with the deeds and words of the past, and deprive people from the straight path.

6 بگو ای دوستان لله بایستید و علی الله توکّل نمائید و بقدرت و قوّت تمام مخازن محبّت الهی را از سارقین و خائنین حفظ نمائید که شاید من‌بعد باعمال و گفتار قبل مشغول نشوند و ناس را از صراط مستقیم محروم ننمایند

7 Verily He speaketh the truth and guideth to the Way. There is no God but Him, the Mighty, the Beautiful.

7 انّه یقول الحقّ و یهدی السّبیل لا اله الاّ هو العزیز الجمیل

BLIB__Or15715.362a

BH05179

To: Ibrahim, in Najafabad
Date: 1298-09 [1881-Jul]

1 In the Name of the Friend, the All-Loving

1 بنام دوست مهربان

2 O Ibrahim! The glance of loving-kindness is turned towards thee and the Supreme Pen moveth like unto the gleaming lightning to make mention of the friends at all times, drawing them near. Be not grieved at what hath come to pass. In all conditions, give precedence to the will, purpose and good-pleasure of the Friend over thine own will, purpose and good-pleasure. Blessed is he who hath attained unto this most exalted station and moveth by naught save the will of his Lord, the Mover, the All-Knowing, the All-Informed.

2 یا ابراهیم لحاظ عنایت بتو متوجّه و قلم اعلی بذکر دوستان در کلّ احیان کالبرق اللّامع متحرّک و جاذب محزون نباشید از آنچه وارد شده در جمیع احوال اراده و مشیّت و رضای دوست را بر اراده و مشیّت و رضای خود مقدّم دارید طوبی لمن فاز بهذا المقام الأعلی و ما تحرّک الّا بارادة ربّه المحرّک العلیم الخبیر

3 O Ibrahim! We have heard thy call and that wherewith thou didst commune with God, thy Lord, and We have answered

3 یا ابراهیم سمعنا ندآئک و ما ناجیت به الله ربّک و اجبناک بهذا الکتاب المبین حقّ شاهد و

thee through this perspicuous Book. The Truth hath been and is the witness. This is a Day wherein the Balance speaketh and the earth giveth its tidings. Blessed is he who hath not been deprived of His bounty and hath arisen as beseemeth His days. He is accounted among the people of Baha in the Book of God, the King, the Almighty, the All-Powerful.

گواه بوده و هست امروز روزیست که میزان نطق مینماید و زمین اخبار میدهد طوبی از برای کسیکه از فضل او محروم نشد و بما ینبغی لأیّامه قیام نمود اوست از اهل بها فی کتاب الله الملک المقتدر القدیر

4 Convey My greetings unto the friends in that land on behalf of the Wronged One and say: Preserve your stations through the Name of the Revealer of verses, for the ungodly and infidels have appeared with the utmost craftiness and guile. This is a report that hath flowed from the Supreme Pen in books both past and future. God willing, may all be blessed by the fragrances of His days, be gladdened by His mention and find peace through His Name. He is, verily, the All-Bountiful, the Ancient. Praise be to God, the Mighty, the Wise.

4 دوستان آن ارض را از قبل مظلوم تکبیر برسان و بگو مقامات خود را باسم منزل آیات حفظ نمائید چه که مشرکین و ملحدین بکمال مکر و خدعه ظاهر و این خبریست که در کتب قبل و بعد از قلم اعلی جاری شده انشآءالله کلّ بنفحات ایّامش فائز باشند و بذکرش مسرور و باسمش مطمئن انّه لهو الفضّال القدیم الحمد لله العزیز الحکیم

BLIB_Or15719.119b

BH05120

To: Sahibih Ammih Khanum, in Nasrabad
Date: 1298-09 [1881-Jul]

1 In My Name, Which Warbleth upon the Branches

1 بسمی المغرّد علی الأغصان

2 A Book sent down by the All-Merciful to her who hath heard and responded and hath attained unto the days of her Lord, the All-Compelling, the Self-Subsisting.

2 کتاب انزله الرّحمن للّتی سمعت و اجابت و فازت بأیّام ربّها المهیمن القیّوم

3 O leaf! Hearken with the ear of thy soul to the call of the King of Oneness.

3 ای ورقه ندای مالک احدیّه را از گوش جان بشنو

4 I swear by the life of the Beloved that should anyone partake of this cup–that is, should they attain unto the sweetness of the utterance of the All-Merciful–they would, throughout all their days and nights, remain occupied with the remembrance of the Peerless Friend.

4 قسم بجان محبوب اگر نفسی از این کأس بنوشد یعنی بلذّت بیان رحمن فائز شود در جمیع ایّام و لیالی بذکر دوست یکتا مشغول گردد

5 This is the Day whose mention hath been from time immemorial and will endure forever, and all the peoples of the world were promised its coming. Yet when the lights of the divine Dayspring appeared, all turned away and followed that which Satan commanded them, save those souls who were detached and free from all else but God. These are they whose mention

5 امروز روزیست که ذکرش لم‌یزل و لایزال بوده و جمیع اهل عالم بآن وعده داده شده‌اند و چون انوار فجر یوم الهی طالع شد کل اعراض نمودند و به ما امرهم الشّیطان عامل گشتند مگر نفوسیکه از ما سوی الله فارغ و آزاد بودند ایشانند نفوسیکه

hath been recorded in the divine Books, both past and future. Blessed are they and joy be unto them!

ذکرشان در کتب الهی از قبل و بعد بوده نعیماً لهم و طوبی لهم

6 God willing, that leaf shall at all times hold fast unto the Divine Lote-Tree in such wise that diverse winds shall not cause her to fall. This is the counsel of the Beloved of the world unto thee and the other handmaidens.

6 انشآءالله آنورقه در جمیع احوال بسدره متمسّک باشد بشأنیکه ارياح مختلفه او را ساقط ننماید اینست وصیّت محبوب عالم ترا و سائر کنیزان را

7 At all times praise thou the Beloved of all creation, for He hath enabled thee to attain unto that whereof the divines of the earth remain veiled. Verily thy Lord is the All-Forgiving, the All-Merciful.

7 در جمیع اوان حمد کن محبوب امکانرا چه که ترا فائز نمود بامریکه علمای ارض از آن محتجبند انّ ربّک لهو الغفور الرّحیم

8 The glory be upon thee and upon My handmaidens in that place, from One loving and bountiful.

8 البهآء علیک و علی امائی فی هناک من لدن مشفق کریم

INBA23:077b, BLIB_Or15715.351c

BH05216

To: Muhammad Qabl-i-Sadiq, in Sarvistan
Date: 1298-09 [1881-Jul]

1 In the Name of the One God! O Sadiq! Thy petition hath arrived, and from it wafteth the fragrance of the love of the Best-Beloved of the worlds. Praise be to the Purpose of the world Who hath enabled thee to recognize the Dawning-Place of Revelation, the Dayspring of Inspiration, and the Manifestation of His Self. Whoso hath attained unto recognition in this Day hath attained unto all good.

1 بنام خداوند یکتا یا صادق عریضه‌ات حاضر و عرف محبّت محبوب عالمیان از او متضوّع حمد کن مقصود عالم را که ترا موفّق فرمود بر عرفان مشرق وحی و مطلع الهام و مظهر نفسش هر نفسی امروز باقبال فائز شد او بکلّ خیر فائز است

2 The whole world was created for this blessed Day which in the divine Books hath been designated as the Day of God. Nevertheless, when the Day appeared and its Lord was seated upon the throne, all turned away save whom God, the Lord of the worlds, did please. The cause and reason for this are the divines of the age. We testify that they are numbered among the ignorant in the Perspicuous Book. They are honored by the name of Truth yet turn away from Him; they are known by His name yet remain heedless and veiled from Him.

2 جمیع عالم از برای این روز مبارک که در کتب الهی بیوم الله موسومست خلق شده‌اند مع‌ذلک چون یوم ظاهر و مالک آن بر عرش مستوی کل اعراض نمودند الّا من شآء الله ربّ العالمین و سبب و علّت منع [علمای] عصرند نشهد انّهم من الجهلآء فی کتاب مبین باسم حقّ معزّزند و از او معرض و باسم او معروفند و از او غافل و محجوب

3 Whosoever hath in this Day attained unto the Most Exalted Horizon must, throughout his life, voice the praise and glorification of the Truth and through His name preserve this most exalted station, for verily the evil ones lie in wait and stand

3 هر نفسی الیوم بافق اعلی فائز شد باید بدوام عمر بذکر و ثنای حقّ ناطق شود و باسمش این مقام اعلی را حفظ نماید چه که شیاطین در کمین و بر مراصد منتظر انّ ربّک لهو المخبر العلیم

ready in ambush. Thy Lord is, in truth, the All-Informed, the All-Knowing.

4 Convey on behalf of the Truth greetings to all the friends in that land and give them glad-tidings of that which hath been ordained for them. Ere long their station shall become manifest and evident unto all the world. Verily thy Lord is the Forgiving, the Bountiful.

4 جمیع دوستان آن ارض را از قبل حقّ تکبیر برسان و به ما قدّر لهم بشارت ده عنقریب مقام ایشان بر عالمیان ظاهر و هویدا گردد انّ ربّک لهو الغفور الکریم

INBA51:445a, LHKM3.310

BH05218

To: Abdu'l-Husayn, in Shiraz
Date: 1298-09 [1881-Jul]

1 In the Name of the Best-Beloved of the world

1 بنام محبوب آفاق

2 O 'Abdu'l-Husayn! Thy petition was presented in the Snow-White Spot before Him Who is the Possessor of all Names, and the glances of His loving-kindness were directed towards thee. It was adorned with these words: "Establish me firmly in the confession that Thou art the pure Truth and the sheer Light." Blessed art thou for having uttered these words!

2 یا عبدالحسین کتابت در بقعهٔ بیضا امام عین مالک اسماء حاضر و لحاظ عنایت باو متوجّه و باین کلمه مزیّن بود ثبّتنی علی القول بأنّک انت الحقّ الصّرف و النّور البحت طوبی لک بما نطقت بهذه الکلمة

3 In truth, all created things must needs, in this day, implore this station from God, inasmuch as the Cause is mighty great. How numerous were the souls who made claim to firmness, steadfastness and constancy, yet afterwards, at the slightest breeze that blew from the Beloved of hearts, turned away and joined the worshippers of idols. God willing, thou shalt remain so firmly established and steadfast in the Cause of God that all the peoples of the world shall be powerless to hinder thee.

3 فی‌الحقیقه جمیع خلق باید الیوم این مقامرا از حقّ مسئلت نمایند چه که امر بسیار عظیم است چه بسیار از نفوس که دعوی ثبوت و رسوخ و استقامت مینمودند و بعد باندک هبوب از محبوب قلوب اعراض نمودند و بعبدهٔ اصنام ملحق گشتند انشآءالله بشأنی بر امر الله ثابت و راسخ شوی که جمیع اهل عالم قادر بر منع نباشند

4 Be thou aflame with the fire of My love, soaring in My atmosphere, holding fast to My cord, clinging to My robe, stirred by My will, turning thy face toward My face, speaking in My praise, and acting according to that which hath been sent down in My perspicuous, mighty and wise Book.

4 کن مشتعلاً بنار حبّی و طائراً فی هوائی و متمسّکاً بحبلی و متشبّثاً بذیلی و متحرّکاً بارادتی و متوجّهاً الی وجهی و ناطقاً بثنائی و عاملاً بما نزّل فی کتابی العزیز البدیع الحکیم

5 Glory be to God! Should a soul turn away from this horizon, to what horizon would he turn, and to what proof and testimony would he cling? By the life of God! The proof doth circle round, and the testimony doth prostrate itself before My countenance, yet most of the people are in evident obscurity.

5 سبحان‌الله اگر نفسی از این افق اعراض نماید بکدام افق توجّه مینماید و بچه حجّت و برهان متمسّک میشود لعمر الله انّ الحجّة تطوف و البرهان یسجد لوجهی ولکن القوم اکثرهم فی حجاب مبین

6 The glory be upon thee and upon every servant who is steadfast in this mighty Cause.

6 البهآء علیک و علی کلّ عبد کان مستقیماً علی هذا الأمر العظیم

INBA51:460, LHKM3.314, MAS8.126bx, QT108.049x

BH04964

To: Abu al-Hasan Fanan, in Shiraz
Date: 1298-09 [1881-Jul]

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

1 هو الأقدس الأعظم الأبهی

2 The Book proclaims: "The Kingdom is God's, the Lord of all worlds!" and all things cry out: "The Truth has appeared and the Cause is in the hands of God, the Possessor of this mighty Day!"

2 انّ الکتاب ینادی الملک لله ربّ العالمین و الأشیآء تصیح قد ظهر الحقّ و الأمر بید الله مالک هذا الیوم العظیم

3 And the Revealer of the Bayan declares: "O people! By the life of the Beloved, I am ashamed to mention what ye have wrought against Him Who came with the truth and Who proclaimed: 'There is no God but Me, the Forgiving, the Generous.' I left no counsel save through wisdom, and no wisdom but I commanded it unto you. To this testifies He Who appeared and spoke that which all the books of the world cannot equal. He, verily, is the Truthful, the Trustworthy."

3 و منزل البیان یقول یا ملأی لعمر المحبوب استحیی ان اذکر ما عملتم بمن اتی بالحقّ و نطق انّه لا اله الّا انا الغفور الکریم انّی ما ترکت من نصح الّا من تدبیر و لا من حکمة الّا و قد امرتکم بها یشهد بذلک من ظهر و نطق بما لا تعادله کتب العالم انّه لهو الصّادق الأمین

4 O people of the Bayan! Ye have cast the All-Merciful behind your backs and have clung to every ignorant remote one. That which is on earth shall profit you not this day. Fear God and deny not Him through Whom the standard of God hath been raised upon every lofty and noble mountain. Abandon what ye possess. He Who was hidden behind the veils of the unseen and inscribed in the books of God, the Mighty, the Wise, hath come. Arise to serve thy Lord in such wise that the hosts of the oppressors shall not deter thee.

4 یا ملأ البیان قد نبذتم الرّحمن عن ورائکم و اخذتم کلّ جاهل بعید لا ینفعکم الیوم ما علی الأرض اتّقوا الله و لا تکروا الّذی به نصب علم الله علی کلّ جبل باذخ رفیع دعوا ما عندکم قد اتی من کان مکنوناً فی حجب الغیب و مسطوراً فی کتب الله العزیز الحکیم قم علی خدمة مولئک علی شأن لا تمنعک جنود الظّالمین

5 Say: I beseech Thee, O my God, my Beloved, and my Heart's Desire, by the Most Great Ocean which hath surged in Thy name throughout the world, to aid me in that which Thou lovest and art pleased with. Verily, Thou art the Omnipotent over what Thou willest, and in Thy grasp are the reins of all things. There is no God but Thee, the Omnipotent, the Mighty.

5 قل اسئلک یا الهی و محبوبی و مقصودی بالبحر الأعظم الّذی ماج باسمک فی العالم بأن تؤیّدنی علی ما تحبّ و ترضی انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأشیآء لا اله الّا انت المقتدر القدیر

BLIB_Or15719.191d

BH04958

To: M Sh, in Shiraz
Date: 1298-09 [1881-Jul]

1 In the name of God, the Almighty!

1 بنام خداوند توانا

2 Today the heaven of generosity is raised high, the ocean of bounty is surging, and the rays of the Sun of loving-kindness have encompassed all things. Blessed are they who have not deprived themselves and who have not been prevented by the veils of the heedless ones. With utmost joy and gladness, occupy thyself with the remembrance of the Goal of all the worlds.

2 امروز سماء کَرَم مرتفع و بحر جود موّاج و پرتو آفتاب عنایت جمیع اشیاء را اخذ نموده طوبی از برای نفوسیکه خود را محروم ننمودند و بحجبات مانعهٔ نفوس غافله ممنوع نگشتند بکمال فرح و انبساط بذکر مقصود عالمیان مشغول باش

3 The glance of favor hath been directed to thee from the Prison, and its effect shall endure throughout the kingdom of earth and heaven. Hold fast to the cord of grace and cling to the hem of bounty. Verily He ordaineth for whomsoever He willeth that which shall profit him in the world to come and in this world. Verily He is the Lord of all mankind and within His grasp is the dominion of creation. There is none other God but Him, the Forgiving, the Bountiful.

3 لحاظ عنایت از شطر سجن بشما متوجّه و اثر آن بدوام ملک و ملکوت باقی و پاینده است بحبل عنایت متمسّک باش و بذیل فضل متشبّث انّه یقدّر لمن اراد ما ینفعه فی الآخرة و الأولی و انّه لمولی الوری و فی قبضة قدرته زمام الخلق لا اله الّا هو الغفور الکریم

4 I swear by the Sun of Truth that nothing in the world hath equalled or shall equal a single word from the words of God. Give thanks unto the Peerless Beloved, for verily He hath mentioned thee in such wise that the fragrances of revelation shall endure throughout the kingdom of earth and heaven. Praise be to God, the Mighty, the Glorious, the All-Loving.

4 قسم بآفتاب حقیقت که ما فی العالم معادله بکلمهئی از کلمات حقّ ننموده و نخواهد نمود شکر نما محبوب یکتا را انّه ذکرک بما تبقی به نفحات الوحی بدوام الملک و الملکوت الحمد لله المقتدر العزیز الودود

5 The letter of that honored one was presented before the Wronged One and was seen. Praise be to God that thou hast been successful in attaining the bounty of recognition and hast been made to achieve that which most of the learned and mystics of the earth have been deprived of. Be grateful then to thy Lord for this great favor. God willing, thou shalt attain unto all that God hath desired. Verily thy Lord is the Almighty, the All-Powerful.

5 مکتوب آنجناب نزد مظلوم حاضر و مشاهده شد الحمد لله بنعمت اقبال موفّق شدید و بامریکه اکثر علمای ارض و عرفای آن از آن محرومند فائز گشتید ان اشکر ربّک بهذا الفضل العظیم و انشآءالله بما اراده الله فائز خواهید شد انّ ربّک لهو المقتدر القدیر

BLIB_Or15719.115c

BH05352

To: Karbalai Husayn, in Najafabad
Date: 1298-09 [1881-Jul]

1 In the name of the Beloved of the worlds

1 بنام محبوب عالميان

2 All earthly ties are severed this day, for it is the Day of revelation and meeting, and all relationships return to the Truth Himself. Relationship to Him, exalted be His glory, is as the sun among the stars. Blessed is the one who hath recognized the Day of God and attained its effusions.

2 جميع نسبتها اليوم منقطع است چه كه يوم مكاشفه و لقاست و جميع نسبتها بنفس حقّ راجع و نسبت باو جلّ جلاله بمثابهٔ شمس است مابين نجوم طوبى از براى نفسيكه يوم الله را ادراک نمود و بفيوضات آن فائز گشت

3 Today all are beheld on a single plane. How excellent is the state of the one who hath turned with celestial power and might toward the King of Oneness. Whosoever hath attained this most exalted station regardeth all else but God as non-existent, save those souls who have quaffed from the Kawthar of the All-Glorious and clung fast to the Crimson Ark.

3 امروز كلّ در صقع واحد مشاهده ميشوند نيكو است حال نفسيكه بقوّت و قدرت ملكوتيّه بمالک احديّه توجّه نمود هر نفسيكه باين مقام بلند اعلى فائز شد جميع ما سوى الله را معدوم شمارد مگر نفوسيكه از كوثر ابهى آشاميدند و بسفينهٔ حمرا تمسّک جستند

4 Grieve not over what befell thy son. By the life of God, he turned towards and entered the prison, and ascended unto the Mighty, the All-Forgiving. Thou must praise and glorify the Lord of the Revelation with utmost joy and delight, for He accepted thy sacrifice and hath mentioned thee in this Most Holy, Most Exalted Tablet.

4 لا تحزن عمّا ورد على ابنک لعمر الله انّه اقبل و دخل السّجن و صعد الى العزيز الغفّار بايد بكمال فرح و سرور بحمد و ثناى مالک ظهور ناطق باشى چه كه قربانيت را قبول فرمود و ترا باين لوح امنع اقدس ذكر نمود

5 Say: Praise be unto Thee, O God of Names and Creator of the heavens, for having strengthened me, made me know Thee, and accepted what befell my son in Thy path. I beseech Thee to make me steadfast in Thy love under all conditions. Verily Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

5 قل لک الحمد يا اله الأسمآء و فاطر السّمآء بما ايّدتنى و عرّفتنى و قبلت ما ورد على ابنى فى سبيلک اسئلک بأن تجعلنى فى كلّ الأحوال مستقيماً على حبّک انّک انت المقتدر المتعالى العليم الحكيم

BLIB_Or15719.189c

BH05616

To: Mihdi son of one who ascended, in Sarvistan
Date: 1298-09 [1881-Jul]

1 In the Name of the one God! O Mihdi! May you be, through God's grace, successful! Your mention was made in the Most Great Prison - this is from the bounty of your Lord unto you. Be thou thankful and among those who praise.

1 بنام خداوند یکتا یا مهدی انشآءالله بعنایت الهی فائز باشی ذکرت در سجن اعظم بوده هذا من فضل ربّک علیک ان اشکر و کن من الحامدین

2 In truth, God's bounty and mercy and grace have encompassed His loved ones at all times, for in this most mighty, most impregnable, most holy Day they have attained unto the recognition of God, and the opposition of the divines and mystics and princes did not prevent them from the Most Exalted Horizon. Blessed are they and blessed are those who have attained what they have attained. Verily thy Lord is the All-Bountiful, the Generous.

2 فی‌الحقیقه فضل و رحمت و عنایت حقّ دوستان را در کلّ احیان احاطه نموده چه که در این یوم اعزّ امنع اقدس بعرفان الله فائز شدند و اعراض علما و عرفا و امرا ایشانرا از افق اعلی منع ننمود طوبی لهم و للّذین فازوا بما فازوا انّ ربّک لهو الفیّاض الکریم

3 Beseech God - exalted be His glory - that you may attain unto the most great steadfastness, for the cawing of the crows and the fire of the souls of the ungodly in that land are ablaze and rising up. At all times they have been and are engaged in craftiness and deception, that perchance they might prevent those who have turned towards God from the Greatest Scene. Blessed are those who have cast them and what they possess behind their backs, turning unto God, the Protector, the Self-Subsisting.

3 از حقّ جلّ جلاله بطلبید تا باستقامت کبری فائز شوید چه که نعاق ناعقین و نار نفوس مشرکه در آن ارض مشتعل و مرتفع است در جمیع احیان در مکر و خدعه بوده و هستند که شاید مقبلین را از منظر اکبر منع نمایند طوبی للّذین نبذوهم و ما عندهم عن ورائهم مقبلین الی الله المهیمن القیّوم

4 The glory be upon you and upon your father, whom the Supreme Pen hath mentioned in various Tablets, and upon those who are with you on this Straight Path. We have sent unto you that which telleth of your Lord's favor, that thou mayest wear it and be of the thankful ones. Praise be to God, the Lord of the worlds.

4 البهآء علیک و علی ابیک الّذی ذکره القلم الأعلی فی الواح شتّی و علی الّذین معک فی هذا الصّراط المستقیم قد ارسلنا الیک ما یحکی عن فضل ربّک لتلبس و تکون من الشّاکرین الحمد لله ربّ العالمین

BLIB_Or15719.127a

BH05607

To: Muhammad Baqir, in Shiraz
Date: 1298-09 [1881-Jul]

1 In the name of the All-Knowing Speaker

1 بنام گویندهٔ دانا

2 O Muhammad-Baqir! Your cries, lamentations and wailing in separation from the Beloved of all worlds have been heard.

2 یا محمّد قبل باقر ضجیج و صریخ و حنینت در فراق محبوب آفاق اصغا شد

3 God, exalted be His glory, brought these creatures from nothingness into being for the recognition of this blessed Day and the knowledge of Him Who hath appeared therein with His Name, the One Who holdeth sway over the worlds. There is and hath been no doubt that all were created for attainment unto His presence, and the One True Beloved hath ever loved and loveth the nearness of His friends. The divine Tablets and heavenly Books bear witness unto that which hath been mentioned.

3 حقّ جلّ جلاله این خلق را از عدم بوجود آورد از برای ادراک این روز مبارک و عرفان من ظهر فیه باسمه المهیمن علی العالمین و شکّی نبوده و نیست که کل از برای لقا خلق شده‌اند و دوست یکتا قرب دوستانرا دوست داشته و دارد شهادت میدهد بآنچه ذکر شد الواح الهی و کتب ربّانی

4 However, the rebellious, heedless and transgressing souls have become the cause and reason of prevention. Be not grieved by this prevention, for His Will is supreme and His Purpose prevailing. The Supreme Pen recordeth the reward of attainment unto His presence for whomsoever He willeth. Verily thy Lord is the All-Powerful, the Almighty.

4 ولکن نفوس طاغیهٔ غافلهٔ باغیه سبب و علّت منع شدند محزون مباش از این منع چه که اراده‌اش مهیمن است و مشیّتش نافذ ثبت مینماید از قلم اعلی اجر لقا از برای هر که اراده فرماید انّ ربّک لهو المقتدر القدیر

5 Say: Glory be unto Thee, O my God! Thou seest me turning toward Thy Kingdom and beseeching from the ocean of Thy bounty that which beseemeth the heaven of Thy generosity and grace. O Lord! Deny me not that which lieth with Thee. Ordain for me the reward of one who hath attained unto the vision of Thy countenance and circumambulated around Thy throne. Verily Thou art the Almighty Whom the circumstances of creation cannot frustrate, nor can the hosts of the oppressors prevent. Praise be unto God, the Lord of all worlds.

5 قل سبحانک یا الهی ترانی مقبلاً الی ملکوتک و سائلاً من بحر جودک ما ینبغی لسمآء کرمک و فضلک ای ربّ لا تمنعنی عمّا عندک قدّر لی اجر من فاز بزیارة طلعتک و طاف حول عرشک انّک انت المقتدر الّذی لا تعجزک شؤونات الخلق و لا تمنعک جنود الظّالمین الحمد لله ربّ العالمین

INBA51:176, KB_620:169-170, LHKM3.337

BH05605

To: Mirza Fadlu'llah, in Shiraz
Date: 1298-09 [1881-Jul]

1 He is the Manifest, the Speaking One, the All-Knowing

1 هو الظّاهر النّاطق العليم

2 O Fadl! The exalted True One hath heard thy call and hearkened unto thy mention. Praise be to God that thy pen and tongue have been blessed to offer praise to the Lord of Names, and thy face hath turned toward the horizon of the Countenance. At all times preserve this great bounty through the Name of Truth, glorified be His grandeur.

2 يا فضل حقّ منيع ندايت را شنيد و ذكرت را اصغا نمود الحمد لله قلم و لسانت بثناى مالک اسماء فائز گشت و وجهت بافق وجه توجّه نمود در جميع اوان اين فضل بزرگ را باسم حقّ جلّ كبريآئه حفظ نما

3 Blessed art thou for having attained to the remembrance of thy Lord and turned toward Him when they who dwell in all lands and cities turned away, save whom God, the Lord of the worlds, did will. Rejoice in that which was read before the Throne - that which thou didst commune with God - and which was adorned with the ornament of acceptance from the presence of the Hearer, the Witness, the All-Seeing, the All-Knowing.

3 طوبى لک بما فزت بذكر ربّک و اقبلت اليه اذ اعرض عنه من فى الأقطار و الأمصار الّا من شآء الله ربّ العالمين ان افرح بما قرء لدى العرش ما ناجيت به الله و فاز بطراز القبول من لدن سامع شاهد بصير عليم

4 We make mention of My handmaiden referred to at the end of thy letter - give her glad tidings of My remembrance of her. She may commune with her Lord through that which the Supreme Pen hath uttered in this exalted station:

4 و نذكر امتى فى آخر كتابک بشّرها بذكرى ايّاها و لها ان تناجى ربّها بما نطق به قلمى الأعلى فى هذا المقام المنيع

5 "I beseech Thee, O Sovereign of eternity and Lord of Names, by the waves of the ocean of Thy knowledge and the lights of the Sun of Thy utterance, to ordain for me through the Pen of Thy decree that which will profit me in Thy worlds. I testify that I know not what lieth within the treasuries of Thy knowledge, and Thou knowest what is with me. Thou art in truth the All-Knowing, the All-Informed.

5 اسألک يا سلطان البقآء و مالک الأسمآء بأمواج بحر عرفانک و انوار شمس بيانک بأن تكتب لى من قلم التّقدير ما ينفعنى فى عوالمک اشهد انّى لا اعلم ما فى خزائن علمک و انّک تعلم ما عندى انّک انت العليم الخبير

6 O my Lord! I beseech Thee by the wonders of Thy bounty and the manifestations of Thy favors to grant me one who will inherit from me. Thou art, verily, the Best of inheritors. There is no God but Thee, the Forgiving, the Generous."

6 اى ربّ اسألک ببدائع جودک و ظهورات الطافک بأن ترزقنى من يرثنى انّک انت خير الوارثين لا اله الّا انت الغفور الكريم

BLIB_Or15719.187c

BH05482

To: Aqa Muhammad Hasan et al., in Yazd
Date: 1298-09 [1881-Jul]

1 He is the One speaking in His Most Glorious Name in the Kingdom of Utterance. This is a Book sent down by the All-Merciful to him who hath believed and acted according to what was commanded in the Scriptures and Tablets.

1 هو النّاطق باسمه الأبهى فى ملكوت الانشآء كتاب انزله الرّحمن لمن آمن و عمل بما امر به فى الزّبر و الألواح

2 O peoples of the earth! Adorn your temples with the ornament of tranquility and dignity. Thus have We commanded you aforetime and in this Book. Blessed is he who hath cast away what the people possess and taken what was given him from God, the Lord of all men.

2 يا ملأ الأرض زيّنوا هياكلكم بطراز السّكون و الوقار كذلک امرناكم من قبل و فى هذا الكتاب طوبى لمن نبذ ما عند النّاس و اخذ ما اوتى به من لدى الله مالک الرّقاب

3 We counsel thee and those who have believed to manifest spiritual qualities and goodly, virtuous deeds, that there may appear from you what beseemeth you and this Day which every Book and every Messenger who came with the truth from God, the Mighty, the Powerful, the Bestower, hath extolled.

3 انّا نوصيک و الّذين آمنوا بالأخلاق الرّوحانيّة و الأعمال الطّيّبة الحسنة ليظهر منكم ما ينبغى لكم و لهذا اليوم الّذى نطق بثنائه كلّ كتاب و كلّ رسول اتى بالحقّ من لدى الله المقتدر العزيز الوهّاب

4 Behold, O people, what hath appeared and shone forth from the horizon of Revelation, then judge it with fairness and follow not every doubtful idolater. The Promise hath come, and this is the Promised One Who calleth out with the most exalted call amidst the peoples. He hath desired naught for Himself, as testifieth He Who speaketh the truth, and behind Him is the Mother Book.

4 ان انظروا يا قوم ما ظهر و لاح من افق الظّهور ثمّ انصفوا فيه و لا تتّبعوا كلّ مشرک مرتاب قد اتى الوعد و هذا هو الموعود الّذى ينادى بأعلى النّدآء بين الأحزاب انّه ما اراد لنفسه من شىء يشهد بذلک من نطق بالحقّ و عن ورائه امّ الكتاب

5 Thus have We sent down the verses and dispatched them unto thee that thou mayest thank thy Lord, the Master of all mankind. Glory be upon those who have attained to hearkening unto the Call when it was raised between earth and heaven from God, the Lord of the Day of Mutual Divorce.

5 كذلک انزلنا الآيات و ارسلناها اليک لتشكر ربّک مولى الأنام البهآء على الّذين فازوا باصغآء النّدآء اذ ارتفع بين الأرض و السّمآء من لدى الله مالک يوم الطّلاق

BLIB_Or15713.211

BH05337

To: Umm-i-Haram (mother of Gawhar Khanum), in Kashan
Date: 1298-09 [1881-Jul]

1 In the Name of the Goal of all horizons! That which is beloved before God is the knowledge of Him and steadfastness in His Cause. Whosoever attains unto this has attained unto all good. Blessed is he who has attained unto that which God, the Lord of the worlds, has desired. Be not grieved by the conflicts of the world and its changes. In all conditions, turn thy face to the countenance of God and fix thy gaze upon the Most Exalted Horizon.

1 بنام مقصود آفاق آنچه لدی الله محبوبست عرفان او و استقامت بر امر او است هر نفسی بآن فائز شد بکلّ خیر فائز است نعیماً لمن فاز بما اراده الله ربّ العالمین از اختلافات عالم و تغییرات آن محزون مباشید در جمیع احوال بوجه الله متوجّه و بافق اعلی ناظر باشید

2 Today the intoxication of heedlessness has seized the people of the world, and it has seized the people of the Bayan in such wise that they are seen to be more veiled than all the peoples of the earth. For twelve hundred years and more they have been the dawning-place of vain imaginings, and for several more centuries they desire to continue in the same manner. By the lights of the Sun of Revelation! They are deprived of the fragrances of the flowers of the garden of inner meanings and are forbidden from the meanings of the divine words. They have shunned the choice sealed wine that was unsealed by the finger of the Self-Subsisting and have turned to the bitter tree. Such is the condition of the souls who have turned away.

2 الیوم سکر غفلت اهل عالم را اخذ نموده و ملأ بیان را بشأنی اخذ نموده که اجب از ملل ارض مشاهده میشوند هزار و دویست سنه و ازید مطلع اوهام بودند و چند قرن دیگر هم اراده نموده‌اند بهمان قسم حرکت نمایند قسم بانوار آفتاب ظهور که از روایح اوراد حدیقهٔ معانی محرومند و از معانی کلمات الهی ممنوع رحیق مختوم که باصبع قیّوم گشوده شده از او اجتناب نموده‌اند و بزقوم توجّه کرده‌اند اینست شأن نفوس معرضه

3 God willing, may the people of Baha drink with perfect certitude and assurance from the Kawthar of the mercy of the All-Merciful and become free and detached from all mention of the world through His remembrance. The Glory be upon thee and upon those with thee and upon the handmaidens who have believed in God, the One, the All-Informed.

3 انشآءالله اهل بها بکمال ایقان و اطمینان از کوثر عنایت رحمن بیاشامند و بذکرش از اذکار عالم فارغ و آزاد شوند البهآء علیک و علی من معک و علی الامآء اللّائی آمنّ بالله الفرد الخبیر

INBA15:186a, INBA26:186, BLIB_Or15715.350b

BH05795

To: Asadu'llah Khan, in Fathabad
Date: 1298-09 [1881-Jul]

1 In the Name of the All-Seeing, the All-Knowing!

1 بنام بیننده٤ دانا

2 The fragrance of divine love was wafting from thy letter. Praise be to God that thou hast attained to a bounty which most of the world's learned men have failed to attain. Through the assistance of God thou hast turned to a horizon that is hidden from most of mankind. Through divine grace thou hast heard a call from which most ears are debarred. Know thou the worth of this most great station and voice thy gratitude to the Lord of ancient days.

2 عرف محبّت الهی از مکتوبت متضوّع لله الحمد بعنایتی فائز شدی که اکثر علمای ارض بآن فائز نشدند افقیکه از اکثر خلق مستور است باعانت حقّ باو توجّه نمودی ندائیکه اکثر گوشها از او ممنوعست از فضل الهی آنرا شنیدی قدر اینمقام اعظم را بدان و بشکر مالک قدم ناطق شو

3 Strive thou to attain unto that which befitteth this divine Day. This is the day for the manifestation of praiseworthy characteristics, goodly words, and holy deeds. I swear by the Sun of the horizon of the Cause that the triumph achieved through goodly deeds and praiseworthy characteristics is mightier than that won by artillery and armies. Beseech ye God that all may be assisted to achieve that which is worthy of the Day of God and befitting to the station of man. God willing, may all gaze upon the horizon of the All-Merciful with the utmost joy and radiance, and act in accordance with that which the Supreme Pen hath ordained.

3 جهد نما تا بامریکه لایق یوم الهی است فائز گردی امروز روز ظهور اخلاق مرضیّه و کلمهء طیّبه و اعمال مقدّسه است قسم بآفتاب افق امر که نصرت اعمال طیّبه و اخلاق مرضیّه اقوی از نصرت مدافع و جنود است از حقّ بطلبید کلّ را مؤیّد فرماید بآنچه سزاوار یوم الله و لایق شأن انسانیست انشآءالله کلّ بکمال روح و ریحان بافق رحمن ناظر باشند و بما امر به القلم الأعلی عامل

4 Rejoice thou in what hath been sent down unto thee in this wondrous Tablet. He, verily, heard thy call and answered thee through His grace. He is, in truth, the All-Bountiful, the Most Generous. We send Our greetings upon thee and upon Our loved ones in that place who have turned towards God, the Lord of all worlds. The glory be upon thee and upon them from the presence of One Who is Forgiving, Merciful.

4 ان افرح بما نزّل لک هذا اللّوح البدیع انّه سمع ندآئک و اجابک فضلاً من عنده انّه لهو الفضّال الکریم انّا نکبّر علیک و علی احبّآئنا فی هناک الّذین اقبلوا الی الله ربّ العالمین البهآء علیک و علیهم من لدن غفور رحیم

BLIB_Or15719.186a

BH05724

To: Aqa Baqir, in Isfahan
Date: 1298-09 [1881-Jul]

1 He is the Helper, the All-Wise!

1 هو المؤيّد الحكيم

2 The entire world awaited the Days of God, for the True One, exalted be His glory, had promised them in His Books, Psalms and Scriptures. Thus in the Furqan, which is the supreme proof of God, He saith: "Lead forth the people from darkness into light and announce to them the Days of God." This blessed verse was revealed aforetime, and the True One, exalted be His glory, informed His Beloved of it.

2 جميع عالم منتظر ايّام الله بودند چه كه حقّ جلّ جلاله در كتب و زبر و صحف خود وعده داده چنانچه در فرقان كه اعظم برهان الهى است ميفرمايد ان اخرج القوم من الظّلمات الى النّور و بشّرهم بأيّام الله و اين آيهٔ مباركه از قبل نازل و حقّ جلّ جلاله حبيب خود را بآن اخبار فرموده

3 All souls, in their nights and days, yearned and longed for the encounter with this blessed Day, yet when this Day dawned from the horizon of God's Will, all were found to be heedless and turned away.

3 جميع نفوس در شبها و روزها لقاى اين يوم مبارک را آمل و سائل بوده‌اند و در حين اشراق اين يوم از افق ارادهٔ الهى كلّ معرض و غافل مشاهده شدند

4 O friends! Praise with the utmost humility, submissiveness and devotion the Beloved of all creation, for He confirmed you in a Cause from which most of the world, despite their seeking, remained deprived. All the tongues of created things have failed and will forever fail to offer sufficient thanks for this supreme blessing.

4 اى دوستان محبوب امكانرا بكمال خضوع و خشوع و ابتهال حمد نمائيد چه كه شما را تأييد فرمود بر امريكه اكثر عالم از آن مع طلب محروم ماندند جميع السن كائنات از عهدهٔ شكر اين نعمت كبرى برنيامده و نخواهد آمد

5 Hearken unto the testament of the Wronged One of the horizons and strive that ye may attain to the good-pleasure of the Friend. No station greater than this station can be seen. Verily He is the One Who speaketh the truth, and He is the Powerful, the All-Knowing, the All-Hearing, the All-Seeing.

5 بشنويد وصيّت مظلوم آفاق را و جهد نمائيد تا برضاى دوست فائز شويد مقامى از اينمقام اعظمتر مشاهده نميشود انّه لهو النّاطق بالحقّ و هو القادر العالم السّميع البصير

AQA7#391 p.106, RSR.125

BH05948

To: Varaqih am Dal' Hadrat-i-Shahid Mazlum, in Isfahan
Date: 1298-09 [1881-Jul]

1 In My Most Great Name. O My handmaiden! Say: Glorified art Thou, O my God and my Lord! Thou knowest that when I imagine I can describe and mention Thee with names by which I name Thee before the court of Thy knowledge, after gaining this knowledge I seek Thy forgiveness, by the everlastingness of Thy earthly and heavenly dominion and Thy glory, O King of Kings!

1 بسمی الأعظم یا امتی قولی سبحانک یا الهی و [سیّدی] تعلم بأنّی اظنّ ان اصفک و اذکرک بأسمآء اسمّیک بها تلقآء مدین علمک بعد علمی انّک لو تکشف الحجاب استغفرک بدوام ملکک و ملکوتک وعزّتک یا مالک الملوک

2 For whenever I call upon Thee and say "O my God," I witness that it is but a name whose letters have issued from my mouth. And that which has issued from my mouth and appeared through my will - how could it be worthy to ascend to the heaven of Thy glory or capable of rising to the ultimate goal in the presence of the effulgences of the lights of Thy Beauty? Nay, by Thy glory, O Beloved of the world! Nay, by Thy sovereignty, O Desire of the nations!

2 کلّما ادیک و اقول یا الهی اشاهد بأنّه اسم خرجت حروفاته من فمی و الّذی خرج من فمی و ظهر بارادتی هل یکون لائقاً للصّعود الی سمآء عزّک او قابلاً للعروج الی الغایة القصوی عند تجلّیات انوار جمالک لا وعزّتک یا محبوب العالم لا وسلطانک یا مقصود الأمم

3 Rather, I become certain, O my God, that whatever my mouth utters and my tongue reveals stains the hem of the robe of Thy sanctity. Therefore, O my God and my Beloved, after my knowledge of this and my certitude of what I have spoken before Thee, by what thing shall I hold fast in Thy days, and to what matter shall I cling beneath the shadow of Thy mercy? By Thy glory, in this moment the breeze of despair has wafted, O Hope of the worlds! Thou seest how anxiety and agitation have seized me, O my Lord, the All-Bestowing!

3 بل اکون موقنة یا الهی بأنّ کلّ ما یتفوّه به فمی و یظهر من لسانی [تتغبّر] اذیال ردآء تقدیسک فیا الهی و محبوبی بعد علمی بذلک و ایقانی بما نطقت بین یدیک بأیّ شیء اتمسّک فی ایّامک و بأیّ امر انشبّث فی ظلّ رحمتک وعزّتک قد هبّت فی هذا الحین رائحة الیأس یا رجاء العالمین تری کیف اخذنی القلق و الاضطراب یا ربّی الوهّاب

4 I beseech Thee to open, with the finger of Thy power, a door for Thy handmaiden that will guide her to what befits Thy greatness and Thy sovereignty. Verily Thou art the Almighty, the Most Exalted, the Most Great.

4 اسئلک بأن تفتح بأصبع قدرتک لأمتک باباً لیهدیها الی ما ینبغی لعظمتک و سلطانک انّک انت المقتدر العلیّ العظیم

BLIB_Or15734.2.002b

BH05650

To: Khadijih Sultan daughter of Ammih, in Nasrabad
Date: 1298-09 [1881-Jul]

1 In the name of the One peerless God, the All-Knowing!

1 بنام یکتا خداوند دانا

2 Praise be to God that thou hast been successful in turning towards Him in days when the mystics, divines, men of letters and princes of the earth have turned away from the Truth, save those whom God hath willed. This station is so great that, by the truth, none upon earth can be compared with it. Through God's grace, remain firm and joyous, and free and detached from all else.

2 الحمد للّه موفّق شدی بر اقبال در ایّامیکه عرفا و علما و ادبا و امرای ارض از حقّ اعراض نمودند الّا من شآء اللّه ایتقام بسیار بزرگست ونفسی الحقّ جمیع من علی الأرض باو معادله نمینماید بفضل حقّ متمسّک و مسرور باش و از دونش فارغ و آزاد

3 The Supreme Pen hath informed all of the cawing of the crow and the croaking of the raven. God, the Exalted, will, God willing, protect all and give them to drink from the Kawthar of steadfastness.

3 از قبل قلم اعلی کل را بنعیب ناعب و نعیق ناعق اخبار فرموده انشآءاللّه حقّ منیع کل را حفظ فرماید و از کوثر استقامت بنوشاند

4 This day belongeth unto God, for in previous Books it was mentioned and recorded as the Day of God. Exalted is the station of one who hath attained unto supreme steadfastness and remained firm and steadfast in the Cause of God.

4 امروز بحقّ منسوبست چه که در کتب قبل بیوم اللّه مذکور و مسطور بلند است مقام کسیکه باستقامت کبری فائز و بر امر الهی ثابت و راسخ مشاهده گشت

5 Thy services and efforts are known and remembered before God. May God willing, thou shalt attain unto His endless bounties. The reward of no one hath been, nor ever shall be, lost before God. Blessed is the one who hath recognized Him and emptied the heart from all else.

5 خدمات و زحمات شما لدی الحقّ معلوم و مذکور است انشآءاللّه بفیوضات نامتناهیه فائز شوید اجر احدی در نزد حقّ ضایع نشده و نخواهد شد طوبی از برای نفسیکه او را شناخت و قلب را از غیر او بپرداخت

6 The Glory be upon thee and upon those women who have heard and answered the call of God, the One, the All-Informed.

6 البهآء علیک و علی اللّائی سمعن و اجبن ندآء اللّه الفرد الخبیر

INBA23:082a, BLIB_Or15715.351a

BH05985

To: Ghulam-Husayn, in Shiraz
Date: 1298-09 [1881-Jul]

1 In My Name, the Mighty, the Great

1 بسمی العزیز العظیم

2 O Ghulam-Husayn! Thy name is most beloved. God willing, thou shalt act in accordance with what befitteth this blessed name, never departing from servitude and arising to serve the Lord Who is manifest and visible.

2 یا غلام حسین اسمت بسیار محبوبست انشآءالله بآنچه سزاوار این اسم مبارکست عمل نمائی از غلامی در هیچ احوال نگذری و بخدمت مولی که ظاهر و مشهود است قیام کنی

3 How many were the souls who claimed to love and who gazed toward and were oriented to the Most Exalted Horizon, yet afterwards, at the slightest breeze from the winds, remained deprived of the garden of inner meanings. I swear by the Sovereign of the kingdom of earth and heaven that they became occupied with a fetid odor and were prevented from the sweet fragrances of the luminous garment.

3 چه مقدار از نفوس مدّعی محبّت بودند و بافق اعلی ناظر و متوجّه و بعد باندک ریحی از هبوب ارياح حديقهٔ معانی محروم ماندند قسم بسلطان ملک و ملکوت که برایحهٔ دفرا مشغول گشتند و از تضوّعات قمیص منیر ممنوع شدند

4 God willing, thou shalt manifest the most great steadfastness, in such wise that the hosts of the idolaters shall not hold thee back from the Lord of the Day of Judgment.

4 انشآءالله تو باستقامت کبری ظاهر شوی بشأنیکه احزاب مشرکین ترا از مالک یوم دین بازندارند

5 Thy letter was presented before the Throne, and the glance of favor hath been directed toward thee from the direction of the Prison. This most great bounty hath had and hath no measure or limit. Be thou thankful unto thy Lord for this mighty favor.

5 مکتوبت لدی العرش عرض شد و لحاظ عنایت از شطر سجن بتو متوجّه این نعمت کبری را قدر و اندازهٔی نبوده و نیست ان اشکر ربّک بهذا الفضل العظیم

6 We convey greetings to all the friends and command them to the most great steadfastness, that they may not be deprived of the Lord of mankind by the utterances of the embodiments of idle fancies and vain imaginings. Verily, He teacheth His loved ones that which shall profit them in all the worlds of His worlds. He, verily, is the Single, the One, the Mighty, the Generous.

6 جمیع دوستانرا تکبیر میرسانیم و باستقامت کبری امر مینمائیم تا از بیانات هیاکل ظنون و اوهام از مالک انام محروم نشوند انّه یعلّم احبّائه ما ینفعهم فی کلّ عالم من عوالمه انّه لهو الفرد الواحد العزیز الکریم

INBA51:174, KB_620:167-168, LHKM3.336

BH05681

To: Mirza Isma'il Azghandi, in Shiraz
Date: 1298-09 [1881-Jul]

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

1 هو النّاطق فی ملکوت البیان

2 God willing, may you be blessed with the grace of the All-Merciful and speak His praise in such wise that the fragrances of remembrance may awaken and attract the heedless ones. Verily, every deed that appears for the sake of God will surely manifest its effects upon the earth. Thy Lord is, in truth, the All-Informed, the All-Aware.

2 انشآءالله بعنایت رحمن فائز باشی و بذکرش ناطق بشأنیکه نفحات ذکر ناس غافل را آگاه نماید و جذب کند هر عملیکه لوجه الله ظاهر شود البتّه در ارض اثر آن ظاهر گردد انّ ربّک لهو المخبر الخبیر

3 Walk thou among the servants of God with perfect assurance and with spirit and fragrance. Thy letter was received and this servant read it in the presence of His Countenance. Praise be to God that from it wafted the sweet savors of divine love. We have heard thy call and have answered thee through this perspicuous Book.

3 بکمال اطمینان و روح و ریحان مابین عباد مشی نما نامهات رسید و عبد حاضر تلقآء وجه قرائت نمود الحمد لله نفحات محبّت الهی از او متضوّع بود سمعنا ندائک اجبناک بهذا الکتاب المبین

4 A most mighty and holy Tablet hath been sent down from the heaven of favor specifically for the person mentioned and hath been dispatched. God willing, may he attain unto it and be assured and gladdened by what is recorded and inscribed therein.

4 مخصوص شخص مذکور لوح امنع اقدس از سماء عنایت نازل و ارسال شد انشآءالله بآن فائز شود و بآنچه در او مذکور و مسطور مطمئن و مسرور مشاهده گردد

5 Although the worth of these utterances is not now known, I swear by the Object of all the world's adoration that were the veil to be lifted, all that is visible and hidden would be seen to fall short of equaling even a single letter of God's Book. He, verily, speaketh the truth and manifesteth the proof. The Kingdom belongeth unto God, the Mighty, the Beautiful.

5 اگرچه حال قدر این اذکار معلوم نه قسم بمقصود عالم که اگر کشف حجاب شود مشاهده میگردد که جمیع آنچه مشهود و مکنونست بحرفی از کتاب الهی معادله ننماید انّه یقول الحقّ و یظهر الدّلیل و الملک لله الملک العزیز الجمیل

6 Glory be upon thee and upon My loved ones in that land. We send them Our greetings from this Spot and give them the glad-tidings of My wondrous remembrance.

6 البهآء علیک و علی احبّائی فی هناک انّا نکبّر علیهم من هذا المقام و نبشّرهم بذکری البدیع

BLIB_Or15719.116d

BH06330

To: Aqa Siyyid Muhammad, in Kaf
Date: 1298-09 [1881-Jul]

1 In the Name of the one incomparable, all-knowing God! O loved ones of the All-Merciful! A letter was received in the Most Holy Court mentioning nine souls, for each of whom a wondrous book hath been sent down from the heaven of bounty, that all may become so enkindled with the fire of divine love that neither the vicissitudes of time, nor the oppression of tyrants, nor the depression pervading the contingent world may prevent them from feeling its warmth or deprive them of the sweetness of God's remembrance.

1 بنام یکتا خداوند دانا یا احبّآء الرّحمن مکتوبی بساحت اقدس فائز و ذکر نه نفس در او مذکور مخصوص هر یک از سماء عنایت کتاب بدیع نازل تا کلّ بنار محبّت الهی بشأنی مشتعل شوند که حوادث زمان و تعدّی ظالمان و افسردگیهای عالم امکان ایشان را از حرارت محبّت منع ننماید و از حلاوت ذکر الهی بازندارد

2 O Muhammad! The Wronged One calleth thee and saith: Thou hast attained the supreme divine bounty, which is recognition of the Dawning-Place of Revelation and the Source of His Command. Know thou the value of this station and act according to that which hath been recorded by the Most Exalted Pen in the Book. Verily, whosoever in this Day holdeth fast unto His commandments and prohibitions shall assuredly be seized by His infinite outpourings.

2 یا محمّد مظلوم ترا ندا مینماید و میفرماید بنعمت بزرگ الهی که عرفان مشرق وحی و مصدر امر اوست فائز شدی قدر اینمقام را بدان و آنچه در کتاب از قلم اعلی ثبت شده عمل نما هر نفسی الیوم باوامر و نواهی متمسّک شود البتّه فیوضات لانهایه او را اخذ نماید

3 Pure and sincere deeds have been and shall ever be the cause of the appearance of blessing and bounty. God willing, thou shalt attain unto that which shall cause the preservation of thy remembrance and be the means of its protection. Thy Lord is verily the All-Forgiving, the Bountiful.

3 عمل پاک خالص سبب ظهور برکت و نعمت بوده و خواهد بود انشآءالله فائز شوی بامریکه سبب بقای ذکر و علّت حفظ شود انّ ربّک لهو الغفور الکریم

4 Be thou steadfast in the Cause and put thy trust in the One, the All-Informed. Glory be upon thee and upon those who have turned unto God, the Lord of the worlds.

4 ان استقم علی الأمر و توکّل علی الفرد الخبیر البهآء علیک و علی من اقبل الی الله ربّ العالمین

BLIB__Or15719.120c

BH06049

To: wife of Muhammad Husayn Navvab, in Kaf
Date: 1298-09 [1881-Jul]

1 In the Name of the One, the Helper, the All-Knowing

1 هو الواحد النّاصر العليم

2 O My handmaiden! Bear thou witness unto that whereunto God Himself hath testified - that there is none other God but Him, and that He Who hath come is indeed the Hidden Treasure, made manifest from the presence of the Self-Subsisting, the All-Compelling.

2 ان يا امتى ان اشهدى بما شهد الله انّه لا اله الّا هو و الّذى اتى انّه لهو الكنز المخزون قد ظهر من لدن مهيمن قيّوم

3 Say: Glory be to Thee, O Thou at Whose separation the sighs of the sincere have ascended and the tears of the believers have fallen, through Whose absence the hearts of them that are nigh unto God have melted and the breasts of the longing ones have been torn asunder. I beseech Thee by that Name through Whose manifestation the mightiest idol was struck down and the hearts of the nations were shaken, and whereby the trees of Thy loving-kindness have borne fruit amongst Thy creation, to ordain for this handmaiden of Thine one who shall inherit from her, through Thy bounty and grace.

3 قولى سبحانک يا من فى فراقک صعدت زفرات المخلصين و نزلت عبرات الموحّدين و بهجرک ذابت اكباد المقرّبين و تشبّكت صدور المشتاقين اسئلک بالاسم الّذى اذا ظهر انصعق الصّنم الأعظم و اضطربت افئدة الأمم و به اثمرّت اشجار عنايتک بين خلقک بأن تكتب لأمتک هذه من يرثها بجودک و فضلک

4 O my Lord! This is a tree from among the trees of Thy love - adorn it, then, with fruits, for Thou art the Chosen One, and through Thy Name the banner of 'He doeth whatsoever He willeth' hath been raised throughout all regions.

4 اى ربّ هذه شجرة من اشجار محبّتک ان تزيّنها بالأثمار انّک انت المختار و باسمک ارتفعت راية يفعل ما يشآء فى الأقطار

5 O my Lord! Thou seest me turning toward the horizon of Thy grace, hoping for the wonders of Thy bounty and favor. I beseech Thee to ordain for me in all conditions that which shall profit me in the world to come and in this world. Verily Thou knowest better than I what is to my benefit. I testify that I know not what is with Thee, and Thou art the All-Knowing, the All-Wise.

5 اى ربّ ترانى ناظرة الى افق فضلک و آملة بدائع جودک و احسانک اسئلک بأن تكتب لى فى كلّ الأحوال ما ينفعنى فى الآخرة و الأولى انّک اعلم بمصلحتى منّى اشهد انّى لا اعلم ما عندک و انّک انت العليم الحكيم

AQA7#507 p.345

BH06083

To: Sister of Haram, in Kashan
Date: 1298-09 [1881-Jul]

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

1 هو المشرق من افق البيان

2 O maidservant of God! Again and again hast thou been mentioned in the presence of the Wronged One of the world. Know thou the value of such mentions, for by the waves of the ocean of the utterance of the All-Merciful, one letter thereof is, in the sight of God, more precious than the world and whatsoever hath appeared or shall appear therein. Know thou the station of this precious gem and this matchless pearl, and occupy thyself with the praise and glorification of God - exalted be His glory.

2 ای امةالله بذکر مظلوم آفاق مرّةً بعد مرّه فائز شدی قدر این اذکار را بدان قسم بامواج بحر بیان رحمن که یک حرف آن عندالله اعزّ است از دنیا و آنچه در او ظاهر شده و یا خواهد شد مقام این جوهر نفیس و درّ ثمین را بدان و بحمد و ثنای حقّ جلّ جلاله مشغول باش

3 The glance of God's loving-kindness hath ever been and shall ever be directed towards His steadfast male and female servants. One goodly word and one righteous deed are, in this Day, more precious in the sight of God than all the books of the earth - namely, those books which the heedless divines have written according to their vain imaginings. Rejoice thou in this most great bounty, and render thanks unto thy Lord, the Bestower, the All-Bountiful.

3 لحاظ عنایت حقّ با قانتین و قانتات بوده و خواهد بود یک کلمهٔ طیّبه و یک عمل خیر الیوم اعزّ است عندالله از کتب ارض یعنی کتبیکه علمای غافل باوهامات خود نوشته‌اند ان افرحی بهذا الفضل الأعظم ثمّ اشکری ربّک المعطی الکریم

4 In all circumstances, beseech thou God to make the handmaidens of that land steadfast in His Cause and to vouchsafe unto them the water of certitude. He is, verily, powerful and mighty. There is none other God but Him, the Almighty, the All-Powerful.

4 در جمیع احوال از حقّ بخواه تا اماء آن ارض را بر امر خود مستقیم دارد و از کوثر استقامت عطا فرماید اوست قادر و توانا لا اله الّا هو المقتدر القدیر

5 The glory rest upon thee and upon those who have quaffed the choice wine through this glorious and mighty Name.

5 البهآء علیک و علی اللّائی شربن الرّحیق بهذا الاسم العزیز العظیم

INBA18:209, BLIB_Or15715.352a

BH06022

To: Amatu'llah Khanum Sahib, in Kashan
Date: 1298-09 [1881-Jul]

1 In the name of the Beloved of the world.

1 بنام محبوب عالم

2 Praise be to God, thou art accounted before the Divine Throne as one of the leaves of the Divine Tree and art mentioned as a handmaiden of God. Should anyone reflect upon this blessed word, they would witness the Divine bounty and be seized with such joy and gladness that the troubles of the world and sorrows of nations would have no effect upon them. Exalted, exalted is this most great station!

2 الحمد لله لدی العرش از اوراق سدره محسوبی و به امةالله مذکوری اگر نفسی در اینکلمهٔ مبارکه تفکّر نماید مشاهده مینماید فضل الهی را و فرح و سرور او را اخذ میکند بشأنیکه کدورات عالم و احزان امم در او اثر ننماید تعالی تعالی هذا المقام الأعظم

3 God, glorified be His majesty, in manifestation of His grace and favors, saith unto the Spirit: O My servant and child of My maidservant! Behold now the divine favors, how He hath caused thee to attain this most exalted station and sublime rank. With the utmost joy and fragrance, speak forth the praise and glorification of the Beloved of all creation.

3 حقّ جلّ جلاله در مقام ظهور عنایت و الطاف بحضرت روح میفرماید ای بندهٔ من و فرزند کنیز من حال در الطاف الهی نظر نما که ترا بایںمقام اعلی و رتبهٔ علیا فائز فرمود بکمال روح و ریحان به ذکر و ثنای محبوب امکان ناطق باش

4 Be not sorrowful. By the Luminary of grace, delight and joy and gladness were created specially for the friends of God. Praise be to God, thou hast attained unto the recognition of the Divine Friend, which is the most glorious and ancient of all things. He hath ordained for thee that which gladdeneth hearts and delighteth eyes.

4 محزون مباش قسم بنیّر فضل که بهجت و فرح و سرور مخصوص دوستان حقّ خلق شده الحمد لله بعرفان حضرت دوست که اعزّ و اسبق اشیاست فائز شدی انّه قدّر لک ما تفرح به القلوب و تقرّ به العیون

5 Be patient, O My handmaiden, and render thanks unto thy Lord, the Helper, the All-Bountiful. The Glory be upon thee and upon thy two daughters. Convey My greetings unto them both and give them the glad-tidings of My gracious remembrance.

5 ان اصبری یا امتی ثمّ اشکری ربّک المؤیّد الکریم البهآء علیک و علی بنتیک کبّری من قبلی علیهما و بشّریهما بذکری الجمیل

BLIB_Or15719.122c

BH06361

To: Hasan, in Zarqan
Date: 1298-09 [1881-Jul]

1 In His Name through Whom the ocean of utterance surgeth!

1 بسمی الّذی به ماج بحر البیان

2 O Hasan! Thy letter hath come before the Wronged One, and whatsoever was mentioned therein hath been honored to reach the ears of the Lord of Names. God willing, thou shalt at all times drink from the living waters and be illumined by the Sun of Knowledge. Thy cry and lamentation in separation from the Beloved of the horizons was heard. Be thou assured of thy Lord's favor, for He recordeth for whomsoever He willeth the reward of one who, with His leave, hath turned to Him, traversed land and sea in His love, presented himself at the door, and hearkened to the call of the Lord of the Final Return.

2 یا حسن نامه‌ات نزد مظلوم حاضر و آنچه در او مذکور بشرف اصغاء مالک اسماء فائز انشآءالله در کلّ احیان از بحر حَیَوان بیاشامی و از آفتاب دانائی منوّر گردی ضجیج و صریخت در فراق محبوب آفاق شنیده شد ان اطمئنّ بفضل مولاک انّه یکتب لمن اراد اجر من اقبل باذنه و قطع البرّ و البحر فی حبّه و حضر لدی الباب و سمع ندآء مالک المآب

3 Today, souls that are steadfast and assured must engage, with perfect wisdom, in teaching and promoting the Cause. Blessed are they who have attained to this most great bounty and acted in accordance with that which God hath willed. This is the Day whereof all have been given glad tidings, for it is associated with Truth and known as the Day of God. One must strive that in this transient station, everlasting stations may be acquired.

3 امروز باید نفوس مطمئنّهٔ مستقیمه بکمال حکمت بتبلیغ امر و ترویج آن مشغول شوند طوبی از برای نفوسیکه باین فیض اعظم فائز شدند و بما اراده الله عامل امروز روزیست که جمیع را بآن بشارت داده‌اند چه که بحقّ منسوبست و بیوم الله معروف باید جهد نمود تا در این مقام فانی کسب مقامات باقیه شود

4 Glory be upon thee, upon those who have mentioned Me before thee, and upon those who have attained unto the Most Pure Wine when the Most Great Horizon appeared through this Name, the One that holdeth sway over all who are in the heavens and on earth.

4 البهآء علیک و علی من ذکرنی من قبلک و علی الّذین فازوا بالرّحیق الأطهر اذ ظهر المنظر الأکبر بهذا الاسم المهیمن علی من فی السّموات و الأرضین

BLIB_Or15719.187b

BH06611

To: Aqa Siyyid Aqa Jan, in Isfahan
Date: 1298-09 [1881-Jul]

1 In the name of the Peerless Beloved!

1 بنام محبوب یکتا

2 Your cry and lamentation were heard and the flame of your love was observed. Wherever you were, the Friend was with

2 ضجیج و صریخت اصغا شد و اشتعال نار محبّتت ملاحظه گشت در هر محل که بودی دوست با

you, and whatsoever befell you was recorded in the Book of the Lord of Names by the Supreme Pen. By My life! You were under the gaze of your Lord. Verily, He heareth and seeth, and He is the All-Seeing Witness.

تو بود و آنچه وارد شد در کتاب مالک اسماء از قلم اعلی مذکور آمد لعمرالله قد کنت تحت لحاظ ربّک انّه یسمع و یری و هو الشّاهد البصیر

3 Reflect upon the heedlessness of the people, who all utter the words "May God hasten His coming," yet not a single soul hath understood what this allusion signifieth and whence it shall appear, though all were beseeching the Ancient Truth for His manifestation. Praise be to the Goal of the world that thou hast recognized that which the divines and mystics of the earth are veiled from. They have pronounced judgment against Him Whom they invoke night and day. Such is the condition of heedless souls.

3 در غفلت ناس تفکّر کن که جمیع بکلمهٔ عجّل الله فرجه ناطق و نفسی ادراک ننموده که این اشارت چیست و از کجا ظاهر خواهد شد که جمیع از حقّ قدیم فرج آنحضرت را مسئلت مینمودند حمد کن مقصود عالم را که عارف شدی بآنچه علمای ارض و عرفای آن از او محجوبند قد افتوا علی الّذی یدعونه فی اللّیالی و الأیّام اینست شأن نفوس غافله

4 Soon shall they find themselves in grief and remorse, while they shall behold thee radiant from the horizon of thy Lord's tender mercy. This remembrance from this wondrous Pen sufficeth thee, from thy Lord, the Mighty, the Inaccessible.

4 سوف یرون انفسهم فی حسرة و ندامة و یرونک مشرقاً من افق عنایة ربّک الکریم یکفیک هذا الذّکر من هذا القلم البدیع من لدن ربّک العزیز المنیع

BLIB_Or15719.117b

BH06679

To: Aqa Muhammad Rahim, in Najafabad
Date: 1298-09 [1881-Jul]

1 In the name of the All-Knowing Speaker!

1 بنام گویندهٔ دانا

2 I swear by the Sun of the horizon of Revelation that this Day has had and has no equal. This is a Day wherein if any soul manifests a deed or word for the sake of God, its mention shall never be erased from the book of the world, but rather shall endure and remain recorded in the Book of Names throughout the eternity of God's most glorious attributes.

2 قسم بآفتاب افق وحی که امروز شبهی نداشته و ندارد و امروز روزیست که از هر نفسی لله عملی و یا کلمهئی ظاهر شود ذکرش از دفتر عالم محو نخواهد شد و در کتاب اسماء بدوام صفات علیا باقی و دائم و مذکور و مسطور است

3 Strive that you may not be deprived of the springtime of mystic insight and witnessing. Leave behind whatsoever you have heard and listened to in the past, and meditate upon that which is manifest today, that perchance you may drink and give others to drink of the choice wine of steadfastness, which is more precious than all the known and mentioned rivers.

3 جهد نمائید تا از ربیع مکاشفه و شهود محروم نمانید آنچه از قبل شنیدید و استماع نمودید بقبل وا گذارید و در آنچه الیوم ظاهر شده تفکّر نمائید شاید از رحیق استقامت که اعزّ از انهار معروفهٔ مذکوره است بنوشید و بنوشانید

4 ای اهل بها از رشحات بحر بیان الهی مردگانرا زنده نمائید و جاهلان را بطراز دانائی مزیّن کنید

4 O people of Baha! Through the outpourings of the divine ocean of utterance, quicken the dead and adorn the ignorant with the ornament of knowledge.

5 Glory be upon those who have remained faithful to God's Covenant and His Pledge, and who have clung to the Tree when it appeared and was raised up in truth and proclaimed: Verily there is no God but Him, the Forgiving, the Generous.

5 البهآء علی الّذین وفوا بمیثاق الله و عهده و تمسّکوا بالسّدرة اذ ظهرت و ارتفعت بالحقّ و نطقت انّه لا اله الّا هو الغفور الکریم

BLIB_Or15719.190a

BH06807

To: Baygum Sultan daughter of Ammih, in Nasrabad
Date: 1298-09 [1881-Jul]

1 In the name of the all-seeing Friend

1 بنام دوست بینا

2 O My handmaiden! The glance of God's loving-kindness hath been directed toward thee from the prison, and with the tongue of grandeur He calleth and mentioneth thee, saying: Be thou thankful unto thy Lord for this great favor. How excellent is the state of one who hath turned unto God and acted according to that which hath been sent down in His Book!

2 یا امتی لحاظ عنایت حقّ از شطر سجن بتو توجّه نموده و بلسان عظمت ترا ندا مینماید و ذکر میفرماید ان اشکری ربّک بهذا الفضل العظیم نیکوست حال نفسیکه بحقّ اقبال نمود و عمل نمود بآنچه در کتاب الهی نازل گشته

3 The sweet fragrances of your love were inhaled and your good deeds are mentioned before the Throne. You must strive to be enabled to act according to that which hath been revealed in the Book. Today, goodly deeds and spiritual virtuous character are beloved in the presence of the Wronged One. God willing, may you attain unto them. He is the Rewarder, He is the Bestower, He is the Forgiver, He is the Compassionate.

3 نفحات محبّت شما استشمام شد و اعمال خیریّهٔ شما لدی العرش مذکور باید جهد نمائید تا بر عمل آنچه در کتاب نازل شده موفّق شوید امروز اعمال طیّبه و اخلاق حسنهٔ روحانیّه لدی المظلوم محبوبست انشآءالله بآن فائز گردید اوست جزادهنده و اوست عطاکننده و اوست آمرزنده و اوست مهربان

4 How excellent is the state of the soul who hath clung unto Him and held fast to the hem of His mercy. She is mentioned and recorded among the leaves of the Divine Lote-Tree before the Throne. Be thou thankful unto thy Lord for this clear remembrance and this wondrous Tablet.

4 نیکوست حال نفسیکه باو تمسّک جست و بذیل رحمت او تشبّث نمود او از اوراق سدره لدی العرش مذکور و مسطور است ان اشکری ربّک بهذا الذّکر المبین و هذا اللّوح العزیز البدیع

5 The glory be upon thee and upon every handmaiden who hath turned and attained, and woe unto the heedless ones.

5 البهآء علیک و علی کلّ امة اقبلت و فازت و ویل للغافلین

BLIB_Or15715.351b

BH06851

To: Ali Akbar, in Shiraz
Date: 1298-09 [1881-Jul]

1 He is God, exalted be His station, unto Him belong grandeur and majesty!

1 هو الله تعالی شأنه العظمة و الکبریآء

2 O 'Ali-i-Akbar! Thy petition hath reached the Most Holy Court, and the servant in attendance laid before Us that which thou didst mention. God willing, thou shalt drink of the sealed wine and receive thy portion from the heavenly Kawthar of divine utterance. We have heard thy call and have remembered thee with these sublime words: In this Day, they who attribute themselves to God must be seen as evanescent in themselves and abiding in God - that is, they must seek no desire save His desire and move according to His Will and Purpose. This is a station with which no other station can compare. This is the station of contentment, mention of which hath been made in the Books, Tablets and Scriptures of God, both of old and more recently. Blessed is he who hath attained thereunto and is of the thankful ones.

2 یا علی قبل اکبر عریضه‌ات بساحت اقدس فائز و عبد حاضر آنچه ذکر نمودی معروض داشت انشآءالله از رحیق مختوم بیاشامی و از کوثر بیان الهی قسمت بری ندایت را شنیدیم و باین کلمات عالیات ترا ذکر نمودیم امروز باید نفوسیکه خود را بحقّ نسبت میدهند از خود فانی و بحقّ باقی مشاهده شوند یعنی جز ارادهٔ حقّ مرادی نجویند به مشیّت و ارادهٔ الهی حرکت نمایند اینست مقامیکه هیچ مقامی باو برابری ننماید اینست مقام رضا که ذکر آن در کتب و صحف و زبر الهی از قبل و بعد بوده نعیماً لمن فاز به و کان من الشّاکرین

3 Give thanks unto God for having caused thy name to flow from His mighty and wondrous Pen, and for having the Countenance of thy Lord, the Goal of all desire, turned toward thee from this glorious and luminous station. God willing, through the bounty of the Goal of the worlds that which shall bring joy and gladness to those who have drawn nigh and are near will become manifest.

3 ان احمد الله بما جری ذکرک من قلمه العزیز البدیع و توجّه الیک وجه المقصود من هذا المقام العزیز المنیر انشآءالله از فضل مقصود عالمیان ظاهر میشود آنچه سبب بهجت و سرور مقبلین و مقرّبین است

BLIB_Or15719.120b

BH06858

To: Fathullah, in Zarqan
Date: 1298-09 [1881-Jul]

1 In the Name of the peerless Lord! O Fath'u'llah! Thy letter hath been honored to attain the presence of the Best-Beloved of all mankind, and this servant, present before His countenance, laid before Him whatsoever was recorded therein.

1 بنام خداوند بیمانند یا فتح‌الله کتابت بلحاظ عنایت محبوب آفاق فائز و عبد حاضر تلقآء وجه آنچه در او مذکور بود عرض نمود

2 Today, whosoever hath attained unto the recognition of God is recorded in the Divine Book as one of the people of the Crimson Ark. Know thou the station of this most exalted rank. The peoples of the world, with lamentation and weeping, beseeched the Lord, glorified be His majesty, for attainment unto the presence of this blessed Day. Yet when the dawn of the Day of God rose above the horizon of the Will of the Lord of all names, all turned away save whom God willed.

2 هر نفسی الیوم بعرفان الله فائز شد او از اهل سفینهٔ حمرا در کتاب الهی مذکور است قدر این مقام اعلی را بدان خلق عالم بنوحه و ندبه لقای این یوم مبارک را از حقّ جلّ جلاله سائل و آمل بودند و چون فجر یوم الله از افق مشیّت مالک اسماء طالع شد کلّ معرض مشاهده شدند الّا من شآء الله

3 Say: Praise be unto Thee, O my God, for having caused me to recognize Thee and bear witness unto Thee and taught me and given me to drink from the Kawthar of Thy knowledge. I beseech Thee by Thy Pen of grace to ordain for me the reward of those who have attained unto Thy presence. O my Lord! Thou art He around Whose name, the Gracious, circle all who are gracious, and around Whose name, the Merciful, circle all who are merciful. I beseech Thee not to disappoint me of that which I have desired from the ocean of Thy bounty and the heaven of Thy favor. Thou art, verily, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

3 قل لک الحمد یا الهی بما عرّفتنی و اشهدتنی و علّمتنی و سقیتنی کوثر عرفانک اسئلک بأن تکتب لی من قلم فضلک اجر من فاز بلقائک ای ربّ انت الّذی یطوف کلّ ذی کرم حول اسمک الکریم و کلّ ذی رحمة حول اسمک الرّحیم اسئلک بأن لا تخیّبنی عمّا اردته من بحر فضلک و سمآء عنایتک انّک انت المقتدر المتعالی العلیم الحکیم

INBA51:017, KB_620:010-010, LHKM2.102

BH06710

To: Khudabakhsh, in Zarqan
Date: 1298-09 [1881-Jul]

1 In My name, Supreme over all Names

1 بسمی المهیمن علی الأسمآء

2 This is a Book which the All-Merciful hath sent down for all who dwell in the realm of possibility. Verily it calleth out amidst the world through the Most Great Name and summoneth all unto His straight path.

2 کتاب انزله الرّحمن لمن فی الامکان انّه ینادی بین العالم بالاسم الأعظم و یدعو الکلّ الی صراطه المستقیم

3 Say: O people of the Bayan! Fear ye the All-Merciful and follow not those who have denied the proof of God and His evidence after they were revealed in truth from this swift Pen. Say: Repent ye and return unto God - He will absolve you of your misdeeds. He is verily the Forgiving, the Generous.

3 قل یا ملأ البیان اتّقوا الرّحمن و لا تتّبعوا الّذین انکروا حجّة الله و برهانه بعد ما ظهرا بالحقّ من هذا القلم السّریع قل توبوا ثمّ ارجعوا الی الله انّه یکفّر عنکم سیّئاتکم انّه لهو الغفور الکریم

4 When thou hast attained unto this Tablet, render thanks unto thy Lord, the All-Merciful, the Compassionate.

4 انّک اذا فزت بهذا اللّوح ان احمد ربّک الرّحمن الرّحیم

5 I beseech Thee by the Name through which Thou didst subdue the world, to make me in all conditions standing firm in Thy

service and speaking forth Thy remembrance and praise. O my Lord! Thou art He at Whose call the sincere ones were drawn [...] and the Kawthar of Thy presence. I beseech Thee to ordain for me from the Supreme Pen that which Thou hast ordained for the chosen ones among Thy servants.

5 اسئلک بالاسم الّذی به سخّرت العالم بأن تجعلنی فی کلّ الأحوال قائماً علی خدمتک و ناطقاً بذکرک و ثنائک ای ربّ انت الّذی من ندائک انجذب المخلصون [...] و کوثر لقائک اسئلک بأن تکتب لی من قلم الأعلی ما کتبته لأصفیآء عبادک

6 O my Lord! I know with the knowledge of certainty the evanescence of all things, therefore have mercy upon me, O my God, through Thy great mercy. Then aid me through Thy bounty. O Lord! Thou art the Generous One. Thou seest me clinging to the hem of Thy generosity and favor, therefore do that which befitteth Thy bounty. Verily Thou art the Almighty, the Exalted, the Forgiving, the Generous.

6 ای ربّ اعلم بعلم الیقین فنآء الأشیآء فارحمنی یا الهی برحمتک الکبری ثمّ ایّدنی بجودک ای ربّ انت الکریم ترانی متشبّثاً بذیل کرمک و منّک فاعمل ما یلیق لجودک انّک انت المقتدر المتعالی الغفور الکریم

BLIB_Or15715.316c

BH06616

To: Mulla Qasim, in Zarqan
Date: 1298-09 [1881-Jul]

1 In the Name of Him Who seeth and heareth!

1 بسمه النّاظر السّمیع

2 Blessed is he who is just in the Cause of God and uttereth the truth when the Desired One appeareth with sovereignty that hath subdued all who are in the heavens and on earth. And woe unto the heedless!

2 طوبی لمن انصف فی امر الله و نطق بالحقّ اذ اتی المقصود بسلطان غلب من فی السّموات و الأرض و ویل للغافلین

3 Look ye upon others as ye look upon yourselves. This is the way of God, were ye among them that know. This is the religion of God, were ye among them that hear.

3 ان انظروا الی دونکم کما تنظرون الی انفسکم هذا مذهب الله لو انتم من العارفین هذا دین الله لو انتم من السّامعین

4 O people! Cast aside your vain imaginings and take hold of that which ye behold illumined with the lights of certitude. Thus hath the sun of knowledge shone forth from the horizon of the utterance of your Lord, the All-Wise.

4 یا قوم دعوا ما عندکم من الأوهام و خذوا ما ترونه منیراً بأنوار الیقین کذلک اشرقت شمس العلم من افق بیان ربّکم الحکیم

5 Say: O people! Fear God and oppose not Him through Whom God hath come upon the clouds and through Whom the Book hath spoken. Verily, there is no God but Him, the All-Knowing, the All-Informed.

5 قل یا قوم اتّقوا الله و لا تعترضوا علی الّذی به اتی الله علی السّحاب و نطق الکتاب انّه لا اله الّا هو العلیم الخبیر

6 Hold fast, O My loved ones, unto God and His sovereignty, and walk not in the ways of the treacherous ones who consider

6 تمسّکوا یا احبّائی بالله و سلطانه و لا تسلکوا سبیل الخائنین الّذین یرون انفسهم من اعلی النّاس

themselves among the most exalted of people and who dispose of others' properties without permission or any clear warrant. Thus have We made mention of thee that thou mayest remind the people in the days of thy Lord, the Mighty, the All-Praised.

و یتصرّفون فی اموالهم من دون اذن و لا کتاب منیر کذلک ذکرناک لتذکّر النّاس فی ایّام ربّک العزیز الحمید

7 The glory rest upon thee and upon whomsoever hath turned unto the One, the All-Knowing.

7 البهآء علیک و علی من اقبل الی الفرد العلیم

INBA51:098b, BLIB_Or15734.2.008a, KB_620:091-092, AVK3.203.05x, LHKM2.149

BH06646

To: Abu'lqasim Kharraz Shirazi, in Fars
Date: 1298-09 [1881-Jul]

1 He is the One speaking between earth and heaven!

1 هو النّاطق بین الأرض و السّمآء

2 We have lit the lamp and sent down the verses and made manifest the Cause and given voice to all things, yet most of the people remain heedless. They heard the call but denied it, disputing the verses when they were sent down from the presence of the Ancient Revealer. They are those who denied God's proof and evidence throughout all ages, as attested by Him Who possesses knowledge of all things in a clear Book.

2 قد اوقدنا السّراج و انزلنا الآیات و اظهرنا الأمر و انطقنا الأشیآء و القوم اکثرهم من الغافلین قد سمعوا النّدآء و انکروه و جادلوا بالآیات اذ نزلت من لدن منزل قدیم هم الّذین انکروا حجّة الله و برهانه فی کلّ الأعصار یشهد بذلک من عنده علم کلّ شیء فی کتاب مبین

3 Thy letter hath come before Our presence and from it We perceived the fragrance of thy love. We have sent down this Tablet unto thee that thou mayest read it and be of the thankful ones. We counsel thee and those who have believed in that whereby the Cause of God is uplifted. Verily thy Lord is the All-Wise Counselor.

3 قد حضر کتابک لدی الوجه وجدنا منه عرف حبّک نزّلنا لک هذا اللّوح لتقرء و تکون من الشّاکرین انّا نوصیک و الّذین آمنوا بما یرتفع به امر الله انّ ربّک لهو النّاصح العلیم

4 Say: O people of the earth! Leave behind what ye possess. By God, the Lord of the Kingdom hath come with a mighty Book. Beware lest vain imaginings prevent you from Him by Whom the horizon of utterance was illumined and the Nightingale warbled upon the branches. Verily there is none other God but Him, the Ancient Revealer.

4 قل یا ملأ الأرض دعوا ما عندکم تالله قد اتی مالک الملکوت بکتاب عظیم ایّاکم ان تمنعکم الأوهام عن الّذی به انار افق البیان و هدر العندلیب علی الأغصان انّه لا اله الّا هو المنزل القدیم

5 Thus have We illumined the horizon of the Tablet with the Sun of utterance. When thou attainest unto it, praise God, the Lord of the worlds.

5 کذلک نوّرنا افق اللّوح بشمس البیان اذا فزت به ان احمد الله ربّ العالمین

INBA84:147, INBA84:081, INBA84:022a.04

BH07246

To: Aqa Siyyid Nasrullah, in Kashan
Date: 1298-09 [1881-Jul]

1 He is the Dawning Place from the horizon of the world

1 هو المشرق من افق العالم

2 A Book sent down by the Ancient King for him who has turned to the Cause when every heedless doubter turned away from it.

2 كتاب انزله مالک القدم لمن اقبل الی الأمر اذ اعرض عنه کلّ غافل مرتاب

3 The Wronged One approaches thee from the prison quarter and summons thee to the sovereign of all deeds, which is steadfastness in this Cause - that Cause which, when it appeared, caused the pillars to tremble and the mountains to pass away like clouds.

3 یا نصرالله قد اقبل الیک المظلوم من شطر السّجن و یدعوک الی سلطان الأعمال و هو الاستقامة علی هذا الأمر الّذی اذا ظهر اضطربت الأرکان و مرّت الجبال کمرّ السّحاب

4 Rejoice in the Tablet of thy Lord, then give thanks to Him in the watches of the night and the ends of the day. Verily the most excellent of deeds, and the greatest of them, is recognition of Him Who is the Manifestation of the Hidden Mystery, and after this steadfastness, which the All-Merciful hath sent down in the Book.

4 ان افرح بلوح ربّک ثمّ اشکره فی آناء اللّیل و اطراف النّهار انّ اسبق الأعمال و اعظمها عرفان مظهر الغیب المکنون و بعده الاستقامة الّتی انزلها الرّحمن فی الکتاب

5 Say: O God of kings and the Merciful One to the servants and the Ruler of the Kingdom! I beseech Thee by Thy Name through which the rains were caused to fall and the seas to surge and the trees to speak, that Thou assist me to be steadfast in this Cause which, when it was revealed, caused feet to slip.

5 قل یا اله الملوک و راحم المملوک و المهیمن علی الملکوت اسئلک باسمک الّذی به هطلت الأمطار و ماجت البحار و نطقت الأشجار بأن تؤیّدنی علی الاستقامة علی هذا الأمر الّذی اذا ظهر زلّت الأقدام

6 Hold fast unto that which thou art commanded. By the life of God! The world shall pass away, but there shall endure for thee that which hath been sent down from God, the Revealer of verses.

6 تمسّک بما امرت به لعمر الله ستفنی الدّنیا و یبقی لک ما نزل من لدی الله منزل الآیات

BLIB_Or15719.120e

BH07140

To: Mashhadi 'Ali, in Najafabad
Date: 1298-09 [1881-Jul]

هو المبيّن العليم الحكيم

In the Name of the One Who is the All-Knowing, the All-Wise

شهد الله انّه لا اله الّا هو و الّذی ظهر انّه لهو البحر الأعظم بين العالم طوبی لمن سرع اليه و ويل للغافلين هذا يوم فيه ينطق لسان العظمة بين الأمم و هم عنه معرضون قد ارتفع النّدآء فی سجن عكّآء و يدع الكلّ الی الله المهيمن القيّوم

God testifies that there is no God but Him, and that He Who has appeared is indeed the Most Great Ocean amidst the world. Blessed is he who hastens unto Him, and woe betide the heedless ones. This is the Day whereon the Tongue of Grandeur speaks amongst the nations, yet they turn away from Him. The Call has been raised from the prison of Akka, summoning all to God, the Protector, the Self-Subsisting.

من النّاس من سمع و انكر برهان الله و آياته و منهم من شرب الرّحيق المختوم و قال لک الحمد يا مالک الغيب و الشّهود يا اهل البهآء لعمر الله هذا يومكم ان اعرفوا مقامكم و لا تتّبعوا كلّ غافل محجوب قد اشرقت شمس اسمی الأبهی من الأفق الأعلی ان انظروا و لا تكونوا من الّذين كفروا بالله اذ ظهر بأمره المحتوم كذلک نطق اللّسان فی ملكوت البيان طوبی لمن سمع و قام علی خدمة امر ربّه مالک الوجود

Among the people are those who heard and denied the proof of God and His verses, and among them are those who drank the sealed wine and said: "Praise be to Thee, O Lord of the seen and unseen!" O people of Baha! By the life of God, this is your Day. Know ye your station and follow not every heedless and veiled one. The sun of My Most Glorious Name has dawned from the supreme horizon. Behold and be not of those who denied God when He appeared through His irrevocable Command. Thus has the Tongue spoken in the Kingdom of Utterance. Blessed is he who has heard and arisen to serve the Cause of his Lord, the Possessor of all existence.

BLIB_Or15719.189d

BH06923

To: Fadlullah, in Shiraz
Date: 1298-09 [1881-Jul]

1 بنام يكتا خداوند دانا

1 In the name of the one omniscient God!

2 امروز روزيست كه كل ذكر او را شنيده‌اند چه كه در جميع كتب الهی مذكور است و بمثابهٔ آفتاب حقيقی از آفاق الواح ربّانی مشرق و مضیء مع‌ذلک كل بر اعراض قيام نمودند و باعتراض مشغول گشتند

2 Today is the Day which all have heard mentioned, for it hath been extolled in all the divine Books and, like unto the true Sun, hath shone forth resplendent from the horizons of the divine Tablets. Nevertheless, all have risen in opposition and engaged in objection.

3 عجب در اينكه كل منتظرند و از حقّ سائل و آمل كه ايشانرا از ادراک يوم عزيز بديع محروم

3 Strange it is that all wait expectantly, beseeching and imploring God not to deprive or withhold them from recognizing

this wondrous and glorious Day. And yet now that the Day hath appeared manifest and the divine Voice proclaimeth at its loudest between earth and heaven, all are found heedless and slumbering. The intoxication of selfish desire hath held men back from the Lord of all being.

4 Blessed is the state of that soul whom the veils of the world and the coverings of the peoples have not prevented from beholding the splendors of the lights of the Most Great Name. By God's life! He is assuredly among the triumphant and among the people of Baha inscribed in a perspicuous Tablet.

نفرماید و منع نکند و حال روز ظاهر و لسان الهی بأعلی النّدآء مابین ارض و سماء ندا میفرماید مع‌ذلک کل غافل و راقد مشاهده میشوند سکر هوی ناس را از مالک وری منع نمود

4 نیکوست حال نفسیکه سبحات عالم و حجبات امم او را از اشراقات انوار شمس اسم اعظم منع ننموده لعمر الله انّه من الفائزین و انّه من اهل البهآء فی لوح مبین

INBA84:164, INBA84:094a, INBA84:034a.05, BLIB__Or15719.135a

BH07274

To: Mashhadi Haydar, in Shiraz
Date: 1298-09 [1881-Jul]

1 In the Name of the One God! The affliction of the world comes from the ignorant one who adorns himself with the ornament of knowledge and makes a show of it, for he forbids the helpless servants from that which benefits them and commands them to that which harms them. Of knowledge they have neither seen nor heard save a few limited words. They have taken fancy for certainty and the idol for the Eternal. They have erased the Covenant and Testament of God from their hearts. By vain imaginings do they appear, through vain imaginings do they speak, and unto vain imaginings do they return. May the exalted Truth preserve His servants from such souls and their like.

2 Hearken to the call of the Wronged One Who speaks purely for the sake of God and commands thee to firmness, steadfastness and constancy. Act according to that which thou hast been commanded in the Book and that which hath been revealed in this Clear Tablet.

3 The Glory be upon thee and upon every servant who hath drunk the wine of constancy in the name of his Lord, the Almighty.

1 بنام خداوند یکتا مصیبت عالم از جاهلیست که خود را بطراز علم مزیّن نماید و ظاهر کند چه که عباد بیچاره را از ما ینفعهم منع مینماید و به ما یضرّهم امر میکند از علم جز الفاظ معدوده٘ محدوده ندیده و نشنیده‌اند وهم را یقین دانسته‌اند و صنم را بجای صمد اخذ نموده‌اند عهد و میثاق الهی را از قلب محو کرده‌اند از اوهام ظاهر و باوهام متکلّم و الی الأوهام راجع حقّ منیع عباد خود را از نفوس مذکوره و امثال آن حفظ فرماید

2 بشنو ندای مظلوم را که خالصاً لوجه الله تکلّم مینماید و ترا بثبوت و رسوخ و استقامت امر میکند ان اعمل بما امرت به فی الکتاب و بما نزّل فی هذا اللّوح المبین

3 البهآء علیک و علی کلّ عبد شرب رحیق الاستقامة باسم ربّه القدیر

INBA51:631b, LHKM3.366a

BH07225

To: Muhammad Rida, in Yazd
Date: 1298-09 [1881-Jul]

1 In the name of the one true God!

2 The Most Exalted Pen today commands all the chosen ones of God to that which befitteth them in this Day. How excellent is the state of the one who hath become detached and freed from all else save God and hath turned towards the Most Great Ocean. Today is the day of deeds and the day for the manifestation of human stations. All must, God willing, be witnessed as firm and steadfast in the Cause of the Lord of Names with the most great steadfastness, and act according to that which hath been revealed in the Book. One pure deed today is better than the deeds of countless years. Fear God, O people, and be not of those who cast the deeds behind their backs and cling to idle fancies and words. Deal with the servants with utmost love, fellowship, affection and unity, that perchance the sleeping ones may awaken and turn towards the Friend. Verily He hath come with the truth and made manifest the Path as a favor from His presence. Blessed is he who hath turned towards Him and woe betide the deniers. Praise be to God, the Lord of the Worlds.

1 بنام خداوند یکتا

2 قلم اعلی امروز جمیع اصفیای حقّ را بما ینبغی لهم فیهذا الیوم امر میفرماید نیکوست حال نفسیکه از ما سوی الله فارغ و آزاد شد و ببحر اعظم توجّه نمود امروز روز عمل است و روز ظهور مقامات انسان انشآءالله باید کلّ باستقامت کبری بر امر مالک اسماء ثابت و راسخ مشاهده شوند و بما نزّل فی الکتاب عمل نمایند یک عمل خالص الیوم بهتر است از اعمال سنین معدوده اتّقوا الله یا قوم و لا تکونوا من الّذین نبذوا الأعمال عن ورائهم و تمسّکوا بالظّنون و الأقوال با کمال محبّت و وداد و الفت و اتّحاد با عباد رفتار کنید که شاید نائمین بیدار شوند و بشطر دوست توجّه نمایند انّه اتی بالحقّ و اظهر الصّراط فضلاً من عنده طوبی لمن اقبل و ویل للمعرضین الحمد لله ربّ العالمین

AYI2.364

BH07100

To: Karbalai Ali, in Zarqan
Date: 1298-09 [1881-Jul]

In the Name of Him Who illumined the horizon of proof!

Glorified be He Who appeared and spoke forth in an age whose advent honored Paradise itself. Sovereignty belongeth unto God, the Almighty, the Glorious, the All-Bountiful. When He was established upon the throne, He shed His radiance upon all things through all names. Blessed be God, the Originator of the heavens and the Creator of names, Who appeared with such authority that all in the kingdom of creation were thunderstruck, save those whom [...] delivered, He Who holds

بسمی الّذی به انار افق البرهان

سبحان الّذی ظهر و نطق فی عصر یوم تشرّف بقدومه الرّضوان الملک لله المقتدر العزیز المنّان و اذ استوی علی العرش تجلّی علی الأشیآء بکلّ الأسمآء تبارک الله فاطر السّمآء و خالق الأسمآء الّذی ظهر بأمر انصعق من فی ملکوت الانشآء الّا من انقذته

dominion over all in the heavens and earth. O peoples of the earth! Hearken unto that which none hath heard before. By God! The One Who called out from the Mount now speaketh, and He Who spoke forth at the ascension recounteth unto you what befell Him at the hands of the wrongdoers. They seized Us until they cast Us into this Prison, which hath been named by all names in the Crimson Book and the Most Great Prison in My mighty Book. When thou receivest My letter and findest the fragrance of Mine utterance, turn thy face toward My direction and say: Unto Thee be praise, O Thou Goal of the worlds!

[...] المهيمن على من فى السّموات و الأرضين يا ملأ الأرض ان استمعوا ما لا سمعه احد من قبل تالله انّ المنادى فى الطّور ينطق و النّاطق فى المعراج يقصّ لكم ما ورد عليه بما اكتسبت ايدى الظّالمين قد اخذونا الى ان ادخلونا فى هذا السّجن الّذى سمّى بكلّ الأسمآء فى الصّحيفة الحمرآء و بالسّجن الأعظم فى كتابى العظيم انّک اذا فزت بكتابى و وجدت عرف بيانى ولّ وجهک شطرى و قل لک الثّنآء يا مقصود العالمين

BLIB_Or15715.316b

BH06970

To: Ahmad, in Zarqan
Date: 1298-09 [1881-Jul]

1 In the Name of the One Friend

1 بنام دوست يكتا

2 Man is even as a mine rich in gems of inestimable value. Through education alone can these gems of spiritual virtues and praiseworthy deeds be brought forth from the mine and appear in the realm of visibility. Blessed is he who hath attained unto that which God hath willed, and hath adorned himself with such virtues and characteristics as promote the exaltation of the Cause of God.

2 انسان بمثابهٔ معدن كه دارای احجار كريمه است مشاهده ميشود بتربيت جواهر اخلاق روحانيّه و اعمال طيّبه از او بعرصهٔ ظهور آيد طوبی از برای نفسيكه بما اراده الله فائز گشت و بصفات و اخلاقيكه سبب ارتفاع امر الله است مزيّن شد

3 That which hath been sent down from the heaven of divine Will hath had as its purpose the unity and concord of mankind after the recognition of God, yet the heedless people have made it a cause of discord and dissension. An interpreter is needed, and likewise one who will remind. Remind the people of that which We have mentioned unto thee in this perspicuous Tablet.

3 آنچه از سماء مشيّت نازل مقصود اتّفاق و اتّحاد خلق بعد از عرفان حقّ بوده ولكن ناس غافل او را علّت اختلاف و سبب نفاق نموده‌اند مبيّن لازم و همچنين مذكّر ذكّر النّاس بما ذكرناک فى هذا اللّوح المبين

4 Thy letter hath come before the Wronged One, and the servant who was present read it. We have answered thee that thou mayest rejoice and be among the thankful ones. We have heard thy call and answered thee, and We have seen thy humility before God and have turned toward thee from My Most Great Prison. He will assist thee and make thee successful and ordain for thee what He hath willed. He, verily, is the All-Bountiful, the Generous.

4 قد حضر كتابک لدى المظلوم و قرأه العبد الحاضر و اجبناک لتفرح و تكون من الشّاكرين سمعنا ندائک اجبناک و رأينا خضوعک لله اقبلنا اليک من سجنى العظيم انّه يؤيّدک و يوفّقک و يقدّر لک ما اراد انّه لهو الفضّال الكريم

5 Rejoice thou in this Most Great Remembrance and say: Praise be unto Thee, O Lord of the worlds!

5 ان افرح بهذا الذّکر الأعظم و قل لک الحمد یا مولی العالمین

ASAT2.196x, PYB#219 p.03

BH07881

To: Amatu'llah Sahib Sultan, in Bushihr
Date: 1298-09 [1881-Jul]

1 In the name of the Beloved of the worlds!

1 بنام محبوب عالمیان

2 This is the Day whereon human ears have been privileged to hear what He Who conversed with God heard upon Sinai, what He Who is the Friend of God heard when lifted up towards Him, what He Who is the Spirit of God heard as He ascended unto Him, the Help in Peril, the Self-Subsisting.

2 هذا یوم فیه فازت الآذان باصغآء ما سمع الکلیم فی الطّور و الحبیب فی المعراج و الرّوح اذ صعد الی الله المهیمن القیّوم

3 Blessed is the soul that hath apprehended the Days of God and remained steadfast in His Cause. All divine Books and Scriptures have testified to the greatness of this Cause, yet most souls remain heedless and unaware. Attachment to the world hath debarred the servants from the Lord of Names. Ere long they shall arise in lamentation and weeping, but shall find for themselves neither helper nor protector except if they repent and return unto God, the Mighty, the Kind.

3 طوبی از برای نفسیکه ایّام الله را ادراک نمود و بر امرش مستقیم ماند جمیع کتب و صحف الهی بر عظمت این امر گواهی داده ولکن اکثری از نفوس از آن غافل و بیخبر اشتغال بدنیا عباد را از مالک اسماء منع نموده عنقریب بنوحه و ندبه قیام نمایند ولکن از برای خود ناصر و معین نیابند الّا بأن یتوبوا و یرجعوا الی الله العزیز العطوف

4 Hearken thou unto the call of thy Lord. He maketh mention of thee from His Most Great Prison with that which diffuseth the fragrance of the loving-kindness of thy Lord, the Mighty, the All-Loving. Know thou the station of this Tablet, then preserve it in the name of thy Lord, the Possessor of existence.

4 یا ایّتها الورقة ان اسمعی ندآء ربّک انّه یذکرک فی سجنه الأعظم بما یتضوّع منه عرف عنایة ربّک العزیز الودود ان اعرفی مقام هذا اللّوح ثمّ احفظیه باسم ربّک مالک الوجود

ADJ.079x

INBA23:001a

BH07971

To: Muhammad, in Kashan
Date: 1298-09 [1881-Jul]

1 He is the One Who standeth firm in the Cause

1 هو القائم على الأمر

2 O Muhammad! We have heard thy mention and have made mention of thee. Be thou thankful unto thy Lord, the All-Remembering, the Most Generous. We have remembered everyone who hath turned towards God, and have counseled every one who hath turned away from His straight Path. We entered into prison and called all to the supreme horizon. Among the people are those who heard and turned towards it, and among them are those who turned away and were numbered with the idolaters. Fear ye God, O peoples of the earth! Reflect upon the Manifestation of God and His Cause, and follow not every ignorant remote one. He maketh mention of you through His grace and draweth you nigh unto God, the All-Knowing, the All-Wise. Grieve thou not over anything. Rather, praise thy Lord for having attained unto this manifest Book which hath been sent down in the Most Great Prison by the command of One Who is the Powerful, the Ancient of Days. Glory be upon the people of glory who were not prevented by the doubts of the divines nor by the might of the powerful from this Cause, before which, when it appeared, every discerning prince hath bowed down.

2 يا محمّد سمعنا ذکرک ذکرناک ان اشکر ربّک الذّاکر الکریم انّا ذکرنا کلّ مقبل اقبل الی الله و نصحنا کلّ معرض اعرض عن صراطه المستقیم انّا دخلنا السّجن و دعونا الکلّ الی الأفق الأعلی من النّاس من سمع و اقبل و منهم من اعرض و کان من المشرکین اتّقوا الله یا ملأ الأرض تفکّروا فی ظهور الله و امره و لا تتّبعوا کلّ جاهل بعید انّه یذکرکم فضلاً من عنده و یقرّبکم الی الله العلیم الحکیم انّک لا تحزن من شیء ان احمد ربّک بما فزت بهذا الکتاب المبین الّذی نزّل فی السّجن الأعظم امراً من لدن آمر قدیر البهآء علی اهل البهآء الّذین ما منعتهم شبهات العلمآء و لا شوکة الأقویآء عن هذا الأمر الّذی اذا ظهر خضع له کلّ امیر بصیر

BLIB_Or15719.122a

BH07516

To: Muhammad Ali, in Kashan
Date: 1298-09 [1881-Jul]

1 He is the One manifest through His Most Great Name, the All-Glorious.

1 هو الظّاهر باسمه الأعظم العظیم

2 We sent forth 'Ali before Nabil [=Muhammad] to give glad tidings unto all of this Revelation which was promised in the Books of God, the Lord of all worlds. He came with the truth and gave glad tidings unto all as commanded by the One Who is the Powerful, the Ancient.

2 انّا ارسلنا علیّاً قبل نبیل لیبشّر الکلّ بهذا الظّهور الّذی کان موعوداً فی کتب الله ربّ العالمین انّه اتی بالحقّ و بشّر الکلّ بما امر به من لدن قویّ قدیر

3 And he announced to all this Revelation at whose appearance the Hour was troubled and all who dwell on earth and in heaven were thunderstruck, save whom God willed, the Mighty, the All-Wise. He spoke forth this Name and proclaimed this momentous News.

3 و اخبر الکلّ بهذا الظّهور الّذی اذا ظهر اضطربت السّاعة و انصعق من فی الأرض و السّمآء الّا من شآء الله العزیز الحکیم انّه کان ناطقاً بهذا الاسم و مخبراً بهذا النّبأ العظیم

4 Yet when the Promise was fulfilled and the Promised One appeared, He was denied by the peoples of the earth and behind them the people of the Bayan who violated the Covenant even as the followers of past religions had violated it before them. To this testeth He with Whom is a preserving Tablet. Thus was the matter decreed in the Book by God, the King of this luminous Day.

4 فلمّا ظهر الوعد و اتی الموعود انکره ملأ الأرض و عن ورائهم اهل البیان الّذین نقضوا المیثاق کما نقضه اولوا الأدیان من قبل یشهد بذلک من عنده لوح حفیظ کذلک قضی الأمر فی الکتاب من لدی الله مالک هذا الیوم المنیر

5 We counsel thee to show forth the Greater Steadfastness in this Cause, at which the limbs of every ignorant remote one have trembled.

5 انّا نوصیک بالاستقامة الکبری علی هذا الأمر الّذی ارتعد منه فرائص کلّ جاهل بعید

BLIB_Or15719.122b

BH07536

To: Abu'l-Qasim, in Najafabad
Date: 1298-09 [1881-Jul]

1 In the Name of the One God

1 بنام خداوند یکتا

2 May you be confirmed to perform deeds that will cause the exaltation of God's Cause.

2 انشآءالله موفّق شوی بر اعمالیکه سبب ارتفاع امر الله شود

3 For example, if today a soul becomes successful in trustworthiness and manifests praiseworthy qualities and virtues, this will surely become the cause of guidance for people. Even as in the past, a king along with a group of princes and ministers attained to the faith and were adorned with the recognition of God through the deed of one person who remained faithful to his covenant.

3 مثلاً اگر نفسی الیوم بامانت موفّق گردد و صفات و اخلاق مرضیّه از او ظاهر شود البتّه سبب هدایت ناس خواهد شد چنانچه در سلف ملکی از ملوک با جمعی از امرا و وزرا بعمل یک شخص که بعهد خود وفا نمود بشریعهٔ ایمان فائز شدند و بعرفان الله مزیّن

4 How beloved is the state of one who has arisen today to serve the Cause and whose mention has flowed from the Most Exalted Pen - verily he is among those who are nigh in the Perspicuous Book. Beseech God that He may assist all to achieve His good-pleasure. Verily He is the Hearer, the Answerer.

4 محبوبست حال نفسیکه الیوم بخدمت امر قیام نمود و ذکرش از قلم اعلی جاری شد انّه من المقرّبین فی کتاب مبین از حقّ بخواهید تا کلّ را مؤیّد فرماید برضای خود انّه لهو السّامع المجیب

5 We make mention of My handmaiden Hajar and give her the glad-tidings of My tender mercy and loving-kindness which have preceded all created things. God willing, may she be

5 انّا نذکر امتی هاجر و نبشّرها بعنایتی و رحمتی الّتی سبقت العالمین انشآءالله بانوار عرفان منوّر باشد و

illumined by the lights of recognition and hold fast to the unifying Word. Blessed is she and blessed are My handmaidens who have believed in the All-Informed, the One.

بکلمهٔ جامعه متمسّک طوبی لها و لامآئی اللّائی آمنّ بالفرد الخبیر

BLIB_Or15719.117d

BH07976

To: Muhammad Ali, in Qamsar
Date: 1298-09 [1881-Jul]

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

1 هو الأقدم الأعظم الأبهی

2 O Muhammad-Qabli-'Ali! The Wronged One hath made mention of thee before, and mentioneth thee in this Tablet which beareth witness to that whereunto God did witness before the creation of the heavens and earth, that there is none other God but I, the Mighty, the Bestower. Be thou fluent in the remembrance of thy Lord and steadfast in this Cause whereby the idols have lamented. Should a cawing one come unto thee, shun him and put thy trust in God, the Lord of Lords.

2 یا محمّد قبل علی قد ذکرک المظلوم من قبل و یذکرک فی هذا اللّوح الّذی شهد بما شهد الله قبل خلق السّموات و الأرض انّه لا اله الّا انا العزیز الوهّاب کن ناطقاً بذکر ربّک و مستقیماً علی هذا الأمر الّذی به ناحت الأصنام ان یأتک ناعق تجنّب منه و توکّل علی الله ربّ الأرباب

3 Hold fast unto the cord of the Cause in such wise that were all the books of the world to come unto thee and all peoples to oppose thee, thou wouldst arise with supreme steadfastness in the name of the Lord of all beings to uphold this Cause whereby the foundations were shaken. Give thanks unto God for this most great favor, then render such thanksgiving as beseemeth God, the Lord of all religions. We, from this station, send Our glorification upon thee and upon My loved ones in that land, and We give them the glad-tidings of My grace, My loving-kindness and My mercy that have preceded all creation.

3 تمسّک بحبل الأمر علی شأن لو یأتیک کتب العالم و یعترض علیک الأمم تقوم بالاستقامة الکبری باسم مولی الوری علی هذا الأمر الّذی تزعزع به البنیان ان احمد الله بهذا الفضل الأعظم ثمّ اشکره بشکر ینبغی لله مالک الأدیان انّا نکبّر من هذا المقام علیک و علی احبّائی فی هناک و نبشّرهم بفضلی و عنایتی و رحمتی الّتی سبقت الامکان

BLIB_Or15719.121a

BH07591

To: Mirza Husayn, in Shiraz
Date: 1298-09 [1881-Jul]

1 He is the One with power over what was and what will be

1 بسمه المقتدر على ما كان و ما يكون

2 Ha. Sin. The servant in attendance brought your letter and read it before the Countenance. Verily your Lord is the All-Hearing, the All-Knowing. We perceived from it the fragrance of your love for the Beloved of the world and your turning to God, the Single One, the All-Informed. Indeed it tells of your sincerity, humility and submissiveness before God, the King, the Mighty, the Beautiful.

2 ح س يذكرک من عنده لوح حفيظ قد حضر العبد الحاضر بكتابک و قرأه تلقآء الوجه انّ ربّک لهو السّامع العليم قد وجدنا منه عرف حبّک محبوب العالم و اقبالک الى الله الفرد الخبير انّه يحكى عن خلوصک و خضوعک و خشوعک لله الملک العزيز الجميل

3 Blessed is your tongue for having uttered the remembrance of the Wronged One, from Whom every sinful doubter has turned away. Rejoice that the Most Exalted Pen has moved to make mention of you - this is naught but a mighty favor. He has ordained for you what you desired from the wonders of His bounty. Verily your Lord is the Compassionate, the Generous. Arise to serve the Cause, then speak with wisdom and utterance that perchance the people may find for themselves a path to God, the Lord of the worlds. The Glory be upon you and upon those who have attained unto the verses of their Lord, the Speaker, the All-Knowing, the All-Wise.

3 طوبى للسانک بما نطق بذكر المظلوم الّذى اعرض عنه كلّ فاجر مريب ان افرح بما تحرّک على ذكرک القلم الأعلى ان هذا الّا فضل عظيم انّه قدّر لک ما اردته من بدائع فضله انّ ربّک لهو المشفق الكريم قم على خدمة الأمر ثمّ انطق بالحكمة و البيان لعلّ النّاس يجدون لأنفسهم سبيلاً الى الله ربّ العالمين البهآء عليک و على الّذين فازوا بآيات ربّهم المتكلّم العليم الحكيم

INBA51:093, KB_620:086-086

BH07823

To: Muhammad Ali, in Shiraz
Date: 1298-09 [1881-Jul]

1 He is the One Who calls between earth and heaven!

1 هو المنادى بين الأرض و السّمآء

2 This is a Book sent down in truth. Verily it beareth witness to that which was sent down aforetime by God unto the Prophets and Messengers. The Books have attained the honor of God's testimony in this Revelation which was promised by God, the Lord of the worlds.

2 كتاب نزّل بالحقّ انّه شهد بما نزّل من قبل من لدى الله على النّبيّين و المرسلين قد فازت الكتب بشهادة الله فى هذا الظّهور الّذى كان موعوداً من لدى الله ربّ العالمين

3 Thy letter hath arrived and been read by this Servant in the presence of the Countenance. We found from it the fragrance

3 قد حضر كتابک و قرأه العبد الحاضر لدى الوجه وجدنا منه عرف الاقبال نزّلنا لک هذا اللّوح

of turning unto God. We have sent down for thee this perspicuous Tablet. Read thou the Book of thy Lord. Verily it will draw thee to a station wherein thou shalt behold naught save the lights of His Face. To this testifieth every truthful and perceiving one.

المبين ان اقرأ كتاب ربّک انّه يجذبک الى مقام لا ترى فيه الّا انوار الوجه يشهد بذلک كلّ صادق بصير

4 Speak forth in the remembrance of thy Lord and steadfast in this Cause, which when it appeared caused the feet of those who turned away from the Countenance to slip, while they turned unto every rejected idolator. Thus have We sent down the verses unto thee that thou mayest thank thy Lord, the All-Bountiful.

4 كن ناطقاً بذكر ربّک و قائماً مستقيماً على هذا الأمر الذى اذا ظهر زلّت اقدام الّذين اعرضوا عن الوجه مقبلين الى كلّ مشرک رجيم كذلک انزلنا لک الآيات لتشكر ربّک الكريم

5 Glory be upon thee and upon those whom the intimations of the idolators have not held back from this momentous News.

5 البهآء عليک و على الّذين ما منعتهم اشارات المشركين عن هذا النّبأ العظيم

INBA51:194b, KB_620:187-188, LHKM3.166b

BH07528

To: Din Yar, in Shiraz
Date: 1298-09 [1881-Jul]

1 In the name of the Lord of Utterance, the All-Wise!

1 بنام گويای دانا

2 God grant that thou mayest become illumined with the lights of the Daystar of this Revelation, which are shining above the horizon of the will of God, exalted be His glory. Thy name was mentioned in the presence of this Wronged One. Every soul, in this new Day, hath been adorned with the ornament of recognition, is remembered by the Concourse on high before God, and is recorded in the Mother Book. Happy is the man who hath not allowed the doubts and suggestions of those who have gone astray to deter him from the Revealer of Verses, who with perfect steadfastness hath quaffed the choice sealed Wine proffered by the hand of the Self-Subsisting, and who is occupied with the praise and glorification of the Lord of all names.

2 انشآءالله بانوار آفتاب ظهور كه از افق ارادهٔ حقّ جلّ جلاله مشرقست منوّر باشی ذكرت لدى المظلوم مذكور هر نفسی در اين يوم جديد بطراز عرفان مزيّن شد از ملأ اعلى لدى الله مذكور و در امّ الكتاب مسطور نيكوست حال نفسيكه شبهات و اشارات اهل حجبات او را از منزل آيات محروم ننمود و بكمال استقامت رحيق مختوم را از يد اسم قيّوم آشاميد و به ثنا و ذكر مالک اسماء مشغول شد

3 Give praise to the Beloved of the world, for thou hast attained unto this supreme grace, and thy name hath issued forth and appeared from the Tongue of God. Know thou the value of this most resplendent and exalted station, and through the name of the True One preserve it. Today is the day of steadfastness,

3 حمد كن محبوب عالم را كه باين فيض اعظم فائز شدی و ذكرت از لسان الهی جاری و ظاهر گشت قدر اينمقام بلند اسنی را بدان و باسم حقّ محفوظش دار امروز روز استقامت است چه كه

for the croaking of the ravens is upraised. Hold fast to the hem of the manifold favors of thy Lord, and rely in Him at all times.

ضوضای ناعقین مرتفع تمسّک بذیل عنایة ربّک و توکّل علیه فی کلّ حین

YARP1.058c

BH07560

To: Hushang, in Shiraz
Date: 1298-09 [1881-Jul]

He is the One, the All-Hearing

O Hushang! Hearken unto the melody of the Friend, for until the outward ear is purified and sanctified from the hints and doubts of the people of the earth, it will not discover the sweetness of the divine melody. I swear by the Lord of the worlds Who proclaimeth from the Most Great Prison that were all the people of the age to comprehend the utterance of the peerless Friend, all would now be seen circling round the will of the Dayspring of the light of oneness. Heedlessness and ignorance have held men back from the ocean of divine knowledge and left them wandering in the wilderness of error and misguidance. Strive that thou mayest not be deprived and excluded from the outpourings of the Most Bountiful One. This is the counsel of the Wronged One of the horizons unto thee and all the friends. Your letters from before and after arrived. Blessed be your faces for having turned, and your tongues for having spoken, and your hearts for having been adorned with the ornament of the love of your Lord, the All-Forgiving, the All-Bountiful.

اوست یکتای شنوا

ای هوشنگ آهنگ دوست را بشنو تا گوش ظاهر از اشارات و شبهات اهل زمین پاک و پاکیزه نشود لذّت آهنگ الهی را نیابد قسم بمالک عالم که در سجن اعظم ندا میفرماید اگر جمیع اهل روزگار گفتار دوست یکتا را ادراک مینمودند حال کلّ طائف حول ارادهٔ مطلع نور احدیّه مشاهده میشدند

غفلت و جهالت مردمان را از دریای علم لدنّی منع نموده و در تیه حیرت و ضلالت سرگردان گذاشته جهد نما تا از فیض فیّاض حقیقی محروم نمانی و ممنوع نگردی اینست وصیّت مظلوم آفاق تو و جمیع دوستان را نامه‌های شما از قبل و بعد رسید طوبی لوجوهکم بما توجّهت و لألسنکم بما نطقت و لقلوبکم بما تزیّنت بطراز محبّة ربّکم الغفور الکریم

YARP1.060a

BH07464

To: Mirza Ali Servant of Khadijih Bagum, in Shiraz
Date: 1298-09 [1881-Jul]

1 He is the Expositor, the All-Knowing!

1 هو المبيّن العليم

2 Praise be to God that thou hast attained unto that which was recorded and inscribed in His Books and His Scriptures, and that is the recognition of the Hidden Mystery Who hath illumined the world with the lights of His Revelation.

2 الحمد لله بآنچه در کتب الهی مذکور و در صحفش مسطور بود فائز شدی و آن عرفان غیب مکنونست که عالم را بانوار ظهور خود منوّر فرموده

3 O 'Ali! We have heard thy call and witnessed thy turning unto Us, and from the direction of the Most Great Prison have We turned toward thee. Reflect upon thy Lord's favor and be of them that prostrate themselves.

3 یا علی ندایت را شنیدیم و اقبالت را مشاهده نمودیم و از شطر سجن اعظم بتو متوجّه شدیم تفکّر فی عنایة ربّک و کن من السّاجدین

4 All have been created for Him and have been adorned with the ornament of existence for His service. Yet so resplendent hath shone the Sun of His grace that He maketh mention of His loved ones by night and by day, and remindeth them of that which leadeth to their elevation and advancement. He, verily, is the All-Bountiful, the Generous.

4 کلّ از برای او خلق شده‌اند و از برای خدمتش بطراز وجود مزیّن گشته‌اند ولکن آفتاب فضلش بشأنی مشرق که در لیالی و ایّام دوستان خود را ذکر مینماید و بآنچه سبب ارتقا و ارتفاع است متذکّر میدارد انّه لهو الفضّال الکریم

5 Blessed art thou for having been aided to recognize Him and for having been enabled to make mention of Him. Know thou the worth of this most exalted station and say:

5 طوبی لک که بعرفانش مؤیّد شدی و بذکرش موفّق گشتی ان اعرف قدر هذا المقام الأعلی و قل

6 Praise be unto Thee, O God of the worlds!

6 لک الحمد یا اله العالمین

INBA51:237a, BLIB_Or15719.122d, KB_620:230-230, LHKM3.345

BH07786

To: Muhib-'Ali, in Shiraz
Date: 1298-09 [1881-Jul]

1 He is the One Who speaks in the Kingdom! Say: Glory be to Thee, O Thou through Whom every lover hastens to the precincts of the Beloved and every seeker speeds to the seat of the Sought-After!

1 هو النّاطق فی الملکوت قل سبحانک یا من بک سرع کلّ حبیب الی شطر المحبوب و کلّ قاصد الی مقرّ المقصود

2 I beseech Thee by the Name through which the near ones were drawn and advanced toward the arrows of the enemies in Their love for Thee and Their good pleasure, to assist me in that which Thou lovest and approvest.

2 اسئلک بالاسم الّذی به انجذب المقرّبون و اقبلوا الی سهام الأعدآء فی حبّک و رضائک بأن تؤیّدنی علی ما تحبّ و ترضی

3 O my Lord! Thou art the One through Whom the oceans of knowledge surged and the fragrances of Thy Name, the All-Merciful, were wafted. I beseech Thee by the First Word and by Thy Most Exalted Self to grant me the Kawthar of steadfastness from the hands of Thy bounty and to ordain for me, by the Pen of Destiny, the reward of those who have attained unto Thy presence.

3 ای ربّ انت الّذی بک ماجت بحار العرفان و هاجت عرف اسمک الرّحمن اسئلک بالکلمة الأولی و نفسک العلیا بأن ترزقنی کوثر الاستقامة من ایادی عطائک و تکتب لی من قلم التّقدیر اجر من فاز بلقائک

4 O my Lord! Thou art the Generous and I am the suppliant at Thy gate. Ordain for me that which will profit me in all Thy worlds and preserve me from the allusions of those who have denied Thee and Thy signs. Verily Thou art He from Whose knowledge nothing escapes and Whom nothing frustrates. Thou doest what Thou willest and ordainest what Thou desirest. Thou art, in truth, the Almighty, the All-Praised.

4 ای ربّ انت الکریم و انا السّائل ببابک قدّر لی ما ینفعنی فی کلّ عوالمک و یحفظنی عن اشارات الّذین کفروا بک و بآیاتک انّک انت الّذی لا یعزب عن علمک من شیء و لا یعجزک شیء تفعل ما تشآء و تحکم ما ترید انّک انت العزیز الحمید

INBA51:051a, KB_620:044-044, ADM1#017 p.047

BH07750

To: Shaykh Rida, in Shiraz
Date: 1298-09 [1881-Jul]

1 In the Name of the Most Exalted!

1 بسمی الأعلی

2 The Tongue of Grandeur hath testified that there is none other God but Him, and He Who is established upon the Throne is indeed the Lord of the beginning and the end. Through Him hath been manifested the sovereignty of God and His power, and the greatness of God and His majesty.

2 قد شهد لسان العظمة انّه لا اله الّا هو و الّذی استقرّ علی العرش انّه لمالک المبدء و المآب به ظهرت سلطنة الله و اقتداره و عظمة الله و کبریائه

3 Blessed is he who, athirst, hath hastened to His Most Great Ocean; and the stranger who hath speedily advanced toward His Most Sublime Vision; and the ignorant one who hath drawn nigh unto the Dawning-Place of knowledge in the most exalted station. He is the One Who guideth all who are in creation to the Kawthar of eternity and acquainteth them with the straight path.

3 طوبی لذی ظماً قصد بحره الأعظم و لغریب سرع الی منظره الأکبر و لجاهل تقرّب الی مطلع العلم فی اعلی المقام انّه هو الّذی یهدی من فی الانشآء الی کوثر البقآء و یعرّفهم سوآء الصّراط

4 Verily, they who have turned away from God and denied His sovereignty are accounted among the most abject of creatures

in the Scriptures and Tablets, while they who have quaffed the choice wine of inner meanings are among the most exalted of servants in the Book. Thus have We illumined the horizon of utterance with the light of the recognition of your Lord, the All-Merciful.

4 انّ الّذين اعرضوا عن الله و كفروا بسلطانه انّهم من ارذل الخلق فى الزّبر و الألواح و الّذين شربوا رحيق المعانى انّهم من اعلى العباد فى الكتاب كذلک نوّرنا افق البيان بنور عرفان ربّكم الرّحمن

5 O My loved ones! When ye have gained the blessing of hearing My call and have beheld the horizon of the heaven of My utterance, arise and say: Praise be unto Thee, O God of Names, and thanksgiving be unto Thee, O Thou in Whose grasp is the reins of all mankind.

5 يا احبّائى اذا فزتم بندائى و رأيتم افق سمآء بيانى قوموا و قولوا لک الحمد يا اله الأسمآء و لک الشّكر يا من بيدک زمام الأنام

BLIB_Or15696.045a, BLIB_Or15734.2.143b

BH07711

To: Jamal Burujirdi, in Tihran
Date: 1298-09 [1881-Jul]

1 He is the Most Great, the Most Ancient, the Most Generous!

1 هو الأعظم الأقدم الأكرم

2 God beareth witness that He speaketh the truth in this station which hath been named with the most beautiful names in the Crimson Book: "There is no God but Me, the Mighty, the Bestower!" The verses have testified to Him Who is the Manifestation of clear proofs, yet the people remain in wondrous intoxication. They hear the call of God and deny it - verily they are among those who wander distracted.

2 شهد الله انّه ينطق بالحقّ فى هذا المقام الّذى سمّى بالأسمآء الحسنى فى الصّحيفة الحمرآء انّه لا اله الّا انا العزيز الوهّاب قد شهدت الآيات لمظهر البيّنات و النّاس فى سكر عجاب يسمعون ندآء الله و ينكرونه الا انّهم من الهائمين

3 The proof hath been perfected and the evidence hath appeared, and He calleth from the midmost heart of contingent being: "The horizon of Revelation hath been illumined!" - yet most of the people remain heedless.

3 قد تمّت الحجّة و ظهر البرهان و انّه ينادى فى قطب الامكان قد انار افق الظّهور ولكنّ القوم اكثرهم من الغافلين

4 We make mention of him whom We found steadfast in the Cause and We give him glad tidings of that which hath been ordained for him in the Kingdom of God, the Mighty, the Wise. Let nothing grieve thee on this Day when the Most Great Joy walketh abroad and proclaimeth: "I am the All-Distinguishing, the All-Knowing!"

4 انّا نذكر من وجدناه مستقيماً على الأمر و نبشّره بما قدّر له فى ملكوت الله العزيز الحكيم ايّاک ان يحزنک شىء فى هذا اليوم الّذى يمشى الفرح الأعظم و ينادى بأنا المميّز العليم

5 The very stones have spoken in remembrance of the Chosen One, while the trees are in grievous lamentation. Thus hath the

Cock crowed and the Nightingale warbled, when the Speaker of Sinai spoke forth in this noble station.

5 قد نطقت الأحجار بذكر المختار و الأشجار فی حزن عظیم کذلک دلع الدّیک و هدر العندلیب اذ تکلّم مکلّم الطّور فی هذا المقام الکریم

AQA7#422 p.214b

BH07458

To: Muhammad Husayn brother of the one who attained, in Tihran
Date: 1298-09 [1881-Jul]

1 In the Name of the one true God! Praise be to God that thou hast been illumined by the dawning rays of the Sun of Truth through His most great bounty, and hast been aided to recognize God. Preserve this mighty blessing in the Name of Truth, that it may be protected from the sight and grasp of the treacherous ones.

1 بنام خداوند یکتا الحمد لله از اشراقات انوار آفتاب حقیقت بفیض اکبر فائز شدی و بعرفان الله مؤیّد گشتی این نعمت عظمی را باسم حقّ حفظ کن تا از ابصار و ایادی خائنین محفوظ ماند

2 This is the Day which all those who are nigh unto God and sincere have yearned to attain, and thou hast attained it and recognized that which hath been manifested therein. Now thou must beseech God to aid thee to remain steadfast with supreme steadfastness. This is the mighty command that hath been revealed in the divine Books of the past and in what hath been sent down from the Supreme Pen.

2 این یومیست که جمیع مقرّبین و مخلصین لقای او را طالب و آمل بودند و تو بآن فائز شدی و بما ظهر فیه عارف گشتی حال باید از حقّ مسئلت نمائی تا ترا باستقامت کبری مؤیّد فرماید اینست امر عظیمیکه در کتب الهی از قبل و بعد از قلم اعلی نازل شده

3 Be thankful unto thy Lord for having been mentioned in the presence of the Wronged One, Who hath revealed unto thee this wondrous Tablet. Take hold of it with the power of God, and praise Him at all times. Glory be upon thee and upon those who have spoken the truth in this glorious and exalted Day.

3 ان اشکر ربّک بما ذکرت لدی المظلوم و نزّل لک هذا الکتاب البدیع خذه بقوّة من لدی الله ثمّ احمده فی کلّ حین البهآء علیک و علی الّذین نطقوا بالحقّ فی هذا الیوم العزیز المنیع

BLIB_Or15715.314d

BH07719

To: Rajab Ali Khayyat, in Fars
Date: 1298-09 [1881-Jul]

1 In the Name of the One God.

1 بنام خداوند یکتا

2 Thy petition hath attained unto the hearing of the Lord of Names. How excellent is the tongue that hath spoken in praise of the Peerless Friend, and the eye that hath turned toward the Most Exalted Horizon.

2 عریضه‌ات باصغاء مالک اسماء فائز نیکو است لسانیکه بذکر دوست یکتا ناطق شد و بصریکه بافق اعلی توجّه نمود

3 Today all who dwell on earth are beheld on a single plane. He who hath attained to the blessed word "yea" is reckoned among the denizens of the most exalted Paradise, while they who tarry, turn aside, deny, and join partners with God are numbered among the people of the fire.

3 امروز جمیع من علی الأرض در صقع واحد مشاهده میشوند نفسیکه بکلمهٔ مبارکهٔ بلی فائز شد از اهل فردوس اعلی محسوب متوقّفین و معرضین و منکرین و مشرکین از اهل نار مذکور

4 O friends! Strive ye to attain unto that which will cause the exaltation of God's Cause. In this perishable dust-heap acquire ye an everlasting station. This is the counsel of the Peerless Friend.

4 ای دوستان جهد نمائید تا بامریکه سبب ارتفاع امر الله است فائز شوید در این خاکدان فانی کسب مقام باقی نمائید اینست وصیّت دوست یکتا

5 Praise thou the people of Baha for the Beloved of the worlds, in that He aided thee in a matter from which most of the people of the earth are debarred and excluded. Give thanks unto God that thy letter hath come into the presence of the Throne, and this Perspicuous Tablet hath been revealed unto thee.

5 اهل بها را حمد کن محبوب عالمیانرا که ترا مؤیّد فرمود بر امریکه اکثر اهل ارض از آن ممنوع و محرومند ان احمد الله بما حضر کتابک لدی العرش و نزّل لک هذا اللّوح المبین

6 Praise be to God, the Lord of the worlds.

6 الحمد لله ربّ العالمین

INBA51:072, KB_620:065-066, LHKM2.134

BH07880

Date: 1298-09 [1881-Jul]

1 In the Name of Him Who holdeth dominion over all who are in the heavens and on earth!

1 بسمی المهیمن علی من فی السّموات و الأرض

2 This is the Day whereon the rivers have flowed, the trees have swayed, and the fruits have spoken forth that which the Tongue of Grandeur hath spoken: "There is none other God but Me,

2 هذا یوم فیه جرت الأنهار و تمایلت الأشجار و نطقت الأثمار بما نطق لسان العظمة انّه لا اله الّا انا الفرد المتکلّم العلیم الحکیم ان اشهد بما شهد الله و لا تکن من الغافلین

the Single One, the All-Speaking, the All-Knowing, the All-Wise." Bear thou witness unto that whereunto God hath testified, and be not of the heedless.

3 This is the Day whereon the Call hath been raised from the luminous Spot, and that which was hidden in the knowledge of God, the Lord of all worlds, hath been made manifest. Blessed is the strong one who hath cast behind him vain imaginings, turning unto the Most Sublime Horizon, this hallowed, glorious and wondrous Station.

3 هذا يوم فيه ارتفع النّداآء من البقعة النّورآء و ظهر ما كان مكنوناً فی علم الله ربّ العالمين طوبی لقویّ نبذ الأوهام عن ورائه مقبلاً الی الأفق الأعلی هذا المقام المقدّس العزيز البديع

4 Say: This is the Day whereon the rustling of My Most Exalted Pen hath been heard and the Tongue of Grandeur hath spoken forth, as He sat upon the throne of eternity: "There is none other God but Me, the All-Knowing, the All-Informed."

4 قل هذا يوم فيه ارتفع صرير قلمی الأعلی و نطق لسان العظمة اذ استوی علی عرش البقآء انّه لا اله الّا انا العالم الخبير

5 When thou hast attained unto the Tablet of God and its traces, arise from thy place, turning toward the Prison, and say: "Thine be the glory, O Wronged One of the world, and Thine be the praise, O Beloved of them that have recognized Thee!"

5 انّک اذا فزت بلوح الله و اثره قم عن مقامک مقبلاً الی السّجن و قل لک البهآء يا مظلوم العالم و لک الثّنآء يا محبوب العارفين

BLIB_Or15715.316d

BH08194

To: Ustad Muhammad Ardikani
Date: 1298-09 [1881-Jul]

1 He shineth forth from the horizon of the heaven of utterance!

1 هو المشرق من افق سمآء البيان

2 This is a mention from Us to one who has turned toward the Kingdom when most of the servants turned away from it. Thus does God reward those who turn to Him, as a grace from His presence, and He is the Mighty, the All-Bountiful.

2 ذکر من لدنّا لمن اقبل الی الملکوت اذ اعرض عنه اکثر العباد کذلک يجزی الله من اقبل اليه فضلاً من عنده و هو العزيز الفضّال

3 Bear thou witness to that which God did testify before the creation of the heavens and earth, and glorify the praise of thy Lord, the Self-Sufficient, the Most High. He hath testified to His Own Self by His Own Self that there is none other God but Him, and He Who proclaimeth is indeed the Hidden Mystery and the Treasured Secret, and He is the One Who was mentioned in the Books of God, the Lord of Lords.

3 ان اشهد بما شهد الله قبل خلق السّموات و الأرض و سبّح بحمد ربّک الغنیّ المتعال قد شهد لذاته بذاته انّه لا اله الّا هو و الّذی ينادی انّه لهو الغيب المکنون و الکنز المخزون و انّه لهو الّذی کان مذکوراً فی کتب الله ربّ الأرباب

4 We counsel thee to manifest great steadfastness and that whereby the Cause of God, the Lord of creation, may be exalted. Hold fast to the cord of thy Lord's loving-kindness

4 انّا نوصيک بالاستقامة الکبری و بما يرتفع به امر الله مالک الايجاد تمسّک بحبل عناية ربّک و

and place thy trust in Him under all conditions. Verily He witnesseth and seeth and heareth the call of those who have turned unto Him with humility and contrition.

توکّل علیه فی کلّ الأحوال انّه یشهد و یری و یسمع ندآء الّذین اقبلوا الیه بخضوع و اناب

BLIB_Or15719.189b

BH08571

To: Mirza Ali Muhammad, in Ardistan
Date: 1298-09 [1881-Jul]

1 In the name of the Best-Beloved of the worlds!

1 بنام محبوب عالمیان

2 O 'Ali qabl-i-Muhammad! The clamor of the opposers hath been raised, and the machinations of the plotters have become manifest, and the fire of the mischief-makers hath become evident and apparent from beneath the ashes.

2 یا علی قبل محمّد ضوضای معرضین مرتفع شده و مکر ماکرین ظاهر گشته و نار مغلّین از تحت رماد هویدا و آشکار

3 God willing, thou wilt fix thy gaze upon the truth and remain steadfast in the divine Cause in such wise that the utterances of the wicked and the words of the evil ones will not debar thee from the Most Exalted Word and the Supreme Horizon.

3 انشآءالله بحقّ ناظر باشی و بر امر الهی مستقیم بشأنیکه گفتار فجّار و کلمات اشرار ترا از کلمهٔ علیا و افق اعلی منع ننماید

4 Hearken unto the call of the Perspicuous Book, and beseech God, exalted be His glory, at all times, that He may preserve thee and thy friends from the book of the froward. Verily He is the Almighty, the Powerful.

4 بشنو ندای کتاب مبین را و از حقّ جلّ جلاله در کلّ احیان مسئلت نما تا تو و دوستانرا از کتاب سجّین حفظ فرماید انّه لهو المقتدر القدیر

5 Praise be to God that thou didst turn toward the prison and didst attain unto that which was recorded and inscribed in the divine Books of the past and of the future. Blessed art thou for having advanced and received the choice wine of reunion from the hand of thy Lord, the Self-Sufficient, the Most Exalted, and for having drunk in remembrance of Him, the All-Wise.

5 الحمد لله بشطر سجن توجّه نمودی و فائز شدی بآنچه در کتب الهی از قبل و بعد مذکور و مسطور است طوبی لک بما اقبلت و اخذت رحیق الوصال من ید ربّک الغنیّ المتعال و شربت بذکره الحکیم

INBA23:211

BH08092

To: Muhammad Ali, in Ardistan
Date: 1298-09 [1881-Jul]

1 In the name of the All-Knowing, the One

2 May thou drink of the sealed wine which hath been unsealed by the Finger of the Self-Subsisting, and receive thy portion. For this wine diverse interpretations have been recorded by the Most Exalted Pen in the Crimson Book: in one place it is interpreted as the Most Great Word, in another as the Most Great Steadfastness, and likewise as the Most Exalted Pen, and as He Who speaketh between earth and heaven, and likewise as that which floweth and streameth forth from the Pen of the Lord of antiquity. In truth, whosoever drinketh thereof and attaineth unto it, the entire world shall be powerless to prevent him: he shall speak forth the truth, turn unto the truth, and arise to serve the Cause for the sake of truth. May thou drink of this wine in such wise that the braying of the wayward souls shall not hold thee back from the Lord of Oneness. Verily thy Lord is the Counselor, the Compassionate, the All-Knowing.

1 بنام دانای یکتا

2 انشآءالله از رحیق مختوم که باصبع قیّوم گشوده شد بیاشامی و قسمت بری از برای این رحیق تعبیرات شتّی در صحیفهٔ حمرا از قلم اعلی ثبت شده در ایتقام بکلمهٔ علیا تعبیر شده و مقام دیگر باستقامت کبری و همچنین بقلم اعلی و بالّذی ینطق بین الأرض و السّمآء و همچنین بآنچه از قلم مالک قدم جاری و ساری است هر نفسی فی‌الحقیقه از او بیاشامد و باو فائز شود جمیع عالم قادر بر منع او نباشد بحقّ ناطق شود و الی الحقّ توجّه نماید و للحقّ بر خدمت امر قیام کند انشآءالله از این رحیق بیاشامی بشأنیکه نهیق نفوس معرضه ترا از مالک احدیّه منع ننماید انّ ربّک لهو النّاصح المشفق العلیم

AYI2.329, LDR.021

BH08103

To: Muhammad Hasan Bi Zi, in Bushihr
Date: 1298-09 [1881-Jul]

1 In the Name of Him Who speaketh, the All-Seeing

2 People of the Bayan, in their own estimation, broke the chains of imitation and turned with perfect freedom to the horizon of divine unity. But when God's touchstone appeared and the Word of God was made manifest, they were found to be more veiled than all other peoples. They occupied themselves with worthless and unprofitable words in opposition to God, and are seen to be debarred and deprived from the Mother Book. Fie upon them and upon those who led them astray! God willing, thou wilt be numbered among those whom the braying of the heedless, the clamor of the deniers, and the croaking of the

1 بنام گویای بینا

2 اهل بیان بگمان خود سلاسل تقلید را شکستند و بکمال آزادی بافق توحید توجّه نمودند و چون محک الله بمیان آمد و کلمة الله ظاهر شد اعجب از کلّ ملل مشاهده شدند بکلمات لایسمنهٔ لایغنیهٔ معرض بالله مشغول شدند و از امّ البیان ممنوع و محروم دیده میشوند اف لهم و لمن اضلّهم انشآءالله تو از نفوسی محسوب شوی که نعیق ناعقین و ضوضاء منکرین و نعیب مشرکین ایشانرا از حقّ مبین منع ننمود و از صراط مستقیم بازنداشت

ungodly did not prevent from the Manifest Truth nor hold back from the Straight Path.

3 Say: Praise be unto Thee, O God of the seen and unseen, for having aided me to recognize the Dawning-Place of Thy Revelation and the Dayspring of Thy signs! I testify that Thou art the All-Powerful over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

3 قل لک الحمد یا اله الغیب و الشّهود بما ایّدتنی علی عرفان مشرق وحیک و مطلع آیاتک اشهد انّک انت المقتدر علی ما تشآء لا اله الّا انت الغفور الکریم

INBA51:575

BH08119

To: Rajab-Ali, in Kaf
Date: 1298-09 [1881-Jul]

1 In the name of the Manifest, the Hidden

1 بنام ظاهر مستور

2 O friends! Today is the Day which was promised to all the peoples of the earth from different parties, even as this matter hath been recorded and mentioned in the divine Books, Scriptures and Psalms. Yet after its appearance the heedless people are seen to be deprived, as though they had never heard mention of the Day of God. Woe unto them, then woe unto them!

2 ای دوستان امروز روزیست که جمیع امم ارض از احزاب مختلفه بآن وعده داده شدند چنانچه در کتب و صحف و زبر الهی اینفقره مسطور و مذکور است ولکن خلق غافل بعد از ظهور محروم مشاهده میشوند گویا ذکر یوم الله را اصغا ننمودند ویل لهم ثمّ ویل لهم

3 Being hath come into existence from the realm of nothingness for the purpose of recognition. Were it not for this purpose, this mighty edifice would not have been raised up and these things would not have been witnessed. Blessed is the soul whom the oppression of the oppressors hath not prevented from the Temple of Justice. The world shall pass away and its people shall pass away, but God - exalted be His glory - and that which is with Him shall endure. Hold fast to His Name and cling to the hem of steadfastness in this Most Great, Most Mighty Cause.

3 وجود از برای عرفان مقصود از عرصهٔ عدم بظهور آمده اگر این مقصود نبود این بنای عظیم برپا نمیشد و این اشیاء مشاهده نمیگشت طوبی از برای نفسیکه ظلم ظالمان او را از هیکل عدل منع ننمود دنیا فانی و خلق فانی و حقّ جلّ جلاله و ما عنده باقی تمسّک [به] باسمه و تشبّث بذیل الاستقامة فی هذا الأمر الأعظم العظیم

BLIB_Or15719.121b

BH08542

To: Hasan, in Kashan
Date: 1298-09 [1881-Jul]

1 In the Name of the one true God!

1 بنام خداوند یکتا

2 O Hasan! The Lord of the hidden and the manifest summons all who are on earth today to the straight path of God. Blessed are they who, through this call, have found their way to the Most Exalted Horizon and have drunk the wine of immortality from the cup of utterance of the Lord of Names. Such souls are recorded and inscribed as the people of Baha in the Crimson Book.

2 یا حسن مولی السّرّ و العلن جمیع من علی الأرض را الیوم بصراط مستقیم الهی دعوت مینماید طوبی از برای نفوسیکه باین ندا بافق اعلی راه یافتند و رحیق بقا را از کأس بیان مالک اسماء نوشیدند آن نفوس از اهل بها در صحیفهٔ حمرا مذکور و مسطورند

3 Strive that thou mayest attain unto the most great steadfastness and be illumined with the lights of the Day of God. The Most Great Joy hath appeared among the peoples, and likewise the Most Great Terror. Guard yourselves through the Name of your Lord, the Almighty, the All-Powerful.

3 جهد نما تا باستقامت کبری فائز شوی و بانوار یوم الهی منوّر گردی فرح اعظم مابین امم ظاهر و همچنین فزع اکبر ان احفظوا انفسکم باسم ربّکم المقتدر القدیر

4 God willing, be ever focused on truth and speaking in His remembrance. Verily He heareth and seeth, and He is the All-Hearing, the All-Seeing.

4 انشآءالله لم‌یزل و لایزال بحقّ ناظر باشید و بذکرش ناطق انّه یسمع و یری و هو السّمیع البصیر

5 The glory be upon thee and upon thy wife who hath believed in God, the Protector, the Self-Subsisting. Convey my greetings unto her and gladden her with My wondrous remembrance.

5 البهآء علیک و علی ضلعک الّتی آمنت بالله المهیمن القیّوم کبّر علیها من قبلی و بشّرها بذکری البدیع

INBA23:019b, BLIB_Or15715.376b

BH08340

To: Husayn, in Najafabad
Date: 1298-09 [1881-Jul]

1 He is the One manifest and dominant over all names.

1 هو الظّاهر المهیمن علی الأسمآء

2 We have heard your call and have answered you, for We are the Answerer. We have seen your turning to Us and have turned to you, for We are the All-Seeing.

2 قد سمعنا ندآئک اجبناک و انا المجیب و رأینا اقبالک اقبلنا الیک و انا البصیر

3 God willing, may you be blessed by divine grace and act according to what has descended from the heaven of God's will in His Book. Verily He makes mention of you and of him who

3 انشآءالله بعنایت حقّ فائز باشی و بآنچه از سمآء مشیّت در کتاب الهی نازل عامل انّه یذکرک

spoke on your behalf. Be thankful and be among those who are firm.

و الّذی نطق من عندک ان اشکر و کن من الرّاسخین

4 Strive that you may act as befits the days of God. He makes mention of you and those who have believed, and makes mention of him who was named Nasru'llah. Verily your Lord is the All-Mentioning, the All-Informed.

4 جهد کن که شاید بما ینبغی لأیّام الله عامل گردی انّه یذکرک و الّذین آمنوا و یذکر من سمّی بنصرالله انّ ربّک لهو الذّاکر الخبیر

5 God willing, may all attain to what is recorded and inscribed in God's Book. Be not grieved at anything, but put your trust in God, the Lord of all worlds.

5 انشآءالله کلّ فائز شوند بآنچه در کتاب الهی مذکور و مسطور است لا تحزنوا من شیء توکّلوا علی الله ربّ العالمین

6 We make mention of your handmaiden whom you mentioned in your letter, and give her the glad tidings of My remembrance, My grace and My mercy which have preceded all worlds.

6 انّا نذکر امتنا الّتی ذکرتها فی کتابک و نبشّرها بذکری و عنایتی و رحمتی الّتی سبقت العالمین

BLIB_Or15719.118b

BH08198

To: Ta, in Najafabad
Date: 1298-09 [1881-Jul]

He is the Most Holy, the Most Great

هو الأقدس الأعظم

A mention from Us to him whose letter appeared before the face of his Lord, the Protector, the Self-Subsisting. We make mention of him through this Tablet that he may give thanks to his Lord, the All-Forgiving. Rejoice in the Book of God and His mention, for the treasures of the world cannot compare with it. Verily thy Lord is the Truth, the Knower of the unseen. Hold fast to the cord of loving-kindness and say: O my God! I beseech Thee by Thy mercy and Thy grace and the tenderness that hath preceded existence to make me in all conditions one who uttereth Thy mention, who gazeth toward Thy horizon, who moveth by Thy will, and who standeth firm in Thy service. Thou art He Who doeth what He pleaseth through His sovereignty and ordaineth what He willeth through His command. Thou art the Mighty, the Powerful, the Omnipotent. At the end of this Tablet We make mention of Our servant Al-Baqi and give him the glad-tidings of God's mercy and His grace, and We make mention of him through this wise remembrance. The glory be upon thee and upon him and upon those

ذکر من لدنّا لمن حضر کتابه امام وجه ربّه المهیمن القیّوم و نذکره بهذا اللّوح لیشکر ربّه الغفور ان افرح بکتاب الله و ذکره انّه لا تعادله کنوز العالم انّ ربّک لهو الحقّ علّام الغیوب تمسّک بحبل العنایة

و قل یا الهی اسألک برحمتک و فضلک و الشّفقة الّتی سبقت الوجود بأن تجعلنی فیکلّ الأحوال ناطقاً بذکرک و ناظراً الی افقک و متحرّکاً بارادتک و قائماً علی خدمتک انّک انت الّذی تفعل ما تشآء بسلطانک و تحکم ما ترید بأمرک انّک انت العزیز المقتدر القدیر و نذکر فی آخر اللّوح عبدنا الباقی و نبشّره برحمة الله و فضله و نذکره بهذا الذّکر الحکیم البهآء علیک و علیه و علی الّذین فازوا بذکر هذا المقام المحمود

BLIB_Or15719.118c

who have attained to the mention of this praiseworthy station.

BH08579

To: Ghulam-Rida, in Shiraz
Date: 1298-09 [1881-Jul]

هو الأعظم الأقدم الأقدس الأبهى

يا غلام كتاب حاضر و عبد حاضر تلقاء وجه ذكر نمود طوبى لک چه كه كتابت مطهّر بود از شبهات و مقدّس بود از اشارات ضجيج و حنينت را در محبّت الهى شنيديم و باين لوح امنع اقدس ترا ذكر نموديم

طوبى لعين رأت الآية الكبرى و لأذن سمعت ندائى الأحلى و للسان نطق بثنائى بين ملأ الانشآء انشآءالله باستقامت كبرى و بكمال روح و ريحان بذكر حقّ ناطق باشى و بر خدمتش قائم بشأنيكه زماجير مشركين و ضوضاء منكرين ترا از صراط مستقيم منع ننمايد ان اعرف مقام هذا الذّكر الأعظم و قل لک الحمد يا مظلوم الآفاق و لک الثّنآء يا محبوب العارفين

INBA51:138b, KB_620:131-132

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

O Ghulam! The book was present and the servant was present before the Countenance. He made mention of thee. Blessed art thou, for thy book was purified from doubts and sanctified from allusions. We heard thy sighing and lamentation in the love of God, and We have made mention of thee in this Most Impregnable, Most Holy Tablet. Blessed is the eye that hath beheld the Most Great Sign, and the ear that hath heard My Most Sweet Call, and the tongue that hath spoken My praise amidst the concourse of creation. God willing, thou shalt speak forth the mention of the Truth with the greatest steadfastness and with the utmost joy and fragrance, and arise to serve Him in such wise that the chains of the ungodly and the clamor of the deniers shall not deter thee from the Straight Path. Know thou the station of this Most Great Remembrance and say: Praise be unto Thee, O Thou Who art wronged throughout all lands, and glory be unto Thee, O Beloved of them that have recognized Thee!

BH08548

To: Khusraw, in Shiraz
Date: 1298-09 [1881-Jul]

1 In the name of God, the One!

1 بنام خداوند یکتا

2 O Khusru! Give ear to the voice of God issuing from all directions.

2 یا خسرو ندای الهی را از جمیع جهات بشنو

3 Praise be to God! The dark and gloomy winter hath passed and the springtide of divine mercy hath adorned the world in a new raiment. Strive to obtain a share and portion from the rose garden of inner meanings.

3 الحمد لله زمستان تیرهٔ ظلمانی گذشت و بهار رحمت رحمانی عالم را بطراز جدید مزیّن نمود جهد نما تا از گلزار معانی قسمت بری و نصیب برداری

4 I swear by the Ancient Beauty! There hath never been another day like unto this preeminent Day, notwithstanding that the smoke of the envy of Our foes hath encompassed the Friend. But if a sanctified eye would turn away from the ashes of vain imaginings, it would behold the Daystar of this Revelation shining resplendently above the highest peaks of the mountain of true understanding.

4 قسم به جمال قدم این روز عزیز را شبهی و مانندی نبوده اگرچه یار را دخان حسد اغیار احاطه نموده ولکن اگر بصر مقدّس از رمد اوهام توجّه نماید آفتاب ظهور را از اعلی مراتب طور عرفان مشرق و لائح و هویدا مشاهده کند

5 Well is it with him who hath attained unto this sublime and exalted station and become illuminated with the lights of this Revelation. Blessed is he who hath quaffed from the living waters of utterance proffered by the hand of the bounty of his Lord, the All-Merciful, and woe betide those who have turned away.

5 طوبی از برای نفسیکه بایتقام بلند اعلی فائز شد و از انوار ظهور منوّر گشت هنیئاً لمن شرب کوثر البیان من ید عطآء ربّه الرّحمن و ویل للمعرضین

6 Praise be to God, the Lord of all the worlds.

6 الحمد لله ربّ العالمین

YARP1.059

BH08122

To: Aqa Siyyid Husayn, in Yazd
Date: 1298-09 [1881-Jul]

He is the Most Holy, the Most Exalted, the Most Glorious!

هو الأقدس العلیّ الأبهی

O friends! Hearken unto the Divine Call in the Persian tongue, that perchance ye may become aware of the Will of God and drink from the ocean of knowledge and vision.

ای دوستان ندای الهی را بلسان پارسی بشنوید که شاید به ما اراده الله آگاه شوید و از دریای آگاهی و بینائی بیاشامید عارف بصیر از یک کلمهٔ محکمهٔ مبارکه که از مشرق فم ارادهٔ

The seeing mystic perceiveth from a single blessed and decisive Word that appeareth from the Dayspring of the Divine Will all that is befitting this Day. Gaze with penetrating vision and hearken with attentive ear.

Verily He seeth not through any eye save His own, nor can He be known except through Himself. I swear by the Sun of the ocean of Divine Unity that whosoever is enabled to hearken unto this Word is recorded and inscribed as one of the denizens of the Most Exalted Paradise in the Crimson Book.

Take thou the Most Great Word and leave all else beside it. Thus doth He command thee from Whose presence is the Preserved Book and the Guarding Tablet.

الهیّه ظاهر میشود ادراک مینماید آنچه را که الیوم سزاوار است ببصر حدید توجّه نمائید و باذن واعیه بشنوید انّه لا یری ببصر غیره و لا یعرف بدونه قسم بآفتاب بحر توحید که هر نفسی مؤیّد شود باصغاء این کلمه او از اهل فردوس اعلی در صحیفهٔ حمرا مذکور و مسطور است خذ الکلمة العلیا و دع ما سواها کذلک یأمرک من عنده کتاب مبین و لوح حفیظ

INBA51:577, LHKM3.363b, AYI2.365

BH08311

To: Karbala'i Baba, in Zarqan
Date: 1298-09 [1881-Jul]

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

1 هو الأقدس الأعظم الأبهی

2 My first counsel is this: cast aside that which is with men and take what hath come from God, the Lord of all worlds. By God! This is the Day whereon the Mother Book speaketh and the Balance proclaimeth among all possibilities: O peoples of all religions! The Promised One hath come and through Him the horizon of the world is illumined. Turn ye unto Him and be not of the heedless ones.

2 فی اوّل القول ضع ما عند النّاس و خذ ما اتی من لدی الله ربّ العالمین تالله هذا یوم فیه ینطق امّ الکتاب و ینادی المیزان بین الامکان یا ملأ الأدیان قد اتی الموعود و انار به افق العالم توجّهوا و لا تکونوا من الغافلین

3 This is the Day wherein that which lay hidden in God's knowledge hath been revealed. Rejoice ye, then draw nigh unto Him with radiant faces. He, verily, is the All-Seeing, the All-Knowing. Blessed is the servant who hath turned to the Countenance, and woe betide them who have turned away from God, the Mighty, the Wise. Thus have We sent down the verses and dispatched them unto thee as a grace from Our presence, that thou mayest give thanks unto thy Lord, the Bestower, the Generous. The glory shining from the horizon of the heaven of thy Lord's loving-kindness, the Lord of Names, rest upon those who have shattered the idols of vain imaginings and turned to the horizon of certitude.

3 هذا یوم فیه ظهر ما کان مکنوناً فی علم الله ان افرحوا ثمّ اقبلوا الیه بوجوه نورآء انّه لهو النّاظر العلیم طوبی لعبد اقبل الی الوجه و ویل للّذین اعرضوا عن الله العزیز الحکیم کذلک نزّلنا الآیات و ارسلناها الیک فضلاً من لدنّا لتشکر ربّک المعطی الکریم البهآء المشرق من افق سمآء عنایة ربّک مالک الأسمآء علی الّذین کسروا اصنام الأوهام و اقبلوا الی افق الیقین

BLIB_Or15715.315d

BH08231

To: Karbala'i Muhammad Ja'far, in Zarqan
Date: 1298-09 [1881-Jul]

In His Name, through Whom surged the ocean of divine knowledge!

Glorified be He Who hath appeared and made manifest His straight Path, Who hath spoken and caused all things to speak that there is none other God but Him, the Single One, the All-Informed. O people of the earth! Hearken unto the call of the Lord of Heaven, for verily it will draw you nigh unto the supreme horizon, that station wherein the Divine Lote Tree proclaimeth: The kingdom belongeth unto God, the Single, the One, the All-Knowing, the All-Informed. Blessed is the servant who hath taken the choice sealed Wine through My Self-Subsisting Name and hath drunk through this wise Remembrance. And woe unto them whom veils have withheld from the Lord of Lords - they are assuredly among the perishing ones. Blessed is the heart that hath turned, and the tongue that hath spoken, and the eye that hath beheld this luminous horizon. Even thus have We adorned the horizon of the heaven of the Book with the sun of knowledge and wisdom. Blessed is the servant who hath read and said: "Praise be unto Thee, O Thou the Beloved of the worlds, and glory be unto Thee, O Thou the Desire of them that have recognized Thee!"

بسمی الّذی به ماج بحر العرفان

سبحان الّذی ظهر و اظهر صراطه المستقیم نطق و انطق الأشیآء علی انّه لا اله الّا هو الفرد الخبیر یا اهل الأرض ان استمعوا ندآء مالک السّمآء انّه یقرّبکم الی الأفق الأعلی المقام الّذی تنطق فیه سدرة المنتهی الملک لله الفرد الواحد العلیم الخبیر

طوبی لعبد اخذ الرّحیق المختوم باسمی القیّوم و شرب بهذا الذّکر الحکیم و ویل للّذین منعتهم الأحجاب عن ربّ الأرباب الا انّهم من الهالکین طوبی لقلب اقبل و للسان نطق و لعین رأت هذا الأفق المنیر کذلک زیّنّا افق سمآء الکتاب بنیّر العلم و العرفان طوبی لعبد قرء و قال لک الحمد یا محبوب العالمین و لک الثّنآء یا مقصود العارفین

BLIB_Or15715.316a

BH08383

To: Masumih
Date: 1298-09 [1881-Jul]

1 In the name of the Ruler of the Kingdom

2 The Supreme Pen, in the name of the Lord of the Kingdom, makes mention of one of the handmaidens, that she may voice the praise of the Ancient Lord with supreme joy and greatest delight. Most of the queens of the world who were engaged in the remembrance of God during the nights and days, and were awaiting the days of the Manifestation - when the dawn

1 بنام مالک ملکوت

2 قلم اعلی یکی از اماء را ذکر مینماید تا بسرور اکبر و فرح اعظم بحمد مالک قدم ناطق شود اکثری از ملکه‌های عالم که در لیالی و ایّام بذکر حقّ مشغول بودند و منتظر ایّام ظهور چون فجر یوم

of the Day of God broke forth, all were observed to be veiled and deprived, while thou didst attain thereunto.

3 I swear by the Sun of utterance which shineth from the horizon of the prison, should a soul sacrifice his life a hundred thousand times in the path of the Friend, verily it would be seen as non-existent and as naught compared to this most great bounty. Rejoice thou in this bounty. Verily thy Lord is the All-Bountiful, the Generous.

الله طالع شد کل محجوب و محروم مشاهده شدند و تو بآن فائز شدی

3 قسم بآفتاب بیان که از افق سجن طالعست اگر نفسی صدهزار بار جان در ره دوست نثار نماید هرآینه در جنب این فضل اعظم معدوم و مفقود مشاهده میشود ان افرحی بهذا الفضل انّ ربّک لهو الفضّال الکریم

INBA51:105a, KB_620:098-089, LHKM2.150

BH09165

To: Muhammad Mahdi, in Chamgurdan
Date: 1298-09 [1881-Jul]

1 He is the Summoner between earth and heaven

2 O Mihdi! Praise be to God that thou hast drunk from the cup of recognition and received thy portion from the rain-showers of the mercy of the All-Merciful, for thou hast attained unto His recognition, which is the ultimate purpose of creation. This in days when the divines, mystics and all souls are seen to be opponents and deniers, save a small few whom the hand of grace hath delivered and guided to the straight path. If thou wert to render thanks until the kingdom of earth and heaven endure, it would be as utter nothingness compared to this supreme bounty and most great gift.

3 Thus have We informed thee and acquainted thee with this most brilliant station, that thou mayest be assured of the grace of thy Lord, the Beneficent, the Generous. Praise be to God, the Mighty, the All-Knowing.

1 هو المنادی بین الأرض و السّمآء

2 یا مهدی الحمد لله از کأس عرفان آشامیدی و از امطار رحمت رحمن قسمت بردی چه که بعرفانش که اصل مقصود از آفرینش است فائز گشتی در ایّامیکه علما و عرفا و کلّ نفوس معرض و منکر مشاهده میشوند مگر معدود قلیلی که ید عنایت ایشان را نجات داد و بصراط مستقیم کشانید اگر بدوام ملک و ملکوت حقّ منیع را شکر نمائی در جنب این فضل اعظم و موهبت کبری معدوم صرف بوده و خواهد بود

3 کذلک اخبرناک و عرّفناک هذا المقام الأسنی لتکون موقناً بعنایة ربّک المنعم الکریم الحمد لله العزیز العلیم

BLIB_Or15719.123a

BH08902

To: Amatu'llah Varaqih Haram Sultan al-Shuhada, in Isfahan
Date: 1298-09 [1881-Jul]

بنام دانای بینا

In the Name of the All-Knowing, the All-Seeing!

فرات رحمت جاری و باب فضل مفتوح و سرادق عطا مرفوع ولکن اکثری از ناس از آن محروم و ممنوع چه مقدار از عباد که در ایّام الله از جمیع فیوضات بی‌نصیب مشاهده میشوند و چه مقدار از اماء که بافق اعلی توجّه نمودند و از کوثر بقا آشامیدند طوبی لک یا امتی بما سمعت ندائی و اقبلت الی افقی و اجبت ما نطق به لسانی فی مقامی ان اشکری ربّک انّه قدّر لک ما لا یطّلع علیه الّا علمه المهیمن المحیط انّا نکبّر من هذا المقام علیک و علی کلّ امة اقبلت و آمنت بالله الفرد الخبیر

The Euphrates of mercy is flowing, the gate of grace is opened, and the pavilion of bounty is raised up. Yet most people are deprived and forbidden from it. How many servants are seen to be bereft of all divine outpourings in the Days of God, and how many handmaidens have turned to the highest horizon and drunk from the waters of everlasting life.

Blessed art thou, O My handmaiden, in that thou hast heard My call, turned to My horizon, and responded to that which My tongue hath uttered from My station. Give thanks unto thy Lord, for He hath ordained for thee that which none knoweth save His all-encompassing, all-pervading knowledge.

From this station We send Our blessings upon thee and upon every handmaiden who hath turned to God and believed in God, the Single One, the All-Informed.

BLIB_Or15697.044b

BH08886

To: Muhammad Baqir son of Aqa Muhammad Ali, in Kaf
Date: 1298-09 [1881-Jul]

1 انّه هو هو لا اله الّا هو

1 He is, verily, He! There is no God but Him!

2 طرف عنایت از سجن اعظم بتو توجّه نموده و ترا ذکر مینماید که شاید جذب آیات الهی ترا اخذ نماید بشأنیکه حوادث عالم و ضوضاء امم از مالک قدم منعت ننماید اگر بجمیع السن اهل عالم حقّ را حمد نمائی بحرفی از این لوح امنع اقدس معادله ننماید

2 The glance of loving-kindness hath been directed towards thee from the Most Great Prison, and mentioneth thee, that perchance the attraction of divine verses may so seize thee that neither the happenings of the world nor the clamor of the nations may hold thee back from the Ancient King. Should you praise the Truth with all the tongues of the peoples of the world, it would not equal a single letter of this most mighty, most holy Tablet.

3 طوبی لک و لأبیک قد فزتما بما لا فاز به اکثر الخلق البهآء المشرق من افق البقآء علیک و علی ابیک و علی من معکما و علی الّذین اخذهم سکر

3 Blessed art thou and thy father! Ye have attained to that which most of mankind hath failed to attain. The splendor shining from the horizon of eternity be upon thee and upon

thy father and upon those who are with you, and upon those who have been intoxicated with the wine of My recognition and have been steadfast in this mighty Cause.

كوثر عرفانی و ایّدهم علی الاستقامة علی هذا الأمر العظیم

BLIB_Or15719.120a

BH08791

To: Muhammad Rida, in Nayriz
Date: 1298-09 [1881-Jul]

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

2 A mention from Us to him who desires to drink from the Kawthar of utterance from the hands of his Lord's bounty, the Mighty, the Generous, that the pure wine may attract him to a station wherein the intimations of the people shall not withhold him from the Self-Subsisting Name, nor shall conjectures debar him from that which hath shone forth from the horizon of certitude. O Rida! The Lord of Names calleth thee from His Most Great Prison and commandeth thee that which hath been sent down in the Book, a command from God, the All-Knowing, the All-Wise. We have heard thy mention and have mentioned thee, and We have seen thy turning and have turned unto thee, and We have sent down for thee that which hath brought joy to the eyes of them that are nigh. Be thou steadfast in the service of the Cause. By the life of God! It shall profit thee in every world among the worlds of thy Lord, the Speaker, the All-Seeing. And the glory be upon thee and upon those on whose faces thou findest the radiance of Baha when every ignorant one far removed hath turned away from it.

1 هو الأقدس الأقدم الأعظم

2 ذکر من لدنّا لمن اراد ان یشرب کوثر البیان من ایادی فضل ربّه العزیز الکریم لیجذبه الرّحیق الی مقام لا تمنعه اشارات القوم عن الاسم القیّوم و لا الظّنون عمّا اشرق من افق الیقین یا رضا یدعوک مالک الأسمآء من سجنه العظیم و یأمرک بما نزّل فی الکتاب امراً من لدی الله العلیم الحکیم قد سمعنا ذکرک ذکرناک و رأینا اقبالک اقبلنا الیک و انزلنا لک ما قرّت به عیون المقرّبین کن قائماً علی خدمة الأمر لعمر الله انّه ینفعک فیکلّ عالم من عوالم ربّک النّاطق البصیر و البهآء علیک و علی الّذین تجد من وجوههم نضرة البهآء اذ اعرض عنه کلّ جاهل بعید

INBA18:300, BLIB_Or15715.054a

BH08794

To: Haji Mirza Ali Grandson of Khal-i Akbar Afnan, in Shiraz
Date: 1298-09 [1881-Jul]

بسمی الأعزّ الأبهی

ذکر من لدنّا لمن آمن بالله الفرد الخبیر لیجذبه مرّةً الی جبروتی و طوراً الی ملکوتی و اخری الی افقی المنیر انّ الّذی توجّه الی الوجه انّه من اعزّ الخلق لدی الحقّ یشهد بذلک کلّ منصف بصیر ان استمعوا النّدآء من شطر البقعة الحمرآء عن یمین الأرض المقدّسة النّورآء انّه لا اله الّا انا العلیم البصیر

قد شهد کلّ سمیع لهذا النّور و کلّ بصیر لهذا الأمر العظیم انّ الّذی اعرض عن الله انّه من عبدة الهوی یشهد بذلک مولی الوری فی کتابه المبین من فاز بکتاب الله و امره انّه من المقرّبین ینبغی له ان یسئل الله فی کلّ الأحیان ان یجعله مستقیماً علی هذا الأمر الخطیر

INBA51:561, BLIB_Or15696.042b, BLIB_Or15734.2.137a, LHKM3.186

In the Name of the Most Glorious, the Most Splendid

A remembrance from Us unto him who hath believed in God, the Single, the All-Informed, that it may at one time draw him unto My heaven of might, at another unto My kingdom, and yet another unto My luminous horizon. Verily, he who hath turned unto the Face is among the most glorious of creatures before the Truth, whereunto every fair-minded and discerning one doth testify. Hearken unto the Call from the precincts of the Crimson Spot, from the right hand of the sacred and radiant Land: "Verily, there is none other God but I, the All-Knowing, the All-Seeing." Every hearing ear hath testified to this Light, and every seeing eye to this mighty Cause. Verily, he who hath turned away from God is among the worshippers of desire, as doth the Lord of all creation testify in His perspicuous Book. Whoso hath attained unto the Book of God and His Cause is assuredly among those drawn nigh. It behooveth him to beseech God at all times to make him steadfast in this momentous Cause.

BH08971

To: Haji Namesake of Baha'u'llah, in Shiraz
Date: 1298-09 [1881-Jul]

1 بنام گویندهٔ پاینده

2 قلم اعلی شهادت میدهد بر ایمان و توجّه و اقبال و خضوع و خشوع تو لوجه الله ربّ العالمین الحمد لله هجرت نمودی و کوثر وصال را از ید عطای محبوب بیزوال آشامیدی بگو ای دوستان جهد نمائید تا جواهر وجودهای انسانی از صیقل عنایت ربّانی ظاهر و هویدا گردد انسان بمثابهٔ شجر است اثمار آن صفات و اخلاق حسنهٔ روحانیّه انشآءالله بعنایت الهی اشجار وجود بلین اثمار مزیّن گردند انّه لهو المقتدر القدیر

1 In the Name of Him Who speaketh, the Ever-Abiding

2 The Supreme Pen testifies, in the name of the Everlasting Speaker, to thy faith and thy turning and devotion and humility and submissiveness for the sake of God, the Lord of the worlds. Praise be to God that thou didst migrate and didst drink the Kawthar of reunion from the hand of bounty of the Beloved Who knoweth no decline. Say: O friends! Strive that the jewels of human beings may become manifest and evident through the burnishing of divine grace. Man is like unto

a tree - its fruits are praiseworthy spiritual qualities and attributes. God willing, through divine grace may the trees of being be adorned with these fruits. Verily He is the Powerful, the Mighty.

3 Thy letter was received before Us and We heard thy mention and have remembered thee in this Most Exalted Tablet. Rejoice, then give thanks to thy Lord, the Forgiving, the Bountiful.

3 کتابت حاضر ذکرت را شنیدیم و باین لوح امنع ترا ذکر نمودیم ان افرح ثمّ اشکر ربّک الغفور الکریم

INBA84:161, INBA84:092a, INBA84:032a

BH08660

To: Siyyid Abdu'l-Baqi, in Tihran
Date: 1298-09 [1881-Jul]

1 In the Name of the Peerless Lord

1 بنام خداوند بیمانند

2 Today is a day when the clamor of the objectors has been raised and inflammatory papers are being circulated. Blessed are those souls whom the doubts of the antagonists have not prevented from the Kingdom of utterance, and who with complete steadfastness stand firm in service and speak His praise. Know thou the value of these days. By the life of God! The sun hath never risen upon their like. Strive thou to attain to that which will cause its mention to endure throughout the kingdom of earth and heaven. Verily We have mentioned thee before and in this Clear Tablet. By the life of God! All the treasures of earth cannot equal one word thereof. Thus hath spoken the Tongue of the Wronged One when He was imprisoned through that which the hands of the oppressors had wrought. Glory be upon thee and upon whosoever hath turned with his heart unto the countenance of God, the Almighty, the All-Compelling, the All-Forgiving, the All-Bountiful.

2 امروز روزیست که نعیق ناعقین مرتفعست و اوراق ناریّه منتشر طوبی از برای نفوسیکه شبهات معاندین ایشان را از ملکوت بیان منع ننمود و باستقامت تمام بخدمت قائمند و بذکرش ناطق قدر این ایّام را بدان لعمرالله ما طلعت الشّمس علی مثلها جهد نما تا بامری فائز شوی که ذکر آن بدوام ملک و ملکوت باقی و پاینده ماند انّا ذکرناک من قبل و فی هذا اللّوح المبین لعمرالله لا تعادل بکلمة منه خزائن الأرض کلّها کذلک نطق لسان المظلوم اذ کان فی السّجن بما اکتسبت ایدی الظّالمین البهآء علیک و علی من توجّه بقلبه الی وجه الله المقتدر المهیمن الغفور الکریم

BLIB_Or15715.315a

BH08658

To: Muhammad Baqir, in Zarqan
Date: 1298-09 [1881-Jul]

1 He is sanctified above mention and description.

2 Today is a day when the horizon of the world is illumined and bright with the lights of the Sun of Manifestation. Yet the birds of night remain heedless of it, nay, turn away from it, for they were not and are not worthy to behold it or capable of facing it. They are of the essence of darkness, returning to it and intimately associated with it. There has been and will be no remedy for divine wrath. By their own deeds they have become deserving of discord and opposition and darkness and ignorance. Otherwise, the Truth created all through one Word and called all through one Call. Verily He is the Just, the Wise. God willing, may you be confirmed and remain firm and steadfast in the Cause of the Beloved of the worlds. This has been and will ever be among the greatest of deeds. Blessed are the steadfast ones, and woe unto the wavering ones.

1 هو المقدّس عن الذّکر و البیان

2 امروز روزیست که افق عالم بانوار آفتاب ظهور منوّر و روشن ولکن طیور لیل از آن غافل بل معرض چه که لایق مشاهده و قابل مقابله نبوده و نیستند از جنس ظلمتند و باو راجع و باو مؤانس قهر الهی را چاره نبوده و نخواهد بود باعمال خود مستوجب نفاق و خلاف و ظلمت و نادانی شده‌اند والّا حقّ کلّ را بیک کلمه خلق فرموده و بیک ندا ندا نموده انّه لهو العادل الحکیم انشآءالله مؤیّد باشی و بر امر محبوب عالمیان ثابت و راسخ این از اعظم اعمال بوده و خواهد بود طوبی للثّابتین و ویل للمتزلزلین

BLIB_Or15719.190b

BH08659

To: Mirza Hasan Qannad, in Isfahan
Date: 1298-09 [1881-Jul]

In the Name of the All-Powerful One!

This is the Day whose mention hath flowed from the Most Exalted Pen in the Books of old. None save God, exalted be His glory, is aware of the greatness of this wondrous Day.

Whosoever desireth to attain unto the recognition of the Lord of this Day must needs detach himself from all that he hath seen and heard, and must, with an eye sanctified from the film of vain imaginings, observe within the very Essence of Truth, and ponder upon His signs. Then will he find himself upon the straight path.

Blessed is he who, for the sake of God, acteth in accordance with that which hath been mentioned. He is assuredly among those who have attained in the perspicuous Book.

بنام توانای یکتا

امروز روزیست که ذکرش در کتب اولی از قلم اعلی جاری و مذکور بر عظمت این یوم بدیع احدی جز حقّ جلّ جلاله مطّلع نه و هر نفسی اراده نماید بعرفان مالک این یوم فائز شود باید از آنچه دیده و شنیده بگذرد و ببصر مقدّس از رمد اوهام در نفس حقّ ملاحظه کند و در آثار تفکّر نماید اذاً یجد نفسه علی صراط مستقیم طوبی از برای نفسیکه لوجه الله بآنچه ذکر شد عمل کند

The glory rest upon thee and upon those who have acted according to that which the Lord of all mankind hath taught them in His mighty Prison.

انّه من الفائزين فی کتاب مبین البهآء علیک و علی الّذین عملوا بما علّمهم مولی الوری فی سجنه العظیم

INBA23:167, AKHA_129BE #14 p.a

BH09147

To: Shaban-Ali, in Kashan
Date: 1298-09 [1881-Jul]

1 He is the Manifest, the Hidden One

1 هو الظّاهر المکنون

2 O My Pen! I bear witness that thou hast not fallen short in that which was commanded thee from before God, the Lord of all worlds. Thy shrill voice was raised up on a day wherein every learned one turned away, every mystic objected, every oppressor denied, and the tongue of Grandeur proclaimed: The Kingdom belongeth unto God, the Sovereign, the Mighty, the All-Praised. We have heard thy call and witnessed thy turning toward Us. We make mention of thee through this Luminous Book whereby the fragrance of divine knowledge hath been wafted throughout all contingent being. Blessed be the All-Merciful, the Manifestor of this mighty favor. This is a station round which circle the Concourse on High and which the near-stationed angels visit. Verily, if thou hearest the scratching of My Pen and findest the fragrance of My robe, turn thy face toward My Prison and say: I testify that through Thee the horizon of the world was illumined, the river of wisdom flowed, and the gate of heaven was opened by the key of Thy Name, the All-Powerful.

2 یا قلمی اشهد انّک ما قصّرت فیما امرت به من لدی الله ربّ العالمین قد ارتفع صریرک فی یوم فیه اعرض کلّ عالم و اعترض کلّ عارف و انکر کلّ ظالم و نطق لسان العظمة الملک لله الملک العزیز الحمید انّا سمعنا ندائک و رأینا اقبالک ذکرناک بهذا الکتاب المنیر الّذی به تضوّعت رائحة العرفان فی الامکان تبارک الرّحمن مظهر هذا الفضل العظیم هذا مقام یطوفه الملأ الأعلی ویزوره الملائکة المقرّبین انّک ان سمعت صریر قلمی و وجدت عرف قمیصی ولّ وجهک شطر سجنی و قل اشهد بک انار افق العالم و جری فرات الحکمة و فتح باب السّمآء بمفتاح اسمک القدیر

BLIB_Or15719.121c

BH09225

To: Muhammad Hashim brother of Aqa Husayn, in Kashan
Date: 1298-09 [1881-Jul]

1 He is the One Who calls out in the world through His Most Great Name!

1 هو المنادی فی العالم باسمه الأعظم

2 Rejoice thou in that We have remembered thee and aided thee to turn towards this Cause, from which most of the servants have turned away. We have borne for God's sake that which has caused the sighs of them that are endued with insight to ascend. How many nights have the hosts of tyranny encompassed Us, and how many days have the hearts of the righteous been troubled by that which hath befallen Us.

2 ان افرح بما ذکرناک و ایّدناک علی الاقبال الی هذا الأمر الّذی اعرض عنه اکثر العباد قد حملنا فی الله ما صعدت به زفرات اولی الأبصار کم من لیل احاطتنا جنود الظّلم و کم من نهار اضطربت بما ورد علینا افئدة الأبرار

3 O thou who hast turned towards Us, hearken unto the call of the Wronged One. He calleth thee and summoneth thee unto the Mighty, the Bestower. Beware lest the affairs of men hold thee back from the Truth which hath come unto thee with the standards of verses. Blessed is he who hath sought the Sought One and blessed is he who hath attained to the knowledge of God, the Lord of all men. Woe unto him who hath denied God and turned away from Him when He came with the hosts of inspiration.

3 انّک یا ایّها المقبل ان استمع ندآء المظلوم انّه ینادیک و یدعوک الی العزیز الوهّاب ایّاک ان تمنعک شؤونات الخلق عن الحقّ الّذی اتاک برایات الآیات طوبی لقاصد قصد المقصود و لعارف فاز بعرفان الله مالک الرّقاب ویل لمن کفر بالله و اعرض عنه اذ اتی بجنود الالهام

BLIB_Or15719.121d

BH09572

To: Muhammad Ja'far, in Najafabad
Date: 1298-09 [1881-Jul]

1 In the name of God, the One

1 بنام خداوند یکتا

2 Your letter arrived and your call was heard. Your petition was accepted at the Divine Throne, for you sought steadfastness from the Exalted Truth. I swear by the Sun of Truth that this station is lofty and this Cause is great. The Exalted Herald (the Bab) says to one of the Letters of the Living that you comprehend Him, but verily the Cause is mighty, mighty. God willing, may you be occupied at all times with the remembrance of the Lord of all beings, and be steadfast on His path, arise in His service, and speak His praise. Verily your Lord is the

2 نامهات رسید و ندایت شنیده شد عریضهات لدی العرش مقبول افتاد چه که از حقّ منیع استقامت طلبیدی قسم بآفتاب حقیقت که ایقام بلند است و این امر بزرگ حضرت مبشّر میفرماید بیکی از حروف حیّ که تو او را ادراک مینمائی ولکن انّ الأمر عظیم عظیم انشآءالله در لیالی و ایّام بذکر مالک انام مشغول باشی و بر صراطش مستقیم و بخدمتش قائم

Hearing, the Responding. The Glory be upon you and upon My servants who have turned to the Most Exalted Horizon, and upon My handmaidens who have heard and answered the call of God, the Lord of the worlds.

و بثنائش ناطق انّ ربّک لهو السّمیع المجیب البهآء علیک و علی عبادی الّذین اقبلوا الی الأفق الأعلی و علی امآئی اللّائی سمعن و اجبن ندآء الله ربّ العالمین

BLIB_Or15719.119a

BH09661

To: Abbas, in Shiraz
Date: 1298-09 [1881-Jul]

1 He is the Truth, the Knower of the Unseen

1 هو الحقّ علّام الغیوب

2 O Abbas! Your mention hath been made before the Wronged One, and this Most Holy, Most Exalted Tablet hath been revealed in the Persian tongue that thou mayest drink from the Euphrates of the All-Merciful's mercy and occupy thyself with the praise and glorification of the Beloved of all creation. This is a day wherein the call of the All-Merciful is raised from one direction, and likewise the cawing of Satan from another. Blessed is the state of the one whom the cawing of the cawers and the doubt of the doubters hath not prevented from the breezes of the Day of Judgment. Through the power of the Most Great Name, take hold of the Book of God, cling fast unto it, and act according to that which hath been sent down therein from the heaven of God's Will. Thus doth the Wronged One command thee from the precincts of His mighty prison.

2 یا عبّاس ذکرت لدی المظلوم مذکور و این لوح امنع اقدس بلسان پارسی نازل تا از فرات رحمت رحمانی بیاشامی و به حمد و ثنای محبوب امکان مشغول شوی امروز روزیست که ندای رحمن از جهتی مرتفع و همچنین نعیق شیطان از جهت اخری نیکوست حال نفسیکه نعیق ناعقین و ریب مریبین او را از نفحات یوم الدّین منع ننمود بقوّهٔ اسم اعظم بگیر کتاب الهی را و باو متمسّک باش و بآنچه در او از سماء مشیّت نازل عمل نما کذلک یأمرک المظلوم من شطر سجنه العظیم

BLIB_Or15719.116c

BH09294

To: Ali Akbar, in Shiraz
Date: 1298-09 [1881-Jul]

1 He is the Most Ancient, the Most Great!

1 هو الأقدم الأعظم

2 O Most Exalted Pen! The Lord of Names declares: Thou wert created for the purpose of proclamation. This is the Day

2 ای قلم اعلی مالک اسماء میفرماید تو از برای ندا خلق شدی امروز روزیست که باید جمیع

whereon thou must give glad tidings of the appearance of the Lord of all creation to all the friends and guide them to the straight path of God. Act in accordance with that which thou art commanded. Verily, He is with thee and will aid thee through His grace. He is the Mighty, the Powerful. Give mention from the True One to 'Ali-Akbar and give him glad tidings of the Most Great Horizon, that he may engage in thanksgiving to God with both his outer and inner tongue. O 'Ali-Qabli-Akbar! We have heard thy call and have made mention of thee in this wondrous Tablet. Render praise unto the Beloved of the world and the Ancient Lord. Verily, He is the Forgiving, the Bountiful.

دوستان را بظهور مالک امکان بشارت دهی و بصراط مستقیم الهی هدایت نمائی عمل کن بآنچه مأموری انّه معک و یؤیّدک فضلاً من عنده و هو القویّ القدیر از قبل حقّ علی اکبر را ذکر نما و بمنظر اکبر بشارت ده تا بلسان ظاهر و باطن بشکر الهی مشغول شود ای علی قبل اکبر ندایت را شنیدیم و باین لوح بدیع ترا ذکر نمودیم حمد کن محبوب عالم و مالک قدم را انّه لهو الغفور الکریم

BLIB_Or15719.116a

BH09656

To: Shukrullah, in Shiraz
Date: 1298-09 [1881-Jul]

1 In the name of the Desired One

1 بنام مقصود یکتا

2 O Shukru'llah! Thy letter reached the Most Great Prison and was read before the Wronged One. Praise be to God that, through God's infinite loving-kindness, thou hast quaffed from the cup of mystic knowledge the living waters in the name of the Beloved of all creation. All who dwell on earth were created to attain unto this station, and yet most of them are seen to be heedless, turned away, and veiled.

2 یا شکرالله نامهات در سجن اعظم وارد و لدی المظلوم قرائت شد الحمد لله از عنایت بی‌نهایت الهی رحیق حیوان را از کأس عرفان باسم محبوب امکان آشامیدی جمیع من علی الأرض از برای ادراک این مقام خلق شده‌اند معذلک اکثری غافل و معرض و محتجب مشاهده میشوند

3 Blessed art thou, for thou hast heard the rustling of the Divine Lote-Tree and hast turned toward the most exalted horizon. Glory in this, then render thanks unto God, the Lord of all worlds. Know thou the value of this station and preserve it as thy very life in the name of the Beloved of all creation.

3 طوبی از برای تو چه که حفیف سدرهٔ منتهی را شنیدی و بافق اعلی توجّه نمودی ان افتخر بذلک ثمّ اشکر الله ربّ العالمین قدر این مقام را بدان و چون جان باسم محبوب امکان حفظش نما

BLIB_Or15719.116b

BH09522

To: Khadijih, sister of Tabib, in Tihran
Date: 1298-09 [1881-Jul]

هو النّاطق فی ملکوت البیان

He is the Speaker in the Kingdom of Utterance!

قولی الهی الهی تری امتک الّتی آمنت بک و بآیاتک قد اقبلت الی بحر فضلک و افق رحمتک و سمآء جودک اسئلک بالکلمة الأولی و الورقة العلیا بأن تقدّر لأمتک هذه ما ینبغی لجودک و الطافک و عنایتک و مواهبک ای ربّ قد احترقت افئدة امائک فی ایّامک اسئلک بأن تشرّفهنّ بلقائک او تکتب لهنّ اجر وصالک انّک انت الّذی لا یعجزک شیء و لا یمنعک امر تفعل و ترید و انّک انت الله الفرد الواحد العزیز الحمید

Say: My God, my God! Thou seest Thy handmaiden who hath believed in Thee and in Thy signs, and who hath turned to the ocean of Thy bounty and the horizon of Thy mercy and the heaven of Thy generosity. I beseech Thee by the Primal Word and the Most Exalted Leaf to ordain for this handmaiden of Thine that which beseemeth Thy bounty and Thy favors and Thy care and Thy gifts.

O Lord! The hearts of Thy handmaidens are set ablaze in Thy days. I beseech Thee to honor them with Thy presence or to ordain for them the reward of attaining unto Thee.

Verily Thou art He Whom nothing can frustrate and no command can prevent. Thou doest as Thou pleasest and willest, and Thou art God, the Single, the One, the Mighty, the Praised.

INBA18:381b, INBA28:383a, INBA23:143a, INBA84:121a, INBA84:059b, INBA84:002b.11, AQMJ2.028

BH09393

To: Mashhadi Ismail, in Zarqan
Date: 1298-09 [1881-Jul]

1 هو المغرّد علی الأغصان باسمه الرّحمن

1 He is the One melodiously warbling upon the branches in His Name, the All-Merciful!

2 سبحانک یا اله الأسمآء و فاطر السّمآء اسئلک بالاسم الّذی به سخّرت الأشیآء و بلآلئ بحر علمک فی ملکوت الانشآء و انجم سمآء امرک فی جبروت البقآء بأن تجعلنی فی کلّ الأحوال مقبلاً الی افقک الأعلی و شارباً کوثر رحمتک الکبری ای ربّ ترانی متوجّهاً الی وجهک و متمسّکاً بحبل عنایتک فافعل بی ما ینبغی لجودک و یلیق لأیّامک انت الّذی لا یمنعک شیء عمّا اردت بقدرتک تفعل ما تشآء و تحکم

2 Glorified art Thou, O God of Names and Creator of heaven! I beseech Thee by the Name through which Thou hast subdued all things, and by the pearls of Thy knowledge in the Kingdom of creation, and by the stars of the heaven of Thy Command in the Realm of eternity, to make me in all conditions to turn toward Thy most exalted horizon and to drink from the Kawthar of Thy supreme mercy. O my Lord! Thou seest me turning toward Thy countenance and holding fast to the cord of Thy loving-kindness. Do with me, then, as befitteth Thy bounty and beseemeth Thy days. Thou art He Whom nothing whatsoever can frustrate from that which Thou hast

purposed through Thy power. Thou doest what Thou willest and ordainest what Thou pleasest. Within Thy grasp is the dominion of destiny. There is none other God but Thee, the Almighty, the All-Powerful.

ما تريد و فی قبضتک ملکوت التّقدیر لا اله الّا انت المقتدر القدیر

BLIB_Or15715.315c

BH09424

To: Mulla Muhammad Baqir, in Zarqan
Date: 1298-09 [1881-Jul]

1 He is the Manifest, the Mighty, the All-Knowing.

1 هو الظّاهر العزیز العلیم

2 God beareth witness in the Kingdom of Utterance that this Cause is mighty, mighty indeed. Blessed is the soul whom the doubts of the people have not caused to slip away from the Self-Subsisting, and whom the intimations of those who have disbelieved in God, the Exalted, the Great, have not held back. Verily, he who hath attained unto this Most Great Name is accounted among the most exalted of peoples in the perspicuous Book. We counsel Our loved ones with that wherewith We counseled Our servants aforetime. He, verily, is the True Counselor, the All-Knowing.

2 شهد الله فی ملکوت البیان انّ الأمر عظیم عظیم طوبی لنفس ما زلّتها شبهات القوم عن القیّوم و ما منعتها اشارات الّذین کفروا بالله العلیّ العظیم انّ الّذی فاز بهذا الاسم الأعظم انّه من اعلی الأمم فی کتاب مبین انّا نوصی احبّائنا بما وصّینا به عبادنا من قبل انّه لهو النّاصح العلیم

3 O loved ones of the All-Merciful in all lands! Be ye steadfast, and be ye trustworthy, and do that whereby the Cause of God, the Powerful, the Almighty, may be exalted. The glory of God be upon thee and upon whosoever hath attained unto My Day, hath heard My call, and hath acted according to that which was ordained in My wondrous Book.

3 یا احبّآء الرّحمن فی البلدان علیکم بالاستقامة و علیکم بالأمانة و ما یرتفع به امر الله المقتدر القدیر البهآء علیک و علی من فاز بیومی و سمع ندائی و عمل بما امر به فی کتابی البدیع

BLIB_Or15715.314c

BH09218

To: Habibullah Fath-i-Azam, in Tihran
Date: 1298-09 [1881-Jul]

1 In His Name, the One Who rules over all names!

1 بسمه المهیمن علی الأسمآء

2 Today the Call of the Dawning-Place of the Self-Subsisting is raised, and likewise the clamor of the people of idle fancies. You must arise to serve the Cause with utmost endeavor and, with supreme steadfastness, be engaged in mentioning the Lord of Names amidst all people. Strive that the leaves of fire may not prevent you from the Dawning-Place of light.

2 امروز ندای مطلع قیّوم مرتفع و همچنین ضوضاء اهل ظنون باید بکمال همّت در خدمت امر قیام نمائید و باستقامت کبری مابین وری بذکر مالک اسماء ناطق باشید جهد نمائید تا اوراق نار شما را از مطلع نور منع ننماید

3 You are related to the Truth and are known by His name. Know the value of this exalted station and preserve it through the Name of God. The satans have been and are lying in wait in the name of truth. Be thou steadfast in the Cause and put thy trust in God, the Protector, the Self-Subsisting. Verily, He will grant His chosen ones the best of rewards from His presence. Verily, He is the Forgiving, the Generous.

3 شما بحقّ منسوبید و باسمش معروف قدر این مقام بلند را بدانید و باسم الهی حفظش نمائید شیاطین باسم حقّ در کمین بوده و هستند ان استقم علی الأمر و توکّل علی الله المهیمن القیّوم انّه یجزی اصفیائه احسن الجزآء من عنده انّه لهو الغفور الکریم

AYI2.344

BH11899

To: Muhammad Husayn Naddaf, in Tihran
Date: 1298-09 [1881-Jul]

1 In His Name Who hath dawned from the horizon of the Kingdom!

1 بسمه الظّاهر من افق الملکوت

2 Today every falsifier layeth claim to truth, and every transgressor adorneth himself with the vesture of piety. World-consuming is the fire of the ignorant one who decketh himself with the ornament of knowledge. Beseech thou God that He may graciously assist thee to remain steadfast in this supreme steadfastness, that thou mayest not be moved by the putrid winds of malicious souls and mayest be witnessed firm and steadfast as a mountain in the Cause of God. The Most Exalted Pen hath testified to thy acceptance, humility, submissiveness and service, and this testimony is more beloved before

2 امروز هر کاذبی دعوی صدق نموده و هر فاجری خود را بطراز زهد جلوه داده آتش جهانسوز جاهلی است که خود را بطراز علم مزیّن نماید از حقّ بطلب تا ترا مؤیّد فرماید بر استقامت کبری تا از ارياح منتنهٔ انفس خبیثه حرکت ننمائی و چون جبل بر امر الله ثابت و مستقیم مشاهده شوی قلم اعلی بر اقبال و خضوع و خشوع و خدمت شما شهادت داده و این شهادت لدی الله احبّ است از آنچه دیدهٔ و شنیدهٔ ان افرح بهذا الفضل العظیم

QUM.077

God than all that thou hast seen and heard. Rejoice thou in this great bounty.

BH09902

To: Aqa Baqir, in Ardikan
Date: 1298-09 [1881-Jul]

1 In the name of the Goal of all worlds

2 He Who is the Goal beareth witness that there is none other God but Him, and He Who hath spoken with truth is indeed the Most Exalted Horizon, the Uttermost Tree, the Dawning-Place of God's Most Beautiful Names, the Dayspring of Revelation, and the Source of grace unto all who are in the heavens and on earth. Blessed is he who hath attained unto His mention, though it be through a single word, and joy be unto him who hath heard His most sweet call on this wondrous Day. O loved ones of the All-Merciful in all lands! Remember your Lord with spirit and fragrance, and hold fast unto that which ye have been commanded in His perspicuous Book. He hath commanded you that which profiteth you - to this testifieth every discerning knower.

1 بنام مقصود عالميان

2 شهد المقصود انّه لا اله الّا هو و الّذی نطق بالحقّ لهو الأفق الأعلی و السّدرة المنتهی و مطلع اسمآء الله الحسنی و مشرق الوحی و مصدر الفضل لمن فی السّموات و الأرضین طوبی لمن فاز بذکره ولو بکلمة واحدة و نعیماً لمن سمع ندائه الأحلی فی هذا الیوم البدیع یا احبّآء الرّحمن فی البلدان ان اذکروا ربّکم بالرّوح و الرّیحان و تمسّکوا بما امرتم به فی کتابه المبین انّه امرکم بما ینفعکم یشهد بذلک کلّ عالم بصیر

BLIB_Or15719.189a

BH09817

To: Saltanat, in Bushihr
Date: 1298-09 [1881-Jul]

1 In the Name of the one true God!

2 God, the Exalted Truth, brought creation into being from nothingness specifically for this Day, and afterwards caused the sun of grace to shine forth equally upon all, that all might attain to the recognition of the true Friend. Likewise He commanded all to be steadfast in His Cause. Nevertheless, some broke the

1 بنام خداوند یکتا

2 حقّ منیع خلق را مخصوص این یوم از نیستی بهستی آورد و بعد آفتاب فضل بر کل بیک نحو تجلّی فرمود تا جمیع بعرفان دوست حقیقی فائز شوند و همچنین کل را بر استقامت امر نمود مع‌ذلک بعضی بطنین ذبابی نقض عهد نمودند

Covenant at the buzzing of a fly and violated the divine Testament. O handmaiden of God! Fix your gaze upon the horizon of steadfastness, that you may not be debarred from the Truth by the words of the heedless, the gestures of the wayward, and the book of evil. This is God's counsel to His male and female servants.

و میثاق الهی را شکستند ای امةالله تو بافق استقامت ناظر باش بشأنیکه از کلمات ناعقین و اشارات معرضین و کتاب سجّین از حقّ ممنوع نمانی اینست وصیّت حقّ عباد و اماء خود را

BLIB_Or15719.188b, AQA6#288 p.281

BH10123

To: Sister of Haram, in Kashan
Date: 1298-09 [1881-Jul]

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

1 هو الشّاهد السّمیع

2 God makes mention of one of His handmaidens who heard the Call and responded to her Lord, the Lord of Names. Verily do We make mention of every servant who has turned unto Him and every handmaiden who has attained unto the recognition of God, the Lord of the worlds. Thus has the Most Exalted Pen spoken by the command of God, the Mighty, the All-Wise.

2 یذکر الله امة من امائه الّتی سمعت النّدآء و اجابت ربّها مالک الأسمآء انّا نذکر کلّ عبد اقبل و کلّ امة فازت بعرفان الله ربّ العالمین کذلک نطق القلم الأعلی امراً من لدی الله العزیز الحکیم

3 When thou hast received My Tablet and heard My Call, render thanks unto thy Lord and glorify Him with His praise at all times. Thus doth the Wronged One command thee as He turneth toward thee from this remote spot. The glory of God rest upon thee and upon My handmaidens who have turned unto Him and hearkened unto the Call of God, the King, the Mighty, the Most Beautiful.

3 انّک اذا فزت بلوحی و سمعت ندائی ان اشکری ربّک و سبّحی بحمده فی کلّ حین کذلک یأمرک المظلوم اذ اقبل الیک من هذا المقام البعید البهآء علیک و علی امائی اللّائی اقبلن و سمعن ندآء الله الملک العزیز الجمیل

INBA18:215a

BH10099

To: Aqa Ghulam-Ali, in Kashan
Date: 1298-09 [1881-Jul]

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

1 هو السّامع العليم

2 O Ghulam-'Ali! The fragrance of thy love reached the Most Holy Court. We heard thy call and witnessed thy turning to the Most Exalted Horizon, and We make mention of thee in this Most Mighty, Most Sublime Tablet that thou mayest behold the favor of God with both thine outer and inner eyes.

2 يا غلامعلی عرف محبّتت بساحت اقدس رسيد ندايت را شنيديم و اقبالت را بافق اعلی مشاهده نموديم و باين لوح ابدع امنع ترا ذكر مينمائيم تا عنايت حقّ را بچشم ظاهر و باطن مشاهده نمائی

3 Praise be to God that thou hast attained unto the fruit of existence. Consider man as a tree: its fruit hath been and ever shall be the knowledge of God, and its leaves and branches are goodly deeds and spiritual qualities. Praise the Object of all creation Who hath enabled thee to attain unto this station. Rejoice thou in My remembrance of thee, then render thanks unto thy Lord, the Remembering, the All-Loving, the All-Bountiful.

3 الحمد لله بثمرهٔ وجود فائز شدی انسان را بمثابهٔ شجر ملاحظه كن ثمر آن معرفة الله بوده و خواهد بود و اوراق و اغصان آن اعمال طيّبه و اخلاق روحانيّه حمد كن مقصود عالم را كه ترا باينمقام فائز فرمود ان افرح بذكری ايّاک ثمّ اشكر ربّک الذّاكر العطوف الكريم

BLIB_Or15719.120d

BH09796

To: sister of one who has attained, in Yazd
Date: 1298-09 [1881-Jul]

1 In the name of the Beloved of the world

1 بنام محبوب عالميان

2 O handmaiden of God! Moses attained to hearing the divine call in the Sinai of recognition, and this is that same call with which the Goal of the world now speaketh. Strive thou that this most great bounty may remain and endure. The evil ones have ever lain in wait for God's loved ones, and through tales of the past they prevent the servants from the supreme horizon.

2 ای كنيز حقّ كليم در طور عرفان باصغای ندای الهی فائز شد و اين همان ندائيست كه حال مقصود عالم بآن تكلّم ميفرمايد جهد نما تا اين فيض اعظم باقی و دائم ماند شياطين در كمين اولياى حقّ بوده و هستند و بقصص اولی عباد را از افق اعلی منع مينمايند

3 Beseech ye God that ye may attain to such a station wherein ye will regard all save God as non-existent and count it as nothing. Verily He calleth with truth and revealeth unto whomsoever

3 از حقّ بطلبيد تا بمقامی فائز شويد كه جز حقّ را معدوم دانيد و مفقود شمريد انّه ينادی بالحقّ و

desireth His straight path. There is no God but Him, the Mighty, the Wise.

يظهر لمن اراد سبيله المستقيم لا اله الّا هو العزيز الحكيم

AYI2.366

BH09886

To: Umm-i-Hasan who has attained, in Yazd
Date: 1298-09 [1881-Jul]

1 He is manifest above all things.

1 هو الظّاهر فوق كلّ شيء

2 God beareth witness that there is none other God but Him. His is the dominion and the kingdom and the glory and the power. He doeth what He willeth and ordaineth what He pleaseth, and He is the Mighty, the Powerful. And she who hath believed, verily she is a leaf in the Book of God, the Lord of all worlds. Blessed is the handmaiden who hath turned unto God and done what she was bidden by the One Who commandeth, the All-Wise.

2 شهد الله انّه لا اله الّا هو له الملک و الملکوت و العزّة و الجبروت يفعل و يحکم و هو المقتدر القدير و الّتی آمنت انّها لهی الورقة فی کتاب الله ربّ العالمين طوبی لأمة اقبلت الی الله و عملت ما امرت به من لدن آمر حکيم

3 O handmaidens of God! Rejoice in that ye have been mentioned in His Most Great Prison when the Tongue of Pre-existence did speak: "There is none other God but I, the Forgiving, the Generous." Thus hath the matter been decreed from before God, the Most High, the Most Great.

3 يا امآء الله ان افرحن بما ذکرتنّ فی سجنه الأعظم اذ نطق لسان القدم انّه لا اله الّا انا الغفور الکريم کذلک قضی الأمر من لدی الله العلیّ العظيم

INBA18:332

BH11902

To: Muhammad Rida Naddaf, in Tihran
Date: 1298-09 [1881-Jul]

1 He is the One Who has dawned from the Most Exalted Horizon.

1 هو الطّالع من الأفق الأعلی

2 O servant of the True One! Today the divine call is raised high. How blessed is the state of the one who has attained unto hearing it and has turned towards the Most Exalted Horizon. Today the Dayspring of Light is in its dawning and manifestation, and likewise the Source of Fire is in motion and emergence.

2 ای بندهٔ حقّ امروز ندای الهی مرتفع نیکوست حال نفسیکه باصغا فائز شد و بافق اعلی توجّه نمود امروز مطلع نور در اشراق و ظهور و همچنین مطلع نار در حرکت و بروز

3 Praise be to God that thou hast attained unto the days of God and hast drunk of the wine of merciful compassion in this dawn-time. Now strive that thou mayest remain steadfast in His Cause, for the evil ones are, in the name of truth, engaged in leading astray the sincere ones and the believers. Know thou this and be among the firm ones.

3 الحمد لله بایّام الهی فائز شدی و از صهبای رحمت رحمانی در این صبحگاه آشامیدی حال جهد نما تا بر امرش مستقیم مانی چه که شیاطین باسم حقّ در صدد اضلال مخلصین و موحّدین بوده و هستند ان اعرف و کن من الرّاسخین

QUM.077

BH10487

To: Aqa Muhammad Rida Nahhas, in Nazareth
Date: 1298-09 [1881-Jul]

1 He is the Dawning One from the horizon of utterance

2 O Muhammad-Qabli-Rida, thou art remembered and thy name hath attained. God willing, through the loving-kindness of the Best Beloved of the world, thou shalt taste the sweetness of the utterance of the All-Merciful in these days which are more delicate than spirit and more subtle than the spring breeze. How many among those who claimed to love attained this station for themselves, yet when the divine touchstone appeared, they remained deprived by a cry from the choice wine and forbidden by a scratch from the Supreme Pen. Hold fast to the cord of steadfastness and cleave to the hem of the mercy of thy Lord, the All-Bountiful.

1 هو المشرق من افق البیان

2 یا محمّد قبل رضا ذکرت مذکور و اسمت فائز انشآءالله بعنایت محبوب عالم لذّت بیان رحمن را در این ایّام که الطف از روح و ارقّ از نسیم ربیعست بیابی چه بسیار از مدّعیان محبّت اینقام را از برای خود ثابت نمودند و چون محک الهی رسید بنعیقی از رحیق محروم ماندند و بنعیبی از صریر قلم اعلی ممنوع گشتند تمسّک بحبل الاستقامة و تشبّث بذیل رحمة ربّک الکریم

BLIB_Or15719.188c

BH10298

To: Karbala'i Ghulam-Rida, in Zarqan
Date: 1298-09 [1881-Jul]

He is the Witnessing, the Witnessed One!

Glorified art Thou, O Thou in Whose hand is the dominion of all created things and in Whose grasp are the reins of all existence. I beseech Thee by the Revealer of verses and the Manifestor of clear signs, Who soared in the atmosphere through

هو الشّاهد و المشهود

سبحانک یا من بیدک زمام الکائنات و فی قبضتک ازمّة الموجودات اسئلک بمنزل الآیات و مظهر البیّنات الّذی طار فی الهوآء باسمک و مشی علی البحر بقدرتک و قوّتک بأن تکتب

Thy name and walked upon the sea through Thy power and might, to ordain from the Supreme Pen for Thy handmaidens that which will draw them nigh unto the shore of the sea of Thy oneness and grant them what Thou hast destined for Thy trusted ones and chosen ones.

O Lord! Thou art the All-Bountiful, possessed of great bounty. There is no God but Thee, the Ruler over whatsoever Thou willest. Within Thy grasp is the kingdom of the dominion of the heavens and earth, and verily Thou art the Mighty, the All-Wise.

من القلم الأعلى لامائک ما يقرّبهنّ الى شاطئ بحر احديّتک و يرزقهنّ ما قدّرته لأمنائک و اصفيائک اى ربّ انت الكريم ذو الفضل العظيم لا اله الّا انت الحاكم على ما تشآء و فى قبضتک ملكوت ملک السّموات و الأرض و انّک انت العزيز الحكيم

INBA18:379b, INBA51:361b, ADM1#072 p.128

BH10214

To: Shirin
Date: 1298-09 [1881-Jul]

1 In the name of the one Friend!

1 بنام دوست يكتا

2 O handmaid of God! Today whoever has attained to the recognition of the Purpose of creation must arise in all conditions to offer praise and thanksgiving, and must speak forth: Praise be to God, you have borne trials in the path of the Friend and attained to the most great honor which is the recognition of God. Blessed art thou and blessed is she who heard and responded to the call of her Lord, the Mighty, the Powerful, the All-Knowing.

2 اى كنيز حقّ اليوم هر نفسى بعرفان مقصود امكان فائز شد بايد در جميع احوال بشكر و ثنا قيام نمايد و ناطق شود الحمد لله در ره دوست حمل بلايا نموديد و بشرافت كبرى كه عرفان الله است فائز گشتيد طوبى لک و للّتى سمعت و اجابت ندآء ربّها المقتدر العزيز العليم

INBA51:104b, KB_620:097a

BH10608

To: Khatun, in Bushihr
Date: 1298-09 [1881-Jul]

1 He is the Most Holy, the Most Great!

1 هو الأقدس الأعظم

2 The Wronged One beareth witness in the Most Great Prison that there is none other God but Him, and that He Who hath

2 شهد المظلوم فى السّجن الأعظم انّه لا اله الّا هو و الّذى ظهر لهو الموعود فى كتب الله ربّ العالمين

appeared is indeed the One promised in the Books of God, the Lord of all worlds. We testify that He was one in His essence and one in His dominion, He Who hath conquered the world. He is, verily, the Almighty, the All-Powerful. O My handmaiden! Rejoice thou that thy mention hath been honored by God's hearing, and that this Clear Book hath been revealed unto thee - a Book that speaketh of God's grandeur and His sovereignty, and guideth mankind unto His straight Path.

نشهد انّه کان واحداً فی ذاته و واحداً فی سلطانه الّذی غلب العالم انّه لهو المقتدر القدیر یا امتی ان افرحی بما تشرّف ذکرک باصغآء الله و نزّل لک هذا الکتاب المبین الّذی یحکی عن عظمة الله و سلطانه و یهدی النّاس الی صراطه المستقیم

BLIB_Or15719.188a, AQA7#425 p.217a

BH10684

To: Baygum Khanum
Date: 1298-09 [1881-Jul]

1 In the name of the All-Knowing Beloved!

1 بنام محبوب دانا

2 O my handmaiden! Your call has attained the honor of being heard, and the glance of God from the direction of the Most Great Prison is turned toward you. Were you to find the sweetness of this utterance which has appeared from the Dayspring of the mouth of the All-Merciful's loving-kindness, you would, throughout your entire life, be moved to exclaim: "Praise be unto Thee, O God of the worlds!" Know thou the value of this bounty and preserve it as you would your very life.

2 یا امتی ندایت بشرف اصغا فائز و لحاظ الله از شطر سجن اعظم بتو متوجّه اگر لذّت این بیان را که از مطلع فم عنایت رحمن ظاهر شده بیابی تمام عمر به لک الحمد یا اله العالمین ناطق شوی قدر این عنایت را بدان و چون جان حفظش نما

INBA51:104c, KB_620:097b

BH10564

To: Muhammad Husayn
Date: 1298-09 [1881-Jul]

1 In the Name of the One Incomparable Speaker!

1 بنام گویندهٔ یکتا

2 The exalted Truth hath testified to the greatness of this glorious Day and the majesty of the Cause, yet none hath comprehended the purpose of the utterance of the All-Merciful nor discovered the greatness of the Day of God. They hear but

2 حقّ منیع گواهی داده بیزرگی این یوم عزیز و عظمت امر ولکن احدی مقصود بیان رحمن را ادراک ننمود و بر عظمت یوم الله پی نبرد میشنوند

understand not, they see but remain heedless. Praise be to God that thou hast attained unto the Divine Word which is this most sublime Tablet. Beseech the True One, exalted be His glory, that He may keep thee steadfast and not deprive thee of the reward of this most exalted, most holy Day.

و ادراک نمینمایند می‌بینند و غافل میشوند الحمد لله تو بکلمهٔ الهی که این لوح امنعست فائز شدی از حقّ جلّ جلاله بخواه تا ترا مستقیم دارد و از اجر این یوم امنع اقدس محروم نفرماید

BLIB_Or15719.188d

BH00219

To: Haji Muhammad Husayn Tabib, in Baghdad
Date: 1298-09-02 [1881-Jul-29]

1 He saith, and sweet is His utterance:

1 قال و قوله الأحلی

2 God grant that thou mayest attain unto His loving providence and mayest turn to and speak of that which refineth the character of His servants. O physician! The people are heedless and in need of a Teacher and Educator. They must, through the care and loving-kindness of the divine Physicians and the learned ones of the age, recognize the cause of their illnesses and seek to find their cure. Strive then, that haply the heedless may perceive the fruit of goodly deeds and a praiseworthy character. Should they attain unto this station, each one would find himself capable of reforming, edifying, and uniting the negligent and the wayward. The Pen of this Wronged One hath at all times directed everyone to show forth love, compassion, and concord, and hath explicitly set forth the meaning of "rendering the Cause victorious", which hath been mentioned in the holy Tablets. And yet, it is observed that some have considered sedition to be the means of the betterment of the world and of gaining victory. Nay, by the One Who hath created the world through a single word of His mouth! The Cause of God is rendered victorious through wisdom and utterance, which are in turn conditional upon the utmost joy and radiance. We beseech God to confirm all in achieving that which is worthy of this Day.

2 انشآءالله بعنایت الهی فائز [باشید] و به ما یهذّب به اخلاق العباد متوجّه و ناطق یا طبیب ناس غافلند و مربّی لازم دارند و بمعلّم محتاجند باید بعنایات اطبّای الهی و حکمای عصر امراض خود را بیابند و در صدد معالجه برآیند جهد نمائید که شاید ناس غافل ثمرهٔ اعمال حسنه و اخلاق مرضیّه را ادراک نمایند اگر بایتقام فائز شوند هر یک خود را مصلح و مهذّب و موصل غافلین و تارکین مشاهده نماید قلم مظلوم در اکثر احیان بمحبّت و شفقت و اتّحاد امر فرموده و نصرت مذکورهٔ در الواح را بتصریح تمام ذکر نموده مع‌ذلک ملاحظه میشود بعضی فساد را اصلاح دانسته‌اند و از نصرت شمرده‌اند لا فوالّذی خلق العالم بکلمة من عنده نصرت امر الله بحکمت و بیان بوده و آن هم بکمال روح و ریحان معلّق گشته از حقّ میطلبیم جمیع را مؤیّد فرماید بآنچه الیوم سزاوار است

3 Say: O people! Ye have stepped out of nothingness into the realm of being that ye may reconstruct the world. Dissension and strife ill beseem the station of a human being. In this day, should a soul become the cause of sorrow to another soul, no matter from which Faith, this would not be pleasing to this Wronged One. Unto this bear witness both Mine inner and outer tongue, and beyond them every wise and discerning,

3 بگو ای عباد از برای عمار عالم از عدم بعرصهٔ وجود آمده‌اید فساد و جدال شأن انسان نبوده و نیست الیوم اگر نفسی سبب حزن نفسی شود من ایّ ملّة کان لدی المظلوم محبوب نبوده یشهد بذلک لسان ظاهری و لسان باطنی و عن ورائهما کلّ عارف بصیر و کلّ عالم سمیع اصل مذهب

every learned and attentive soul. The fundamental purpose of religion as brought down from the heaven of divine Revelation is harmony and union among all people. O physician! Now consider how this pure and gem-like reality hath been clouded by the dust of vain imaginings and how, through the tyranny of the ignorant, things have come to such a pass that religion hath become the cause of hatred amongst God's servants. This is the pure stream of utterance flowing down from the Kingdom of divine knowledge. Blessed is the soul who approacheth it and drinketh therefrom in the name of the one true God. It is hoped that the people of Baha may attain unto that which God hath purposed and become the dawning-places of harmony and fellowship, that perchance, through the grace of God and the outpourings of His bounty, they may become the cause of the rehabilitation of the world and its reconstruction.

که از سماء امر الهی نازل شده مقصود اتّحاد و اتّفاق خلق بوده یا طبیب حال ملاحظه کن که این گوهر پاک چگونه بغبار اوهام آلوده گشته و از ظلم نادانان بمقامی رسیده که سبب و علّت بغضا مابین عباد الله شده اینست زلال کوثر بیان که از ملکوت علم الهی جاری گشته طوبی از برای نفسیکه تقرّب جست و باسم حقّ از او نوشید امید چنانست که اهل بها به ما اراده الله فائز شوند و مطالع الفت و اتّحاد گردند که شاید بعنایت الهی و فیوضات رحمانی سبب اصلاح عالم و تعمیر آن گردند

4 Convey to the friends in that land the greetings of this Exile and say: God grant that ye may be occupied in making mention of God with the utmost wisdom, so that your words may stir the hearts. We counsel you to observe compassion, mercifulness, forbearance, trustworthiness, and sincerity, that haply this darksome world may be illumined with the light of a praiseworthy character and goodly deeds. This is the true meaning of "rendering the Cause victorious" which hath been revealed in the Book. In this day, should any soul commit an act that is the cause of affliction or harm to another, that deed would in truth revert unto this Wronged One. Beware, O My loved ones, lest ye commit that which human minds abhor. Thus doth My Pen counsel you and My truth-speaking and trustworthy tongue exhort you.

4 دوستان آن ارض را از قبل این غریب تکبیر و سلام برسان و بگو انشآءالله بکمال حکمت بذکر حقّ مشغول باشید بشأنیکه اذکار شما در قلوب تأثیر نماید و وصیّت میکنیم شما را برأفت و رحمت و حلم و امانت و صدق که شاید عالم تیره بعنایت سراجهای اخلاق مرضیّه و اعمال طیّبه روشن و منیر گردد اینست معنی نصرت که در کتاب نازل شده اگر از نفسی الیوم عملی ظاهر شود که سبب ابتلا و ضرّ نفسی گردد فی‌الحقیقه آن عمل بمظلوم راجع است اتّقوا یا احبّائی عن کلّ ما تکرهه العقول کذلک ینصحکم قلمی و یوصیکم لسانی الصّادق الأمین

5 Ye are before Mine eyes. We make mention of you and commune with you and give you glad tidings of what hath been ordained for the sincere ones in the Kingdom of God, the Lord of the worlds.

5 انتم امام عینی نذکرکم و نتکلّم معکم و نبشّرکم بما قدّر للمخلصین فی ملکوت الله ربّ العالمین انتهی

6 As regards what was written concerning the movement and attention of that personage with his family, it was submitted, whereupon He said: "At present it is not and has not been advisable - with Him is the wisdom of all things in a perspicuous Book. This land too, due to certain matters, is observed to be declining day by day. You are in Our thoughts and whatever is advisable has certainly been and will be mentioned. Convey My greetings to her and give her the glad tidings of My remembrance. God willing, God's special favors have been and will continue to be with her. The reward of no doer of good has been or will ever be lost. Verily thy Lord is the All-Bountiful, the Forgiving, the Generous."

6 و اینکه در بارهٔ حرکت و توجّه آنحضرت مع اهل مرقوم داشتند عرض شد فرمودند حال مصلحت نبوده و نیست عنده حکمة کلّ شیء فی کتاب مبین این ارض هم نظر ببعضی از امور یوماً فیوماً در تنزّل مشاهده میشود شما در نظرید و آنچه مصلحت است البتّه ذکر شده و میشود کبّر من قبلی علی وجهها و بشّرها بذکری انشآءالله عنایت مخصوصهٔ الهیّه در بارهٔ ایشان بوده و خواهد بود اجر هیچ عاملی ضایع نشده و نخواهد شد انّ ربّک لهو الفضّال الغفور الکریم انتهی

7 As regards what you wrote concerning Sa'id, upon him be 966 [Baha'u'llah], it was submitted, whereupon He said: "O Sa'id! Mention was made of thee before the Wronged One. We make mention of thee through this remembrance. We beseech Him, exalted be He, to grant thee a goodly end, to ordain for thee that which will draw thee nigh unto Him, and to decree for thee that which will profit thee in this world and the next. Verily, He is the Lord of creation and the Possessor of Oneness. There is none other God but He, the Mighty, the All-Knowing, the All-Wise."

7 و اینکه در بارهٔ جناب سعید علیه ٩٦٦ [بهآء اللّه] مرقوم داشتید عرض شد فرمودند یا سعید قد ذکر ذکرک لدی المظلوم ذکرناک بهذا الذّکر نسئله تعالی بأن یرزقک حسن المآب و یقدّر لک ما یقرّبک الیه و یکتب لک ما ینفعک فی الدّنیا و الآخرة انّه لمولی البریّة و مالک الأحدیّة لا اله الّا هو المقتدر العلیم الحکیم

8 He said write to the physician, upon him be My glory: "O physician! Convey My greetings to My loved ones and deliver unto them My peace, and give them the glad tidings of My will and My favor and My grace, and counsel all by My leave with wisdom, and wisdom, and wisdom, lest there appear from anyone that which would disturb even a gnat, how much less a human being. Exalted is the All-Merciful Who hath taught us what He desired and guided us to the straight path."

8 فرمودند بنویس به طبیب علیه بهائی یا طبیب کبّر من قبلی علی وجوه احبّائی و سلّم علیهم بأمری و بشّرهم بارادتی و عنایتی و اقبالی و وصّ الکلّ باذنی بالحکمة و بالحکمة و بالحکمة لئلّا یظهر من احد ما یتکدّر به بعوضة فکیف الانسان تعالی الرّحمن الّذی علّمنا ما اراد و هدانا الی سوی الصّراط

9 This is what the Kingdom of Utterance hath spoken: "O Muhammad-i-Amin! Thy letter was presented and the servant in attendance before the Wronged One read it, and We have answered thee with that which will solace the eyes. Say: Glory be to Thee, O Thou through Whose Name the fragrance of utterance was wafted throughout creation and the ocean of knowledge surged! I beseech Thee to aid me in that which Thou hast commanded me in Thy Book and to enable me to make mention of Thee and to praise Thee amongst Thy servants. O my Lord! Thou seest me clinging to the cord of Thy grace and holding fast to the hem of Thy bounty. I beseech Thee by the Name through which the breezes of generosity were wafted over the world and the fragrance of the garment of Revelation was diffused among the nations, to make me in all conditions one who makes mention of Thee, who gazes toward the direction of Thy grace, and who acts according to that which Thou hast commanded me from the Dayspring of Thy Revelation. O my Lord! I am the poor one who hath sought Thy bounty and favors, and the needy one who hath hastened toward the ocean of Thy riches. I beseech Thee to ordain for me what Thou hast ordained for Thy chosen ones who have turned toward Thee and have turned away from all else beside Thee. Verily Thou art the Almighty Whom the conditions of the world cannot frustrate, nor can the signs of every heedless doubter prevent. There is none other God but Thee, the Self-Sufficient, the All-Conquering, the Almighty, the All-Powerful."

9 هذا ما نطق به ملکوت البیان یا محمّد قبل امین قد حضر کتابک و قرأه العبد الحاضر لدی المظلوم و اجبناک بما تقرّ به العیون قل سبحانک یا من باسمک هاج عرف البیان فی الامکان و ماج بحر العرفان بأن تؤیّدنی علی ما امرتنی به فی کتابک و توفّقنی علی ذکرک و ثنائک بین عبادک ای ربّ ترانی متمسّکاً بحبل فضلک و متشبّثاً بذیل عنایتک اسئلک بالاسم الّذی به سرت نسمات الکرم علی العالم و فاحت نفحة قمیص الظّهور بین الأمم بأن تجعلنی فی کلّ الأحوال ناطقاً بذکرک و ناظراً الی شطر فضلک و عاملاً بما امرتنی به من مطلع وحیک ای ربّ انا المسکین الّذی اراد جودک و الطافک و الفقیر الّذی سرع الی بحر غنائک اسئلک بأن تکتب لی ما کتبته لأصفیائک الّذین اقبلوا الیک و اعرضوا عمّا دونک انّک انت المقتدر الّذی لا تعجزک شئونات العالم و لا تمنعک اشارات کلّ غافل مریب لا اله الّا انت الغنیّ الغالب المقتدر القدیر انتهی ذکر صلواتی که جناب میرزا محمّد نوشته بودند دیده شد و بساحت اقدس فائز این جواب از مطلع عنایت ظاهر

10 O Muhammad! We have seen what thou didst send unto the Wronged One. We beseech God, exalted be He, to acquaint thee with that which shall profit thee and teach thee that which shall guide thee to His straight path. The Tree of Wisdom, its root, branch and twig is the knowledge of God - exalted be His glory, magnificent His station, and great His grandeur. He cannot be known except through Himself, nor can He be described by what the people possess. Know thou that all mention, all description, and all knowledge returns unto His Messengers and ends with His chosen ones whom He hath sent unto His servants and His creation. Blessed is he who hath recognized this most exalted station and attained unto that which God, the Lord of Names and Creator of the heavens, hath desired.

10 يا محمّد قد رأينا ما ارسلته لدى المظلوم نسئل الله تعالى بأن يعرّفک ما ينفعک و يعلّمک ما يهديک الى صراطه المستقيم سدرة الحكمة و اصلها و فرعها و غصنها عرفان الله جلّ جلاله و عظم شأنه و كبر كبريائه و انّه لا يعرف بدونه و لا يوصف بما عند النّاس فاعلم بأنّ كلّ الأذكار و الأوصاف و العرفان يرجع الى سفرائه و ينتهى الى اوليائه الّذين ارسلهم الى عباده و خلقه طوبى لمن عرف هذا المقام الأعلى و فاز بما اراده الله مالک الأسمآء و فاطر السّمآء

11 God willing, thou must strive to attain unto such wisdom whereby thou and all other created things may benefit both outwardly and inwardly. The wisdom of the people of Persia, which some of their eminent divines claim to possess, hath been and is mere words - it began with words and ended with words. Every person of insight beareth witness to that which the Wronged One hath testified in this mighty prison.

11 انشآءالله بايد جهد نمائيد تا بحكمتى فائز شويد كه آنجناب و سائر خلق ظاهراً و باطناً از او منتفع شوند و نصيب برند حكمت اهل ايران كه بعضى از علماى اعلام على قولهم بأن ناطقند محض حرف بوده و هست قد بدئت من اللّفظ و ختمت اليه يشهد كلّ عارف بما شهد المظلوم فى هذا السّجن المتين

12 God willing, through the bounty of the True One, mayest thou drink from the divine ocean of knowledge and be illumined by the Sun of Truth. Some of the philosophers of Persia have inquired of this Wronged One concerning certain words of previous philosophers, and the inquirer had studied under Hakim-i-Sabzivari. In the early days, this Wronged One would engage in answering such questions. In response to their question about the "simple reality," that was mentioned which any person possessed of sight and hearing would witness and hear, directing him to the horizon of guidance. Nevertheless, no trace appeared from the inquirer.

12 انشآءالله بعنايت عالم حقيقى از درياى علم الهى بياشامى و از آفتاب حقيقت منير و روشن باشى بعضى از حكماى ايران بعض كلمات حكماى قبل را از ايمظلوم سؤال نموده‌اند و شخص سائل در خدمت حكيم سبزوارى تحصيل نموده ايمظلوم در اوائل بجواب اينگونه سؤالات مشغول ميشد بارى در جواب سؤالشان از بسيطةالحقيقه ذكر شد آنچه كه هر ذى بصر و ذى سمعى مشاهده و استماع نمايد او را بافق هدايت دلالت كند معذلک از شخص سائل اثرى ظاهر نه

13 Ask thou God, besides Whom there is none other God, to assist all to achieve that which He loveth and is pleased with. Verily, He is the Lord of the Throne and earth, and the Sovereign of the hereafter and this world. All people have passed by the choice wine of fairness and occupied themselves with the bitter water of tyranny. They have deemed the learned ignorant and the ignorant learned, and wander in the wilderness of heedlessness and ignorance, following the dictates of their desires, save whom God, the Lord of creation, willeth. And peace be upon him who followeth guidance.

13 فاسئل الله الّذى لا اله الّا هو بأن يوفّق الكلّ على ما يحبّ و يرضى انّه مالک العرش و الثّرى و سلطان الآخرة و الأولى جميع ناس از رحيق انصاف گذشته‌اند و بصديد اعتساف مشغولند عالم را جاهل و جاهل را عالم دانسته‌اند و در بيداى غفلت و جهالت هائم و به ما تأمرهم اهوائهم عامل الّا من شآء الله مالک الورى و السّلام على من اتّبع الهدى انتهى

14 According to the command given, be not assured of such persons, for their aim is but a word that may be spoken— even

14 حسب الأمر آنكه از اينگونه اشخاص مطمئن نشويد چه كه مقصودشان حرفى است كه گفته

as it hath become known, clear, and manifest. When that which hath been mentioned is established, an answer shall be returned. Yet the barren land is not meet for growth; unto this beareth witness every discerning soul. End.

شود چنانچه معلوم و واضح و مبرهن شد آنچه ذکر شد جواب داده میشود ولکن ارض جرز قابل انبات نه یشهد بذلک کلّ عالم بصیر انتهی

15 And as to that which ye had written concerning the honored Muḥammad of the people of Kabul: it was submitted before the Throne, and these exalted words were sent down in reply.

15 و اینکه در بارهٔ جناب محمّد از اهل کابل مرقوم داشتید لدی العرش عرض شد و این کلمات عالیات در جواب صادر

16 O Muhammad! This Wronged One hath summoned all the peoples of the world unto the Lord of Eternity, and guided them to whatsoever conduceth to the tranquility of humankind. Yet the heedless people have clung to vain imaginings and idle fancies, turning away from the Manifest Truth. They have taken conjecture in place of certitude, and have worshipped the idol, mistaking it for the Self-Subsisting. Such is the condition of the people. By the Sun that shineth above the horizon of the heaven of utterance! This Wronged One hath desired naught but pure good, and hath spoken naught save that which enjoineth righteous conduct and befitteth the station of man. Yet they visited upon Him that which none other hath endured. We have heard, in the path of God, the clash of the swords of enemies and the neighing of the steeds of the wicked ones, and We have been patient through His grace and favor. We beseech Him in all conditions to assist His servants in that which He willeth and to grant them success in that which He loveth and pleaseth. Verily He is the Lord of all beings and the Sovereign of the hereafter and the present world.

16 یا محمّد این مظلوم جمیع اهل عالم را بمالک قدم دعوت نمود و بآنچه سبب و علّت آسایش خلق است هدایت فرمود ولکن ناس غافل باوهام و ظنون تشبّث نموده‌اند و از حقّ مبین اعراض کرده‌اند وهم را بجای یقین اخذ نموده‌اند و صنم را صمد دانسته‌اند و بآن سجده کرده‌اند اینست شأن خلق قسم بآفتاب افق سماء بیان اینظلوم جز خیر محض اراده نداشته و جز امر بمعروف و ما یظهر به شأن الانسان تکلّم ننموده وارد آوردند بر او آنچه بر احدی وارد نیامد قد سمعنا فی سبیل الله صلیل سیوف الأعداء و صهیل خیول الأشقیاء و صبرنا بفضله و عنایته و نسئله فی کلّ الأحوال بأن یؤیّد العباد علی ما اراد و یوفّقهم علی ما یحبّ و یرضی انّه مولی الوری و مالک الآخرة و الأولی

17 God willing, may that honored one observe the Cause of God with penetrating vision, an illumined heart and an expanded breast, and ponder upon it, that he may attain unto the pearls of the ocean of inner meanings. We have heard thy mention and have remembered thee with this Remembrance whereby the gate of true knowledge hath been opened to all who dwell within the realm of possibility. Glorified be the All-Merciful Who hath appeared in the manifestation of His conclusive and wise Command. Soon shall the world and whatsoever it containeth of ornaments, souls, sciences and arts pass away, and the Cause shall remain with Him Who hath testified to His Own Self by His Own Self before the creation of all things. Verily there is no God but Him, the Mighty, the All-Knowing. It behooveth all to cleave unto wisdom and to associate with the people in a spirit of joy and fragrance, and to acquaint them wisely with that which is hidden from the eyes of the heedless ones. Praise be to God, the Lord of the worlds.

17 انشآءالله آنجناب ببصر حدید و قلب منیر و صدر منشرح در امر الله نظر نمایند و تفکّر کنند شاید بلآلی بحر معانی فائز گردند انّا سمعنا ذکرک ذکرناک بهذا الذّکر الّذی به فتح باب العرفان علی من فی الامکان تعالی الرّحمن الّذی ظهر بمظهر امره المبرم الحکیم سوف تفنی الدّنیا و ما فیها من الزّخارف و النّفوس و العلوم و الفنون و یبقی الأمر لمن شهد بذاته لذاته قبل خلق الأشیآء انّه لا اله الّا هو العزیز العلیم و للکلّ ان یتمسّکوا بالحکمة و یعاشروا مع العباد بالرّوح و الرّیحان و یعرّفهم بالحکمة ما هو المستور عن انظر الغافلین الحمد لله ربّ العالمین انتهی

18 They have stated that it is most difficult for such souls to ascend unto the Kingdom of certitude, to speak for the sake of

18 فرمودند امثال این نفوس بسیار مشکل است بملکوت ایقان صعود نمایند و لله تکلّم کنند و

God, and to turn unto Him. Many such souls have been mentioned in the letters of the friends of God and numerous Tablets have been revealed specifically for each one, yet afterwards no news whatsoever was heard of those souls. Beseech ye God, exalted and glorified be He, to assist the people in that which is pleasing unto Him. Let them at least understand this much: that discord, conflict and contention have never been and never will be worthy of God and His chosen ones. Man must strive to promote unity. He is as the eye among mankind. Thus was it mentioned before and at this time. At one time this blessed word shone forth from the horizon of the Divine Will: O servant who art present! Verily this Day walketh before the faces of the world and speaketh, and verily it is the City of God sent down from the heaven of the Command, and verily it is that whereby the sealed choice wine was unsealed and the ocean of life surged in the contingent world and the Dove warbled upon the branches. Verily there is no God but Him, the Supreme Ruler over all names, and He is the Doer of whatsoever He willeth. There is no God but Him, the Almighty, the All-Knowing, the All-Wise.

الی الله توجّه نمایند بسیار از این نفوس ذکرشان در مراسلات احبّای الهی بوده و الواح متعدّده مخصوص هر یک نازل و بعد بهیچوجه خبری از آن نفوس اصغا نشد از حقّ جلّ و عزّ بطلبید تا ناس را مؤیّد فرماید بر آنچه رضای او در اوست اقلّاً اینقدر ادراک نمایند که فساد و نزاع و جدال شأن حقّ و اولیای او نبوده و نیست انسان باید در صدد اصلاح برآید انّه بمنزلة البصر بین البشر کذلک ذکر من قبل و فی هذا الحین وقتی از اوقات این کلمهٔ مبارکه از افق اراده مشرق و لائح فرمودند یا عبد حاضر انّ الیوم یمشی امام وجوه العالم و ینطق و انّه لمدینة الله قد نزّلت من سمآء الأمر و انّه لهو الّذی به فکّ الرّحیق المختوم و ماج بحر الحیوان فی الامکان و هدرت الحمامة علی الأغصان انّه لا اله الّا هو المهیمن علی الأسمآء و هو الفاعل علی ما یشآء لا اله الّا هو المقتدر العلیم الحکیم انتهی

19 This is what the Tongue of the Intended One hath spoken in the Kingdom of Utterance: O physician! Upon thee be My glory! A servant presented thy letter before the Wronged One, and that which was mentioned and written therein was made known. I pray that thou mayest drink from the Kawthar of divine favor and the ocean of merciful bounty, and give others to drink thereof. This Wronged One hath commanded all the peoples of the earth to that which would bring them freedom, liberty and tranquility, that the whole earth might be seen as one country and all might gather beneath the shadow of a single Word. By the life of the Beloved! Had the servants attained unto that which the Wronged One desired, the world would have been seen adorned with the ornament of joy and delight, in such wise that sorrow and its hosts, grief and its cohorts, would have been seen to be non-existent and vanished. Nevertheless, they regarded the Dawning-Place of reformation as the source of corruption and thus deprived themselves of the divine bounties.

19 هذا ما نطق به لسان المقصود فی ملکوت البیان یا طبیب علیک بهائی عبد حاضر بکتاب آنجناب لدی المظلوم حاضر و آنچه مذکور و مسطور معروض داشت انشآءالله از کوثر عنایت الهی و بحر رحمت رحمانی بنوشی و بنوشانی ایمظلوم جمیع احزاب ارض را بآنچه سبب فراغت و آزادی و آسایش است امر نمود تا جمیع ارض قطعهٔ واحده مشاهده شود و کل در ظلّ کلمهٔ واحده جمع شوند لعمر المحبوب اگر عباد به ما اراده المظلوم فائز میگشتند عالم بطراز فرح و انبساط مزیّن مشاهده میشد بشأنیکه هموم و جنود او و احزان و احزاب او معدوم و مفقود مشاهده میگشتند معذلک مطلع اصلاح را اهل فساد دانستند و از نعمتهای الهیّه محروم گشتند

20 O physician! So long as the lights of the sun of justice remain hidden behind the clouds, the people of the earth have not and will not find tranquility and rest. Arise for God's sake and speak for His sake, that perchance the people may become aware and arise to that which befitteth their stations. Through the revelation of Books and the sending of Messengers, God hath desired the unity and concord of His servants and the education and tranquility of all who dwell in the lands. Yet now it is seen that religions and laws have been made the

20 یا طبیب تا انوار آفتاب عدل خلف غمام مستور است اهل زمین فراغت و آسایش ندیده و نخواهند دید لله بایست و لله بگو شاید ناس آگاه شوند و به ما ینبغی لمقاماتهم قیام نمایند حقّ از انزال کتب و ارسال رسل اتّحاد و اتّفاق عباد و تربیت و آسایش من فی البلاد را اراده فرموده و حال مشاهده میشود مذاهب و شرایع را سبب ضغینه و بغضا نموده‌اند لذا ایمظلوم

cause of hatred and rancor. Therefore hath this Wronged One desired, through the grace of the Lord of Names, to remove and efface this hatred and rancor from among the servants. Had the divines, mystics and rulers of the earth pondered but a little on that which hath appeared, assuredly the people of the Furqan would today be seen above all peoples and sovereign over all. The Word had not yet been fully uttered from the mouth of Will when they arose to pronounce the verdict of unbelief and stood up in rejection and protest.

اراده نموده که بعنایت مالک اسماء این ضغینه و بغضا را از مابین عباد بردارد و محو نماید اگر علما و عرفا و امرای ارض در آنچه ظاهر شده فی‌الجمله تفکّر مینمودند هرآینه امروز حزب فرقان فوق احزاب و مهیمن بر کلّ مشاهده میشدند هنوز کلمه تمام از فم اراده ظاهر نشده بتکفیر قیام نمودند و باعراض و اعتراض برخاستند

21 Say: "Glory be to Thee, O Thou at Whose separation the cry of the yearning ones and the lamentation of them that are near unto Thee have been raised! I beseech Thee by the Word through which the spirit of life was breathed into all creation, and by Thy Name whereby the horizon of proof was illumined for the followers of all religions, to draw Thy servants and Thy creatures nigh unto the ocean of Thy knowledge and recognition. Then grant them to drink of the Kawthar of Thy bounty through Thy generosity and favors. O my Lord! Thou seest their poverty and Thy wealth, their weakness and Thy power. I beseech Thee by the Light that shineth from the horizon of Thy Manifestation to assist me and Thy loved ones to remain steadfast in Thy Cause and to enable them to mention Thee and praise Thee amongst Thy servants. Thou art He Whom the happenings of the world cannot frustrate, nor can the signs of those who have turned away from Thee prevent Thee, O Lord of Names and Creator of heaven! My outer and inner tongue beareth witness that Thou art God, there is none other God but Thee. Thou hast ever been One, Alone, Single, Self-Subsisting, the Eternal, and Thou wilt ever continue to be as Thou hast been. There is none other God but Thee, the Powerful, the Exalted, the Mighty, the All-Bountiful."

21 قل سبحانک یا من فی فراقک ارتفع ضجیج المشتاقین و صریخ المقرّبین اسئلک بالکلمة الّتی بها نفخ روح الحیوان فی الامکان و باسمک الّذی به انار افق البرهان لأهل الأدیان بأن تقرّب عبادک و خلقک الی بحر علمک و عرفانک ثمّ ارزقهم کوثر عطائک بجودک و الطافک ای ربّ تری فقرهم و غنائک و ضعفهم و قوّتک اسئلک بالنّور المشرق من افق ظهورک بأن تؤیّدنی و احبّائک علی الاستقامة علی امرک و توفّقهم علی ذکرک و ثنائک بین عبادک انّک انت الّذی لا تعجزک شئونات الوری و لا تمنعک اشارات الّذین اعرضوا عنک یا مالک الأسمآء و فاطر السّمآء یشهد لسان ظاهری و باطنی بأنّک انت الله لا اله الّا انت لم تزل کنت فرداً واحداً احداً صمداً قیّوماً و لا تزال تکون بمثل ما قد کنت لا اله الّا انت المقتدر المتعالی العزیز الفضّال انتهی

22 Concerning what you wrote about gatherings of meetings held previously, it was submitted and He said: "The truth is as you have written - meetings and gatherings were being held where it was not known who was guiding and who was misleading, which seeker was investigating and which visitor was unknown, whether they came seeking fame or were themselves spies. In all circumstances, gatherings are not permitted - one must act with perfect wisdom, for people are ignorant and heedless of the root of the Cause. If they were to become aware of a single word from this Book, or a drop from this Ocean, or a gleam from this Light, all would be found circling round. Take wisdom by My command and set aside all else - thus does the All-Knowing command you from this noble station. Despite all that has flowed from the Pen being counsels and exhortations, nevertheless if a leaf or tablet appears or they hear that someone has gone from one place to another, they

22 اینکه در بارهٔ اجتماع مجالس قبل مرقوم فرموده بودید عرض شد فرمودند فی‌الحقیقه اینست که آنجناب نوشته‌اند مجالس و محافل منعقد میشد و معلوم نبود هادی کیست و مضلّ که طالب فحص کدام است و جالس خبر چه نام در طلب ناموس آمده‌اند و یا خود جاسوسند در جمیع احوال اجتماع جایز نه بکمال حکمت باید عمل نمود چه که ناس جاهلند و از اصل امر غافل اگر بحرفی از این کتاب و بقطرهٔی از این بحر یا بضیائی از این نور مطّلع میگشتند جمیع طائف حول مشاهده میشدند خذ الحکمة بأمری و ضع ما دونها کذلک یأمرک العلیم من هذا المقام الکریم مع آنکه آنچه از قلم جاری در نصائح

will surely become agitated. By Him Who has caused all things to speak in praise of His Self - if they were to recognize what God has willed, most would perish from joy and gladness. The purpose of all these utterances is that people must be educated with the utmost joy and fragrance and made aware of that which benefits them. God's mercy has preceded and His grace has encompassed all. Verily He is the Forgiving, the Merciful."

و مواعظ بوده مع‌ذلک اگر ورقه یا لوحی اظهار شود و یا بشنوند که از مقامی بمقامی رفته البتّه مضطرب شوند فوالّذی انطق الأشیآء بثنآء نفسه اگر به ما اراده الله عارف شوند اکثری از بهجت و سرور هلاک گردند مقصود از جمیع بیانات آنکه باید بکمال روح و ریحان ناس را تربیت نمود و به ما ینفعهم آگاه کرد قد سبقت رحمة الله و احاط فضله انّه لهو الغفور الرّحیم انتهی

23 And regarding what you mentioned about him who was named with Alif and Ha in the Kingdom of Names and what he composed - the servant was honored by it and recited it before his Lord's face, and this is what the Tongue of the Intended One spoke after hearing it: "We have heard what the tongue of love and affection spoke in mention of this Wronged One Who has called the people to the supreme horizon and the ultimate goal. We have mentioned him in such wise that his remembrance shall endure through the perpetuity of names in the kingdom of creation. We beseech the Lord of the servants to confirm him and assist him in that which He loves and is pleased with, and to give him to drink of the choice sealed wine whose seal was broken by the name of God, the Possessor of Names and Creator of heaven."

23 و ما ذکر جنابکم فی جناب من سمّی بالألف و الحآء فی ملکوت الأسمآء و ما انشأه قد تشرّف به الخادم و انشده تلقآء وجه مولاه و هذا ما نطق به لسان المقصود بعد الاصغآء انّا سمعنا ما نطق به لسان المحبّة و الوداد فی ذکر هذا المظلوم الّذی دعا النّاس الی الأفق الأعلی و الغایة القصوی و ذکرناه بما یبقی به ذکره بدوام الأسمآء فی ملکوت الایجاد و نسئل مولی العباد بأن یؤیّده و یوفّقه علی ما یحبّ و یرضی و یسقیه الرّحیق المختوم الّذی فکّ ختمه باسم الله مالک الأسمآء و فاطر السّمآء انتهی

24 Concerning what was written about seclusion - meaning you do not go to coffeehouses - He said: Blessed indeed is this deed.

24 اینکه از انزوا مرقوم شده بود یعنی بقهوه‌خانه‌ها تشریف نمیبرید فرمودند نعم ما عمل

25 And regarding that Tablets are not being sent from this place and there is delay in responding to letters - this has been and will be due to wisdom, for if they were sent repeatedly and consecutively, a friend would disclose to another friend whose heart's secrets he knows not, and it would spread and cause corruption to appear. The assured and confident ones should be seen as patient, silent, dignified and composed. They should not say what is not permitted, nor follow what is not befitting. They should not confirm every speaker nor consider every claimant truthful, nor be assured by every arrival. They should speak with wisdom and hold fast to kindness and mercy. With the sword of spiritual morals and goodly deeds they should assist the truth and protect people from the arrows of Satan. The fragrances from the gardens of God's kindness and mercy have encompassed the world, yet its people remain veiled and deprived. Verily He speaks the truth and guides the way. There is no God but He, the Mighty, the Beautiful."

25 و اینکه از این محل الواح ارسال نمیشود و جواب مراسلات در عهده تأخیر است این نظر بحکمت بوده و خواهد بود چه اگر متواتراً متوالیاً ارسال شود رفیقی نزد رفیق خود که از اسرار قلب او اطّلاع ندارد اظهار خواهد داشت و انتشار خواهد یافت و سبب ظهور فساد خواهد شد موقنین و مطمئنّین باید صابر و صامت و با تمکین و وقار مشاهده شوند نگویند آنچه را جایز نیست و متابعت ننمایند امری را که لایق نه هر قائلی را تصدیق نکنند و هر مدّعی را صادق ندانند و از هر واردی مطمئن نشوند بحکمت ناطق باشند و بشفقت و رحمت متشبّث و متمسّک بسیف اخلاق روحانیّه و اعمال حسنه حقّ را نصرت نمایند و ناس را از سهام شیطان محفوظ دارند نفحات اوراد حدائق شفقت و رحمت الهی عالم را احاطه نموده ولکن اهل آن محجوب و محروم انّه یقول الحقّ و یهدی السّبیل لا اله الّا هو العزیز الجمیل انتهی

26 And concerning what you wrote about Aqa Mirza Muhammad, upon him be 96 [Baha'u'llah], the details were submitted to the Most Holy, Most Exalted Presence and He said: "All the people of Iraq are aware and informed of the details, and beyond them, verily your Lord is the All-Knowing, the All-Informed."

26 و اینکه در بارهٔ جناب آقا میرزا محمّد علیه ٩ ٦٦ [بهآء الله] مرقوم داشتید تفصیل در ساحت امنع اقدس عرض شد فرمودند جمیع اهل عراق بر تفصیل مطّلع و آگاهند و عن ورائهم انّ ربّک لهو العلیم الخبیر انتهی

27 At a certain time these words flowed from the tongue of the Beloved: "O servant! These are the days of pure servitude, that all may arise to serve the Cause of the Lord of creation with the utmost humility, submissiveness and detachment. Through the manifestation of this station, man's station in creation has been and will be made evident. Whomsoever submitteth unto God, God will exalt him through His grace. The loved ones should be counseled and reminded in all circumstances, that they may all conduct themselves in such wise that others may inhale from them the sweet fragrance of sanctity, holiness and pure servitude unto God, the True One. The idle fancies and vain imaginings of the people of error have never been and never shall be worthy of the friends of the Self-Sufficient Lord. O friends! Aid ye the Cause of God through the hosts of goodly spiritual qualities, the battalions of holy deeds, and the banners of humility, submissiveness and supplication. By the life of God! No hosts in the world have been or shall be mightier than the hosts of justice and wisdom. Had the kings of the world held fast unto these two, all the peoples of the earth would have attained unto supreme tranquility and the greatest ease. But now the sun of justice is veiled behind the clouds of oppression. We beseech God to deliver this light from the claws of darkness. Verily, He is the Almighty, the Powerful."

27 وقتی از اوقات از لسان محبوب این کلمات جاری فرمودند یا خادم این ایّام ایّام عبودیّت صرفه است تا کل بکمال خضوع و خشوع و انقطاع بر امر مالک اختراع قیام نمایند بظهور اینمقام مقام انسان در امکان ظاهر شده و خواهد شد من خضع لله یرفعه الله فضلاً من عنده باید در جمیع احوال احباب را موعظه نمود و متذکّر داشت تا جمیع بشأنی ظاهر شوند که عباد عرف تقدیس و تنزیه و عبودیّت صرفهٔ لله الحقّ را از ایشان استشمام نمایند قیل و قال و شئونات اهل ضلال لائق دوستان غنیّ متعال نبوده و نخواهد بود ای دوستان بجنود اخلاق طیّبهٔ روحانیّه و صفوف اعمال مقدّسه و رایات خضوع و خشوع و ابتهال حقّ را نصرت نمائید لعمر الله اقوی از جنود عدل و عقل در عالم نبوده و نخواهد بود و اگر ملوک عالم باین دو متمسّک میشدند جمیع اهل ارض براحت کبری و آسایش اعظم فائز میگشتند ولکن حال آفتاب عدل خلف سحاب ظلم مستور از حقّ میطلبیم این نور را از مخالب ظلمت نجات عطا فرماید انّه لهو المقتدر القدیر انتهی

28 At this moment, a call was raised from the Most Holy Court summoning this servant. After presenting himself, this blessed word shone forth from the Dayspring of divine knowledge: "O servant! We make mention of My physician and his son Jalalu'd-Din and his mother, and We send Our greetings unto them and give them the glad-tidings of God's loving-kindness and mercy. We beseech Him to protect him beneath the shade of the Tree of His Cause. Verily, He is the Almighty, the Powerful. There is none other God but Him, the All-Knowing, the All-Informed."

28 در این حین از ساحت اقدس ندا مرتفع و این عبد را احضار فرمودند بعد از حضور و قیام این کلمهٔ مبارکه از مطلع علوم ربّانیّه مشرق و ظاهر یا خادم انّا نذکر طبیبی و ابنه جلال‌الدّین و امّه و نکبّر علیهم و نبشّرهم بعنایة الله و رحمته و نسئله بأن یحفظه فی ظلّ سدرة امره انّه لهو المقتدر القدیر لا اله الّا هو العلیم الخبیر انتهی

29 2 Ramadan 1298

29 فی ٢ رمضان ١٢٩٨

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BH01992

To: Muhammad Mustafa Baghdadi
Date: 1298-09-02 [1881-Jul-29]

1 In the Name of God alone, and blessings and peace be upon Him after Whom there shall be no Prophet. Praise be to God Who with the arm of power has shattered the idols of evil imaginings of those who cast the Book of God behind their backs and followed the dawning-places of vain fancies. Praise be to God Who sent down the Furqan in the month of Ramadan, wherein He prescribed fasting for all peoples. Blessed is he who holdeth fast unto it and unto whatsoever commandments and ordinances were revealed therein from God, the Mighty, the All-Knowing. I beseech Him, exalted be He, to aid them and confirm them in that which will exalt the Cause of God amidst all peoples. Verily He is powerful over whatsoever He willeth. There is no God but Him, the Protector over what is and what hath been.

1 بسم الله وحده و الصّلوة و السّلام على من لا نبیّ بعده الحمد لله الّذی کسّر بعضد الاقتدار اصنام ظنون الأشرار الّذین نبذوا کتاب الله عن ورائهم و اتّبعوا مطالع الأوهام الحمد لله الّذی انزل الفرقان فی شهر رمضان الّذی کتب فیه الصّیام علی الأنام طوبی لمن تمسّک به و بما نزّل فیه من الأوامر و الأحکام من لدی الله العزیز العلّام اسئله تعالی بأن یوفّقهم و یؤیّدهم علی ما یرتفع به امر الله بین الأحزاب انّه هو المقتدر علی ما یشآء لا اله الّا هو المهیمن علی ما یکون و ما قد کان

2 And then, O thou who art mentioned in the heart of this servant! The cooing of the dove of thy praise hath awakened me and raised me up to remember those days wherein we dwelt together beneath the pavilions of our Beloved and yours, our Goal and yours. When I received and read and understood, I turned toward the Most Exalted Horizon and presented it before His countenance. Thereupon the Kingdom of Utterance spoke forth that which diffused the fragrance of the All-Merciful. He spoke - and His word is the sweetest - saying: "We have mentioned him with that which nothing on earth can equal, and We have adorned him with the robe of Our favor. We beseech God, exalted be He, to aid him and prosper him in all matters and conditions. Verily He is the Single, the One, the Hearing, the Answering." And We send Our greetings upon him and upon his wife and children who have drunk from the Kawthar of reunion from the hand of this Wronged One Who hath called all unto the Self-Subsisting, the Most High.

2 و بعد یا ایّها المذکور فی قلب الخادم قد ایقظتنی تغرّدات حمامة ثنائکم و اقامتنی علی ذکر ایّام فیها کنّا معکم فی ظلّ قباب محبوبنا و محبوبکم و مقصودنا و مقصودکم فلمّا فزت و قرأت و عرفت اقبلت الی الأفق الأعلی و عرضت تلقآء الوجه اذاً نطق ملکوت البیان بما فاح به عرف الرّحمن قال و قوله الأحلی انّا ذکرناه بما لا یعادله شیء فی الأرض و زیّناه بثوب عنایتی و نسئله تعالی بأن یؤیّده و یوفّقه فی کلّ الأمور و فی کلّ الأحوال انّه لهو الفرد الواحد السّامع المجیب و نسلّم علیه و علی ضلعه و ابنائه الّذین شربوا کوثر الوصال من ید هذا المظلوم الّذی دعا الکلّ الی الغنیّ المتعال انتهی

3 My spirit be a sacrifice for your remembrance. This servant doth acknowledge and confess his shortcoming or failing, but your heart beareth witness to my love and sincerity toward you. My occupation hath prevented me from mentioning you. By the life of the Beloved! Had I found opportunity I would have mentioned you night and day. I have sent to the honored physician, upon him be the Glory of God, in response to his letter which was sent from you. And I give you glad tidings of the two Most Great, Most Holy, Most Pure Tablets according

3 روحی لذکرکم الفدآء انّ الخادم یقرّ و یعترف بتقصیره او بقصوره ولکن قلبکم یشهد بحبّی و خلوصی لحضرتکم انّ اشتغالی منعنی عن ذکرکم لعمر المحبوب لو وجدت الفرصة لذکرت حضرتکم فی اللّیالی و الأیّام و ارسلت عند حضرتکم ما ظهر علی شأنی و مقامی الی جناب الطّبیب علیه بهآء الله فی جواب مکتوبه الّذی ارسل من لدن حضرتکم و ابشّرکم باللّوحین المطهّرین

to your request. I beseech God, exalted be He, to honor them with a visit from you. Verily He is the Protector of those who remember Him and the Answerer of those who call upon Him.

الأعظمين الأقدسين حسب رجائكم اسئله تعالى بأن يشرّفهما بزيارتهما انّه ولىّ الذّاكرين و مجيب السّائلين

4 This servant sends greetings to the loved ones of God in Zawra and to the imprisoned one, upon him be the Glory of God, who was mentioned in this station. This evanescent one beseecheth his Lord to aid him and confirm him and cause him to speak that whereby the servants may be mindful. By Him Who caused all things to speak forth His praise! This servant desireth to mention him and send unto him every month that which would demonstrate my love for him, but two things have prevented me: occupation with writing and what we have been commanded regarding wisdom. I seek forgiveness in all conditions from the friends of God and His chosen ones who speak not until He hath spoken and who act according to what they have been commanded in His Wise Book. Praise be to God, the Most High, the Most Great.

4 و يكبّر الخادم على احبّآء الله فى الزّورآء و على جناب المسجون عليه ٩ ٦٦ [بهآء الله] الّذى كان مذكوراً فى هذا المقام يسئل الفانى ربّه بأن يوفّقه و يؤيّده و ينطقه على ما يتذكّر به العباد فوالّذى انطق الأشيآء بثنائه انّ الخادم يحبّ ان يذكره و يرسل اليه فى كلّ شهر ما يدلّ على حبّى ايّاه ولكن منعانى الأمران الاشتغال بالتّحرير و ما امرنا به من الحكمة اطلب العفو فى كلّ الأحوال من اولياآء الله و اصفيائه الّذين لا يسبقونه بالقول و يعملون بما امروا به فى كتابه الحكيم الحمد لله العلىّ العظيم

5 Glory be upon you and upon the apple of all eyes and upon her who hath attained to serving you in this Day wherein the raven of unbelief and Islam hath croaked in manifest weakness. Peace and greetings be upon my beloved heart's friend, the helper, and upon every beloved one through whom the face of the Cause hath been illumined and who hath followed God's command in His Ancient Book.

5 البهآء على حضرتک و على قرر العيون و على الّتى فازت بخدمة حضرتک فى هذا اليوم الّذى فيه نعب غراب الكفر و الاسلام فى ضعف مبين و السّلام و التّكبير على حبيب قلبى النّاصر و على كلّ حبيب انار به وجه الأمر و اتّبع امر الله فى كتابه القديم

6 The servant 2 Ramadan the Blessed 1298

6 خادم ٢ رمضان المبارک سنة ١٢٩٨

BLIB_Or15727b.192

BH00200

To: Haji Muhammad Husayn Tabib, in Baghdad
Date: 1298-09-03 [1881-Jul-30]

1 He is God, Exalted be His Glory, Majesty and Power

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Praise, sanctified from all allusions, letters, indications and words, befitteth the Day which hath been mentioned and recorded by the name of the True One in the divine Books. This is the Day wherein all possessors of hearts and vision shall be blessed with the light of the revelations of the Lord of Names. Exalted be this Day, for it is the Day of unveiling and meeting. It is the Day which, in all heavenly Books and

2 حمد مقدّس از اشارات و حروفات و دلالات و كلمات يومى را لايق و سزاست كه در كتب الهى باسم حقّ مذكور و مسطور و اينست آن يوميكه در او جميع صاحبان افئده و ابصار بانوار تجلّيات مالک اسماء فائز ميشوند تعالى هذا اليوم چه كه يوم مكاشفه و لقاست يوميست كه در

among the Concourse on High and the dwellers of the cities of names, is known and attributed as the Day of God, as He, exalted be He, hath said: "Lead forth thy people from darkness into light and remind them of the days of God." And the Nightingale of Utterance hath warbled upon the branch of the Qur'an in another station: "The Day when mankind shall stand before the Lord of the worlds, and the Kingdom on that day shall be God's."

جمیع کتب سماوی و مابین ملأ اعلی و اهل مداین اسماء بیوم الله معروف و باو منسوب بقوله تعالی ان اخرج القوم من الظّلمات الی النّور و بشّرهم بأیّام الله و نطق عندلیب البیان علی غصن الفرقان فی مقام آخر یوم یقوم النّاس لربّ العالمین و الملک یومئذ لله فی‌الحقیقه

3 In truth, this Day hath a station from which the hand of praise falleth short, and the voice of remembrance is powerless to attain unto it. At one time this blessed word shone forth from the horizon of the Divine Will: "O servant in attendance! Verily the Day walketh before the faces of the world and speaketh, and it is indeed the City of God which hath descended from the heaven of Command. Verily it is that whereby the sealed choice wine hath been unsealed, and the ocean of life hath surged in the contingent world, and the Dove hath cooed upon the branches. Verily there is no God but Him, the Protector over all names, and He doeth what He willeth. There is no God but Him, the Almighty, the All-Knowing, the All-Wise."

3 این یوم را مقامی است که دست ثنا از دامن او کوتاه مشاهده میشود و ندای ذکر از بلوغ باو عاجز و قاصر وقتی از اوقات اینکلمهٔ مبارکه از افق اراده مشرق و لائح فرمودند یا عبد حاضر انّ الیوم یمشی امام وجوه العالم و ینطق و انّه لمدینة الله قد نزّلت من سمآء الأمر و انّه لهو الّذی به فکّ الرّحیق المختوم و ماج بحر الحیوان فی الامکان و هدرت الحمامة علی الأغصان انّه لا اله الّا هو المهیمن علی الأسمآء و هو الفاعل علی ما یشآء لا اله الّا هو المقتدر العلیم الحکیم انتهی

4 O beloved of My heart and one who is mentioned before the throne of My Best-Beloved! Observe how far the heedless souls are removed from the shore of truth and debarred from the holy station of nearness. Throughout all nights and days they beseeched the Dear All-Knowing One for the attainment of this most exalted and holy Day, yet when the veils were rent asunder and the Hidden One became manifest and the Concealed One spoke forth, all clung to vain imaginings that neither nourish nor satisfy, and remained deprived and veiled from that which God had intended. All friends must supplicate the Self-Sufficing One with utmost lowliness and devotion, that perchance the slumberers may awaken, the heedless become aware, the misguided find the straight path, and those unknown may attain the ornament of divine mention in the sacred scriptures and tablets. This evanescent servant beseecheth the True One to raise up souls who shall arise purely for His sake and detached from all else, and who shall arise to teach His Cause with the utmost humility, submissiveness and servitude unto God, the Truth. By the life of God! Their very beings shall surely influence the world. To this testifieth every knowing name and every wise book.

4 یا حبیب فؤادی و المذکور لدی عرش محبوبی مشاهده فرمائید نفوس غافله چه مقدار از شاطی صدق بعیدند و از مقام قدس قرب ممنوع در جمیع لیالی و ایّام از عزیز علّام لقای این یوم امنع اقدس را سائل و آمل ولکن چون خرق احجاب شد و مذکور ظاهر و مکنون ناطق گشت کل باوهامات لایسمنهٔ لایغنیه متمسّک و از ما اراده الله محجوب و محروم باید جمیع دوستان بکمال عجز و ابتهال از غنیّ متعال طلب هدایت نمایند که شاید نائمین بیدار شوند و غافلین آگاه گردند و گمراهان بصراط مستقیم راه یابند و گمنامان بطراز ذکر الهی در زبر و الواح فائز گردند این خادم فانی از حقّ سائل که مبعوث فرماید نفوسی را که خالصاً لوجهه و فارغاً عن دونه ظاهر شوند و بکمال خضوع و خشوع و عبودیّت لله الحقّ بتبلیغ امر قیام نمایند لعمر الله نفس ایشان البتّه در عالم مؤثّر خواهد شد یشهد بذلک کلّ اسم علیم و کلّ کتاب حکیم

5 When Thy glorious missive, dated the eleventh of Jamadi'l-Avval, reached this evanescent servant, it brought tidings of joy and dispelled all gloom. Praise be to God that it conveyed news of Thy wellbeing and health. In truth, this servant hath in these days pondered deeply and found that no service worthy

5 عرض میشود دستخطّ عالی که مورّخهٔ یازدهم جمادی اوّل بود این خادم فانی بآن فائز بشارت آورد و کدورت برد لله الحمد که حامل خبر صحّت و سلامتی مزاج شریف بود اینعبد

of God's Day hath proceeded from him. I swear by the Sun of the heaven of utterance that I behold myself abashed and ashamed. Yet I cherish the hope that the All-Powerful, the Lord of Names, may assist His other chosen ones and friends to accomplish deeds worthy of His path, that through divine grace they may, with perfect detachment and freedom, guide souls to God, glorified be His majesty, and lead them to the supreme horizon.

فی‌الحقیقه در این ایّام هرچه تفکّر نموده دیده خدمت شایسته‌ئی که قابل یوم الله باشد از او بظهور نرسیده قسم بآفتاب سماء بیان که خود را نخجل و منفعل مشاهده مینمایم ولکن از قادر توانا و مالک اسماء امید هست که سایر اولیا و دوستان خود را موفّق بدارد بر اعمالیکه قابل سبیل اوست تا بعنایت الهی بکمال آزادی و انقطاع باسم حقّ جلّ جلاله ناس را هدایت نمایند و بافق اعلی کشانند

6 All the Prophets and chosen ones, including the Seal of the Prophets - may the spirit of all else be sacrificed for His sake - endured countless afflictions and calamities for the exaltation of God's Cause, until certain cities and lands were illumined by the effulgent rays of the Sun of Truth. I beseech God, exalted be His glory and abundant His favors, to aid that beloved one through wisdom and utterance, and through that which attracts the hearts of His servants. This servant knoweth not today what he writeth or presenteth, for the wine of heedlessness hath overtaken him in such wise that he ascendeth at one moment and descendeth at another. The matter is in God's hands, the Lord of the Last and the First. Such mentions will cause grief to sanctified hearts, therefore I seek forgiveness from God, the All-Glorious.

6 جمیع انبیا و اصفیا و همچنین خاتم انبیا روح ما سواه فداه چه مقدار از بلایا و رزایا را لأجل ارتفاع امر الله حمل نمودند تا آنکه بعضی از مدن و دیار باشراقات انوار آفتاب حقیقت منوّر شد از حقّ جلّ جلاله و عمّ نواله میطلبم که آنمحبوب را مؤیّد فرماید بحکمت و بیان و به ما تنجذب به افئدة العباد این خادم امروز نمیداند چه مینویسد و چه عرض مینماید سکر خمر غفلت او را اخذ نموده علی شأن یعلو مرّة و یسفل اخری و الأمر بید الله مولی الآخرة و الأولی اینگونه اذکار سبب احزان افئدهٔ مقدّسه خواهد شد لذا استغفر الله العظیم

7 When this evanescent servant learned of Thy noble letter, he turned to the Most Exalted Station and presented all before His presence. Thus spoke the Tongue of the All-Merciful in the Kingdom of Utterance: "O physician! Upon thee be My glory! The servant in attendance submitted thy letter before the Wronged One, and all that was mentioned and written therein was presented. God willing, thou shalt drink and give to drink from the Kawthar of divine favor and the ocean of merciful bounty. This Wronged One hath commanded all the peoples of the earth to that which conduceth to tranquility, freedom and comfort, that the whole earth might be seen as one country and all gather beneath the shade of one Word. By the life of the Beloved! Were the servants to attain unto that which the Wronged One hath desired, the world would be adorned with the ornament of joy and delight, such that its sorrows and their hosts, its grief and their legions would become nonexistent and disappear. Nevertheless, they regarded the Dayspring of reformation as the source of corruption and thus deprived themselves of divine bounties.

7 چون عبد فانی بر دستخطّ عالی اطّلاع یافت بأعلی المقام توجّه نمود و جمیع آنرا تلقاء وجه معروض داشت هذا ما نطق به لسان الرّحمن فی ملکوت البیان یا طبیب علیک بهائی عبد حاضر بکتاب آنجناب لدی المظلوم حاضر و آنچه مذکور و مسطور معروض داشت انشآءالله از کوثر عنایت الهی و بحر رحمت رحمانی بنوشی و بنوشانی اینمظلوم جمیع احزاب ارض را بآنچه سبب فراغت و آزادی و آسایش است امر نمود تا جمیع ارض قطعهٔ واحده مشاهده شود و کل در ظلّ کلمهٔ واحده جمع شوند لعمر المحبوب اگر عباد به ما اراده المظلوم فائز میگشتند عالم بطراز فرح و انبساط مزیّن مشاهده میشد بشأنیکه هموم و جنود او و احزان و احزاب او معدوم و مفقود میگشتند معذلک مطلع اصلاح را اهل فساد دانستند و از نعمتهای الهیّه محروم گشتند

8 O physician! So long as the lights of the sun of justice remain concealed behind clouds, the people of the earth have not and shall not find tranquility and comfort. Arise for God's sake and

8 یا طبیب تا انوار آفتاب عدل خلف غمام مستور است اهل زمین فراغت و آسایش ندیده و نخواهند دید لله بایست و لله بگو شاید ناس آگاه

speak for His sake; perchance the people may become aware and arise to that which beseemeth their stations. Through the revelation of Books and the sending of Messengers, God hath desired the unity and concord of His servants, and the education and comfort of all in the land. Yet now it is observed that religions and laws have been made the cause of rancor and hatred. Therefore, this Wronged One hath desired, through the grace of the Lord of Names, to remove and efface this rancor and hatred from among the servants. Had the divines and mystics and rulers of the earth pondered even briefly upon that which hath been manifested, they would assuredly have beheld today the party of the Qur'an exalted above all parties and supreme over all. But ere the Word had been uttered in its entirety from the mouth of the Divine Will, they rose up in denunciation and arose in opposition and protest.

شوند و به ما ینبغی لمقاماتهم قیام نمایند حقّ از انزال کتب و ارسال رسل اتّحاد و اتّفاق عباد و تربیت و آسایش من فی البلاد را اراده فرموده و حال مشاهده میشود مذاهب و شرایع را سبب ضغینه و بغضا نموده‌اند لذا ایتظلوم اراده نموده که بعنایت مالک اسماء این ضغینه و بغضا را از مابین عباد بردارد و محو نماید اگر علما و عرفا و امرای ارض در آنچه ظاهر شده فی‌الجمله تفکّر مینمودند هرآینه امروز حزب فرقان فوق احزاب و مهیمن بر کل مشاهده میشدند هنوز کلمه تمام از فم اراده ظاهر نشده بتکفیر قیام نمودند و باعراض و اعتراض برخاستند

9 Glorified art Thou, O Thou at Whose separation the lamentation of the yearning ones and the cry of them that are nigh have been raised! I beseech Thee by the Word through which the spirit of life was breathed into all creation, and by Thy Name whereby the horizon of proof was illumined for the followers of all religions, to draw Thy servants and Thy creation nigh unto the ocean of Thy knowledge and recognition. Then bestow upon them the Kawthar of Thy bounty through Thy grace and favor. O Lord! Thou seest their poverty and Thy wealth, their weakness and Thy strength. I beseech Thee by the Light that shineth from the horizon of Thy Manifestation to assist me and Thy loved ones to be steadfast in Thy Cause, and enable them to remember and praise Thee amongst Thy servants. Thou art He Whom the conditions of men cannot frustrate, nor can the intimations of those who have turned away from Thee prevent Thee, O Lord of Names and Creator of the heavens! My outer and inner tongue beareth witness that Thou art God, there is none other God but Thee. Thou hast ever been alone, unique, one, self-subsisting, eternal, and wilt ever remain as Thou hast been. There is none other God but Thee, the Almighty, the Most Exalted, the Mighty, the All-Bountiful.

9 قل سبحانک یا من فی فراقک ارتفع ضجیج المشتاقین و صریخ المقرّبین اسئلک بالکلمة الّتی بها نفخ روح الحیوان فی الامکان و باسمک الّذی به انار افق البرهان لأهل الأدیان بأن تقرّب عبادک و خلقک الی بحر علمک و عرفانک ثمّ ارزقهم کوثر عطائک بجودک و الطافک ای ربّ تری فقرهم و غنائک و ضعفهم و قوّتک اسئلک بالنّور المشرق من افق ظهورک بأن تؤیّدنی و احبّائک علی الاستقامة علی امرک و توفّقهم علی ذکرک و ثنائک بین عبادک انّک انت الّذی لا تعجزک شئونات الوری و لا تمنعک اشارات الّذین اعرضوا عنک یا مالک الأسمآء و فاطر السّمآء یشهد لسان ظاهری و باطنی بأنّک انت الله لا اله الّا انت لم تزل کنت فرداً واحداً احداً صمداً قیّوماً و لا تزال تکون بمثل ما قد کنت لا اله الّا انت المقتدر المتعالی العزیز الفضّال

10 Regarding what you wrote about the gatherings of past days, it was mentioned and He said: Indeed it is as you have written - meetings and gatherings were being held and it was not known who was guiding and who was misguiding, who was seeking truth and who was spreading rumors, whether they came seeking honor or were themselves spies. In all circumstances, gatherings are not permitted - one must act with utmost wisdom, for people are ignorant and heedless of the essence of the Cause. If they were to become aware of but one word from this Book, one drop from this Ocean, or one ray from this Light, all

10 انتهی اینکه در بارهٔ اجتماع مجالس ایّام قبل مرقوم فرموده بودید عرض شد فرمودند فی‌الحقیقه اینست که آنجناب نوشته‌اند مجالس و محافل منعقد میشد و معلوم نبود هادی کیست و مضلّ که طالب فحص کدام است و جالب خبر چه نام در طلب ناموس آمده‌اند و یا خود جاسوسند در جمیع احوال اجماع جایز نه بکمال حکمت باید عمل نمود چه که ناس جاهلند و از اصل امر غافل اگر بحرفی از این کتاب و

would be seen circling round. Take wisdom by My command and set aside all else. Thus doth the All-Knowing command thee from this noble station. Although all that hath flowed from the Pen hath been counsels and exhortations, yet if a single leaf or tablet should be revealed, or if they should hear that it has gone from one place to another, they would surely become agitated. By Him Who hath caused all things to speak in praise of His Self! Were they to understand what God hath willed, most would perish from joy and gladness. The purpose of all these utterances is that people must be educated with the utmost joy and fragrance, and made aware of that which will profit them. God's mercy hath preceded all and His grace hath encompassed all. Verily, He is the Forgiving, the Merciful.

بقطرهئی از این بحر یا بضیائی از این نور مطّلع میشدند جمیع طائف حول مشاهده میگشتند خذ الحکمة بأمری و ضع دونها کذلک یأمرک العلیم من هذا المقام الکریم مع آنکه آنچه از قلم جاری در نصائح و مواعظ بوده معذلک اگر ورقهئی یا لوحی اظهار شود و یا بشنوند که از مقامی بمقامی رفته البتّه مضطرب شوند فوالّذی انطق الأشیآء بثنآء نفسه اگر به ما اراده الله عارف شوند اکثری از بهجت و سرور هلاک گردند مقصود از جمیع بیانات آنکه باید بکمال روح و ریحان ناس را تربیت نمود و بما ینفعهم آگاه کرد قد سبقت رحمة الله و احاط فضله انّه لهو الغفور الرّحیم انتهی

11 And concerning what you mentioned about him who was named with Alif and Ha in the Kingdom of Names: This servant was honored by what he sent and recited before the Face what he had composed, and this is what the Tongue of the Beloved uttered after hearing it: We have heard what was uttered by the tongue of love and affection in remembrance of this Wronged One Who hath called the people to the supreme horizon and the ultimate goal. We have remembered him with that whereby his remembrance shall endure throughout the continuance of the names in the kingdom of creation. We beseech the Lord of all beings to assist him and enable him to do that which He loveth and is pleased with, and to give him to drink of the choice sealed wine, whose seal was broken by the name of God, the Lord of Names and Creator of the heavens.

11 و ما ذکرت جنابکم فی جناب من سمّی بالألف و الحآء فی ملکوت الأسمآء قد تشرّف الخادم بما ارسله و انشد تلقآء الوجه ما انشأه و هذا ما نطق به لسان المحبوب بعد الاصغآء انّا سمعنا ما نطق به لسان المحبّة و الوداد فی ذکر هذا المظلوم الّذی دعا النّاس الی الأفق الأعلی و الغایة القصوی و ذکرناه بما یبقی به ذکره بدوام الأسمآء فی ملکوت الایجاد و نسئل مولی العباد بأن یؤیّده و یوفّقه علی ما یحبّ و یرضی و یسقیه الرّحیق المختوم الّذی فکّ ختمه باسم الله مالک الأسمآء و فاطر السّمآء انتهی

12 Regarding what you wrote about seclusion, meaning that you do not frequent coffeehouses, it was mentioned and He said: Blessed indeed is this deed.

12 اینکه از انزوا مرقوم فرموده بودید یعنی بقهوهخانهها تشریف نمیبرید عرض شد فرمودند نعم ما عمل

13 As to the fact that Tablets are not being sent from this place and the answers to correspondence are delayed - this hath been and will continue to be due to wisdom. For if they were to be sent continuously and successively, a friend would disclose matters to another friend who hath no knowledge of the secrets of his heart, and these would become widespread and lead to mischief. The assured ones and they that are steadfast must remain patient and silent, and be seen to be composed and dignified. They must not utter that which is not permitted, nor follow that which is unseemly. They must not confirm every speaker nor consider every claimant to be truthful, nor trust in every newcomer. They must speak with wisdom and hold fast to kindliness and mercy. Through the sword of spiritual

13 و اینکه از ایتحل الواح ارسال نمیشود و جواب مراسلات در عهدهٔ تأخیر است این نظر بحکمت بوده و خواهد بود چه اگر متواتراً متوالیاً ارسال شود رفیقی نزد رفیق خود که از اسرار قلب او اطّلاع ندارد اظهار خواهد داشت و انتشار خواهد یافت و سبب ظهور فساد خواهد شد موقنین و مطمئنّین باید صابر و صامت و با تمکین و وقار مشاهده شوند نگویند آنچه را جایز نیست و متابعت ننمایند امری را که لایق نه هر قائلی را تصدیق نکنند و هر مدّعی را صادق ندانند و از هر واردی مطمئن نشوند بحکمت ناطق باشند و بشفقت و رحمت متشبّث و متمسّک بسیف

morals and goodly deeds must they assist the Truth and protect the people from the arrows of Satan. The fragrances from the flowers of the gardens of God's kindness and mercy have encompassed the world, and yet its people remain veiled and deprived. Verily He speaketh the truth and guideth to the Way. There is none other God but Him, the Mighty, the Beautiful.

اخلاق روحانیّه و اعمال حسنه حقّ را نصرت نمایند و ناس را از سهام شیطان محفوظ دارند نفحات اوراد حدائق شفقت و رحمت الهی عالم را احاطه نموده ولکن اهل آن محجوب و محروم انّه یقول الحقّ و یهدی السّبیل لا اله الّا هو العزیز الجمیل انتهی

14 And as for what you wrote concerning Aqa Mirza Muhammad, when the details were submitted to the Most Holy and Most Exalted Presence, He stated that all the people of Iraq are informed and aware of the details, and beyond them verily thy Lord is the All-Knowing, the All-Informed.

14 و اینکه در بارهٔ جناب آقا میرزا محمّد مرقوم داشتید تفصیل در ساحت امنع اقدس عرض شد فرمودند جمیع اهل عراق بر تفصیل مطّلع و آگاهند و عن ورائهم انّ ربّک لهو العلیم الخبیر انتهی

15 The substance of this matter is that this servant was present during all events that occurred in Iraq. The details are that after the passing of the late Jinab-i-Mirza, upon him be the Glory of God, Jinab-i-Mirza Siyyid Radi repeatedly attained the Most Holy Presence and with utmost humility and supplication requested that "We wish to divide these properties, and there is fear that disputes may arise among the heirs and strife and corruption may ensue." No response was given. God is witness that he persisted to such a degree that no greater insistence could be imagined. Finally he petitioned, expressing in these words that "The purpose is for the Master to be present while some assayers divide the items. His presence would be a source of assurance and prevent disputes and conflict." Then He said, "The Master is but a child." Then he submitted that "Whoever else You designate would also be excellent, but the Master must also be present."

15 مجمل این امر آنکه اینعبد در جمیع امور که در عراق واقع شد حاضر بوده‌ام تفصیل اینمقدّمه آنکه بعد از فوت مرحوم جناب میرزا علیه بهآء الله جناب میرزا سیّد رضی مکرّر در ساحت اقدس حاضر و بکمال عجز و ابتهال استدعا نمود که این اموال را میخواهیم قسمت نمائیم و بیم آنست که مابین ورّاث گفتگو شود و نزاع و فساد برپا گردد جوابی نفرمودند حقّ شاهد و گواهست که بشأنی الحاح نمود که فوق آن متصوّر نه بالأخره استدعا نمود و باین لفظ معروض داشت که مقصود اینست سرکار آقا حاضر باشند و جمعی از صرّافها اشیاء را قسمت مینمایند حضور ایشان سبب اطمینانست و علّت منع گفتگو و نزاع بعد فرمودند آقا طفل است بعد عرض نمود که غیر ایشانرا هم هر کس را مقرّر فرمائید بسیار خوبست ولکن سرکار آقا هم باید تشریف داشته باشند

16 Then for several days [...] until one night Jinab-i-Mirza Siyyid Radi attained the Most Holy Presence and produced a key which he placed before Him. He asked, "What is this?" He submitted, "This is the third portion of the properties. After division, seven thousand tumans worth of jewels and four thousand tumans worth of effects constitute the third portion. The choice lies with the Most Holy Presence." He said, "Aqa Mirza Musa claims that considerable sums of cash are with his sisters and their mother, which they have concealed from me. In this case, it would be best to hand over this third portion to him so that he too may be satisfied." He submitted, "This servant is not responsible for this matter, as the circumstances of the aforementioned Mirza are evident in the Most Holy Presence. We submit the third of properties and items to

16 بعد چند یومی [...] میرفتند تا آنکه شبی از شبها جناب میرزا سیّد رضی بساحت اقدس فائز و کلیدی بیرون آورد و در حضور گذاشت فرمودند این چیست عرض نمود این ثلث اموالست بعد از قسمت هفت هزار تومان از جواهر و چهار هزار تومان از مخلّفات بیت ثلث است اختیار با ساحت اقدس است فرمودند آقا میرزا موسی ادّعا مینماید که مبالغی وجه نقد نزد همشیره‌ها و والدهٔ ایشانست و از من کتمان نموده‌اند در اینصورت محبوب آنکه این ثلث را باو واگذارید تا او هم راضی باشد عرض نمود اینعبد بر این فقره مکلّف نیست چه که احوالات میرزای مذکور در ساحت

the Most Holy Presence; let them act as they deem advisable. We have no obligation to give it to the aforementioned Mirza." He further submitted that "Had any of the outward divines become involved, they would have taken the third portion and caused other scandals as well. And in these latter days the late Aqa, upon him be God's mercy, had trust in no place but here, therefore we acted according to his wishes." Then by command he sent that same key to the chest containing the third portion to Jinab-i-Aqa Mirza Musa himself, upon him be the Glory of God, son of the deceased. Similarly, regarding the third portion of real estate, Jinab-i-Aqa Mirza Siyyid Radi came and transferred it. That too He commanded should remain in the hands of Aqa Mirza Musa, son of the deceased, until its disposition would later be determined. The purpose is that that beloved one should know that a sum of property was here in the hands of Aqa Mirza Musa, and afterwards all those properties reverted to the Most Holy Presence in accordance with and conformity to the resplendent Law, and the deed bearing the seals of many divines and learned ones is in hand.

اقدس مشهود است ما ثلث املاک و اشیاء را بساحت اقدس تسلیم مینمائیم بهر قسم مصلحت دانند عمل فرمایند تکلیف نداریم بجناب میرزای مزبور بدهیم و همچنین عرض نمود که هر یک از علمای ظاهره داخل میشد ثلث را میبرد و سبب افتضاحات دیگر هم میشد و مرحوم آقا علیه رحمة الله در این اواخر جز بایخجا بجائی وثوق نداشتند لذا موافق رضای ایشان عمل شد بعد همان مفتاح صندوقیکه ثلث در او بود حسب الأمر نزد خود جناب آقا میرزا موسی علیه بهآء الله ابن مرحوم ارسال داشتند و همچنین ثلث املاک را هم جناب آقا میرزا سیّد رضی آمدند و واگذار نمودند آنرا هم فرمودند در دست خود آقا میرزا موسی ابن مرحوم باشد تا بعد حکم آن صادر گردد مقصود آنکه آنمحبوب بدانند که مبلغی مال اینجا در دست آقا میرزا موسی بود و بعد جمیع آن اموال موافق و مطابق شریعت غرّا بساحت اقدس راجع شد و قباله بمهر جمعی علما و فضلا در دست است

17 Then suddenly the matter of exile occurred. After arrival in the garden of Najib Pasha, which was named Ridvan, His Holiness appointed Aqa Mirza Muhammad and the aforementioned Mirza as agents to rent out the properties and spend the proceeds as commanded. This servant knows only that an agency arrangement was made; beyond this, this servant was not properly informed whether this agency was established in both their names or in one name. Whatever happened afterwards, that Beloved One knows. The purpose of these submissions is that now too all those properties belong to the True One, as testified by all the people of Iraq as well as by the deed in hand. [But] his Honor Mirza took possession of everything, even the third which had no connection to him. Moreover, he seized even the house that was the Blessed Place.

17 و بعد بغتةً امر هجرت واقع شد بعد از ورود در بستان نجیب پاشا که به رضوان نامیده شد خود جناب آقا میرزا محمّد و جناب میرزای مذکور را وکیل فرمودند که املاک را اجاره بدهند و بآنچه حکم شود صرف نمایند اینقدر اینعبد میداند که وکالتی بمیان آمد دیگر در اینفقره این عبد درست مطّلع نشد که این وکالت باسم هر دو جاری شد یا باسم یکی آنچه از بعد شده خود آنمحبوب مطّلعند مقصود از این عرایض آنکه حال هم جمیع آن املاک مال حقّ است بشهادت جمیع اهل عراق و همچنین قبالهٔ موجودهٔ در دست و جناب میرزا کل را تصرّف نمودند حتّی ثلث که هیچ دخلی بایشان نداشت مع‌ذلک بیتی که محلّ مبارک بود آنرا هم ضبط نمود

18 All these matters occurred due to the imprisonment of the Beloved. In truth, this servant thinks much about His Honor Mirza's circumstances, for he endured many hardships and truly served the friends and followers. But at the time of fruition, he let it all slip away for nothing. This ephemeral one does not forget the times when he sat in the Most Holy Presence and tears flowed involuntarily from His eyes. What

18 جمیع این امور نظر بحبس محبوب واقع شد فی‌الحقیقه اینعبد بسیار در احوال جناب میرزا متفکّر است چه که بسیار زحمت کشیده‌اند و فی‌الحقیقه بدوستان و موالیان خدمت نموده‌اند ولکن وقت ثمره آنرا بهیچ از دست دادند این فانی فراموش نمینماید اوقاتی را که در ساحت اقدس نشسته بودند و بی‌اختیار آب از چشمشان جاری بود چه شد که بیک ضوضا اینهمه محبّتها

happened that with one commotion all this love and friendship and devotion vanished? Or perhaps what this servant hears about him has no basis, for until now not a word has been heard from the Beloved's tongue confirming or indicating the truth of these reports. And this servant's hope from God, exalted be His glory, is that He may enable them not to efface their services and labors and not to lose their lofty station.

و دوستیها و اقبال از میان رفت یا آنچه از ایشان این عبد میشنود اصل نداشته باشد چه که تا حال از لسان محبوب کلمهئی اصغا نشد که مدلّ و مشعر بر تصدیق امور مسموعه باشد و امید خادم هم از حقّ جلّ جلاله آنکه ایشان را موفّق فرماید که خدمات و زحمات خود را محو ننمایند و مقام بلند خود را از دست ندهند

19 The matter is very great and the Cause very mighty. I swear by the fragrances of His Robe that had he turned to the True One in those days and left the city, he would now be seen prominent and manifest like a banner upon the hills. In any case, God willing, may he not lose this bounty, and may the veils of fear, ornaments, imaginings and suspicions not prevent him from the Truth and conceal him from considering the end. Not every rumor can be spoken, and not every hidden thing should be revealed. The Prophets, God's blessings be upon them, spoke saying "Would that my people knew!" Would that this servant could meet with him but once, that what was hidden from him today might be revealed.

19 مقام بسیار بزرگست و امر بسیار عظیم قسم بنفحات قمیص که اگر در همان ایّام بحقّ توجّه مینمودند و از مدینه خارج میشدند حال بمثابهٔ علم بر اتلال ظاهر و باهر دیده میشدند باری انشآءالله این فضل را از دست ندهند و حجبات خوف و زخارف و اوهام و ظنون ایشانرا از حقّ منع ننماید و از ملاحظهٔ عاقبت محجوب نسازد هر شنیدهئی را نمیتوان گفت و هر مکنونی را نشاید اظهار نمود انبیا صلوات الله علیهم به یا لیت قومی یعلمون ناطق بودند ای کاش اینعبد یکبار ایشانرا ملاقات مینمود لیظهر له ما کان مستوراً عنه الیوم

20 This ephemeral servant at all times begs the exalted Truth for his protection, that he may be seen aflame with divine love - a flame whose effect would be manifest in the kingdom of creation. Verily our Lord, the All-Merciful, is the Forgiving, the Generous, and what the servant desires is not difficult for God. And among the great favors shown him is that when some of the loved ones were hurt by certain of his words and deeds and showed distress, even hatred, a command issued from the Source of the Cause that no one should speak any unbecoming word about him. May my spirit be sacrificed for His bounty and His favor! By the life of the Intended One, he will ultimately be seen remorseful, but when remorse bears no fruit. This servant and that Holy One and all the friends must cling to the hem of God's mercy and compassion and submit our needs, that perhaps God, exalted be His glory, may adorn him with a new ornament and honor him with fresh robes. Verily He has power over all things.

20 این خادم فانی از حقّ منیع در جمیع احوال حفظ ایشان را میطلبد تا بنار محبّت الهی مشتعل مشاهده شوند اشتعالیکه اثر آن در ملکوت انشاء ظاهر گردد انّ ربّنا الرّحمن لهو الغفور الکریم و لیس ما اراده الخادم علی الله بعزیز و از عنایت کبری نسبت بایشان اینکه بعضی از احبّا نظر ببعضی اقوال و افعال از ایشان رنجیده بودند و اظهار کدورت بلکه از بعضی اظهار بغض ظاهر از مصدر امر حکم صادر که احدی نسبت بایشان کلمهئی نالایق نگوید روحی لفضله الفدآء و لعنایته الفدآء لعمر المقصود عاقبت نادم مشاهده میشود ولکن وقتیکه ندامت بیثمر ماند این بنده و آنحضرت و جمیع دوستان باید باذیال رحمت و شفقت حقّ متشبّث شویم و عرض حاجت نمائیم که شاید حقّ جلّ جلاله ایشانرا بطراز جدید مزیّن نماید و بخلع تازه مفتخر فرماید انّه علی کلّشیء قدیر

21 We beseech God to assist all to attain that which is befitting. These are the days for goodly deeds and spiritual qualities. At one time these words flowed from the tongue of the Beloved: "O servant! These are the days of pure servitude, that all

21 از حقّ میطلبیم کل را بآنچه سزاوار است مؤیّد فرماید این ایّام ایّام اعمال حسنه و اخلاق روحانیّه است وقتی از اوقات از لسان محبوب اینکلمات جاری فرمودند یا خادم این ایّام ایّام

may arise with the utmost lowliness, submissiveness and detachment to serve the Cause of the Lord of creation. Through the manifestation of this station hath been and shall be revealed man's station in creation. He whom God abaseth, God shall exalt through His grace." The friends must at all times be counseled and reminded, that they may all conduct themselves in such wise that others may inhale from them the sweet fragrances of sanctity, holiness and pure servitude unto God, the True One. Idle talk and the ways of the misguided have never been and shall never be worthy of the friends of the Self-Sufficient Lord. O friends! Aid ye the Cause of God through the hosts of goodly spiritual qualities, the ranks of holy deeds, and the banners of humility, submissiveness and supplication. By the life of God! No hosts in the world have been or shall be mightier than justice and wisdom. Had the kings of the earth held fast unto these two, all the peoples of the earth would have attained unto supreme tranquility and greatest ease. But now the sun of justice is veiled behind the clouds of oppression. We beseech God to deliver this light from the claws of darkness. Verily He is the Almighty, the Powerful.

عبودیّت صرفه است تا کل بکمال خضوع و خشوع و انقطاع بر امر مالک اختراع قیام نمایند بظهور اینمقام مقام انسان در امکان ظاهر شده و خواهد شد من خضع لله یرفعه الله فضلاً من عنده باید در جمیع احوال احباب را موعظه نمود و متذکّر داشت تا جمیع بشأنی ظاهر شوند که عباد عرف تقدیس و تنزیه و عبودیّت صرفه لله الحقّ را از ایشان استشمام نمایند قیل و قال و شئونات اهل ضلال لایق دوستان غنیّ متعال نبوده و نخواهد بود ای دوستان بجنود اخلاق طیّبهٔ روحانیّه و صفوف اعمال مقدّسه و رایات خضوع و خشوع و ابتهال حقّ را نصرت نمائید لعمر الله اقوی از جنود عدل و عقل در عالم نبوده و نخواهد بود و اگر ملوک عالم باین دو متمسّک میشدند جمیع اهل ارض براحت کبری و آسایش اعظم فائز میگشتند ولکن حال آفتاب عدل خلف سحاب ظلم مستور از حقّ میطلبیم این نور را از مخالب ظلمت نجات عطا فرماید انّه لهو المقتدر القدیر انتهی

22 Convey greetings to all the friends on behalf of this evanescent servant. God willing, may all be assisted to that which He loves and is pleased with, and may they conduct themselves with the utmost wisdom, calm and dignity. The world has been and ever shall be transient. Through God's grace, they must, God willing, acquire in this transient abode an everlasting station. In all conditions they must strive to quench with the waters of wisdom the fire of hearts and the rancor and hatred of all. Whosoever today becomes the cause of clamor and agitation has strayed from God's good-pleasure. That which all must fix their gaze upon and act according to today is teaching the Cause, that all on earth may acquire tranquil souls and goodly qualities and deeds. And this teaching, if conducted with spirit and joy - otherwise silence is preferable. The Lord of the Beginning and the End! Had the people of the world been aware of God's purpose, they would all have arisen with complete yearning, enthusiasm, determination and power to serve. But it is veiled from them because of what their hands have wrought. The glory be upon you and upon them and upon those who have recognized the word of unity in this grievous age. Praise be to God, the Lord of the worlds, and peace and blessings be upon the Prophets and Messengers.

22 خدمت جمیع دوستان از قبل این خادم فانی تکبیر [برسانید] انشآءالله کل به ما یحبّ و یرضی مؤیّد شوند و بکمال حکمت و سکون و وقار حرکت نمایند دنیا فانی بوده و خواهد بود باید انشآءالله بعنایت حقّ در این منزل فانی کسب مقام باقی نمایند در جمیع احوال در صدد آن باشند که نار قلوب و ضغینه و بغضای عموم را بماء حکمت ساکن نمایند هر نفسی الیوم سبب ضوضا و هیجان شود از رضای حقّ خارج امریکه الیوم باید کل باو ناظر و عامل باشند تبلیغ است تا جمیع من علی الأرض دارای نفوس مطمئنّه و اخلاق و اعمال طیّبه شوند و این تبلیغ هم اگر بروح و ریحان واقع شود والّا الصّمت اولی ومالک الآخرة و الأولی اگر اهل عالم از ارادهٔ حقّ آگاه میشدند هرآینه کل بتمام شوق و اشتیاق و همّت و اقتدار بر خدمت قیام مینمودند قد ستر عنهم بما اکتسبت ایداهم البهآء علی حضرتکم و علیهم و علی الّذین اعترفوا بکلمة التّوحید فیهذا العصر الشّدید الحمد لله ربّ العالمین و الصّلوة و السّلام علی الأنبیآء و المرسلین

23 Another matter: I conveyed the greetings and praise of the honored lady, upon her be the Glory of God, to the people of the pavilion of chastity and greatness. All send greetings to you and to that leaf, and each expressed their loving-kindness. Praise be to God, mention of you and those related to you has been and God willing shall continue to be made in the prison.

23 عرض دیگر آنکه تکبیر و ثنای مخدّرهٔ اهل علیها بهآء الله را خدمت اهل سرادق عصمت و عظمت معروض داشتم کل بآنجناب و ورقه تکبیر میرسانند و یک یک اظهار عنایت فرمودند الحمد لله ذکر آنجناب و نفوس متعلّقهٔ بآنجناب در سجن بوده و انشآءالله خواهد بود

24 To his honor Jalalu'd-Din, upon him be the Glory of God, this evanescent servant sends boundless greetings. May he be assisted, God willing, to serve the Cause and make mention of God and praise God. I beseech God, exalted be His glory, to grant the blessing of meeting, that we may speak and listen in the shade of the divine Lote Tree....

24 خدمت جناب جلال‌الدّین علیه بهآء الله این عبد فانی تکبیر لانهایه میرساند انشآءالله مؤیّد باشند بخدمت امر و ذکر حقّ و ثنای حقّ از حقّ جلّ جلاله سائل و آمل که ملاقات را روزی فرماید تا در ظلّ سدره بگوئیم و بشنویم ...

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise, sanctified from the mention and description of all contingent beings, beseemeth that peerless Beloved Who, through His perfect grace, hath guided them that are endowed with vision to the Most Exalted Horizon and enabled them that are possessed of hearing to hearken unto His sweetest call. Glory be unto God! Should all the tongues of the world and the pens of all nations engage in mentioning but the least of His verses, they would assuredly fail in their task. All good hath proceeded from Him and unto Him doth it return; all loving-kindness and grace have been manifested through Him and unto their Source do they tend.

2 حمد مقدّس از اذکار و اوصاف اهل امکان حضرت محبوب بی‌زوالی را سزاست که بعنایت کاملهٔ خود صاحبان ابصار را بأفق اعلی هدایت نمود و صاحبان آذان را باصغآء ندآء احلایش فائز فرمود سبحان الله اگر جمیع السن عالم و اقلام امم در ذکر ادنی آیه‌ئی از آیات او مشغول شوند البتّه از عهده برنیایند کلّ خیر از او بوده و باو راجع و جمیع شفقت و عنایت از او ظاهر و بمبدأش متوجّه

3 He it is Who guided them that possess sight - but who bestowed that sight? And He it is Who enabled them that have ears to hear - but whence came those ears and who granted them? Glorified be His majesty, abundant be His favors, exalted be His station, and there is no God but Him. He is the Bestower in the Beginning and the End, in the Manifest and the Hidden, and He is the Beneficent in the First and the Last, in the Seen and the Unseen. He granted sight and enabled its possessors to behold; He bestowed hearing and honored its recipients with the ability to hearken.

3 صاحبان ابصار را او هدایت نمود امّا بصر که داد و دارای آذان را او باصغاء فائز فرمود امّا آذان از کجا پیدا شد و معطی آن که بود جلّ جلاله و عمّ نواله و عظم شأنه و لا اله غیره هو المعطی فی الأوّل و الآخر و الظّاهر و الباطن و هو المنعم فی الأوّل و الآخر و الظّاهر والباطن بصر او داد و بمشاهده فائز نمود گوش او بخشید و باصغاء مفتخر فرمود

4 Whatsoever proceedeth from Him is pure light, though it might appear as fire when kindled, and is absolute good, though outwardly it might be perceived otherwise. I testify that there is no God but Him. His are the glory and the power, His are the grace and the mercy and the authority. Whatsoever hath been and shall be manifested from Him is the beloved of the souls of His chosen ones and the light of the hearts of His sincere ones. He hath created souls that are assured, content and pleasing, and then He hath spoken the word "Verily, I am the Doer of whatsoever I will."

4 آنچه از او ظاهر نور محض است اگر چه باشتعال نار ظاهر شود و خیر صرف است اگر چه در ظاهر بغیر آن مشاهده گردد اشهد انّه لا اله الّا هو له العظمة و الاقتدار و له العناية و الرّحمة و الاختيار آنچه از او ظاهر و مشهود محبوب جان اوليا و نور قلوب اصفيا بوده و خواهد بود نفوس مطمئنّهٔ راضيهٔ مرضيّه خلق فرمود و بعد بكلمهٔ انّنى انا الفاعل ما اشآء نطق نمود

5 Glorified art Thou, O God of all beings and Goal of all creation! I beseech Thee by Him Who revealed the verses and manifested the clear proofs, to assist Thy servants in that which beseemeth Thy days and to make known unto them the mysteries of Thy decree and the fruits of the Tree of Thy ordination. O my Lord! Thou seest Thy loved ones turning unto Thee and holding fast unto the cord of Thy grace. I beseech Thee by Thy bounty which hath encompassed all existence and by Thy mercy which hath preceded both the unseen and the seen, to send down from the heaven of Thy grace that which will acquaint them with the manifestations of Thy wisdom and the revelations of Thy knowledge.

5 سبحانک يا اله الكائنات و مقصود الممكنات اسئلک بمنزل الآيات و مظهر البيّنات بأن تؤيّد عبادک على ما ينبغى لأيّامک و عرّفهم اسرار قضائک و اثمار سدرة تقديرک اى ربّ ترى احبّائک مقبلين اليک و متمسّكين بحبل عنايتک اسئلک بفضلک الّذى احاط الوجود و برحمتک الّتى سبقت الغيب و الشّهود بأن تنزل من سمآء عنايتک ما يعرّفهم شئونات حكمتک و ظهورات علمک

6 Praise be unto Thee, O my God, for having caused me to hear from Thy loved ones that which indicated their contentment with what was ordained for them by Thy binding decree. And thanksgiving be unto Thee, O my Best-Beloved, for having enabled me to inhale the sweet fragrances of their submission to that which hath come upon them from the Pen of Thy ordination.

6 لک الحمد يا الهى بما اسمعتنى من اوليائک ما كان مدّلاً برضائهم فى ما نزل عليهم من مبرم قضائک و لک الثّنآء يا مقصودى بما جعلتنى فائزاً بتضوّعات عرف تسليمهم فى ما ورد عليهم من قلم تقديرک

7 I testify, O my God and the God of all who are in the heavens and the earth, my Lord and the Lord of all who are in the kingdom of command and creation, that Thou hast ever been the One God, the Single, the Self-Subsisting, the All-Giving, the All-Merciful. Thou didst bring forth creation as a token of Thy grace and ordained for them in the Most Exalted Pen, in Thy Book, that which would benefit them in every world of Thy worlds. Blessed is he who hath quaffed the choice wine of contentment in Thy days, O Lord of all names, and hath attained unto the pure water of submission unto Thee, O Thou in Whose grasp is the kingdom of creation.

7 اشهد يا الهى و اله من فى السّموات و الأرض و ربّى و ربّ من فى ملكوت الأمر و الخلق بانّک كنت الهاً فرداً صمداً معطياً مشفقاً قد اظهرت الخلق فضلاً من عندک و قدّرت لهم من القلم الأعلى فى كتابک ما ينفعهم فى كلّ عالم من عوالمک طوبى لمن شرب رحيق الرّضآء فى ايّامک يا مالک الأسمآء و فاز بتسنيم تسليمک يا من فى قبضتک ملكوت الانشآء

8 I beseech Thee by the leaves of the Tree of Thy Cause, and the trees of the garden of Thy bounty, and the stars of the heaven of Thy wisdom, and the lights of the countenances of Thy near ones among Thy chosen ones, to assist me and Thy servants in the service of Thy Cause. Verily, Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

8 اسئلک بأوراق سدرة امرک و اشجار حديقة فضلک و انجم سمآء حكمتک و انوار وجوه المقرّبين من اصفيائک بأن تؤيّدنى و عبادک على خدمة امرک انّک انت المقتدر المتعالى العليم الحكيم

9 O beloved of my heart! Your letter has reached this servant and your missive brought me joy, adorned as it was with the mention of our Beloved and your Beloved, acknowledging what the Book of our Goal and your Goal has acknowledged. When I read and understood its contents, I approached the Most Holy Presence and presented it before Him. Thereupon the tongue of the Beloved spoke, saying:

9 و بعد یا حبیب فؤادی قد بلغ الی الخادم کتابکم و سرّنی خطابکم بما کان مزیّناً بذکر محبوبنا و محبوبکم و معترفاً بما اعترف به کتاب مقصودنا و مقصودکم فلمّا قرأت و عرفت ما فیه قصدت المقام و عرضته تلقآء الوجه اذاً نطق لسان المحبوب و قال

10 O servant in attendance! Although a great calamity befell Muhammad - upon him be My glory - yet since it occurred during the illumined and blessed days of the Promised One, at a time when he was adorned with the ornament of contentment and illumined by the sun of steadfastness and assurance, his is the station of contentment and submission. Blessed art thou, O Muhammad, for We found from thee the fragrance of contentment when there befell thee what was ordained by the Pen of Destiny from thy Lord, the All-Knowing, the All-Informed.

10 ای عبد حاضر اگر چه مصیبت بزرگ بر جناب محمّد علیه بهآئی وارد شد ولکنّ چون در ایّام منوّرهٔ مبارکهٔ موعود وارد شد در حینیکه مزیّن بود بطراز رضا و منوّر بود بشمس استقامت و اطمینان مقام رضا و تسلیم است طوبی لک یا محمّد بما وجدنا منک عرف الرّضاء اذ ورد علیک ما تحرّک علیه قلم التّقدیر من لدن ربّک العلیم الخبیر

11 Marfu' 'Ali - upon him be My glory - by the testimony of the Supreme Pen, turned unto God, heard the Call, attained its answer, was honored by the meeting, and drank from the Kawthar of reunion - a draught whose effects neither before his ascension nor after it were or ever shall be effaced. I swear by the Sun of Utterance that he ascended with utmost joy and delight and entered the pavilions of grace, bounty and pre-existing mercy. Happy is he and blessed is he.

11 مرفوع علی علیه بهآئی بشهادت قلم اعلی اقبال نمود و ندا را شنید و بجواب فائز گشت و بلقاء مفتخر و ازکوثر وصال آشامید آشامیدنیکه اثر آن قبل از صعود و بعد از صعود محو نشد و نخواهد شد قسم بآفتاب بیان که بکمال روح و ریحان عروج نمود ودر قباب فضل و عنایت و رحمت سابقه وارد گشت هنیئاً له و مریئاً له

12 And you, praise be to God, are turned toward the Truth, speak of Him, remember Him, and are related to Him. This word cannot be equaled by the treasures of the first and the last. Be thou grateful and say: Praise be unto Thee, O God of the worlds! The Glory be upon thee and upon those who are there. Verily We remember them as We remembered them before. He is, in truth, the All-Remembering, the All-Bountiful.

12 و شما هم الحمد لله بحق متوجّهید و باو ناطقید و باو ذاکرید و باو منسوب اینکلمه را کنوز اوّلین و آخرین معادله ننماید ان اشکر و قل لک الحمد یا اله العالمین البهآء علیک و علی الّذین فی هناک انّا نذکرهم کما ذکرناهم من قبل انّه لهو الذّاکر الکریم انتهی

13 Whatever this servant might express or mention regarding that which has appeared from the Kingdom of bounty would truly be out of place. However, this much I submit: in hardship and adversity, in comfort and difficulty, in health and otherwise, we have been and are partners. God willing, we are united and gathered like the letters of a word.

13 در آنچه از ملکوت عنایت ظاهر شده آنچه این عبد اظهار دارد و یا ذکر نماید فی‌الحقیقه بموقع است ولکنّ اینقدر عرض مینماید که در بأسا و ضرّآء و راحت و شدّت صحّت و غیرآن شریک بوده و هستیم انشآءالله بمثابهٔ حروف کلمه متّصل و مجتمعیم

14 I swear by the Beloved of all creation that this evanescent servant at all times begs that there might befall him what befell His Holiness Marfu' - upon him be the Glory of God - for it occurred in the days of Truth and he had truly attained the ornament of contentment. There has not been and is not any greater bounty than this. We beseech God, exalted be His

14 قسم بمحبوب امکان که اینعبد فانی در کلّ حین رجا مینماید واقع شود بر او آنچه بر حضرت مرفوع علیه بهآء الله واقع شده چه که در ایّام حق واقع شده و فی الحقیقه بطراز رضا هم فائز بوده نعمتی فوق این نبوده و نیست از حق جلّ

glory, to cause all to attain this most exalted and highest station. He is, verily, the All-Powerful, the Almighty.

15 From your letters which you had sent to the friends of God, the fragrances of contentment were wholly diffused and the lights of submission, like the sun, were rising from their horizon. I presented those same letters before His Countenance. God knows what the tongue of the Beloved uttered. He is, verily, the All-Knowing, the All-Informed. He is, verily, the All-Witnessing, the All-Seeing. His is the command in all conditions. There is no God but He, the Ruler over what He willeth. In His grasp is the reins of all servants, and He is the Protector of all who are in the heavens and the earth.

16 The Glory be upon thee and upon those whom God has adorned with the robe of submission and contentment, and given to drink from the Kawthar of purity from the hands of His bounty. He is, verily, the Munificent, the Forgiving, the All-Bountiful.

جلاله میطلبیم کلّ را بایمقام بلند اعلی فائز فرماید انّه لهو المقتدر القدیر

15 از مراسلات آنجناب که بدوستان الهی ارسال داشته بودند نفحات رضا باسرها متضوّع بود و انوار تسلیم بمثابهٔ شمس از افق آن طالع همان مراسلات را تلقآء وجه عرض نمودم الله یعلم ما نطق به لسان المحبوب انّه لهو العلیم الخبیر انه لهو الشّاهد البصیر له الأمر فی کلّ الأحوال لا اله الّا هو الحاکم علی ما اراد و فی قبضته زمام العباد و هو المهیمن علی من فی السّموات و الأرضین

16 البهآء علیک و علی الّذین زیّنهم الله بثوب التّسلیم و الرّضآء و سقاهم کوثر الطّهور من ایادی عطائه انّه لهو الباذل الغفور الکریم

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To: Ali Akbar Yazdi
Date: 1298-09-15 [1881-Aug-11]

1 He is God, exalted be His glory, majesty and grandeur!

2 The essence of praise befitteth Him Who is the Lord of Names, Who hath illumined the Most Great Horizon with one of His names and guided His servant 'Ali-Qabli-Akbar unto it. He is the One Who at one time made Baghdad the Most Glorious Horizon and at another time made Adrianople the Dawning-place of His verses. At times He made 'Akka the Source of Names and at other times adorned Mazra'ih with the lights of His most exalted attributes. Blessed is the eye that hath turned unto Him, the face that hath been set towards His seat, the ear that hath heard His call, and the tongue that hath uttered that which was commanded in His Book. The servant beseecheth His Lord to aid His loved ones to do that which He loveth and is pleased with, and to write down for them from the Supreme Pen that which shall profit them in this world and in the world to come. He, verily, is the Hearer, the Answerer.

1 هو الله تعالی شأنه العظمة و الاجلال

2 جوهر ثنا مالک اسماء را لایق و سزاست که باسمی از اسماء خود منظر اکبر را منوّر نمود و عبد خود علی قبل اکبر را بآن هدایت فرمود اوست مقتدریکه وقتی زوراء را منظر ابهی قرار داد و هنگامی ادرنه را مشرق آیات خود تارةً جعل العکّآء مصدر الأسمآء و اخری تزیّن المزرعة بأنوار صفاته العلیا طوبی لطرف التفت الیه و لوجه توجّه الی مقرّه و لاذن سمعت ندائه و للسان نطق بما امر به فی کتابه یسئل الخادم ربّه بأن یؤیّد احبّائه علی ما یحبّ و یرضی و یکتب لهم من القلم الأعلی ما ینفعهم فی الآخرة و الأولی انّه لهو السّمیع المجیب

3 I offer my prayers, my salutations and my glorification unto the Manifestations of His oneness, the Dawning-places of His singleness, the Sources of His laws, the Recipients of His revelation, and the Repositories of His grace and bounty - they who broke not His Covenant on His Day and acted according to what was commanded in His Book. These are the monarchs of the seen and unseen realms of existence. These are the servants in whose praise His Supreme Pen moved in the Torah, the Gospel, the Psalms and the Qur'an. He, verily, is the Almighty, the Powerful, the Bountiful.

3 اصلّی و اسلّم و اکبّر علی مظاهر توحیده و مشارق تفریده و مصادر احکامه و مهابط وحیه و مکامن فیضه و فضله الّذین ما نقضوا میثاقه فی یومه و عملوا بما امروا به فی کتابه اولئک سلاطین الوجود من الغیب و الشّهود اولئک عباد تحرّک علی ثنائهم قلمه الأعلی فی التّوراة و الانجیل و الزّبور و الفرقان انّه لهو المقتدر العزیز المنّان

4 Glory be unto Thee, O Thou by Whose light the horizon of the world was illumined and by Whose Word the Most Great Ocean was stirred! I beseech Thee to protect Thy loved ones from the arrows of the ungodly and the deniers who have disbelieved in Thy signs, disputed Thy proof, warred against Thy Self, turned away from Thy manifestation, Thy appearance and Thy sovereignty. O my Lord! Write down for Thy chosen ones that which befitteth Thy generosity, then send down upon them from the heaven of Thy mercy that which beseemeth Thy days. Thou art He to Whose loftiness, sovereignty and power the tongues of all created things have testified. There is none other God but Thee, the Almighty, the Most Exalted, the Powerful, the Great.

4 سبحانک یا من بنورک انار افق العالم و بکلمتک ماج البحر الأعظم بأن تحفظ احبّائک من سهام المشرکین و المنکرین الّذین کفروا بآیاتک و جادلوا ببرهانک و حاربوا بنفسک و اعرضوا عن ظهورک و بروزک و سلطانک ای ربّ فاکتب لأصفیائک ما ینبغی لجودک ثمّ انزل علیهم من سمآء رحمتک ما یلیق لأیّامک انت الّذی شهدت السن الکائنات بعلوّک و سلطنتک و اقتدارک لا اله الّا انت المقتدر المتعالی العزیز العظیم

5 And now, O my beloved! The lights of thy mention of my Beloved and thy Beloved and the Beloved of all who are in the heavens and the earth have illumined me. When the breezes of utterance awakened me to the remembrance of our Lord, the Most Merciful, I arose and turned towards a station that cannot be indicated by my indication nor by the mention of any on earth. When I entered and attained His presence, after permission was granted, I presented what was contained therein. Then the face of the Beloved turned toward me and He spoke that which I am unable to mention except according to my weakness and poverty. By Him Who hath caused all things to speak forth His praise! Every possessor of utterance, every person of understanding, and every seeker hath fallen short of that which the Tongue of Grandeur spoke forth in that hour wherein the sun of utterance shone forth from the horizon of the heaven of the favors of our Lord, the All-Knowing, the All-Informed. And when hour upon hour had passed, He spoke - and His word is most sweet: "O 'Ali-Qabli-Akbar! The Wronged One, from the direction of His Most Great Horizon, maketh mention of thee, as a favor from His presence, and He is the Compassionate, the All-Knowing. Blessed art thou, inasmuch as We have found from thee the fragrance of steadfastness in this Most Great News at whose appearance the

5 و بعد یا حبیبی قد نوّرنی انوار ذکرک محبوبی و محبوبک و محبوب من فی السّموات و الأرض فلمّا ایقظتنی نسمات البیان فی ذکر ربّنا الرّحمن قمت و اقبلت الی مقام لا یشار باشارتی و لا بأذکار من علی الأرض فلمّا دخلت و حضرت عرضت ما فیه بعد الاذن اذاً توجّه الیّ وجه المحبوب و نطق بما لا اقدر ان اذکره الّا علی قدر عجزی و مسکنتی فوالّذی انطق کلّشیء بثنآء نفسه قد عجز کلّ ذی لسان و کلّ ذی درایة و کلّ محص عمّا نطق به لسان العظمة فی ذاک الحین الّذی فیه اشرقت شمس البیان من افق سمآء عنایة ربّنا العلیم الخبیر و لمّا مضت ساعة بعد ساعة قال و قوله الأحلی یا علی قبل اکبر انّ المظلوم من شطر منظره الأکبر یذکرک فضلاً من عنده و هو المشفق العلیم طوبی لک بما وجدنا منک رائحة الاستقامة فی هذا النّبأ العظیم الّذی اذا ظهر اضطربت افئدة العارفین ایّاک ان یحزنک شیء ان افرح بذکر ربّک و قل لک

hearts of the mystics were sorely troubled. Let nothing grieve thee. Rejoice in the remembrance of thy Lord and say:

6 "Praise be unto Thee, O Creator of the heavens and Lord of Names, for having caused me to turn unto Thee and for having revealed unto me that which was inscribed by the Supreme Pen in the Crimson Scroll and was mentioned in the Books which Thou didst send down unto the Prophets and Messengers. I beseech Thee, O my Lord, by Thy Self and by Thy Manifestation and by the sweetness of Thy utterance, to aid me in the service of Thy Cause and to grant me Thy presence even as Thou didst grant it unto me the first time. Verily, Thou art the Kind, the Forgiving, the Merciful. There is none other God but Thee, the King, the Just, the Manifest Truth." Thus endeth the matter. Praise be to God that thou hast been blessed with the most excellent remembrances from the presence of the Beloved of the worlds. In the former Holy Books, those near to God, the believers, the Prophets, and the Messengers beseeched God, exalted be His glory, for the encounter with His Day, which is referred to as the Day of God. How many souls have appeared and come into the world, yet remained heedless and veiled from that for which they were created! Their likeness is as bubbles upon the water, appearing and moving without consciousness, and enduring even less than that - they appear, they move, and they perish. Verily, God is the Everlasting, the Eternal, the Strengthener, the Manifest, the Mighty, the All-Wise.

6 الحمد یا فاطر السّمآء و مالک الأسمآء بما جعلتنی مقبلاً الیک و اظهرت لی ما کان مسطوراً من القلم الأعلی فی الصّحیفة الحمرآء و مذکوراً فی الکتب الّتی انزلتها علی النّبیّین و المرسلین ای ربّ اسئلک بنفسک و ظهورک و حلاوة بیانک بأن تؤیّدنی علی خدمة امرک و ترزقنی لقائک کما رزقتنی به اوّل مرّة انّک انت العطوف الغفور الرّحیم لا اله الّا انت الملک العدل الحقّ المبین انتهی الحمد لله بهترین اذکار از نزد محبوب عالمیان فائز شدید در کتب قبل الهی مقرّبین و موحّدین و نبیّین و مرسلین از حقّ جلّ جلاله سؤال نمودند لقای یوم او را که بیوم الله مذکور است چه مقدار از نفوس ظاهر شدند بدنیا آمدند و از آنچه از برای او خلق شدند غافل و محتجب ماندند مثل ایشان مثل حبابهای روی آبست من غیر شعور ظاهر و متحرّکند و اقلّ من آن هم پاینده نیستند [یظهر] و [یتحرّک] و [یفنی] انّ الله هو الباقی الدّائم المؤیّد المبیّن العزیز الحکیم

7 This evanescent servant is exceedingly joyful and filled with delight and gladness through the favors of the Beloved concerning your honor. Blessed art thou, and I, and whosoever hath attained unto this cup which is circulated by the fingers of the grace of His Most Generous Name.

7 اینعبد فانی از عنایات حضرت محبوب در بارهٔ آنجناب بسیار مسرور و با فرح و بهجت است نعیماً لک و لی و لمن فاز بهذا القدح الّذی تدیره انامل عنایة اسمه الکریم

8 Regarding what thou didst write about the dream, it was submitted, and He said: "We have confirmed him in his turning unto God and have mentioned him as befitteth. We beseech God, exalted be He, to ordain for him that which he loveth and with which he is well-pleased. It behooveth him to say: 'O my Lord! Ordain for me that which shall profit me in Thy worlds. I know not what is within Thyself. Thou knowest what is with me, and Thou art the All-Knowing, the All-Informed."'

8 اینکه در بارهٔ رؤیا نوشته بودید عرض شد فرمودند انّا ایّدناه علی الاقبال و ذکرناه بما ینبغی نسئل الله تعالی بأن یقدّر له ما یحبّ و یرضی ینبغی له ان یقول یا ربّ قدّر لی ما ینفعنی فی عوالمک انّی لا اعلم ما فی نفسک انت تعلم ما عندی و انّک انت العلیم الخبیر انتهی

9 I beseech thee to convey greetings on behalf of this evanescent one to those who drink from the cup of inner meanings. I implore God to strengthen them all and cause them to attain unto that which hath been ordained for them. Verily, He is the Answerer, the All-Bountiful. God willing, that which appeareth from them in God is preserved in the Divine Treasury until God shall make it manifest, as a grace from His presence, and He is the All-Forgiving, the All-Merciful. The Glory be

9 استدعا آنکه خدمت شاربان معانی از قبل اینفانی تکبیر برسانید از حقّ میطلبم کل را مؤیّد فرماید و بما قدّر لهم فائز نماید انّه لهو المجیب الکریم انشآءالله ما یظهر منهم فی الله در خزانهٔ الهی محفوظ است الی ان یظهره الله فضلاً من عنده و هو الغفور الرّحیم البهآء علیک و علیهم و علی من عمل بما

upon thee and upon them and upon whosoever acteth in accordance with that which hath been commanded in the Book of God, the Lord of all worlds. Praise be to God, the Desired One of all worlds.

امر به فی کتاب الله ربّ العالمین الحمد لله مقصود العالمین

10 The servant 15 Ramadan 1298

10 خادم ۱۵ رمضان سنهٔ ۱۲۹۸

BLIB_Or15727b.200, BLIB_Or15732.269

BH01565

To: Haji Muhammad Sadiq Ahmaduf (son of Haji Ahmad Milani), in Tiflis
Date: 1298-09-16 [1881-Aug-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 Who hath sent down His bounty and manifested what He desired. He, verily, is the One Who is desired in the former and latter days. There is none other God but Him, the Almighty, the All-Powerful. I bear witness that there is none other God but Him, in acknowledgment of His grandeur, in recognition of His sovereignty, and in submission to all that appeareth from His presence. He, verily, is the Single One, the One, the Mighty, the Powerful. Praise be to God Who hath assisted the sincere ones to turn towards the Supreme Horizon and to achieve the most great steadfastness, and hath enabled them to remember and praise Him and to serve His Cause in days wherein clamor hath been raised between earth and heaven and the hearts of the people of wisdom have been perturbed. Exalted be the Lord of the Throne and the dust, and the Master of the former and latter days. There is none other God but Him, the One Who overshadoweth all who are in the heavens and the earth.

2 الحمد لله الّذی انزل النّعمة و اظهر ما اراد انّه لهو المراد فی الآخرة و الأولی لا اله الّا هو المقتدر القدیر اشهد انّه لا اله الّا هو اقراراً لعظمته و اعترافاً لسلطانه و اذعاناً لکلّ ما یظهر من عنده انّه لهو الفرد الواحد المقتدر القدیر الحمد لله الّذی ایّد المخلصین علی الاقبال الی الأفق الأعلی و الاستقامة الکبری و وفّقهم علی ذکره و ثنائه و خدمة امره فی ایّام فیه ارتفع الضّوضآء بین الأرض و السّمآء و اضطربت افئدة اولی النّهی تعالی مالک العرش و الثّری و مولی الآخرة و الأولی لا اله الّا هو المهیمن علی من فی السّموات و الأرضین

3 Glorified art Thou, O Thou through Whose Name the rivers have flowed from the impenetrable rock and the Dove of the Cause hath warbled upon the branch of eternity! I beseech Thee by the sovereignty of the Names whereby the idol and its hosts have lamented, to assist Thy loved ones to remember and praise Thee and to do that which beseemeth Thy days. O my Lord! Thou seest them turning towards Thee and awaiting the wondrous tokens of Thy mercy. I beseech Thee to send down upon them from the heaven of Thy grace a blessing from Thee and a mercy from Thy presence. Then ordain for them through Thy Most Exalted Pen that which Thou didst ordain

3 سبحانک یا من باسمک جرت الأنهار من الصّخرة الصّمّآء و هدرت حمامة الأمر علی غصن البقآء اسئلک بسلطان الأسمآء الّذی به ناح الجبت و جنوده بأن تؤیّد احبّائک علی ذکرک و ثنائک و ما ینبغی لأیّامک ای ربّ تراهم متوجّهین الیک و مترصّدین بدایع رحمتک اسئلک بأن تنزل علیهم من سمآء فضلک برکة من عندک و رحمة من لدنک ثمّ اکتب لهم من قلمک الأعلی ما کتبته لأصفیائک الّذین سرعوا

for Thy chosen ones who hastened to Thy horizon and quaffed the wine of Thy love. Thou art, verily, the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Mighty, the All-Bountiful.

الی افقک و شربوا رحیق حبّک انّک انت المقتدر علی ما تشآء لا اله الّا انت العزیز الوهّاب

4 Thereafter, the letter of your honor brought joy to the heart. God willing, you will at all times be occupied with the remembrance of the Self-Sufficient, the Most High. All that is in the world hath been and will be evanescent, and all upon earth acknowledge and confess this fact. That which endureth and lasteth is the service that is rendered for the sake of God, and greatest of all is a word that is recorded by God for any soul. Praise be to God that your honor hath been favored with His grace - this is the essence, and all else is counted as derivative. As for your expression of embarrassment at the delay - never be saddened or troubled by such matters and their like. Verily our Lord, the All-Merciful, is the Self-Sufficient, the Mighty, the Powerful. It is most clear that your honor and all that pertaineth unto you belong to God, glorified be His majesty. In this case, whatever occureth causeth no harm. He knoweth and seeth, and He is the All-Knowing, the All-Informed.

4 و بعد مکتوب آنجناب مسرّت‌بخش خاطر شد انشآءالله در کلّ احوال بذکر غنیّ متعال مشغول باشید جمیع آنچه در دنیاست فانی شده و خواهد شد و کلّ روی ارض باینفقره معترف و مذعنند و آنچه دائم و باقی است خدمتی است که لوجه الله ظاهر شود و اعظم از کل کلمه‌ایست که از نزد حقّ از برای نفسی ثبت گردد الحمد لله آنجناب بعنایت فائزند و اصل اینست و مادون آن از فرع محسوب اینکه اظهار عجلت از تأخیر نموده بودید ابداً از این امورات و امثال آن مکدّر و محزون مباشید انّ ربّنا الرّحمن لهو الغنیّ المقتدر القدیر این بسی واضحست که آنجناب و ما عنده منسوب بحقّ جلّ جلاله است در اینصورت هرچه واقع شود بأسی نبوده و نیست انّه یعلم و یری و هو العلیم الخبیر

5 Due to certain necessary matters, mention was made to Haji Mirza Abu'l-Hasan, upon him be the glory of God. Whatever was mentioned, he hath surely related the details. There is no need to mention it again. This evanescent servant beseecheth and imploreth God to enable your honor to attain unto that which hath been and is the purpose. Regarding the dispatch of the packet about which you wrote - excellent is what thou hast done for God, the Lord of the worlds. And since that packet was bearing Tablets, the recompense of the bearers is and shall be with God. And concerning your supplication to God, glorified be His majesty, for the facilitation of affairs - God willing, it hath been and shall be manifested. Previously a word was heard from the blessed tongue which indicated what hath been mentioned, and this servant beseecheth God to assist you in that which is the cause of the perpetuity of existence in the divine worlds. Verily, He guideth whom He willeth and giveth to whom He willeth and withholdeth from whom He willeth. In His grasp is the key to all things. He, verily, is the Mighty, the Powerful.

5 نظر ببعض امور لازمه بجناب حاجی میرزا ابوالحسن علیه بهآء الله ذکر شد آنچه ذکر شد البتّه تفصیل را مذکور داشته‌اند احتیاج بذکر مجدّد نیست از حقّ این خادم فانی سائل و آمل است که آنجناب را فائز فرماید بآنچه که مقصود بوده و هست در باب ارسال پاکت مرقوم داشتید نعم ما عملته فی الله ربّ العالمین و آن پاکت چون حامل الواح بود اجر مرسلین لدی الله بوده و خواهد بود و اینکه از حقّ جلّ جلاله یسر امور را طلب نمودید انشآءالله ظاهر شده و خواهد شد از قبل کلمه‌ئی از لسان مبارک اصغا شد که مدلّ است بر آنچه ذکر شد و این خادم از حقّ مسئلت مینماید که شما را موفّق دارد بر آنچه سبب بقای وجود است در عوالم الهی انّه یهدی من یشآء و یعطی من یشآء و یمنع عمّن یشآء و فی قبضته مفتاح کلّشیء انّه لهو المقتدر القدیر

6 As for your mention of Aqa Muhammad-'Ali, upon him be the glory of God - surely by now he hath arrived safely and in good health. Convey greetings to him, and likewise to the friends if you meet them. Glory be upon your honor and upon those who have attained unto steadfastness in this wondrous Cause. Praise be to God, the Mighty, the Inaccessible.

6 و اینکه ذکر جناب آقا محمّد علی علیه بهآء الله را نموده بودید البتّه تا حال بصحّت و سلامت رسیده‌اند خدمت ایشان تکبیر برسانید و همچنین خدمت دوستان اگر ملاقات نمائید البهآء علی

جنابک و علی الّذین فازوا بالاستقامة فی هذا
الأمر البدیع الحمد لله العزیز المنیع

7 The servant 16 Ramadan 1298

7 خادم فی ١٦ رمضان سنة ١٢٩٨

BLIB_Or15727b.210

BH00093

To: Ibn Asdaq (Hand of the Cause) et al.
Date: 1298-09-29 [1881-Aug-25]

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 heart! The breezes of love wafting from the gardens of your recognition have gladdened me, and the manifestations of affection flowing from the pen of your will in remembrance and praise of God and in love of God and His Cause have stirred me. It is as though your honor has sent with the morning breeze the fragrance of all the gardens. God knows that through it my body was revived, my breast was dilated, and my spirit was gladdened. Therefore, I praised God, the Beloved of the world and the Goal of the nations, for having aided you to serve His Cause, manifest His bounty, and exalt His Word. I beseech Him, exalted be He, to ordain for you that which befits His generosity, munificence and grace. Verily, He is the Powerful, the Almighty.

2 یا محبوب فؤادی و المذکور فی قلبی قد سرّتنی نسمات الحبّ الّتی سرت من حدائق عرفانکم و هزّتنی ظهورات مودّتکم الّتی ظهرت من قلم ارادتکم فی ذکر الله و ثنائه و حبّ الله و امره کأنّ جنابک ارسل مع نسیم الصّبا عرف الحدائق کلّها علم الله انّ به انتعش جسمی و انشرح صدری و انبسط روحی اذاً حمدت الله محبوب العالم و مقصود الأمم بما ایّدکم علی خدمة امره و اظهار نعمته و اعلآء کلمته و اسأله تعالی ان یقدّر لکم ما ینبغی لجوده و کرمه و افضاله انّه لهو المقتدر القدیر

3 Glorified art Thou, O Thou through Whom the horizon of the world was illumined and that which was hidden in the hearts of the nations was revealed! I beseech Thee by the Name through which every face was turned, every tongue spoke, every heedless one attained, every hidden thing was revealed, and every treasured thing emerged, to assist Thy servants and creation to turn unto Thee. O Lord! Thou seest Thy chosen ones and loved ones have arisen to aid Thy Cause, have entered every land in Thy name, have associated with Thy loved ones in spirit and fragrance, and have shown them the path of Thy good-pleasure and what Thou hast commanded them in Thy Book. O Lord! Illumine the eyes of Thy servants' hearts with the lights of their faces, then grant them the sweetness of Thy verses in Thy days. O Lord! This is the Day wherewith Thou didst give glad tidings to all in Thy Tablets, which Thou didst

3 سبحانک یا من بک انار افق العالم و ظهر ما کان مکنوناً فی افئدة الأمم اسألک بالاسم الّذی به توجّه کلّ وجه و نطق کلّ کلیل و بلغ کلّ غافل و ظهر کلّ مکنون و برز کلّ مخزون بأن تؤیّد عبادک و خلقک علی الاقبال الیک ای ربّ تری اصفیائک و اولیائک قاموا علی نصرة امرک و دخلوا کلّ بلد باسمک و عاشروا مع احبّائک بالرّوح و الرّیحان و عرّفوهم سبیل رضائک و ما امرتهم به فی کتابک ای ربّ انر بأنوار وجوههم ابصار قلوب عبادک ثمّ ارزقهم حلاوة آیاتک فی ایّامک ای ربّ هذا یوم بشّرت الکلّ به فی الواحک و نسبته الی نفسک و جعلته سلطان

associate with Thyself and make the King of Days through Thy command and power. Yet when it appeared, the servants who disputed Thy verses, denied Thy proof, disbelieved in Thy Self, and cast behind them Thy Book - which, when sent down from the heaven of Thy Will and the atmosphere of Thy Purpose, all books, scrolls and scriptures submitted to it - turned away from it.

الأيّام بأمرک و قدرتک فلمّا ظهر اعرض عنه العباد الّذين جادلوا بآياتک و انکروا برهانک و کفروا بنفسک و نبذوا کتابک الّذی اذا نزّل من سمآء مشيّتک و هوآء ارادتک خضع له کلّ کتب و کلّ صحف و کلّ زبر

4 O Lord! I beseech Thee by the power that hath encompassed all possibilities and the might that hath overcome all created things, to send down from the heaven of Thy bounty upon the people of Thy realm that which will draw them nigh unto Thee, give them to drink of the Kawthar of Thy bestowal, and acquaint them with what hath been sent down in Thy Book and inscribed by the Pen of Thy decree. O Lord! They are the poor and Thou art the All-Bountiful, the Generous; they are the weak and Thou art the Strong, the Powerful. I beseech Thee, O Thou through Whose Name the Supreme Pen was set in motion and the tongue of knowledge spoke in the kingdom of creation, to ordain for him who hath arisen to mention Thee and serve Thee every good thing Thou hast decreed in Thy Book. Thou seest him, O my God, speaking Thy Name, crying out in Thy Cause, turning unto Thy face, and directing himself toward Thy horizon. Aid him through Thy bounty and favor in that which will attract the hearts of Thy creation. Verily, Thou art powerful over what Thou willest, and in Thy grasp is the kingdom of creation. There is none other God but Thee, the All-Knowing, the All-Wise.

4 ای ربّ اسألک بالقدرة الّتی احاطت الممکنات و بالقوّة الّتی غلبت الکائنات بأن تنزل من سمآء جودک علی اهل مملکتک ما يقرّبهم اليک و يسقيهم کوثر عطائک و يعرّفهم ما نزّل فی کتابک و سُطّر من قلم تقديرک ای ربّ هم الفقرآء و انت الغنیّ الکريم و هم الضّعفآء و انت القویّ القدير اسألک يا من باسمک تحرّک القلم الأعلی و نطق لسان العرفان فی ملکوت الانشآء بأن تکتب لمن قام علی ذکرک و خدمتک کلّ خير قدّرته فی کتابک تراه يا الهی ناطقاً باسمک و صائحاً فی امرک و متوجّهاً الی وجهک و مقبلاً الی افقک ايّده بجودک و احسانک علی ما تنجذب به افئدة خلقک انّک انت المقتدر علی ما تشآء و فی قبضتک ملکوت الانشآء لا اله الّا انت العليم الحکيم

5 I send blessings and salutations and glorification upon the stars in the heaven of Thy knowledge and the Hands of Thy Cause who circled round Thy will, who spoke not except by Thy leave and who clung to none save Thy robe. These are servants whose service, aid, steadfastness, mention and praise have been attested by Thy Books, Thy Scriptures, Thy Scrolls and Thy Tablets. Through them were hoisted the banners of Thy unity in Thy cities and domains, and the standards of Thy sanctity in Thy realm. These are they who preceded Thee not in speech regarding any matter. Their ears were attentive to hearken unto Thy commandments and their eyes were expectant for the lights of Thy countenance. These are honored servants. These are successful servants. These are steadfast servants. Upon them pray the denizens of the Kingdom and the Realm, the people of Paradise and of Supreme Dominion, and beyond them the Tongue of Thy Grandeur. Praise be unto Thee, O my God, for having aided me to make mention of them and to praise them, and for that which they have achieved in Thy Cause and in Thy days. There is no God but Thee, the All-Numbering, the All-Encompassing, the All-Knowing.

5 اصلّی و اسلّم و اکبّر علی انجم سمآء عرفانک و ايادی امرک الّذين طافوا حول ارادتک و ما تکلّموا الّا باذنک و ما تشبّثوا الّا بذيلک اولئک عباد شهدت بخدمتهم و نصرتهم و قيامهم و ذکرهم و ثنائهم کتبک و زبرک و صحفک و الواحک و بهم نصبت اعلام توحيدک فی مدنک و ديارک و رايات تقديسک فی مملکتک اولئک لم يسبقوک بالقول فی امر من الأمور قد کانت آذانهم مترصّدة لاصغآء اوامرک و عيونهم منتظرة لأنوار وجهک اولئک عباد مکرمون اولئک عباد فائزون اولئک عباد قائمون يصلّين عليهم اهل الملک و الملکوت و اهل الفردوس و الجبروت و عن ورائهم لسان عظمتک لک الحمد يا الهی بما ايّدتنی علی ذکرهم و ثنائهم و علی ما هم عليه فی امرک و فی ايّامک لا اله الّا انت المحصی المحيط العليم

6 And furthermore, this evanescent one submits that after becoming informed of what was recorded in the august letter, he turned toward the Most Holy and Most Exalted Court and presented all of it in the divine presence. This is what the Tongue of the Beloved uttered as He was walking in His Most Glorious, Most Holy and Most Luminous vista. His word, exalted be His grandeur: "We verily glorify from this station thee who hast been gazing toward My horizon, who hast been standing in service to My Cause, and who hast been speaking in praise of Me. We make mention of thine arrival and of that which thou didst attain from the ocean of attainment, and of thy departure after permission, and of thy turning toward various regions for the Cause of God, the Revealer of verses and the Manifestor of clear proofs. Blessed is the deed that hath won the ornament of acceptance, and the tongue that hath won the praise of God, and the man who hath hastened to the cities and regions to serve His Cause, the Mighty, the Wondrous."

6 و بعد عرض این فانی آنکه پس از اطّلاع بر آنچه در دستخطّ عالی مذکور بود قصد ساحت امنع اقدس نموده و تمام آن در پیشگاه حضور معروض افتاد هذا ما نطق به لسان المحبوب اذ کان ماشیاً فی منظره الأعزّ الأقدس المنیر قوله عزّ کبریائه انّا نکبّر من هذا المقام علیک یا من کنت ناظراً الی افقی و قائماً علی خدمة امری و ناطقاً بثنائی و نذکر ورودک و ما فزت به من بحر الوصال و خروجک بعد الاذن و توجّهک الی الجهات لأمر الله منزل الآیات و مظهر البیّنات طوبی لعمل فاز بطراز القبول و للسان فاز بثنآء الله و لرجل سرع الی الأمصار و الأقطار لخدمة امره العزیز البدیع

7 This is a Day that cannot be equaled by even an hour of former centuries. This Most Holy, Most Exalted Day hath ever been and shall ever be special, and in the divine Books is attributed unto Him. Every deed that appeareth purely for the sake of God therein is recorded as the lord of deeds before God. Blessed is the soul that ariseth for God's sake and speaketh for His Face.

7 امروز روزیست که قرون اولی بساعتی از آن معادله ننمایند لم‌یزل و لایزال این یوم امنع اقدس مخصوص بوده و در کتب الهی باو منسوب هر عملی که خالصاً لوجه الله در او ظاهر شود او از سیّد اعمال لدی الله مذکور است طوبی از برای نفسی که لله قیام نماید و لوجه الله ناطق گردد

8 O thou who dwellest in the Crimson Ark! Thou shouldst, with the aid of God, glorified be His majesty, be occupied at all times with the service of the Cause of the All-Merciful, that perchance thou mayest enable souls that are far removed to attain the Kawthar of nearness, and quicken lifeless bodies through the outpourings of the ocean of utterance. People have ever been, and continue to be, in need of educators and reminders. Though the people of the Bayan have witnessed with their outward eyes and heard with their outward ears the veils behind which the deluded ones were concealed and to which they clung, yet now these same souls are observed to be even more veiled and further astray. The Water of Life must be offered with the utmost wisdom and utterance, that haply they may become aware and bear witness to the greatness of this Cause. That Essence of being for Whose manifestation they waited throughout ages, cycles and epochs, and Whose presence they beseeched God, exalted be His glory, by night and day - when the Dawn of the divine Day appeared, all were found to be veiled and turned away, save whom thy Lord willed. Would that they had been content with that! Their rancor and hatred reached such a point that they pronounced the death sentence against Him. By the Sun of the horizon of the Cause! The veiled ones among the people of the Bayan are seen to

8 یا ایّها السّاکن فی السّفینة الحمرآء باید باعانت حقّ جلّ جلاله در کلّ احیان بخدمت امر رحمن مشغول باشی که شاید نفوس بعیده را بکوثر قرب فائز نمائی و اجساد مرده را از رشحات بحر بیان زنده کنی ناس مربّی و مذکّر لازم داشته و دارند خلق بیان مع آنکه ببصر ظاهر و گوش ظاهر دیده و شنیده‌اند حجباتی را که حزب موهوم بآن متمسّک و محتجب بودند حال خود آن نفوس احجب و اضلّ مشاهده میشوند باید کوثر حیوان را بکمال حکمت و بیان مبذول داشت که شاید آگاه شوند و بر عظمت این امر گواهی دهند جوهر وجودی را که عمرها و قرنها و عهدها منتظر ظهورش بودند و در لیالی و ایّام از حقّ جلّ جلاله لقائش را سائل و آمل چون فجر یوم الهی طالع شد کل محتجب و معرض مشاهده شدند الّا من شآء ربّک ای کاش بآن اکتفا میرفت ضغینه و بغضا بشأنی ظاهر که فتوی بر قتلش دادند قسم بآفتاب افق امر که محتجبین اهل بیان از آن نفوس اشقی و اطغی و اضلّ مشاهده میشوند لذا باید لوجه الله آن جناب و

be more wretched, more rebellious and more astray than those souls. Therefore must thou and the assured, convinced and contented souls arise for the sake of God to preserve the weak ones, that perchance they may be protected from the fire of self and passion and turn towards the pavilion of glory and the canopy of grace.

نفوس مطمئنّهٔ موقنهٔ راضیه بر حفظ نفوس ضعیفه قیام نمایند که شاید از نار نفس و هوی محفوظ مانند و بخباء مجد و سرادق فضل توجّه کنند

9 O thou who hast turned thy face towards My countenance and set thy course towards Mine horizon! Hearken unto My call. It maketh mention of thee in such wise as cannot be equaled by the treasures of the world or the riches of the nations, that thou mayest thank thy Lord, the Protector, the Self-Subsisting. We have made mention of thee time and again from this most exalted Station, when the Servant was standing before the face of his Lord, the Most Glorious. Verily thy Lord hath power over whatsoever He willeth. There is none other God but Him, the Truth, the Knower of things unseen.

9 یا ایّها المتوجّه الی وجهی و المقبل الی افقی ان استمع ندائی انّه یذکرک بما لا تعادله خزائن العالم و لا کنائز الأمم لتشکر ربّک المهیمن القیّوم انّا ذکرناک مرّة بعد مرّة فی هذا المقام الأعلی اذ کان الخادم قائماً تلقآء وجه ربّه الأبهی انّ ربّک لهو المقتدر علی ما یشآء لا اله الّا هو الحقّ علّام الغیوب

10 The Tongue hath spoken in the Kingdom of Utterance in such wise that the Mother Book hath circled round it, yet most of the people understand not. The lights of Beauty have shone forth from the horizon of grandeur, yet they see not. The Most Great Book moveth before their faces, yet they perceive not. They have followed their own desires and cast behind their backs that which they were commanded by God, the Lord of all being. They have denied the favor and turned away from Him Who came unto them with that which was recorded in the Books of God, the Lord of what was and what shall be. Blessed is he who hath heard My sweetest call and blessed is the one who hath beheld My praiseworthy station. Joy unto him who, though far, hath sought the ocean of My nearness through My leave, and unto the seeker who hath held fast to the cord of My good-pleasure, the Mighty, the Inaccessible. Convey, on behalf of the Wronged One, My greetings unto My servants who have quaffed My sealed wine, and give them the glad-tidings of My remembrance, My loving-kindness and My favor which have encompassed both the seen and the unseen.

10 قد نطق اللّسان فی ملکوت البیان علی شأن طاف حوله امّ البیان ولکنّ النّاس اکثرهم لا یفقهون قد اشرقت انوار الجمال من افق الاجلال و هم لا یبصرون یمشی امام وجوههم الکتاب الأعظم و هم لا یشعرون قد اخذوا اهوائهم و نبذوا ما امروا به من لدی الله مالک الوجود قد انکروا النّعمة و اعرضوا عن الّذی اتاهم بما کان مسطوراً فی کتب الله ربّ ما کان و ما یکون طوبی لسمیع سمع ندائی الأحلی و لبصیر رأی مقامی المحمود نعیماً لبعید قصد بحر قربی باذنی و لطالب تمسّک بحبل رضائی العزیز الممنوع کبّر من قبل المظلوم علی وجوه عبادی الّذین شربوا رحیقی المختوم و بشّرهم بذکری و عنایتی و فضلی الّذی احاط الغیب و الشّهود

11 Say: By God! This is the Day of Resurrection. Blessed is he who hath arisen to assist the Cause of his Lord with wisdom and utterance amongst all created things. He is assuredly of the people of Baha in the Preserved Tablet. This is a Day wherein the Spirit calleth out from one direction and Moses from another, while the Beloved standeth before the face of the Beloved One. Say: O peoples of the earth! Beware lest ye deprive yourselves of this most exalted station. Fear God and follow not every heedless and veiled one. Say: Behold the Most Sublime Horizon which hath been illumined by the lights of the countenance of your Lord, the Lord of Names. Beware lest the

11 قل تالله هذا یوم القیام طوبی لمن قام علی نصرة امر ربّه بالحکمة و البیان بین الامکان انّه من اهل البهآء فی لوح محفوظ هذا یوم فیه ینادی الرّوح من جهة و الکلیم من جهة اخری و الحبیب امام وجه المحبوب قل یا ملأ الأرض ایّاکم ان تمنعوا انفسکم عن هذا المقام الأعلی اتّقوا الله و لا تتّبعوا کلّ غافل محجوب قل ان انظروا الی الأفق الأعلی الّذی انار من انوار وجه ربّکم مالک الأسمآء ایّاکم ان تمنعکم شبهات المعرضین

doubts of the wayward hold you back or the intimations of the heedless frighten you. Leave the world behind you, placing your trust in God, the Protector, the Self-Subsisting. Thus hath the Supreme Pen moved and the Kingdom of Names been stirred by the breezes of Revelation as they wafted forth by the command of God, the Almighty, the Most Beloved.

او تخوّفكم اشارات الغافلين دعوا الورى عن ورائكم متوكّلين على الله المهيمن القيّوم كذلک تحرّک القلم الأعلى و اهتزّ ملكوت الأسمآء من نسمات الوحى اذ مرّت بأمر الله المقتدر العزيز الودود انتهى

12 O beloved of my heart! In truth, if one were to reflect even briefly, in every word of God's utterances one would behold an ocean of bounty. The veiled, heedless, and corrupt natures perceive not the song of the nightingale and turn not to the rose-garden of divine knowledge. He who has given his heart to croaking knows not the value of the choice wine, and he who has drunk from and grown accustomed to the brackish, bitter pool will not turn to the water of life - he has been and will forever be deprived thereof, unless the hand of grace should seize him and through the blessing of the breath of pure and assured souls he find his way to God's straight path. This evanescent servant beseeches and implores the True One, exalted be His glory and abundant be His favors, to burn away and obliterate the veils of idle fancies and vain imaginings of the heedless ones through the heat of the sun of certitude, that all may attain to the ocean of oneness and gather beneath the shade of the all-embracing Word. A hundred thousand regrets, a hundred thousand regrets that these days are passing and none has recognized their worth and station save whom God, the All-Knowing, the All-Numbering, has willed.

12 يا محبوب قلبى فىالحقيقه اگر انسان فىالجمله تفكّر نمايد در هر كلمهئى از كلمات الهى بحر عنايت مشاهده مينمايد طبايع محجوبهٔ غافلهٔ منتنه هدير عندليب را ادراک ننمايد و بگلستان معارف الهى توجّه نكنند آنكه بنعيق دل داده قدر رحيق نشناسد آنكه از بركهٔ ملحيّهٔ اجاجيّه آشاميده و باو انس گرفته بكوثر حيوان اقبال ننمايد لمزل و لايزال از او محروم بوده و خواهد بود مگر آنكه يد عنايت اخذش نمايد و از بركت انفاس نفوس طيّبهٔ موقنه بصراط مستقيم الهى راه يابد از حقّ جلّ جلاله و عمّ نواله اين خادم فانى سائل و آمل است كه حجبات اوهام و ظنون عباد غافل را بحرارت آفتاب يقين بسوزاند و معدوم نمايد تا كل بحر توحيد فائز شوند و در ظلّ كلمهٔ جامعه جمع گردند صدهزار افسوس صدهزار افسوس كه اين ايّام در مرور است و احدى قدر و مقام آن را ادراک ننموده الّا من شآء الله المحصى العليم

13 God willing, through your efforts and those of perfect souls, the heedless may drink from the ocean of awareness and the ones who have turned away may become illumined by the lights of the sun of acceptance. Every difficult matter that servants find most challenging has been and will be easy and simple before Him. The servant asks his Lord to open, by the hand of power, a door before the faces of the servants that they may enter therein through His leave, His name, His remembrance and His grace. Glory be upon you and upon those with you who follow the Cause of your Lord Who has appeared in truth with a sovereignty that has conquered all who are in the heavens and the earth. And praise be to God, the Lord of the worlds.

13 انشآءالله از همّت آن جناب و نفوس كامله اميد هست كه غافلين از بحر آگاهى بياشامند و معرضين از انوار آفتاب اقبال روشن و منير شوند هر امر صعبى كه نزد عباد بسيار مشكل است نزد او سهل و آسان بوده و خواهد بود يسأل الخادم ربّه بأن يفتح على وجه العباد بيد القدرة باباً ليدخلوا فيه باذنه و اسمه و ذكره و عنايته البهآء على حضرتک و علي من معک و يتّبع امر مولاک الّذى ظهر بالحقّ بسلطان غلب من فى السّموات و الأرضين و الحمد لله ربّ العالمين

14 As for the question concerning the harmony and fellowship of Aqa Mirza Asadu'llah, upon him be the glory and might of God, it was presented at the Most Holy and Most Exalted Court. This is what the tongue of our Lord, the All-Merciful, uttered in response: This matter is acceptable and beloved. The station of love, fellowship, agreement and unity, after recognition of God and steadfastness in His Cause, takes precedence over most good deeds. This is what God has testified to

14 اينكه سؤال از الفت و ايتلاف جناب آقا ميرزا اس‌د٦٦ [الله] عليه بهآء الله و عزّه شده بود در ساحت امنع اقدس عرض شد هذا ما نطق به لسان ربّنا الرّحمن فى الجواب اين فقره مقبول و محبوبست مقام محبّت و الفت و اتّفاق و اتّحاد بعد از عرفان الهى و استقامت بر امر از اكثرى از اعمال حسنه مقدّم است هذا ما

in the Books and Tablets. This is what the Desired One has acknowledged morning and evening. God willing, may they act in accordance with what has been revealed in the Most Holy Book - that is, with the consent of both parties and your consent. For you are now considered in the place of a father. Would that this servant were present in that gathering and could mention that which gladdens hearts from the words of the Beloved, and could share in the joy and delight with those assembled. O beloved of my heart! Your letter was presented twice at the Most Holy Court. Indeed, supreme contentment was observed from the Most Holy and Most Exalted Court regarding the degrees of your sincerity and devotion, and your arising to serve the Cause of God and spread His signs. Blessed art thou for having attained unto His grace and good-pleasure. And His utterances concluded with these mighty and blessed words, exalted be His utterance: God willing, may all that he possesses of limbs and members, certitude and assurance, acceptance and spirit, existence and breaths be spent in the path of divine service. We are with him and his helper.

شهد به الله فی الزّبر و الألواح هذا ما اعترف به المقصود فی المسآء و الصّباح انشآءالله به ما نزّل فی کتاب الأقدس عمل نمایند یعنی برضای طرفین و رضای آن جناب انتهی چه که آن جناب حال بجای والد محسوب میشوند ای کاش این خادم در آن مجلس حاضر میشد و به ما تفرح به القلوب از کلمات محبوب ذکر مینمود و در فرح و انبساط با اهل بساط شریک بود یا محبوب فؤادی دستخطّ آن جناب دو بار در ساحت اقدس عرض شد فی‌الحقیقه از مراتب خلوص و توجّه و قیام آن محبوب بر امر الله و انتشار آثاره کمال رضامندی از ساحت امنع اقدس مشاهده شد طوبی لحضرتک بما فزت بعنایته و رضائه و در آخر بیانات که از لسانه تعالی ظاهر باین کلمهٔ محکمهٔ مبارکه منتهی شد قوله جلّ بیانه انشآءالله جمیع آنچه با اوست از اعضا و جوارح و ایقان و اطمینان و اقبال و روح و وجود و انفاس در سبیل خدمت الهی صرف شود انّا معه و معینه انتهی

15 Regarding what you mentioned about the Land of Kha and those regions, and their acceptance, steadfastness, assurance and devotion - these matters were presented at the Most Holy and Most Exalted Threshold. His Word, exalted be His grandeur: "This is of God's grace unto them. O thou who speakest My praise! All must be thankful to the Truth, the Most High, for having enabled them to attain this most exalted station. By the life of God! This is such an exaltation that all exaltation boweth down before it. We acknowledge their acceptance, their devotion, their mention, their utterance, their love, their affection and their steadfastness. We desire to behold them rise to heights beyond their present station. God willing, may they manifest such steadfastness that should all the peoples of the world - that is, the learned, the wise and the mystics, together with the books of the first and the last - attempt to prevent them from partaking of the Salsabil of the All-Merciful and the choice-sealed wine, they would find themselves powerless and would regard them all as a mere handful of dust."

15 اینکه در بارهٔ ارض خاء و آن دیار و اقبال و استقامت و اطمینان و توجّهشان ذکر نمودید این مراتب در ساحت امنع اقدس عرض شد قوله جلّ کبریائه هذا من فضل الله علیهم یا ایّها النّاطق بثنائی باید کل حقّ منیع را شاکر باشند چه که ایشان را باین مقام بلند اعلی فائز نمود لعمر الله این علوّیست که هر علوّی نزد او خاضع است انّا نعترف باقبالهم و توجّههم و ذکرهم و بیانهم و حبّهم و ودادهم و استقامتهم انّا نحبّ ان نراهم اعلی ممّا هم علیه انشآءالله در مقام استقامت بشأنی ظاهر شوند که اگر جمیع عالم یعنی اهل علم و دانش و عرفان او مع کتب الأوّلین و الآخرین اراده نمایند ایشان را از سلسبیل رحمن و رحیق مختوم منع نمایند خود را عاجز مشاهده کنند و جمیع را مانند کفّ ترابی ملاحظه نمایند

16 Praise be to God! You and Asad - upon him be My glory and My mercy - have exerted your utmost in service and teaching. The fruits thereof will assuredly become manifest. The seed of knowledge, when sown in pure soil, will certainly sprout and flourish verdantly in the world. Henceforth also, they must in all conditions occupy themselves with this Most Great, Most Great Cause and this Most Great, Most Great Station. From

16 الحمد لله آن جناب و جناب اسد علیه بهائی و رحمتی در خدمت و تبلیغ امر منتهای جهد را نموده‌اند البتّه اثمار آن ظاهر خواهد شد بذر معرفت در اراضی طیّبه البتّه خواهد روئید و سرسبز و خرّم در عالم جلوه خواهد نمود از بعد هم باید در کلّ احوال باین امر اعظم اعظم و

this station We send Our greetings to the faces of the people of Kha who have forsaken the world and turned to the Most Great Name, whereby the horizons of the hearts of those near unto God and the sincere ones were illumined. We give them glad tidings and make mention of them on this Day, one hour of which cannot be equated with ages and centuries. The Supreme Pen hath previously testified on their behalf in such wise that the fragrance of their Lord's loving-kindness, the Protector, the Self-Subsisting, hath been diffused. Ask God at all times to grant them success and to confirm them in teaching this irrevocable Cause. That which would gladden hearts and souls hath been revealed for them aforetime and in these days.

مقام اکبر اکبر مشغول باشند انّا نکبّر من هذا المقام علی وجوه اهل الخآء الّذین نبذوا العالم و اقبلوا الی الاسم الأعظم الّذی به انارت آفاق قلوب المقرّبین و المخلصین و نبشّرهم و نذکرهم فی هذا الیوم الّذی لا تعادل بساعة منه الأعصار و القرون قد شهد لهم القلم الأعلی من قبل بما تضوّع به عرف عنایة ربّهم المهیمن القیّوم فاسأل الله فی کلّ الأحوال بأن یوفّقهم و یؤیّدهم علی تبلیغ هذا الأمر المحتوم قد نزّل لهم من قبل و فی هذه الأیّام ما استفرحت به الأفئدة و القلوب

17 God willing, may they be illumined at all times by the lights of the morn of God's Day, arise to serve His Cause, speak in His Name, drink in His love, and be engaged in His remembrance. Praise be to God! They have attained unto that which most of the divines, mystics and rulers are today deprived of. Thus hath the Tongue of Utterance spoken in the Kingdom of Knowledge. Blessed is he who hath heard and woe unto the heedless. Praise be to God, the Lord of the worlds.

17 انشآءالله در جمیع احوال بانوار صبح یوم الهی منوّر باشند و بر خدمت امرش قائم باسمش بگویند و بحبّش بنوشند و بذکرش ناطق باشند لله الحمد فائز شدند بآنچه اکثر علما و عرفا و امرا الیوم از آن محرومند کذلک نطق لسان البیان فی ملکوت العرفان طوبی لسمیع سمع و ویل للغافلین الحمد لله ربّ العالمین انتهی

18 And concerning what you wrote about your intention to consult about proceeding, if agreeable, with the beloved Mr. Mirza, upon him be the Glory of God and His Light, to the land of Kha - this matter was presented before the Most Holy and Most Exalted Presence. His word, exalted be His grandeur, states: "Previously it was revealed from the Supreme Pen that they should proceed to the regions of the land of Ta. However, at present whatever becomes manifest from the consultation you have intended is acceptable. In all conditions, you must hold fast to that which causes the promotion of God's Cause and the exaltation of His Word. Those souls who are today occupied with ornaments and are proud of outward glory, even if they should turn, their acceptance would be limited. But after holding fast to teaching and the manifestation of the Cause and the exaltation of the Word, thou shalt see them turning, accepting, submissive and humble before the remembrance of God and His Cause. Thus hath it been in all ages. This is why it was previously mentioned that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God. Glory and wealth are two great obstacles for heedless souls. But ere long they shall be seen as more perishing than Abu-Lahab. The dead are not worthy of being heard, nor will they ever be, although at present some from various regions among these souls claim to have turned and accepted, yet verily thy Lord is the All-Knowing, the All-Informed. The

18 و اینکه مرقوم داشتید که ارادهٔ شورا دارید که اگر موافق باشد با محبوبی جناب میرزا علیه بهآء الله و نوره بارض خاء توجّه نمائید این فقره در ساحت امنع اقدس معروض گشت قوله عزّ کبریائه از قبل از قلم اعلی جاری که باطراف ارض ط توجّه نمایند ولکن حال آنچه از مشورتی که اراده نموده‌اید ظاهر شود مقبولست باید در جمیع احوال باموری که سبب و علّت تبلیغ امر الله و ارتفاع کلمهٔ اوست متمسّک باشید نفوسی که الیوم مشغول بزخارف و مغرور بعزّت ظاهره‌اند اگر هم اقبال نمایند علی قدر معلومست ولکن بعد از تمسّک بتبلیغ و ظهور امر و ارتفاع کلمه تراهم متوجّهین و مقبلین خاضعین خاشعین لذکر الله و امره در جمیع اعصار چنین بوده اینست که از قبل ذکر نموده دخول جمل در سمّ ابره اسهل است از دخول غنی در ملکوت الله عزّت و ثروت دو مانع بزرگند از برای انفس غافله ولکن عنقریب اتبّ من ابی‌لهب مشاهده شوند میّت لایق اصغا نبوده و نیست اگرچه حال جمعی از اطراف از این نفوس مدّعی مقام اقبال و توجّهند ولکن انّ ربّک لهو العلیم الخبیر اقبال امثال این نفوس

acceptance of such souls is in all cases limited. Ask ye God to assist all to that which He loves and is pleased with." End.

در هر حال محدود است از حقّ بطلبید کل را به ما یحبّ و یرضی موفّق فرماید انتهی

19 In truth, the matter of teaching is a great matter. That beloved one and other gentlemen must be mindful of it and in all directions occupied souls who are at rest should, with perfect joy and fragrance and revealed wisdom, engage in teaching God's Cause.

19 فی‌الحقیقه امر تبلیغ امر بزرگیست باید آن محبوب و سایر آقایان بآن ناظر باشند و در جمیع جهات نفوس مطمئنّهٔ ساکنه با کمال روح و ریحان و حکمت منزله بتبلیغ امر الهی مشغول شوند

20 And further, mention was made of the beloved of the soul, Jinab-i-Aqa Mirza Haydar-'Ali, upon him be the Glory of God. Praise be to God, he is favored by God's grace. Some time ago his letter arrived requesting Tablets, which were revealed and sent in those same days. Later another letter arrived from the direction of Hadba specifically for the land of K and its surroundings, requesting wondrous and exalted Tablets. However, nearly a year had passed from its date, therefore there was delay in sending those Tablets. In these days it was again presented before the Most Holy Presence. Several Tablets were revealed specifically for Q.M.S. It is hoped that the rest will also be revealed. The purpose is that the delay in the Tablets was due to the delay in the arrival of his letter. On behalf of this evanescent one, convey exalted greetings to him. Mention of him has been made in the Most Holy Presence and, God willing, will always continue to be made.

20 و دیگر ذکر محبوب جان جناب آقا میرزا حیدر علی علیه بهآء الله را فرموده بودند الحمد لله بعنایت حقّ فائزند چندی قبل دستخطّ ایشان رسید و الواحی خواسته بودند در همان ایّام نازل و ارسال شد و بعد هم دستخطّ دیگر از طرف حدبا رسید مخصوص ارض ک و اطراف آن الواح بدیعهٔ منیعه خواسته بودند ولکن از تاریخ آن قریب یک سنه گذشته بود لذا در ارسال آن الواح تأخیر شد در این ایّام مجدّداً در ساحت اقدس عرض شد چند لوح مخصوص ق‌م‌ص نازل امید هست که مابقی هم نازل شود مقصود آنکه تعویق الواح بواسطهٔ تعویق وصول دستخطّ ایشان بوده از قول این فانی خدمت ایشان تکبیر منیع ابلاغ دارید ذکرشان در ساحت اقدس بوده و انشآءالله همیشه خواهد بود

21 And concerning what you wrote about sending names on a separate sheet - it was not in your envelope.

21 و اینکه مرقوم داشته بودید که اسامی در ورقهٔ علیحده ارسال میشود در پاکت آن حضرت نبود

22 Know ye concerning the direction of prayer towards the Most Holy and Exalted Spot, what ye wrote hath been submitted. This word was heard from the Sacred Tongue, speaking the truth. His Holiness Asad, upon him be Baha, also hath permission. These two are confirmed and adorned with acceptance. Yet praise be to God that they turned towards the Sacred Court, traversed land and sea, and endured hardships in the path of God. Praise be to God, they ultimately reached their supreme goal and attained the station of meeting and reunion that is mentioned in all divine books. Happy are they, blessed are they! Now, since the teaching of the Cause is the most important of all matters, We have therefore commanded this. By the life of God, the greatness of this Cause is such that every great thing testifies to its greatness. God willing, may they be successful therein and illuminate all horizons with the light of His countenance and kindle them with the fire of divine love. We have not forbidden it now, but since this matter had

22 اینکه در بارهٔ توجّه بشطر امنع اقدس مرقوم داشتید عرض شد این کلمه از لسان مبارک اصغا گشت قد نطق بالحقّ جناب اسد علیه بهائی هم اذن دارند این دو بتصدیق فائز است و بقبول مزیّن ولکن الحمد لله بساحت اقدس توجّه نمودند و بر و بحر را طیّ کردند و در سبیل الهی شداید دیدند لله الحمد عاقبت بغایت قصوی رسیدند و بمقام لقا و وصال که در جمیع کتب الهی مذکور است فائز گشتند هنیئاً لهما مریئاً لهما حال نظر باینکه امر تبلیغ اهمّ از کلّ امور است لذا باین امر نموده‌ایم لعمر الله عظمت این امر بمقامیست که هر عظیمی بعظمت آن شهادت داده انشآءالله بآن موفّق شوند و جمیع آفاق را بانوار وجه منوّر و بنار محبّت الهی مشتعل نمایند حال هم منع ننمودیم چون این فقره واقع شده بود بامر آخر که

occurred, We commanded another matter which is most important today. Upon them be My glory, My grace, My mercy and My loving-kindness.

امروز اهمّ است امر نمودیم علیهما بهائی و فضلی و رحمتی و عنایتی انتهی

23 Concerning what you wrote about his honor M.S., this servant is aware of several instances where the True One, exalted be His glory, protected him and delivered him from great dangers. However, his many occupations have at times preoccupied him. God willing, relief shall come. Once this evanescent servant heard these words from the Sacred Tongue: "O servant in attendance! Divine grace hath several times delivered his honor M.S. from great dangers. However, due to excessive attention to worldly matters, when a divine tablet was sent to him, he did not succeed in reciting what was revealed therein and reflecting upon it, that he might discover its purpose and hold fast to that which is everlasting and enduring."

23 اینکه در بارهٔ جناب م٦٠ [م‌س] نوشته بودید چند فقره این عبد آگاهست که حقّ جلّ جلاله ایشان را حفظ فرموده و از خطرات کلّیّه نجات داده ولکن خود ایشان را کثرت مشاغل گاهی مشغول نموده انشآءالله فرج میرسد وقتی از اوقات این خادم فانی این کلمه را از لسان مبارک استماع نمود فرمودند یا عبد حاضر جناب م و سین را عنایت حقّ چند کرّه از خطرات کلّیّه نجات بخشید ولکن لوح الهی که باو ارسال میشد از کثرت توجّه بدنیا بتلاوت ما نزّل فیه و تفکّر در آن فائز نمیگشت تا مقصود را بیابد و او را بامری که باقی و دائمست بدارد انتهی

24 After hearing this, this servant prayed for him that he might be assisted in that which is pleasing to God, and God willing, I hope that what was submitted may be answered. In this last instance when they summoned him to the land of T., as commanded this servant wrote and sent the well-known blessed circle for his protection. This evanescent servant beseeches the Truth in all conditions to protect him and assist him in that which is befitting.

24 بعد از استماع این عبد در بارهٔ ایشان دعا نمود که موفّق شوند بر آنچه رضای الهی در اوست و انشآءالله امیدوارم که آنچه عرض شد بشرف اجابت فائز شود در این کرّهٔ آخر که ایشان را بارض ط احضار نمودند حسب الأمر این عبد دائرهٔ مبارکهٔ معروفه را لأجل حفظ ایشان نوشته ارسال داشت از حقّ این خادم فانی در کلّ احوال سائل و آمل است که ایشان را حفظ فرماید و بآنچه سزاوار است مؤیّد نماید

25 And this is what was revealed for him who was named Muhammad-Husayn and who ascended unto God, exalted be His grandeur:

25 و هذا ما نزّل لمن سمّی بمحمّد قبل حسین و صعد الی الله قوله عزّ کبریائه

26 He is the Forgiving, the Generous

26 هو الغافر الکریم

27 We make mention of him who made mention of Him Who turned to My Self, circled round Me, soared in My atmosphere, spread My traces, and spoke My praise when he desired to help Me, and I am the All-Knowing Witness. O Muhammad-Husayn! Thou art in the Supreme Companion, and the Lord of Names maketh mention of thee in this Great Prison. God forgave thee at the first moment when the Countenance of the Ancient One turned toward thee, and there was revealed from the Pen that which caused the ocean of forgiveness to surge and the fragrance of the Merciful's loving-kindness to waft, and I am the Forgiving, the Merciful. By the life of God! Thou hast attained unto that whose fragrance shall never be cut off from the world. Thus doth the Lord of Eternity bear witness, and I am the Informed, the All-Knowing. Blessed is the soul that

27 انّا نذکر من ذکره من اقبل الی نفسی و طاف حولی و طار فی هوائی و نشر آثاری و نطق بثنائی اذا اراد نصرتی و انا الشّاهد العلیم یا محمّد قبل حسین انّک فی الرّفیق الأعلی و یذکرک مالک الأسمآء فی هذا السّجن العظیم قد غفرک الله فی اوّل حین توجّه الیک وجه القدم و انزل لک من القلم ما ماج به بحر الغفران و هاج عرف عنایة الرّحمن و انا الغفور الرّحیم لعمر الله فزت بما لا ینقطع عرفه عن العالم کذلک یشهد مالک القدم و انا المخبر الخبیر طوبی لنفس فازت بما فزت به فی

هذا اليوم الّذى فيه ينادى نقطة البيان امام وجه الرّحمن الملک لله العليم الحكيم انتهى

hath attained unto that which thou hast attained on this Day whereon the Point of the Bayan crieth out before the face of the Merciful: The Kingdom belongeth unto God, the All-Knowing, the All-Wise.

28 و هذا ما انزله الله لمن سمّى بحاجى محمّد قوله عزّ بيانه و كبر كبريائه

28 And this is what God revealed for him who was named Haji Muhammad, exalted be His utterance and His grandeur

29 هو الشّاهد السّامع العليم

29 He is the All-Witnessing, the All-Hearing, the All-Knowing!

30 يا محمّد ان استمع ما يناديک المظلوم فى هذا اليوم الّذى كان مسطوراً من القلم الأعلى فى الصّحف الأولى و مذكوراً فى افئدة المرسلين كن على شأن لا تحجبک حجبات الأعدآء و لا تمنعک شبهات المغلّين انّا انزلنا البيان و فيه بشّرنا الكلّ بهذا الظّهور الّذى ظهر و اظهر صراطه المستقيم

30 O Muhammad! Hearken unto that which the Wronged One calleth out to thee on this Day which was inscribed by the Most Exalted Pen in the ancient Scriptures and mentioned in the hearts of the Messengers. Be thou of such steadfastness that neither the veils of the enemies nor the doubts of the perverse shall hinder thee. Verily We have sent down the Bayan wherein We gave glad tidings unto all of this Revelation which hath appeared and made manifest His straight Path. Say: This is the Day of God, were ye of them that know. All the books of the world have testified unto it, were ye of them that hear.

31 قل هذا يوم الله لو انتم من العارفين قد شهد له كتب العالم لو انتم من السّامعين قل هذا يوم ظهر فيه امّ الكتاب و شهد انّه لا اله الّا انا المنزل القديم انّه لا يحتاج فى اثبات امره بشىء من الأشيآء و لا بذكر من الأذكار و لا باسم من الأسمآء و لا بكتاب من الكتب الأولى كذلک نطق لسان الكبريآء اذ كان يمشى فى هذا السّجن المبين هذا يوم ما فاز به الّا الّذين نبذوا العالم عن ورائهم و اخذوا ما امروا به من لدى الله ربّ العالمين ان افرح بهذا اللّوح الّذى به فاح عرف قميصى و سرت نفحات بيانى و نطق كلّ كليل انّه لا اله الّا هو العزيز الجميل خذ الكتاب بقوّة من لدنّا ثمّ اقرأه بربوات المقرّبين انّا نوصيک و احبّائنا بالاستقامة على هذا الأمر الّذى به زلّ كلّ قدم الّا من شآء الله مالک هذا اليوم البديع البهآء عليک و على الّذين فازوا بعناية الله و رحمته و اعترفوا بما اعترف به الله فى هذا اللّوح المنيع انتهى

31 Say: This is the Day wherein the Mother Book hath appeared and hath testified that there is none other God but I, the Ancient Revealer. He needeth not any thing to prove His Cause, neither any mention from among mentions, nor any name from among names, nor any book from among the former books. Thus hath the Tongue of Grandeur spoken as He walked in this manifest Prison. This is a Day wherein none hath attained save those who have cast the world behind their backs and taken that which they were commanded by God, the Lord of all worlds. Rejoice thou in this Tablet through which the fragrance of My garment hath been wafted, and the breaths of My utterance have been diffused, and every tongue hath proclaimed that there is none other God but He, the Mighty, the Beauteous. Take thou the Book with strength from Us, then read it among myriads of them that are nigh. We counsel thee and Our loved ones to be steadfast in this Cause whereby every foot hath slipped save such as God, the Possessor of this wondrous Day, hath willed. The glory be upon thee and upon those who have attained unto the grace and mercy of God and have acknowledged that which God hath acknowledged in this glorious Tablet.

32 در اين ايّام مكتوبى از جناب آقا ميرزا كاظم و جناب آقا خداداد عليهما بهآء الله رسيد و همچنين از جناب آقا ملّا على عليه بهآء الله و ذكر جناب آقا عزيزالله و ساير دوستان عليهم بهآء الله در آن بود الحمد لله كل لدى العرش مذكور آمدند و بعنايت لانهايه فائز گشتند و آن محبوب هم ذكر

32 In these days a letter arrived from Aqa Mirza Kazim and Aqa Khudadad, upon them be the glory of God, and likewise from Aqa Mulla 'Ali, upon him be the glory of God, wherein mention was made of Aqa 'Azizu'llah and other friends, upon them be the glory of God. Praise be to God, all were mentioned before the Divine Throne and attained unto infinite grace. That

beloved one had also made mention of Aqa Ishaq and Aqa Rajab, upon them be the glory of God. Concerning all of them this blessed word hath issued forth from the Source of the Cause - exalted be His grandeur:

جناب آقا اسحق و آقا رجب علیهما بهآء الله را نموده بودند در بارهٔ جمیع این کلمهٔ مبارکه از مصدر امر ظاهر قوله عزّ کبریائه

33 Verily We have heard their call and have answered them with truth, and We have beheld their turning and have turned unto them from this most exalted Station that they might rejoice in the grace of their Lord, the Self-Subsisting, the All-Compelling. We send Our greetings upon their faces from this forbidden Station, and We give them glad tidings of God's grace and mercy, and We remind them of the supreme steadfastness, and We bid them to that whereby the Cause of God, the Mighty, the Loving, may be exalted. If all the friends of God were to attain unto a single word from Him, verily it would suffice them all, for nothing that appeareth or is hidden in the earth can equal it. He Who possesseth knowledge of all things in a Book that was sealed with the seal of God and hidden from the eyes of all who are in the heavens and the earth beareth witness unto this. Thou shalt give them glad tidings from the Wronged One, then impart unto them that which God hath imparted unto thee in this sealed and preserved Tablet.

33 انّا سمعنا ندائهم اجبناهم بالحقّ و رأینا اقبالهم اقبلنا الیهم من هذا المقام الأعلی لیفرحوا بعنایة ربّهم المهیمن القیّوم و نکبّر علی وجوههم من هذا المقام الممنوع و نبشّرهم بعنایة الله و رحمته و نذکّرهم بالاستقامة الکبری و نأمرهم بما یرتفع به امر الله العزیز الودود اگر جمیع دوستان الهی بکلمهئی از نزد او فائز شوند هرآینه کل را کافی است چه که معادله نمینماید بآن کلمه آنچه در ارض ظاهر و مستور است یشهد بذلک من عنده علم کلّ شیء فی کتاب کان مختوماً بختام الله و مستوراً عن اعین من فی السّموات و الأرضین انّک بشّرهم من لدی المظلوم ثمّ الق علیهم ما القی الله علیک فی هذا اللّوح العزیز المحتوم انتهی

34 This servant had not the opportunity this time to present their answers. God willing, they shall be sent later. Ye had made mention of Muhammad Rida Khan and Sulayman Khan, upon them be the glory of God. It was presented at the Most Holy Court. This is what was revealed for them from the heaven of the will of our Lord, the Mighty, the All-Bountiful:

34 این عبد در این کرّه فرصت ننمود جواب ایشان را معروض دارد انشآءالله از بعد ارسال میشود ذکر جناب محمّد رضا خان و سلیمان خان علیهما بهآء الله را نموده بودید در ساحت اقدس عرض شد هذا ما نزّل لهما من سمآء مشیّة ربّنا العزیز الوهّاب

35 He is the Most Holy, the Most Great

35 هو الأقدس الأعظم

36 O Muhammad-Qabli-Rida! Today, whosoever hath been mentioned with the word 'contentment' from the Dawning-Place of Revelation, the Lord of Names, hath attained unto the boundless effusions of God. Blessed is he who hath drunk from the ocean of contentment and hath arisen with perfect steadfastness to promote the Cause of the Lord of all beings. This is the Day of goodly deeds, goodly words, and praiseworthy conduct. Blessed is the soul through which the Cause of its Lord, the Protector of all who are in the heavens and on earth, hath been aided. Every good deed performed today is and shall be the cause of everlasting remembrance. Exalted is this glorious station! God willing, may you at all times fix your gaze upon the Most Sublime Horizon and be set ablaze with the fire of God's love. All things lie within the grasp of extinction save that which hath flowed from the Most Exalted Pen - this shall endure and remain forever. Rejoice thou in the remembrance of thy Lord and render thanks unto God, the Lord of the worlds.

36 یا محمّد قبل رضا امروز هر نفسی که در بارهٔ او کلمهٔ رضا از مطلع وحی مالک اسماء نازل شد او بفیوضات نامتناهیهٔ الهی فائز است طوبی از برای نفسی که از بحر رضا آشامید و باستقامت تمام بر امر مالک انام قیام نمود امروز روز عمل طیّب و کلمهٔ طیّبه و اخلاق مرضیّه است طوبی لنفس بها نصرت امر ربّه المهیمن علی من فی السّموات و الأرضین هر عمل نیکی الیوم سبب و علّت ذکر باقی بوده و هست تعالی هذا المقام العظیم انشآءالله در جمیع احیان بافق اعلی ناظر باشید و بنار محبّت الهی مشتعل هر شیء تحت مخالب فنا بوده و هست الّا ما ظهر من القلم الأعلی او باقی و دائم بوده و خواهد بود ان افرح بذکر ربّک ثمّ اشکر الله ربّ العالمین انّه ذکرک فضلاً من عنده انّه لهو الفضّال الکریم البهآء علیک و علی ابنک

He hath remembered thee as a token of His grace. He, verily, is the All-Bountiful, the Most Generous. The glory rest upon thee, upon thy son, and upon those who have attained unto this Cause which hath caused the limbs of every heedless one to quake.

و على الّذين فازوا بهذا الأمر الّذى ارتعدت منه فرائص كلّ غافل بعيد انتهى

37 This is what hath been sent down from the heaven of the bounty of our Lord, the Creator of the heavens, unto him who was named Ghulam-Qabli-Rida:

37 و هذا ما نزّل لمن سمّى بغلام قبل رضا من سمآء عناية ربّنا فاطر السّمآء

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

38 هو النّاطق البصير

39 O Ghulam-Qabli-Rida! Rejoice that the Wronged One remembereth thee from the direction of the Most Great Scene, the Spot which God hath made the circling-point of them that are nigh unto Him. Be thou ablaze with the fire of My love, soaring in My atmosphere, and speaking with wisdom and utterance in praise of My beautiful Name. Take thou the choice wine of utterance in the name of thy Lord, the Most Merciful, then drink thereof with His wondrous remembrance. Erelong shall clamor be raised in most lands. This is what He Who broke the Seal hath informed you of through His luminous and choice wine. By God's life! Wert thou to taste the sweetness of utterance, such joy would seize thee that neither the doubts of the divines nor the allusions of the heedless would grieve thee. Thus hath crowed the Cock of the Throne, while the Wronged One was in this noble station. The Most Exalted Pen counseleth all to show forth the utmost steadfastness, that they may be observed to be so firm and steadfast in the Cause that the cawing of them that are on earth shall not deprive them of the divine Kingdom. The deniers among the people of the Bayan are seen to be more veiled than the peoples of former times. They have perceived naught of the Day of God save its name, and are heedless and unaware of that which God hath purposed. Convey thou My greetings to the friends in that land on behalf of the True One and make them aware. We, verily, send Our greetings unto them from this Spot and give them the glad-tidings of God's grace and mercy, and We bid them observe the wisdom which We have sent down in the Sacred Scriptures and Tablets. The glory rest upon thee and upon them from God, the Revealer of verses.

39 يا غلام قبل رضا ان افرح بما يذكرک المظلوم من شطر المنظر الأكبر المقام الّذى جعله الله مطاف المقرّبين كن مشتعلاً بنار حبّى و طائراً فى هوائى و ناطقاً بالحكمة و البيان بثنائى الجميل خذ رحيق البيان باسم ربّک الرّحمن ثمّ اشرب منه بذكره البديع سوف يرتفع النّعيق فى اكثر البلاد هذا ما اخبركم من فكّ باسمه الرّحيق المنير لعمر الله لو تجد حلاوة البيان ليأخذک الفرح على شأن لا تحزنک شبهات العلمآء و لا اشارات الغافلين كذلک دلع ديک العرش اذ كان المظلوم فى هذا المقام الكريم قلم اعلى جميع را وصيّت ميفرمايد بر استقامت كبرى تا بشأنى بر امر ثابت و راسخ و مستقيم مشاهده شوند كه نعاق من على الأرض ايشان را از ملكوت امر الهى محروم نسازد معرضين اهل بيان احجب از ملل قبل مشاهده ميشوند از يوم الله جز اسمى ادراک ننموده‌اند و از ما اراده الله غافل و بيخبرند دوستان آن ارض را از قبل حقّ تكبير برسان و آگاه نما انّا نكبّر من هذا المقام عليهم و نبشّرهم بفضل الله و رحمته و نأمرهم بالحكمة الّتى نزّلناها فى الزّبر و الألواح البهآء عليک و عليهم من لدى الله منزل الآيات انتهى

40 And likewise thou didst make mention of the servants, that is, the Siyyids of the lands of S and Sh, and the friends of those regions - upon them be the glory of God. This was presented at the Most Holy and Most Exalted Court. This is what the Tongue of Grandeur hath spoken:

40 و همچنين ذكر مخدومان يعنى سادات ارض س و ش و دوستان آن اراضى عليهم بهآء الله را نموده بوديد در ساحت امنع اقدس عرض شد هذا ما نطق به لسان العظمة

41 In the Name of the All-Knowing Speaker

41 بنام گوينده‌ء دانا

42 The Wronged One's Pen and Tongue have not paused for a moment in promulgating the Divine Cause except as ordained. I swear by the Sun of Revelation that hath risen above the horizon of the prison that, at a time when sorrows had encompassed Us from all directions and trials and tribulations were pouring down like torrential rain, We summoned the peoples of the earth to the Most Exalted Horizon with all Our power and might. God willing, may the noble ones of that land arise to aid the Cause with such arising that neither weariness shall overtake it nor shall sitting still comprehend it. Today, every goodly deed that is manifested for God's sake - its influence and remembrance shall endure as long as God's names endure. They must occupy themselves with the utmost determination in teaching God's Cause, exalted be His glory. Today is the day of this blessed verse which sayeth: "Lead forth the people from darkness into light and give them glad tidings of the days of God." We beseech God to assist them in protecting the weak souls, that each may be observed more steadfast than that which is steadfast and more firmly rooted than mountains. The Cause is exceedingly mighty and the people are weak. They must, through the power of faith, assist the people of that land to recognize the Cause of the All-Merciful through wisdom and utterance. Verily their Lord, the Self-Subsisting, is the One with power over whatsoever He willeth. There is no God but Him, the Protector, the Mighty, the Bountiful.

42 قلم مظلوم و لسان مظلوم آنی در تبلیغ امر الهی توقّف ننموده الّا علی قدر قسم بآفتاب ظهور که از افق سجن طالع است در حینی که احزان از جمیع اطراف احاطه نموده بود و بلایا و رزایا بمثابهٔ غیث هاطل جاری و نازل بتمام قدرت و قوّت عباد ارض را بافق اعلی دعوت نمودیم انشآءالله سادات آن ارض بر نصرت امر قیام نمایند قیامی که فتور آن را اخذ ننماید و قعود آن را درک نکند امروز هر عمل طیّبی که لله ظاهر شود اثرش و ذکرش بدوام اسماء باقی و دائمست باید بکمال همّت بتبلیغ امر حقّ جلّ جلاله مشغول باشند امروز یوم این آیهٔ مبارکه است که میفرماید ان اخرج القوم من الظّلمات الی النّور و بشّرهم بأیّام الله از حقّ میطلبیم ایشان را بر حفظ نفوس ضعیفه مؤیّد فرماید تا هر یک اثبت از ثوابت و ارسخ از جبال مشاهده شوند امر بسیار عظیمست و ناس ضعیف باید ایشان بقوّت ایمان اهل آن دیار را بحکمت و بیان بر امر رحمن تأیید نمایند انّ ربّهم القیّوم لهو المقتدر علی ما یشآء لا اله الّا هو المهیمن العزیز الفضّال

43 The clamourers are present in every land, and this matter hath been revealed aforetime in the divine scriptures and tablets. Assuredly, whatsoever hath flowed from the Most Exalted Pen shall come to pass. One must educate souls through the Most Great Word in such wise that diverse winds shall not remove them from the shore of the sea of oneness, and they shall be observed so steadfast that the power and might of the world shall appear as non-existent and null. Convey greetings from the Wronged One to all the friends of that land and give them glad tidings of God's grace, loving-kindness and mercy, exalted be His glory. Praise be to God, all are mentioned in the Most Great Prison and are present before His face. The Glory be upon them and upon those who have cast aside the world on this Most Great Day and have taken up that which they were commanded by the Powerful, the Ancient.

43 ناعقین در هر ارضی موجود و این فقره از قبل در زبر و الواح الهی نازل شده و البتّه آنچه از قلم اعلی جاری ظاهر خواهد شد باید نفوس را بکلمهٔ علیا بشأنی تربیت نمود که ارياح مختلفه ایشان را از شاطی بحر احدیّه دور ننماید و بشأنی ثابت مشاهده شوند که قدرت و قوّت عالم معدوم و مفقود مشاهده گردد جمیع دوستان آن ارض را از قبل مظلوم تکبیر برسانند و بعنایت و شفقت و رحمت حقّ جلّ جلاله بشارت دهند الحمد لله کل در سجن اعظم مذکورند و امام وجه قائم البهآء علیهم و علی الّذین نبذوا العالم فی هذا الیوم الأعظم و اخذوا ما امروا به من لدن قویّ قدیر انتهی

44 Regarding what you wrote about one of the handmaidens of God who used opium for pain and who, after the prohibition was declared, abandoned it and nearly perished - the divine decree is that the patient must follow the physician's directions, but the physician must be skilled. In such case, whatever is prescribed must be followed, for the preservation of human life

44 و اینکه نوشته بودید یکی از امآء الله بواسطهٔ وجع استعمال افیون مینمود و بعد از حکم حرمت ترک نمود و قریب بهلاکت رسید حکم الله آنکه مریض بتجویز اطبّا باید عمل نماید ولکن حکیم باید حاذق باشد در این صورت آنچه امر کند باید بآن عمل نمود چه که حفظ انسان لدی الله

is, in God's sight, greater than any other matter. God, exalted be His glory, hath given precedence to the science of medicine, for in the existence and health of the body lies the obligation to carry out His laws. Thus health was and shall remain of primary importance.

از هر امری اعظم‌تر است حقّ جلّ جلاله علم ابدان را مقدّم داشته چه که در وجود و سلامتی آن اجرای احکام بر او لازم و واجب در این صورت سلامتی مقدّم بوده و خواهد بود

45 Concerning what you wrote about the honored wife, upon her be the Glory of God, it was presented at the Most Holy Court. He said: "God willing, may she attain to that which God loveth and is pleased with, and may she be gladdened through the favor of the Beloved. We, from this spot, send Our greetings to her and make mention of her as a bounty from Us. Verily thy Lord is the Hearer, the Answerer." God willing, hereafter the Most Holy, Most Great Tablet specifically for that honored lady shall be sent.

45 اینکه در بارهٔ مخدّره ضلع علیها بهآء الله مرقوم داشتید در ساحت اقدس عرض شد فرمودند انشآءالله به ما یحبّه الله و یرضی فائز باشند و بعنایت محبوب مسرور انّا نکبّر من هذا المقام علیها و نذکرها فضلاً من لدنّا انّ ربّک لهو السّامع المجیب انتهی انشآءالله از بعد لوح امنع اقدس مخصوص آن مخدّره ارسال میشود

46 Concerning your mention at the close of your letter of the name of Ismu'llah al-Asdaq - upon him be all the most glorious glory and the most exalted exaltation - it was presented before the Throne. His word, exalted be His might and His grandeur: "We verily seal the end of the letter of Our servant in attendance with the mention of him who was named 'The Most Truthful' in the Kingdom of God, the Lord of the worlds.

46 اینکه در ختام نامه ذکر جناب اسم الله الأصدق المقدّس علیه من کلّ بهآء ابهاه و من کلّ علآء اعلاه فرموده بودید تلقاء عرش عرض شد قوله عزّ اعزازه و جلّ کبریائه انّا نختم آخر کتاب عبدنا الحاضر بذکر من سمّی بالأصدق فی ملکوت الله ربّ العالمین

47 O Most Exalted Pen! Make mention of him who turned to the Lord of Names in such wise that a company of the Concourse on High turned with him. His Lord, the All-Merciful, is verily the All-Knowing, the All-Informed. Through his turning, faces were turned, and through his arising, the servants arose before the countenance of their Lord, the All-Subduing, the Mighty, the All-Wise. The wine of recognition so intoxicated him that he soared unto the All-Merciful until he stood before the face of his Lord, the Almighty, the Omnipotent. We testify that he attained unto that which was inscribed in the Books of God and bore witness to that which God did testify: that there is none other God but Me, the Single, the Ancient. The lights of the Throne so seized him that his sighs of longing ascended and his tears fell like spring rain. We have mentioned him time and again in the Tablet of him who was named Zaynu'l-Muqarrabin in the Book of God, the Exalted, the Great. Likewise have We mentioned him in diverse Tablets in such wise that all the treasures of earth and heaven cannot equal it. To this testifies He Who speaks in all things: 'There is none other God but Me, the Mighty, the Praiseworthy.' Blessed is the soul that drew nigh unto him and visited him, as spoken by the Tongue of Grandeur concerning his noble station. The glory from Us be upon him and upon those related to him, whether female or male, whether young or old."

47 یا قلم الأعلی ان اذکر من اقبل الی مالک الأسمآء بشأن اقبل معه قبیل من الملإ الأعلی انّ ربّه الرّحمن لهو العلیم الخبیر بتوجّهه توجّهت الوجوه و بقیامه قام العباد تلقآء وجه ربّهم المهیمن العزیز الحکیم قد اخذه سکر کوثر العرفان علی شأن طار الی الرّحمن الی ان قام امام وجه ربّه المقتدر القدیر نشهد انّه فاز بما هو المسطور فی کتب الله و شهد بما شهد الله انّه لا اله الّا انا الفرد القدیم قد اخذته انوار العرش علی شأن تتصاعد من الشّوق زفراته و تنزل عبراته کالغیث الهاطل فی زمن الرّبیع انّا ذکرناه مرّة بعد مرّة فی لوح من سمّی بزین‌المقرّبین فی کتاب الله العلیّ العظیم و کذلک ذکرناه فی الواح شتّی بما لا تعادله کنوز الأرض و السّمآء یشهد بذلک من ینطق فی کلّ شیء انّه لا اله الّا انا العزیز الحمید طوبی لنفس تقرّبت الیه و زارته بما نطق به لسان العظمة فی مقامه الکریم البهآء من لدنّا علیه و علی الّذین نسبوا الیه من کلّ اناث و ذکور و من کلّ صغیر و کبیر

48 "O thou who speakest My praise and standeth in My service! Give glad tidings from Me to his family. Say: By God's life! You stand before the face of your Lord, the Possessor of this wondrous Day. Beware lest the affairs of creation sadden you. Leave the world to its people and cling to the hem of your Lord's mercy, the All-Forgiving, the All-Merciful." End.

48 يا ايّها النّاطق بذكرى و القائم على خدمتى بشّر من قبلى اهله قل لعمر الله انتم امام وجه ربّكم مالک هذا اليوم البديع ايّاكم ان تحزنكم شؤونات الخلق دعوا الدّنيا لأهلها و تشبّثوا بذيل رحمة ربّكم الغفور الرّحيم انتهى

49 Furthermore, convey to all the friends in that land the expression of this servant's sincerity, devotion and nothingness, which depends on the favors of that Beloved One. God willing, may all attain to the water of steadfastness in such wise that its effects become manifest. To the true beloved one, he who was named at the Most Great Scene as 'Ali-Qabli-Akbar - upon him be God's care, might and favors - I express my evanescence and nothingness. Likewise to the other gentlemen who are all in my thoughts: Haji Muhajir, Aqa 'Abdu'r-Rahim and his brother - upon them both be the glory of the All-Merciful. God willing, they have arrived by now; to them also I express my greetings. Glory be upon you and upon those who have sacrificed their spirits, their bodies and all they possess in service to the Cause of God - our Beloved, their Beloved, our Goal, their Goal, and the Goal of all in the heavens and the earth. And praise be to God, the Lord of the worlds.

49 ديگر خدمت جميع دوستان آن ارض اظهار خلوص و توجّه و نيستى اين عبد معلّق بعنايت آن محبوبست انشآءالله كل بكوثر استقامت فائز باشند بشأنى كه آثار آن ظاهر شود خدمت محبوب حقيقى جناب من سمّى لدى المنظر الأكبر بعلى قبل اكبر عليه عناية الله و عزّه و الطافه ذكر فنا و نيستى معروض ميدارم و همچنين خدمت آقايان ديگر كه كل در نظرند جناب حاجى مهاجر آقا عبدالرّحيم و اخوى ايشان عليهما بهآء الرّحمن انشآءالله تا حال رسيده‌اند خدمت ايشان هم تكبير عرض مينمايم البهآء على حضرتک و على الّذين انفقوا ارواحهم و اجسادهم و ما عندهم فى خدمة امر الله محبوبنا و محبوبهم و مقصودنا و مقصودهم و مقصود من فى السّموات و الأرضين و الحمد لله ربّ العالمين

50 The servant, 29 Ramadan 1298

50 خادم فى ٢٩ رمضان سنة ١٢٩٨

51 One more submission: In these days, if someone were to turn towards the lands of Sad, namely Najaf and Ard and other territories, it would be most beloved. However, it must be an enlightened person whose heart is connected to God's grace. In such case, whatever he mentions will prove effective. The same applies to other lands, whether cities or villages.

BRL_ATBH#25x, COC#0528x, LOG#1080x, ADMS#137x

51 عرض ديگر اين ايّام اگر نفسى باطراف ارض صاد يعنى نج و ارد و اراضى ديگر توجّه نمايد بسيار محبوبست ولكن بايد شخص مبيّنى باشد و همچنين قلبش بعنايت حقّ متّصل در اين صورت مؤثّر واقع ميشود آنچه ذكر نمايد و همچنين اراضى اخرى از مدن و قرى

INBA08:461, INBA27:364, INBA22:175, BRL_DA#176, AVK3.010.08x, AYI2.235x, PYK.073, ANDA#74 p.04x, MYD.011-012x

BH00332

To: Aqa Mirza Asadullah
Date: 1298-09-29 [1881-Aug-25]

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

1 بسم ربّنا الأقدس الأعظم الأقدم العلیّ الأبهی

2 O beloved of my heart! Praise be to God that through His infinite bounties you have attained, and have been blessed with His remembrance, and confirmed in teaching His Cause. For His sake you undertook migration, aspiring to the most exalted station, the highest rank, the ultimate goal, and the most glorious vista. Through the special confirmations of the Lord of Oneness, you traversed land and sea through divine love and reached your goal. You drank from the ocean of reunion, and after returning, girded up your loins with determination and turned towards all regions to proclaim and raise aloft the Word.

2 یا حبیب فؤادی لله الحمد بعنایات لانهایات الهی فائز شدید و بذکرش موفّق گشتید و بتبلیغ امرش مؤیّد فی سبیله تعالی هجرت نمودید و قصد مقام اعلی و رتبهٔ علیا و غایة قصوی و منظر ابهی کردید و بتأییدات مخصوصهٔ مالک احدیّه سبیل برّ و بحر را بمحبّت الهی طیّ نمودید و بمقصود رسیدید از بحر وصال آشامیدید و بعد از رجوع کمر همّت بستید و باطراف و اکناف لاظهار کلمه و ارتفاعه توجه نمودید

3 These stations require a hundred thousand nightingales and a hundred thousand doves, and like these two divine birds, one must needs raise such melodies as befit these stations in the divine days, reaching the ears of the sincere ones, the near ones, and the believers in unity. What else can this small bird accomplish, and how can it raise its song in this garden of inner meanings where every branch of its sacred trees speaks with a different melody or sings in remembrance of the Friend?

3 اینمقامات را صدهزار عندلیب باید و صدهزار حمامه شاید و بمثابهٔ این دو دیک عرش لازم تا نغمهٔی از نغماتیکه سزاوار اینمقامات است در ایّام الهی اظهار نماید و بآذان مخلصین و مقرّبین و موحّدین رساند دیگر از این صعوه چه برآید و کجا تواند در این حدیقهٔ معانی که هر غصنی از اغصان سدراتش بلحنی ناطق نغمه برآرد و یا بیاد دوست بسراید

4 I seek God's forgiveness! I swear by the Sun of Truth that this servant sees himself as lower than even a small bird, for that which today befits divine grace, this Day of God, and celestial bounty and mercy has not been manifested from him. For every good deed manifested by one of the loved ones, this servant utters "Would that I...", and for every praiseworthy characteristic shown by one of the chosen ones, this ephemeral one remembers "Would that I were with him."

4 استغفرالله العظیم قسم بآفتاب حقیقت که این عبد خود را از صعوه هم پست تر مشاهده مینماید چه که آنچه الیوم سزاوار عنایت الهی و یوم الهی و فضل و رحمت صمدانیست ازو ظاهر نشده هر عمل نیکی که از یکی از اولیا ظاهر شده این عبد بکلمهٔ یا لیتنی ناطق و هر خلق پسندیدهٔی که از یکی از اصفیا ظاهر گشته این فانی به یا لیتنی کنت معه ذاکر

5 What more can be said and expressed? Were it not that divine praise and remembrance and the teaching of His Cause are beloved to the soul and the qiblih of the spirit, surely this ephemeral one would not have relinquished holding fast to silence and quietude. However, this is the Day in which He says: "This is the Day of calling out, yet you remain silent" to the end of His exalted Word - exalted be His station, elevated be His grandeur, and glorious be His manifestations.

5 دیگر چه عرض شود و چه اظهار رود اگر ذکر و ثنای الهی و تبلیغ امرش محبوب جان و قبلهٔ روح نبود البتّه این فانی از ملازمت صمت و سکوت دست برنمیداشت ولکن یوم یومیست که میفرماید هذا یوم النّداء و انتم صامتون الی آخر قوله تعالی شأنه و تعالت عظمته و تباهت ظهوراته

6 It would be better to take hold of the reins of the pen from this station and turn to necessary supplications. At the beginning

6 بهتر آنکه از اینمقام زمام قلم اخذ شود و بعرایض لازمه توجّه نماید در اوّل مکتوب مقصود عرض

of this letter, the intention was to make a brief submission, but the flame of love for your honor took away the reins of choice and will. This ephemeral servant begs and hopes from God, exalted be His Glory, that He may assist your honor and this ephemeral one in that which pleases Him and benefits His Cause. Your honor, who praise be to God is confirmed, I request that you also supplicate God, exalted be His Glory and Greatness, for this ephemeral one, that He may assist him and other friends. Verily He answers every caller, confirms every seeker, and assists every sincere aspirant. He is indeed the Powerful, the Supreme, the Mighty, the Wise.

مختصری بود که اظهار شود ولکن اشتعال نار حبّ آنجناب زمام اختیار و اراده را از دست برد از حقّ جلّ جلاله این خادم فانی سائل و آمل است که آنجناب و اینفانیرا موفّق فرماید بر آنچه رضای او و مصلحت امر اوست آنحضرت که الحمد لله موفّقند استدعا آنکه در بارهٔ این فانی هم از حقّ جلّ جلاله و عظم کبریائه مسئلت نمایند که او و سایر دوستان را موفّق فرماید انّه یجیب کلّ مناد و یوئید کلّ قاصد و یوفّق کلّ طالب صادق انّه لهو المقتدر المهیمن العزیز الحکیم

7 I submit that your letter dated the tenth of Jumada II brought glad tidings and increased joy. It taught the bird of separation the path of reunion and bestowed the Kawthar of meeting, for it was adorned with the mention of the Beloved of the worlds. After becoming informed of its contents, it was presented before the Throne, and after the submission of these exalted words, these appeared from the Dayspring of utterances of the Lord of Names and Attributes - praise and gratitude be to God. All things have testified to His grace, mercy and bounty. Blessed is he who has found and recognized. Woe unto the heedless and the deniers. His Word, exalted be His grandeur [...]

7 عرض میشود مکتوب آنحضرت که بتاریخ دهم جمادی‌الثّانی مرقوم داشته بودند بشارت آورد و بر مسرّت افزود طیر فراق را سبیل وصال آموخت و کوثر لقا عطا نمود چه که بذکر محبوب عالمیان مزیّن بود و بعد از اطّلاع بما فیه لدی العرش حاضر و بعد از عرض اینکلمات عالیات از مشرق بیانات مالک اسماء و صفات ظاهر و مشرق لله الحمد و المنّة قد شهد کلّ شیء بفضله و رحمته و عنایته طوبی لمن وجد و عرف ویل للغافلین و المعرضین

8 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious

8 قوله جلّ کبریائه هو الأقدس الأعظم العلیّ الأبهی

9 Thou hast been mentioned before the Throne, and there hath been revealed for thee that which hath diffused the fragrance of the All-Merciful throughout all lands, and the Dove of the Cause hath warbled upon the branches, saying: "There is none other God but Me, the All-Knowing, the All-Wise." Blessed art thou for having attained unto the verses of God and His mercy, and for having traveled through the lands to exalt His Cause. Verily thy Lord is the Witness, the Hearer, the Mighty, the All-Knowing.

9 قد کنت مذکوراً لدی العرش و نزّل لک ما فاح به عرف الرّحمن فی البلدان و نطقت حمامة الأمر علی الأغصان انّه لا اله الّا انا العلیم الحکیم طوبی لک بما فزت بآیات الله و رحمته و درت البلاد لاعلآء امره انّ ربّک لهو الشّاهد السّامع العزیز العلیم

10 This is the Day whereon the Tongue of Grandeur hath spoken, calling all to this noble scene, round which circle the denizens of the highest Paradise and those who have acknowledged that which the Tongue of Ancient Days acknowledged before the creation of the heavens and earth. We have revealed in thy name various tablets. Thy Lord is, verily, the Omnipotent, the Almighty. We have caused diverse rivers to flow, as a mercy from Us unto thee, that thou mayest be of the thankful. Blessed art thou for having cast away that which is possessed

10 هذا یوم فیه نطق لسان العظمة و دعا الکلّ الی هذا المنظر الکریم الّذی یطوفه اهل الفردوس الأعلی و الّذین اعترفوا بما اعترف به لسان القدم قبل خلق السّموات و الأرضین انّا نزّلنا باسمک الواحاً شتّی انّ ربّک لهو المقتدر القدیر و اجرینا انهاراً شتّی رحمةً من لدنّا علیک لتکون من الشّاکرین طوبی لک نبذت ما عند النّاس آخذاً بما امرت من لدن قویّ قدیر

by men, taking hold of that which thou wast bidden by One mighty and powerful.

11 Remind the people of that which We have revealed unto thee, that perchance the remembrance may draw them nigh unto the kingdom of the loving providence of their Lord, the Forgiving, the Merciful. The Day is come, yet they have turned away from it. They hear the call of God, yet they are heedless thereof. They have cast the command of God behind their backs, having followed their own desires. They understand not. They drink from the seas of fancy and vain imaginings, and deny that which hath appeared from God, the Self-Subsisting, the All-Compelling. Arise to aid My Cause through wisdom and utterance. Thus was it revealed aforetime and in this praiseworthy station.

11 ذكّر النّاس بما انزلناه لک لعلّ يقرّبهم الذّكر الى ملكوت عناية ربّهم الغفور الرّحيم قد جآء اليوم و هم عنه معرضون يسمعون ندآء الله و هم عنه غافلون قد نبذوا امر الله عن ورائهم بما اتّبعوا اهوائهم الا انّهم لا يفقهون يشربون من بحور الظّنون و الأوهام و يكفرون بما ظهر من لدى الله المهيمن القيّوم قم على نصرة امرى بالحكمة و البيان هذا ما نزّل من قبل و فى هذا المقام المحمود

12 Praise be to God, time and again hast thou been blessed with God's special favors. He was with thee as thou didst journey through the lands. He heard thy voice when thou didst speak in remembrance of Him, the All-Wise. All the friends and loved ones of God must, as decreed by God, observe wisdom and hold fast unto it. This binding divine command hath been revealed in most of the Tablets, yet some have not heeded it and have not comprehended its purpose. Today, by command, every matter must be carried out through consultation with souls who are devoted and assured, and be made manifest.

12 الحمد لله مرّة بعد مرّه بعنايت مخصوصهٔ الهى فائز شدى انّه كان معک اذ كنت سائراً فى البلاد قد سمع ندائک اذ كنت ناطقاً بذكره الحكيم انشآءالله بايد جميع دوستان و اولياى حقّ بحكمت ناظر باشند و باو متمسّک اين امر مبرم الهى در اكثرى از الواح نازل معذلک بعضى بآن توجّه ننمودند و بمقصود آگاه نشدند امروز حسب الأمر بايد هر امرى از امور بمشورت نفوس مقبلهٔ مطمئنّه عمل شود و ظاهر گردد

13 Say: O servants! Whatever floweth from the Most Exalted Pen hath as its purpose a benefit that returneth, both outwardly and inwardly, to those souls themselves. They must act with complete submission and contentment in accordance with whatsoever appeareth from the Dayspring of the Cause. This is God's counsel that hath been recorded by the Most Exalted Pen in diverse places. Well is it with them that act, and well is it with them that have attained!

13 بگو اى عباد آنچه از قلم اعلى جارى ميشود مقصود خيرى است كه ظاهراً و باطناً بخود آن نفوس راجع است بايد بكمال تسليم و رضا بآنچه از مطلع امر ظاهر شود عمل نمايند اين است وصيّت الهى كه در مواضع شتّى از قلم اعلى ثبت شده نعيماً للعاملين و نعيماً للفائزين

14 From this station We send Our greetings to the loved ones of God and His chosen ones who have acted in accordance with that which they were bidden in His mighty Book. We counsel them with that which beseemeth this blessed, mighty and wondrous Day. He who acteth, acteth for himself, and he who turneth away - verily He is independent of all that hath been created in the heavens and on earth. To this testifieth every possessor of utterance, understanding and enlightened vision.

14 انّا نكبّر من هذا المقام على اولياآء الله و اصفيائه الّذين عملوا بما امروا به فى كتابه العظيم و نوصيهم بما ينبغى لهذا اليوم المبارک العزيز البديع من عمل لنفسه و من ترک انّه لهو الغنىّ عمّا خلق فى السّموات و الأرض يشهد بذلک كلّ ذى لسان و ذى دراية و ذى بصر منير انتهى

15 The praise of God - the favors of the Truth, exalted be His glory, are manifest and evident from the ocean of utterance. Verily, He needeth not the mention of any mentioner, nor

15 الحمد لله عنايت حقّ جلّ جلاله از بحر بيان ظاهر و مشهود انّه لا يحتاج بذكر ذاكر و لا بوصف

the description of any describer, nor the exposition of any expounder, nor the praise of any praiser, nor the testimony of any just and knowing one.

واصف و لا ببیان کلّ مبیّن و نعت کلّ ناعت و شهادت کلّ عادل علیم

16 Concerning what you wrote about Jinab-i-Aqa Siyyid Abu-Talib, upon him be Baha'u'llah's glory - some time ago funds were written about which had become available in a certain place to be sent to the Most Holy Court. By specific command it was written to send these to your honor - thirty tumans of it to be given to Jinab-i-Aqa Siyyid Abu-Talib. Some was also assigned to Jinab-i-Ibn-i-Abhar, upon him be Baha'u'llah's glory. Previously too some funds became available elsewhere which were assigned to the Land of Ta, but that did not arrive. People are waiting to serve the Cause, and moreover they do not pay the Huqúqu'llah as they should, although this matter is the cause of protection, blessing and bounty. Blessed is the patient poor one who was among the patient ones.

16 اینکه در بارهٔ جناب آقا سیّد ابوطالب علیه ٩ ٦٦ [بهآء الله] مرقوم داشتید چندی قبل وجهی نوشته بودند در محلّی موجود شده که بساحت اقدس ارسال دارند مخصوص حسب الأمر نوشته شد نزد آنجناب بفرستند مبلغ سی تومان آنرا بجناب آقا سیّد ابوطالب برسانند و قدری هم حوالهٔ جناب ابن ابهر علیه ٩ ٦٦ [بهآء الله] شد و از قبل هم در جای دیگر وجهی موجود شد آنهم حواله بارض طاء شد ولکن آن نرسید ناس در خدمت امر متوقّفند از آن گذشته حقوق الله را هم علی ما ینبغی ادا نمیکنند مع آنکه این فقره سبب حفظ و برکت و عنایتست طوبی لفقیر صبر و کان من الصّابرین

17 At one time this firm and established word shone forth from the Dawning-Place of divine utterance - exalted be His grandeur: "If those who have turned to God had acted according to what God desired, the earth would now be seen as other than it is." Words to this effect were repeatedly heard from the Tongue of Grandeur. God willing, your honor and this servant beseech the True Outpouring Grace that He may assist all and deprive no one from what His will desires.

17 وقتی از اوقات اینکلمهٔ محکمهٔ متقنه از مشرق بیان الهی اشراق نمود قوله عزّ کبریائه اگر مقبلین به ما اراده الله عمل مینمودند حال ارض غیر ارض مشاهده میشد باین مضمون مکرّراً از لسان عظمت استماع شد انشآءالله آنجناب و این عبد از فیض فیّاض حقیقی سائل و آملیم که کلّ را مؤیّد فرماید و احدیرا از آنچه ارادهٔ اوست محروم ننماید

18 Another matter - Jinab-i-Mulla Sadiq, upon him be Baha'u'llah's glory, from the people of Baku wrote a detailed letter to this servant and its reply was sent. Among other things he had mentioned that the chief of police, in their words, had asked for assurance regarding absence of corruption. Although it is now clear to all that the purpose was not and is not corruption and upheaval - that beloved one himself mentioned this matter - but due to previous errors that appeared from some at the beginning of the Cause, it is very difficult for the hearts of government authorities to become free and pure from suspicions and imaginings. However, if they became aware of the verses that have been sent down from the heaven of God's will regarding kindness, compassion, and absence of corruption, conflict and dispute, they would attain certain faith and would testify to what God, exalted be His glory, has willed.

18 عرض دیگر جناب ملّا صادق علیه بهآء الله از اهل بادکوبه مکتوب مفصّلی باین عبد نوشته‌اند جواب آن ارسال شد از جمله ذکر نموده بودند بزرگ بولیس بقولهم در بارهٔ عدم فساد ضامن خواسته اگرچه حال بر کلّ واضح شده که مقصود فساد و انقلاب نبوده و نیست خود آنمحبوب هم اینفقره را ذکر نموده‌اند ولکن از خطاهای قبل که از بعضی در اوّل امر ظاهر شد بسیار مشکل است قلوب اولیای دولت از ظنون و اوهام فارغ و مطهّر گردد ولکن اگر بر آیاتیکه در شفقت و رأفت و عدم فساد و نزاع و جدال از سماء مشیّت نازل شده آگاه شوند بیقین مبین فائز گردند و شهادت دهند بر آنچه حقّ جلّ جلاله اراده فرموده

19 When this servant presented Jinab-i-Mulla Sadiq's letter at the Most Holy Court, this blessed word emerged from the Source

19 هنگامیکه این عبد نامهٔ جناب ملّا صادق علیه ٩ ٦٦ [بهآء الله] در ساحت اقدس عرض

of Command - exalted be His grandeur: "If they had known the Truth to be truthful, surely a Tablet would have been bestowed and in that Tablet would have been revealed from the Supreme Pen that none from this party should commit any act contrary to the interests of the government." In the Tablet to the Sultan it was also revealed that God, exalted be His glory, has relinquished the earth, both land and sea, to the kings - what He has desired for Himself has been and will be the hearts of His servants. Would that the people of the earth were fair and would attain to hearing what has been sent down from the heaven of divine will. At that time they would speak these words: "Would that we had attained in the beginning of the Cause to what we have attained today, and would that we had known in the beginning of the Manifestation what we know today."

نمود اینکلمهٔ مبارکه از مصدر امر ظاهر قوله جلّ کبریائه اگر نفس حقّ را صادق میدانستند هرآینه لوحی عنایت میشد و در آن لوح از قلم اعلی صادر که احدی ازین حزب ارتکاب عملیکه مغایر مصالح دولت است ننماید انتهی در لوح حضرت سلطان هم نازلشده که حقّ جلّ جلاله ارض را از برّ و بحر بملوک واگذاشته آنچه از برای خود خواسته قلوب عباد او بوده و خواهد بود ایکاش اهل ارض منصف بودند و آنچه از سماء مشیّت الهی نازل شده باصغاء آن فائز میگشتند در آن حین باینکلمه ناطق میشدند یا لیتنا فزنا فی اوّل الأمر بما فزنا الیوم و یا لیتنا عرفنا فی اوّل الظّهور ما عرفناه الیوم

20 Some deeds have become the cause of preventing the turning and attention of the servants. This evanescent servant beseeches from the Exalted Truth that He bestow a drop from the ocean of insight upon these people, that all may see and know and hear and become aware. He is the All-Merciful, the Kind. There is no God but Him, the Forgiving, the Generous.

20 بعضی از اعمال علّت منع اقبال و توجّه عباد گشته از حقّ منیع ایخادم فانی میطلبد قطرهئی از دریای بینائی بر این خلق مبذول دارد تا کلّ به‌بینند و بشناسند و بشنوند و آگاه گردند اوست مشفق و مهربان لا اله الّا هو الغفور الکریم

21 With regard to what you wrote about your brother, upon him be the Glory of God, and also about Ali Akbar Bey, upon him be the Glory of God, it was presented before the Most Holy Court. He says, exalted be His grandeur: "Let them not be saddened by outward upheavals. Today the Kingdom of wealth has been and will continue to circle round the people of God. In accordance with the time it shall be made manifest. The steadfast and assured souls have attained unto the Most Great Grace, the Supreme Bounty, and true wealth. And if for a few days in the outer world the manifestation of certain matters is delayed, this is due to divine wisdom and His expediency. Ask God, thy Lord and the Lord of all who are in earth and heaven, to ordain for them that which shall profit them in the Hereafter and in this world. Verily, He is the Powerful, the Giving, the Generous."

21 اینکه در بارهٔ جناب اخوی علیه بهآء الله مرقوم داشتید و همچنین در بارهٔ جناب علی اکبر بیک علیه بهآء الله در ساحت اقدس عرض شد قال جلّ کبریائه از انقلابات ظاهره محزون نباشند الیوم ملکوت غنا طائف حول اهل الله بوده و خواهد بود باقتضاء وقت ظاهر خواهد شد نفوس موقنهٔ مستقیمه بفیض اکبر و فضل اعظم و غنای حقیقی فائزند و اگر چند یومی در عالم ظاهر ظهور بعضی از امور در عهدهٔ تعویق ماند این نظر بحکمت الهی و مصلحت اوست فاسئل الله ربّک و ربّ من فی الأرض و السّمآء بأن یکتب لهما ما ینفعهما فی الآخرة و الأولی انّه لهو المقتدر المعطی الکریم انتهی

22 Regarding what you wrote about Dervish Abdul-Samad, upon him be the Glory of God, the prayer which that loved one submitted in his name was presented before the Most Holy Court. This is what the Tongue of the All-Merciful spoke in reply, exalted be His grandeur: "We have heard thy call and what thou hast praised the Wronged One with a tongue that hath testified to what God hath testified and acknowledged what the Desired One hath acknowledged in the Holy Books and Tablets. Blessed art thou for having attained, and seen, and heard what the Tongue of Grandeur hath spoken. Verily,

22 و اینکه در بارهٔ درویش عبدالصّمد علیه بهآء الله مرقوم فرمودید مناجاتیکه آنمحبوب بلسان او عرض نمود در ساحت امنع اقدس عرض شد هذا ما نطق به لسان الرّحمن فی الجواب قوله عزّ کبریائه قد سمعنا ندائک و ما اثنیت به المظلوم بلسان شهد بما شهد به الله و اعترف بما اعترف به المقصود فی الزّبر و الألواح طوبی لک بما فزت و رأیت و سمعت ما نطق به لسان العظمة انّه لا اله الّا هو المهیمن القیّوم قد ورد علیک ما ورد

there is no God but Him, the Protector, the Self-Subsisting. There hath befallen thee what hath befallen Us time and again. Be thou thankful and say: 'Praise be unto Thee, O God of the Kingdom and the Realm.' Grieve not for what hath befallen thee in My path. Rejoice in that thou hast been mentioned in the prison by the Pen of God, the Lord of what was and what shall be."

علینا مرّة بعد مرّه ان اشکر و قل لک الحمد یا اله الملک و الملکوت لا تحزن عمّا ورد علیک فی سبیلی ان افرح بما ذکرت فی السّجن من قلم الله ربّ ما کان و ما یکون

23 With a hundred thousand tongues give thanks to the Desired One of the world that He hath preserved you from the manifestations of idle fancies and vain imaginings and guided you to the Dawning-Place of certitude. By the life of God! The objectors to the Bayan are seen to be more veiled than the parties of old. They have newly purposed to establish chiefs and nobles and pillars and the fourth pillar and the successor and the like thereof, in the same manner as existed before. By My life! They are in evident delusion. These mentions are as thorns and thistles in the City of inner meanings. Beseech God that He may purify and sanctify that City from thorns and thistles. Verily, He is powerful over all things.

23 بصدهزار لسان مقصود عالم را شکر نمائید که شما را از مظاهر ظنون و اوهام حفظ نمود و بمطلع یقین هدایت فرمود لعمر الله معرضین بیان احجب از احزاب قبل مشاهده میشوند تازه اراده نموده‌اند نقبا و نجبا و ارکان و رکن رابع و وصی و امثال آن ترتیب دهند بهمان قسمها که از پیش بوده لعمری انّهم فی وهم مبین این اذکار بمنزلهٔ خار و خاشاکست در مدینهٔ معانی از حقّ بخواهید تا آن مدینه را از خار و خاشاک منزّه و مقدّس فرماید انّه علی کلّشیء قدیر

24 O Asad! O thou who gazest upon the One, the Single! Strive to sanctify the people from these vain imaginings. In all conditions, be occupied with the triumph of the Cause through wisdom and utterance. God willing, thou shalt take possession of the cities of hearts through the mention of the Beloved. Verily, He aids whomsoever He willeth through a command from His presence, and He is the Manifest, the Speaker, the All-Knowing, the All-Wise.

24 یا اسد یا ایها النّاظر الی الفرد الأحد جهد نما تا ناس را از این اوهام مقدّس نمائی در جمیع احوال بنصرت امر بحکمت و بیان مشغول باش انشآءالله مداین قلوب را بذکر محبوب مالک شوی انّه یؤیّد من یشآء بأمر من عنده و هو الظّاهر النّاطق العلیم الحکیم انتهی

25 Another submission is that some time ago a detailed letter was sent to the beloved of heart and soul, his honor Aqa Mulla 'Ali-Akbar, may the glory and favors of God rest upon him, together with sacred and exalted Tablets. God willing, they will arrive and he will attain unto them. It would be most pleasing if copies of some of the divine sacred Tablets and this evanescent one's letters were sent to various regions, for although most people have, through divine assistance, broken the chains of vain imaginings, they nevertheless require a reminder. The divine rose garden must be kept fresh and verdant through the rain of the All-Merciful's grace. Verily our Lord, the All-Merciful, is the All-Knowing Educator. The submission of nothingness and evanescence to all the friends in that land is contingent upon the grace of that Beloved One. Glory be upon you and those with you and upon all who stand firm, whom the doubts of those who have denied God, the Lord of all worlds, have not caused to slip.

25 عرض دیگر آنکه چندی قبل خدمت محبوب قلب و فؤاد جناب آقا ملّا علی اکبر علیه بهآء الله و عنایته عریضهٔ مفصّلی عرض شد و ارسال گشت مع الواح مقدّسهٔ منیعه انشآءالله برسد و بآن فائز شوند بعضی از الواح مقدّسه الهیّه و عرایض اینفانی بسیار محبوب است سواد آن باطراف ارسال شود چه که اکثری از ناس هرچند باعانت حقّ سلاسل اوهام را شکسته‌اند ولکن مع‌ذلک مذکّر لازم دارند باید گلزار الهی را از امطار رحمت رحمانی تازه و خرّم داشت انّ ربّنا الرّحمن لهو المربّی العلیم خدمت جمیع دوستان آن ارض عرض فنا و نیستی این عبد معلّق و منوط بعنایت آنمحبوب است البهآء علی حضرتکم و من معکم و علی کلّ قائم ما زلّته شبهات الّذین کفروا بالله ربّ العالمین

26 It is further submitted that regarding the honored mother of the household, may the glory of God rest upon her, you had written about the sum of one hundred tumans - fifty tumans for her and fifty tumans specifically for the orphans of the late Haji 'Ali of Qarabagh. As commanded, it was written that they should deliver it. Surely it has arrived by now.

26 مجدّداً عرض میشود اینکه در بارهٔ مخدّره امّ حرم علیها بهآء الله مرقوم داشتید مبلغ صد تومان پنجاه تومان بایشان و پنجاه تومان مخصوص ایتام مرفوع حاجی علی قرهباغی حسب الأمر نوشته شد برسانند البتّه تا حال رسیده

27 Another submission to the honored friend, his honor Aqa Mirza 'Ali-Naqi, may the glory of God rest upon him - I offer greetings. Some time ago, this servant submitted a detailed letter in response to the letter written on behalf of his honor Aqa Shahvirdi, may the glory of God rest upon him. That letter also bore divine verses specifically for them and his honor Aqa Shahvirdi and other souls, may the glory of God rest upon them, who were mentioned in that letter. God willing, it has arrived by now and they have attained unto it.

27 عرض دیگر خدمت دوست مکرّم جناب آقا میرزا علی نقیّ علیه بهآء الله تکبیر معروض میدارم چندی قبل در جواب نامه که از قبل جناب آقا شاهویردی علیه بهآء الله نوشته بودند مکتوب مفصّلی این عبد معروض داشت و همچنین آنمکتوب حامل آیات الهی بود مخصوص ایشان و جناب آقا شاهویردی و نفوس دیگر علیهم بهآء الله که در آن مکتوب مذکور بود انشآءالله تا حال رسیده و بآن فائز شدهاند

28 The servant 29 Ramadan 1298

28 خادم فی ۲۹ رمضان سنة ۱۲۹۸

INBA08:448, BLIB_Or15727b.216, BLIB_Or15732.169

BH06131

To: Aqa Mirza Hasan, in Tihran
Date: 1298-09-29 [1881-Aug-25]

1 All praise that is sanctified from the limits of time eternal past and future befitteth Him Who is the Beloved that perisheth not, Who hath illumined the world of utterance through the dawning rays of the Sun of inner meanings...

1 حمد مقدّس از لمیزل و لایزال محبوب بیزوالی را لایق و سزاست که از اشراقات انوار آفتاب معانی عالم بیانرا منوّر فرمود ...

2 The horizons have been seized by the dark dust of ignorance. Hence the world is in upheaval, hearts are troubled, and souls are perplexed. At one time these words were heard from the Revealer of Verses, exalted be His glory: "O servant! The world is in upheaval, and its upheaval shall not be stilled save through the will of thy Lord, the Almighty."

2 آفاق را غبار تیرهٔ نادانی اخذ نموده اینست که عالم منقلب و قلوب مضطرب و نفوس متحیّر مشاهده میشوند در وقتی از اوقات از لسان منزل آیات اینکلمه استماع شد قوله جلّ کبریائه یا خادم عالم منقلب است و انقلاب او ساکن نخواهد شد الّا بارادة ربّک القدیر

3 Strange it is that despite the spreading of divine verses and the appearance of clear proofs, they still know not the cause of upheaval and discord. The Supreme Pen hath previously erased the glory of two peoples from the Book, as thou dost

3 عجب در آنکه مع انتشار آیات الهی و ظهور بیّنات هنوز آگاه نیستند که سبب انقلاب و اختلاف چیست از قبل قلم اعلی عزّت دو قوم را از کتاب محو نمود چنانچه مشاهده مینمائی مثل اسکندر

observe. Consider how Alexander of Russia, who was the greatest monarch in the world, perished in such abasement.

روس که اعظم ملک عالم بود بچه ذلّت از میان رفت

4 O servant! If external upheavals be stilled, internal commotions shall appear. If the rule of the sword and fire be removed, the gates of calamities and tribulations shall be opened upon the face of the world. Would that they might reflect even slightly and recognize the cause and reason for the events of the time. By My life! They have no refuge nor escape. They shall cry out for help when there shall be no time for it....

4 یا خادم اگر انقلابات خارجه ساکن شود در داخله حرکت ظاهر گردد اگر حکم سیف و نار از میان برخیزد ابواب رزایا و بلایا بر وجه عالم مفتوح گردد ای کاش اقلّ من آن تفکّر مینمودند و سبب و علّت حوادث زمان را عارف میشدند لعمری لیس لهم ملجأ و لا مناص یستغیثون و لات حینه انتهی

YMM.216x

BH00359

To: friends of God
Date: 1298-10 [1881-Aug]

1 In the Name of the One True God!

1 بنام خداوند یکتا

2 The Most Exalted Pen hath made mention of the friends of God in the most eloquent tongue, and now uttereth in the sweetest Persian that this is a Day of surpassing greatness and magnitude, a Day attributed in all the Divine Books to God Himself and known as the Day of God. It behooveth all to ponder the greatness of this Day and to refrain from comparing that which hath come to pass therein with aught that hath preceded or shall follow it. Let them reflect upon the diverse parties in the world, how each hath clung to a name among names, fixing their gaze upon God, the Most Glorious, and beseeching Him night and day, hoping that in the days of the appearance of the Dayspring of His Cause, the Dawning-Place of His Revelation, and the Source of His inspiration, they might not be debarred from the ocean of His grace nor be deprived of His abundant favors. Yet when the Sun of Truth shed its radiance from the heaven of God's Will, all returned to their own kind, which is the embodiment of darkness, save whom God did will. Blessed are they who, in this spiritual morn, have quaffed the wine of inner meanings and who have arisen, with supreme steadfastness, to serve the Cause of the Lord of creation.

2 قلم اعلی اولیای الهی را بلغت فصحی ذکر فرمود حال بلسان پارسی احلی میفرماید امروز روزی است بسیار عظیم و بزرگ در جمیع کتب الهی بحقّ منسوب و بیوم الله معروف بر کل لازم در عظمت این یوم تفکّر نمایند و آنچه در او واقع شده بماقبل و مابعد قیاس نمایند تفکّر در احزاب مختلفهٔ عالم نمایند هر حزبی باسمی از اسماء متمسّک و بحقّ جلّ جلاله ناظر و متشبّث و در لیالی و ایّام راجی و آمل که در ایّام ظهور مطلع امر و مشرق وحی و مصدر الهام از بحر فضل محروم نمانند و از فیض فیّاض ممنوع نشوند و چون آفتاب حقیقت از افق سماء ارادهٔ الهی اشراق نمود کل بهمجنس خود که مطلع ظلمت و تاریکی است راجع شدند الّا من شآء الله طوبی از برای نفوسیکه در این صبح روحانی از صهبای معانی نوشیدند و باستقامت کبری بر امر مالک وری قیام نمودند

3 O friends of God! Every word of the most excellent Words is an ocean most great, from which flow countless streams. Blessed

3 ای دوستان حقّ هر کلمه از کلمات علیا بحری است اعظم و از او انهار لاتحصی جاری

is the one who, in the name of God, hath drunk therefrom. By God's life! Such a soul is mentioned in the sight of God as among the most powerful of all creation. In all the Books, Tablets and Scriptures of God, mention hath been made of souls who are well-pleased, pleasing unto Him, assured and tranquil. These are they who stand firm in service to the Cause, whom neither the opposition of the world, nor the ranks of the nations, nor the conditions of the deniers, nor the insinuations of the heedless, nor the clamor of the rejectors could deter from turning to God, the Manifest Truth, or prevent from directing their gaze to the supreme horizon.

نیکوست حال نفسی که باسم حقّ از او آشامید لعمر الله او از اقوی الخلق لدی الحقّ مذکور است در جمیع کتب و زبر و صحف الهی ذکر نفوس راضیهٔ مرضیّهٔ موقنهٔ مطمئنّه بوده ایشانند نفوسیکه قائمند بر خدمت امر مدافع عالم و صفوف امم و شئونات معرضین و اشارات غافلین و ضوضاء منکرین ایشان را از اقبال بحقّ مبین منع ننمود و از توجّه بافق اعلی بازنداشت

4 By the Sun of Truth which shineth from the horizon of this Prison! The corruption of the world hath ever been, and shall ever be, from the ignorant one who appeareth in the guise of knowledge, and from the transgressor who is known and seen in the garb of piety. Reflect upon the early days of Islam: a few ignorant and false ones adorned themselves with the ornament of knowledge and truthfulness among the servants, and this became the cause of countless perils surrounding the world of the Qur'an. Some time ago this Most Holy, Most Exalted Tablet was revealed from the Most Exalted Pen. Blessed are they who read it and ponder its ocean of meanings. By God's life! Should one attain unto its sweetness, such a soul would be mentioned in the sight of God as among the most exalted of all creation.

4 قسم بآفتاب حقیقت که از افق سجن مشرقست فساد عالم لمیزل و لایزال از جاهلی بوده که باسم علم ظاهر و از فاسقیکه بلباس زهد مشهور و مشهود تفکّر در صدر اسلام نمائید معدودی جاهل و کاذب بلباس علم و صدق مابین عباد خود را مزیّن نمودند و این سبب شد که عالم فرقان را خطرات لاتحصی احاطه نمود چندی قبل این لوح امنع اقدس از قلم اعلی نازل طوبی از برای نفوسیکه قرائت نمایند و در بحر معانی آن تفکّر کنند لعمر الله اگر نفسی بحلاوت آن فائز شود او از اعلی الخلق لدی الحقّ مذکور است

5 In the Name of the One True God!

5 بنام خداوند یکتا

6 Say: O friends! The falsehood of the past hanged the Beloved of the future and martyred Him with the bullet of tyranny. Reflect upon those deceitful, treacherous souls who appeared among the people in the name of truthfulness, trustworthiness, detachment and piety, that ye may be preserved from the terror of this Most Great Day. One made mention of Jabulqa, another pointed to Jabulsa, and yet another devised an imaginary form and established for it a seat upon the throne of idle fancies. One unjust one made mention of the Holy Land, and another unjust one attributed words unto Him. These abominable, false matters became the cause and reason for martyring with utmost tyranny the Sovereign of the City of Oneness. Were the Hand of Divine Power to rend asunder all veils, ye would witness new matters and hear novel utterances.

6 بگو ای دوستان کذب قبل محبوب بعد را آویخت و برصاص ظلم شهید نمود تفکّر در نفوس کاذبهٔ خائنه که باسم صدق و امانت و زهد و ورع مابین ناس ظاهر بودند نمائید تا از فزع این یوم اکبر محفوظ مانید یکی ذکر جابلقا نمود و دیگری به جابلصا اشاره کرد و کاذب دیگر هیکل موهومی ترتیب داد و بر عرش ظنون مقرّ معیّن نمود بی‌انصافی ناحیهٔ مقدّسه ذکر کرد و بی‌انصافی دیگر کلماتی باو نسبت داد و این امور منکرهٔ کاذبه سبب و علّت شد که سلطان مدینهٔ احدیّه را بتمام ظلم شهید نمودند اگر ید قدرت الهی جمیع حجباترا خرق نماید امور تازه مشاهده نمائید و کلمات بدیعه اصغا کنید

7 Now He uttereth but one word that perchance it may serve as a barrier between truth and falsehood, and that word is this: Purify your ears from that which is spoken by those who claim to be of the Bayan yet deny its Revealer, its Sovereign and its Sender. For these veiled souls walk exactly in the footsteps of

7 حال یک کلمه میفرماید که شاید آن کلمه سدّی شود مابین صدق و کذب و آن کلمه اینست طهّروا آذانکم عمّا یتکلّم به الّذین ینسبون انفسهم الی البیان و یکفرون بمنزله و سلطانه و مرسله چه که این نفوس محتجبه بعینه بر قدم آن نفوس

those souls. Blessed is the eye that seeth and perceiveth - such a one is regarded before God as the most powerful and capable among men. Hearken unto what My Herald spoke aforetime. He said, and His Word is the Truth: A one-year-old seed on the Day of His Manifestation is mightier than all the Bayan. Out of loving kindness and compassion have these utterances been revealed from the Pen of the All-Powerful. Preserve them and say: Praise be unto Thee, O God of the worlds!

حرکت مینمایند طوبی از برای چشمیکه ببیند و ادراک نماید او از اقوی النّاس و اقدرهم لدی الحقّ مذکور است استمعوا ما نطق به مبشّری من قبل قال و قوله الحقّ نطفهٔ یکسالهٔ یوم ظهور او اقوی است از کلّ بیان محض عنایت و شفقت این اذکار از قلم مختار جاری احفظ و قل لک الحمد یا اله العالمین

8 The Shi'ih sect, who considered themselves the saved and favored denomination and regarded themselves as the most excellent of all people, repeatedly related traditions stating that whoever claimed the Promised One would be born was an infidel and outside the religion. These traditions caused many to be martyred without fault or crime, until the Primal Point - may the spirit of all else be sacrificed for Him - was born in Fars from the loins of a known person and made the claim of being the Qa'im. Thereupon, those who followed vain imaginings and idle fancies were in manifest loss, and the Cause appeared to all the world like the rays of the sun. Nevertheless, that heedless and rejected sect turned away and arose to slay that Essence of being. O people of Baha! The Lord of Names biddeth you to reflect upon these matters, that ye may truly shatter the idols of fancy and vain imaginings and not be afflicted with the new idle fancies to which the deniers of the Bayan cling. Arise to champion the Cause with divine strength and power, and protect the servants from the tyranny of the idolatrous souls and the fancies of the heedless and false ones.

8 حزب شیعه که خود را فرقهٔ ناجیهٔ مرحومه میشمردند و افضل اهل عالم میدانستند بتواتر روایاتی نقل نمودند که هر نفسی قائل شود باینکه موعود متولّد میشود کافر است و از دین خارج این روایات سبب شد که جمعی را من غیر تقصیر و جرم شهید نمودند تا آنکه نقطهٔ اولی روح ما سواه فداه از فارس از صلب شخص معلوم متولّد شدند و دعوی قائمی نمودند اذاً خسر الّذین اتّبعوا الظّنون و الأوهام و امر بمثابهٔ انوار آفتاب بر عالمیان ظاهر شد معذلک آن حزب غافلهٔ مردوده اعراض نمودند و بر قتل آن جوهر وجود قیام کردند ای اهل بها مالک اسماء میفرماید در این امور تفکّر نمائید که شاید اصنام ظنون و اوهام را فی‌الحقیقه بشکنید و باوهام تازه که معرضین بیان بآن متمسّک و متشبّثند مبتلا [نشوید] بقوّت و قدرت الهی بر امر قیام نمائید و عباد را از ظلم نفوس مشرکه و ظنون انفس کاذبهٔ غافله حفظ کنید

9 Reflect upon the hidden mysteries: Until the time of the Manifestation, the people of the Furqan, namely the Shi'ih sect, were unaware of the Day of God and the manner of His appearance. They seemed entirely bereft from the ocean of knowledge and deprived of the dawning rays of the sun of inner meanings. The divine Cause appeared and was manifested contrary to all that they had understood through their fancies and vain imaginings and to which they had held fast. And those imaginative souls who considered themselves the most God-fearing and detached in all the world arose with such tyranny that the Concourse on High, the dwellers of the Cities of Names, and the Kingdom of Creation were all bewildered. Thus hath the Most Exalted Pen spoken, as a grace from His presence, that ye may become aware.

9 در اسرار مستوره تفکّر نمائید تا حین ظهور اهل فرقان یعنی حزب شیعه از یوم الله و کیفیّت ظهور مطّلع نبودند گویا از بحر آگاهی بالمرّه بی‌نصیب بودند و از اشراقات آفتاب معانی محروم و ممنوع آنچه را بظنون و اوهام خود ادراک نمودند و بآن متمسّک بودند امر الهی بر غیر آن جاری و ظاهر شد و آن نفوس موهومه که خود را اتقای خلق و ازهد عالم میشمردند بظلمی قیام نمودند که ملأ اعلی و اهل مدائن اسماء و ملکوت انشاء کل متحیّر ماندند کذلک نطق القلم الأعلی فضلاً من عنده

10 Those things that were concealed from you shall be revealed, and you shall witness what lay behind the veil through that which was wrought by the hands of those who wandered in the wilderness of fancy and idle imaginings, and passed judgment

10 لتطّلعوا علی ما ستر عنکم و تشاهدوا ما کان خلف الحجاب بما اکتسبت ایدی الّذین هاموا فی هیمآء الظّنون و الأوهام و افتوا علی الّذی اتی بالحقّ من

against Him Who came with the truth from God, the Supreme, the Self-Subsisting. O ye who drink the choice sealed wine! The Name 'the Self-Subsisting' declareth: Consider the people who counted themselves among the saved and blessed ones - how at the time of trial they were reckoned among the rebellious, transgressing, denying and rejected faction, and were recorded by the Supreme Pen in God's Book as manifestations of negation.

لدی الله المهیمن القیّوم ای شاربان رحیق مختوم اسم قیّوم میفرماید در فرقهٔی که خود را ناجیه و مرحومه میشمردند ملاحظه کنید که عند ظهور امتحان از فرقهٔ طاغیهٔ باغیهٔ منکرهٔ مردوده محسوب شدند و در کتاب الهی از قلم اعلی از مظاهر نفی مذکور و مسطورند

11 The people of Baha, who are mentioned in the Qayyumu'l-Asma as the companions of the Crimson Ark, must, God willing, demonstrate such steadfastness as befitteth this Most Great Cause and this blessed Day. This is the day of service and steadfastness. If a child remaineth firm in this Cause, he is mightier than all the Bayan - by the testimony of God and the testimony of Him Who appeared before and gave the glad tidings of this Great Announcement.

11 انشآءالله باید اهل بها که از اصحاب سفینهٔ حمرا در قیّوم اسماء مذکورند باستقامتی ظاهر شوند که لایق این امر اعظم و یوم مبارک است امروز روز خدمت و استقامت است اگر طفلی بر این امر مستقیم ماند او اقوی از کلّ بیان است بشهادة الله و شهادة من ظهر من قبل و بشّر النّاس بهذا النّبأ العظیم

12 In the Tablets revealed in Iraq, the Land of Mystery, and the Most Great Prison, We informed the friends of God and gave them tidings of the appearance of the calf, the barking ones, the birds of night, the book of perdition, and the tablets of fire, that all might become so steadfast that neither the peoples of the world nor all that they possess would have the power to cause these firm and upright souls to deviate. They must be seen as mountains, not as leaves that are stirred by every wind and overturned by the slightest breeze. Thus doth the All-Knowing teach you, the All-Informed acquaint you, and guide you to His straight path.

12 در الواح عراق و ارض سرّ و سجن اعظم دوستان الهی را آگاه نمودیم و بظهور عجل و ناعقین و طیور لیل و کتاب سجّین و الواح نار اخبار دادیم تا کل بشأنی مستقیم شوند که اهل عالم و ما عندهم قادر بر تحریف آن نفوس ثابتهٔ مستقیمه نباشند باید بمثابهٔ جبال مشاهده شوند نه مانند اوراق که بهر ریحی متحرّکند و باندک نسیمی منقلب کذلک علّمکم العلیم و عرّفکم العارف الخبیر و هداکم الی صراطه المستقیم

13 Strive ye, and with utmost lowliness and supplication beseech the Mighty, the Ancient One to aid you in that which is adorned with the ornament of His good-pleasure, and to assist you in such deeds as shall endure forever in His divine Book throughout the kingdom of earth and heaven. Let not this opportunity slip from your grasp, nor waste this time. I swear by the ocean of divine knowledge that a single moment of these days excelleth centuries and ages. Your Lord, the Chosen One, beareth witness to this from this glorious station.

13 جهد نمائید و بکمال عجز و ابتهال از قویّ قدیر مسئلت کنید تا شما را مؤیّد فرماید بر امری که بطراز رضا مزیّن است و همچنین موفّق دارد بر عملیکه ذکر آن بدوام ملک و ملکوت در کتاب الهی باقی و پاینده ماند فرصت را از دست مدهید و وقت را ضایع مگذارید قسم بدریای علم لدنّی که آنی از این ایّام افضل است از قرون و اعصار یشهد بذلک ربّکم المختار فی هذا المقام الکریم

14 God willing, may ye consume the veils that hinder with the fire of the love of the All-Merciful and illumine your hearts with the light of His countenance. This is the day of this blessed and decisive Word, which the tongue of the Divine Unity spoke aforetime: "Everything shall perish save His Face." This is the Day of God, and God alone speaketh therein - naught is mentioned save Him. Where are the pure and penetrating eyes, and where are the illumined and detached hearts? This is the day of eyes, ears and hearts. Beseech ye God to grant

14 انشآءالله بنار محبّت رحمن حجبات مانعه را بسوزانید و بنور وجهش قلوبرا منوّر دارید امروز روز این کلمهٔ محکمهٔ مبارکه است که از قبل لسان احدیّه بآن تکلّم نموده کلّ شیء هالک الّا وجهه امروز یوم الله است و حقّ وحده در او ناطق لا یذکر فیه الّا هو این الأبصار الطّاهرة الحدیدة و این القلوب المنیرة الفارغة امروز روز ابصار و آذان و قلوبست از حقّ بخواهید تا این

you possession of these three and to sanctify them from veils. For verily, a thin veil - nay, the thinnest of veils - preventeth the eye from seeing, the ear from hearing, and the heart from understanding.

سه را مالک شوید و از حجبات مقدّس دارید چه که حجاب رقیق بل ارقّ بصر را از مشاهده و آذان را از اصغا و قلب را از تفقّه منع نماید

15 Consider this exalted word which was revealed aforetime by the Supreme Pen: O Sons of Knowledge! The merest speck of dust upon the eye shutteth out the vast world from its vision - consider then what would be wrought if the veil of covetousness descendeth upon the heart!

15 باین کلمهٔ علیا که از قبل از قلم اعلی نازل شده نظر نمائید ای پسران دانش چشم سر را پلک بآن نازکی از دیدن جهان و آنچه در اوست بی‌بهره نماید دیگر پردهٔ آز اگر بر چشم دل فرود آید چه خواهد نمود

16 O friends! Today the gate of heaven is opened by the key of God's Name, the ocean of bounty surgeth before all faces, and the sun of grace is shining. Do not deprive yourselves of the manifest Light, nor waste your precious life heeding the words of this one and that. Gird up the loins of endeavor and turn your attention to the education of the peoples of the world. Consider not the divine religion as a cause of opposition, malice and hatred. The Tongue of Grandeur proclaims: That which has descended from the heaven of the Will in this Most Holy, Most Exalted Revelation has been for the unity of the world and the love and fellowship of its peoples. The people of Baha who have drunk of the choice wine of inner meaning must associate with all the peoples of the world with the utmost joy and radiance, and remind them of that which profits all. Such is the counsel of this Wronged One to His loved ones and chosen ones. The world was created through love, and all are commanded to live in fellowship and unity. Fix your gaze upon and make mention of this blessed word which hath shone forth from the horizon of the mouth of the King of Oneness: "I was in My Ancient Being and My Eternal Essence; I knew My love in thee, therefore I created thee, cast upon thee My image and revealed to thee My beauty."

16 ای دوستان امروز باب آسمان بمفتاح اسم الهی گشوده و بحر جود امام وجوه ظاهر و موّاج و آفتاب عنایت مشرق و لائح خود را محروم ننمائید و عمر گرانمایه را بقول این و آن تمام مکنید کمر همّت محکم نمائید و در تربیت اهل عالم توجّه کنید دین الهی را سبب اختلاف و ضغینه و بغضا ندانید لسان عظمت میفرماید آنچه از سماء مشیّت در این ظهور امنع اقدس نازل مقصود اتّحاد عالم و محبّت و وداد اهل آن بوده باید اهل بها که از رحیق معانی نوشیده‌اند بکمال روح و ریحان با اهل عالم معاشرت نمایند و ایشانرا متذکّر دارند بآنچه که نفع آن بکل راجع است اینست وصیّت مظلوم اولیا و اصفیای خود را عالم بمحبّت خلق شده و کل بوداد و اتّحاد مأمورند باین کلمهٔ مبارکه که از افق فم سلطان احدیّه اشراق نموده ناظر باشید و ذکر نمائید کنت فی قدم ذاتی و ازلیّة کینونتی عرفت حبّی فیک خلقتک و القیت علیک مثالی و اظهرت لک جمالی

17 O people of Baha! While you are in your homelands, this Wronged One is in the Most Great Prison. Even while submerged in an ocean of tribulations, He makes mention of each of you with such words and utterances that were but a single letter thereof to be reflected upon the mirrors of all created things, the words "Thou art the Beloved" would appear from them all, in such wise that all would see and read them. Let not this boundless grace slip from your grasp, and be not heedless of what hath befallen this Wronged One and you in the path of God. Know your worth and preserve your stations in the name of the Truth, for the ungodly, deniers and traitors have appeared in the guise of unity, acceptance and trustworthiness, and strive with the utmost effort to lead souls astray. Verily

17 ای اهل بها شما در اوطان و اینظلوم در سجن اعظم در حینیکه در دریای احزان منغمس است هر یک از شما را بکلمات و بیاناتی ذکر مینماید که اگر حرفی از آن کلمات بر مرایای وجود ممکنات تجلّی نماید در کل کلمهٔ انت المحبوب ظاهر شود بشأنیکه جمیع بیابند و قرائت نمایند این فضل بی‌منتهی را از دست مدهید و آنچه در سبیل الهی بر اینظلوم و شما وارد شده از آن غافل نشوید قدر خود را بدانید و مقامات خود را باسم حقّ حفظ نمائید چه که مشرکین و منکرین و خائنین بلباس توحید و اقبال و امانت ظاهر شده‌اند و بکمال جدّ و جهد در

your Lord, the All-Merciful, speaks the truth and informs you of His grace and guides you to His straight path.

اضلال نفوس مشغولند انّ ربّکم الرّحمن یقول الحقّ و یخبرکم بالفضل و یهدیکم صراطه المستقیم

18 Abandon the ways of the people and count as naught the paths of the heedless, and say: "He walks not in your ways, nor does He act according to what is with you. He has appeared and made manifest His straight path, and made known to all His mighty course." Blessed is the soul that has hastened to the ocean of its Lord's mercy, and the ear that has heard the shrill voice of His Most Exalted Pen, and the eye that has beheld His mighty signs, and the tongue that has uttered His beautiful praise. Say: Have mercy upon yourselves and follow not those who have denied God and His signs, rejected His proof and His evidence, and have arisen to turn away with manifest injustice.

18 سبل ناس را بگذارید و راههای غافلین را معدوم شمارید و بگوئید انّه لا یمشی فی طرقکم و لا یعمل ما عندکم قد ظهر و اظهر صراطه المستقیم و عرّف الکلّ منهجه القویم طوبی لنفس سرعت الی بحر رحمة ربّها و لأذن سمعت صریر قلمه الأعلی و لعین رأت آیاته الکبری و للسان نطق بثنائه الجمیل قل ان ارحموا علی انفسکم و لا تتّبعوا الّذین کفروا باللّه و آیاته و انکروا حجّته و برهانه و قاموا علی الاعراض بظلم مبین

19 Verily, He has, from the Most Great Prison, called both kings and subjects unto the Most Great Name, which was hidden in God's knowledge and mentioned in the Scriptures of the Messengers. O friends! The mention of all has been and will continue to be in the divine Books, and should some of the loved ones of God not receive a separate Tablet, let them know with absolute certainty that their names, their turning to God, and their acceptance, according to their stations, have been recorded and inscribed by the Most Exalted Pen in the Book. Ask God for His confirmation, that you may succeed in that which will be the cause of everlasting remembrance. Verily, He sees and hears, and He is the All-Knowing, the All-Informed.

19 انّه فی السّجن الأعظم دعا الملوک و المملوک الی الاسم الأعظم الّذی کان مکنوناً فی علم اللّه و مذکوراً فی صحف المرسلین ای دوستان ذکر جمیع در کتب الهی بوده و خواهد بود و اگر بعضی از اولیای حقّ بلوح علیحده فائز نشوند بیقین مبین بدانند که اسمشان و توجّهشان و اقبالشان علی مراتبهم از قلم اعلی در کتاب مذکور و مسطور است از حقّ تأیید بخواهید تا بامریکه سبب و علّت ذکر پاینده باشد فائز گردید انّه یری و یسمع و هو العلیم الخبیر

20 The world has never had, nor does it now possess any significance. Soon shall all who dwell on earth return to the graves. By Him Who has caused all things to speak forth in praise of His Self, this world and whatsoever is visible to mortal eyes cannot, in the sight of one endowed with insight, compare with even a single word of God's utterance, for the former is transient and perishable and ever shall be so, while the latter endures eternally through the permanence of His names and attributes. No person of understanding would forfeit God's everlasting bounty for the sake of fleeting days. Verily I say, the soul has ever yearned and will forever yearn for the rose-garden of divine revelation and attainment unto His presence, yet vain imaginings and futile desires have held it back from the realm of nearness. You must burn away the veils with the fire of certitude and the light of faith, and illumine your hearts and minds. Strive to drink from the Kawthar of certitude which flows from the right hand of God's celestial throne. Whosoever attains unto it is recorded among the people of eternity in the Crimson Book.

20 دنیا را شأنی نبوده و نیست عنقریب من علی الأرض بقبور راجع شوند فوالّذی انطق کلّ شیء بثنآء نفسه که این دنیا و آنچه در او مشهود است نزد صاحب بصر بیک کلمه از کلمات الهی معادله ننماید چه که او زائل و فانی بوده و خواهد بود و این بدوام اسماء و صفات دائم و باقی خواهد ماند هیچ عاقلی بملاحظهٔ یوم او یومین نعمت باقیهٔ الهیّه را از دست نمیدهد براستی میگویم جان لم‌یزل و لایزال آهنگ گلشن مکاشفه و لقا داشته و دارد ولکن اوهام و آمال لاتغنی او را از ملکوت قرب منع نموده باید بنار ایقان و نور ایمان حجبارا بسوزانید و قلوب و افئده را منوّر دارید جهد نمائید تا از کوثر ایقان که از یمین عرش الهی جاری است بنوشید هر نفسی بآن فائز شد او از اهل بقا در صحیفهٔ حمرا مذکور است

21 Praise be to God that His grace and favors have guided the faithful to the straight path and enabled them to attain the supreme gift and greatest bounty. Know the station you occupy and remain vigilant at all times, for the misguided have ever lain in ambush for the guides and ever shall. Verily your Lord, the All-Merciful, is the All-Knowing, the All-Wise. Has there ever been seen on earth a sincere seeker who was deprived of the outpourings of the All-Bountiful? Or has there ever been witnessed one who, with complete truthfulness, desired the ultimate goal and was held back from it? Nay, by His very Self, the True One! And if certain of the believers, near ones, and sincere ones outwardly sought something but did not attain it, this was due to God's all-encompassing wisdom. They must not be saddened, for every matter has its appointed time. When its hour comes, it shall be manifested in truth from God, the Lord of all worlds.

21 الحمد لله عنایت حقّ و الطافش مقبلین را بصراط مستقیم راه نموده و بعطیّهٔ کبری و موهبت عظمی فائز فرموده قدر مقام خود را بدانید و در کلّ احوال آگاه باشید چه که گمراهان در کمین هادیان بوده و خواهند بود انّ ربّکم الرّحمن لهو العلیم الحکیم آیا در ارض طالب صادقی مشاهده شد که از فیض فیّاض محروم شود یا قاصدی دیده شد که بصدق تمام مقصد اقصی را اراده نماید و از او ممنوع گردد لا ونفسه الحقّ و اگر بعضی از موحّدین و مقرّبین و مخلصین بر حسب ظاهر امری را طلب نمودند و بآن فائز نشدند این نظر بحکمتهای بالغهٔ الهی بوده باید محزون نباشند چه که از برای هر امری میقاتی مقرّر و مقدّر است اذا جآء الحین یظهر بالحقّ من لدی الله ربّ العالمین

22 Rejoice, O friends of God and His chosen ones, in that My Most Exalted Pen makes mention of you on this night wherein the Tongue of Grandeur proclaims: There is none other God but He, the Supporter, the Counselor, the Single, the Mighty, the All-Praised. Blessed is he who attains unto the Most Great Steadfastness; he is assuredly among the dwellers of the Most Exalted Paradise in the Book of God, the Lord of Names and Creator of Heaven, Who has appeared in truth with manifest sovereignty. Beware lest the veils of names hold you back from their Sovereign, their Source and their Creator. Hold fast to the cord of your Lord's loving-kindness and cling to His luminous hem. Whoso acts in accordance with what has been commanded, upon him shall bestow their prayers the Concourse on High, the dwellers of the Most Exalted Paradise, and they who abide within the Pavilions of Grandeur - a command from God, the Mighty, the All-Praised.

22 افرحوا یا اولیآء الله و اصفیائه بما یذکرکم قلمی الأعلی فی هذا اللّیل الّذی فیه ینطق لسان العظمة انّه لا اله الّا هو المؤیّد النّاصح الفرد العزیز الحمید طوبی لمن فاز بالاستقامة الکبری انّه من اهل الفردوس الأعلی فی کتاب الله مالک الأسمآء و فاطر السّمآء الّذی ظهر بالحقّ بسلطان مبین ایّاکم ان تمنعکم حجبات الأسمآء عن سلطانها و منزلها و مبدعها تمسّکوا بحبل عنایة ربّکم الرّحمن و تشبّثوا بذیله المنیر من عمل ما امر به یصلّینّ علیه الملأ الأعلی و اهل الجنّة العلیا و الّذین سکنوا فی قباب العظمة امراً من الله العزیز الحمید

23 Thus does the Wronged One make mention of you while confined in the prison of the heedless, teaching you that which shall, under all conditions, draw you nearer unto God, the Almighty, the All-Compelling, the Mighty, the Unique. We counsel all to wisdom and utterance in the Cause of their Lord, the All-Merciful, even as We counseled them before. He is in truth the Counselor, the Faithful. This is a word We have revealed in various Tablets. It behooves everyone who has believed in God in this Revelation to hold fast unto it and to be of those who are firmly established. We have forbidden all from whatsoever God loves not, and have commanded that which gladdens the hearts of the peoples. He is verily the All-Kind, the Gracious. Associate, O My loved ones, with the followers

23 کذلک ذکرکم المظلوم اذ کان فی سجن الغافلین و علّمکم ما یقرّبکم فی کلّ الأحوال الی الله المقتدر المهیمن العزیز الفرید انّا نوصی الکلّ بالحکمة و البیان فی امر ربّهم الرّحمن کما وصّیناهم من قبل انّه لهو النّاصح الأمین تلک کلمة انزلناها فی الواح شتّی ینبغی لکلّ من آمن بالله فی هذا الظّهور ان یتمسّک بها و یکون من الرّاسخین و نهینا الکلّ عن کلّ ما لا یحبّه الله و امرناهم بما تفرح به افئدة الأمم انّه لهو المشفق الکریم عاشروا یا احبّائی بالرّوح و الرّیحان کلّ الأدیان ایّاکم ان تجعلوا کلمة الله علّةً لاختلافکم او سبباً لاظهار البغضآء

of all religions in a spirit of friendliness and fellowship. Beware lest ye make God's Word an occasion for your disputation or a cause for manifesting hatred among you. Say: Fear God, O people of the earth, and be not of the negligent. He commands you to that from which you will perceive the fragrance of the Spirit, were you of those who are endowed with understanding.

بينكم قل اتّقوا الله يا ملأ الأرض و لا تكونوا من الغافلين انّه يأمركم بما تجدون منه عرف الرّوح لو كنتم من العارفين

24 The glory be upon you and upon those who are with you and who love you and serve you and hearken unto that which has been inscribed by the Most Exalted Pen in this irrevocable, manifest, and perspicuous Cause.

24 البهآء عليكم و على من معكم و يحبّكم و يخدمكم و يسمع منكم ما رقم من القلم الأعلى فى هذا الأمر المبرم الظّاهر المبين

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BH00844

To: Ibn Asdaq (Hand of the Cause) et al.
Date: 1298-10 [1881-Aug]

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

1 بسم ربّنا الأقدس الأعظم العلىّ الأبهى

2 Glory be to God Who hath gladdened the servant through the fragrances of His loved ones' utterances–they who have cast away the world and have arisen to serve the nations by His command, for He is the All-Ruling, the All-Compelling.

2 الحمد لله الّذى سرّ الخادم بنفحات بيان اوليائه الّذين نبذوا العالم و قاموا على خدمة الأمم امراً من لدنه و هو الحاكم المريد

3 O beloved of my heart! Blessed be thy essence, blessed be thy remembrance, blessed be thy steadfastness, and blessed be thy devotion. The servant hath been honored by your mention, your praise, your utterance, your service, and that which hath flowed from your pen in the Cause of God – our purpose and your purpose. By the life of the Beloved! Such rapture and longing hath seized me that every tongue is powerless to describe it. To this beareth witness the tongue of my heart and my inmost being, and beyond these He Who hath ever been the All-Witnessing, the All-Seeing, the All-Protecting, and the All-Encompassing over all who dwell in the heavens and the earth.

3 يا محبوب فؤادى لله درّک و لله ذکرک و لله قيامک و لله توجّهک قد فاز الخادم بذکرکم و ثنائکم و بيانکم و خدمتکم و ما ظهر من قلمکم فى امر الله مقصودنا و مقصودکم لعمر المحبوب قد اخذنى الجذب و الشّوق على شأن کلّ اللّسان عن ذکره يشهد بذلک لسان قلبى و فؤادى و عن ورائهما من کان شاهداً ناظراً رقيباً مهيمناً على من فى السّموات و الأرضين

4 When I read what the Pen had uttered, I approached the Station whereon was established the Most Great Throne. When I attained His presence and presented it, the Ancient King turned toward me, and the Tongue of Grandeur spoke that which set the heart of the world ablaze. He spoke, and His

4 فلمّا قرأت ما نطق به القلم قصدت المقام الّذى استقرّ عليه العرش الأعظم فلمّا حضرت و عرضت توجّه الىّ مالک القدم و نطق لسان العظمة بما انجذب به قلب العالم قال و قوله الحقّ

Word is the Truth: We were seated upon the Throne when the servant who was present entered with thy letter and laid it before Our face. We have answered thee and sent unto thee the pearls of divine knowledge from the depths of thy Lord's omniscient wisdom, that thou mayest rejoice and render thanks unto thy Lord, the All-Informed Speaker. Blessed art thou for having spoken the truth and forbidden that which is unseemly, in conformity with the command of God, the All-Knowing, the All-Wise.

قد كنّا جالساً على العرش دخل العبد الحاضر بكتابک و عرضه لدى الوجه اجبناک و ارسلنا اليک لآلئ العرفان من عمّان علم ربّک الرّحمن لتفرح و تشكر ربّک النّاطق الخبير طوبى لک بما نطقت بالحقّ و منعت ما لا ينبغى اتّباعاً لأمر الله العليم الحكيم

5 How excellent are they who have cast away their desires and embraced that which God, the Lord of all worlds, hath willed! Say: By the power of My Most Great Name, O peoples of the earth! By God, the Ancient King hath come for the reformation of the world. Beware lest the doubts of your divines debar you from the ocean of your Lord's knowledge, the Mighty, the Powerful. He speaketh naught save that which shall profit you in this world and in the next. To this beareth witness the Lord of creation Who speaketh in the Most Great Prison: There is none other God but Me, the All-Hearing, the All-Seeing.

5 نعيماً للّذين نبذوا ارداتهم و اخذوا ما اراد به الله ربّ العالمين قل بقوّة اسمى الأعظم يا معشر الأمم تالله قد اتى مالک القدم لاصلاح العالم ايّاكم ان تمنعكم شبهات علمائكم عن بحر علم ربّكم المقتدر القدير انّه ما نطق الّا بما ينفعكم فى الآخرة و الأولى يشهد بذلک مولى الورى الّذى ينطق فى السّجن الأعظم انّه لا اله الّا انا السّامع البصير

6 We make mention of him who was named Asad, who hath arisen to serve the Cause of his Lord and who uttereth His beauteous praise. We have previously revealed unto him, and in these days also, that which gladdeneth the hearts of the sincere ones. We make mention of him who informed you both of what a certain servant of Ours, named the Noble One, desired, as recorded in a clear Tablet. At this moment We turn Our gaze from this station toward him who desired to assist his wronged Lord, the Peerless One, through Whom the edifice of tranquility was well-nigh shaken and the hearts of them that have recognized Him were sorely agitated.

6 و نذكر من سمّى بالأسد القائم على خدمة امر ربّه و النّاطق بذكره الجميل قد انزلنا له من قبل و فى هذه الأيّام ما تفرح به افئدة المخلصين و نذكر من اخبركما بما اراد عبد من عبادنا الّذى سمّى بالكريم فى لوح مبين و اقبلنا فى هذا الحين من هذا المقام الى من اراد نصرة ربّه المظلوم الفريد الّذى كاد ان يتزعزع به بنيان السّكون و تضطرب به افئدة العارفين

7 O thou who gazest upon My countenance and drinkest the wine of My loving-kindness! That which thou didst mention hath been mentioned before the Wronged One. God willing, may ye ever remain steadfast in serving the Cause of the All-Glorious and act in accordance with that which He loveth and is pleased with. That which ye have done is most acceptable in the sight of the Wronged One. From this matter a great mischief would have appeared, for although the True One, exalted be His glory, hath desired the reformation of the world, this was contrary and opposed to the Command of God from all aspects.

7 يا ايّها النّاظر الى وجهى و الشّارب رحيق عنايتى آنچه ذكر نمودى لدى المظلوم مذكور انشآءالله لازال بخدمت امر ذى الجلال قائم باشيد و بما يحبّ و يرضى عامل آنچه عمل نموديد لدى المظلوم بسيار محبوب از اينفقره فساد بزرگى ظاهر ميشد مع آنكه حقّ جلّ جلاله اصلاح عالم را خواسته از جميع جهات منافى و مخالف امر الله بوده

8 And since ye have beseeched from the heaven of bounty that grace be shown unto him, God willing, may they abide beneath the shadow of His grace and act in accordance with that which God hath willed. In truth their intention was to serve the Truth, for they were not aware of the divine prohibition and what had been revealed in the Tablets as befitteth. We, from

8 و چون از سماء جود از براى او طلب عنايت نموديد انشآءالله در ظلّ عنايت ساكن باشند و به ما اراده الله عامل فىالحقيقه مقصودشان خدمت حقّ بوده چه كه از منع الهى و ما نزّل فى الألواح على ما ينبغى آگاه نبوده‌اند انّا نكبّر من هذا المقام

this station, send Our greetings unto him and give him the glad-tidings of My mercy, My grace, My favor, My forgiveness and My tender loving-kindness, that he may render thanks unto his Lord, the Generous One. The glory be upon him and upon his father and his brother and upon those who have held fast unto My firm cord.

على وجهه و نبشّره برحمتي و عنايتي و فضلي و مغفرتي و الطافي ليشكر ربّه الكريم البهآء عليه و على ابيه و اخيه و على الّذين تمسّكوا بحبلي المتين

9 All souls should gaze toward the horizon of God's good-pleasure and hold fast unto that which is beloved before His Presence. All matters in the Divine Book have been made contingent upon wisdom, to this beareth witness My Scriptures, My Books, My Psalms, My Tablets, My Self, and My swift-moving Pen. From the utterances of the Revealer of Verses it is clear and evident what is today beloved before the Divine Throne. Even as the Supreme Pen hath, in numerous passages – nay, in most of the Tablets – enjoined wisdom upon all the peoples of the world.

9 بايد جميع نفوس بافق رضا ناظر باشند آنچه لدى الوجه محبوبست بآن تمسّک نمايند جميع امور در كتاب الهى بحكمت معلّق شده يشهد بذلک صحفي و كتبي و زبرى و الواحى و نفسى و قلمى المتحرّک السّريع انتهى از بيانات منزل آيات معلوم و واضحست آنچه كه اليوم لدى العرش محبوبست چنانچه قلم اعلى در مواضع عديده بلكه در اكثرى از الواح جميع اهل عالم را بحكمت امر فرموده

10 The matter of teaching, which is the greatest of all things, is itself contingent upon wisdom, such that if wisdom doth not permit it in a certain place, teaching is not permissible. Blessed are they who have attained unto that which God hath willed.

10 امر تبليغ كه اعظم امور است او هم بحكمت معلّق است كه اگر مقامى حكمت اقتضا ننمايد تبليغ جايز نه طوبى از براى نفوسيكه به ما اراده الله فائز شده‌اند

11 To Jinab-i-Aqa Qasim, upon him be Baha'u'llah's glory.

11 خدمت جناب آقا قاسم عليه بهآء الله

12 This evanescent servant conveys greetings sanctified beyond all mention, thought, knowledge and understanding, and gives him the glad tidings of the favor of God, exalted be His glory. May he be assisted, God willing, in that which causes the exaltation of God's Cause.

12 اين خادم فانى تكبير مقدّس از ذكرى و فكرى و علمى و عرفانى ميرساند و بشارت ميدهد ايشانرا بعنايت حقّ جلّ جلاله انشآءالله مؤيّد باشند بر آنچه سبب ارتفاع امر الله [هست]

13 In these days, praise be to God, they have accepted the counsels of that Beloved One, and as soon as they understood that deed to be contrary to God's will, they forsook it and held fast to that which God had willed. Blessed is he, again blessed is he! Joy be unto him, again joy be unto him! That which you wrote concerning them has been accepted before the Divine Throne.

13 در اين ايّام الحمد لله نصايح آنمحبوب را قبول نمودند و بمجرّد آنكه آن عمل را مخالف ارادهٔ حقّ فهميدند از او گذشتند و به ما اراده الله تمسّک جستند طوبى له ثمّ طوبى له نعيماً له ثمّ نعيماً له آنچه در بارهٔ ايشان مرقوم داشتيد لدى العرش بطراز قبول فائز فرمودند

14 Although the stability of this land is uncertain, as was revealed in the divine Tablets in previous years, yet with the utmost joy and fragrance they should turn to the direction of God. And this is what has shone forth from the horizon of the mouth of our Lord, the Most High, the Most Great. His word, exalted be His grandeur:

14 اگرچه استقرار اين ارض معلوم نيست چنانچه در سنين قبل در الواح الهى نازل ولكن بروح و ريحان بشطر الله توجّه نمايند و هذا ما اشرق من افق فم ربّنا العلىّ العظيم قوله عزّ كبريائه

15 O Qasim! Turn to the Qiblih unto which every qiblih ordained by God for His servants turned on the first day when He uttered the first word, which is "Verily, I am God, the One, the Single, the All-Knowing." Turn with such detachment as will erase

15 يا قاسم توجّه الى القبلة الّتى اقبل اليها كلّ قبلة قدّرها الله للعباد فى اوّل يوم نطق باوّل كلمة و هى انّنى انا الله الواحد الفرد الخبير ان اقبل بانقطاع

from thy heart the trace of all thou hast known before. Then turn with a face that befitteth one who turneth unto the face of God, the Lord of all worlds.

يمحو اثر ما عرفته من قبل عن قلبک ثمّ اقبل بوجه ينبغی له ان يتوجّه الی وجه الله ربّ العالمين انتهی

16 By the Lord of the heavens and earth, the entire world cannot equal these two verses. Blessed is he who hath read, heard, written and understood. Woe unto the deniers and the heedless.

16 وربّ السّموات و الأرض جميع عالم باين دو آيه معادله نمينمايد طوبی لمن قرء و سمع و كتب و عرف ويل للمنكرين و الغافلين

17 Some time ago, this servant sent detailed letters to that beloved one and my beloved Jinab-i-Aqa Mirza Asadu'llah, upon him be Baha'u'llah's glory, and likewise to Jinab-i-Mirza H and S, upon him be Baha'u'llah's glory, and especially to Jinab-i-Mulla Sadiq, upon him be Baha'u'llah's glory, each bearing the holy, manifest and luminous revealed lights. God willing, they have arrived.

17 چندی قبل خدمت آنمحبوب و محبوبی جناب آقا ميرزا اسدالله عليه بهآء الله و همچنين خدمت جناب ميرزا حا و س عليه بهآء الله و مخصوص جناب ملّا صادق عليه بهآء الله اينعبد عرايض مفصّله ارسال داشته كه هر يک حامل انوار مقدّسهء لائحهء منزلهء منيره بوده انشآءالله رسيده

18 And some time before that, a detailed letter was sent to the beloved of the heart, he who was named by the tongue of the Lord of Creation as 'Ali-Qabl-i-Akbar, upon him be Baha'u'llah's glory, the Lord of Power. That too contained divine Tablets and verses. God willing, it has arrived by now and will continue to arrive.

18 و چندی قبل قبل خدمت محبوب فؤاد جناب من سمّی بلسان مالک الايجاد بعلی قبل اكبر عليه بهآء الله مالک القدر عريضهء مفصّلی ارسال شد آنهم حامل الواح و آيات الهی بوده انشآءالله تا حال رسيده و ميرسد

19 To all the friends, expressions of greeting, evanescence, nothingness and non-existence of this transient being are entrusted to the grace of that Beloved One.

19 خدمت جميع دوستان اظهار عرض تكبير و فنا و نيستی و عدم اين وجود فانی منوط بعنايت آنمحبوبست

20 To the spiritual beloved, Jinab-i-Aqa Mirza Haydar-'Ali, upon him be Baha'u'llah's glory, I offer greetings. It is hoped that God will assist that in these two days a detailed response to his letter will be sent.

20 خدمت محبوب روحانی جناب آقا ميرزا حيدر علی عليه بهآء الله تكبير معروض ميدارم اميد است كه حقّ مؤيّد فرمايد در اين دو يوم جواب دستخطّ ايشان بتفصيل ارسال شود

21 The letter from that beloved one dated the twenty-ninth of Sha'ban arrived on the seventh of Shawwal, and at that very moment this letter, which is adorned with verses of grandeur, was written and sent. May all partake of its choice wine and attain His grace.

21 دستخطّ آنمحبوب كه بتاريخ بيست و نهم ٢٩ شعبان بود در هفتم ٧ شوّال رسيد و همان حين اينكتوب كه مطرّز بآيات عظمت است نوشته ارسال شد انشآءالله كلّ از رحيقش بياشامند و بعنايتش فائز گردند

22 Glory be upon you and upon those with you and upon those who act according to what they were commanded by the Wise Ordainer.

22 البهآء علی حضرتک و علی من معک و علی الّذين عملوا بما امروا به من لدن آمر حكيم

23 The servant, Shawwal 1298

23 خادم فی شوّال سنة ١٢٩٨

INBA08:490, INBA27:384, INBA22:168, BLIB_Or15732.272, PYK.083

BH02370

To: Darvish Ghulam-Husayn
Date: 1298-10 [1881-Aug]

1 He is the All-Knowing, the Witness, the All-Hearing.

1 هو العالم الشّاهد السّميع

2 Praise be to God that thou hast been blessed with the infinite bounties and gifts of the True One, for thou didst seek the True Intended One and attained to circumambulation of the House of God. This blessing is superior to all existing and visible blessings. The Wronged One testifieth that thou didst turn and present thyself after thou didst hasten, and didst respond after thou didst hear, and didst attain to that which was hidden in the Book of God, the Lord of the worlds.

2 الحمد لله بالطاف و مواهب بی‌منتهای حقّ فائز شدی چه که قصد مقصود حقیقی نمودی و بطواف بیت الله فائز شدی این نعمت افضل است از نعمتهای موجودهٔ مشهوده یشهد المظلوم بأنّک اقبلت و حضرت بعدما سرعت و اجبت بعدما سمعت و فزت بما کان مکنوناً فی کتاب الله ربّ العالمین

3 This Wronged One, despite countless afflictions, summoned the people of the earth to the most exalted horizon during the days and nights, that perchance hearts might be cleansed and sanctified from the doubts and signs of imitation and restriction and from vain imaginings and idle fancies, that they might find themselves free and unfettered. However, the heedless servants did not hearken to the Word of Truth and arose in rejection and opposition, as ye have all seen and heard.

3 اینمظلوم در لیالی و ایّام مع بلایای لاتحصی اهل ارض را بافق اعلی دعوت فرمود که شاید قلوب را از شبهات و اشارات تقلیدیّه و تقییدیّه و اوهام و ظنون طاهر و مقدّس نمایند تا خود را فارغ و آزاد مشاهده کنند ولکن عباد غافل اصغای کلمهٔ حقّ ننمودند و باعراض و اعتراض قیام کردند چنانچه کل دیده و شنیده‌اید

4 In days when the opposition of the divines, the objections of the mystics, and the power of princes had encompassed all, this Wronged One arose alone to promote the Cause - an arising that the hosts of earth were powerless to prevent. And when the effulgences of the Sun of Truth became somewhat manifest, certain ones emerged from behind the veil and arose to waste the Cause of God, to such an extent that pen and tongue are powerless to describe. They have desired to make the weak ones among the servants more veiled than the parties of the past. Beseech ye God to assist His loved ones in protecting souls. Verily He is the Powerful, the Mighty. There is no God but Him, the All-Knowing, the All-Informed.

4 در ایّامیکه اعراض علما و اعتراض عرفا و سطوت امرا احاطه نموده این مظلوم وحده بر امر قیام نمود قیامیکه جنود ارض قادر بر منع نبود و چون اشراقات انوار آفتاب حقیقت فی‌الجمله ظاهر شد جمعی از خلف حجاب ظاهر شده بتضییع امر الله قیام نمودند بشأنیکه قلم و لسان از ذکر آن عاجز و اراده نموده‌اند که ضعفای عباد را احجب از احزاب قبل نمایند از حقّ بخواهید دوستان خود را مؤیّد فرماید بر حفظ نفوس انّه لهو المقتدر القدیر لا اله الّا هو العالم الخبیر

5 Thy letter was received and the fragrance of love was inhaled therefrom. And regarding thy desire to arise to serve, We beseech God to assist thee in this and to grant thee success in that which He loveth. Verily He is the Lord of all creation in the hereafter and in this world. God willing, may thou speak for God's sake, act for God's sake, and return unto God. I swear by the lights of His countenance that after the passing of all things, if a soul appeareth, clinging unto God and detached from all else, surely that soul will influence the world and will draw creation to the ultimate goal and the most exalted horizon

5 مکتوب آنجناب رسید نفحات محبّت از او استشمام شد و اینکه اراده نمودی بخدمت قیام نمائی نسئله تعالی بأن یؤیّدک علی ذلک و یوفّقک علی ما یحبّه انّه لمولی الوری فی الآخرة و الأولی انشآءالله لله ناطق باشی و لوجه الله عامل و الی الله راجع قسم بانوار وجه بعد فناء اشیاء که اگر نفسی متمسّکاً بالله و منقطعاً عمّا سواه ظاهر شود البتّه نفس او در عالم مؤثّر گردد و خلق را بغایت قصوی و افق اعلی و ذروهٔ علیا

و درّهٔ اولی کشاند انشآءالله باسمش ناطق باشی و به ما نزل فی الکتاب عامل

and the highest summit and the primal valley. God willing, may thou speak in His Name and act according to that which hath been revealed in the Book.

6 قل یا الهی اسئلک بالاسم الأعظم بأن تؤیّدنی علی الاستقامة علی امرک ثمّ اکتب لی من قلم فضلک ما کتبته لأولیائک الّذین نبذوا العالم فی حبّک و سبیلک ای ربّ انت القدیر و انا الضّعیف فارحمنی بجودک و الطافک لا اله الّا انت العزیز الحکیم الحمد لک یا اله العالمین و مقصود من فی السّموات و الأرضین

6 Say: O my God! I beseech Thee by the Most Great Name to assist me to be steadfast in Thy Cause, then write down for me from the Pen of Thy grace that which Thou hast written for Thy loved ones who have cast the world aside in Thy love and Thy path. O Lord! Thou art the Powerful and I am the weak one, so have mercy upon me through Thy generosity and favors. There is no God but Thee, the Mighty, the Wise. Praise be to Thee, O God of the worlds and Goal of all who are in the heavens and on earth.

BLIB_Or15719.192a, ADM3#091 p.104x

BH05582

To: Ibn-i-Abhar
Date: 1298-10 [1881-Aug]

1 هو الأقدس الأعظم العلیّ الأبهی

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

2 یا ایّها الشّارب من کأس عنایتی و الطّائف حول ارادتی و المقبل الی کعبة جمالی و النّاطق بثنائی و الطّائر بقوادم الذّکر فی هوائی و المتشبّث بذیل عنایتی و المتمسّک بحبل فضلی و القائم علی خدمة امری بین خلقی

2 O thou who drinkest from the cup of My loving-kindness and circlest round My will and turnest toward the Kaaba of My beauty and speaketh My praise and soarest on the wings of remembrance in My atmosphere and claspeth the hem of My loving-kindness and holdeth fast to the cord of My grace and standeth in service to My Cause amidst My creation!

3 قد حضر کتابک فی محضری و قرأه العبد الحاضر لدی عرشی و اجبناک بکتابی هل یعرف احد مقامه فی العالم و هل وجد عرفه الأمم لعمر الله لو وجدوا نبذوا ما عندهم و سرعوا بعیونهم الی مقام اذا ظهر خضعت الظّهورات کلّها و اذا نزلت آیة خشعت لها کتب العالم بأسرها

3 Thy letter hath come before My presence and the servant in attendance before My throne hath read it, and We have answered thee with My letter. Doth anyone recognize its station in the world, or have the peoples perceived its fragrance? By God's life! Had they perceived it, they would have cast away what they possess and hastened with their eyes toward a station at whose manifestation all revelations bow down in humility, and at the descent of but one of its verses all the books in the world stand in reverence.

4 لعمر الله قد غفلوا عمّا ینفعهم و اعرضوا عمّا یقرّبهم طوبی لک بما توجّه الیک وجه القدم و انزل هذا اللّوح باسمک فضلاً من عنده علیک

4 By God's life! They have remained heedless of that which profiteth them and have turned away from that which draweth them nigh. Blessed art thou, for the face of the Ancient One hath turned toward thee and this Tablet hath been revealed in thy name as a token of His grace upon thee.

5 Be thou thankful and say: "Praise be unto Thee, O Thou the Goal of the world, and glory be unto Thee, O Thou the Beloved of the nations! I testify that through Thee the breezes of the All-Merciful have wafted through all contingent beings, and the Most Exalted Pen hath stirred amongst all religions, and the ocean of knowledge hath surged, and upon it hath sailed the Ark of the All-Merciful, through this Name at whose appearance the Concourse on High rejoiced and the idol that disbelieved in God, the Help in Peril, the Self-Subsisting, lamented."

5 ان اشکر و قل لک الحمد یا مقصود العالم و لک الثّنآء یا محبوب الأمم اشهد بک سرت نسمة الرّحمن فی الامکان و تحرّک القلم الأعلی بین الأدیان و ماج بحر العرفان و جرت علیه سفینة الرّحمن بهذا الاسم الّذی اذا ظهر استفرح الملأ الأعلی و ناح الجبت الّذی کفر بالله المهیمن القیّوم

BLIB_Or15713.212a, BRL_DA#094, YIA.180

BH05689

Date: 1298-10 [1881-Aug]

1 He is the Speaker, the Articulate, the All-Knowing

1 هو المکلّم النّاطق العلیم

2 O people of the earth! The foul odor hath prevented the sweet fragrances of inner meanings from reaching you, and the clamor of the ignorant hath veiled the divine call. However, those possessed of illumined vision have not been prevented from beholding, and those endowed with hearing ears have not been deprived of hearkening to the call of the Lord of Oneness. Every sincere seeker hath surely attained and will attain unto the Desired One.

2 ای اهل ارض رائحهٔ دفراء تضوّعات عرف معانی را منع نموده و ضوضاء جهلا ندای الهی را مستور داشته ولکن صاحبان بصر انور از مشاهده ممنوع نشده و دارای اذن واعیه از اصغاء نداء مالک احدیّه بی‌بهره نمانده هر طالب صادقی البتّه بمطلوب رسیده و خواهد رسید

3 Great indeed is this Day, and its station with God is exceedingly glorious, for in all the divine Scriptures and Books it is truly attributed to God and known as the Day of God. Blessed are they who in this blessed Day have drunk from the hands of bounty the living waters of immortality and have joined with the Beloved of all worlds.

3 امروز روزی است عظیم و شأن او لدی الله بسیار بزرگ چه که در جمیع صحف و کتب الهی بحقّ منسوب و بیوم الله معروفست طوبی از برای نفوسیکه در این یوم مبارک از ایادی عطا کوثر بقا آشامیدند و بمحبوب عالمیان پیوستند

4 O concourse of earth! Strive that ye may not remain deprived and be not withheld from that for which and for Whose sake ye were created. Thus doth the Mighty, the Powerful instruct you as He speaketh amidst mankind and calleth them unto God, the Lord of the Throne and of the dust, and the Sovereign of the hereafter and of this world.

4 یا ملأ الأرض جهدی باید تا محروم نمانید و از آنچه باو و برای او خلق شده‌اید ممنوع نگردید کذلک علّمکم شدید القوی اذ ینطق بین الوری و یدعوهم الی الله مالک العرش و الثّری و سلطان الآخرة و الأولی

5 Blessed is he who hath heard and hath said: "Yea, yea, O Lord of Names and Creator of the heavens! I testify that Thou hast appeared and hast manifested through Thy grace and

5 طوبی لمن سمع و قال بلی بلی یا مالک الأسمآء و فاطر السّمآء اشهد انّک ظهرت و اظهرت ما

sovereignty that which Thou didst desire. There is none other God but Thee, the Almighty, the All-Powerful."

اردته بجودک و سلطانک لا اله الّا انت المقتدر القدير

BLIB_Or15719.126b, ANDA#65 p.03

BH06128

Date: 1298-10 [1881-Aug]

1 He is the One manifest above all things through His Most Glorious Name

1 هو الظّاهر فوق الأشيآء باسمه الأبهى

2 Praise be to my Beloved, Who hath caused the lights of His Most Great Name to shine forth from the horizon of the world. Blessed is the state of those souls who have recognized Him through His manifestations and attributes and evidences, and who have arisen with utmost steadfastness to promote His Cause.

2 حمد محبوبی را لایق و سزاست که انوار اسم اعظم را از افق عالم ظاهر فرمود نیکوست حال نفوسیکه بظهورات و شئونات و بیّنات او باو عارف شدند و بر امرش بکمال استقامت قیام نمودند

3 This is a Day wherein the feet of the divines and mystics and princes have slipped from the straight path and mighty highway, save him whom the hand of thy Lord's loving-kindness hath rescued, the Protector, the Generous. Hearken unto the call of the true Object of all, and act in accordance with that which beseemeth this wondrous Day.

3 امروز روزی است که اقدام علما و عرفا و امرا از صراط مستقیم و منهج قویم لغزید الّا من انقذته ید عنایة ربّه الحافظ الکریم بشنو ندای مقصود حقیقی را و بآنچه سزاوار این یوم بدیع است عمل نما

4 All peoples, despite their supplications and expectations and prayers and entreaties, remained veiled from the appearance of Him Who was promised, and clung fast to the manifestations of idle fancies and the dawning-places of vain imaginings. Ask thou God, thy Lord, to protect thee from those who have denied His proof and turned away from His straight path.

4 جمیع ناس مع طلب و انتظار و تضرّع و ابتهال از ظهور موعود محجوب و بمظاهر اوهام و مطالع ظنون متشبّث و متمسّک فاسئل الله ربّک بأن یحفظک عن الّذین انکروا برهانه و اعرضوا عن سبیله المستقیم

5 Say: Praise be to Thee, O Thou Who art the Object of the world's adoration and the Beloved of all nations, for having made known to me the Dawning-Place of Thy verses and the Manifestation of Thy clear tokens. Thou art He Who hath ever been in the heights of might and power and majesty, and the summit of loftiness and greatness and glory. There is none other God but Thee, the All-Knowing, the All-Informed.

5 قل لک الحمد یا مقصود العالم و محبوب الأمم بما عرّفتنی مشرق آیاتک و مظهر بیّناتک انّک انت الّذی لم تزل کنت فی علوّ القدرة و القوّة و الجلال و سموّ الرّفعة و العظمة و الاجلال لا اله الّا انت العلیم الخبیر

BLIB_Or15719.125a

BH06587

To: Iskandar
Date: 1298-10 [1881-Aug]

1 He ruleth over the cities of names

1 هو المهيمن على مدائن الأسمآء

2 Glorified art Thou, O Thou through Whose Name the Most Exalted Pen hath raised its shrill voice throughout the kingdom of creation, and the Cry hath appeared between earth and heaven, and through which the Trumpet was blown and the mountains passed away and those in the graves arose, and the Dove sang upon the branches, saying: "Assist Thou those who wander bewildered in the wilderness of perplexity to turn unto Thee, O Thou through Whose Name the gate of the City of Oneness was opened!"

2 سبحانک یا من باسمک ارتفع صریر القلم الأعلی فی ملکوت الانشآء و ظهرت الصّیحة بین الأرض و السّمآء و به نفخ فی الصّور و مرّت الجبال و قام من فی القبور و غنّت الورقآء علی الأغصان بأن تؤیّد الّذین هاموا فی هیمآء الحیرة علی الاقبال الیک یا من باسمک فتح باب مدینة الأحدیّة

3 O my Lord! Thou beholdest me turning unto Thee, speaking Thy praise, yearning for the wine of Thy knowledge, and hoping for the wonders of Thy grace. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy loved ones whose hearts Thou hast illumined with the lights of Thy knowledge and whom Thou hast aided to serve Thy Cause amidst Thy creatures.

3 ای ربّ ترانی مقبلاً الیک و ناطقاً بثنائک و آملاً رحیق عرفانک و راجیاً بدایع فضلک اسئلک بأن لا تخیّبنی عمّا قدّرته لأولیائک الّذین نوّرت قلوبهم بأنوار معرفتک و ایّدتهم علی خدمة امرک بین خلقک

4 Aid me to serve Thee in such wise that the clamor of those who have turned away from Thee and have been heedless of Thy sovereignty and have disputed Thy signs shall not deter me. Verily Thou art the Almighty Whom the doings of the froward have not frustrated, nor have the hosts of the doubters hindered. Thou hast ever been powerful through Thy Will and dominant through Thy Purpose.

4 و ان توفّقنی علی خدمتک علی شأن لا یمنعنی ضوضآء الّذین اعرضوا عنک و غفلوا عن سلطانک و جادلوا بآیاتک انّک انت المقتدر الّذی لم تعجزک شئونات المعرضین و لا تمنعک احزاب المریبین لم تزل کنت مقتدراً بمشیّتک و مهیمناً بارادتک

5 There is no God but Thee, the Almighty, the Powerful.

5 لا اله الّا انت المقتدر القدیر

BLIB_Or15719.126a

BH06601

To: Mulla Ramadan
Date: 1298-10 [1881-Aug]

1 He is the One manifest in all horizons!

1 هو الظّاهر فی الآفاق

2 God beareth witness that there is none other God but Him, and that He Who hath appeared is verily the Sun risen from the horizon of this heaven which hath been upraised in truth through His name, the Mighty, the Inaccessible. They who have turned unto Him have in truth turned unto the Most Exalted Horizon in former ages, and they who have turned away are in manifest loss.

2 شهد الله انّه لا اله الّا هو و الّذی ظهر انّه لهو الشّمس المشرقة من افق هذه السّمآء الّتی ارتفعت بالحقّ باسمه العزیز المنیع انّ الّذین اقبلوا الیه قد اقبلوا الی الأفق الأعلی فی القرون الأولی و الّذین اعرضوا انّهم فی خسران مبین

3 O Ramadan! The month of Ramadan hath come, whose mention the All-Merciful hath revealed in the Qur'an, wherein fasting was ordained for them that have believed in God, the Lord of the Great Throne. Its appointed time hath passed away by Our decree, and the Day which was promised in all the Books of God, and in the Qur'an - the Day when mankind shall stand before the Lord of the worlds - hath come.

3 یا رمضان قد اتی شهر رمضان الّذی انزل ذکره الرّحمن فی الفرقان و فیه فرض الصّیام علی الّذین آمنوا بالله ربّ العرش العظیم قد قضی نحبه امراً من لدنّا و اتی الیوم الّذی کان موعوداً فی کتب الله کلّها و فی الفرقان یوم یقوم النّاس لربّ العالمین

4 Read thou the Book of God with joy and fragrance, then remind those who were in doubt concerning this momentous announcement. Ask thou God to aid them to turn towards Him and to enable them to remember this All-Wise Remembrance.

4 ان اقرء کتاب الله بالرّوح و الرّیحان ثمّ ذکّر الّذین کانوا فی مریة فی هذا النّبأ العظیم فاسئل الله بأن یؤیّدهم علی الاقبال و یوفّقهم علی ذکر هذا الذّکر الحکیم

5 We send from this spot Our greetings unto those who have believed in God and unto My handmaidens who have believed in the One, the All-Informed.

5 انّا نکبّر من هذا المقام علی الّذین آمنوا بالله و علی امائی اللّائی آمنّ بالفرد الخبیر

BLIB_Or15713.286b

BH06738

Date: 1298-10 [1881-Aug]

1 He is the One Who stands supreme over the Cause through His Name, the All-Compelling over all names! This is a Book that calls out amidst the world and summons the peoples through the Most Great Name, at Whose appearance the Tongue of Grandeur proclaimed: "He Who was hidden hath come, and

1 هو القائم علی الأمر باسمه المهیمن علی الأسمآء کتاب ینادی بین العالم و یدع الأمم بالاسم الأعظم الّذی اذا ظهر نطق لسان العظمة قد اتی من کان مکنوناً و ظهر من کان مخزوناً طوبی لمقبل اقبل ویل للغافلین

He Who was treasured hath been revealed!" Blessed is he who hath turned towards Him, and woe unto the heedless!

2 O peoples of the earth, hearken unto the call of the Lord of Names! Verily He hath appeared with the truth and hath sent down that which is the spirit of life for the people of creation, and the Kawthar of eternity for the Concourse on High, and the Choice Sealed Wine for those who have entered beneath the shadow of this Name through which the Self-Subsisting arose before the Gate and said: "Praise be unto Thee for having shown me Thy Beauty and caused me to hear Thy Call and for having acquainted me with that which was concealed from Thy servants and Thy creation and inscribed in Thy Manifest Book." Thus hath the Tongue spoken in the Kingdom of Utterance, yet most of the people are heedless.

2 يا ملأ الأرض ان استمعوا ندآء مالک الأسمآء انّه ظهر بالحقّ و انزل ما کان روح الحیوان لأهل الامکان و کوثر البقآء للملأ الأعلی و الرّحیق المختوم لمن دخل فی ظلّ هذا الاسم الّذی به قام القیّوم لدی الباب و قال لک الحمد بما اریتنی جمالک و اسمعتنی ندائک و عرّفتنی ما کان مستوراً عن عبادک و خلقک و مسطوراً فی کتابک المبین کذلک نطق اللّسان فی ملکوت البیان ولکنّ القوم اکثرهم من الغافلین

3 Verily thou, O thou who art mentioned before the Wronged One, give praise for the Ancient Beauty having turned toward thee from the direction of His Most Great Prison and mentioned thee in such wise as cannot be equaled by the treasures of the heavens and earth. Praise be to God, the Lord of the worlds.

3 انّک انت یا ایّها المذکور لدی المظلوم ان احمد بما اقبل الیک مالک القدم من شطر سجنه الأعظم و ذکرک بما لا تعادله کنوز السّموات و الأرضین الحمد لله ربّ العالمین

BLIB_Or15713.286a, BLIB_Or15719.126c

BH07710

To: Husayn Ali
Date: 1298-10 [1881-Aug]

1 He is the Most Great, the Most Ancient, the Most Glorious! God testifieth that there is none other God but Him, and that He Who speaketh the truth is indeed the Speaker of Sinai through Whom those that lay buried have risen. Whoso turneth unto Him hath in truth turned unto God throughout all ages, and whoso turneth away from Him hath turned away from the All-Informed, the Single One.

1 هو الأعظم الأقدم الأبهی شهد الله انّه لا اله الّا هو و الّذی ینطق بالحقّ انّه لمکلّم الطّور الّذی به قام من فی القبور من اقبل الیه اقبل الی الله فی کلّ الأعصار و من اعرض عنه قد اعرض عن الفرد الخبیر

2 O thou who art mentioned in the presence of the Countenance! Hearken unto the Call from the luminous Spot: Verily, there is none other God but Me, the All-Knowing, the All-Wise. I created creation for this Day, yet when it appeared and I manifested My Self and revealed My verses, they denied and turned away from My straight path.

2 یا ایّها المذکور لدی الوجه ان استمع النّدآء من البقعة النّورآء انّه لا اله الّا انا العلیم الحکیم قد خلقت الخلق لهذا الیوم فلمّا ظهر و اظهرت نفسی و انزلت آیاتی کفروا و اعرضوا عن صراطی المستقیم

3 Take heed lest the affairs of the earth prevent thee or its happenings sadden thee on this Day of thy Lord, the Mighty, the Praiseworthy. This is the Day which was attributed to God in the Books of the Prophets and Messengers. Blessed is the one whose strength was not weakened by the denial of those who disbelieved in God, the Lord of the worlds.

3 ایّاک ان تمنعک شئونات الأرض او تحزنک حوادثها فی یوم ربّک العزیز الحمید هذا یوم نسب الی الله فی کتب النّبیّین و المرسلین طوبی لقویّ ما منعه اعراض الّذین کفروا بالله ربّ العالمین

4 Give thanks unto God for having been mentioned in the presence of the Wronged One, Who hath sent down for thee this Most Holy, Most Mighty, Most Great, Most Wondrous Tablet.

4 ان اشکر الله بما ذکرت لدی المظلوم و انزل لک هذا اللّوح الأقدس الأعزّ الأعظم البدیع

BLIB_Or15713.288a, BLIB_Or15719.125c

BH07541

Date: 1298-10 [1881-Aug]

1 In the Name of the Beloved of the Worlds! The beginning of all things is the recognition of God, exalted be His glory, and the end thereof is steadfastness in His Cause. Blessed is the one who hath perceived the cause and reason for the veiling of the people and hath arisen to serve the divine Cause with clear certitude. Whosoever hath turned with insight and faced toward the most exalted horizon shall not be prevented by earthly events and the clamor of men. Thus hath testified the Supreme Pen as its voice was raised between earth and heaven, and behind it the Tongue of God, the Lord of all worlds.

1 بنام محبوب عالمیان اوّل امر عرفان حقّ جلّ جلاله بوده و آخر آن استقامت بر امرش نیکوست حال نفسیکه سبب و علّت احتجاب ناس را ادراک نمود و بیقین مبین بر امر الهی قیام کرد هر نفسی ببصیرت توجّه نمود و بافق اعلی اقبال کرد او از حوادث ارض و ضوضاء عباد ممنوع نخواهد شد کذلک شهد القلم الأعلی اذ ارتفع صریره بین الأرض و السّمآء و عن ورائه لسان الله ربّ العالمین

2 The greater the Revelation, the greater shall be the trials, hardships, tests and tribulations. One must at all times hold fast to the firm cord, that ye may be preserved from the doubts of the heedless, the hints of the deniers, and the clamoring of the barking ones.

2 ظهور هرچه اعظم است بلایا و محن و امتحان و افتتان هم اعظم خواهد بود باید در جمیع احوال بحبل محکم تمسّک نمود تا از شبهات غافلین و اشارات معرضین و ضوضاء ناعقین محفوظ مانید

3 Thus doth He Who hath turned toward thee from the direction of His Most Great Prison teach thee, purely for the sake of God, the King, the Mighty, the All-Praised.

3 کذلک یعلّمک من اقبل الیک من شطر سجنه الأعظم خالصاً لوجه الله الملک العزیز الحمید

BLIB_Or15719.125d, HDQI.015, AKHA_117BE #01-04 p.d, AKHA_126BE #03 p.a, AKHA_136BE #13 p.196, ANDA#07 p.03

BH07623

Date: 1298-10 [1881-Aug]

1 He is the All-Seeing, the All-Informed! A remembrance from Us unto him who hath drawn nigh unto the ocean and desired to drink therefrom, through this Most Great Name whereby every tongue hath spoken, every deaf one hath heard, and every seated one hath arisen to the Command of God, the Lord of all worlds.

1 هو الشّاهد الخبير ذكر من لدنّا لمن تقرّب الى البحر و اراد ان يشرب منه بهذا الاسم العظيم الّذى به نطق كلّ كليل و سمع كلّ اصمّ و قام كلّ قاعد على امر الله ربّ العالمين

2 O people of the earth! Fear God, and follow not those who have violated God's Covenant and Testament when there came the Day which had been promised in the Books of God and inscribed in the hearts of them who are nigh unto Him. Blessed is he who hath attained unto the remembrance of the Wronged One, through Whose Most Self-Subsisting Name all who are in the heavens and on earth were subdued.

2 يا ملأ الأرض اتّقوا الله و لا تتّبعوا الّذين نقضوا ميثاق الله و عهده اذ اتى يوم كان موعوداً فى كتب الله و مذكوراً فى افئدة المقرّبين طوبى لمن فاز بذكر المظلوم الّذى باسمه القيّوم سخّر من فى السّموات و الأرضين

3 Take hold of the Book with the fingers of certitude and say: Praise be unto Thee, O our Lord, the All-Merciful, for having made me to know Thy Self, given me to drink of the Kawthar of Thy bounty, and adorned me with the ornament of recognition in this wondrous Day. I beseech Thee by Thy Manifestation, Thy rising up, and Thy call, to make me one of them who have stood firm in this Cause, mighty and great. There is no God but Thee, the Forgiving, the Bountiful.

3 خذ الكتاب بأنامل الايقان و قل لک الحمد يا ربّنا الرّحمن بما عرّفتنى نفسک و سقيتنى كوثر فضلک و زيّنتنى بطراز العرفان فى هذا اليوم البديع اسئلک بظهورک و قيامک و ندائک بأن تجعلنى من الّذين استقاموا على هذا الأمر العزيز العظيم لا اله الّا انت الغفور الكريم

BLIB_Or15713.314a, BLIB_Or15719.124c

BH08028

Date: 1298-10 [1881-Aug]

1 In the Name of the One God!

1 بنام خداوند يكتا

2 Today is a day when the gates of heaven are opened and the rain of mercy descendeth continuously, yet the people are seen to be deprived and veiled. The cause and reason for the veiling of the people hath been and will continue to be the most great veil, which is the ignorance that the ignorant ones of the earth have bound unto themselves in the name of knowledge.

2 امروز روزيست كه ابواب آسمان مفتوح است و امطار رحمت در كلّ حين نازل ولكن خلق محروم و محجوب مشاهده ميشوند و علّت و سبب احتجاب خلق حجاب اكبر بوده و خواهد بود و آن جهلى است كه جهلاى ارض باسم علم بر خود بسته‌اند

3 Therefore ask thou God, thy Lord, to protect His servants from those through whose tyranny the dwellers of the cities of names and the denizens of the Most Exalted Paradise have lamented. They have forbidden all servants from the Truth and have summoned them to the dawning-places of vain imaginings and their manifestations. Away with them and with those who have followed them without any clear proof or enlightening Book!

3 فاسئل الله ربّک بأن یحفظ عباده عن هؤلآء الّذین ناح من ظلمهم سکّان مدائن الأسمآء و اهل الفردوس الأعلی جمیع عباد را از حقّ منع نمودند و بمطالع اوهام و مظاهر آن دعوت کردند سحقاً لهم و للّذین اتّبعوهم من دون بیّنة و لا کتاب مبین

4 God willing, thou shalt in all conditions hold fast to the hem of the grace of the Self-Subsisting Lord, remain turned toward His horizon, and act according to that which He hath revealed in the Book.

4 انشآءالله در جمیع احوال بذیل عنایت غنیّ متعال متشبّث باشی و بافقش ناظر و به ما انزله فی الکتاب عامل

BLIB_Or15719.125b

BH00123

To: Karbalai Khudadad son of Nasir (Marv) et al., in Tihran
Date: 1298-10-12 [1881-Sep-7]

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

1 بسم ربّنا الأقدس الأعظم الأبدع العلیّ الأبهی

2 Praise sanctified above tongue and utterance beseemeth the most holy court of that One Who begetteth not nor is begotten, Who through the outpourings of the ocean of His will hath in every age and cycle manifested a Cause as required, and made all things dependent upon and connected with the Most Great Manifestation. Every Book is an expression of the dawning rays of the Sun of Truth, and every Scripture a mention of the outpourings of the ocean of grace. All books herald this most mighty, most holy, most exalted Day, and all Messengers speak in praise of this most glorious, most ancient, most resplendent Revelation. Though all the Manifestations of the Cause were indeed related unto God and their days are in one sense mentioned as the Days of God, yet the seeing eye perceiveth that this wondrous Day is specially reserved for the appearance of the Hidden Mystery and the Treasured Secret. All books bear witness to this most glorious, most mighty, most holy, most exalted station.

2 حمد مقدّس از لسان و بیان ساحت اقدس حضرت لم‌یلد و لم‌یولدی را سزاست که از رشحات بحر یفعل ما یشآء در هر قرن و عصری باقتضا امری ظاهر فرمود و جمیع را معلّق و منوط بظهور اعظم نمود هر کتابی بیانیست از اشراقات انوار شمس حقیقت و هر صحیفه‌ئی ذکریست از رشحات بحر عنایت کلّ کتب مبشّرند باین یوم امنع اقدس اعلی و کلّ رسل ناطقند بذکر این ظهور اعزّ اقدم ابهی اگرچه جمیع مظاهر امر بحقّ منسوب بوده‌اند و ایّامشان هم در مقامی بایّام الله مذکور ولکن عارف بصیر مشاهده مینماید که این یوم بدیع مخصوصست بظهور غیب مکنون و سرّ مخزون جمیع کتب شهادت بایتقام اعزّ امنع اقدس اعلی داده

3 The purpose of these words is that the sanctified, assured souls who today have quaffed the wine of mystical knowledge and are known throughout the contingent world by the name of the

3 مقصود از این عرایض اینکه نفوس مقدّسهٔ مطمئنّه که الیوم از رحیق عرفان آشامیده‌اند و در انجمن امکان باسم رحمن معروفند مقامشان

و شأنشان بر عالميان واضح و هويدا گردد قسم بمحبوب عالم كه اليوم نفوس قائمهٔ مستقيمه از لآلی بحر اسماء لدی الله مذكورند و از حروفات كتاب از قلم اعلی مسطور

All-Merciful - their station and rank may become evident and manifest to all peoples. I swear by the Beloved of the world that in this Day the steadfast and upright souls are mentioned before God as pearls of the ocean of names and are recorded by the Most Exalted Pen as letters of the Book.

4 سبحانک يا من بحلاوة بيانک انجذب اهل مملكتک و بأنوار شمس وجهتک اشرقت الأرض و من فيها من خلقک و بريّتک اسألک يا مالک القدم بالاسم الأعظم بأن تسقی احبّائک من كوثر عطائک علی شأن لا تمنعهم شئونات الّذين اعرضوا عن جمالک و لا شبهات رؤسآء عبادک الّذين يدّعون العلم من دون بيّنه من عندک و لا برهان من لدنک قد وضعوا جبال الجهل علی رؤوسهم و يفتخرون بها معرضين عن مشرق علمک و مطلع حكمتک و مظهر آياتک و مصدر بيّناتک

4 Glory be unto Thee, O Thou through the sweetness of Whose utterance the people of Thy kingdom were drawn unto Thee, and through the lights of the Sun of Whose countenance the earth and all who dwell therein were illumined. I beseech Thee, O Lord of eternity, by the Most Great Name, to give Thy loved ones to drink from the Kawthar of Thy bounty in such wise that neither the conditions of those who have turned away from Thy Beauty, nor the doubts of the chiefs among Thy servants who lay claim to knowledge without clear proof from Thee or testimony from Thy presence, shall keep them back. They have placed mountains of ignorance upon their heads and pride themselves therein, turning away from the Dayspring of Thy knowledge, the Dawning-Place of Thy wisdom, the Manifestation of Thy signs, and the Source of Thy clear tokens.

5 انت تعلم يا الهی قد جعلوا عمائمهم شركاً لضعفآء خلقک ای ربّ تری اصفيائک قائمين علی خدمتک فی هذا اليوم الّذی فيه توارت شمس عدلک خلف غمام الظّلم من الّذين يسعون الی المساجد لذكرک و ثنائک و ينكرون الّذی باسمه ارتفعت الجوامع و المساجد و الهياكل و بقدومه تشرّف كلّ ارض و كلّ مقام رفيع ای ربّ عرّف عبادک ما قدّرته لأوليائک و انر ابصارهم بأنوار معرفتهم فی ايّامک ای ربّ انت القدير ذو العزم القوی فاكتب لهم من قلمک الأعلی ما يؤيّدهم علی ذكرک و ثنائک فی كلّ صباح و مسآء لا اله الّا انت المقتدر العليم الخبير

5 Thou knowest, O my God, that they have made their turbans as snares for the weak among Thy creatures. O Lord! Thou seest Thy chosen ones arising to serve Thee on this Day wherein the Sun of Thy justice is hidden behind clouds of oppression raised by those who frequent the mosques for Thy remembrance and praise, yet deny Him through Whose name the mosques, temples and sanctuaries were raised up, and through Whose advent every land and lofty station was honored. O Lord! Make known unto Thy servants that which Thou hast ordained for Thy chosen ones, and illumine their eyes with the lights of their recognition in Thy days. O Lord! Thou art the Mighty, the Possessor of great strength. Write down for them from Thy Most Exalted Pen that which will aid them in Thy remembrance and praise every morn and eve. There is no God but Thee, the Almighty, the All-Knowing, the All-Informed.

6 و اصلّی و اسلّم علی الّذين سمعوا النّدآء و سرعوا اليک يا مالک الأسمآء اولئک عباد نبذوا مشيّاتهم و اراداتهم آخذين ما امرتهم به فی كتابک ای ربّ فأظهر شئونهم علی بريّتک و اهل مملكتک ثمّ اجعلهم من ايادی امرک بين خلقک لا اله الّا انت المقتدر القدير

6 And I pray and send greetings upon those who heard the Call and hastened unto Thee, O Lord of Names! These are servants who cast aside their own wishes and desires, taking hold of that which Thou didst command them in Thy Book. O Lord! Make their conditions manifest unto Thy creatures and the people of Thy kingdom, then make them hands of Thy Cause amongst Thy creation. There is no God but Thee, the Almighty, the All-Powerful.

7 و بعد عرض اينفانی آنكه مكتوب آنجناب كه ليل ٩ جمادیالثّانية تاريخ آن بود رسيد سبب

7 And furthermore, this servant submits that your letter dated the night of the 9th of Jamadiyu'th-Thani was received, causing fresh joy and boundless delight. Praise be to God that the

fragrance of "all deeds have become as one flower in the Day of God" wafts from it, for every word of yours indicates the unity, harmony and steadfastness of God's loved ones. Blessed are they, and theirs is the station of security in both beginning and end. God willing, may all attain this lofty, most exalted station and remain firm in it. The pearls of inner meanings must be guarded against thieves; assured souls must exert mighty efforts to preserve and protect them. After observing your letter and reading and comprehending its contents, I turned toward the Holy Place that transcends mention and utterance, and after gaining presence and permission, presented it before His face. Then the Countenance of the Beloved turned toward me with cheerfulness and smiled, as though the lights of divine good-pleasure were shining from the face of our Goal and the Goal of all who are in the heavens and earth. He said, exalted be His glory:

بهجت تازه و فرح بی‌اندازه شد لله الحمد که نفحهٔ کلّ الأعمال صار ورداً واحداً فی یوم الله از او متضوّع چه که هر کلمه‌ئی از کلمات آنجناب مدلّ بر اتّحاد و اتّفاق و استقامت اولیای حقّ بوده طوبی لهم و لهم مقام الأمن فی المبدإ و المآب انشآءالله کل بایخقام بلند اعلی فائز باشند و بر آن مستقیم مانند لآلی بحر معانی را دزدان از پی باید نفوس موقنه در حفظ و حراست آن جهد بلیغ مبذول دارند و بعد از مشاهدهٔ نامهٔ آنجناب و قرائت و اطّلاع بما فیه بمقام مقدّس از ذکر و بیان توجّه نموده و بعد از حضور و اذن تلقاء وجه معروض داشت اذاً توجّه الیّ وجه المحبوب ببشاشة و تبسّم کأنّ لوائح الرّضا تلوح عن وجه مقصودنا و مقصود من فی السّموات و الأرضین قال جلّ کبریائه

8 "Praise be to God that thou hast been illumined by the lights of the divine Dayspring and hast attained unto the hearing of the Most Sweet Call. Thou didst hear and turn unto Him. It is as though God's breeze in His days hath caused thee to arise in His remembrance and praise amongst His creatures. This is a Day which the Most Great Spirit heralded, calling out His name in the wilderness of longing. They who drink the choice wine must observe wisdom and engage in teaching the Cause, holding fast in all matters to the cord of consultation and clinging to the hem of kindliness, that the children of the age may, through the loving-kindness and affection of God's wise ones, attain unto maturity and be granted perfect health. This blessed word hath been revealed and sent down by the Supreme Pen in the Crimson Book: 'The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. Consultation increaseth awareness and transformeth conjecture into certitude. It is a shining light in the dark world - it guideth and directeth. For everything there hath been and shall be a state of maturity and perfection. The maturity and manifestation of understanding becometh evident through consultation.' And this blessed word hath also been inscribed by the Supreme Pen in the Crimson Book: 'Understanding is like heaven, and forbearance and godliness are its sun and moon. By the Sun of Truth! For understanding there hath not been nor shall be a mightier host than these two.'

8 الحمد لله بانوار صبح یوم الهی منوّر شدی و باصغاء ندای احلی فائز گشتی شنیدی و اقبال نمودی کأنّ نسمة الله فی ایّامه اقامتک علی ذکره و ثنائه بین خلقه امروز روزیست که روح اعظم مبشّر آن بوده و در بیدای شوق باسم او ندا نموده باید شاربان رحیق بحکمت ناظر باشند و بتبلیغ امر مشغول و در هر امری از امور بحبل مشورت متمسّک و بذیل شفقت متشبّث تا اطفال روزگار بشفقت و مهربانی حکمای الهی ببلوغ فائز شوند و بصحّت تمام مرزوق اینکلمهٔ مبارکه در صحیفهٔ حمرا از قلم اعلی جاری و نازل آسمان حکمت الهی بدو نیّر روشن و منیر مشورت و شفقت مشورت بر آگاهی بیفزاید و ظنّ و گمان را بیقین تبدیل نماید اوست سراج نورانی در عالم ظلمانی راه نماید و هدایت کند از برای هر امری مقام کمال و بلوغ بوده و خواهد بود و بلوغ و ظهور خرد بمشورت ظاهر و هویدا و اینکلمهٔ مبارکه نیز در صحیفهٔ حمرا از قلم اعلی ثبت شده خرد بمثابهٔ آسمانست آفتاب و ماه او بردباری و پرهیزکاری قسم بآفتاب آسمان حقیقت که از برای خرد جندی اقوی از این دو نبوده و نخواهد بود

9 "O Khudadad! We have made mention of thee in the beginning and the return, that thou mayest give thanks unto thy Lord and be filled with manifest joy. Thou hast attained unto

9 یا خداداد انّا ذکرناک فی المبدإ و المعاد لتشکر ربّک و تکون علی فرح مبین قد فزت بآثار الله

و ایّامه ان هذا الّا فضل عظیم کبّر من قبلی علی وجوه احبّائی ثمّ اذکر لهم ما نطق به قلمی انّ ربّک لهو المشفق الکریم قد خلقناهم و اظهرناهم و علّمناهم و عرّفناهم هذا الفضل الّذی بشّر به کلّ رسول امین و نأمرهم بالاستقامة الکبری فی هذا الیوم الّذی خضعت له القرون و الأعصار یشهد بذلک من اعترف بما اعترف به الله فی کتابه المبین بگو ای دوستان امروز باید کل بر امری قیام نمائید که سبب و علّت اتّفاق و اتّحاد گردد هر عظم رمیمی بحرکت قلم اعلی متحرّک و بتسنیم بیان محبوب امکان قائم و ناطق انشآءالله هر یک بمثابهٔ روح باشند از برای اجساد عباد و بمنزلهٔ نور از برای بلاد البهآء علیک و علی احبّائی فیهناک و علی ضلعک و علی اللّائی آمنّ بالله الفرد الخبیر انتهی

God's traces and His days - this is naught but a mighty favor. Convey My greetings to My loved ones, then mention to them that which My Pen hath uttered. Verily, thy Lord is the All-Merciful, the Bountiful. We have created them, manifested them, taught them and caused them to know this favor which every trusted Messenger heralded. We command them to show forth the supreme steadfastness in this Day before which centuries and ages have bowed down. To this testifieth he who hath acknowledged that which God hath acknowledged in His perspicuous Book. Say: O friends! Today ye must all arise to that which will cause unity and harmony. Every decayed bone is moved by the motion of the Supreme Pen and is enabled to speak through the choice wine of the utterance of the Beloved of all creation. God willing, may each one be as a spirit for the bodies of the servants and as a light for the lands. The Glory be upon thee and upon My loved ones in thy region and upon thy wife and upon those women who have believed in God, the Single One, the All-Informed." End.

10 فی‌الحقیقه ایخادم فانی از ذکر اتّحاد آنجناب و الفت و اتّفاق اولیای الهی زیاده از حدّ حصر و احصا مسرور شده و میشود لله الحمد که آنجنابرا مؤیّد فرموده فی‌الحقیقه نامه‌های آنجناب مبشّر است چه که امری که الیوم سبب ارتفاع کلمهٔ الهی است اتّحاد و اتّفاق اولیا و اصفیای اوست و در هر نامه این بشارت از آنجناب میرسد از حقّ جلّ جلاله آنجناب و اینفانی میطلبیم تا جمیع بلاد را باین نور اعزّ اقدس منوّر فرماید انّه لهو القدیر انّه لهو القویّ الحکیم

10 In truth this evanescent servant has been and continues to be immeasurably gladdened by mention of your unity and the fellowship and concord of God's loved ones. Praise be to God that He has confirmed you. Indeed, your letters are bearers of glad tidings, for that which today causes the exaltation of God's Word is the unity and concord of His loved ones and chosen ones, and in every letter these glad tidings arrive from you. We beseech Him, exalted be His glory, both you and this evanescent one, that He may illumine all lands with this most glorious and most holy light. Verily He is the Powerful, verily He is the Mighty, the All-Wise.

11 اینکه در ذکر الواح مقدّسه نوشته بودید که بکمال اعزاز بصاحبانش رسیده مکافات این اعمال با حقّ جلّ جلاله است انشآءالله آنجناب را یوماً فیوماً بر خدمت امرش موفّق فرماید از حقّ جلّ جلاله میطلبیم اولیای خود را تأیید نماید بر ادراک حلاوت آیات خود انّه لهو المؤیّد الکریم

11 Concerning what you wrote about the Holy Tablets, that they reached their recipients with utmost honor - the recompense for these deeds rests with Him, exalted be His glory. God willing, may He cause you to succeed day by day in serving His Cause. We beseech Him, exalted be His glory, to assist His loved ones in comprehending the sweetness of His verses. Verily He is the Helper, the All-Bountiful.

12 در بارهٔ رضوان مرقوم داشتید و اجتماع احبّای حقّ در مجالس متعدّده و ذکر جذب و انجذاب و شوق و اشتیاق و اتّحاد و اتّفاق ایشان در حین عرض این فقرات جمال قدم متبسّماً فرمودند یا عبد حاضر انّه ممّن قام علی خدمة الأمر فاسأل الله بأن ینزل علیه ما کان مستوراً فی کنائز فضله

12 Regarding what you wrote about Ridvan and the gathering of God's loved ones in various meetings, and mention of their attraction and enthusiasm and longing and yearning and their unity and concord - while these passages were being presented, the Ancient Beauty smiled and said: "O servant in attendance! He is indeed among those who have arisen to serve the Cause. Therefore, beseech God to send down upon him that which lay hidden in the treasuries of His grace and favor and kindness. By My life! He hath mentioned that which hath brought Me

joy. This sufficeth him, by My Name, the All-Encompassing over all names."

و عنایته و الطافه لعمری انّه ذکر ما سرّنی هذا یکفیه واسمی المهیمن علی الأسمآء انتهی

13 And concerning your mention that the honored Azizu'llah, upon him be the glory of God, after receiving the Blessed Tablet, hosted two units of the divine friends in the home of Mulla 'Ali, upon him be the glory of God - these sacred deeds have truly been and continue to be the cause of the propagation of God's Cause. Do not consider the outward appearance, for one day while engaged in recording the verses being revealed in the presence of His Glory, the Tongue of Grandeur spoke these words: "O servant in attendance! Even while the door is closed, the divine verses nevertheless encompass and pervade the world with their fragrance, for the Word has been and remains penetrating. The winds are most penetrating and permeate the veins of the earth, adorning all things according to their needs with the ornament of colors by His firm command. The appearance of colors depends upon His wisdom and the True Director's arrangement, yet its penetration is manifested through the Word, and before its penetrating power the Word itself becomes as nothing. Exalted, exalted be its sovereignty! Exalted, exalted be its penetrating power! Exalted, exalted be its might and authority!" And likewise, at another time this blessed word was heard from the Dawning-Place of the Light of Oneness. He said: "If a breath is released by anyone for the sake of God, that breath has been and will be influential in the world." May you and the other friends be assisted and confirmed in that which God loves.

13 و اینکه ذکر فرمودید جناب عزیزالله علیه بهآء الله بعد از وصول لوح مبارک دو واحد از اولیای الهی را در بیت جناب ملّا علی علیه بهآء الله ضیافت نمودند این اعمال مقدّسه فی‌الحقیقه سبب انتشار امر الله شده و میشود ملاحظه در ظاهر مفرمائید چه که یومی از ایّام در حین تنزیل آیات تلقاء وجه ذی الجلال بتحریر مشغول بودم در آن اثنا لسان عظمت باینکلمه متکلّم فرمودند یا عبد حاضر آیات الهی در حینیکه باب مسدود است مع‌ذلک نفحهٔ آن عالم را احاطه نموده و مینماید چه که کلمه نافذ بوده و هست ارياح بسیار نافذ است و در عروق ارض نفوذ مینماید و هر چیزی را باقتضای آن بامر مبرم بطراز الوان مزیّن میکند ظهور الوان بید تدبیر او از نزد مدبّر حقیقی معلّق و منوط ولکن نفوذ او از کلمه ظاهر و نزد نفوذ خود کلمه معدوم و مفقود بوده تعالی تعالی سلطانها تعالی تعالی نفوذها تعالی تعالی قدرتها و اقتدارها و همچنین وقتی از اوقات اینکلمهٔ مبارکه از مطلع نور احدیّه اصغا شد فرمودند اگر از نفسی نفسی لله ظاهر شود آن نفس در عالم مؤثّر بوده و خواهد بود انتهی انشآءالله آنجناب و سایر دوستان به ما یحبّه الله مؤیّد و موفّق باشند

14 In any case, the details of the feast of the honored Azizu'llah, upon him be the glory of God, and the tribulation that befell him in the path, all these matters were presented before His countenance. These manifest verses were revealed from the Dawning-Place of the Will of the Lord of Names and Attributes. His mighty utterance declares:

14 باری تفصیل ضیافت جناب عزیزالله علیه بهآء الله و صدمه‌ئی که در سبیل بر ایشان وارد شد جمیع اینراتب تلقاء وجه معروض افتاد این آیات باهرات از مطلع ارادهٔ مالک اسماء و صفات ظاهر و باهر قوله عزّ بیانه

15 "O Aziz! All the sages, scholars, mystics, divines and princes were awaiting this blessed Day, and some monarchs even arranged treasuries in the name of the Qa'im, and in these days in India they are specifically collecting wealth in His name. Nevertheless, on the day when the Sun of Manifestation rose from that horizon and the Water of Life flowed from the right hand of the Throne of the All-Merciful, all were found heedless, veiled and deprived. But thou, through divine grace, hast attained unto it. By the life of God! Ye have attained to such a station that were its rank and station to be revealed in the world, all would exclaim: 'Blessed be God, the Revealer of this glorious scene!'

15 یا عزیز جمیع حکما و علما و عرفا و فقها و امرا منتظر این یوم مبارک بودند و بعضی از سلاطین باسم قائم خزائن ترتیب نمودند و این ایّام در هند مخصوص باسم آنحضرت در صدد جمع اموالند مع‌ذلک در یومیکه آفتاب ظهور از افق آن طالع و کوثر حیوان از یمین عرش رحمن جاری کل غافل و محجوب و محروم مشاهده شدند و تو از فضل الهی بآن فائز شدی لعمر الله بمقامی فائز گشته‌اید که اگر شأن و مقام آن در عالم ظاهر شود کل به تبارک الله مظهر هذا المنظر الکریم ناطق شوند

16 "Reflect upon divine power, and likewise upon His grace. They counted you among the lowliest of servants, yet now through God's favor ye are mentioned as the most exalted, most honored, most knowledgeable and most enlightened of servants in God's presence. Previously it was announced: 'We wish to show favor unto those who were brought low in the land, and to make them leaders among men, and to make them our heirs.' This utterance has repeatedly flowed from the tongue of the All-Merciful as a favor to you and those with you. Preserve this most mighty, most holy and most exalted station through the name of your Lord, the Lord of all beings. We have [mentioned] all the friends of that land at this time; all are adorned with the ornament of His favor. Verily, We give them the glad-tidings of this wondrous bounty."

16 در قدرت الهی تفکّر نما و همچنین در فضلش شما را از پست‌ترین عباد میشمردند حال از عنایت حقّ از اعلی العباد و اعزّهم و اعلمهم و اعرفهم لدی الله مذکورید از قبل خبر داده نرید ان نمنّ علی الّذین استضعفوا فی الأرض و نجعلهم ائمّة و نجعلهم الوارثین این بیان مکرّر از لسان رحمن جاری عنایة لکم و لمن معکم ان احفظوا هذا المقام الأعزّ الأقدس الأعلی باسم ربّکم مالک الوری جمیع دوستان آن ارض را در این حین [ذکر نمودیم] کل بطراز عنایت فائزند انّا نبشّرهم بهذا الفضل البدیع

17 "We make mention of 'Ali and Kazim, that they may rejoice in this Most Great Remembrance. We have mentioned them before, and We make mention of those who have taken hold of the Book of God with the power that is from Him and acted in accordance with that which they were commanded by the Mighty, the Wise. The praise of God and His bounty and favor are at such a station that this servant hath not, nor ever had, the capacity to make mention thereof. With utmost clarity and explicitness have they manifested their favor. With a hundred thousand tongues must we give thanks to the Beloved of all existence that He hath, from the Supreme Pen, named that honored one and the others as the sons of the Friend and the heirs of Him Who conversed with God. The tribulation that hath befallen the dear one, upon him be the Glory of God, is a sign of acceptance. Blessed is he! God willing, may ye all be seen to be outwardly and inwardly in harmony and unity. All the friends, whether they be of the branches, the leaves, or the fruits, are mentioned in one station. This is naught but a great bounty.

17 و نذکر العلیّ و الکاظم لیفرحا بهذا الذّکر العظیم انّا ذکرناهما من قبل و نذکر الّذین اخذوا کتاب الله بقوّة من عنده و عملوا بما امروا به من لدن عزیز حکیم انتهی الحمد لله عنایت و فضلش بمقامیست که از برای اینعبد مجال ذکر نبوده و نیست بکمال ظهور و تصریح اظهار عنایت فرموده‌اند بصدهزار لسان باید محبوب امکانرا شکر نمائیم که آنجناب و سائرین را از قلم اعلی بابناء خلیل و ورّاث کلیم نامیده و صدمه‌ئی که بجناب عزیز علیه بهآء الله رسیده علامت قبولست طوبی له انشآءالله جمیع ظاهراً باطناً موافق و متّحد مشاهده شوید جمیع دوستان در یکمقام از افنان و اوراق و اثمار مذکورند ان هذا الّا فضل کبیر

18 "As to what was mentioned regarding the matter of the Mashriqu'l-Adhkar being conducted in two places - one in the home of Aqa Mirza Muhammad-Kazim, upon him be the Glory of God, and one in the home of the dear one, upon him be the Glory of God - these matters were also presented. This is what the Tongue of the Intended One hath spoken in reply to them both: Let them praise their Lord, for He hath caused them to hear, and hath acquainted them with His Cause, and hath made them speak, and hath aided them to make mention of His mighty and wondrous Name. We make mention of Kazim and his father who spent what he possessed in the path of God, the Protector, the Self-Subsisting. He attained unto the presence of God and arose to serve the Cause of his Lord with such steadfastness as caused the tongues of those near

18 و اینکه ذکر نموده بودند که امر مشرق الاذکار در دو محل جاری یکی در منزل جناب آقا میرزا محمّد کاظم علیه بهآء الله و یکی در منزل جناب عزیز علیه بهآء الله اینمراتب هم عرض شد هذا ما تکلّم به لسان المقصود فی الجواب لهما ان یحمدا ربّهما انّه اسمعهما و عرّفهما و انطقهما و ایّدهما علی ذکره العزیز البدیع انّا نذکر الکاظم و اباه الّذی انفق ما عنده فی سبیل الله المهیمن القیّوم انّه قد فاز باللّقآء و قام علی امر ربّه باستقامة نطقت بها السن المقرّبین تبارک الّذی ایّده و اقامه علی نصرة امره و انطقه بما نطق به لسان العظمة انّه لا

unto God to speak forth in praise. Blessed is He Who aided him and caused him to arise for the triumph of His Cause and enabled him to speak that which the Tongue of Grandeur had spoken. Verily, there is none other God but Him, the Truth, the Knower of the unseen. O Kazim! Know thou the station of thy father and walk in his footsteps, as bidden by God, the Lord of what was and what shall be. We have loved him and made mention of him in diverse places with such mention as its fragrance will not cease to perfume the realm of earth and heaven. And We make mention of the dear one once again and counsel him with that which its fragrance will diffuse between earth and heaven. Thus hath the Pen spoken while the Wronged One was in an inaccessible prison." End.

الله الّا هو الحقّ علّام الغيوب يا كاظم ان اعرف قدر ابيک و كن ماشياً علی اثره امراً من لدی الله ربّ ما كان و ما يكون انّا احببناه و ذكرناه فی مواضع شتّی بذكر لا ينقطع نفحاته بدوام الملک و الملكوت و نذكر العزيز مرّة اخری و نوصيه بما يتضوّع عرفه بين السّموات و الأرض كذلک نطق القلم اذ كان المظلوم فی سجن ممنوع انتهی

19 As to what ye wrote concerning Aqa Mulla 'Ali, upon him be all My most glorious Glory, that he hath intended to conduct it in these days - this matter is most beloved. Praise be to God that he hath been assisted to serve and teach the Cause of God and hath been and continues to be under the glances of God's favor, exalted be His glory. In all matters, they who drink the choice wine of inner meanings must observe wisdom. For instance, regarding the matter of the Mashriqu'l-Adhkar which was revealed in the Most Holy Book and whose ordinance hath been put into effect in that land and hath been accepted - if it should cause commotion and excitement among the evil-doers, its prevention and suspension are permissible. This matter hath been mentioned that all may know that wisdom, in the presence of the Throne, taketh precedence over all things. The request of this evanescent one to those souls who are turned towards that blessed and sublime station is that they forget not this nothing-worthy servant and remember him with such remembrance that perchance I may be counted among the partners and be recorded among those who make mention in the Perspicuous Book.

19 و اينكه در بارهٔ جناب آقا ملّا علی عليه منكلّ بهآء ابهاه نوشته بوديد كه اراده نموده‌اند در اين ايام جاری نمايند اينفقره بسيار محبوبست الحمد لله ايشان بخدمت و تبليغ امر الهی موفّق شده‌اند و تحت لحاظ عنايت حقّ جلّت عظمته بوده و هستند در جميع امور بايد شاربان رحيق معانی بحكمت ناظر باشند مثلاً امر مشرق الأذكار كه در كتاب اقدس نازل شده و حكم آن در آن ديار جاری گشته و بطراز قبول هم فائز اگر سبب ضوضا و هيجان اشرار شود منع آن و ترک آن جايز اينفقره ذكر شد تا كل مطّلع باشند كه حكمت لدی العرش مقدّم است بر كلّ امور استدعای اينفانی از نفوس متوجّههٔ آنمقام مبارک عالی آنكه اينخادم لاشیء را فراموش ننمايند و بذكری ياد نمايند كه شايد از شركا محسوب شوم و از ذاكرين در كتاب مبين مذكور آيم

20 And as to what thou didst write concerning the honoured Aqa Muhammad Baqir—upon him rest the glory of Baha'u'llah—one of the people of Ya, it was submitted in the Most Holy, Most Mighty, and Exalted Presence. This is what the Tongue of Grandeur hath uttered:

20 و اينكه در بارهٔ جناب آقا محمّد باقر عليه بهآء الله از اهل ياء نوشته بوديد در ساحت امنع اقدس اعلی عرض شد هذا ما نطق به لسان الكبريآء

21 "O Baqir! Hear, hear this, My most sweet call, raised from the prison of 'Akka. By My life, by it the heart of every Prophet took wing and the countenance of every trusted Messenger was illumined. O Baqir! Behold, behold this, My face, which I have manifested to My servants. Verily it hath turned toward thee from this exalted station. O Baqir! By My life, this is the Day of hearkening, this is the Day of witnessing and meeting, and this is the Day of utterance. Blessed is he who hath spoken

21 يا باقر اسمع اسمع هذا ندائی الأحلی ارتفع من سجن عكّا لعمری به طار قلب كلّ نبیّ و انار وجه كلّ رسول امين يا باقر انظر انظر هذا وجهی قد اظهرته لعبادی انّه توجّه اليک من هذا المقام الرّفيع يا باقر لعمری هذا يوم الاصغآء و هذا يوم المشاهدة و اللّقآء و هذا يوم البيان طوبی لناطق و لسامع و لشاهد تكلّم بكلمتی العليا و سمع آياتی

My most exalted Word, and heard My most great verses, and witnessed My most high horizon. Thus have We illumined the horizon of the heaven of knowledge with the luminary of utterance. Happy is he who hath recognized and witnessed and seen, and woe unto the heedless." End.

الكبرى و شاهد افقى الأعلى كذلک نوّرنا افق سمآء العرفان بنيّر البيان نعيماً لمن عرف و شهد و رأى و ويل للغافلين انتهى

22 Indeed, these wondrous and transcendent verses are as a spirit for the body of the world - but what body is worthy to receive this spirit and deserving of this cherished mention from the eternal sovereign! We ever beseech Him not to deprive any from the ocean of His grace. Verily He is the Forgiving, the Generous. And praise be to God, the Lord of all worlds.

22 فى‌الحقيقه اين آيات بديعهٔ منيعه بمنزلهٔ روحست از براى جسد عالم تا چه جسدى قابل قبول اين روح شود و لايق اين ذكر محبوب از سلطان بيزوال لازال مسئلت مينمائيم تا جميع را از بحر فضل محروم نفرمايد انّه لهو الغفور الكريم و الحمد لله ربّ العالمين

23 As for what you wrote regarding asking on behalf of yourself and other friends when in the presence of the Countenance of the Adored One, and attaining on their behalf - this matter, after being presented, was honored with acceptance and adorned with permission. At that very moment, this servant attained to visitation and circumambulation on your behalf of the Goal of all worlds. Happy are you and blessed am I.

23 و اينكه مرقوم داشته بوديد كه در حين حضور تلقاء وجه معبود از قبل آنجناب و ساير دوستان طلب نمايد و بنيابت ايشان فائز شود اينفقره بعد از عرض بشرف قبول فائز و بطراز اذن مزيّن در همان حين اينعبد بنيابت بزيارت مقصود عالميان و طواف فائز شد هنيئاً لكم و مريئاً لى

24 And as to what thou didst mention concerning the honoured Haji Muhammad, of the people of Ta—upon him rest the glory of Baha'u'llah—this lowly one hath repeatedly heard his name spoken by the Tongue of the Ancient of Days; and the Sun of favour, from the horizon of the Will of God—glorified be His majesty—hath risen and shone forth in his behalf. Well is it with him, and joyous his portion, in that he hath attained unto turning wholly unto God, and to the proclamation of His Cause with wisdom and utterance throughout the realms of being. And now, at this hour, these weighty and unerring words, from the heaven of loving-kindness, have descended; verses were revealed concerning him. He—exalted be His glory—saith:

24 و اينكه در بارهٔ جناب حاجى محمّد از اهل تاء عليه بهآء الله ذكر نموديد اينفانى مكرّراً ذكر ايشانرا از لسان قدم استماع نموده و شمس عنايت از افق ارادهٔ حقّ جلّ جلاله در بارهٔ ايشان مشرق و لائح هنيئاً له و مريئاً له بما فاز بالاقبال و تبليغ امره بالحكمة و البيان فى الامكان بارى اينكلمات محكمات در اين حين از سماء عنايت منزل آيات در بارهٔ ايشان نازل قوله جلّ كبريائه

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

25 هو الأقدم الأعظم الأبهى

26 O Muhammad! We have remembered thee before, and before that before, and in this hour when the Tongue of the Wronged One speaketh in the Most Great Prison amidst the peoples - the Kingdom is God's, the Lord of Lords. The Most Exalted Pen hath testified that thou didst turn to God, the Lord of all beings, when He appeared and manifested what He desired. By God's life! Neither the treasures of the world nor all that the peoples possess can equal this testimony. To this doth testify the Most Great Book, which proclaimeth: There is no God but Me, the Mighty, the Bestower. Blessed art thou for having drunk the choice wine of life in the days of thy Lord, the All-Merciful, and for having attained that which most of the

26 يا محمّد انّا ذكرناک من قبل و من قبل القبل و فيهذا الحين الّذى ينطق لسان المظلوم فى السّجن الأعظم بين الأمم الملک لله ربّ الأرباب شهد لک القلم الأعلى بأنّک اقبلت الى الله مولى الورى اذ ظهر و اظهر ما اراد لعمر الله لا تعادل بهذه الشّهادة خزائن العالم و لا ما عند الأمم يشهد بذلک الكتاب الأعظم الّذى ينطق انّه لا اله الّا انا العزيز الوهّاب طوبى لک بما شربت رحيق الحيوان فى ايّام ربّک الرّحمن و فزت بما

servants have not attained. Be thou thankful unto thy Lord for having remembered thee and caused thee to know and to speak and guided thee to the straight path. Say:

لا فاز به اکثر العباد ان اشکر ربّک بما ذکرک و عرّفک و انطقک و هداک الی سوآء الصّراط

27 Glorified art Thou, O Thou through Whose Name the mountains were moved and the Day of Reckoning appeared! I beseech Thee by the Name through which the Trump was sounded, the Bugle was blown, and they that lay in their graves arose, to aid me in serving Thy Cause, to enable me to do that which befitteth Thy days, and to teach me that which lay hidden in the treasuries of Thy knowledge. O my Lord! Thou seest me turning toward Thy most exalted horizon and gazing toward Thy direction, O Thou Who art the Lord of Names and the Creator of heaven! I beseech Thee by Thy Manifestation, Thy appearance, Thy uprising and Thy establishment, to ordain for me that which Thou hast ordained for Thy chosen ones who cast away the cups of the world and took the cup of steadfastness through Thy Name and Thy Command. O my Lord! I am the poor and needy one, and Thou art the Self-Sufficient, the Bountiful. I have hastened from the multitudes unto Thee, have placed my trust in Thee, and have held fast unto Thy cord. Deal with me as beseemeth the heaven of Thy bounty, the ocean of Thy grace and the sun of Thy generosity. There is no God but Thee, the Forgiving, the Kind. End.

27 قل سبحانک یا من باسمک مرّت الجبال و ظهر یوم المآل اسألک بالاسم الّذی به ظهر النّاقور و نفخ فی الصّور و قام اهل القبور بأن تؤیّدنی علی خدمة امرک و توفّقنی علی ما ینبغی لأیّامک و تعرّفنی ما کان مکنوناً فی خزائن علمک ای ربّ ترانی مقبلاً الی افقک الأعلی و ناظراً الی شطرک یا مالک الأسمآء و فاطر السّمآء اسألک بظهورک و بروزک و قیامک و استوائک بأن تکتب لی ما کتبته لأصفیائک الّذین نبذوا کؤوس العالم و اخذوا کأس الاستقامة باسمک و امرک ای ربّ انا الفقیر المحتاج و انت الغنیّ الکریم قد سرعت من الأحزاب الیک و اتّکلت علیک و تمسّکت بحبلک فاعمل بی ما ینبغی لسمآء جودک و بحر فضلک و شمس کرمک لا اله الّا انت الغفور العطوف انتهی

28 Some time ago Ibn-i-Ismu'llah'ul-Asdaq, Jinab-i-Aqa Mirza Ali-Muhammad, upon him be the Glory of God, the Most Glorious, sent a letter to this servant mentioning Haji Muhammad, upon him be 966 [Baha'u'llah], and had beseeched God, exalted be His glory, that some token of favor be shown regarding him. Therefore wondrous and sublime verses were revealed and sent that his eyes and the eyes of all who are in the heavens and earth might be consoled thereby. And before this, this evanescent one had heard mention of him, as was submitted, from the Tongue of Grandeur time and again. God willing, may he abide secure and at rest beneath the canopies of grace. This evanescent one also offers him greetings that transcend any mention from this evanescent one.

28 چندی قبل ابن اسم الله الأصدق جناب آقا میرزا علیمحمّد علیه بهآء الله الأبهی دستخطّی باینعبد ارسال داشتند و ذکر جناب حاجی محمّد علیه ٩ ٦٦ [بهآء الله] در آن بود و از حقّ جلّ جلاله مسئلت نموده بودند که اظهار عنایتی در بارهٴ ایشان بشود لذا آیات بدیعهٴ منیعه نازل و ارسال شد لتقرّ بها عینه و عیون من فی السّموات و الأرض و از قبل قبل هم اینفانی ذکر ایشانرا چنانچه عرض نمود از لسان عظمت کرّة بعد کرّة استماع نمود انشآءالله در ظلّ قباب عنایت ساکن و مستریح باشند اینفانی هم خدمت ایشان تکبیریکه مقدّس از ذکر اینفانیست معروض میدارد

29 And concerning what was written about Ibn-i-Shahid, upon them both be the Glory of God, that he had requested his mention be submitted at the Most Holy Court, and likewise had asked that he not be left to himself in any circumstance - truly this mention is most beloved, for the fragrance of humility, submissiveness, resignation, contentment, lowliness and supplication wafts from it. And this is a station wherein whosoever attains unto it and remains steadfast therein is recorded

29 و اینکه مرقوم داشتند جناب ابن شهید علیهما بهآء الله رجا نموده‌اند که ذکرشان در ساحت اقدس معروض شود و همچنین خواسته‌اند که ایشانرا در هیچ حالی از احوال بخود وانگذارند فی‌الحقیقه این ذکر بسیار محبوبست چه که نفحهٴ خضوع و خشوع و تسلیم و رضا و عجز و ابتهال از او متضوّعست و اینمقامیست که هر نفسی

in the Crimson Book by the Supreme Concourse. In any case, these matters were also submitted at the Most Holy, Most Exalted Court. This is what the Tongue of Grandeur uttered in the Kingdom of Utterance - exalted be His glory: God willing, may they assist the transcendent Truth through wisdom, utterance, deeds and character. They have ever been and continue to be mentioned at the Most Holy Court. It behooveth him to praise God, his Lord, and to thank Him by night and day. Verily We have mentioned him and his father in a Book sent down in truth from God, the Lord of the worlds, and We send Our greetings unto him from this Most Holy, Most Mighty, Most Great, Most Wondrous Station. End.

بآن فائز شد و بر آن مستقیم ماند از ملأ اعلی در صحیفهٔ حمرا محسوبست باری اینفقرات هم در ساحت امنع اقدس اعلی عرض شد هذا ما نطق به لسان العظمة فیملکوت البیان قوله جلّ کبریائه انشآءالله بحکمت و بیان و اعمال و اخلاق حقّ منیع را نصرت نمایند لازال در ساحت اقدس مذکور بوده و هستند له ان یحمد الله ربّه و یشکره فی اللّیالی و الأیّام انّا ذکرناه و اباه فی کتاب نزّل بالحقّ من لدی الله ربّ العالمین و نکبّر علیه من هذا المقام الأقدس الأعز الأعظم البدیع انتهی

30 And concerning the mention you made of Mirza Abu'l-Hasan, upon him be the Glory of God, a Most Holy, Most Exalted Tablet was revealed and sent especially for him. God willing, may he attain thereunto.

30 و اینکه ذکر جناب میرزا ابوالحسن علیه بهآء الله را نموده بودید مخصوص ایشان لوح امنع اقدس نازل و ارسال شد انشآءالله فائز شوند

31 And as to what thou didst write concerning the honoured Mulla 'Ali—upon him rest the glory of Baha'u'llah—and his devotion, and thy supplication unto God—glorified be His majesty—that He may confirm him in that which He loveth and approveth: this matter was laid before the Throne. Thereupon was revealed this reply:

31 و اینکه ذکر جناب ملّا علی علیه بهآء الله و عنایته را مرقوم داشتید و از حقّ جلّ جلاله طلب نموده‌اند که ایشانرا به ما یحبّ و یرضی مؤیّد فرماید اینفقره تلقاء عرش عرض شد هذا ما نزّل فی الجواب

32 O Ali! Praise be to God that thou hast succeeded in serving the Cause, and on a day when all were veiled by the doubts and fancies of their imaginations, thou didst find thy way to the straight path, attain unto the highest horizon, and reach that which hath been the ultimate purpose of the divine Books of the past and of the future. Preserve this most exalted station through the name of the Best-Beloved of the world. This is a day wherein man can take possession of that which neither decline shall seize nor annihilation pursue, and which shall know neither change nor alteration. Rejoice thou in My remembrance of thee, then render thanks unto God for this great bounty. Hold thou fast, under all conditions, to the teaching of thy Lord's Cause with the wisdom that hath been sent down in a perspicuous Tablet. End.

32 یا علی الحمد لله بخدمت امر فائز شدی و در یومیکه کل بحجبات ظنون و اوهام محجوب بودند تو بصراط مستقیم راه یافتی و بافق اعلی فائز گشتی و بآنچه مقصود کتب الهی از قبل و بعد بوده رسیدی اینمقام بلند اعلی را باسم محبوب عالم حفظ نما امروز روزیست که انسان میتواند مالک شود آنچه را که زوال آنرا اخذ ننماید و فنا از پی نیاید و تغییر و تبدیل نپذیرد ان افرح بذکری ایّاک ثمّ اشکر الله بهذا الفضل العظیم کن متمسّکاً فیکلّ الأحوال بتبلیغ امر ربّک بالحکمة الّتی نزّلت فی لوح مبین انتهی

33 And as to what thou didst mention concerning the honoured Ishaq—upon him rest the glory of Baha'u'llah—the Lord of the Covenant: I submitted, before the countenance of the Ancient of Days, that which thou didst write. He said—and His Word is the truth:

33 و ما ذکرت فی جناب الاسحق علیه بهآء الله مالک المیثاق قد عرضت ما نطق به تلقآء وجه القدم قال و قوله الحقّ

34 O Ishaq! We made mention of thee before, and at this hour when the Tongue of Grandeur proclaimeth that there is none other God but Me, the Self-Subsisting, the All-Compelling. Say: O my God and the God of all names, my Creator and the

34 یا اسحق انّا ذکرناک من قبل و فیهذا الحین الّذی ینطق لسان العظمة انّه لا اله الّا انا المهیمن القیّوم قل یا الهی و اله الأسمآء و فاطری و فاطر السّمآء و

محبوبی و محبوب من فی ملکوت الانشآء اسألک بنار امرک و نور وجهک و امطار سحاب رحمتک و شموس سمآء ظهورک بأن تکتب لی ما ینفعنی فیکلّ عالم من عوالمک ثمّ اقض لی ما یؤیّدنی علی خدمة امرک انّک انت تعلم ما یقرّبنی و ما یمنعنی و ما یضرّنی و ینفعنی انّی اکون غافلاً جاهلاً عمّا فی علمک لا اله الّا انت العلیم الخبیر ترانی یا محبوبی مقبلاً الیک و متمسّکاً بک فاکتب لی ما ینبغی لفقری و یلیق لغنائک و ما یستحقّه عجزی و ینبغی لقوّتک و قدرتک و اقتدارک ای ربّ قد وجّهت الی وجهک و القیت نفسی و روحی و فؤادی و ما ملّکتنی امام امرک فافعل کیف تشآء بسلطانک انّک [انت] المعطی الباذل المقتدر الغفور الرّحیم انتهی

Creator of the heavens, my Best-Beloved and the Best-Beloved of all who dwell in the kingdoms of creation! I beseech Thee by the fire of Thy Cause, the light of Thy countenance, the rain from the clouds of Thy mercy, and the suns in the heaven of Thy manifestation, to ordain for me that which shall profit me in all the worlds of Thy worlds. Then decree for me that which shall aid me in the service of Thy Cause. Verily, Thou knowest what draweth me near and what holdeth me back, what harmeth and what benefiteth me. I am unaware and ignorant of that which lieth within Thy knowledge. There is none other God but Thee, the All-Knowing, the All-Informed. Thou seest me, O my Best-Beloved, turning unto Thee and clinging to Thee. Write down for me, therefore, that which befitteth my poverty and beseemeth Thy wealth, that which my powerlessness deserveth and is worthy of Thy might, Thy power and Thy sovereignty. O Lord! I have turned my face unto Thy face and have cast my self, my spirit, my heart and all that Thou hast given me before Thy Cause. Do as Thou willest through Thy sovereignty. Verily, Thou art the Giver, the Bountiful, the Almighty, the All-Forgiving, the All-Merciful. End.

35 و هذا ما نزّل لسمیّ جنابک ابن موسی علیه ٩ ٦٦ [بهآء الله]

35 And this is what hath been revealed for thy namesake, the son of Musa—upon him be 66 [the glory of God].

36 یا بن موسی قد فاز اسمک بالمنظر الأکبر و توجّه الیک مالک القدر و ذکرک بما یبقی به ذکرک بدوام اسمائی الحسنی ان اشکر ربّک بذلک و قل لک الحمد یا من ناديتنی اذ کنت فی السّجن بین ایدی الغافلین

36 O son of Musa! Thy name hath attained unto the Most Great Horizon and the Lord of Destiny hath turned toward thee and made mention of thee in such wise that thy remembrance shall endure throughout the eternity of My Most Beauteous Names. Give thanks unto thy Lord for this and say: "Praise be unto Thee, O Thou Who didst call me while I was in prison amidst the heedless ones!"

37 یا بن موسی قسم بآفتاب سماء حکمت الهی اگر لذّت زحمت را در سبیل الهی بیابی از جمیع لذّات عالم بگذری و بآن تمسّک نمائی شماتت مشرکین و اعراض معرضین بنفسه شهادت میدهند بر اینکه تو از خلق بریدی و بحقّ پیوستی و این دو دو منادیند که در هر حین ترا اخبار مینمایند که از قبل و قبل قبل و قبل قبل قبل ملازم اصفیای الهی بوده‌ئی

37 O son of Musa! I swear by the Sun of the heaven of divine wisdom, wert thou to taste the sweetness of tribulation in the path of God, thou wouldst forsake all the pleasures of the world and cleave unto it. The taunts of the idolaters and the turning away of the opposers themselves bear witness that thou hast detached thyself from creation and clung unto the Truth. These two are heralds that at every moment bring thee tidings that thou hast, from time immemorial, been associated with the chosen ones of God.

38 یا خداداد یا بن موسی قسم بمالک اسماء که هیچ نبی و رسولی در عالم ظاهر نشد مگر آنکه شماتت قوم را اصغا نمود و اعراض معرضین را مشاهده فرمود انشآءالله در سبیل محبوب عالمیان بروح و ریحان با خلق امکان معاشرت نمائی این دو یوم

38 O Khudadad, O son of Musa! I swear by the Lord of Names that no Prophet or Messenger hath appeared in the world except that He hearkened unto the taunts of His people and witnessed the turning away of the opposers. God willing, thou shalt associate with the people of the world with the utmost joy and radiance in the path of the Best-Beloved of the worlds. These fleeting days were not and are not worthy. Soon shall appear in the earth that which hath been sent down in the

Book, as a command from the presence of the Mighty, the All-Knowing. End.

فانی قابل نبوده و نیست سوف یظهر فی الأرض ما نزّل فی الکتاب امراً من لدن عزیز علیم انتهی

39 And this is what hath been revealed for him who beareth the name Muhammad, surnamed Taqi, after I had laid the matter before the Throne. He—exalted be His glory—saith:

39 و هذا ما نزّل لمن سمّی بمحمّد قبل تقی بعدما عرضته لدی العرش قوله جلّ کبریائه

40 O Muhammad-Taqi! Thou hast attained unto that which, hadst thou expended all the treasures of the world, thou wouldst not have attained unto its like. Reflect upon the people of the earth: they build mosques, temples, churches, and bridges for the perpetuation of name and remembrance, and likewise they desire children for the perpetuation of remembrance and the reward they have in mind, if it be righteous. And these means are known to every person of understanding to be subject to perishing. But the word which hath been revealed for thee from the Supreme Pen shall endure throughout the eternity of the kingdom and the dominion, and shall shine even as the sun from the horizon of the heaven of the Book. By the life of God! It hath been and shall ever be more exalted than a hundred thousand children and than the treasures of the earth. It behooveth every soul who hath attained unto the Word of God to know its station and to preserve it through the name of his Lord, the Almighty, the Powerful. We make mention of thy wife in this station and send greetings upon her. Blessed is she inasmuch as she hath heard and responded to her Lord, the Mighty, the Wondrous. We give her the glad-tidings that My Most Exalted Pen hath moved to make mention of her. Verily, thy Lord is the Compassionate, the Generous. End.

40 یا محمّد قبل تقی فائز شدی بآنچه اگر خزائن عالم را صرف مینمودی بمثل آن فائز نمیگشتی تفکّر در اهل ارض نما مساجد و جوامع و هیاکل و کنائس و پلها بنا مینمایند لأجل ابقای اسم و اجر و همچنین طالب اولادند لأجل ابقای ذکر و اجریکه در نظر دارند اگر صالح باشد و این اسباب معلومست نزد هر ذی درایتی که بفنا راجع شود امّا کلمهئی که از برای تو از قلم اعلی جاری شد بدوام ملک و ملکوت باقی و پاینده است و بمثابهٔ آفتاب از افق سماء کتاب مشرق و لائح لعمر الله از صدهزار اولاد اولی و از کنوز ارض ارفع و اعلی بوده و خواهد بود ینبغی لکلّ نفس فاز بکلمة الله ان یعرف مقامها و یحفظها باسم ربّه المقتدر القدیر انّا نذکر ضلعک فی هذا المقام و نکبّر علی وجهها طوبی لها بما سمعت و اجابت ربّها العزیز البدیع و نبشّرها بما تحرّک علی ذکرها قلمی الأعلی انّ ربّک لهو المشفق الکریم انتهی

41 As to what thou didst write concerning Muhammad-Sadiq, upon him be the Glory of God, it was presented before the Throne. Thus hath the Tongue of Grandeur spoken: God willing, may he be blessed with divine favor and be detached and free from creation. As he seeketh with the utmost endeavor to exalt the Word and to teach the Cause, God willing, he shall attain unto the reward thereof. O Khudadad! Make mention of him on My behalf and give him the glad-tidings of My favor, My mercy, and My tender care which have preceded existence.

41 و اینکه در بارهٔ جناب محمّد صادق علیه بهآء الله نوشتید تلقاء عرش عرض شد هذا ما نطق به لسان العظمة انشآءالله بعنایت حقّ فائز باشند و از خلق فارغ و آزاد چون اعلای کلمه و تبلیغ امر را بکمال همّت طالبند انشآءالله باجر آن فائز خواهند شد یا خداداد ان اذکره من قبلی و بشّره بفضلی و رحمتی و عنایتی الّتی سبقت الوجود انتهی

42 When mention was made of Jinab-i-Shahvirdi and Jinab-i-Asadu'llah and Rahmatu'llah and others, upon them be Baha'u'llah, who were mentioned in your letter and who partook of the choice wine of the All-Merciful's mercy in these most excellent days, all were presented at the Most Holy, Most Exalted Court. The Sun of loving-kindness shone upon each one particularly. Blessed are they, inasmuch as their names have attained to the honor of being heard by

42 اینکه ذکر جناب شاهویردی و جناب اسدالله و رحمةالله و سایرین علیهم ٩ ٦٦ [بهآء الله] که در کتاب آنجناب مذکور بودند و از رحیق رحمت رحمن در سیّد ایّام آشامیدند کل در ساحت امنع اقدس اعزّ اعلی عرض شد مخصوص هر یک شمس عنایت مشرق طوبی لهم بما فازت اسمائهم باصغآء مقصودنا و مقصودهم و معبودنا

Him Who is our Goal and their Goal, our Object of worship and their Object of worship, and the Object of worship of all who are in the heavens and the earth. All have attained to the wondrous favors of His utterance and have received their portion and share from the ocean of His mercy. How blessed and wholesome it is for them!

و معبودهم و معبود من فی السّموات و الأرضین کل از بدایع فضلش بکوثر بیانش فائز شدند و از بحر رحمتش قسمت و نصیب برداشتند هنیئاً لهم و مریئاً لهم

43 As to your request for forgiveness from the Dayspring of the Light of Oneness, it was presented, and this is what the Tongue of the Desired One spoke: "Thou art he who hath attained to God's grace and mercy. Verily He hath aided thee, and guided thee, and drawn thee nigh, and caused thee to speak, and awakened thee, and raised thee up to serve His mighty Cause. Praise be to God! The mercy, compassion and loving-kindness of God have encompassed thee and continue to encompass thee. Rejoice thou in this wondrous favor. Praise be unto Him Who hath spoken the truth from His mighty and lofty station." End.

43 اینکه در بارهٔ مغفرت از مطلع نور احدیّه استدعا نموده بودید عرض شد هذا ما نطق به لسان المقصود انت الّذی فزت بفضل الله و رحمته انّه ایّدک و وفّقک و قرّبک و انطقک و ایقظک و اقامک علی خدمة امره العظیم الحمد لله رحمت و شفقت و عنایت الهی شامل حال تو بوده و هست ان افرح بهذا الفضل البدیع الحمد لمن نطق بالحقّ فیمقامه العزیز المنیع انتهی

44 Furthermore, all the letters that were sent to Jinab-i-Aqa Mirza Muhammad-'Ali-i-Qa'ini, upon him be the Glory of God, the Most Glorious, were presented before the Throne, and repeatedly were those names honored with divine mention, loving-kindness and compassion. Likewise, the letter which Jinab-i-'Azizu'llah wrote to Jinab-i-Aqa Mirza Muhammad, upon him be all His most glorious Glory, was presented at the Most Holy Court and was honored to be heard. This evanescent servant beseecheth God, exalted be His glory, that He may aid all who are in the world to perceive the fragrances of His verses and to catch the sweet scent of His raiment, for if they were to attain unto even less than a hair's breadth thereof, all would turn towards the Dayspring of Light and the Dawning-Place of the Manifestation. In truth, this couplet which was formerly uttered pertaineth to these days:

44 و دیگر مراسلاتیکه بجناب آقا میرزا محمّد علی قائنی علیه بهآء الله الأبهی ارسال شده بود جمیع لدی العرش عرض شد و مکرّراً آن اسامی بذکر و عنایت و شفقت الهی فائز گشتند و همچنین مراسلهٔی که جناب عزیزالله بجناب آقا میرزا محمّد علیه منکلّ بهآء ابهاه نوشته در ساحت اقدس عرض شد و باصغا فائز گشت از حقّ جلّ جلاله ایخادم فانی مسئلت مینماید که جمیع من فی العالم را مؤیّد فرماید بر اینکه نفحات آیات را بیابند و عرف قمیص را ادراک کنند چه اگر باقلّ از شعر بآن فائز شوند کل بمطلع نور و مشرق ظهور اقبال نمایند فیالحقیقه این شعر که از قبل گفته شد در ذکر این ایّام است

45 "If but a whiff of its sweet scents were wafted in the East, Even one in the West with a cold would regain his sense of smell."

45 و لو عبقت فی الشّرق انفاس طیبها و فی الغرب مزکوم لعاد له الشّمّ

46 From this evanescent one to those who drink the choice wine of inner meanings, the conveying of wondrous greetings dependeth upon your honor's kindness. The Glory be upon you and upon those who have cast away all else and taken hold of that which beseemeth the Day of God, the Lord of all worlds.

46 از جانب اینفانی خدمت شاربان رحیق معانی تبلیغ تکبیر بدیع منوط بعنایت آنجنابست البهآء علی جنابک و علی الّذین نبذوا و اخذوا ما ینبغی لیوم الله ربّ العالمین

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BH00526

To: Varaqatul-Firdaws et al., in Bushruyih
Date: 1298-10-12 [1881-Sep-7]

1 Praise be to God Who hath revealed Himself unto all created things through His Name, the Self-Subsisting. Thereupon appeared upheaval between earth and heaven. Among the people, some turned away while others turned towards Him. Blessed is he who hath fulfilled God's Covenant and His Testament, and woe unto him who hath violated it through his own injustice. He is assuredly among the transgressors in God's Book, the Lord of all worlds.

1 الحمد لله الّذی تجلّی علی الممکنات باسمه القیّوم اذاً ظهر الانقلاب بین الأرض و السّمآء من النّاس من اعرض و منهم من اقبل طوبی لمن وفی بمیثاق الله و عهده و ویل لمن نقضه ظلماً من عنده انّه من المعتدین فی کتاب الله ربّ العالمین

2 Furthermore, this servant hath been blessed by that which hath appeared and shone forth from the heaven of your love, your sincerity, and your steadfastness in the Cause of God, our Lord and your Lord, our Beloved and your Beloved, and the Beloved of all who are in the heavens and the earth. When I read your letter and understood its contents, I approached the Intended One and presented it before His presence. Thereupon the tongue of the All-Merciful spoke that which all the treasures of creation cannot equal. He, exalted be His glory, said: "O My handmaiden! O My leaf! O thou who art attracted by My verses! Blessed art thou and blessed is every handmaiden who hath attained unto this most exalted station. She is indeed of the people of Baha in God's Book, the Most High, the Most Great. We have heard thy mention, have answered thee before, and have revealed for thee that which will draw thee nigh unto the Mighty, the All-Knowing. Glorify from Me the faces of My handmaidens and give them the glad-tidings of My gracious remembrance. We counsel the men and women servants to show forth the greatest steadfastness in this Cause whereby the feet of the chosen ones have slipped save those who were taken by the breezes of their Lord's mercy, the Generous One. This is a Day wherein the Self-Subsisting hath arisen and mankind hath stood before the face of their Lord, the Mighty, the Praiseworthy. Blessed is he who hath recognized and attained, and woe unto the deniers."

2 و بعد قد فاز الخادم بما ظهر و لاح من افق سمآء حبّکم و خلوصکم و استقامتکم علی امر الله ربّنا و ربّکم و محبوبنا و محبوبکم و محبوب من فی السّموات و الأرضین فلمّا قرأت کتابکم و عرفت ما فیه قصدت المقصود و عرضت تلقآء الوجه اذاً نطق لسان الرّحمن بما لا تعادله کنوز الامکان قال جلّ کبریائه یا امتی یا ورقتی یا ایّها المنجذبة بآیاتی طوبی لک و لکلّ امة فازت بهذا المقام الأعلی انّه من اهل البهآء فی کتاب الله العلیّ العظیم انّا سمعنا ذکرک اجبناک من قبل و انزلنا لک ما یقرّبک الی العزیز العلیم کبّری من قبلی علی وجوه امائی و بشّریهنّ بذکری الجمیل انّا نوصی العباد و الامآء بالاستقامه الکبری علی هذا الأمر الّذی به زلّت اقدام الأولیآء الّا من اخذته نسایم رحمة ربّه الکریم هذا یوم قام فیه القیّوم و قام النّاس تلقآء وجه ربّهم العزیز الحمید طوبی لمن عرف و فاز و ویل للمنکرین

3 God willing, may all in these matchless days arise to accomplish that which the Beloved desireth, in such wise that the cawing of the world shall not withhold them from the choice wine of the Most Great Name. The cawing hath been raised, and shall continue to be raised - this is what We have informed you of before. He is verily the Forgiving, the Merciful. All must hold fast unto wisdom and occupy themselves with teaching the

3 انشآءالله کلّ در این ایّام لا شبه له به ما اراده المحبوب قیام نمایند بشأنیکه نعیق عالم ایشان را از رحیق اسم اعظم منع ننماید قد ارتفع النّعیق و یرتفع النّعیق و یرتفع هذا ما اخبرناکم به من قبل انّه لهو الغفور الرّحیم جمیع باید بحکمت متمسّک باشند و بتبلیغ امر مشغول آنچه الیوم سبب

Cause. That which today causeth the clamor of the ungodly and deniers is outside the bounds of wisdom. O My loved ones! Shun ye that which ye have been forbidden in God's Book, the All-Knowing, the All-Informed.

ضوضای مشرکین و منکرین است از حکمت خارج ان اجتنبوا یا احبّائی عمّا نهیتم عنه فی کتاب الله العلیم الخبیر انتهی

4 Concerning what you wrote about the fire of God's love in pure hearts and souls - blessed are they and joy be unto them. God willing, may they be so enkindled by a fire that its effects become manifest in the world. However, in all conditions they must not let go of wisdom. In these days, in one of the lands, a person proclaimed the Word from pulpits without discretion. This action was not acceptable in the Holy Presence. They stated that this matter would cause clamor and perturbation among weak souls. The people of Baha must at all times partake of the water of life with perfect wisdom and offer it to others. Teaching God's Cause through wisdom is beloved. The soil of hearts and souls must first be prepared for the casting of the seed, and then one may proceed with what is intended.

4 اینکه در بارهٔ نار محبّت الله در افئده و قلوب صافیه مرقوم داشتید طوبی لهم و نعیماً لهم انشآءالله بناری مشتعل شوند که اثر آن در عالم ظاهر گردد ولکن در جمیع احوال باید حکمت را از دست ندهند در این ایّام شخصی در یکی از اراضی من غیر ستر بر منابر اعلای کلمه نموده در ساحت اقدس این عمل مقبول نیفتاد فرمودند این فقره سبب ضوضا و اضطراب نفوس ضعیفه خواهد شد اهل بها باید در کلّ احیان از بحر حیوان بکمال حکمت بنوشند و بنوشانند تبلیغ امر الهی بحکمت محبوب است باید اراضی قلوب و نفوس را مستعدّ نمود از برای القای بذر و بعد بآنچه مقصود است پرداخت انتهی

5 As to those souls who have arisen to serve the Cause, concerning whom you wrote, their names were one by one presented at the Most Holy Court. Regarding each one, the Sun of loving-kindness dawned from the horizon of God's will. His words, exalted be His glory: "Blessed are ye, O people of Baha, for ye have cast aside the cup of extinction and taken, in His Name, the cup of everlasting life, drinking therefrom in remembrance of the Beloved. Happy are ye, and joy be unto you, for ye have heard, turned unto Him, and recognized that which most of mankind hath rejected. Verily your Lord, the All-Knowing, is the Almighty, the Glorious, the All-Loving. Beware lest ye be frightened by the authority of rulers, saddened by the intimations of the divines, or the doubts of those who have denied God, the Lord of existence. Hold fast to the cord of service to your Lord, the All-Merciful. Verily, He heareth and seeth, and He is the Truth, the Knower of the unseen. We were with you when ye arose to serve the Cause, and We heard your call when ye entered the designated place. By the life of God! Ye have attained to that which none before you hath attained, as testified by Him Who, at His bidding, moveth the Supreme Pen upon a preserved tablet."

5 و اینکه در بارهٔ نفوسیکه بخدمت امر قیام نموده‌اند مرقوم داشتید اسامی کلّ واحداً بعد واحد در ساحت اقدس عرض شد نسبت بهر یک شمس عنایت از افق ارادهٔ الهی مشرق قوله جلّ کبریائه طوبی لکم یا اهل البهآء بما نبذتم قدح الفنآء و اخذتم باسمه قدح البقآء و شربتم منه بذکره المحبوب هنیئاً لکم و مریئاً لکم بما سمعتم و اقبلتم و عرفتم ما اعرض عنه اکثر العباد انّ ربّکم العلیم لهو المهیمن العزیز الودود ایّاکم ان تخوّفکم سطوة الأمرآء و تحزنکم اشارات العلمآء او شبهات الّذین کفروا بالله مالک الوجود تمسّکوا بحبل خدمة ربّکم الرّحمن انّه یسمع و یری و هو الحقّ علّام الغیوب انّا کنّا معکم اذ قمتم علی خدمة الأمر و سمعنا ندائکم اذ دخلتم المقام المرقوم لعمر الله قد فزتم بما لا فاز به احد من قبل یشهد بذلک من تحرّک بأمره القلم الأعلی علی لوح محفوظ

6 The call of each one hath been heard, their names are recorded in God's Book, and their deeds are witnessed in His presence. God willing, may they arise to that which befitteth this glorious and wondrous Day, and act with perfect steadfastness and sincerity as is befitting. Every deed that causeth commotion is this day forbidden at the Divine Threshold, and shall continue to be so.

6 ندای کلّ بشرف اصغا فائز و اسامی کلّ در کتاب الهی مسطور و اعمال کلّ در پیشگاه حضور مشهود انشآءالله بامریکه لایق این یوم عزیز بدیع است قیام نمایند و بکمال استقامت و خلوص عمل کنند آنچه را سزاوار است و

هر عملیکه الیوم سبب ضوضا شود لدی العرش ممنوع بوده و خواهد بود

7 His honor Asad, upon him be My glory and My loving-kindness, and likewise his honor 'Ali, upon him be My glory, have presented detailed accounts of each land at the Most Holy Court. Through his honor Asad, the petitions from the land of Kha were presented to the Most Great Vision and their answers were previously sent. God willing, may they receive them.

7 جناب اسد علیه بهائی و عنایتی و هم‌چنین جناب علی علیه بهائی تفصیل هر ارضی را بساحت اقدس عرض نموده‌اند و بتوسّط جناب اسد عرایض ارض خاء بمنظر ابهی فائز و جواب از قبل ارسال شد انشآءالله بآن فائز شوند

8 O ye wise ones of the earth and assayers of the realm! The discernment of pearls is beloved in the sight of the All-Seeing. He who is deprived of sight knoweth not its worth and attaineth not to its recognition. The ear capable of hearing is rare indeed. God willing, may they open it in the name of Truth and utter the Word.

8 ای حکمای ارض و صرّافان دیار کشف لآلی نزد بصیر محبوب است آنکه از چشم بی‌بهره مانده قدر او را نشناسد و بعرفان او فائز نگردد گوش لایق اصغاست ولکن کمیاب انشآءالله باسم حقّ بگشایند و کلمه القا نمایند انتهی

9 Concerning what you wrote about making the house wherein dwelt the Most Great Bab - may the spirit of all who dwell in the Kingdom of Names be sacrificed for Him - a Mashriqu'l-Adhkar, this was most acceptable in the Divine Presence, and He said, exalted be His glory: "It is considered in God's sight as the most exalted of houses, and it is more worthy than other houses for this most glorious and impregnable station. However, all must act in such a way as not to cause disturbance to devoted souls. O Leaf of Paradise! We have accepted thy house and adorned it with the ornament of acceptance, as a bounty from Us, and We are verily the All-Bountiful, the Most Generous. Blessed art thou, and blessed is thy house, and those who have attained unto that which they were commanded by God, the Lord of the worlds."

9 و اینکه مرقوم داشتید بیتیکه محلّ سکنای حضرت باب اعظم روح من فی ملکوت الأسمآء فداه بوده مشرق الأذکار نموده‌اند لدی العرش بسیار مقبول افتاد و فرمودند قوله جلّ کبریائه او از اعلی البیوت لدی الله محسوب است و او احقّ است از بیوت دیگر بایقام اعزّ امنع ولکن باید کلّ بقسمی حرکت نمایند که سبب اضطراب نفوس مقبله نشود یا ورقةالفردوس انّا قبلنا بیتک و زیّناه بطراز القبول فضلاً من عندنا و انا الفضّال الکریم طوبی لک و لبیتک و للّذین فازوا بما امروا به من لدی الله ربّ العالمین انتهی

10 And concerning what you wrote about Baha'u'llah, they have been and are under the glance of favor. This matter was presented at the Most Holy Court. This is what the All-Giving revealed in reply, His grandeur be exalted: "The favor of God has been with him. Praise be to God, he has attained to the recognition of Truth, love of the friends of Truth, and service to the Cause of Truth. This is among those matters that have not been and will never be lost in the sight of God. This land is inwardly turbulent though outwardly calm, and this matter has previously flowed from the Most Exalted Pen; therefore, attention to and pause in this land is outside of wisdom. We have accepted his attention, his presence, his arising, his mention and his praise. Let him thank God for this great bounty and praise Him for this favor that has preceded all things. Glory be upon him and upon his father who attained the trace of My Most Exalted Pen on this blessed and wondrous Day."

10 و اینکه در بارهٔ جناب بهآءالله نوشته بودید تحت لحاظ عنایت بوده و هستند اینفقره در ساحت اقدس عرض شد هذا ما انزله الوهّاب فی الجواب قوله عزّ کبریائه عنایت حقّ با او بوده الحمد لله بعرفان حقّ و محبّت دوستان حقّ و خدمت امر حقّ فائز گشته و این از اموریست که لدی الله ضایع نشده و نخواهد شد این ارض در باطن مضطرب و در ظاهر ساکن و این فقره از قبل از قلم اعلی جاری لذا توجّه و توقّف در این ارض از حکمت خارج انّا قبلنا توجّهه و حضوره و قیامه و ذکره و ثنائه له ان یشکر الله بهذا الفضل العظیم و یحمده بهذه النّعمة الّتی سبقت الأشیآء البهآء علیه و علی ابیه الّذی فاز بأثر قلمی الأعلی فی هذا الیوم المبارک البدیع انتهی

11 And concerning what you wrote about the spiritual lady, upon her be the Glory of God, requesting that mention be made of her and Muhammad-Rida and their mother, upon her be the Glory of God, in the Most Holy and Exalted Court - as requested, it was presented. This is what the Tongue of Grandeur spoke: "O Ruhani! You have been mentioned before the Throne in successive years and have attained what has appeared from My Most Exalted Pen in the Scriptures and Tablets. We have mentioned you and mention you in such wise that the events of the world cannot change it nor can the conditions of nations prevent it. Verily your Lord is the Powerful, the Unconstrained. And We mention him who was named Muhammad before Rida as a mercy from Us that he might rejoice in what was sent down to him from God, the Lord of Lords. Give him My glad tidings and glorify upon his face. Verily your Lord does what He wishes and decrees what He desires. Blessed is he and you and your mother who has attained this mention through which the breeze of the All-Merciful has wafted over the servants."

11 و اینکه مرقوم داشتید مخدّرهٔ روحانی علیها بهآء الله استدعا نموده‌اند ذکر ایشان و جناب آقا محمّد رضا و امّ ایشان علیها بهآء الله در ساحت امنع اقدس معروض گردد حسب الاستدعا عرض شد هذا ما نطق به لسان العظمة یا روحانی قد کنت مذکورة لدی العرش فی سنین متوالیات و فزت بما ظهر من قلمی الأعلی فی الزّبر و الألواح انّا ذکرناک و نذکرک بما لا تبدّله حوادث العالم و لا تمنعه شئونات الأمم انّ ربّک لهو المقتدر المختار و نذکر من سمّی بمحمّد قبل رضا رحمة من عندنا لیفرح بما نزّل له من لدی الله ربّ الأرباب بشّریه من قبلی و کبّری علی وجهه انّ ربّک یفعل ما یشآء و یحکم ما اراد طوبی له و لک و لأمّک الّتی فازت بهذا الذّکر الّذی سرت به نسمة الرّحمن علی العباد انتهی

12 And concerning what you wrote about the son of the emigrant who emigrated and attained, it was presented before the Throne. Then the Tongue of the All-Merciful spoke in the Kingdom of Utterance, and He said, exalted be His grandeur: "God willing, he has been and is favored by divine grace. Today all relationships are firmly established with the Truth. Today is a great Day, mentioned in all scriptures and books as the Day of God. One word revealed in this victorious Day concerning a soul is and will be superior to a hundred thousand children and descendants. The divine word is like unto spirit, and the spirit has drunk from the Kawthar of life and attained eternal life. Whatever is observed on earth will certainly return to extinction, but the divine word remains fresh and verdant in the gardens of the books and will endure as long as the kingdom and the realm of God endure. Muhammad-'Ali attained the presence time after time and reached this lofty station which was adorned with the ornament of permission. Blessed is he."

12 و در بارهٔ ولد جناب مهاجر الّذی هاجر و فاز مرقوم داشتید لدی العرش عرض شد اذاً نطق لسان الرّحمن فی ملکوت البیان و قال عزّ کبریائه انشآءالله بعنایت الهی فائز بوده و هستند امروز جمیع نسبتها بحقّ محکم است امروز یومیست بزرگ و در جمیع صحف و کتب بیوم الله مذکور یک کلمه که در این روز پیروز در بارهٔ نفسی نازل شود او از صدهزار اولاد و احفاد مقدّم بوده و خواهد بود و کلمهٔ الهی بمثابهٔ روح است و روح از کوثر زندگانی آشامیده و بحیوة باقیه فائز گشته هرچه در زمین مشاهده میشود البتّه بفنا راجع ولکن کلمهٔ الهی در حدایق کتب سرسبز و خرّم و بدوام ملک و ملکوت بوده و خواهد بود جناب محمّد علی مرّة بعد مرّة بلقا فائز و بایمقام بلند که بطراز اذن مزیّن بود رسید نعیماً له انتهی

13 And likewise concerning his two brothers, wondrous verses were revealed from the heaven of will. Praise be to God, their emigration after the ascension was adorned with the ornament of acceptance and they attained to God's infinite mercy.

13 و همچنین در بارهٔ دو اخوی ایشان از سماء مشیّت آیات بدیعه نازل لله الحمد هجرتشان بعد از عروج بطراز قبول مزیّن شد و برحمت نامتناهیهٔ الهیّه فائز گشته

14 And concerning what you wrote about inheritance, it was presented. This firm decree has issued and been revealed from the Source of God's Command. Let that leaf take possession of one unit thereof, and the remainder God has bestowed upon

14 و اینکه در بارهٔ ارث مرقوم داشته بودید عرض شد این حکم محکم از مصدر امر الهی جاری و نازل یک واحد آنرا آنورقه تصرّف نمایند و

themselves to divide among themselves. Verily He is the Giving, the Generous. The Glory from Us be upon you and upon her and upon whoever has turned to God, the Single, the One, the All-Knowing, the All-Wise.

مابقی را حقّ بخود ایشان عنایت فرمود مابین خود قسمت کنند انّه لهو المعطی الکریم البهآء من لدنّا علیکم و علیها و علی من اقبل الی الله الفرد الواحد العلیم الحکیم انتهی

15 The supplication of this evanescent servant is that at no time may he be effaced from the benevolent gaze of the friends of God who have quaffed from the true wine and are turned towards the lights of His Countenance. He is engaged in serving all through the new proclamation. God willing, may all arise with perfect wisdom and unity in the Cause of the Lord of creation, in such wise that its effect may become manifest from all directions. This is not difficult for our Mighty Lord. The confirmations of the Revealer of verses are manifest. God willing, may they take hold of all souls and guide them to the straight path and the firm balance. This has been and ever shall be dependent upon the endeavor and steadfastness of the loved ones of Truth. It is hoped they may be assisted to achieve that which befitteth this most exalted, most holy Day. May the glory shining from the horizon of the loving-kindness of our Lord, the Most Merciful, be upon you and upon those with you and upon them that have attained unto this Day wherein the Path hath been laid and the Balance set up. Praise be to God, the Mighty, the Powerful, the Bestower.

15 استدعای این خادم فانی آنکه در هیچ وقتی از اوقات از نظر عنایت دوستان الهی که از رحیق حقیقی آشامیده‌اند و بانوار وجه ناظرند محو نشود و خدمت کلّ بتکبیر بدیع ذاکر است انشآءالله جمیع بکمال حکمت و اتّحاد در امر مالک ایجاد قیام نمایند بشأنیکه اثر آن از کلّ جهات ظاهر شود لیس هذا علی ربّنا القدیر بعزیز تأییدات منزل آیات ظاهر انشآءالله جمیع عباد را اخذ نماید و بصراط مستقیم و میزان محکم هدایت فرماید و این بهمّت و استقامت اولیای حقّ منوط بوده و خواهد بود امید هست که موفّق شوند بآنچه سزاوار این یوم امنع اقدس است البهآء المشرق من افق عنایة ربّنا الرّحمن علیکم و علی من معکم و علی الّذین فازوا بهذا الیوم الّذی فیه نصب الصّراط و وضع المیزان الحمد لله المقتدر العزیز المنّان

16 The servant 12 Shawwal 1298

16 خادم فی ۱۲ شوّال سنة ۱۲۹۸

BLIB_Or15704.145, BRL_DA#494

BH01724

To: Haj Mirza Husayn-Ali Khususi Yazdi
Date: 1298-10-12 [1881-Sep-7]

1 He is God, exalted be His glory, the Most Great, the All-Powerful!

1 هو الله تعالی شأنه العظمة و الاقتدار

2 All praise and glory, sanctified beyond description and understanding, befitteth Him Who is the Desire of the worlds, Who hath illumined the world through the dawning-places of His Prophets and His chosen ones. These are the divine lamps amidst His servants and the manifestations of the lights of the Throne unto all who dwell in His lands. To cling unto them is to cling unto God, the All-Glorious, and to hold fast unto

2 حمد و ثنای مقدّس از بیان و عرفان مقصود عالمیان را لایق و سزاست که عالم را از انوار وجوه انبیا و اصفیای خود منوّر فرمود ایشانند سراجهای الهی مابین عباد و تجلّیات انوار عرش لمن فی البلاد تمسّک بایشان تمسّک بحقّ جلّ جلاله بوده و تشبّث بایشان تشبّث باو ایشانند شموس آسمانهای علم و عرفان و ایشانند هادی

them is to hold fast unto Him. These are the suns in the heavens of knowledge and understanding, and these are the guides to the path and the dawning-places of proof and evidence. Whoso hath known them hath known God, and whoso hath obeyed them hath obeyed God, and whoso hath turned away from them hath turned away from God, the Help in Peril, the Self-Subsisting.

سبیل و مطالع برهان و دلیل من عرفهم فقد عرف الله و من اطاعهم فقد اطاع الله و من اعرض عنهم اعرض عن الله المهیمن القیّوم

3 Glory be unto Thee, O Thou through Whom every straight path hath appeared and every mighty Book hath been sent down! I beseech Thee by Thy all-encompassing grace which hath embraced Thy creation and Thy creatures, to aid those on earth to turn towards the lights of the Sun of Thy Oneness and the manifestations of the glory of Thy Singleness. Thou art He, O my God, before Whose fear the limbs of all names have trembled, and before Whose might all who are in earth and heaven have been shaken. I beseech Thee, O Cleaver of the Dawn and Sender of the Winds, by Thy Most Exalted Self and by Him through Whom Thou didst seal Thy Messengers and Prophets, to enable Thy servants to act in accordance with what Thou hast commanded them in Thy Book. I testify that Thou hast desired for them naught save that which draweth them nigh unto Thee and acquainteth them with what shall profit them in every world of Thy worlds. Thou art, verily, the Almighty over what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

3 سبحانک یا من بک ظهر کلّ صراط مستقیم و نزّل کلّ کتاب عظیم اسئلک بفضلک العمیم الّذی احاط خلقک و بریّتک بأن تؤیّد من علی الأرض علی التّوجّه الی انوار شمس احدیّتک و ظهورات عزّ فردانیّتک انت الّذی یا الهی من خشیتک ارتعدت فرائص الأسمآء و من سطوتک اضطرب من فی الأرض و السّمآء اسئلک یا فالق الأصباح و مرسل الأریاح بنفسک العلیا و بالّذی به ختم سفرائک و انبیائک بأن توفّق عبادک علی العمل بما امرتهم فی کتابک اشهد انّک ما اردت لهم الّا ما یقرّبهم الیک و یعرّفهم ما ینفعهم فی کلّ عالم من عوالمک انّک انت المقتدر علی ما تشآء لا اله الّا انت العلیم الحکیم

4 Thereafter, your letter was the cause of renewed joy. Praise be to God that, through the wonders of God's infinite mercy, you are enabled to remember and praise God, blessed be His glory, and are successful in that which is befitting. This hath been and shall ever remain one of the great bounties of God, exalted be His glory. Haji Mirza Abu'l-Hasan, upon him be the Glory of God, hath also written to this servant. This servant had previously sent two detailed letters to him. Thus far, outwardly, no word of their receipt hath been received. I trouble you to convey my greetings to him in your letter and to mention the details of those two letters.

4 و بعد دستخطّ آنجناب سبب و علّت فرح جدید شد الحمد لله از بدایع رحمت نامتناهی الهی بذکر و ثنای حقّ جلّ جلاله مؤیّدید و بما ینبغی فائز این از نعمتهای بزرگ حقّ تعالی شأنه بوده و خواهد بود جناب حاجی میرزا ابوالحسن علیه ٩ ٦٦ [بهآء الله] هم مکتوبی باین بنده نوشته‌اند اینعبد از قبل دو مکتوب مفصّل بایشان نوشته ارسال داشت تا حال بر حسب ظاهر از وصول آن دو مکتوب خبری نرسید آنجناب را زحمت میدهم که در مکتوب خود از جانب این عبد بایشان تکبیر برسانند و تفصیل دو مکتوب را هم مرقوم دارند

5 The letter from Aqa Mirza Muhammad-Husayn, upon him be the Glory of God, was also received. Praise be to God, the fragrance of the love of the Beloved of the worlds was wafted therefrom. God willing, may he ever be assisted and confirmed in that which God loveth and is pleased with.

5 و مکتوب جناب آقا میرزا محمّد حسین علیه بهآء الله هم رسید لله الحمد نفحهٔ محبّت محبوب عالمیان از او متضوّع انشآءالله لازال به ما یحبّه الله و یرضی مؤیّد و موفّق باشند

6 As to what was written concerning Aqa Muhammad-Javad, upon him be the Glory of God, his petition was previously

6 و اینکه در بارهٔ جناب آقا محمّد جواد علیه بهآء الله نوشته بودند عریضهٔ ایشان از قبل رسید و جواب

هم عنایت شد در بارهٔ توجّه باین شطر فرمودند این ارض اگرچه در ظاهر ساکنست ولکن در باطن مضطرب اهل این دیار بکمال نفاق بوده و هستند در کتب مقدّسهٔ قبل اهل این اراضی باولاد افاعی نامیده شده‌اند سبب عدم اذن این امور بوده و هست والّا ایتظلوم لازال دوست داشته احبّای خود را از لقا محروم ننماید حال متوکّلاً علی الله توجّه نمایند انّه یهدی من یشآء الی صراطه المستقیم الحمد لله ربّ العالمین انتهی

received and an answer was graciously given. Regarding his turning towards this direction, they stated that although this land appears outwardly tranquil, it is inwardly turbulent. The people of this region have been and continue to be utterly perfidious. In the holy Books of the past, the inhabitants of these lands were likened unto the offspring of vipers. This hath been and remaineth the reason for withholding permission; otherwise, this Wronged One hath ever loved not to deprive His loved ones of His presence. Let them now proceed, placing their trust in God. Verily, He guideth whom He willeth unto His straight path. Praise be to God, the Lord of the worlds.

7 این بشارت را آنجناب بهمین تفصیل که ذکر شد بجناب حاجی میرزا ابوالحسن و جناب آقا میرزا محمّد حسین علیهما بهآء الله مرقوم دارند انشآءالله اینعبد از بعد جواب نامهٔ جناب آقا میرزا محمّد حسین را ارسال میدارد این کرّه مجال نیافت لذا جواب ایشان در عهدهٔ تعویق ماند البهآء علی جنابک و علیهم و علی الّذین اتّبعوا ما امروا به فی کتاب الله ربّ العالمین

7 You should convey these glad tidings in the same detail as mentioned to Haji Mirza Abu'l-Hasan and Aqa Mirza Muhammad-Husayn, upon them both be the Glory of God. God willing, this servant shall later send a reply to the letter of Aqa Mirza Muhammad-Husayn. This time there was no opportunity, and thus his reply was delayed. The glory of God be upon you and upon them and upon those who follow that which they have been commanded in the Book of God, the Lord of the worlds.

BLIB_Or15704.367

BH01799

To: Muhammad Husayn Bayk, in Bushruyih
Date: 1298-10-12 [1881-Sep-7]

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

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

2 الحمد لله الّذی کان و لم یکن معه من شیء و یکون بمثل ما قد کان قد انزل الشّرایع و الأحکام و ارسل الرّسل لتربیة الأنام انّه لهو الفرد الواحد المتعالی المشفق الغفور الکریم

2 Praise be to God Who was when naught else was, and Who will be as He has been. He has sent down the laws and ordinances and dispatched the Messengers for the education of all peoples. He, verily, is the Single, the One, the Most High, the Compassionate, the All-Forgiving, the All-Bountiful.

3 و بعد عرض میشود از قبل سؤال از ساحت اقدس شده بود نفوسیکه در جوانی و صغر سنّ صعود مینمایند اگر رجوع باطبّا شود آیا معالجهء آنها مانع موت میشود یا نه الی آخر قولکم امر مبرم الهی آنکه باید مریض بطبیب حاذق رجوع نماید و آنچه بگوید بآن عمل کند و در فقرهٔ حتم

3 And further: A question was previously submitted to the Most Holy Court regarding those who pass away in their youth and early age - whether, if they were to consult physicians, their treatment would prevent death or not, and so forth. The decisive command of God is that the sick must consult a skilled physician and act upon whatever he prescribes. Regarding what is determined and what is conditional, in the days when

the Sun of Revelation was dawning from the horizon of Iraq, this exalted Word was revealed from the Supreme Pen. His words, exalted be His grandeur: "Consider the candle and its light. If you protect it from outward elements through means such as a lantern or otherwise, then as long as the wax and wick remain, it is possible to preserve it from temporal vicissitudes. However, if it reaches its end - that is, if the wax and wick are exhausted - in this case the continuation of light is impossible. This latter state is determined, while the former state is conditional. Know ye what hath been sent down in truth from the presence of One Who is All-Knowing, All-Wise."

و معلّق در ایّامی که شمس ظهور از افق عراق مشرق بود اینکلمهٔ علیا از قلم اعلی جاری و نازل قوله عزّ کبریائه در شمع و نور آن ملاحظه نما اگر او را باسباب ظاهره مثل فانوس و غیره از ارياح حفظ نمائی تا موم و فتیل باقی باسباب حفظش از حوادث زمان ممکن ولکن اگر بانتها رسد یعنی موم و فتیل تمام شود در اینصورت بقای نور محال اینمقام حتم و اوّل مقام معلّق ان اعرفوا ما نزّل بالحقّ من لدن علیم حکیم انتهی

4 Furthermore, two most mighty, most holy Tablets have been revealed and sent down from the heaven of the Divine Will specifically for you and for his eminence Aqa Mirza Abu'l-Hasan, may the glory of God be upon him. God willing, they will attain unto them and become detached from all else but God. This evanescent servant conveys greetings to all the gentlemen and friends of God, and seeks their remembrance during times of communion and turning to God, that perchance he may not be deprived in these most glorious days and may at all times attain unto infinite bounties. I seek forgiveness from God, the Almighty, for my mention and utterance, for the call of the evanescent reaches not the realm of the everlasting and is not worthy of that Court which is sanctified from mention and utterance. However, as His grace has no end, there has been and is hope from every direction.

4 عرض دیگر آنکه مخصوص آنجناب و جناب آقا میرزا ابوالحسن علیه ٦٦٩ [بهآء الله] دو لوح امنع اقدس از سماء مشیّت نازل و ارسال شد انشآءالله بآن فائز شوند و از ما سوی الله فارغ و آزاد گردند خدمت جمیع آقایان و دوستان حقّ این خادم فانی تکبیر میرساند و از کلّ در حین اذکار و توجّه توجّه طلب مینماید که شاید در اعزّ ایّام محروم نماند و در کلّ حین بفیوضات نامتناهیه فائز گردد استغفر الله العظیم عن ذکری و بیانی چه که ندای فانی بعرصهٔ باقی نرسد و سزاوار بساطیکه مقدّس از ذکر و بیان است نبوده و نیست ولکن چون فضلش را پایانی نبوده و نیست از همه جهت امید بوده و هست

5 Regarding what you mentioned about the leaf who turned toward the Divine Lote-Tree from your presence, after this matter was submitted, these manifest verses were revealed from the heaven of God's Will. His words, exalted be His grandeur: "O thou who gazest upon the Countenance! We found from her the fragrance of My love at the time of her ascension to the Supreme Companion. Thy Lord is, verily, the Witness, the All-Hearing. We have remembered her with this remembrance that God's mention may be a treasure for her in every world of the worlds of her Lord. It behooveth thee to thank thy Lord, the All-Bountiful. Grieve not at her ascension, her return, and her turning to God. By My life! She hath attained unto that which the hearts of the mystics cannot comprehend. The glory shining forth from the horizon of eternity be upon her and upon those who have won victory in the days of God, the Lord of the worlds."

5 و اینکه در بارهٔ ورقه که از [آنجناب] بسدره توجّه نمود مذکور داشتید بعد از عرض اینمطلب این آیات باهرات از سماء مشیّت الهی نازل قوله عزّ کبریائه یا ایّها النّاظر الی الوجه انّا وجدنا منها عرف محبّتی حین صعودها الی الرّفیق الأعلی انّ ربّک لهو الشّاهد السّمیع انّا ذکرناها بهذا الذّکر لیکون ذکر الله کنزاً لها فیکلّ عالم من عوالم ربّها لک ان تشکر ربّک الکریم لا تحزن من صعودها و رجوعها و توجّهها لعمری قد فازت بما لا تدرکه افئدة العارفین البهآء المشرق من افق البقآء علیها و علی اللّائی فزن بأیّام الله ربّ العالمین انتهی

6 Praise be to God that this leaf, may the glory of God be upon her, has been honored with the mention of the Beloved of the worlds. Blessed is she! Happy is she! Welcome to her! Congratulations to her! If all the world were to recognize the station of

6 الحمد لله آنورقه علیها بهآء الله بذکر محبوب عالمیان فائز شد طوبی لها و نعیماً لها هنیئاً لها و مریئاً لها اگر جمیع عالم عارف شوند بمقام کلمهٔی از

but one word of the divine utterances, all would surely sacrifice their lives to attain it. However, due to lack of capacity, they are today veiled and deprived. Glory be upon you and upon those who have drunk the wine of steadfastness, despite every heedless, veiled one and hateful denier. Praise be to God, the Mighty, the Loving.

7 The servant 12 Shawwal 1298

كلمات الهی هرآینه کلّ در تحصیلش جان انفاق نمایند ولکن نظر بعدم قابلیّت الیوم محجوب و محرومند البهآء علی جنابکم و علی الّذین شربوا رحیق الاستقامة رغماً لکلّ غافل محجوب و منکر مبغوض و الحمد لله العزیز الودود

7 خادم إفی ۱۲ شوّال ۱۲۹۸

BLIB_Or15704.372, GHA.243ax

BH04583

To: Abdu's-Sattar, in Avih
Date: 1298-10-12 [1881-Sep-7]

1 In the Name of the one true God! O 'Abdu's-Sattar! May you be enkindled, God willing, with the fire of divine love and illumined with the light of His countenance.

1 بنام خداوند یکتا یا عبدالسّتّار انشآءالله از نار محبّت الهی مشتعل باشی و بنور وجهش روشن و منیر

2 How many were the divines, mystics and princes who yearned and longed for the Day of His Manifestation, and who beseeched God night and day for the privilege of attaining His presence. Yet when the dawn of that Day broke forth from the horizon of the Will of the King of Oneness, all turned away and remained veiled. Would that they had been content with merely this! Nay, by God! Rather, they pronounced sentence of death upon that Essence of being. Such is the condition of the servants.

2 چه مقدار از علما و عرفا و امرا طالب و آمل یوم ظهور بودند و از حقّ در لیالی و ایّام لقایش را سائل و چون فجر یوم ظهور از افق ارادهٔ مالک احدیّه اشراق نمود کل معرض و محجوب ایکاش باینمقدار کفایت مینمودند لا والله بلکه فتوی بر قتل آنجوهر وجود دادند اینست شأن عباد

3 Yet God has been and ever shall be the All-Encompassing, the All-Pervading. That which He has willed, He shall assuredly bring to pass. The rejection and turning away of all the peoples of the world cannot prevent Him from that which He has purposed. He is established upon the throne of "He doeth what He willeth" and speaketh the word "He ordaineth what He pleaseth." His sovereignty hath no need of hosts. He giveth and taketh away as He pleaseth, and He is the Almighty, the All-Powerful.

3 ولکن حقّ مهیمن و محیط بوده و خواهد بود و آنچه اراده فرموده البتّه ظاهر خواهد فرمود رد و اعراض اهل عالم او را از آنچه اراده فرموده منع ننماید بر عرش یفعل ما یشآء مستوی و بکلمهٔ یحکم ما یرید ناطق سلطنتش محتاج جنود نه یعطی و یأخذ کیف یشآء و هو المقتدر القدیر

4 May you drink, God willing, of that most pure wine which lieth concealed within the words of the Lord of destiny, and share it with those who are seeking and turning unto Him.

4 انشآءالله آنجناب از رحیق اطهر که در کلمات مالک قدر مستور است بیاشامند و بر مقبلین و طالبین مبذول دارند

5 Convey the greetings of this Wronged One to all the friends in that land and say: Fix your gaze upon this blessed, mighty

5 جمیع دوستان آن ارض را از قبل ایمظلوم سلام برسان و بگو باین کلمهٔ محکمهٔ متقنهٔ مبارکه

and conclusive word: "God summoneth to the abode of peace." How excellent is the state of that soul who hath turned with his heart to the abode of peace and been freed from dwellings more frail than the web of the spider.

ناظر باشند و الله یدعو الی دار السّلام نیکوست حال نفسیکه بقلب به دار السّلام اقبال نمود و از بیوتیکه اوهن از بیوت عنکبوتست فارغ و آزاد گشت

6 The glory be upon thee and upon those who have believed in God, the Single, the All-Informed.

6 البهآء علیک و علی الّذین آمنوا بالله الفرد الخبیر

BLIB_Or15697.216

BH05391

To: Siyyih Muhammad, in Avih
Date: 1298-10-12 [1881-Sep-7]

1 In His Name, seated upon the throne of utterance

1 بسمه المستوی علی عرش البیان

2 Glorified be He Who hath appeared, and hath caused to be made manifest that which draweth His servants nigh unto the Most Great Oceanâ€"an Ocean that, on this wondrous Day, hath surged and heaved. O Muhammad! Harken to the call from the luminous spot - verily there is no God but Him, the All-Knowing, the All-Informed. We have heard your call and answered you with justice, and witnessed your turning and have turned to you from this Station which hath been named by all names by the Most Exalted Pen and as the Most Great Prison, if thou be of them that know.

2 سبحان الّذی ظهر و اظهر ما یقرّب العباد الی البحر الأعظم الّذی ماج فی هذا الیوم البدیع یا محمّد ان استمع النّدآء من البقعة النّورآء انّه لا اله الّا هو العلیم الخبیر قد سمعنا ندائک اجبناک بالعدل و رأینا اقبالک اقبلنا الیک من هذا المقام الّذی سمّی بکلّ الأسمآء من القلم الأعلی و بالسّجن الأعظم ان انت من العارفین

3 Rejoice in that thou hast been mentioned before the Wronged One, and He hath revealed for thee that whereby thy name shall endure throughout the duration of His most excellent names. He Who possesseth the perspicuous Book beareth witness to this.

3 ان افرح بما ذکرت لدی المظلوم و انزل لک ما یبقی به اسمک بدوام اسمائه الحسنی یشهد بذلک من عنده کتاب مبین

4 Beware lest the affairs of the world sadden thee and turn thee away from the Lord of all mankind. Arise with supreme steadfastness in this mighty Cause and remind the people with wisdom and utterance, that perchance they may abandon what they possess, yearning for that which is with God, the Lord of all worlds.

4 ایّاک ان تحزنک شؤونات الدّنیا عن مالک الوری قم بالاستقامة الکبری علی هذا الأمر العظیم و ذکّر النّاس بالحکمة و البیان لعلّ یدعنّ ما عندهم آملین ما عند الله ربّ العالمین

5 How many a prince hath turned away from the Truth, and how many a poor one hath hastened and drunk in His name, the Generous. Say: By God! The ocean of knowledge hath surged in the contingent world and the nightingale of utterance hath

5 کم من امیر اعرض عن الحقّ و کم من فقیر سرع و شرب باسمه الکریم قل تالله قد ماج بحر العرفان فی الامکان و نطق عندلیب البیان علی الأغصان انّه لا اله الّا هو العزیز الجمیل

warbled upon the branches - verily there is no God but Him, the Mighty, the Beautiful.

6 Thus have We lit the lamp of knowledge amongst mankind. Blessed is he who hath attained unto it, and woe unto them that turn away.

6 كذلک اوقدنا سراج العلم بين العالم طوبى لمن فاز به و سحقاً للمعرضين

BLIB_Or15697.215, BLIB_Or15713.255a

BH05422

To: Abdu's-Subhan, in Rangoon
Date: 1298-10-12 [1881-Sep-7]

1 He is the One Who calleth betwixt earth and heaven.

1 هو المنادی بين الأرض و السّمآء

2 God testifieth that there is none other God but Him, and that He Who speaketh is the Manifestation of His Cause, the Dayspring of His signs, and the Source of every wise command. Blessed is he who hath hearkened unto His most sweet call and acted according to that which was enjoined upon him in His perspicuous Book.

2 شهد الله انّه لا اله الّا هو و الّذی ينطق انّه لمظهر الأمر و مطلع الآيات و مصدر کلّ امر حکيم طوبى لمن سمع ندائه الأحلى و عمل بما امر به فی کتابه المبين

3 This is the Day which the Lord of all beings foretold in former ages. Blessed is the strong one whom the doubts of the opposers have not kept back from this magnificent bounty. We have heard thy call and have answered thee, and have beheld thy mention and have mentioned thee in this Tablet through which the fragrances of the All-Merciful have been wafted throughout all possibilities. Joy be unto him who hath found, and woe betide every doubting denier.

3 هذا يوم شهد له مولى الورى فی القرون الأولى طوبى لقوىّ ما منعته شبهات المعرضين عن هذا الفضل العظيم انّا سمعنا ندائک اجبناک و رأينا ذکرک ذکرناک بهذا اللّوح الّذی منه تضوّع عرف الرّحمن فی الامکان نعيماً لمن وجد و ويل لکلّ غافل مريب

4 Blessed art thou inasmuch as thou hast turned toward the Most Sublime Horizon at a time when most of mankind have turned away therefrom, and joy be unto thee inasmuch as thou hast quaffed the Kawthar of immortality from the hands of the bounty of thy Lord, the Munificent, the All-Bountiful. Beware lest the affairs of the world hold thee back from Him Who is the Lord of the former and latter generations. That which thou beholdest today shall perish, but this luminous Tablet shall endure unto thee. Hold fast unto the cord of bounty and cleave unto the hem of the generosity of thy Lord, the All-Merciful.

4 طوبى لک بما اقبلت الى الأفق الأعلى اذ اعرض عنه اکثر الورى و نعيماً لک بما شربت کوثر البقآء من ايادی فضل ربّک المعطی الکريم ايّاک ان تمنعک شؤونات الدّنيا عن مالک الآخرة و الأولى سيفنی ما تراه اليوم و يبقی لک هذا اللّوح المنير تمسّک بحبل الفضل و تشبّث بذيل عطآء ربّک الرّحيم

5 Thus hath spoken the Tongue of the Wronged One, whilst imprisoned through that which the hands of the heedless have

5 کذلک نطق لسان المظلوم اذ کان مسجوناً بما اکتسبت ايدی الغافلين انّا نذکر ابنيک و نسئل

wrought. We make mention of thy two sons and beseech God to ordain for them the good of this world and of the world to come. Verily He is the Almighty, the Most Exalted, the All-Glorious, the All-Wise.

الله بأن يقدّر لهما خير الآخرة و الأولى انّه لهو المقتدر المتعالى العزيز الحكيم

BLIB_Or15697.212, BLIB_Or15713.213

BH05979

To: Abdu'l-Vahid, in Mandalih
Date: 1298-10-12 [1881-Sep-7]

1 He is the One, the Single, the Self-Subsisting, the All-Knowing!

1 هو الواحد الفرد الصّمد العليم يا عبدالواحد

2 My tongue, my heart, my pen, my limbs and my very hairs bear witness to the oneness of God, His singleness, His grandeur and His sovereignty. He was from all eternity established upon the throne of power, might and majesty, and unto all eternity He shall remain as He hath been from everlasting time. Every learned one hath acknowledged his powerlessness to soar in the atmosphere of His knowledge, and every mystic hath confessed his failure to attain unto the knowledge of His Essence. We beseech Him, exalted be He, to assist all to acknowledge that which the Tongue of Grandeur hath uttered before the creation of earth and heaven - that there is none other God but Him, the Single, the One, the Unique, the All-Hearing, the All-Seeing.

2 يشهد لسانى و قلبى و قلمى و جوارحى و شعراتى بوحدانيّة الله و فردانيّته و عظمته و سلطانه لم يزل كان فى علوّ القوّة و القدرة و الجلال و لا يزال يكون بمثل ما قد كان فى ازل الآزال قد اقرّ كلّ عالم بعجزه عن الطّيران فى هوآء عرفانه و اعترف كلّ عارف بعدم البلوغ الى عرفان كنه ذاته نسئله تعالى بأن يوفّق الكلّ على الاعتراف بما نطق به لسان العظمة قبل خلق السّموات و الأرض انّه لا اله الّا هو الفرد الواحد الأحد السّميع البصير

3 Thy name hath been mentioned in the presence of the Wronged One. We have remembered thee in this mighty Tablet. Beware lest anything prevent thee from this News which hath been mentioned in the Books of God, the Lord of all worlds. Forsake that which perisheth and hold fast unto that which endureth. Thus doth command thee He from Whom is a perspicuous Book.

3 قد حضر اسمک لدى المظلوم ذكرناک بهذا اللّوح العظيم ايّاک ان يمنعک شیء عن هذا النّبأ الّذى كان مذكوراً فى كتب الله ربّ العالمين دع ما يفنى و تمسّک بما يبقى كذلک يأمرک من عنده كتاب مبين

4 Remind on My behalf My loved ones who have believed in God, the Single, the All-Informed, and who have acted according to that which hath been revealed in the Book, as bidden by One All-Knowing, All-Wise. Thus have We brought forth the pearls of inner meanings from the oceans of My utterance, the Mighty, the Wondrous.

4 ذكّر من قبلى احبّائى الّذين آمنوا بالله الفرد الخبير و عملوا بما نزّل فى الكتاب امراً من لدن عليم حكيم كذلک اظهرنا لآلیء المعانى من بحور بيانى العزيز البديع

BLIB_Or15697.217, BLIB_Or15713.255b

BH05878

To: Muhammadul-Haq Sahib, in Rangoon
Date: 1298-10-12 [1881-Sep-7]

1 He is the Speaker, the Rememberer, the All-Knowing.

1 هو النّاطق الذّاكر العليم

2 A letter from the Wronged One to him who hath cast away vain imaginings and taken what hath been sent down in these days from God, the Protector, the Self-Subsisting.

2 كتاب من لدى المظلوم الى الّذى نبذ الأوهام و اخذ ما نزّل فيهذه الأيّام من لدى الله المهيمن القيّوم

3 Blessed is thine ear, for it hath heard the call of the Prisoner; and thy tongue, for it hath spoken His praise; and thine eye, for it hath turned toward the praiseworthy Station.

3 طوبى لسمعک بما سمع ندآء المسجون و للسانک بما نطق بثنائه و لعينک بما توجّهت الى المقام المحمود

4 Say: O peoples of the earth! By God, He hath appeared Who summoneth all unto God, the Lord of existence, and He hath come Who guideth all to the outstretched path of God. O people, abandon what ye possess and take what ye are commanded by the Truth, the Knower of things unseen.

4 قل يا ملأ الأرض تالله قد ظهر من يدع الكلّ الى الله مالک الوجود و اتى من هدى الكلّ الى صراط الله الممدود دعوا يا قوم ما عندكم و خذوا ما امرتم به من [لدى] الحقّ علّام الغيوب

5 Say: O concourse of divines! Put down your pens, then hearken to the shrill voice of the Most Exalted Pen which hath been raised between earth and heaven. Fear ye God, and be not of them who have violated God's Covenant and His Testament, and who have disputed His verses when they were sent down in truth in this promised Day. Beware lest ye hinder the servants from the Lord of creation.

5 قل يا معشر العلمآء ضعوا اقلامكم ثمّ استمعوا صرير القلم الأعلى الّذى ارتفع بين الأرض و السّمآء اتّقوا الله و لا تكونوا من الّذين نقضوا عهد الله و ميثاقه و جادلوا بآياته اذ نزّلت بالحقّ فى هذا اليوم الموعود ايّاكم ان تمنعوا العباد عن مالک الايجاد

6 Cast behind you idle fancies, turning unto God, the Lord of the seen and unseen. Thus have We illumined the horizon of the heaven of knowledge with the luminary of utterance. Blessed is he who hath advanced and recognized, and woe unto every remote and veiled denier.

6 دعوا الظّنون عن ورائكم مقبلين الى الله مالک الغيب و الشّهود كذلک نوّرنا افق سمآء العلم بنيّر البيان نعيماً لمن اقبل و عرف و ويل لكلّ معرض محجوب

BLIB_Or15697.213, BLIB_Or15713.254, BRL_DA#603

BH06165

To: Isma'il Khan, in India
Date: 1298-10-12 [1881-Sep-7]

1 In His Name Who shineth forth from the horizon of the Kingdom!

1 بسمه المشرق من افق الملكوت

2 A remembrance from the Prisoner unto him who hath turned towards the Countenance, that this remembrance may draw him nigh unto a station wherein the Tree uttereth: There is none other God but He, the All-Knowing, the All-Wise.

2 ذکر من لدی المسجون الی الّذی توجّه الی الوجه لیقرّبه الذّکر الی مقام تنطق فیه السّدرة انّه لا اله الّا هو العلیم الحکیم

3 Thy remembrance was mentioned, wherefore have We remembered thee in this Book which beareth witness unto God, the Almighty, the Powerful, the Help in Peril.

3 قد ذکر ذکرک ذکرناک فی هذا الکتاب الّذی یشهد لله المهیمن المقتدر القدیر

4 The tongue hath confessed its Lord, the All-Merciful, yet most of the people remain silent. All things are engaged in glorifying and sanctifying the Purpose of the world, yet most of the servants remain veiled and deprived from beholding the lights. The horizon of the world hath been illumined by the Most Great Name, yet most of the peoples remain heedless.

4 قد اعترف اللّسان لربّه الرّحمن ولکنّ القوم اکثرهم من الصّامتین جمیع اشیاء بتسبیح و تقدیس مقصود عالم مشغول ولکن اکثر عباد از مشاهدهٔ انوار محجوب و محروم قد انار افق العالم من نیّر الاسم الأعظم ولکنّ الأمم اکثرهم من الغافلین

5 Blessed is the strong one who hath shattered the idols of vain imaginings through the name of his Lord, the Possessor of Names, and hath turned towards the horizon of certitude. All who are on earth have claimed knowledge and love, both in the past and present, but when the divine touchstone and balance appeared, the station of all was made clear, manifest and evident.

5 طوبی لقویّ کسّر اصنام الأوهام باسم ربّه مالک الأنام و اقبل الی افق الیقین جمیع من علی الأرض مدّعی عرفان و محبّت بوده و هستند ولکن چون محک و میزان الهی بمیان آمد مقام کلّ ظاهر و باهر و هویدا گشت

6 God willing, thou shalt partake of the sealed wine and receive thy portion from the ocean of knowledge. This is a Day the mention of which hath been recorded in former Books, and the outpouring of grace descendeth like torrential rain. Blessed is he who hath turned towards it, and woe unto the heedless.

6 انشآءالله آنجناب از رحیق مختوم بیاشامند و از بحر عرفان قسمت برند امروز روزیست که ذکرش در کتب قبل بوده و فیض فیّاض بمثابهٔ غیث هاطل جاری و نازل طوبی لمن اقبل ویل للغافلین

7 Praise be to God, the Lord of the worlds.

7 الحمد لله ربّ العالمین

BLIB_Or15697.211b

BH07417

To: Aqa Muhammad Qasim Sahib, in Avih
Date: 1298-10-12 [1881-Sep-7]

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

1 هو الشّاهد الخبير

2 O Muhammad-Qasim! Shatter the idols of vain imaginings through the name of thy Lord, the Master of all beings, and remind the people through this Remembrance, before which all remembrances bow down when it appeareth.

2 يا محمّد قبل قاسم كسّر اصنام الأوهام باسم ربّک مالک الأنام و ذكّر النّاس بهذا الذّكر الّذى اذا ظهر خضعت له الأذكار

3 Say: This is the Day wherein verses have been sent down and clear proofs have been made manifest. Turn ye unto Him and follow not every doubtful ignorant one.

3 قل هذا يوم فيه نزّلت الآيات و ظهرت البيّنات ان اقبلوا اليه و لا تتّبعوا كلّ جاهل مرتاب

4 Take ye the chalice of divine knowledge in the name of the Lord of all religions, then drink thereof in His Name, the One Who holdeth dominion over all who are in earth and heaven.

4 خذوا كأس العرفان باسم مالک الأديان ثمّ اشربوا منها باسمه المهيمن على من فى الأرضين و السّموات

5 Say: He hath appeared with the truth and hath revealed that which He willeth in such wise that neither the hosts of the world nor the clamor of the nations could hold Him back. To this testify such servants as have spoken with justice and fairness.

5 قل انّه ظهر بالحقّ و اظهر ما اراد على شأن ما منعته جنود العالم و لا ضوضآء الأمم يشهد بذلک عباد الّذين نطقوا بالعدل و الانصاف

6 Say: O peoples of the earth! Fear ye God and follow not your desires when the horizon of the heaven of mystical knowledge hath been illumined with the Luminary of certitude. Cast away what ye possess and take hold of that which ye have been bidden by God, the Lord of all men. Thus hath crowed the Cock of the Throne and thus hath warbled the Nightingale upon the branches.

6 قل يا ملأ الأرض اتّقوا الله و لا تتّبعوا اهوائكم اذ انار افق سمآء العرفان بنيّر الايقان ضعوا ما عندكم و خذوا ما امرتم به من لدى الله مالک الرّقاب كذلک دلع ديک العرش و هدر العندليب على الأغصان

BLIB_Or15697.214, BLIB_Or15713.289a

BH07196

Date: 1298-10-12 [1881-Sep-7]

1 In the Name of Him Who is the Manifest, the Evident

1 بسمى الظّاهر المشهود

2 The Throne hath appeared and there hath sat upon it the Temple of God, Lord of the unseen and the seen. And at the first moment of His sitting, He shed His effulgence upon all

2 قد ظهر العرش و استوى عليه هيكل الله مالک الغيب و الشّهود و فى اوّل الجلوس تجلّى على الأشيآء بكلّ الأسمآء تعالى فاطر السّمآء الّذى ظهر و اظهر صراطه المستقيم

things through all names. Exalted be the Creator of heaven, Who hath appeared and made manifest His straight Path.

3 Say: O people, recognize ye the worth of these days and follow not those who have followed every ignorant remote one. Be ye the page of remembrance and utterance unto all who dwell within the realm of contingent being, and the ark of certitude unto the followers of all religions. Thus doth command you He in Whose possession is a glorious Book.

3 قل يا قوم ان اعرفوا قدر تلک الأيّام و لا تتّبعوا الّذين اتّبعوا كلّ جاهل بعيد كونوا صحيفة الذّكر و البيان لمن فی الامكان و سفينة الايقان لأهل الأديان كذلک يأمركم من عنده كتاب كريم

4 Blessed is he who associateth with all peoples in a spirit of utmost kindliness and good-fellowship, and telleth them of this announcement with which every mighty book and every perspicuous tablet hath been adorned.

4 طوبی لمن عاشر الأمم بالرّوح و الرّيحان و بشّرهم بهذا النّبأ الّذی تزيّن بذكره كلّ كتاب عظيم و كلّ لوح مبين

5 Take what thou hast been commanded by God and leave the people to what they possess. Verily thy Lord is the All-Wise Counsellor. Beware lest anything prevent thee from the Most Great Steadfastness, which We have enjoined upon all. Verily thy Lord is the Ordainer, the All-Wise.

5 خذ ما امرت من لدی الله و دع النّاس و ما عندهم انّ ربّک لهو النّاصح العليم ايّاک ان يمنعک شیء عن الاستقامة الكبری الّتی امرنا الكلّ بها انّ ربّک لهو الآمر الحكيم

6 The glory rest upon thee and upon those who have acted according to what they were commanded by One All-Knowing, All-Informed.

6 البهآء عليک و علی الّذين عملوا بما امروا من لدن عليم خبير

BLIB_Or15713.252b

BH07822

To: Muhammad Akbar Khan, in Hindustan
Date: 1298-10-12 [1881-Sep-7]

1 In His Name, the Manifest above the world.

1 باسمه الظّاهر فوق العالم

2 A letter from the Wronged One to him who has turned to the Most Exalted Horizon and desires to drink the Kawthar of utterance from the hands of the bounty of his Lord, the Possessor of Names, that he may rejoice and be among the thankful ones.

2 كتاب من لدی المظلوم الی من اقبل الی الأفق الأعلی و اراد ان يشرب كوثر البيان من ايادی عطآء ربّه مالک الأسمآء ليفرح و يكون من الشّاكرين

3 If the wine of inner meanings has intoxicated you, say: "Glory be to Thee, O Thou in Whose hand is the dominion of all creation and in Whose grasp are the reins of all existence! I beseech Thee by the Name through which the breezes of Thy mercy wafted over Thy kingdom and the fragrance of the garment of Thy Revelation was diffused among Thy creatures, and by the Manifestations of Thy names and the Dawning-Places

3 ان اخذک سكر رحيق المعانی قل سبحانک يا من بيدک زمام الكائنات و فی قبضتک ازمّة الممكنات اسئلک بالاسم الّذی به سرت نسمات رحمتک علی مملكتک و تضوّع عرف قميص ظهورک بين بريّتک و بمظاهر اسمائک و مطالع

of Thy attributes, and by Thy Hidden Name whereby Thou hast encompassed what was and what will be, to assist me to mention Thee and to exalt Thy Word. O my Lord! Thou seest me turning toward Thy horizon, speaking Thy praise, and awaiting the wonders of Thy grace. I beseech Thee not to disappoint me of what is with Thee. Verily Thou art the Sovereign of the world and the Beloved of the nations. There is none other God but Thee, the Forgiving, the Merciful."

صفاتک و باسمک المخزون الّذی به احطت ما کان و ما یکون بأن تؤیّدنی علی ذکرک و اعلآء کلمتک ای ربّ ترانی مقبلاً الی افقک و ناطقاً بثنائک و منتظراً بدایع فضلک اسئلک بأن لا تخیّبنی عمّا عندک انّک انت سلطان العالم و محبوب الأمم لا اله الّا انت الغفور الرّحیم

BLIB_Or15697.211a, BLIB_Or15713.277a

BH00378

To: Sulayman Khan Tunukabani
Date: 1298-10-13 [1881-Sep-8]

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

1 بسم ربّنا الأمنع الأقدس الأعزّ الأعظم الأبهی

2 Praise befitteth the peerless Beloved Who hath been and will forever remain sanctified above the description of all created things, the attributes of all beings, the mention of all peoples and the conditions of the world. The banner of "He doeth what He willeth" is even as the sun manifest upon the highest station of the world, and the standard of "He ordaineth what He pleaseth" is resplendent above the most exalted emblems. The gems of all attributes glory in their relation to but one of His signs, and the essence of all praise is blessed and beloved in its nearness to but one of His servants. Through a single light from among the lights of His countenance He hath illumined earth and heaven, and through one word from among His words He hath made manifest all that is in the Books. Blessed is the eye that hath attained unto His light, and blessed the ear that hath hearkened unto the cooing of the Dove of His Revelation from the branches of the Tree of Sinai. This most glorious Day hath been distinguished by the seal of His special bounty and mentioned in former Books through wondrous allusions and references. Its fragrance giveth life and its breeze bestoweth the eternal cup. Well is it with the soul that hath turned unto it and become detached from all else.

2 حمد محبوب بیزوالی را لایق و سزاست که لم‌یزل و لایزال از وصف ممکنات و نعت موجودات و ذکر امم و شئونات عالم مقدّس و منزّه و مبرّا بوده و خواهد بود علم یفعل ما یشائش بمثابهٔ آفتاب بر اعلی مقام عالم ظاهر و هویدا و رایت یحکم ما یریدش بر اعلی الأعلام باهر و پیدا جواهر اوصاف بنسبته الی آیة من آیاته مفتخر و مسرور و حقیقت اذکار بتقرّبها الی عبد من عباده مبارک و محبوب بنوری از انوار وجه زمین و زمان را منوّر فرمود و بکلمه‌ئی از کلماتش ما فی الکتب را ظاهر نمود مبارک چشمیکه بنورش فائز و مبارک گوشیکه ترنّمات حمامهٔ ظهور را از اغصان شجرهٔ طور اصغا نمود این یوم امنع بطراز تخصیص فائز و در کتب قبل بعبارات و اشارات بدیعه مذکور و مسطور عرفش جان بخشد و نسیمش کأس باقیه عطا نماید نیکو نفسیکه بآن اقبال نمود و از دونش فارغ و آزاد گشت

3 Glorified art Thou, O my God and the God of signs and the Sovereign of clear tokens! I beseech Thee by the Name through which Thou didst rend asunder the veils and didst manifest whatsoever Thou didst desire in the kingdom of names and

3 سبحانک یا الهی و اله الآیات و سلطان البیّنات اسئلک بالاسم الّذی به خرقت الحجبات و اظهرت ما اردته فی ملکوت الأسمآء و الصّفات

attributes, to aid Thy servants to remember Thee and praise Thee, to serve Thee and obey Thee. O Lord! Leave them not to themselves. Take their hands through Thy bounty and grace, and ordain for them that which beseemeth Thy Revelation and Thy might. This is a Day wherein the ocean of Thy knowledge hath surged and the sun of Thy grace hath shone forth from the horizon of Thy loving-kindness. I beseech Thee by Thine own Self and by the Most Great Word through which Thy sovereignty and power were manifested, to inscribe by Thy Most Exalted Pen that which will draw them nigh unto Thee and enable them to act according to what Thou hast revealed in Thy Book. Thou art, verily, the Omnipotent over what Thou willest. There is none other God but Thee, the Protector, the Self-Subsisting.

بأن تؤيّد عبادک علی ذکرک و ثنائک و علی خدمتک و طاعتک ای ربّ لا تدعهم بأنفسهم خذ ایادیهم بجودک و فضلک و قدّر لهم ما ینبغی لظهورک و اقتدارک هذا یوم فیه ماج بحر علمک و اشرقت شمس فضلک من افق عنایتک اسئلک بنفسک و بالکلمة العلیا الّتی بها ظهر سلطنتک و اقتدارک بأن تکتب من قلمک الأعلی ما یقرّبهم الیک و یوفّقهم علی العمل بما انزلته فی کتابک انّک انت المقتدر علی ما تشآء لا اله الّا انت المهیمن القیّوم

4 I offer praise and salutation upon the Manifestations of Thy unity and the Daysprings of Thy singleness, whom Thou hast made the repositories of Thy knowledge, the dawning-places of Thy revelation, the daysprings of Thy Cause and the sources of Thy laws. These are servants who have held fast unto the cord of Thy grace, detached from Thy creation, who have clung to the hem of Thy bounty, seeking refuge in Thy presence and shelter at Thy court. O Lord! Withhold not from them that which lieth with Thee, but send down upon them from the heaven of Thy mercy that which will purify them from the promptings of self and passion. Thou art, verily, the Lord of all creation and the Ruler of both this world and the next. There is none other God but Thee, the Ever-Forgiving, the Most Generous.

4 اصلّی و اسلّم علی مظاهر توحیدک و مطالع تفریدک الّذین جعلتهم مخازن علمک و مهابط وحیک و مشارق امرک و مصادر احکامک اولئک عباد تمسّکوا بحبل عنایتک منقطعین عن خلقک و تشبّثوا بذیل کرمک لائذین بحضرتک و عائذین بجنابک ای ربّ لا تحرمهم عمّا عندک فأنزل علیهم من سمآء رحمتک ما یطهّرهم عن اشارات النّفس و الهوی انّک انت مولی الوری و مالک الآخرة و الأولی لا اله الّا انت الغفور الکریم

5 O Lord! Thou seest Thy servants standing before Thy grace, turning toward the sun of Thy bounty, and hastening toward the ocean of Thy bestowals. I beseech Thee not to disappoint them of the wonders of Thy mercy, O Thou Who art the Goal of the world, the Beloved of them that know Thee, and the Ultimate Hope of them that are nigh unto Thee. There is none other God but Thee, the Lord of the worlds and the Object of worship of all in the heavens and on earth.

5 ای ربّ تری عبادک قائمین لدی فضلک و متوجّهین الی شمس جودک و سارعین الی بحر عطائک اسئلک ان لا تخیّبهم من بدایع رحمتک یا مقصود العالمین و محبوب العارفین و غایة آمال المقرّبین لا اله الّا انت ربّ العالمین و معبود من فی السّموات و الأرضین

6 And further: the submission of this evanescent servant to your eminence is that through the shrill voice of your pen the world was filled with joy, and through the springtime dew the dust of sorrow was dispelled. Though we have differed in form, we are all journeying toward God and speaking for His sake. I beseech God, exalted be His glory, that He withhold not this wondrous, sublime and blessed bounty, and grant it forever and ever. He is the Omnipotent One - not an atom can escape His treasuries, nor can any matter render Him powerless. Thus, wheresoever we may be and whatsoever we may become, we are in His

6 و بعد عرض ایخادم فانی خدمت حضرتعالی آنکه از صریر قلم آنحضرت عالم فرح روی نمود و از شبنم ربیع آسایش غبار کدورت را زایل فرمود اگرچه هیکل مختلف بوده‌ایم ولی الی الله سائر و لله ناطق از حقّ جلّ جلاله سائل و آمل که این نعمت بدیعهٔ منزلهٔ مبارکه را منع ننماید و الی ابد الآبدین عطا فرماید اوست مقتدریکه ذرّه‌ئی از خزائن او خارج نتواند شد و امری هم او را

treasury, and praise be to God, we are of Him, reckoned as His and attributed to Him. Blessed art thou and this evanescent servant.

عاجز نتواند نمود پس هرچه شویم و هر کجا باشیم در خزانهٔ اوئیم و للّه الحمد از اوئیم و از او محسوب و باو منسوب هنیئاً لحضرتک و لهذا الخادم الفانی

7 After reading and perusing your noble handwriting, I sought the Most Exalted Station, the place whose praise the Concourse on High is powerless to render. When I attained the presence and was granted permission, the Countenance of the Beloved turned toward me and uttered that which was like the mercy of spring to the earth and its trees. He spoke, and His sweetest words were:

7 بعد از قرائت و اطّلاع بدستخط عالی قصدت المقام الأعلی المقرّ الّذی عجز عن ثنائه الملأ الأسمآء فلمّا حضرت عرضت بعد الاذن اذاً توجّه الیّ وجه المحبوب و نطق بما کان رحمة الرّبیع للأرض و اشجارها قال و قوله الأحلی

8 "God willing, through divine favor they shall unlock the cities of hearts with the key of the Divine Word and water them with the vernal showers of His grace, that from good soil may spring forth the flowers of knowledge, and all may attain to their true purpose. Strive that souls may truly become detached from worldly conditions and arise to serve the Cause of God, fixing their gaze upon the eternal kingdom rather than this transient world and all that is therein. The intent is that the world and its ornaments should not prevent the servants from the everlasting kingdom. How many souls there were who, despite their abundant wealth and riches, arose to serve the Cause and attained unto that which He loves and is pleased with. The Manifestation of Truth, the utterance of truth, and the commandments and prohibitions are all for the sake of the servants, and whatsoever has been revealed from the Supreme Pen has been and shall be the cause of the world's order, the preservation of nations, and the advancement of souls. Blessed are they who ponder on that which hath been manifested from God, that they may comprehend the purpose. Should heedless souls drink from the ocean of awareness and partake of the lights of the sun of knowledge, all would turn to the Most Glorious Horizon and occupy themselves with the remembrance and praise of God. Their desires have prevented them from God, the Lord of all worlds. Soon shall they find themselves in manifest loss."

8 انشآءالله بعنایت الهی مدائن افئده و قلوب را بمفتاح کلمهٔ الهیّه بگشایند و از امطار نیسان فضلش سقایه نمایند تا از اراضی طیّبه ریاحین عرفان بروید و کل بآنچه مقصود است فائز گردند جهد نمائید شاید نفوس فی‌الحقیقه از شئونات عالم فارغ و آزاد شوند و بخدمت امر الهی قیام نمایند و بملک ابدی ناظر باشند نه بدنیای فانیه و ما خلق فیها مقصود آنکه دنیا و زخارف او عباد را از ملکوت باقی منع نکند چه بسیار از نفوس که با کمال ثروت و غنا بخدمت امر قیام نمودند و به ما یحبّ و یرضی فائز گشتند ظهور حقّ و بیان حقّ و اوامر و نواهی کل از برای عباد است و آنچه از قلم اعلی نازل شده سبب نظم عالم و حفظ امم و ارتقاء نفوس بوده و خواهد بود طوبی از برای نفوسیکه در آنچه از حقّ ظاهر شده تفکّر نمایند تا بر مقصود عارف شوند اگر نفوس غافله از بحر آگاهی بیاشامند و از انوار آفتاب دانائی قسمت برند کل بافق ابهی توجّه نمایند و بذکر و ثنای الهی مشغول گردند قد منعتهم اهوائهم عن الله ربّ العالمین سوف یرون انفسهم فی خسران مبین انتهی

9 This evanescent servant, with utmost humility and supplication, begs that God, exalted be His glory, may aid all and grant them success in that which pleases Him. Verily, He is powerful over all things.

9 ایخادم فانی بکمال عجز و نیاز مسئلت مینماید که حقّ جلّ جلاله کل را مؤیّد فرماید و برضای خود فائز نماید انّه علی کلّشیء قدیر

10 Regarding what you wrote about attention to the aforementioned direction, it was submitted in the Most Holy and Exalted Presence. He said: "All matters are dependent upon wisdom and consultation. That honored one should be mindful of this blessed word which hath been revealed by the Supreme

10 اینکه در بارهٔ توجّه بجهت مذکور مرقوم داشتید در ساحت امنع اقدس عرض شد فرمودند جمیع امور بحکمت و مشورت معلّق است آنجناب باینکلمهٔ مبارکه که در صحیفهٔ حمرا از

Pen in the Crimson Book. We have said, and Our Word is the truth: The heaven of divine wisdom is illumined with two luminaries: consultation and compassion." Consult in affairs with some friends who are in service with you, and whatever becomes apparent, act upon it, trusting in God. Blessed art thou, O thou who hast been mentioned by the Wronged One time after time, while He was imprisoned in this mighty fortress.

قلم اعلی نازل شده ناظر باشند قلنا و قولنا الحقّ آسمان حکمت الهی بدو نیّر روشن و منیر است مشورت و شفقت در امور با بعضی از دوستان که در خدمت آنجنابند مشورت نمایند و آنچه ظاهر شد متوکّلاً علی الله بآن عمل کنند طوبی لک یا من فزت بذکر المظلوم مرّة بعد مرّة و کرّة بعد کرّة اذ کان مسجوناً فیهذا الحصن المتین انتهی

11 As regards what you wrote concerning Janab-i-Rafi'u'd-Din Khan and Muhammad Akbar Khan and Isma'il Khan, upon them be God's favors and grace, this evanescent servant submitted their names at a most propitious time into the divine presence, and from the heaven of bounty a most holy and exalted Tablet was revealed and sent to each one. God willing, they will drink from the oceans of the All-Merciful's mercy and divine favors that lie hidden and concealed within the revealed words. God, exalted be His glory, is witness that they will discover the fragrances of the verses and drink from the aforementioned oceans according to their capacity. Surely they will leave the knowledge of creation to creation and turn with heart and soul to the horizon of the All-Merciful. God, exalted be His glory, informs the Seal of the Prophets - may the spirit of all in the kingdoms of command and creation be sacrificed for Him - of a word spoken by the believer of the House of Yasin, and that word is: "Would that my people knew!" If a soul were to comprehend the circumstances under which this blessed word was revealed, he would surely discover the fragrance of the true rose-garden and turn to the Source that transcends all directions. Were this evanescent servant to attempt to properly expound upon this theme, lifetimes would not suffice. God is witness to these words and His testimony has been and will ever be sufficient. This evanescent servant conveys his greetings to each of those gentlemen, the conveying of which is dependent upon your grace.

11 و اینکه در بارهٔ جناب رفیع‌الدّین خان و محمّد اکبر خان و اسمعیل خان علیهم عنایة الله و فضله مرقوم داشتید ایخادم فانی در وقتی بسیار مرغوب تلقاء وجه عرض نمود مخصوص هر یک از سماء جود لوح امنع اقدس نازل و ارسال شد انشآءالله از بحور رحمت رحمانی و عنایت سبحانی که در کلمات منزلات مکنون و مستور است بیاشامند حقّ جلّ جلاله شاهد و گواه است که نفحات آیات را بیابند و از بحور مذکوره علی قدر مقدور بیاشامند البتّه معلومات خلق را بخلق گذارند و بقلب و جان بافق رحمن توجّه نمایند حقّ جلّ جلاله خاتم انبیا روح من فی ملکوت الأمر و الخلق فداه را اخبار میفرماید از کلمه‌ئی که مؤمن آل یسن بآن تکلّم نموده و آنکلمه اینست یا لیت قومی یعلمون اگر نفسی ادراک نماید که اینکلمهٔ مبارکه در چه حالتی نازلشده البتّه بوی گلزار حقیقی را بیابد و بمبدء من غیر جهات توجّه کند اگر ایخادم فانی بخواهد در اینمقام علی ما ینبغی عرض نماید این عمرها کفایت ننماید حقّ شاهد مقال است و شهادت او کافی بوده و خواهد بود خدمت هر یک از آقایان ایخادم فانی تکبیر میرساند ابلاغ آن منوط بعنایت آنحضرتست

12 As for what was written about the book, it has not yet arrived. After its arrival it will be submitted to the Most Holy Court. This evanescent servant beseeches God, exalted be His glory, to aid you in all matters. Verily, He is the Witness, the Helper, the Succourer. Likewise, mention was made of the other souls you had written about before the Most Holy and Exalted Presence, and for each one an exalted Tablet was revealed and sent. God willing, they will attain unto them.

12 و اینکه در بارهٔ کتاب مرقوم فرموده بودند تا حال نرسیده بعد از رسید در ساحت اقدس عرض میشود از حقّ جلّ جلاله ایخادم فانی میطلبد آنحضرترا در جمیع امور مؤیّد فرماید انّه لهو الشّاهد النّاصر المعین و همچنین ذکر نفوس دیگر که فرموده بودند تلقاء وجه امنع اقدس عرض شد مخصوص هر یک لوح منیع نازل و ارسال گشت انشآءالله بآن فائز شوند

13 As for recent news, the Imam-Jum'ih of the Land of Sad, who was the cause and reason for the martyrdom of His Holiness

13 از اخبار جدیده آنکه امام جمعهٔ ارض صاد که سبب و علّت شهادت حضرت اسم الله حاء علیه

the Name of God Ha' - upon him be all the most glorious Glory and all the most resplendent Light - within the span of a few days was stripped of that which he prided himself upon, and was banished in utter humiliation to the Land of Kha'. After much pleading and supplication, and through the intercession of a group, he was ordered to return to his place via Yazd and remain in his house. Shortly after his arrival, he was afflicted with a severe ailment. Many from within and without have written that he was howling like a dog. Finally, it reached such a point that his own family avoided him. In short, he returned to the lowest depths with the worst punishment. This rebellious tyrant, who in the Book of God is called Raqsha, was several times more wicked than the oppressor of the Land of Taff.

من کلّ بهآء ابهاه و من کلّ نور انوره شده بود بفاصلهٔ ایّام معدوده آنچه باو مفتخر بود از او اخذ شد و او را در کمال ذلّت بارض خاء نفی نمودند و بعد از عجز و ابتهال و توسّط جمعی امر شد از راه یزد بمحلّش برود و در خانهٔ خود ساکن باشد بعد از ورود چندی نگذشت بمرض خوراج مبتلا جمعی از خارج و داخل نوشته‌اند که مثل نباح کلب از او ظاهر و مرتفع بالأخره بمقامی رسید که اهلش از او اجتناب نمودند مقصود آنکه ببدترین عذاب بدرک اسفل راجع گشت این طاغی یاغی که در کتاب الهی به رقشا نامیده شده چند مرتبه از ظالم ارض طفّ شقی‌تر بوده

14 O beloved of my heart! Such tyranny was manifested by this heedless ignorant one that all minds and souls were bewildered by it. For His Holiness the Name of God Ha' - may my spirit be sacrificed for him - was one who, beyond his own capacity, attended to this man's affairs and showed him the utmost consideration, and dealt with all people of every kind with perfect joy and fragrance, kindness and love. Nevertheless, this shameless and impudent one who is called Raqsha, and his companion who is mentioned in the Book of God by the name of Wolf, rose up in opposition and, purely for worldly ornaments, cut down two divine Trees from the Muhammadan Garden with the utmost tyranny. Behold, the curse of God be upon the wrongdoing people.

14 یا حبیب فؤادی ظلمی از این غافل جاهل ظاهر شد که جمیع عقول و نفوس از آن متحیّر گشت چه حضرت اسم الله حاء روحیفداه کسی بودند که فوق طاقت خود در امور او توجّه مینمودند و کمال رعایت را از او منظور داشتند و با جمیع ناس از هر قبیل بکمال روح و ریحان و شفقت و مهربانی رفتار میفرمودند معذلک این بیشرم بیحیا که به رقشا موسوم و رفیقش که در کتاب الهی باسم ذئب مذکور است بعناد برخاستند و محض زخارف دنیا دو سدرهٔ حدیقهٔ محمّدی را بکمال ظلم قطع نمودند الا لعنة الله علی القوم الظّالمین

15 And concerning the mention of Aqa Siyyid Mustafa, upon him be the Glory of God, may he ever drink from the sweet water of the imperishable Beloved and abide at rest beneath the shade of the Tree of Providence. Praise be to God, he is remembered at the Most Holy Court, and God willing, he shall act as befitteth. One word that issueth today from the tongue of the Manifestation concerning any soul is more beneficial for him than all the treasures and buried wealth of the earth, for through the divine Word his mention shall endure and persist while all else hath been and shall be ephemeral.

15 و اینکه ذکر جناب آقا سیّد مصطفی علیه بهآء الله را فرموده‌اند انشآءالله لازال از سلسال محبوب بیزوال بیاشامند و در ظلّ سدرهٔ عنایت ساکن و مستریح باشند الحمد لله در ساحت اقدس مذکورند و انشآءالله بما ینبغی عامل یک کلمه که امروز از لسان مظهر ظهور در بارهٔ نفسی ظاهر شود آنکلمه انفع است از برای او از خزائن و دفائن ارض کلّها چه که بکلمهٔ الهی ذکر او باقی و دائم خواهد ماند و دونش فانی بوده و خواهد بود

16 Likewise concerning the mention of Doctor Khabiru'd-Din and his son, and Hakim Imtiyaz Husayn, upon them be the Glory of God - their mention hath been made before His Presence and the Sun of Providence hath dawned from the horizon of grace upon each one. Blessed are they for having attained unto the Most Exalted Word and turned unto the Supreme Horizon on this glorious and wondrous Day.

16 و همچنین ذکر جناب داکتر خبیرالدّین و فرزند ایشان و جناب حکیم امتیاز حسین علیهم ٩ ٦٦
[بهآء الله] را فرموده بودید ذکرشان لدی الوجه مذکور و نسبت بهر یک شمس عنایت از افق فضل مشرق طوبی لهم بما فازوا بالکلمة العلیا و اقبلوا الی الأفق الأعلی فی هذا الیوم العزیز البدیع

17 Furthermore, thou didst mention Haji Siyyid Mihdi, upon him be the Glory of God. After it was presented before Him, He showed favor and the blessed Tongue spoke these blessed words - exalted be His grandeur: "Blessed are they who have on this day drunk of the sealed wine in the name of the Self-Subsisting and have received their portion from the river of mystic knowledge. We make mention of Mihdi and give him glad tidings of that which hath been revealed for him, and We counsel him with that which befitteth the days of his Lord, the Forgiving, the Generous, and to remain steadfast in this Cause whereat the feet of the learned, the rulers and the mystics have slipped, save whom God willeth, the Lord of all worlds."

17 و دیگر ذکر جناب حاجی سیّد مهدی علیه بهآء الله را فرمودید بعد از عرض در حضور اظهار عنایت فرمودند لسان مبارک باینکلمهٔ مبارکه ناطق قوله عزّ کبریائه طوبی از برای نفوسیکه الیوم رحیق مختوم باسم قیّوم آشامیدند و از کوثر عرفان قسمت و نصیب برداشتند انّا نذکر المهدی و نبشّره بما نزّل له و نوصیه بما ینبغی لأیّام ربّه الغفور الکریم و بالاستقامة الکبری علی هذا الأمر الّذی زلّت اقدام العلمآء و الأمرآء و العرفآء الّا من شآء الله ربّ العالمین انتهی

18 This evanescent servant conveyeth greetings to all the friends and beseecheth confirmation and divine assistance for all from the Sender of Messengers and Revealer of Books. His is the command; He doeth what He willeth and decreeth what He pleaseth, and He is the All-Knowing, the All-Wise. The Glory be upon you and upon those with you and upon those who have attained unto this mighty and glorious Remembrance. Praise be to God, Lord of all worlds.

18 خادم فانی خدمت جمیع دوستان تکبیر میرساند و از برای کل توفیق و تأیید از مرسل رسل و منزل کتب طلب مینماید الأمر بیده یفعل ما یشآء و یحکم ما یرید و هو العلیم الحکیم البهآء علی حضرتکم و علی من معکم و علی الّذین فازوا بهذا الذّکر العزیز العظیم و الحمد لله ربّ العالمین

19 Another submission: The Most Great Branch - may my spirit and all spirits be a sacrifice for the atoms of dust beneath His most pure footsteps - hath remembered that honored one with special favors and particular mention, and hath conveyed greetings too sacred for this evanescent one to mention or write. Likewise have the denizens of the pavilion of infallibility and grandeur bestowed most holy, most mighty, most exalted greetings, and the emigrants in the prison land present their pure devotion, greetings, mention and praise to that honored one.

19 عرض دیگر حضرت غصن الله الأعظم [...] روحی و کلّ الأرواح لذرّات تراب قدومه الأطهر فدا بعنایت خاصّه و ذکر مخصوص آنحضرترا ذاکر و ابلاغ تکبیر مقدّس از ذکر و تحریر اینفانی فرمودند و همچنین اهل سرادق عصمت و عظمت تکبیر اقدس اعزّ ارفع اعلی عنایت فرمودند و مهاجرین ارض سجن عرض خلوص و ارادت و تکبیر و ذکر و ثنا خدمت آنحضرت معروض میدارند

20 The servant 13 Shawwal 1298

20 خادم فی ۱۳ شوّال سنة ۱۲۹۸

21 After completion of this letter, He said: "O thou who art present! Write to the Khan, upon him be the Glory of God - let them not grow weary from the conditions of the world and its affairs. With complete steadfastness, purely for the sake of God, let them remain focused on that which is befitting and proper, that perchance the blind may see and the thirsty may drink. In this Cause both wisdom and steadfastness are necessary. God willing, in the name of Truth they shall deposit enduring seeds in good soil, and now that they have gone there and made mention of the Cause, they must remain until the trees bear fruit and the children attain to maturity."

21 بعد از اتمام عریضه فرمودند یا عبد حاضر بجناب خان علیه بهائی بنویس کسل نشوند از اطوار عالم و شئونات او باستقامت تمام خالصاً لوجه الله بآنچه لایق و سزاوار است متوجّه باشند که شاید کوران بینا شوند و تشنگان بیاشامند در این امر تدبیر و استقامت هر دو لازم است انشآءالله باسم حقّ در اراضی طیّبه بذور باقیه ودیعه گذارند و توقّف در آن اراضی حال که تشریف بردید و القای ذکر نمودید لازمست تا اشجار بثمر آیند و اطفال ببلوغ فائز شوند انتهی

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BH00599

To: Abu'l-Hasan-i-Ardikani (Haji Amin)
Date: 1298-11-12 [1881-Oct-6]

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, sanctified above the comprehension of all created things, befitteth the court of the glory of that Desired One Who brought forth all the infinite worlds into the realm of existence through two words from the unseen. He is the Omnipotent One before Whose power the might of the world is weak, nay, non-existent, and ever shall be. And He is the Sovereign before the manifestation of Whose most insignificant sign the kingdoms of the earth are subdued and vanquished. All things have testified to His grandeur, His power and His sovereignty, and every possessor of might hath bowed before His glory, His manifestation and His authority.

2 حمد مقدّس از ادراکات موجودات ساحت عزّ مقصودی را لایق و سزاست که جمیع عوالم نامتناهی را بدو حرف از غیب بعرصهٔ شهود آورد اوست توانائیکه قدرت عالم نزد قدرتش ضعیف بل معدوم بوده و خواهد بود و اوست سلطانیکه سلطنتهای ارض نزد ظهور ادنی آیه‌اش مقهور و مغلوب قد شهد کلّشیء بعظمته و قدرته و سلطانه و خضع کلّ ذی شوکة لعزّه و ظهوره و اقتداره

3 Glory be unto Thee, O Thou through Whose Name the ocean of life surged and the fragrance of Thy Name, the Most Merciful, was diffused! I beseech Thee by Thy Great Throne and Thy Exalted Seat to assist Thy servants and Thy creation to turn towards the river of Thy mercy and to cling to the hem of Thy bounty. O Lord! Illumine the faces with the lights of Thy countenance and the hearts with the effulgences of the suns of Thy knowledge. Thou art He before Whose generosity and favors every possessor of knowledge hath confessed, and before Whose greatness and gifts every possessor of grace hath acknowledged. O Lord! Take the hands of Thy loved ones through Thy munificence and bounty, then deliver them from all that is unworthy of Thee and Thy days. There is no God but Thee, the Omnipotent, the Almighty.

3 سبحانک یا من باسمک ماج بحر الحیوان و هاج عرف اسمک الرّحمن اسئلک بعرشک العظیم و کرسیّک الرّفیع بأن تؤیّد عبادک و خلقک علی التّوجّه الی فرات رحمتک و التّشبّث بذیل کرمک ای ربّ نوّر الوجوه بأنوار وجهک و القلوب بتجلّیات شموس عرفانک انّک انت الّذی اعترف کلّ ذی علم بکرمک و الطافک و کلّ ذی فضل بعظمتک و مواهبک ای ربّ خذ ایادی احبّائک بجودک و کرمک ثمّ خلّصهم عن کلّ ما لا ینبغی لک و لأیّامک لا اله الّا انت المقتدر القدیر

4 Thereafter, thy letter dated the 17th of Ramadan, along with two other pages, was a source of joy and delight. Praise be to God that thou art adorned with the ornament of health and engaged in serving the Cause. By the permanence of the earthly and heavenly kingdoms, if thou were to offer thanks for this bounty bestowed upon thee, it would assuredly be insufficient and ever shall be. Praise be to God, the drops of the seas of bounty have embraced thee; throughout all days thou hast been known by His Name and hast arisen to serve Him. No possessor of insight hath denied or will deny this station. Were this lofty station to be unveiled, most of the servants would be found thunderstruck. God willing, through the Name of the Peerless Friend and the favor of the Incomparable

4 و بعد مکتوب آنجناب که بتاریخ ۱۷ رمضان بود مع دو ورقهٔ دیگر مطلع بهجت و منبع سرور واقع لله الحمد که آنجناب بطراز صحّت مزیّنند و بخدمت امر مشغول بدوام ملک و ملکوت اگر شکر این توفیق که بشما عنایت شده نمائید البتّه قلیل بوده و خواهد بود الحمد لله رشحات بحار فضل آنجناب را اخذ نموده در جمیع ایّام باسمش معروف بوده‌اید و بخدمتش قائم هر ذی بصری انکار اینمقام را ننموده و نخواهد نمود اگر اینمقام بلند مستور کشف شود اکثری از عباد منصعق دیده شوند انشآءالله باسم دوست یکتا و عنایت

Beloved, this most exalted and supreme station shall remain preserved. Blessed art thou, O my beloved, then joy be unto thee, by the everlasting Names and Attributes of God.

محبوب بیهمتا اینمقام بلند اعلی محفوظ ماند هنیئاً لک یا حبیبی ثمّ مریئاً لک بدوام اسمآء الله و صفاته

5 This servant sent two detailed letters to thee. Regarding one of the two, dated the 2nd of Rajab, thou hast written that it was received, but concerning the other letter, dated the 14th of Sha'ban, which was more detailed than the previous one, no news of its receipt hath come. This evanescent servant beseecheth the Exalted Truth to deliver that letter to thee as well. Verily, He hath power over all things. And regarding thy request that this ephemeral one should perform the pilgrimage on thy behalf, this was carried out according to thy wish. The servant beseecheth his Lord to make it a treasure for thee with Him. Verily, He is the Omnipotent, the Almighty.

5 اینعبد دو مکتوب مفصّل بآنجناب ارسال داشته یکی از آن دو که بتاریخ ۲ رجب بود آنجناب مرقوم داشته‌اند که رسیده ولکن مکتوب دیگر که ١٤ شعبان تاریخ آن بود و مفصّل‌تر از مکتوب قبل بوده خبر وصول آن نرسیده از حقّ منیع این خادم فانی سائل که آنمکتوب را هم بآنجناب برساند انّه علی ما یشآء قدیر و اینکه مرقوم داشتید که اینفانی بنیابت آنجناب بزیارت فائز شود حسب الخواهش آنجناب بعمل آمد آنچه مقصود بود یسئل الخادم ربّه بأن یجعله کنزاً لک عنده انّه لهو المقتدر القدیر

6 Concerning what thou didst write about the transactions of Miyanduab and others, it was submitted. This decree hath issued from the Source of the Cause - exalted be His glory: "Whatever hath been commanded in the presence of the Cause must be carried out. It is not permissible to demand anything from anyone. If anyone of his own accord giveth something, accept it; otherwise, thou hast no right to demand anything from anyone. Verily, thy Lord is the Bestower, the Bountiful." End quote.

6 اینکه در بارهٔ معاملات میان‌دوآب و غیره نوشته بودید عرض شد اینحکم از مصدر امر ظاهر قوله عزّ اجلاله باید آنچه تلقاء وجه امر شد آنرا معمول [دارید] مطالبه از احدی جایز نه هر نفسی بصرافت میل خود چیزی داد اخذ نمائید والّا لیس لک ان تطلب من احد شیئاً انّ ربّک لهو المعطی الکریم انتهی

7 As for what thou didst write concerning various matters, God willing, thou art assisted in performing good deeds and art confirmed in serving the Cause.

7 آنچه در بارهٔ امورات نوشتید انشآءالله آنجناب موفّقند بر اعمال خیریّه و مؤیّدند بر خدمت امر

8 And concerning what you wrote about the Sacred Place, yes, some time ago the honored Afnan, upon him be the Glory of God, the Most Glorious, and also the esteemed Aqa Mirza Asadu'llah presented their petitions to the Most Holy Court, and these were graced with acceptance. In truth, whatever charitable deeds and good works appear in these days, their fragrance shall never cease. Blessed is he who holdeth fast to that which is good and forbiddeth others from evil. The servant beseecheth his Lord that He may aid all to accomplish that which will exalt the Word of God and perpetuate their remembrance and their names. Verily, He is the Helper of those who turn unto Him and the Answerer of those who call upon Him.

8 و اینکه در بارهٔ محلّ البرکة نوشته بودید بلی چندی قبل حضرت افنان علیه بهآء الله الأبهی و همچنین جناب آقا میرزا اسدالله علیه ٩ ٦٦ [بهآء الله] بساحت اقدس عرض نمودند و بطراز قبول فائز شد و فی‌الحقیقه آنچه در این ایّام از امورات خیریّه و اعمال حسنه ظاهر شود نفحات آن منقطع نخواهد شد طوبی لمن تمسّک بالمعروف و نهی النّاس عن المنکر انّ الخادم یسئل ربّه بأن یوفّق الکلّ علی ما یرتفع به کلمة الله و ما یبقی به اذکارهم و اسمائهم انّه معین المقبلین و مجیب السّائلین

9 And concerning what you wrote about Mulla Husayn, upon him be the Glory of God, his petition was presented to the Most Holy Court, and an answer descended from the heaven of God's Will, and specially revealed verses were graciously bestowed

9 و اینکه در بارهٔ جناب ملّا حسین علیه ٩ ٦٦ [بهآء الله] نوشته بودید عریضهٔ ایشان بساحت اقدس فائز جواب از سماء مشیّت نازل و مخصوص نفوس مذکوره آیات بدیعهٔ

upon the souls mentioned. God willing, may they be enkindled at all times and under all conditions with the fire of divine love and be occupied with service to the Cause. Since mention was also made in your letter of Mulla Husayn and his brothers and Haji Aqa Baba, upon them be the Glory of God, it was again presented at the Most Holy, Most Exalted Court, and these sublime, impregnable and holy verses were revealed from the heaven of divine Will, that they may be a treasure and honor unto them and their families and their descendants. Verily our Lord, the All-Merciful, is the Forgiving, the Generous. This is what was revealed from the heaven of grace. His word, exalted and mighty is He:

منیعه عنایت شد انشآءالله در جمیع احیان و احوال بنار محبّت الهی مشتعل باشند و بخدمت امر مشغول چون در مکتوب آنجناب هم ذکر جناب ملّا حسین و اخوان ایشان و جناب حاجی آقا بابا علیهم بهآء الله مذکور بود مجدّداً در ساحت امنع اقدس عرض شد و این آیات منیعهٔ ممتنعهٔ مقدّسه از سماء مشیّت الهیّه نازل لتکون ذخراً و شرفاً لهم و لأهلهم و لذرّیّاتهم انّ ربّنا الرّحمن لهو الغفور الکریم هذا ما نزّل من سمآء الفضل قوله جلّ و عزّ

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

10 هو الشّاهد السّمیع العلیم

11 The Wronged One maketh mention of His loved ones who hastened to the Water of Life when it surged forth through the Word of God, the Lord of all worlds. These are servants who have attained unto the wine of revelation and the Kawthar of utterance when the All-Merciful came with the kingdom of proof. Blessed are they that have attained. O My loved ones! Hearken unto My call from the precincts of My prison. Verily, He mentioneth you with most excellent mention and commandeth you to that which will exalt the Cause of God, the Lord of the mighty throne. Ye have attained unto the movement of the Most Exalted Pen as it courseth in the arena of wisdom and utterance from the presence of the Mighty, the Ancient. Hold ye fast unto the cord of the Cause, detached from all who are on earth. Thus doth He command you from Whose presence is a preserved tablet. Soon will there appear among you one who will prevent you from the Euphrates of the mercy of your Lord, the Forgiving, the Generous. This is the Day of steadfastness and utterance, were ye of them that know, and this is the Day of wisdom and knowledge, were ye of them that hear.

11 ذکر المظلوم احبّائه الّذین سرعوا الی بحر الحیوان اذ فاض بکلمة الله ربّ العالمین اولئک عباد فازوا برحیق الوحی و بکوثر البیان اذ اتی الرّحمن بملکوت البرهان طوبی للفائزین یا احبّائی ان استمعوا ندائی من شطر سجنی انّه یذکرکم بأحسن الذّکر و یأمرکم بما یرتفع به امر الله ربّ العرش العظیم قد فزتم بحرکة القلم الأعلی اذ یجول فی مضمار الحکمة و البیان من لدن قویّ قدیر تمسّکوا بحبل الأمر منقطعین عمّن علی الأرض کذلک یأمرکم من عنده لوح حفیظ سوف یظهر بینکم من یمنعکم عن فرات رحمة ربّکم الغفور الکریم هذا یوم الاستقامة و البیان لو انتم من العارفین و هذا یوم الحکمة و العرفان لو انتم من السّامعین

12 O loved ones of the All-Merciful! I speak in Persian that all may understand. Today the Truth is afflicted and captive among the most wretched of creation, yet He makes mention of you at a time when sorrows have encompassed Him from every direction. Hearken unto the call of the Peerless Friend and act according to His bidding. Today is the day of steadfastness. God willing, may all be illumined by the effulgent lights of the Sun of certitude and remain firm in His Cause through divine power and strength, for the evil ones have been and are lying in wait, misleading people in the name of truth. Blessed is the soul that arises to serve the Cause in such wise that all else besides God shall be powerless to prevent it.

12 یا احبّآء الرّحمن بلسان پارسی ذکر میشود تا کلّ بیابید امروز حقّ مابین اشقیای خلق مبتلا و گرفتار و شما را ذکر مینماید در حینیکه احزان از جمیع جهات او را احاطه نموده بشنوید ندای دوست یکتا را و بآنچه امر مینماید عمل نمائید امروز روز استقامت است انشآءالله کلّ از تجلّیات انوار آفتاب یقین منوّر شوند و بقدرت و قوّت الهی بر امرش مستقیم مانند چه که شیاطین در کمین بوده و هستند و باسم حقّ ناس را گمراه نموده و مینمایند طوبی از برای نفسیکه بر امر بشأنی قیام نماید که ما سوی الله قادر بر منع آن نباشد

13 O My loved ones! Rejoice in My remembrance and utterance, in the rain-showers of the clouds of My wisdom, the outpourings from the heaven of My mercy, and the sweet waters of My bounty which flow from the right hand of My mighty Throne. God willing, may all be set ablaze by the warmth of the utterance of the All-Merciful and derive pleasure from the sweetness of His mention, and may they manifest such love of God as to become the cause of attracting the hearts of His servants. Thus doth He Who possesseth the knowledge of all things teach you from His presence in a clear Book.

13 یا احبّائی ان افرحوا بذکری و بیانی و امطار سحاب حکمتی و فیوضات سمآء رحمتی و فرات عنایتی الّذی جری عن یمین عرشی العظیم انشآءالله کلّ از حرارت بیان رحمن مشتعل شوند و از حلاوت ذکرش متلذّذ و بشأنی در حبّ الله ظاهر باشند که سبب و علّت جذب قلوب عباد شود کذلک یعلّمکم من عنده علم کلّشیء فی کتاب مبین انتهی

14 Praise be to God that all have once again attained to the mention of the Lord of creation. Happy indeed are they! On behalf of this evanescent servant, convey greetings to all and say in his tongue: O friends! Strive to free yourselves entirely from the idle fancies and vain imaginings of the past. This is the Day wherein man can acquire lofty stations and enduring mention for himself and his kindred. I swear by the light of the countenance of your Beloved and mine that the mention of this most great and most holy Day hath been recorded in all the divine Books. Know ye its value and arise as behooveth it.

14 الحمد لله که کلّ مرّةً اخری بذکر مالک وری فائز شدند هنیئاً لهم و مریئاً لهم از قول این خادم فانی خدمت کلّ تکبیر برسانید و از لسان او عرض نمائید ای دوستان جهد کنید تا بالمرّه از ظنون و اوهام قبل فارغ شوید امروز روزیست که انسان میتواند از برای خود و منتسبین خود مقامات عالیه و اذکار باقیه تحصیل نماید قسم بأنوار وجه محبوبی و محبوبکم که ذکر این یوم امنع اقدس در جمیع کتب الهی بوده قدرش را بدانید و به ما ینبغی له قیام کنید

15 Many are the barking dogs that have appeared and will appear, even as aforetime when the Sun of the Cause was rising from the horizon of Iraq - all were warned of the barking of dogs and the birds of night. Assuredly whatsoever hath been revealed from the Most Exalted Pen shall come to pass. Beseech ye God to protect all through His grace. Whosoever hath truly attained in this most glorious and most holy Day to the knowledge of God and hath quaffed from the choice wine of His utterance is and shall remain protected. Were all the hosts and legions of the world to arise to prevent such a one, they would find themselves utterly powerless. God willing, may all the people of Baha be adorned with these holy and luminous robes.

15 چه بسیار از ناعقین ظاهر شده و میشوند چنانچه از قبل که نیّر امر از افق عراق مشرق بود جمیع را بنعاق ناعقین و طیور لیل اخبار فرمودند و البتّه آنچه از قلم اعلی نازل شده ظاهر خواهد شد از حقّ بخواهید تا کلّ را بعنایت خود محفوظ دارد هر نفسی فی‌الحقیقه در این یوم اعزّ اقدس بمعرفة الله فائز شد و از رحیق بیانش آشامید او محفوظ بوده و هست اگر فی المثل جنود و صفوف عالم بر منعش قیام نمایند هرآینه خود را عاجز مشاهده کنند انشآءالله جمیع اهل بها باین اثواب مقدّسهٔ نورا مزیّنند

16 O My loved one! When this lowly one reached this point, he attained the Most Holy Court where it was said: "O servant in attendance! We wish to make mention once again of Abu'l-Hasan who hath turned, hearkened, attained and arisen to serve the Cause of his Lord, the All-Compelling, the Self-Subsisting. We also remember My handmaidens who have believed in God, the Mighty, the All-Loving. O Abu'l-Hasan! We send Our greetings upon thee and bid thee convey Our greetings to the faces of My loved ones and to thy daughters who have turned and attained to the mention of God, the Lord of what was and what shall be. We make mention of My handmaidens in that place and give them the glad-tidings of My grace and bounty

16 یا حبیبی چون اینفانی باینمقام رسید بساحت اقدس فائز شد فرمودند یا عبد حاضر انّا نحبّ ان نذکر اباالحسن مرّة اخری الّذی اقبل و سمع و فاز و قام علی خدمة امر ربّه المهیمن القیّوم و نذکر امائی اللّائی آمنّ بالله العزیز الودود یا اباالحسن انّا نکبّر علیک و نأمرک بأن تکبّر علی وجوه احبّائی و بناتک اللّائی اقبلن و فزن بذکر الله ربّ ما کان و ما یکون و نذکر امائی فی هناک و نبشّرهنّ بفضلی و عنایتی الّتی سبقت من فی الوجود ان افرح بعنایة ربّک و قل لک

which have preceded all who exist. Rejoice thou in thy Lord's bounty and say: Praise be to Thee for having mentioned me and made known to me Thy straight path. Praise be to God, the Lord of the seen and the unseen."

الحمد بما ذکرتنی و عرّفتنی سبیلک الممدود الحمد لله مالک الغیب و الشّهود انتهی

17 As to what you wrote regarding Mirza Asadu'llah, upon him be the glory and bounty of God, concerning the Huququ'llah of that land - let them consult on all matters and act according to what becomes apparent. The glory be upon thee and upon whosoever heareth thy word concerning the Cause of God, the Lord of [the worlds].

17 و اینکه مرقوم داشتید جناب آقا میرزا اسدالله علیه بهآء الله و عنایته در باب حقوق ارض خا نوشته‌اند در جمیع امور مشورت نمایند و بآنچه ظاهر شد عمل کنند البهآء علیک و علی من یسمع قولک فی امر الله ربّ [العالمین]

18 Servant, on the 12th of Dhi'l-Qa'dah [1298]

18 خادم فی ۱۲ ذی‌قعدة [سنة ۱۲۹۸]

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BH00311

To: Aqa Muhammad Kazim et al., in Sabzivar
Date: 1298-11-22 [1881-Oct-16]

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

1 بسم ربّنا الأقدس الأعظم الأمنع العلیّ الأبهی

2 Praise befitteth the King of existence and the Sovereign of the unseen and the seen, Whom neither the clamor of the divines, nor the objections of the theologians, nor the conditions of princes could deter from His purpose. Through His first Word He created the kingdom of names, and through His second Word He made manifest the resurrection, the gathering, and the manifestations of union and separation. He is the Omnipotent One Whom the power and might of the people of the world and their dominion cannot render helpless nor hold back from His Will. Through a single decree, the banner of "Verily He is God" was raised at the center of the world. From time immemorial He hath been sanctified in His most holy station above all created things, and unto everlasting He will remain exalted in the sanctification of His Own Essence above all contingent beings. He hath ever been, and will ever be, sanctified and exempt from the conditions, manifestations, allusions and utterances of the world of creation. He is the First, though sanctified above all firstness, and He is the Last, though exalted above it. All mention and names that appear in the world and are attributed to that sanctified Being are in view

2 حمد مالک وجود و سلطان غیب و شهودیرا لایق و سزاست که ضوضای علما و اعراض فقها و شئونات امرا او را از اراده‌اش منع ننمود بکلمهٔ اولی ملکوت اسماء را خلق فرمود و بکلمهٔ اخری حشر و نشر و ظهورات وصل و فصل را ظاهر نمود اوست مقتدریکه قدرت و قوّت اهل عالم و سطوت آن او را عاجز ننماید و از مشیّتش بازندارد بیک اراده علم انّه هو الله در قطب عالم منصوب لمیزل در مقرّ اقدس خود مقدّس از کائنات بوده و لایزال بتنزیه ذات خود منزّه از ممکنات خواهد بود لمیزل و لایزال از شئونات و بروزات و اشارات و کلمات اهل انشاء مقدّس و مبرّا اوست اوّل مع آنکه مقدّس از اوّلیّة بوده و اوست آخر مع آنکه منزّه از او خواهد بود جمیع اذکار و اسماء که در عالم ظاهر بآن ذات مقدّس نسبت داده میشود نظر بعلوّ و سموّ این مقاماتست نزد خلق چه که عباد از ادراک فوق آن عاجز و قاصرند یشهد بتقدیس

of the loftiness and sublimity of these stations in the eyes of creation, for the servants are powerless and fall short of comprehending beyond this. All things testify to the sanctification of His Being, and all who dwell on earth and in heaven bear witness to our inability to know Him. That which beseemeth His presence is what appeareth from Him and what speaketh in the kingdom of His utterance. I testify that there is none other God but Him, in acknowledgment of His grandeur and in confession of His oneness. He hath been, and will ever be, even as He hath been. There is none other God but Him, the Powerful, the Mighty, the Bountiful.

ذاته كلّ الأشيآء و يشهد بعجزنا عن عرفانه من فى الأرض و السّمآء ما يليق لساحته هو ما يظهر من عنده و ينطق فى ملكوت بيانه اشهد انّه لا اله الّا هو اقراراً لعظمته و اعترافاً لفردانيّته قد كان و يكون بمثل ما قد كان لا اله الّا هو المقتدر العزيز المنّان

3 Glory be unto Thee, O Lord of the world and Master of the nations! I beseech Thee by Thy imprisonment which caused the denizens of the highest Paradise and the dwellers of the kingdom of names to lament, to assist Thy loved ones to celebrate Thy praise and remembrance, to arise to serve Thy Cause, and to become acquainted with the conditions of those who hastened unto the ocean of Thy grace and discovered the fragrances of the garment of Thy Revelation in Thy days - days whose remembrance and praise have been sent down from Thy Most Exalted Pen in Thy Scriptures, Thy Books, Thy Tablets, and Thy Verses. O Lord! Send down upon them from the heaven of Thy bounty that which will sanctify them from all else beside Thee and draw them nigh unto Thee in all conditions. Verily, Thou art the Almighty, the Self-Sufficient, the Most Exalted.

3 سبحانک يا مالک العالم و مولى الأمم اسئلک بسجنک الّذى به ناح اهل الفردوس الأعلى و سكّان ملكوت الأسمآء بأن تؤيّد احبّائک على ذكرک و ثنائک و على القيام على خدمة امرک و عرّفهم شئونات الّذين سرعوا الى بحر فضلک و وجدوا نفحات قميص ظهورک فى ايّامک الّتى نزّلت ذكرها و ثنائها من قلمک الأعلى فى صحفک و زبرک و كتبک و الواحک اى ربّ فأنزل عليهم من سمآء فضلک ما يقدّسهم عن دونک و يقرّبهم اليک فى كلّ حال من الأحوال انّک انت المقتدر الغنىّ المتعال

4 And further: your letter arrived, bringing joy and delight, for from it was inhaled the fragrance of acceptance and sincerity. Praise be to God that you have attained to the eternal blessing and heavenly bounty which is the love of the Beloved of all worlds. God willing, may this precious pearl, through the grace of the Lord of all worlds, remain protected from the hands and eyes of the treacherous and the thieves. O friend! How many were the divines, mystics, kings, monarchs, and nobles of the earth and other servants who all sought this most exalted, most holy Day, and with utmost supplication beseeched the Lord of all destinies for its station. Yet when the Great Luminary of Revelation appeared from the horizon of the world, all were found bereft and deprived, save whom God, thy Lord, willed.

4 و بعد مكتوب آنجناب رسيد نشاط آورد و انبساط بخشيد چه كه عرف اقبال و خلوص از او استشمام شد لله الحمد كه آنجناب بنعمت باقيه و آلآء سماويّه كه محبّت محبوب عالميانست فائزند انشآءالله اين درّ ثمين بعنايت ربّ العالمين از ايادى و عيون خائنين و سارقين محفوظ ماند يا حبيب چه مقدار از علما و عرفا و ملوک و سلاطين و اكابر اهل ارض و ساير عباد كه كلّ طالب اين يوم امنع اقدس بودند و بكمال ابتهال از مالک مآل مقام او را سائل و آمل ولكن چون نيّر ظهور اعظم از افق عالم ظاهر شد كلّ بى بهره و نصيب مشاهده گشتند الّا من شآء الله ربّک

5 I swear by the Sun of the All-Merciful's utterance, which shineth and riseth from the horizon of the Prison, that were even less than a needle's eye of this Most Great, Most Glorious Station to be revealed, all would turn, detached from all else, toward the Prison, and would circle round the very atoms of dust of this blessed land. Now consider those

5 قسم بآفتاب بيان رحمن كه از افق سجن طالع و مشرقست كه اگر اقلّ از سمّ ابره اينمقام اعظم ابهى ظاهر شود كلّ منقطعاً عن الكلّ [بشطر] سجن توجّه نمايند و طائف حول ذرّات تراب اين ارض مباركه گردند حال در نفوسيكه باين

souls who have attained to this supreme honor, this mighty gift, and this most exalted summit. God the All-Knowing beareth witness that if one who hath drunk from the living waters of immortality and the Kawthar of utterance of the Lord of Names were to comprehend his station, such joy and gladness would encompass him that the troubles of the world, its conditions, hardships and sorrows would neither hinder him nor even be perceived to exist. Blessed is he who hath attained unto this most exalted station and ultimate goal. He is indeed among the companions of the Crimson Ark in the Book of God, the Lord of all worlds. When I read your letter and learned of its contents, I approached the Presence and presented it before the countenance of the Lord of all beings. Thereupon the Tongue of Grandeur spoke that which the pens are powerless to recount. Exalted be His bounty, exalted be His generosity, and exalted be His greatness and favor! After sufficient, healing, supreme and penetrating utterances, which this servant was and will ever be incapable of recording in their entirety, these sacred and decisive words were revealed from the horizon of the mouth of the Revealer of verses - these are His words, exalted be His grandeur:

شرافت کبری و موهبت عظمی و [ذروهٔ] علیا فائزند تفکّر فرمائید حقّ آگاه شاهد و گواهست که اگر نفس مقبلی که از رحیق بقا و کوثر بیان مالک اسماء آشامیده ادراک مقام خود نماید بشأنی فرح و سرور او را احاطه کند که کدورات عالم و شئونات آن و شدائد و احزان آن او را منع ننماید بلکه معدوم و مفقود مشاهده نماید لله درّ من فاز بهذا المقام الأعلی و المقصد الأقصی انّه من اصحاب السّفینة الحمرآء فی کتاب الله ربّ العالمین فلمّا قرأت کتابکم و اطّلعت بما فیه قصدت المقام و عرضته تلقآء وجه مالک الأنام اذاً نطق لسان العظمة بما عجزت عن ذکره الأقلام تعالی فضله و تعالی کرمه و تعالت عظمته و عنایته بعد از بیانات شافیهٔ کافیهٔ مهیمنهٔ نافذه که اینعبد از تحریر جمیع آن عاجز بوده و خواهد بود در آخر بیانات که از افق فم عنایت منزل آیات اشراق نمود این چند کلمهٔ محکمهٔ مقدّسه نازل قوله جلّ کبریائه

6 O servant in attendance! The grace of God, exalted be His glory, has been and ever shall be all-encompassing. In all conditions He hears and sees; He hearkens to the mention of those who have turned to Him and beholds the devotion of the sincere ones. Blessed are they who, in this divine Day, have drunk from the ocean of His knowledge and turned toward the horizon of His grace. Write to Kazim: We have heard thy call and, through grace and favor, have responded to it. Give thanks unto thy Lord for this great bounty. Praise be to God that thou hast attained, from the hand of the bounty of the Lord of destiny, the most pure wine which, in one sense, is interpreted as the love of the Beloved of the world. Thou hast attained to that which most of the peoples of the world are deprived of. Even if thou shouldst endure for as long as the kingdom of earth and heaven endures, and render thanks unto the exalted Lord, it would still be as naught compared to this supreme bounty. Rejoice in what hath flowed from My Most Exalted Pen on this darkest night. Thy Lord is, verily, the All-Wise Expositor.

6 یا عبد حاضر عنایت حقّ جلّ جلاله محیط بوده و خواهد بود و در جمیع احوال یسمع و یری اذکار مقبلین را میشنود و اقبال مخلصین را مشاهده مینماید طوبی از برای نفوسیکه در یوم الهی از بحر عرفانش آشامیدند و بافق فضلش توجّه نمودند بنویس بجناب کاظم ندایت را شنیدیم و بفضل و عنایت جواب دادیم ان اشکر ربّک بهذا الفضل العظیم الحمد لله از ید عطاء مالک قدر برحیق اطهر که در مقامی بمحبّت محبوب عالم تعبیر شده فائز شدی و بآنچه اکثر اهل عالم از او محرومند رسیدی اگر بدوام ملک و ملکوت پاینده بمانی و حقّ منیع را شاکر شوی هرآینه در جنب این فضل اعظم معدوم بوده و خواهد بود ان افرح بما جری من قلمی الأعلی فی هذه اللّیلة البلمآء انّ ربّک لهو المبیّن الحکیم

7 From this station We send Our greetings to the faces of My loved ones who have cast aside all else but Me, who have held fast to the cord of My grace, who have clung to the hem of My bounty, and who have spoken My beautiful praise. We counsel them with that which We counseled them before in My Great Tablet. Blessed is he who hath heard My call, attained unto My knowledge, and acted according to that which was sent

7 انّا نکبّر من هذا المقام علی وجوه احبّائی الّذین نبذوا سوائی و تمسّکوا بحبل عنایتی و تشبّثوا بذیل فضلی و نطقوا بثنائی الجمیل و نوصیهم بما وصّیناهم به من قبل فی لوحی العظیم طوبی لمن سمع ندائی و فاز بعرفانی و عمل بما نزّل فی کتابی البدیع انشآءالله

down in My wondrous Book. God willing, all must achieve, through the name of God, the grace of God, the bounty of God, and the mercy of God, such deeds as will endure forever. He, verily, is the All-Knowing Teacher. Beseech God that He may enable all to do that which befitteth this most holy and most exalted Day. We counsel all to observe the wisdom revealed in the Book. That which causeth tumult and uproar among the people hath been and will continue to be forbidden. The chosen ones and friends of God must refresh the withered ones with the name of God and guide them to the supreme horizon. If wisdom doth not allow it, speech is not permissible. Thus was it revealed before and now. Blessed are they that act accordingly.

باید کلّ باسم حقّ و عنایت حقّ و فضل حقّ و رحمت حقّ بعملی فائز شوند که دائم و پاینده باشد انّه لهو المعلّم الخبیر از حقّ بطلبید تا جمیع را مؤیّد فرماید بآنچه سزاوار این یوم امنع اقدس است و کلّ را وصیّت مینمائیم بحکمت منزلهٔ در کتاب آنچه سبب ضوضا و غوغای عباد است ممنوع بوده و خواهد بود باید اصفیا و اولیای حقّ ناس پژمرده را باسم حقّ تازه نمایند و بافق اعلی هدایت کنند و اگر حکمت اقتضا ننماید تکلّم جایز نه کذلک نزّل من قبل و فی هذا الحین نعیماً للعاملین انتهی

8 This evanescent servant beseecheth God, exalted be His glory, to enable all creation to hearken to the melodies of the birds of inner meanings, for if they truly succeed in hearing, they will find themselves detached from the kingdom of creation and all that is therein. Verily, our Lord, the Most Merciful, is the Bestower, the Powerful, the Generous, the Bountiful.

8 این خادم فانی از حقّ تعالی شأنه استدعا مینماید تا جمیع خلق را بر اصغای ترنّمات طیور معانی مؤیّد فرماید چه اگر فی‌الحقیقه باصغا فائز شوند از ملکوت انشاء و ما فیه خود را فارغ و آزاد مشاهده نمایند انّ ربّنا الرّحمن لهو المنعم المقتدر الباذل الکریم

9 Regarding what was written about multiple letters having been sent to this servant: all that were received were answered and sent. All were adorned with divine verses and heavenly evidences. God willing, they have arrived and will continue to arrive.

9 و اینکه مرقوم فرموده بودند مراسلات متعدّده باین خادم ارسال داشته‌اند آنچه رسیده جواب نوشته و ارسال شد و جمیع آن بآیات الهی و بیّنات رحمانی مزیّن و فائز بود انشآءالله رسیده و میرسد

10 The petition of the aforementioned one, upon him be the glory of God, reached Us and was presented before the Most Holy and Most Exalted Presence. At that very moment, a most wondrous Tablet was revealed from the heaven of the Divine Will specifically for him. God willing, he will attain unto it and drink from its flowing rivers. The grace of God, exalted be His glory, is evident and manifest from the Tablet itself and hath no need of presentation by this evanescent servant. May he rejoice in it and may it be wholesome unto him.

10 و عریضهٔ جناب مذکور علیه بهآء الله رسید و در ساحت امنع اقدس عرض شد در همان حین لوح ابدع از سماء مشیّت مخصوص ایشان نازل شد انشآءالله بآن فائز شوند و از انهار جاریهٔ آن بیاشامند عنایت حقّ جلّ جلاله از لوح ظاهر و مشهود است محتاج بعرض اینعبد فانی نبوده و نیست هنیئاً له و مریئاً له

11 As regards the intention to turn towards the Promised Land, this was presented, and this is what the All-Merciful hath spoken in this station. His word, exalted be His glory: "We have inhaled from him the fragrance of Our love and have recognized his longing and yearning for God and His presence. We have written down for him, by My Most Exalted Pen, the reward of those who have attained unto My presence, who have drunk the choice wine of reunion with Me, who have presented themselves at the gate of My loving-kindness, who have heard My

11 و اینکه ارادهٔ توجّه بارض مقصود نموده‌اند عرض شد هذا ما تکلّم به لسان الرّحمن فیهذا المقام قوله جلّ کبریائه انّا وجدنا منه عرف حبّنا و عرفنا شوقه و اشتیاقه الی الله و لقائه و کتبنا له من قلمی الأعلی اجر من فاز بلقائی و شرب کوثر وصالی و حضر لدی باب عنایتی و سمع فی الحضور ندائی و شهد سجنی و ما ورد علیّ من الّذین اعرضوا عن الوجه اذ اشرقت انواره من افق هذه السّمآء الّتی ظهرت و ارتفعت

call whilst in My presence, and who have witnessed My imprisonment and what was visited upon Me by those who turned away from My countenance when its lights shone forth from this heaven which hath appeared and been raised up through My name, the All-Wise. We give him the glad-tidings of that which hath been sent down for him from the heaven of My mercy and the clouds of My loving-kindness, that he may render thanks unto his Lord, the Self-Subsisting, the Most High."

باسمی الحکیم انّا نبشّره بما نزل له من سمآء رحمتی و سحاب عنایتی لیشکر ربّه المهیمن القیّوم انتهی

12 Praise be to God, his visitation hath been accepted in the presence of the Countenance. This is evident from the divine verses that have been revealed, and after the revelation of these decisive verses and this most mighty Tablet, the Tongue of the Beloved spoke this most exalted word, glorified be His grandeur: "O thou who art present! Those assured souls who have drunk from the Kawthar of oneness on this spiritual morn are the recipients of God's favors. Even as they have sought and continue to seek reunion with the Truth, so hath the Truth, exalted be His grace, desired to meet with them. However, the deniers, the malevolent ones, and the corrupters have intervened. Blessed is he whose devotion and presence have been testified to by the Tongue of Grandeur, and who hath been honored with that which was the object of God's Books, the Lord of the seen and the unseen."

12 لله الحمد زیارت ایشان لدی الوجه مقبول افتاد از نفحات آیات الهی معلوم و واضحست و بعد از تنزیل این آیات محکمات و لوح امنع لسان محبوب باینکلمهٔ علیا ناطق قوله جلّ کبریائه یا عبد حاضر نفوس موقنه که از کوثر احدیّه در این صباح روحانی آشامیده‌اند ایشان بعنایة الله فائزند همان قسم که ایشان طالب لقای حقّ بوده و هستند حقّ جلّت عنایته هم دوست داشته ملاقات ایشانرا ولکن منکرین و مبغضین و مغلّین حائل شده‌اند طوبی لمن اقرّ له لسان القدم بتوجّهه و حضوره و التّشرّف بما کان المقصود فی کتب الله مالک الغیب و الشّهود انتهی

13 I swear by the Sun of the horizon of utterance that nothing visible or hidden can equal this testimony. Some years ago this blessed word was revealed from the Kingdom of divine utterance: "The Prison Land is outwardly at rest, yet inwardly it is in turmoil and commotion. Soon shall its inward state become its outward condition, and its outward state its inward condition." And He said: "Although this holy land hath been mentioned and recorded in all divine Books and Scriptures, yet its people are the most evil people in the world, and in previous Books they have been designated as the offspring of vipers, save those souls who, through divine power, have rent asunder the dark veils and turned towards the Most Glorious Horizon. These are accounted among the most exalted of beings in the sight of the Truth." And now this Wronged One calleth out amidst vipers and summoneth the peoples of the world to the Most Exalted Horizon. Blessed are they that hear, and blessed is he who hath recognized his Lord in this Day wherein His decree was sent down aforetime–the Day wherein all men shall stand before the Lord of the worlds.

13 قسم بآفتاب افق بیان باین شهادت معادله نمینماید آنچه ظاهر و مستور است چند سنهٔ قبل اینکلمهٔ مبارکه از ملکوت بیان الهی ظاهر فرمودند ارض سجن در ظاهر ساکن ولکن در باطن مضطرب و متحرّک سوف یقوم باطنها مقام ظاهرها و ظاهرها مقام باطنها و فرمودند اگرچه این ارض مقدّسه در جمیع کتب و صحف الهی مذکور و مسطور است ولکن اهلش اشرّ اهل عالم و در کتب قبل باولاد افاعی نامیده شده‌اند مگر نفوسیکه بقدرت الهی خرق حجاب ظلمانی نمودند و بافق ابهی متوجّه گشتند ایشان از اعلی الخلق لدی الحقّ مذکورند و حال اینمظلوم مابین افاعی ندا مینماید و اهل عالم را بافق اعلی میخواند طوبی للسّامعین و طوبی لمن عرف مولاه فی هذا الیوم الّذی نزّل حکمه من قبل یوم یقوم النّاس لربّ العالمین

14 As for what thou didst write concerning the Huquq, this was presented and was accepted with favor.

14 و اینکه در بارهٔ حقوق مرقوم داشتید عرض شد و بطراز قبول فائز گشت

15 Concerning what you had written about the House, it was presented at the Most Holy and Most Exalted Presence. He said: "Excellent is what has been done in the path of God, but in all matters they must observe wisdom. The unfair people have for centuries, ages and eras lamented their separation from the Truth and sought the appearance of one of the divine names, as they arose in mentioning the Qa'im - may my glory be upon Him - and uttered the words 'May God hasten His appearance.' Yet now they remain heedless and veiled from the One by Whose word all the most beautiful names were created. Moreover, they have not pondered upon the words 'May God hasten His relief' - what are these hardships and trials, and to what degree must they manifest, that all are beseeching and hoping for His relief? By God the Truth, they have not profited in their trading. The Tongue of Grandeur has testified to their loss, their heedlessness, their transgression and their injustice against God, the Mighty, the Praiseworthy. Observe how they have deprived themselves of everlasting stations for the sake of these few fleeting days and these transient, ephemeral colors. The eye of My loving-kindness and grace weeps, and the hand of My justice and power seizes, and I am the Just, the Wise."

15 و اینکه در بارهٔ بیت نوشته بودید در ساحت امنع اقدس عرض شد فرمودند نعم ما عمل فی سبیل الله ولکن در جمیع امور باید بحکمت ناظر باشند خلق بی‌انصاف قرنها و عهدها و عصرها از فراق حقّ ناله مینمودند و ظهور اسمی از اسماء الهی را طالب و آمل بودند چنانچه در ذکر قائم علیه بهائی برخاسته و بکلمهٔ عجّل الله فرجه ناطق و حال از نفسیکه جمیع اسماء حسنی بکلمهٔ او خلق شده غافل و محتجبند و از این گذشته در کلمهٔ عجّل الله فی فرجه تفکّر ننمودند که شدّت و بلایا چیست و در چه درجه ظاهر که کلّ فرج آنحضرت را سائل و آملند تالله الحقّ ما ربحوا فی تجاراتهم قد شهد لسان العظمة بخسارتهم و غفلتهم و بغیهم و ظلمهم علی الله العزیز الحمید مشاهده نمائید باین ایّام قلیلهٔ فانیه و این الوان غیر ثابتهٔ عرضیّه خود را از مقامات باقیه محروم نموده‌اند تبکی عین شفقتی و عنایتی و تأخذ ید عدلی و اقتداری و انا العادل الحکیم انتهی

16 And concerning what you had written about Aqa 'Azizu'llah, upon him be the Glory of God, God willing may he be assisted in all conditions. His mention was made at the Divine Throne. May this supreme bounty, God willing, be eternal and everlasting, enduring for as long as the kingdom of earth and heaven endures. Some time ago a letter arrived from Aqa Khudadad, upon him be the Glory of God, mentioning him and some of the friends in the land of Kha. This servant wrote a reply and sent it; it is hoped it has arrived by now. God is witness and aware that this servant has always been and continues to be occupied with mentioning the friends of God. In any case, on behalf of this evanescent servant, convey sublime greetings to Aqa 'Azizu'llah and the other friends in the land of Kha, as well as the friends residing in that land - if present, by word of mouth, and if absent, by pen. This evanescent one beseeches God, exalted be His glory, to assist them all in that which will cause the exaltation of the Word of God.

16 و اینکه در بارهٔ جناب آقا عزیزالله علیه بهآء الله نوشته بودید انشآءالله در جمیع احوال مؤیّد باشند ذکرشان لدی العرش مذکور انشآءالله این نعمت کبری دائم و پاینده باشد و بدوام ملک و ملکوت باقی چندی قبل مکتوبی از جناب آقا خداداد علیه بهآء الله رسید و ذکر جناب ایشان و بعضی از دوستان ارض خا در آن مذکور اینعبد جواب نوشته ارسال داشت امید است تا حال رسیده باشد حقّ شاهد و گواهست که اینعبد لازال بذکر اولیای حقّ مشغول بوده و هست باری از قبل این خادم فانی خدمت جناب آقا عزیزالله و سایر دوستان ارض خا و همچنین دوستانیکه در آن ارض ساکنند تکبیر منیع برسانید اگر حاضرند بذکر لسان و اگر غائبند بذکر قلم از حقّ جلّ جلاله اینفانی سائل که جمیع را مؤیّد فرماید بآنچه سبب اعلای کلمة الله است

17 The mention of the souls named in your letter, both male and female, was presented at the Most Holy and Most Exalted Presence, and the Sun of Grace has dawned upon them all. God willing, may they be blessed in all times with the grace of the Beloved of all creation, and be engaged in the triumph of the Cause through wisdom and utterance. Praise be to God, you have been assisted in serving the Cause and have been

17 ذکر نفوس مذکورهٔ در کتاب آنجناب ذکوراً و اناثاً در ساحت امنع اقدس اعلی معروض گشت و نسبت بکلّ شمس عنایت مشرق انشآءالله در جمیع احیان بعنایت محبوب امکان فائز باشند و بنصرت امر بحکمت و بیان مشغول الحمد لله آنجناب مؤیّد شدند بخدمت امر و موفّق

successful in that which was mentioned in the divine books. And praise be to God, your residence has become a place for the arrival of the friends of God, and likewise a place of mention and praise. He gives to whomsoever He wishes whatsoever He wishes, and ordains for whomsoever He wishes whatsoever He wills. Indeed, bounty is in His hand, and He is the Giver, the Forgiving, the Generous.

گشتند بآنچه در کتب الهی مذکور بود و الحمد لله محلّ آنجناب مهبط ورود اولیای حقّ شده و همچنین محلّ ذکر و ثنا گشته یعطی من یشآء ما یشآء و یقدّر لمن یشآء ما اراد انّ الفضل بیده و هو المعطی الغفور الکریم

18 And concerning what you had written about a few people of occupation having turned to the Living Waters, their names were presented at the Most Holy and Most Exalted Presence. This is what was revealed for them:

18 و اینکه مرقوم داشته بودید معدودی از اهل شغل بکوثر حیوان اقبال نموده‌اند اسامی ایشان در ساحت امنع اقدس عرض شد هذا ما نزّل لهم

19 He is the Expositor, the All-Knowing

19 هو المبیّن العلیم

20 O Muhammad! The One Who was immersed in the seas of sorrows mentions you and gives you glad tidings of that which has appeared and shone forth from the horizon of your Lord's will, the Merciful. Know thou the station of this Day which the tongues of the Messengers have praised. Look, then mention that which the Tongue of Grandeur spoke in the Qur'an: "Lead forth the people from darkness into light and remind them of the days of God." We testify that they have appeared, and in them speaks the One Who conversed on Sinai. Verily, there is no God but Him, the All-Knowing, the Wise.

20 یا محمّد یذکرک الفرد الأحد الّذی کان متغمّساً فی بحور الأحزان و یبشّرک بما ظهر و لاح من افق ارادة ربّک الرّحیم ان اعرف مقام هذا الیوم الّذی نطقت بثنائه السن المرسلین ان انظر ثمّ اذکر ما نطق به لسان العظمة فی الفرقان ان اخرج القوم من الظّلمات الی النّور و بشّرهم بایّام الله نشهد انّها ظهرت و ینطق فیها مکلّم الطّور انّه لا اله الّا هو العلیم الحکیم

21 We make mention of Haji Qabl-Muhammad, that he may rejoice in My remembrance and give thanks unto his Lord, the Almighty, the All-Powerful. We make mention of him who hath turned towards the Most Sublime Horizon and give him the glad-tidings of that which hath been ordained for him by God, the Mighty, the All-Praised. Grieve not over this world and its affairs. By My life! It shall pass away, and there shall remain for thee that which hath been sent down from God, the Supreme, the Mighty, the Great.

21 و نذکر الحاجی قبل محمّد لیفرح بذکری و یشکر ربّه المقتدر القدیر انّا نذکر من اقبل الی الأفق الأعلی و نبشّره بما قدّر له من لدی الله العزیز الحمید لا تحزن عن الدّنیا و شئوناتها لعمری انّها ستفنی و یبقی لک ما نزّل من لدی الله المهیمن العزیز العظیم

22 We make mention of him who is named Hasan and counsel him to show forth the greatest steadfastness in this Cause, at whose appearance the foundations of those who have denied God, the Lord of this wondrous Day, were shaken. O Hasan! Show forth excellence even as God hath shown excellence unto thee, then speak forth that which the Tongue of Grandeur hath spoken before the creation of the heavens and earth: "Verily there is no God but Me, the Single, the One, the Imprisoned, the Exile." Blessed is he who hath testified to that which God hath testified, and woe unto the heedless.

22 و نذکر من سمّی بالحسن و نوصیه بالاستقامة الکبری علی هذا الأمر الّذی اذا ظهر تزعزع بنیان الّذین کفروا بالله مالک هذا الیوم البدیع یا حسن احسن کما احسن الله الیک ثمّ انطق بما نطق به لسان العظمة قبل خلق السّموات و الأرض انّه لا اله الّا انا الفرد الواحد المسجون الغریب طوبی لمن شهد بما شهد به الله و ویل للغافلین

23 The glory from Our presence be upon you and upon My loved ones in that place, and upon him who hath mentioned your names in his book, and upon every servant who hath arisen to

23 البهآء من لدنّا علیکم و علی احبّائی فیهناک و علی الّذی ذکر اسمائکم فی کتابه و علی کلّ عبد

serve this firm and impregnable Cause. Praise be to God that the final correspondence hath been adorned with the manifest verses of God, exalted be His glory, and thereby its conclusion hath become as musk, nay rather, sanctified above all that hath been mentioned by the pen or will be mentioned. Verily our Lord, the All-Knowing, hath ever been sanctified above what was and what will be, and praise be to God, the Supreme, the Self-Subsisting.

قام على هذا الأمر المبرم المتين الحمد لله كه آخر مراسله بآيات باهرات حقّ جلّ جلاله مزيّن شد و بذلک صار ختامه مسک بل منزّه عن کلّ ما ذکر بالقلم او یذکر انّ ربّنا العلیم قد کان مقدّساً عمّا کان و عمّا یکون و الحمد لله المهیمن القیّوم

24 The servant 22 Dhi'l-Qa'dih 1298

24 خادم فی ۲۲ ذی‌قعدة سنة ۱۲۹۸

BLIB_Or15704.132, SFI04.011ax

BH03855

To: Buyuk Aqa, in Khuy
Date: 1298-12 [1881-Oct]

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

1 هو السّامع النّاظر العلیم

2 God beareth witness that there is none other God but Him, and He Who hath come is verily the Manifestation of My Self, the Dawning-Place of My verses and the Dayspring of My Cause, the firm, the impregnable. Whoso hath turned unto Him hath in truth turned unto Me throughout all ages, and whoso hath turned away is accounted among the deniers in a mighty Book.

2 شهد الله انّه لا اله الّا هو و الّذی اتی انّه لمظهر نفسی و مطلع آیاتی و مشرق امری المحکم المتین من اقبل الیه قد اقبل الیّ فی کلّ الأعصار و الّذی اعرض انّه من المنکرین فی کتاب عظیم

3 O My Most Exalted Pen! Make mention of him who was remembered in the prison, that thy melodies may draw him to the Supreme Paradise and bring him nigh unto God, the Lord of Names, Who hath spoken: "There is none other God but Him, the All-Knowing, the All-Wise."

3 ان یا قلمی الأعلی ان اذکر من کان مذکوراً فی السّجن لتجذبه ترنّماتک الی الفردوس الأعلی و تقرّبه الی الله مالک الأسمآء الّذی نطق انّه لا اله الّا هو العلیم الحکیم

4 We beheld thee turning unto the Countenance, whereupon We turned unto thee and revealed for thee that which God hath made a testimony unto all who are in the heavens and on earth. Take hold of the Book with strength, then recite it by night and by day, that thou mayest discover the fragrance of thy Lord, the All-Merciful. By My life! It will draw thee to a station wherein every atom of its atoms, every leaf of its leaves, every tree of its trees, and every stone of its stones proclaimeth: "There is none other God but Him, the Almighty, the Powerful."

4 انّا رأیناک مقبلاً الی الوجه اقبلنا الیک و انزلنا لک ما جعله الله حجّة علی من فی السّموات و الأرضین خذ الکتاب بقوّة ثمّ اقرئه فی اللّیالی و الأیّام لتجد عرف بیان ربّک الرّحمن لعمری انّه یجذبک الی مقام ینطق کلّ ذرّة من ذرّاته و کلّ ورق من اوراقه و کلّ شجر من اشجاره و کلّ حجر من احجاره انّه لا اله الّا هو المقتدر القدیر

5 Beware lest the doubts of the divines hold thee back from the Lord of Names. Leave them behind thee, turning unto God,

5 ایّاک ان تمنعک شبهات العلمآء عن مالک الأسمآء دعهم عن ورائک مقبلاً الی الله ربّ

العالمين كن مستقيماً على الأمر على شأن لا تزلّک کتب العالم و ضوضآء الأمم قم و قل بالحکمة و البيان قد اتى الرّحمن بسلطان مبين انّا نوصيک بالاستقامة و نبشّرک بما قدّر من قلم الله العزيز الحميد

the Lord of the worlds. Be thou steadfast in the Cause in such wise that neither the books of the world nor the clamor of the nations can cause thee to slip. Arise and speak with wisdom and utterance: "The All-Merciful hath come with manifest sovereignty." We counsel thee to be steadfast and give thee glad-tidings of that which hath been ordained by the Pen of God, the Mighty, the Praiseworthy.

6 ان يأتک ناعق بلوح النّار و کتاب الفجّار دعه عن ورائک متوکّلاً على الله مالک هذا اليوم البديع البهآء عليک و على الّذين ما نقضوا ميثاق الله و عهده الا انّهم من المقرّبين فى کتاب عظيم

6 Should one who raiseth the cry of fire come unto thee with the tablet of fire and the book of the wicked ones, leave him behind thee, placing thy trust in God, the Lord of this wondrous Day. The Glory be upon thee and upon those who have not violated the Covenant of God and His Testament - these are they who are numbered among the near ones in a mighty Book.

BLIB_Or15713.163, BLIB_Or15715.241d

BH05418

To: Mulla Aqa, in Shirvan
Date: 1298-12 [1881-Oct]

1 هو النّاطق العليم الحكيم

1 He is the All-Speaking, the All-Knowing, the All-Wise

2 شهد الله انّه لا اله الّا هو و الّذى اتى على سحاب العرفان انّه لهو الرّحمن قد شهد بذلک کتب الله العليم الحكيم هذا يوم فيه قام النّاس لربّ العالمين هذا يوم به بشّر الفرقان من لدى الرّحمن الملک يومئذ لله ولكنّ النّاس اكثرهم من الغافلين قد ظهر مالک القدر و برز كلّ امر مستتر انّ السّاعة قد قضى امرها و انشقّ القمر و نفخ فى صور البيان و انصعق من فى السّموات و الأرض الّا من شآء الله المقتدر القدير

2 God testifieth that there is none other God but Him, and He Who hath come upon the clouds of divine knowledge is, in truth, the All-Merciful - thus have testified the Books of God, the All-Knowing, the All-Wise. This is the Day whereon all men have arisen before the Lord of the worlds. This is the Day which the Qur'an had foretold from the presence of the All-Merciful. The Kingdom on that Day is God's, though most of the people remain heedless. The Lord of Destiny hath appeared and every hidden matter hath been revealed. Verily the Hour hath come to pass, and the moon hath been cleft asunder, and the Trumpet of the Bayan hath been sounded, and all who are in the heavens and on earth have swooned away, save whom God hath willed, the All-Powerful, the Almighty.

3 انّا رأينا اقبالک اقبلنا اليک و ذكرناک بهذا اللّوح البديع خذه بيد القدرة و قل تالله قد ظهر ما كان مستوراً فى حجب الغيب و نطق عندليب البقآء على الأغصان قد ظهر المكنون و اتى الله بأمر عظيم

3 We have witnessed thy turning unto Us and have therefore turned unto thee and remembered thee in this wondrous Tablet. Take it with the hand of power and say: By God! That which was hidden behind the veils of the Unseen hath appeared, and the Nightingale of Immortality hath warbled upon the branches. The Hidden One hath been made manifest and God hath come with a mighty Cause.

4 We counsel thee and those who have believed to remain steadfast with supreme steadfastness, lest your feet slip through the doubts of them that cast suspicion. Soon shall the clamorer cry out in every land and attribute himself to God - thus hath his soul enticed him, and We are among those who bear witness. God is quit of him and his like who have violated God's Covenant and Testament and turned away from His luminous horizon.

4 انّا نوصیک و الّذین آمنوا بالاستقامة الکبری لئلّا تزّل اقدامکم من شبهات المریبین سوف یظهر النّاعق فی کلّ بلد و ینسب نفسه الی الله کذلک سوّلت له نفسه و انّا من الشّاهدین انّ الله بریء منه و من امثاله الّذین نقضوا عهد الله و میثاقه و اعرضوا عن افقه المنیر

INBA81:058, BLIB_Or15713.194, BLIB_Or15715.236f

BH06069

To: Abdu'l-Ghani, in Shirvan
Date: 1298-12 [1881-Oct]

1 In the Name of the All-Knowing, the All-Seeing! Drink ye, please God, of the choice sealed wine whose seal hath been broken by the Name of the Self-Subsisting, and arise to serve the Cause in the name of God, the Most Glorious.

1 بنام دانای بینا انشآءالله از رحیق مختوم که ختم آن باسم قیّوم برداشته شده بنوشید و باسم حقّ جلّ جلاله بر خدمت امر قیام نمائید

2 I swear by the Sun of Truth which shineth from the horizon of the Most Great Prison that this Day hath no peer or likeness. Strive ye that through the sweet-scented streams of the robe of the All-Merciful ye may quicken the dead in the valley of error unto life everlasting.

2 قسم بآفتاب حقیقت که از افق سجن اعظم طالع است از برای این روز مثل و مانندی نبوده و نخواهد بود جهد نمائید تا از نفحات قمیص رحمانی مردگان وادی ضلالت را بحیات ابدی فائز نمائید

3 Today the voice of God, the Most Glorious, is raised up, and likewise the clamor of Satan. Blessed is the eye that hath recognized Him and become detached and free from all else besides Him, and blessed is the ear that hath known His call and found itself enriched above all else besides Him.

3 امروز ندای حقّ جلّ جلاله مرتفع و همچنین ضوضای شیطان طوبی از برای چشمیکه او را شناخت و از دونش فارغ و آزاد گشت و طوبی از برای اذنیکه بندای او عارف شد و از ما سوایش خود را غنی مشاهده نمود

4 Stand ye firm in the Cause of God and speak, albeit with wisdom and utterance. Scatter the seeds of divine knowledge in pure soil. The people are heedless and deprived of the effulgences of the Sun of inner meanings. One must arise with forbearance to educate all who dwell on earth.

4 بایستید بر امر الهی و بگوئید ولکن بحکمت و بیان در اراضی طیّبه بذر عرفان مبذول دارید ناس غافلند و از تجلّیات انوار شمس معانی محروم باید بمدارا بر تربیت من علی الأرض قیام نمود

5 Thus hath the Lord of Eternity taught you, both before and after. Blessed is he who hath attained unto that which he hath been commanded by the All-Wise Expounder.

5 کذلک علّمکم مالک القدم من قبل و من بعد طوبی لمن فاز بما امر به من لدن مبیّن حکیم

BLIB_Or15715.237a

BH07279

To: Mirza Sultan, in Shirvan
Date: 1298-12 [1881-Oct]

1 In the Name of God, the Mighty One!

1 بنام خداوند توانا

2 Your letter reached this Wronged One in the Most Great Prison. The fragrance of love was inhaled from it. God willing, may you ever drink from the pure Salsabil of the love of the Eternal Beloved.

2 نامه‌ات در سجن اعظم بایتظلوم رسید نفحات محبّت از او استشمام شد انشآءالله لازال از زلال سلسبیل محبّت محبوب بی‌زوال بیاشامی

3 This is a Day the mention of which hath been recorded in the divine Books of the past and the future. Blessed is the state of the one who hath been illumined by the effulgences of the lights of the Sun of Revelation and hath turned toward the most exalted horizon. Praise the Beloved of the world Who enabled thee and caused thee to attain to this most great and most exalted station.

3 امروز روزیست که ذکر آن در کتب الهی از قبل و بعد بوده نیکوست حال نفسیکه از تجلّیات انوار آفتاب ظهور منوّر شد و بافق اعلی توجّه نمود حمد کن محبوب عالم را که تو را مؤیّد فرمود و بایتقام اعظم اعلی فائز نمود

4 Know thou the worth of this great bounty and arise to serve the Cause, that perchance they who are possessed of doubts and idle fancies may drink from the chalice of certitude and attain to the recognition of the Dawning-Place of revelation and the Dayspring of verses.

4 قدر این فضل بزرگ را بدان و بر خدمت امر قیام نما که شاید اهل ظنون و اوهام از کأس یقین بیاشامند و بعرفان مطلع وحی و مشرق آیات مؤیّد گردند

5 Today is the day of service and the day of praise and glorification. O friends! Strive that ye may attain unto everlasting life and receive your portion from the eternal kingdom. He verily commandeth you with truth, and He is the All-Knowing, the All-Wise.

5 امروز روز خدمتست و امروز روز ذکر و ثناست ای دوستان جهد نمائید تا بحیات باقیه فائز شوید و از ملکوت باقی قسمت و نصیب بردارید انّه یأمرکم بالحقّ و هو العلیم الحکیم

BLIB_Or15715.292a

BH07397

To: Ali Akbar Uskui, in Azarbaijan
Date: 1298-12 [1881-Oct]

1 He is the One Who speaketh before all

1 بسمی النّاطق امام الوجوه

2 O 'Ali-Qabl-i-Akbar! The Lord of Destiny hath come to give life to the world, yet the peoples remain wrapped in a thick veil.

2 یا علی قبل اکبر قد اتی مالک القدر لحیوة العالم ولکنّ الأمم فی حجاب غلیظ

3 Say: O peoples of all religions! Fear ye the All-Merciful, and oppose not Him before Whom, when He appeared, the Concourse on High and the dwellers of Paradise bowed down morning and evening. Be fair in the Cause of God and His Revelation, and follow not every remote imagining. The Calamity hath appeared and the Cry hath been raised, yet the people remain in a strange sleep.

3 قل يا ملأ الأديان اتّقوا الرّحمن و لا تعترضوا على الّذى اذا ظهر اقبل اليه الملأ الأعلى و اهل الفردوس فى كلّ بكور و اصيل ان انصفوا فى امر الله و ظهوره و لا تتّبعوا كلّ متوهّم بعيد قد ظهرت القارعة و ارتفعت الصّيحة و القوم فى نوم عجيب

4 Say: O God of Names and Creator of heaven! I beseech Thee by the Fire that spoke on Sinai and by this Revelation through which the decree of resurrection was manifested and those in the graves arose - to assist Thy servants to recognize the Dawning-Place of Thy Revelation and the Dayspring of Thy signs. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Wise.

4 قل يا اله الأسمآء و فاطر السّمآء اسئلک بالنّار الّتى نطقت فى الطّور و بهذا الظّهور الّذى به ظهر حكم النّشور و قام من فى القبور بأن تؤيّد عبادک على عرفان مشرق وحيک و مطلع آياتک انّک انت المقتدر على ما تشآء لا اله الّا انت العزيز الحكيم

5 We, from this station, send Our greetings upon thy countenance and upon thy mother - give her glad tidings from Me and remind her of this perspicuous Book.

5 انّا نكبّر من هذا المقام على وجهک و على امّک بشّرها من قبلى و ذكّرها بهذا الكتاب المبين

BLIB_Or15713.289b, BLIB_Or15715.235a

BH07890

To: Mirza Israfil Hakim, in Badkubih
Date: 1298-12 [1881-Oct]

1 In the name of the All-Knowing, the All-Seeing

1 بنام دانای بينا

2 O Israfil! By the life of God, the Trumpet hath been sounded, and all who are in the heavens and on the earth have swooned away, save only certain letters of the face of thy Lord, the All-Knowing, the All-Wise.

2 يا اسرافيل لعمر الله قد نفخ فى الصّور و انصعق من فى السّموات و الأرض الّا عدّة احرف وجه ربّک العليم الحكيم

3 The Balance hath been set up and the Path laid down, and the Cry hath been raised in truth, and every atom hath spoken forth. The Lord hath come, and sovereignty belongeth unto God, the Lord of all the worlds.

3 قد نصب الميزان و الصّراط و رفعت الصّيحة بالحقّ و نطقت الذّرّات قد اتى المالک و الملک لله ربّ العالمين

4 O peoples of the earth! Take heed lest the concerns of earth hold you back from the Lord of heaven. Cast away what ye possess and take hold of that which ye are commanded by God, the Mighty, the Praiseworthy.

4 يا ملأ الأرض ايّاكم ان تمنعكم شؤونات الأرض عن مالک السّمآء دعوا ما عندكم و خذوا ما امرتم به من لدى الله العزيز الحميد

5 All things have been renewed through the breezes of revelation, yet most of the people remain heedless. The Most Great Balance hath been established, and verily it is the Book of God,

5 قد تجدّد كلّشىء من نفحات الوحى ولكنّ القوم اكثرهم من الغافلين قد وضع الميزان الأكبر و انّه

the Lord of Destiny, which hath descended from the heaven of the will of thy Lord, the Bountiful.

لكتاب الله مالک القدر الّذی نزّل من سمآء مشیّة ربّک الکریم

6 We counsel thee to be steadfast in the Cause of thy Lord, and We send greetings from this exalted station to those who have held fast to the cord of grace out of love for God. Indeed, they are among the people of this lofty station.

6 انّا نوصیک بالاستقامة علی امر ربّک و نکبّر من هذا المقام علی الّذین تمسّکوا بحبل المعروف حبّاً لله الا انّهم من اهل هذا المقام الرّفیع

BLIB_Or15715.241b, BLIB_Or15734.1.060

BH08540

To: Hasan, in Shirvan
Date: 1298-12 [1881-Oct]

1 In the Name of the Mighty, the All-Knowing!

1 بسمی العزیز العلیم

2 O Hasan! Rejoice in what God hath graciously bestowed upon thee, then thank Him for having sent down unto thee this perspicuous Book. We have called all men unto God, the Single, the All-Informed.

2 یا حسن ان افرح بما احسن الله الیک ثمّ اشکره بما انزل لک هذا الکتاب المبین انّا دعونا الکلّ الی الله الفرد الخبیر

3 Among the people are those who have cast aside the Lord of all creation by following their desires, and among them are those who have rent asunder the veils through My Name, the Mighty, the Powerful. Blessed is he who hath spoken the truth and arisen to serve His Cause, and woe unto them that sit idle.

3 من النّاس من نبذ مالک الوری بما اتّبع الهوی و منهم من خرق الأحجاب باسمی القوّی القدیر طوبی لمن نطق بالحقّ و قام علی خدمة امره و ویل للقاعدین

4 O concourse of the earth! By God, the Promise hath come to pass and the Promised One hath appeared with manifest sovereignty, calling out to mankind in all conditions while they turn away from the Truth and follow every heedless doubter. They hearken unto the croaking, turning aside from the Nightingale. Thus have their souls enticed them, and they are among the abased.

4 یا ملأ الأرض تالله قد اتی الوعد و ظهر الموعود بسلطان مبین و ینادی النّاس فی کلّ الأحوال و هم اعرضوا عن الحقّ و اتّبعوا کلّ غافل مریب یسمعون النّعیب معرضین عن العندلیب کذلک سوّلت لهم انفسهم و هم من الصّاغرین

5 Beware lest the affairs of the earth withhold thee from turning toward this Heaven which hath been raised up through the command of thy Lord, the All-Knowing, the All-Wise.

5 ایّاک ان تمنعک شئونات الأرض عن التّوجّه الی هذه السّمآء الّتی ارتفعت بامر ربّک العالم الحکیم

BLIB_Or15715.237b

BH08260

To: Muhammad Husayn, in Tiflis
Date: 1298-12 [1881-Oct]

1 In the Name of the One True God!

2 ...Glory be unto Thee, O God of Names and Creator of the heavens! I beseech Thee by Thy Name through which Thou hast subdued all things, and through which Thou hast called all unto the most exalted horizon, to aid me in Thy remembrance and praise, and in remaining steadfast in Thy love and affection. O Lord! Thou seest the evanescent one seeking the door of Thy mercy, and the thirsty one turning toward the ocean of Thy bounty. I beseech Thee not to withhold from him the wondrous tokens of Thy generosity, grace and favors. Accept then from him that which he hath desired in Thy path. Verily Thou art the Almighty, Whom the conditions of Thy servants cannot frustrate, nor can the power of those in Thy earth and heaven frighten. I moreover beseech Thee, O my God, to aid me in serving Thy Cause and in acknowledging that which hath been sent down in Thy Book. There is no God but Thee, the Self-Sufficient, the Giving, the Bountiful, the Forgiving, the Generous.

1 بنام خداوند یکتا

2 ...سبحانک یا اله الأسمآء و فاطر السّمآء اسئلک باسمک الّذی سخّرت به الأشیآء و به دعوت الکلّ الی الأفق الأعلی بأن تؤیّدنی علی ذکرک و ثنائک و الاستقامة علی حبّک و ودّک ای ربّ تری الفانی قصد باب رحمتک و العطشان توجّه الی بحر عطائک اسئلک ان لا تمنعه عن بدایع جودک و فضلک و الطافک ثمّ اقبل منه ما اراد فی سبیلک انّک انت المقتدر الّذی لا تعجزک شئونات عبادک و لا تخوّفک سطوة من فی ارضک و سمائک ثمّ اسئلک یا الهی بأن تؤیّدنی علی خدمة امرک و الاقرار بما نزّل فی کتابک لا اله الّا انت الغنیّ المعطی الباذل الغفور الکریم

AQMJ2.074

BH08595

To: Siyyid Muhammad Mamaqani, in Azarbaijan
Date: 1298-12 [1881-Oct]

1 In My name that overshadoweth all that are on earth and in heaven

2 O Muhammad! He Who is single and alone makes mention of thee from the land of exile, from the spot which hath been named the Most Great Prison, through My Most Exalted Pen - yet the people do not understand.

3 The verses have been sent down and the signs have appeared, but most of the people do not perceive. They have cast the Book of God behind their backs, having followed the manifestations of idle fancies and vain imaginings.

1 بسمی المهیمن علی من فی الأرض و السّمآء

2 یا محمّد یذکرک الفرد الأحد فی دیار الغربة علی مقام سمّی بالسّجن الأعظم من قلمی الأعلی ولکنّ القوم لا یفقهون

3 قد نزّلت الآیات و ظهرت العلامات ولکنّ النّاس اکثرهم لا یشعرون قد نبذوا کتاب الله عن ورائهم بما اتّبعوا مظاهر الأوهام و الظّنون

4 Arise in My Name, take the cup of mystic knowledge by My command, and drink thereof through My wondrous remembrance. Let not the conditions of the world sadden thee, nor the doubts of the nations who have turned away from God and denied the Witness and the Witnessed prevent thee.

4 قم باسمی و خذ قدح العرفان بأمری ثمّ اشربه بذکری البدیع ایّاک ان تحزنک شئونات العالم و تمنعک شبهات الأمم الّذین اعرضوا عن الله و کفروا بالشّاهد و المشهود

5 Say: By God! This is the Day of Rising, did ye but know it, and in it hath appeared the Purpose of all mankind, would ye but judge with fairness. Thus hath the light appeared and the fragrance of the All-Merciful hath been wafted throughout the realm of possibility, yet most of the people do not perceive.

5 قل تالله هذا یوم القیام لو انتم تعرفون و ظهر فیه مقصود الأنام لو انتم تنصفون کذلک ظهر النّور و سطع عرف الرّحمن فی الامکان ولکنّ القوم اکثرهم لا یشعرون

BLIB_Or15713.290a, BLIB_Or15715.235e, BRL_DA#459

BH09116

To: Mirza Jafar, in Shirvan
Date: 1298-12 [1881-Oct]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 O Ja'far! He Who is the Lord of Destiny, Who is imprisoned in this land for having summoned all to God, the All-Possessing, the Self-Subsisting, maketh mention of thee. We have unlocked the gate of utterance with the key of Our name, the Most Merciful, and have remembered those who have turned unto His praiseworthy station. Blessed is he who hath inhaled the fragrances of My days, discovered the perfume of My robe, soared in My atmosphere, and held fast unto My preserved Tablet. O peoples of the earth! By My life, the gate of grace hath been opened, and the Sun of Justice from behind the clouds of tyranny calleth out, saying: "This is the Day of Union, did ye but know it, and this is the Day of Meeting, did ye but perceive it, and this is the Day of remembrance and praise, did ye but understand it." Thus hath the Tongue spoken in the Kingdom of utterance. Verily thy Lord is the Truth, the Knower of the unseen.

2 یا جعفر یذکرک مالک القدر الّذی حبس فی هذه الأرض بما دعا الکلّ الی الله المهیمن القیّوم انّا فتحنا باب البیان بمفتاح اسمنا الرّحمن و ذکرنا الّذین اقبلوا الی مقامه المحمود نعیماً لمن فاز بنفحات ایّامی و وجد عرف قمیصی و طار فی هوائی و تمسّک بلوحی المحفوظ یا ملأ الأرض لعمری قد فتح باب الفضل و شمس العدل عن ورآء غمام الظّلم تنادی و تقول هذا یوم الوصال لو انتم تعرفون و هذا یوم اللّقآء لو انتم تشعرون و هذا یوم الذّکر و الثّنآء لو انتم تفقهون کذلک نطق اللّسان فی ملکوت البیان انّ ربّک لهو الحقّ علّام الغیوب

BLIB_Or15715.237c, BLIB_Or15734.1.072a

BH09012

To: Ustad Mihdi, in Russia
Date: 1298-12 [1881-Oct]

بنام محبوب عالميان

كتاب نزّل بالحقّ و يهدى النّاس الى صراط الله العزيز الوهّاب انّه لبرهان الأعظم بين الأمم و رحمة الرّحمن فى الامكان يا ملأ الأرض ان استمعوا النّدآء من شطر السّجن ثمّ انصروا ربّكم الرّحمن بالحكمة و البيان انّا ارسلنا الرّسل و انزلنا الكتب ليبشّروا النّاس بهذا اليوم الّذى جعله الله مالک الأيّام انّک لا تحزن من شىء توكّل على الله ربّ الأرباب انّه معين من لا معين له و ينصر عباده الّذين تمسّكوا بحبل الأحكام قل دعوا الأوهام قد اشرقت شمس اليقين من افق ارادة ربّكم مطلع الآيات البهآء عليک و على اخيک و على الّذين فازوا بهذا المقام بين الأنام

BLIB_Or15715.239c, BLIB_Or15734.1.073a

In the name of the Beloved of all worlds, this Book hath been sent down in truth and guideth the people to the path of God, the Mighty, the All-Bestowing.

Verily it is the Most Great Proof amongst the nations and the mercy of the All-Merciful in all creation.

O peoples of the earth! Hearken unto the call from the direction of the Prison, then aid your Lord, the All-Merciful, through wisdom and utterance.

We have sent the Messengers and revealed the Books to give the glad-tidings to the people of this Day which God hath made the Lord of Days.

Grieve not over anything, but place thy trust in God, the Lord of lords. Verily He is the Helper of him who hath no helper, and He aideth His servants who have held fast to the cord of His commandments.

Say: Abandon vain imaginings - the Sun of Certitude hath dawned from the horizon of thy Lord's will, the Dayspring of verses.

The glory rest upon thee, upon thy brother, and upon those who have attained unto this station among the people.

BH09234

To: Zaynul-Abidin, in Mamaqan
Date: 1298-12 [1881-Oct]

1 بسمى السّامع البصير

2 انّ المظلوم فى ديار الغربة يذكر اولياآء الله و اصفيائه بذكر جعله الله نوراً لأهل الملكوت و طرازاً لأهل الجبروت و كوثر الحيوان لأهل الامكان تعالى

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

2 The Wronged One in the land of exile remembers the friends of God and His chosen ones with a remembrance which God has made a light unto the people of the Kingdom, an ornament unto the people of the Realm of Might, and the Water of Life unto all creation. Exalted is the All-Merciful Who has

appeared and manifested whatsoever He willed through His Name, the Protecting, the Self-Subsisting.

3 O thou who gazest upon the Countenance! Hearken unto the Call from the direction of 'Akka. It summoneth thee unto God, the Mighty, the Loving. Leave the world to its people and hold fast unto the cord of wisdom and utterance. Thus doth the All-Merciful command thee as a token of His grace, and He, verily, is the Truth, the Knower of the unseen. This is a Day wherein the door of bounty hath been opened with the key of [My Name] the Self-Subsisting, and the Tongue of Grandeur speaketh that whereby hearts and minds are attracted.

الرّحمن الّذى ظهر و اظهر ما اراد باسمه المهيمن القيّوم

3 يا ايّها النّاظر الى الوجه ان استمع النّدآء من شطر عكّآء انّه يدعوک الى الله العزيز الودود دع الدّنيا لأهلها و تمسّک بحبل الحكمة و البيان كذلک امرک الرّحمن فضلاً من عنده و هو الحقّ علّام الغيوب هذا يوم فيه فتح باب الفضل بمفتاح [اسمى] القيّوم و ينطق لسان العظمة بما تنجذب به الأفئدة و القلوب

BLIB_Or15715.235b, BLIB_Or15734.1.098b

BH10078

To: Karbalai Rahman, in Mamaqan
Date: 1298-12 [1881-Oct]

1 He is the Manifest, the Ever-Witnessed

1 هو الظّاهر المشهود

2 O Rahman! The All-Merciful hath come from the heaven of Command with majesty and sovereignty. We have heard the call of the sincere ones and have answered them through Our grace, for verily We are the Mighty, the Bestower. Blessed is he who hath cast away vain desire and taken hold of that which was enjoined upon him by God, the Lord of all mankind. And woe unto every heedless liar!

2 يا رحمن قد اتى الرّحمن من سمآء الأمر بعظمة و سلطان انّا سمعنا ندآء المخلصين اجبناهم فضلاً من لدنّا و انا العزيز الوهّاب طوبى لمن نبذ الهوى و اخذ ما امر به من لدى الله مولى الورى و ويل لكلّ غافل كذّاب قد نبذوا

3 The people of the Bayan have cast aside their Lord and taken hold of that which was commanded unto them by every crafty deceiver. Thus hath My Most Exalted Pen spoken, and the Tongue of Grandeur hath testified thereunto from His Most Glorious Horizon - this station round which circle the dwellers of Paradise at all times.

3 اهل البيان ربّهم و اخذوا ما امروا به من لدن كلّ عالم مكّار كذلک نطق قلمى الأعلى و شهد له لسان الكبريآء فى منظره الأبهى هذا المقام الّذى يطوفه اهل الفردوس فى كلّ الأحيان

BLIB_Or15715.236d, BLIB_Or15734.1.112b

BH10082

To: Sattar, in Mamaqan
Date: 1298-12 [1881-Oct]

1 In the name of the one incomparable God!

1 بنام خداوند یکتا

2 O Sattar, Concealer of mysteries manifest, through Whose revelation the hidden secret and treasured mystery hath been made resplendent! This is the Day of vision, that one may behold, and the Day of hearing, that one may hearken, and the Day of utterance, that one may voice the praise of the Beloved of all creation. Through the blessed nature of the Most Great Name, that which was hidden hath become manifest and visible.

2 یا ستّار صاحب اسرار ظاهر و بظهورش سرّ مکنون و غیب مخزون باهر امروز روز بصر است تا مشاهده نماید و یوم سمع است تا بشنود و یوم لسانست تا بثنای محبوب امکان ناطق گردد آنچه مکنون بود بمبارکی اسم اعظم ظاهر و مشهود

3 At times He spoke in Persian, and at times in Arabic, and at times without either. He doeth whatsoever He willeth and ordaineth whatsoever He desireth, and He is the All-Knowing, the All-Informed. Thus have We illumined the horizon of the heaven of proof with the luminary of utterance. Blessed is he who hath recognized, and woe unto the heedless ones.

3 گاهی بپارسی تکلّم فرمود و هنگامی بعربی و وقتی بدون آن یفعل ما یشآء و یحکم ما یرید و هو العلیم الخبیر کذلک نوّرنا افق سمآء البرهان بنیّر البیان طوبی لمن عرف و ویل للغافلین

BLIB_Or15715.235c

BH09743

To: Khalil, in Shirvan
Date: 1298-12 [1881-Oct]

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

1 هو الشّاهد العلیم

2 This is the Day wherein all that was hidden hath been and shall be made manifest and evident. No matter remaineth concealed in this Day, nor can it be concealed, for it is the Day of revelation and witnessing. The Distinguisher hath appeared and the Balance is set up. All matters are weighed in the divine Balance, and truth is distinguished from falsehood, the blessed from the wretched, the truthful from the false, and the trustworthy from the treacherous. Well is it with the soul that assisteth the Dayspring of Divine Unity through goodly deeds

2 امروز روزیست که جمیع آنچه مستور است ظاهر و هویدا شده و خواهد شد هیچ امری الیوم مستور نبوده و نیست چه که یوم مکاشفه و شهود است ممیّز ظاهر و میزان منصوب جمیع امور بمیزان الهی سنجیده میشود و حقّ از باطل و سعید از شقی و صادق از کاذب و امین از خائن ممتاز و ظاهر میگردد نیکوست حال نفسی که باعمال طیّبه و اخلاق مرضیّه مطلع نور احدیّه را نصرت

and praiseworthy character. By one's deeds is one's station ultimately revealed. There is no God but He, the Self-Sufficient, the Most Exalted.

نماید بالأعمال یظهر مقام الانسان فی المآل لا اله الاّ هو الغنیّ المتعال

BLIB_Or15715.239d

BH09814

To: father of Mihdi
Date: 1298-12 [1881-Oct]

In the Name of the Beloved of the World!

The eyes of the nations have not seen and will never see a day better than this wondrous Day, and the ears of the world have not heard and will never hear a call like unto this.

O people of insight! The Most Great Scene hath appeared and the Lord of Power hath dawned forth in His Name of the Oppressed. Today the gates of bounty are opened wide and the rain of mercy from the heaven of providence is ceaselessly falling. Deprive not yourselves. Verily He commandeth you that which profiteth you and guideth you unto His Straight Path.

We make mention of thy son Mihdi who desired to drink from the ocean of the utterance of his Lord, the All-Knowing, the All-Informed. Remember him on My behalf and give him the glad-tidings of My loving-kindness which hath preceded all created things.

بنام محبوب عالم

چشم امم روزی از این روز بدیع بهتر ندیده و نخواهد دید و آذان عالم مانند این ندا نشنیده و نخواهد شنید ای اهل بصر منظر اکبر ظاهر و مالک قدر باسم مظلومیّت خود باهر امروز ابواب فیض مفتوحست و امطار رحمت از سماء عنایت در کلّ احیان در جریان خود را محروم ننائید انّه یأمرکم بما ینفعکم و یهدیکم الی صراطه المستقیم

انّا نذکر ابنک مهدی الّذی اراد ان یشرب من بحر بیان ربّه العلیم الخبیر ذکّره من قبلی و بشّره بعنایتی الّتی سبقت العالمین

BLIB_Or15715.236e

BH10347

To: Ja'far, in Mamaqan
Date: 1298-12 [1881-Oct]

هو الأقدس الأعظم

قد شهد الفجر لقیامی و العصر بتوجّهی و ندائی و اللّیل بحزنی و سجنی بین عبادی و عن ورائها من نطق بأعلی النّدآء فی البقعة النّورآء انّه لا اله الّا انا الفرد الخبیر هذا یوم الله ولکنّ القوم فی ریب عظیم قد نبذوا الیقین عن ورائهم و اتّبعوا الظّنون و التّمائیل ان اشکر الله بما ذکرت لدی المظلوم و نزّل لک هذا اللّوح المبین قل الحمد لله ربّ العالمین

BLIB_Or15715.236c, BLIB_Or15734.1.117b

He is the Most Holy, the Most Great!

The dawn has witnessed My rising, the afternoon My turning and calling, and the night My sorrow and imprisonment among My servants. And beyond these, One has called out with the most exalted call from the luminous Spot, saying: "There is no God but Me, the Single, the All-Informed."

This is the Day of God, but the people are in grievous doubt. They have cast certitude behind their backs and followed vain imaginings and idle fancies.

Give thanks unto God for having remembered the Wronged One, Who hath sent down unto thee this perspicuous Tablet. Say: Praise be to God, the Lord of the worlds!

BH10437

To: Jalil, in Mamaqan
Date: 1298-12 [1881-Oct]

1 هو الأقدم الأبهی

2 یا جلیل یذکرک مولی العالم فی سجنه الأعظم و یبشّرک بالجنّة العلیا المقام الّذی استقرّ فیه عرش ظهور ربّک الرّحمن الرّحیم طوبی لمن فاز بکلمة الله و لأذن سمعت ندائه الأحلی و لبصر رأی منظره الأبهی هذا المقام العزیز الرّفیع تمسّک بحبل الاستقامة و تشبّث بذیلی المنیر کذلک یأمرک من عمر هذا البنآء العظیم الّذی لم یتغیّر من حوادث الزّمان یشهد بذلک کلّ منصف علیم الحمد لله العلیّ العظیم

BLIB_Or15715.236a, BLIB_Or15734.1.112a

1 In the Name of God, the Most Ancient, the Most Glorious

2 O Jalil! The Lord of the world remembers you from His Most Great Prison and gives you glad tidings of the Supreme Paradise, the station whereon has been established the throne of the manifestation of your Lord, the Merciful, the Compassionate. Blessed is he who has attained unto the Word of God, and the ear that has heard His sweetest call, and the eye that has beheld His most glorious countenance. This is the station exalted and sublime. Hold fast to the cord of steadfastness and cling to My luminous robe. Thus does He command you Who has built this mighty edifice which remains unchanged by the vicissitudes of time. To this testifies every fair-minded one possessed of knowledge. Praise be to God, the Most High, the Most Great.

BH10453

To: Khalil, in Mamaqan
Date: 1298-12 [1881-Oct]

1 He is the Crier betwixt earth and heaven

2 O Khalil! The Glorious One has come and the Son has gone to the place of sacrifice and did not return, and gave up His spirit and all He had in the path of God, the Lord of Lords. By God's life, He turned with a face by which earth and heaven were illumined, as the Creator of Names bears witness to this in this mighty station. By God's life, the Concourse on High circled round Him and every trustworthy Messenger sought blessing from His dust. Be thou thankful to God that He heard thy call and answered thee through this perspicuous Book.

1 هو الصّائح بين الأرض و السّمآء

2 يا خليل قد اتى الجليل و الابن قصد مقرّ الفدآء و ما رجع و انفق روحه و ما عنده فی سبيل الله ربّ الأرباب لعمر الله قد توجّه بوجه به اشرقت الأرض و السّمآء يشهد بذلک فاطر الأسمآء فی هذا المقام العظيم لعمر الله قد طافه الملأ الأعلی و استبرک بتربه کلّ رسول امين ان اشکر الله بما سمع ندائک و اجابک بهذا الکتاب المبين

BLIB_Or15715.235d, BLIB_Or15734.1.121c

BH10469

To: Ali Asghar Uskui, in Azarbaijan
Date: 1298-12 [1881-Oct]

1 He is the One with power over whatsoever He willeth!

2 O 'Ali-Asghar! The Wronged One remembereth thee from the precincts of His Most Great Prison, that He may draw thee nigh unto God, the Mighty, the All-Bestowing. Take hold of the Book of God with the power that proceedeth from Him, then make mention of Him at eventide and at dawn. He hath remembered thee with that which all the treasures of the earth cannot equal. To this beareth witness the Mother Book which is with Him. By God! The Book speaketh, yet the people are in a wondrous sleep. They hear the call, yet deny it. They are indeed of the people of the veil. Glory be upon thee and upon him who hath shattered the idols of vain imaginings through the name of his Lord, the Mighty, the All-Knowing.

1 هو المقتدر علی ما اراد

2 يا علی اصغر يذکرک المظلوم من شطر سجنه الأعظم ليقرّبک الی الله العزيز الوهّاب خذ کتاب الله بقوّة من عنده ثمّ اذکره بالعشیّ و الاشراق انّه ذکرک بما لا تعادله زخارف الأرض کلّها يشهد بذلک من عنده امّ الکتاب لعمر الله انّ الکتاب ينطق ولکنّ القوم فی نوم عجاب يسمعون النّدآء و ينکرونه الا انّهم من اهل الحجاب البهآء عليک و علی من کسّر اصنام الأوهام باسم ربّه العزيز العلّام

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BH00176

To: Aqa Mirza Asadullah et al.
Date: 1298-12-09 [1881-Nov-2]

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 God bless thee for causing me to hear, through the tongue of thy pen, the yearning of thy heart and the lamentation of thy soul in thy love for God, our Beloved and our Goal. When I heard and understood, such rapture seized me that I set aside that wherewith I was occupied, and presented myself before His countenance and laid before Him that which it contained. When it gained the honor of being heard, the Tongue of Grandeur spoke that which diffused the fragrance of eternity between earth and heaven. Indeed, accepted is he who found Him and was thankful, and rejected is he who denied Him and detested Him. And at the end of the utterance, the Tongue of the All-Merciful spoke these decisive words - exalted be His glory:

2 للّه درّک بما اسمعنی لسان قلمک حنین قلبک و ضجیج فؤادک فی حبّ اللّه محبوبنا و مقصودنا فلمّا سمعت و عرفت اخذنی الانجذاب علی شأن ترکت ما کنت مشغولاً به و حضرت تلقآء الوجه و عرضت ما فیه فلمّا فاز بالاصغآء نطق لسان الکبریآء بما فاح به عرف البقآء بین الأرض و السّمآء انّ المقبول من وجده و شکره و المردود من انکره و ابغضه و فی آخر البیان نطق لسان الرّحمن بهذه الکلمات المحکمات قوله عزّ کبریائه

3 O servant in attendance! Praise be to God that his honor Asad, upon him be My glory, hath succeeded in assisting the Cause. We testify that he hath heard My call and turned toward My countenance and hath arisen to serve My mighty Cause. God willing, may he be engaged in serving the Cause of the Lord of all mankind throughout the nights and days. Divine confirmations have encompassed and will continue to encompass him. Verily, We have mentioned him in such wise as hath caused the horizon of utterance to shine forth, and We give thanks to Our own Self on his behalf, for verily I am the All-Thankful, the All-Praising, the All-Knowing. O Asad! Observe thou the heedlessness and unconsciousness of the people. They have turned away from the Sun of the Divine Word and have turned unto unworthy vanities. Every person of fairness beareth witness to the loftiness and excellence of these decisive words and firm verses which, like brilliant suns, have dawned and shine forth from the horizon of the heaven of divine knowledge. Yet the deniers of the Revelation are seen to be heedless and turned away therefrom. By the life of God! They have arisen in such oppression as hath no parallel on earth. They have abandoned the Mother Book and occupied themselves with consuming pages that profit them not. In truth, they were not and are not worthy of this station, this chalice, and this call. Lo! They are in manifest loss. Praise be to God, the All-Knowing, the All-Wise.

3 یا عبد حاضر الحمد للّه جناب اسد علیه بهائی فائز شدند بنصرت امر نشهد انّه سمع ندائی و توجّه الی وجهی و قام علی خدمة امری العظیم انشآءاللّه در لیالی و ایّام بخدمت امر مالک انام مشغول باشند تأییدات الهی شامل ایشان بوده و خواهد بود انّا ذکرناه بما لاح به افق البیان و نشکر نفسنا من قبله و انا الشّاکر الحامد العلیم یا اسد در غفلت و بی‌شعوری ناس ملاحظه نما از شمس کلمهٔ الهی معرضند و بمزخرفات نالایقه مقبل هر صاحب انصافی شهادت میدهد بر علوّ و سموّ کلمات محکمات و آیات متقنات که بمثابهٔ شموس بازغه از افق سماء علم الهی مشرق و لائح است ولکن معرضین بیان از آن غافل و معرض مشاهده میشوند لعمر اللّه بظلمی قیام نموده‌اند که شبه آن در ارض نبوده و نیست امّ الکتاب را گذاشته‌اند و باوراق ناریّهٔ لایغنیه مشغول فی‌الحقیقه قابل ایتقام و این کأس و این ندا نبوده و نیستند الا انّهم فی خسران عظیم الحمد للّه العلیم الحکیم انتهی

4 O beloved of my heart! Your first sublime letter dated the twenty-sixth of Sha'ban brought complete joy. Concerning your mention of journeying to the Land of Qaf with the honored beloved, Aqa Mirza Haydar-'Ali, upon him be the Glory of God, and likewise the arrival of the beloved soul Ibn-i-Ismu'llah, upon them both be greetings and praise, and the manifestation of the effulgent rays of the sun of love and unity - these matters were presented at the Most Holy and Exalted Threshold. These sublime words were revealed and sent down from the Kingdom of Utterance of the Lord of Names and Attributes - His words, exalted be His grandeur: "Excellent is what they have done. They have turned to God, spoken for God, and arisen to serve God's Cause. God willing, may they attain His good-pleasure in all conditions, remain engaged in His service, give the glad-tidings of the Most Sublime Vision to the servants of the earth, and give them to drink from the most pure Kawthar. Blessed are they who have heard and attained, and woe unto the heedless and the deniers. And praise be to God, the Lord of the Worlds." And concerning what you wrote about this evanescent one's letter dated the 6th of Jumada'th-Thani, which was adorned with divine verses, having become the cause of new and wondrous life - praise be to God that what was sent has been received and continues to be received.

4 یا محبوب قلبی دستخطّ اوّل عالی که بتاریخ بیست و ششم ٢٦ شعبان بود بهجت تمام عطا نمود اینکه در بارهٔ توجّه به ارض قاف مع جناب حبیب مکرّم آقا میرزا حیدر علی علیه بهآء الله مرقوم داشتید و همچنین ورود محبوب جان ابن اسم‌الله علیهما التّحیّة و الثّنآء و ظهور اشراقات انوار آفتاب وداد و اتّحاد اینراتب در ساحت امنع اقدس عرض شد اینکلمات عالیات از ملکوت بیان مالک اسماء و صفات ظاهر و نازل قوله جلّ کبریائه نعم ما عملوا توجّهوا لله و نطقوا لله و قاموا لخدمة امر الله انشآءالله در جمیع احوال برضای حضرت مقصود فائز باشند و بخدمتش مشغول و عباد ارض را بمنظر اکبر بشارت دهند و از کوثر اطهر بنوشانند طوبی للّذین سمعوا و فازوا و ویل للغافلین و المعرضین و الحمد لله ربّ العالمین انتهی و اینکه مرقوم [داشتید] که مکتوب اینفانی که مورّخهٔ ٦ جمادی ثانی و مطرّز بآیات الهی بود سبب و علّت حیات بدیع تازه شد لله الحمد که آنچه ارسال شد خبر وصول رسیده و میرسد

5 After that date, this evanescent servant sent two other detailed letters adorned and embellished with the effulgent rays of the Sun of Divine favor, and likewise to the beloved of the heart, Ibn-i-Ismu'llah, and also a letter on the seventh of Shawwal in response to his letter which contained details about Haji Qasim, upon him be the Glory of God. God willing, all have arrived and will arrive, and penetrating vision has been and will be blessed and illumined by beholding the divine verses.

5 و بعد از آن تاریخ این خادم فانی دو مکتوب مفصّل دیگر که مطرّز و مزیّن باشراقات انوار آفتاب عنایت الهی بود ارسال داشت و همچنین خدمت محبوب فؤاد جناب ابن اسم‌الله و همچنین مکتوبی در هفتم شوّال در جواب دستخطّ ایشان که حامل تفصیلات حالات جناب حاجی قاسم علیه ٩ ٦٦ [بهآء الله] بود ارسال شد انشآءالله جمیع رسیده و میرسد و ابصار حدیده بمشاهدهٔ آیات الهی فائز و روشن شده و میشود

6 Furthermore, the names mentioned in your letter were presented at the Most Glorious Horizon and Supreme Perspective. The Sun of favor and grace has dawned in relation to each one - blessed are they and joy be unto them, for they are mentioned before the Throne and have attained special grace. This evanescent one presents his utter nothingness and evanescence to each one. God willing, may all speak, remember, act and arise through the power of the Name the Omnipotent, through the encompassment of the Name the All-Encompassing, through the compassion of the Name the All-Merciful, through the grace of the Name the Helper, through

6 و عرض دیگر آنکه اسامی مذکورهٔ در دستخطّ آنمحبوب در منظر ابهی و افق اعلی عرض شد نسبت بهر یک آفتاب شفقت و عنایت مشرق نعیماً لهم و طوبی لهم چه که تلقاء عرش مذکورند و بعنایت مخصوصه فائز اینفانی خدمت هر یک عرض فنا و نیستی معروض میدارد انشآءالله کل بقوّت اسم قدیر و باحاطهٔ اسم محیط و بشفقت اسم مشفق و بعنایت اسم معین و بثبوت اسم راسخ و بقیام اسم قیّوم ناطق و ذاکر و عامل و قائم باشند تا جمیع عالم از نفحات

the firmness of the Name the Steadfast, and through the uprising of the Name the Self-Subsisting, so that the whole world may attain a new adornment through the fragrances of their love. The Command is in His grasp - He doeth and judgeth as He pleaseth, and He is the Rememberer, the Speaker, the Witness, the All-Hearing.

محبّتشان بطراز جدید فائز شوند الأمر بیده یفعل و یحکم و هو الذّاکر النّاطق الشّاهد السّمیع

7 Furthermore, two letters from that beloved one, one dated the 11th of Ramadan and the other the 9th of Shawwal, arrived on the same day. Praise be to God that this bounty arrives successively and continuously. In truth, it is the sustenance of joy and delight. I beseech and hope from God, exalted be His glory, that we may always be sustained by this blessed sustenance. Verily, He is the Guardian of those who ask and the Fulfiller of the needs of those who hope.

7 عرض دیگر آنکه دو دستخطّ آنمحبوب یکی ۱۱ رمضان و دیگری ۹ شوّال در یوم واحد وارد الحمد لله این نعمت متتابعاً مترادفاً میرسد فی‌الحقیقه رزق فرح و سرور است از حقّ جلّ جلاله سائل و آمل که باین رزق مبارک همیشه مرزوق باشیم انّه ولیّ السّائلین و قاضی حاجات الآملین

8 Concerning what you wrote about Mirza Hadi from [the people of] S, this servant is perplexed, for that poor one had and has absolutely no knowledge of the Cause from its foundation. By Him Who gave speech to the tongue and taught man, he himself is far more knowledgeable and preferable than the one who, by following him, has been deprived and forbidden from God, exalted be His glory, and His days. Would that you had seen and known him! Although they were not and are not worthy of mention, I swear by the Beloved of the world that they worship worms instead of Truth and are unaware. What has become of taste? Where has hearing gone? What ailment has afflicted the power of speech, and what veil has obscured sight? Were someone to contemplate for a lifetime, they would not comprehend the vain imaginings of these souls. The wrath of God has seized these ungodly, heedless souls for what their hands have earned before or for another cause. He, verily, is the All-Witnessing, the All-Informed. That same imagined person knows that no one was with him except this servant; nevertheless, through croaking and buzzing they have been deprived of the shrill voice of the Most Exalted Pen. Beseech God that He may regard them through grace and favor, not through the deservingness of His servants. He is the Merciful, and He is the Generous. He is the All-Seeing, and He is the All-Powerful.

8 اینکه در بارهٔ میرزا هادی از اهل ص مرقوم داشتید اینعبد متحیّر است چه که آن بیچاره از اصل امر ابداً اطّلاع نداشته و ندارد فوالّذی انطق اللّسان و علّم الانسان که خود او بمراتب اعلم و ارجح است از نفسیکه بمتابعت او از حقّ جلّ جلاله و ایّامش محروم و ممنوع شده یا لیت رأیته و عرفته اگرچه لایق و قابل ذکر نبوده و نیستند قسم بمحبوب عالم که خراطین را بجای حقّ عابدند و شاعر نیستند آیا ذائقه چه شد سامعه کجا رفت قوّهٔ ناطقه را چه مرض عارض شد و بصر را چه حجاب محجوب نمود اگر نفسی تمام عمر تفکّر نماید باوهامات این نفوس نرسد قهر حقّ آن نفوس مشرکهٔ غافله را اخذ نموده بما اکتسبت ایادیهم من قبل او بأمر آخر انّه لهو الشّاهد الخبیر همان شخص موهوم میداند که غیر این عبد کسی با او نبوده معذلک بنعیب و طنین از صریر قلم اعلی محروم شده‌اند از حقّ بطلبید بفضل و عنایت ملاحظه فرماید نه باستحقاق عباد اوست رحیم و اوست کریم اوست بینا و اوست توانا

9 At this moment, the fire of faithfulness has been kindled in the heart of one who has no mention in the Kingdom of Creation, and through its sighing he remembers his Lord and supplicates, saying:

9 فیهذا الحین اشتعلت نار الوفآء فی کبد من لا له ذکر فیملکوت الانشآء و بزفیرها یذکر مولاه و یعرض و یقول

10 O Thou through Whose remembrance the brocade of existence has been adorned, and through Whose love hearts and souls

10 یا من بذکرک تزیّن دیباج الوجود و بحبّک احترقت القلوب و النّفوس اسئلک بحر کرمک و سمآء جودک و شمس فضلک بأن تؤیّد

have been set ablaze! I beseech Thee by the ocean of Thy generosity, the heaven of Thy bounty, and the sun of Thy grace to aid Thy servants to turn toward Thee and face Thy countenance. O Lord! Thou seest them turning away from the Known and advancing toward the imagined. O Lord! Deliver them through the arms of Thy power from the seas of idle fancies and vain imaginings, then grant them Thy sealed wine, whose seal was broken by Thy Self-Subsisting Name. O Lord! Withhold not Thy servants from the lights of Thy countenance, and deprive them not of the ocean of Thy bestowal. Thou art, verily, the Powerful over whatsoever Thou willest, and in Thy grasp is the kingdom of names. There is none other God but Thee, the Forgiving, the Generous.

عبادک علی الاقبال الیک و التّوجّه الی وجهک ای ربّ تراهم معرضین عن المعلوم و مقبلین الی الموهوم ای ربّ خلّصهم بذراعی قدرتک من بحور الأوهام و الظّنون ثمّ ارزقهم رحیقک المختوم الّذی فکّ ختمه باسمک القیّوم ای ربّ لا تمنع عبادک عن انوار وجهک و لا تحرمهم عن بحر عطائک انّک انت المقتدر علی ما تشآء و فی قبضتک ملکوت الأسمآء لا اله الّا انت الغفور الکریم

11 In this most holy, most exalted Revelation, all are commanded to behold Him through His own eyes. By the life of the Beloved! Neither the books of the world nor what the nations possess will profit them today. To this testifies every discerning mystic. Whosoever meditates upon the manifestations of divine power that have appeared in this most mighty, most great Revelation, and likewise upon its conditions, manners, signs and evidences, will testify with the tongue of the outer and the inner to that which God testified before the creation of the heavens and earth. But people are heedless, and heedlessness has so encompassed them that they have not been and are not awakened by the Call, save whom God willeth. Although this evanescent one is assured of what the Tongue of the All-Merciful hath spoken in the Kingdom of Utterance, I beseech God that the Hands of the Cause may, with the sword of wisdom and utterance, conquer the cities of hearts and engage in the reformation of the world.

11 جمیع در این ظهور امنع اقدس مأمورند که بعین او او را مشاهده نمایند لعمر المحبوب لا تنفعهم الیوم کتب العالم و لا ما عند الأمم یشهد بذلک کلّ عارف بصیر هر نفسی در آثار قدرت الهیّه که در این ظهور امنع اعظم ظاهر شده و همچنین در شئونات و اطوار و آیات و بیّنات تفکّر نماید یشهد بلسان الظّاهر و الباطن بما شهد الله قبل خلق السّموات و الأرض ولکن ناس غافلند و غفلت بشأنی فراگرفته که از ندا متنبّه نشده و نمیشوند الّا من شآء الله اگرچه اینفانی مطمئنّ است بما نطق به لسان الرّحمن فیملکوت البیان از حقّ میطلبم ایادی امر بسلاح حکمت و بیان مدائن قلوب را مسخّر نمایند و باصلاح عالم پردازند

12 Concerning what was written about certain verses prohibiting meeting with opposers - this was meant to prevent discord and commotion arising from such encounters. Otherwise, the people of Baha (may my spirit be sacrificed for them) were created for the guidance of the world. There is no harm in meeting with them, for they are sanctified - the colors and fragrances of the world have no effect or influence upon them. As the renowned mystic said, those triumphant, pure and tranquil souls are dry from the sea and cold from fire. They are kindled by a fire before which all the fires of the world are in truth cold and ineffective, and they have drunk of a water compared to which the waters of earth appear as a mirage.

12 و اینکه مرقوم فرموده بودند در بعض آیات از ملاقات معرضین نهی شده این نظر بآن بوده که مباد از تلاقی احداث فساد شود و سبب ضوضا گردد والّا اهل بها روح ما سواهم فداهم از برای هدایت عالم خلق شده‌اند در ملاقات ایشان بأسی نیست چه که آنها مقدّسند الوان و ارياح عالم بر آنها تأثیر ندارد و نفوذ ننماید بقول عارف معروف آن نفوس غالبهٔ مطهّرهٔ مطمئنّه از دریا خشکند و از آتش سرد بناری افروخته‌اند که نارهای عالم نزدش فی‌الحقیقه سرد و بی‌اثر است و از آبی نوشیده‌اند که میاه ارض بمثابهٔ سراب مشاهده میشود

13 Regarding what was written about someone entering among the friends to gather information - this matter is true. For some time, the officials of every land have resorted to this

13 و اینکه مرقوم داشته بودند که نفسی مابین احبّا لأجل اطّلاع داخل شده اینفقره صحیحست

means to become informed of all matters and intentions of the servants. However, if the friends of God adorn themselves with that which they are commanded, none shall witness aught save pure good and absolute righteousness. This is what the Tongue of Grandeur has spoken before in the scriptures and tablets.

مدّتهاست که مأمورین هر دیاری باینفقره متمسّکند تا از جمیع امور و مقاصد عباد مطّلع شوند ولکن دوستان الهی اگر بآنچه مأمورند مزیّن شوند احدی جز خیر محض و معروف بحت باتّ چیزی مشاهده ننماید هذا ما نطق به لسان القدم من قبل فی الزّبر و الألواح

14 As for what was written about gatherings - you have spoken the truth, for this lowly one heard several times from the Beloved this blessed word, His exalted Word: "The very act of gathering has been and is a cause of commotion, for uninformed souls interpret it as mischief." Would that they had become informed and not deprived themselves of the Dawning-place of grace, the Rising-point of generosity, and the Source of reformation. In any case, in these days it is not permitted to exceed the number of the Greatest Name, and according to the command, if they suffice with the number of "Ha" it would be best and most excellent. Blessed is the soul that hearkens unto your word for the sake of God, and blessed is the servant who follows your counsel for the sake of God and in God. God willing, you shall adorn the entire world with the ornament of goodly deeds. Verily He is the Helper, the Mighty, the Powerful.

14 و اینکه در بارهٔ مجلس مرقوم فرمودند قد نطقت بالحقّ چه که اینفانی چند کرّه از لسان محبوب اینکلمهٔ مبارکه را اصغا نمود قوله تعالی نفس اجتماع سبب ضوضا بوده و هست چه که نفوس غیر مطّلعه حمل بر فساد مینمایند ای کاش مطّلع میشدند و خود را از مطلع فضل و مشرق جود و مصدر اصلاح محروم نمینمودند باری در هر حال در این ایّام تجاوز از عدد اسم اعظم جایز نه و حسب الأمر اگر بعدد هاء کفایت نمایند احسن و افضل است طوبی لنفس یسمع قولکم فی الله و طوبی لعبد یتّبع نصحکم فی الله و لله انشآءالله جمیع عالم را بطراز معروف مزیّن نمائید انّه لهو المؤیّد المقتدر القدیر

15 As for the other letter from that beloved one dated the 9th of Shawwal, it brought joy to this sorrowful heart. God willing, may this blessing never cease nor be changed by the vicissitudes of time. After being apprised of it, it was presented at the Most Holy, Most Glorious Threshold. By His truth, the tongue of God hath spoken that which this servant is powerless to mention. I beseech Him, exalted be He, to assist me and confirm me in preserving what hath been sent down from the kingdom of His utterance. He is, verily, the Mighty, the Wise.

15 و امّا دستخطّ دیگر آنمحبوب که بتاریخ ۹ شوّال بود مسرّتبخش خاطر حزین گردید انشآءالله این نعمت را زوال اخذ ننماید و حوادث زمان تغییر ندهد و بعد از اطّلاع در ساحت اعزّ اقدس ابهی عرض شد ونفسه الحقّ قد نطق لسان ٦٦ [الله] بما عجز عن ذکره الخادم اسئله تعالی بأن یوفّقنی و یؤیّدنی علی حفظ ما نزّل من ملکوت بیانه انّه لهو العزیز الحکیم

16 Among the divine utterances was this blessed word: "O Asad! O thou who gazest upon the One, the Single!" From the time of Our arrival in the Most Great Prison until now, We have, with the loudest call, summoned all created things to the most exalted horizon, even though most times sorrows have encompassed Us from all directions. And now, while among the most wicked of servants, We make mention of thee and turn toward thee. In previous Books, the people of these lands have been called the offspring of vipers, yet the divine call is raised among vipers. The earth is agitated in its depths, while the tongue of the All-Merciful, with perfect composure, summons the people of the world to the supreme heights. All acknowledge and confess the appearance of God and the manifestation of His signs and sovereignty, and were waiting, yet when it appeared, you heard and witnessed what transpired.

16 و از جمله بیانات الهی اینکلمهٔ مبارکه بوده یا اسد یا ایّها النّاظر الی الفرد الأحد از اوّل ورود در سجن اعظم تا حال بأعلی النّدآء جمیع اهل انشاء را بافق اعلی دعوت نمودیم مع آنکه در اکثر اوقات احزان از کلّ جهات احاطه نموده بود و حال مابین اشرّ عباد ترا ذکر مینمائیم و بتو توجّه نمودیم چنانچه در کتب قبل اهل این اراضی را باولاد افاعی نامیده‌اند و ندای الهی مابین افاعی مرتفع است ارض در سرّ مضطرب و لسان رحمن بکمال اطمینان اهل امکانرا بذروهٔ علیا میخواند کل مقرّ و معترفند بظهور الله و ظهور آیاته و سلطانه و منتظر هم بودند ولکن در حین ظهور شنیدید و مشاهده نمودید که چه واقع شد

17 Today what is necessary and most important of all matters is the teaching of the Cause with wisdom and utterance. In this matter, consultation is essential, as is sending trusted souls to various regions, territories and cities. Although all matters have been explicitly revealed by the Supreme Pen beforehand, the people of the Bayan are submerged in the seas of idle fancies. They have said what the ancients never said and done what even the idolaters never did. The verses of this Revelation have not had and do not have similarity to the verses of the Bayan. By God's life! The entire Bayan boweth down before a single verse, as the Herald Himself hath acknowledged. Nevertheless, they have said what they have said. Observe the people of Sijjin and what they have written in the Book of Sijjin - that which no foolish one hath ever written. The verses disavow them, yet they understand not. The manifestations of justice disavow them, yet they perceive not. Strange that these deluded souls rejoice in what they possess. Woe unto them and unto those who have led them astray! Leave their mention and put thy trust in God, the Protector, the Self-Subsisting.

17 اليوم آنچه لازم است و اهمّ از جميع امور تبليغ امر است بحكمت و بيان در اينفقره مشورت لازم و ارسال نفوس مطمئنّه باطراف و اكناف و امصار محبوب مع آنكه جميع امور بعد از قبل از قلم اعلى بتصريح نازل اهل بيان در بحور اوهام مستغرق قد قالوا ما لا قاله الأوّلون و عملوا ما لا عمله المشركون آيات اينظهور مشابهت بآيات بيان نداشته و ندارد لعمر الله نزد يک آيه خاضع است كلّ بيان چنانچه خود مبشّر باينكلمه اعتراف فرموده معذلک گفته‌اند آنچه گفته‌اند مشاهده در اهل سجّين نمائيد و همچنين در كتاب سجّين نوشته‌اند آنچه را كه هيچ سفيهى ننوشته تتبرّء منهم الآيات و هم لا يفقهون و تتبرّء منهم مظاهر العدل و هم لا يشعرون عجب در اينكه نفوس متوهّمه به ما عندهم مسرورند ويل لهم و لمن ضلّهم دع ذكرهم و توكّل على الله المهيمن القيّوم انتهى

18 O beloved of my heart! In all conditions this evanescent servant clingeth to the hem of His grace, that perchance in this divine morn a breeze might waft and dispel these dust-laden, foul winds from the world. Verily our Lord, the All-Merciful, is the Powerful, the Protector, the All-Knowing, the Wise.

18 يا محبوب فؤادى در جميع احوال اين خادم فانى بذيل عنايت متشبّث كه شايد در اين صبح الهى نسيمى مرور فرمايد و اين رياح مغبّرهٔ منتنه را از عالم زايل كند انّ ربّنا الرّحمن لهو المقتدر المهيمن العليم الحكيم

19 Regarding the vision of his honor Aqa Mirza Zaynu'l-'Abidin, upon him be the Glory of God, which you had written about - it was and is indeed in accordance with reality. How many lofty edifices and adorned, elevated buildings will be raised in his name throughout the earth! Their station is great and God's favor is greater than that. This detail was presented before the Throne, and this is what the tongue of God, exalted be His glory, spoke, addressing him: He is the Most Ancient, the Most Great.

19 فقرهٔ رؤياى جناب آقا ميرزا زين‌العابدين عليه بهآء الله كه مرقوم داشته بوديد فى‌الحقيقه مطابق واقع بوده و هست چه مقدار از بناهاى عاليه و عمارات مشيّدهٔ مزيّنه كه باسم آنحضرت در ارض مرتفع شود مقامشان عظيم و عنايت حقّ اعظم از آن اين تفصيل تلقاء عرش عرض شد هذا ما نطق به لسان الله جلّ جلاله مخاطباً ايّاه هو الأقدم الأعظم

20 O Zaynu'l-'Abidin! Your mention hath come before Us. We make mention of thee at this moment and have done so before. Give thanks unto thy Lord, the All-Knowing Remembrancer. Praise God for having strengthened thee, caused thee to know Him, and made mention of thee in His perspicuous Book. Hold fast unto the cord of utterance with spirit and fragrance, that perchance the hearts of them that are frozen may be stirred thereby. The world hath been created for the recognition of this Day, yet the people are in manifest loss. They have taken idols unto themselves and cast behind their backs the Lord

20 يا زين‌العابدين قد حضر ذكرک ذكرناک فى هذا الحين و من قبل ان اشكر ربّک الذّاكر العليم ان احمد الله بما ايّدک و عرّفک و ذكرک فى كتابه المبين تمسّک بحبل البيان بالرّوح و الرّيحان لعلّ تتحرّک به افئدة المنجمدين قد خلق العالم لعرفان هذا اليوم ولكنّ القوم فى خسران عظيم قد اخذوا الأصنام و نبذوا ربّ العالمين انّک قد فزت بذكر الله الّذى به قرّت عيون المقرّبين انتهى

of all worlds. Thou hast attained unto the mention of God whereby the eyes of them that are nigh have been solaced.

21 This evanescent servant conveyeth greetings unto them. God willing, through the grace of the True One, exalted be His glory, may they occupy themselves with mention and praise among the people of creation through revealed wisdom. As to what thou didst write concerning Haji Mirza H and S, upon him be the glory of God, and Jinab-i-Aqa Mirza Abu'l-Fadl, upon him be the glory of God, and Manakji Sahib, upon him be the loving-kindness of God - the answer to this matter hath already been revealed from the Divine Tongue and was mentioned in this servant's letter addressed to Jinab-i-Aqa Mulla Sadiq, upon him be the glory of God. God willing, that beloved one hath by now seen it. This matter hath been and will be beneficial for the government. No greater matter exists than that a covenant should be written in the days of the Manifestation. Assuredly that covenant was and is firm, decisive and steadfast, but it is difficult for them to appreciate the excellence of this matter. Should divine confirmations assist, they shall witness that this matter is like the water of life for the body of the government and like the spring rains for the fields of the nation.

21 و این خادم فانی خدمت ایشان تکبیر میرساند انشآءالله بعنایت حقّ جلّ جلاله بذکر و ثنا مابین اهل انشاء بحکمت منزله مشغول باشند و اینکه در ذکر جناب حاجی میرزا ح و س علیه بهآء الله و جناب آقا میرزا ابوالفضل علیه ٩ ٦٦ [بهآء الله] و جناب مانکجی صاحب علیه عنایة الله مرقوم داشتید جواب اینفقره از قبل از لسان قدم جاری و در مکتوب اینعبد که باسم جناب آقا ملّا صادق علیه ٩ ٦٦ [بهآء الله] بوده مذکور انشآءالله تا حال بنظر انور آنمحبوب رسیده اینفقره از برای دولت مصلحت بوده و خواهد بود امری اعظم از این نیست که در ایّام ظهور عهدی نوشته شود البتّه آنعهد ثابت و جازم و راسخ بوده و هست ولکن مشکل بحسن اینفقره ملتفت شوند اگر تأییدات الهی اعانت فرماید مشاهده مینمایند که اینفقره بمثابهٔ کوثر حیوانست از برای هیکل دولت و بمثابهٔ امطار ربیعست از برای مزارع ملّت

22 In any case, the suggestion of the aforementioned one is well-favored. God willing, may they ever be occupied with service to the Cause and be sustained by the eternal, everlasting bounty. Should they succeed in this matter, truly a mighty edifice shall be raised by them in the world and a great tree shall grow, and the Truth Himself shall endorse this covenant. Previously this blessed word was revealed from the horizon of the Divine Will - His words, exalted be His glory: "Should they accept, We Ourselves shall provide the guarantee." Beseech God to assist the government to recognize the excellence of this matter and to become aware of the ultimate consequence of this mighty affair. In truth, the fruit and effect of this matter and its benefits for the government are as clear, evident and luminous as the sun. This servant beseecheth his Lord to grant him that which hath been born of the virgin thoughts of His loved ones who have arisen to serve His Cause and have spoken His beauteous praise. However, the concealment of this matter is necessary, nay obligatory. From this evanescent one, most glorious and wondrous greetings are conveyed unto them, subject to that beloved one's wish.

22 باری تدبیر جناب مذکور محبوبست انشآءالله لازال بخدمت امر مشغول باشند و بنعمت باقیهٔ دائمه مرزوق گردند اگر باینفقره موفّق شوند فی‌الحقیقه بنای بزرگی از ایشان در عالم مرتفع میشود و سدرهٔ عظیمی میروید و نفس حقّ هم این معاهده را امضا مینماید و از قبل اینکلمهٔ مبارکه از افق ارادهٔ الهیّه ظاهر قوله جلّ جلاله اگر قبول نمایند ما خود ضمانت مینمائیم از حقّ بخواهید تا دولت را مؤیّد فرماید که بحسن اینفقره آگاه شود و بر عاقبت این امر بزرگ اطّلاع یابد و فی‌الحقیقه ثمر و اثر این امر و منافع آن از برای دولت مانند آفتاب روشن و واضح و منیر است یسئل الخادم ربّه بأن یرزقه ما ولد من ابکار افکار اولیائه الّذین قاموا علی خدمة امره و نطقوا بثنائه الجمیل ولکن ستر اینفقره لازم بل واجب از قبل اینفانی تکبیر امنع ابدع خدمت ایشان معلّق بارادهٔ آنمحبوبست

23 Some time ago, this servant's letter together with sacred and exalted Tablets was sent to the honored Jinab-i-Aqa Mirza Abu'l-Fadl, upon him be the glory of God. God willing, they have attained unto them. Likewise, a package was sent to the

23 چندی قبل خدمت جناب مخدوم مکرّم آقا میرزا ابوالفضل علیه ٩ ٦٦ [بهآء الله] مکتوب اینعبد مع الواح منیعهٔ مقدّسه ارسال شد انشآءالله بآن

spiritual friend Aqa Mirza Hasan, upon him be the glory of God, together with sacred and sublime Tablets, and also this servant's petition unto that Presence and unto Ibn Ismu'llah, upon them both be all His most glorious glory. The answer to this matter was also revealed therein from the Supreme Pen. God willing, it hath by now arrived and they have drunk and partaken of the ocean of the All-Merciful's utterance. Happy are they!

فائز شده‌اند و همچنین خدمت جناب حبیب روحانی آقا میرزا حسن علیه بهآء الله یک بسته پاکت ارسال شد مع الواح ممتنعهٔ مقدّسه و همچنین عریضهٔ اینعبد خدمت آنحضرت و خدمت ابن اسم٦٦ [الله] علیهما من کلّ بهآء ابهاه و جواب اینفقره هم در آن بسته از قلم اعلی جاری انشآءالله تا حال رسیده و از بحر بیان رحمن نوشیده و آشامیده‌اند هنیئاً لهم

24 Once again I submit that whatever has occurred to his honor - may God's confirmation and success be with him - would be most pleasing and acceptable if it were to come to fruition. A story is mentioned so that all may become aware of the fruit of this cultivation and the result of this matter hereafter. In the Holy Jerusalem, which is a place of pilgrimage for diverse peoples of the world, there is a site between two sects of the followers of His Holiness the Spirit [Christ] that had become a cause of strife and contention, as each of these two sects - one called Roman and one called Catholic - claimed that place belonged to them. After dispute and contention, the government brought forth from its treasury of antiquities a document written in the hand of one of the Caliphs, and in that document that place was mentioned in the name of the Roman sect. Therefore all were satisfied and content with this, and acted according to what was decreed by one of the Caliphs. Now if they attain to the assurance of the Truth, exalted be His glory, its fruit and effect is evident and has no need of mention by this evanescent one.

24 مجدّداً عرض مینمایم آنچه بفکر جناب صاحب علیه تأیید الله و توفیقه آمده اگر بطراز ظهور فائز شود بسیار محبوب و مقبول است یک حکایت ذکر میشود تا جمیع بحاصل این کشت و نتیجهٔ این امر از بعد آگاه شوند در قدس شریف که مقام زیارت طوائف مختلفهٔ عالم است محلّی است مابین دو طائفه از ملّت حضرت روح و سبب و علّت جدال و نزاع گشته چه که هر یک از این دو طائفه که یکی را روم و یکی را کاتولیک مینامند ادّعا مینمود آنمحل از ماست بعد از نزاع و جدال دولت از خزینهٔ آثار ورقه‌ئی بخطّ یکی از خلفا بیرون آورد و در آن ورقه آنمحل باسم طائفهٔ روم مذکور بود لذا کل بآن راضی و قانع شدند و به ما حکم به احد من الخلفآء عمل نمودند حال اگر بضمانت نفس حقّ جلّ جلاله فائز شوند ثمر و اثر آن واضح است احتیاج بذکر اینفانی نبوده و نیست

25 Another matter concerns the mention of Mashhadi Haydar, upon him be the glory of God. Praise be to God, he has been and continues to be the recipient of divine grace. And as for his being made the object of ridicule, blessed is he, again blessed is he, for that very ridicule is evidence of his righteousness and the elevation of his station. Let him consider and remember what the All-Merciful revealed in the Qur'an where He, exalted be He, says: "Whenever the chiefs of his people passed by him, they mocked him. He said: 'If ye mock us, verily we mock you even as ye mock. And ye shall surely know on whom will come a torment that will abase him, and on whom will fall a lasting torment."' Assuredly the hand of divine power shall set the world aright, and whatsoever weakness and poverty are witnessed shall surely be transformed into might, power and wealth. By Him Who splits the seed and creates the soul, the stations of steadfast and tranquil souls shall be made manifest

25 عرض دیگر آنکه ذکر جناب مشهدی حیدر علیه ٩ ٦٦ [بهآء الله] را نموده بودند الحمد لله بعنایت حقّ فائز بوده و هستند و اینکه محلّ استهزاء واقع شده‌اند طوبی له ثمّ طوبی له چه که همان استهزاء دلیل بر حقّیّت و ارتفاع مقام ایشانست له ان ینظر و یذکر ما انزله الرّحمن فی الفرقان قوله تعالی و کلّما مرّ علیه ملأ من قومه سخروا منه قال ان تسخروا منّا فانّا نسخر منکم کما تسخرون فسوف تعلمون من یأتیه عذاب یخزیه و یحلّ علیه عذاب مقیم البتّه ید قدرت باصلاح عالم پردازد و آنچه از ضعف و فقر مشاهده میشود البتّه مبدّل بقوّت و قدرت و ثروت گردد فوالّذی فلق الحبّة و برأ النّسمة که مقامات نفوس مطمئنّهٔ مستقیمه بشأنی در عالم ظاهر شود که هر ذی لسانی به تبارک الله ربّ العالمین ناطق گردد

in such wise that every tongue shall utter "Blessed be God, the Lord of the worlds!"

26 Do thou, on behalf of this lowly servant, convey unto him and unto the other friends—who have drunk of the choice Wine of everlasting life and who gaze toward the Most High Horizon—greetings and a message of triumph. And to each one I would relate that saying which Luqman, upon him be glory and praise, addressed unto his master. Luqman set forth on a journey with his master. When night fell, Luqman rested awhile; then he arose and occupied himself with the remembrance of God. Finding his master asleep, he said within himself: Better were it to rouse him, that perchance at this hour he might receive a portion from the ocean of the divine mercy. Wherefore he went to his master's bedside and said: "O my master, arise, for it is the hour of traffic! The gates of mercy are opened wide, and they who seek the true riches are engaged in buying and selling in the divine market-place. Strive thou, that thou be not deprived." Then he returned unto his place. After a time he observed that sleep had again overtaken his master. Thereupon he hastened repeatedly to his bedside and awakened him; yet the excess of slumber held him back from rising and from remembrance. At last, as dawn drew nigh, Luqman came once more and said: "O my master, arise, for this is the final hour! It is nigh unto the time when the market and the trade shall come to an end. While yet some portion of the time remaineth, arise to make amends for what hath been lost. Perchance, in this last moment, thou mayest attain unto the bounties of the Most Bountiful."

26 از قبل اینفانی خدمت ایشان و سایر دوستان که از رحیق بقا آشامیده‌اند و بافق اعلی ناظرند تکبیر و سلام برسانید و خدمت هریک عرض مینمایم آنکلمه‌ئی را که لقمان علیه البهآء و الثّنآء بمولای خود گفته‌اند لقمان با مولای خود عزم سفر نموده چون شب درآمد لقمان قدری راحت نمود و بعد برخاسته و بذکر الهی مشغول چون مولای خود را خفته یافت گفت بهتر آنکه او را آگاه نمایم که شاید در اینوقت از دریای رحمت الهی قسمتی اخذ نماید لذا ببالین مولی حاضر و گفت ای مولی برخیز که وقت تجارتست ابواب رحمت باز و طالبان ثروت حقیقی در سوق الهی ببیع و شرا مشغول جهد کن تا بی‌نصیب نمانی و بمنزل خود راجع شد قدری گذشت مشاهده نمود مولی را نوم فراگرفته باری مکرّر ببالین مولی شتافته و او را بیدار نمود ولکن کثرت نوم او را از قیام و تذکّر بازداشت بالأخره قریب بصبح لقمان ببالین حاضر گفت ای مولی برخیز که آخر وقت است نزدیک بآن شده که بازار و تجارت منتهی گردد تا فی‌الجمله وقت باقی است بتدارک مافات قیام نما شاید در این هنگام آخر بفیوضات فیّاض فائز شوی

27 God is my witness that this evanescent one's heart and vision are at all times directed toward the friends of God, and he has not neglected nor does he neglect their mention in the Most Holy Presence. He beseeches God to reveal to them the stations of acceptable souls that they may discover a gleaming thereof or attain its fragrance. I swear by the Kingdom of Utterance which speaks in the contingent world that should they discover that which was mentioned, they would, with the utmost joy, delight, and gladness, behold themselves seated upon thrones of pure gold in the highest place of honor, even were they dwelling in the dust. Praise and thanksgiving be unto God in all conditions. Verily He is the Ruler in the beginning and in the end. There is no God but Him, the Self-Sufficient, the Most Exalted.

27 حقّ شاهد و گواهست که اینفانی در جمیع احوال قلب و بصرش متوجّه دوستان حقّ است و از ذکر ایشان در محضر انور اهمال ننموده و نمینماید و از حقّ میطلبد مقامات نفوس مقبله را بایشان بنماید تا تجلّی از تجلّیات آنرا بیابند یا بعرف آن فائز شوند قسم بملکوت بیان که در امکان ناطقست اگر بیابند آنچه را که عرض شد بکمال فرح و سرور و ابتهاج و انبساط بر کراسی عقیان در صدر امکان خود را جالس مشاهده نمایند اگرچه بر تراب ساکن باشند لله الحمد و له الشّکر فیکلّ الأحوال انّه لهو الحاکم فی المبدء و المآل لا اله الّا هو الغنیّ المتعال

28 As for the mention that was made of Aqa Mirza Ibrahim, upon him be the glory of God, it was presented at the Most Holy and Most Exalted Court, and he became the recipient of divine grace. And after the dawning of the Sun of favor, these exalted

28 و اینکه ذکر جناب آقا میرزا ابراهیم علیه بهآء الله را فرموده بودند در ساحت امنع اقدس عرض شد و بعنایت حقّ جلّ جلاله فائز گشتند و بعد

words were sent down from the heaven of grace. His word, exalted be His grandeur:

از اشراق شمس عنایت اینکلمات عالیات از سماء فضل نازل قوله عزّ کبریائه

29 He is the Most Holy, the Most Exalted, the All-Knowing, the All-Wise

29 هو الأقدس الأمنع العلیم الحکیم

30 O Abraham! Your mention hath been made in the presence of the Wronged One. We make mention of thee with that which God hath made an enduring treasure for thee. Rejoice thou and be of them that render thanks. Soon shall all that is in the world change and perish, but this mighty treasure shall remain for thee. Be thou vocal in praise of the Wronged One and make mention of this Cause whereby all who are on earth were thunderstruck except whom God, the Lord of all worlds, did will. Let not the affairs of the world and what transpireth therein grieve thee. Cast aside what the people possess and take hold of that which thou art bidden in My perspicuous Book. Blessed art thou for having turned toward the horizon of the Cause when every remote scholar turned away therefrom. They cast the command of God behind their backs and followed the promptings of their desires. They are indeed among the lowly ones.

30 یا ابراهیم قد ذکر ذکرک لدی المظلوم ذکرناک بما جعله الله کنزاً باقیاً لک ان افرح و کن من الشّاکرین سوف یتغیّر و یفنی ما فی الدّنیا و یبقی لک هذا الکنز العظیم کن ناطقاً بثنآء المظلوم و ذاکراً بهذا الأمر الّذی اذا ظهر انصعق من علی الأرض الّا من شآء الله ربّ العالمین ایّاک ان تحزنک شئونات الدّنیا و ما یحدث فیها ضع ما عند النّاس و خذ ما امرت به فی کتابی المبین طوبی لک بما اقبلت الی افق الأمر اذ اعرض عنه کلّ عالم بعید قد نبذوا امر الله عن ورائهم و اتّبعوا ما امروا به من عند اهوائهم الا انّهم من الصّاغرین

31 We counsel thee to remain steadfast in this Cause whereby the feet of the mystics have slipped. We have heard thy call and turned toward thee, and have beheld thy devotion and turned unto thee from this glorious and wondrous station. Ask thou God to assist thee in that which beseemeth this Day, which hath been mentioned in the books of the Prophets and Messengers. Say: Praise be unto Thee, O my God, for having made known unto me the Dawning-Place of Thy inspiration and caused me to hear Thy call while I was imprisoned in the hands of Thy servants. I beseech Thee to ordain for me that which will draw me nigh unto Thee in all conditions. Verily Thou art the Almighty, the Self-Sufficient, the Most Exalted. There is none other God but Thee, the Compassionate, the Bountiful, the All-Knowing, the All-Wise.

31 انّا نوصیک بالاستقامة الکبری علی هذا الأمر الّذی به زلّت اقدام العارفین انّا سمعنا ندائک اقبلنا الیک و رأینا توجّهک توجّهنا من هذا المقام العزیز البدیع فاسئل الله بأن یؤیّدک علی ما ینبغی لهذا الیوم الّذی کان مذکوراً فی کتب النّبیّین و المرسلین قل لک الحمد یا الهی بما عرّفتنی مشرق الهامک و اسمعتنی ندائک اذ کنت مسجوناً بین ایادی عبادک اسئلک بأن تکتب لی ما یقرّبنی الیک فیکلّ الأحوال انّک انت المقتدر الغنیّ المتعال لا اله الّا انت المشفق الباذل العلیم الحکیم انتهی

32 God willing, may they drink from the choice wine of divine utterance and remain oriented toward the horizon of the Cause. The conveyance of this servant's greetings unto them dependeth upon the favor of that Beloved One. Praise and gratitude be unto God that in these days, when the splendors of the Sun of certitude are veiled behind the clouds of idle fancies, they have partaken of the Kawthar of certitude and attained unto the mention of the Peerless Beloved. By the life of the Intended One! This is a mighty favor. Glory be upon you and upon those with you and upon them who have testified to that

32 انشآءالله از رحیق بیان الهی بیاشامند و بافق امر ناظر باشند عرض تکبیر اینفانی خدمت ایشان معلّق بعنایت آنمحبوبست لله الحمد و المنّة در این ایّام که اشراقات انوار آفتاب یقین خلف سبحات ظنون مستور است از کوثر ایقان نوشیده‌اند و بذکر محبوب یکتا فائز گشته‌اند لعمر المقصود هذا فضل عظیم البهآء علی حضرتکم و علی من معکم و علی الّذین شهدوا بما شهد الله

whereunto God did testify before the creation of the heavens and the earth. And praise be to God, the Lord of all worlds.

قبل خلق السّموات و الأرضين و الحمد لله ربّ العالمين

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To: son of Ismullahil-Asdaq et al.
Date: 1298-12-09 [1881-Nov-2]

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! The ears of seeking are continuously blessed with the cooing of the dove of love and affection, and eyes witness and testify to the observation of the clear signs of Truth. With each arrival of that beloved's letter, boundless joy is obtained, for all are adorned with mention of the Beloved, praise of the Beloved, service to the Cause of the Beloved, and mention of the companions of the Beloved. In truth, this bounty is one whose taste never alters and whose sweetness endures in the soul. I beseech, with utmost humility and supplication, the Originator of all beings and the Creator of possibility, that He withhold not this bounty and that He set that beloved ablaze with such a fire that its effects become manifest and evident from all directions.

2 لله الحمد آذان طلب متتابعاً بهدیر حمامهٔ محبّت و وداد فائز و ابصار بملاحظهٔ آثار روشن حقّ شاهد و گواهست که از ورود نامهٔ آنمحبوب در هر کرّه فرح بی‌اندازه حاصل چه که جمیع مطرّز بذکر محبوب و ثنای محبوب و خدمة امر محبوب و ذکر اصحاب محبوب بوده فی‌الحقیقه این نعمت نعمتی است که طعم آن تغییر ننماید و لذّت آن در جان باقی بماند از بادع اکوان و صانع امکان بکمال عجز و ابتهال میطلبم که این نعمت را منع نفرماید و آنمحبوب را بناری مشتعل نماید که آثار آن از جمیع جهات ظاهر و هویدا گردد

3 O my God and God of all who are in the world! Thou hearest my sighs in separation from Thy loved ones and seest my tears shed in love for them in Thy days. I beseech Thee by the Most Great Name, which, when it dawned upon the mirror of existence, imprinted therein the word "Verily, there is no God but Him," to assist those who are near unto Thee among Thy creation, and the unified ones among Thy servants, and the sincere ones among Thy creatures to arise to serve Thy Cause in such wise that neither the hosts of the world nor the doubts of the nations shall deter them. O Lord! Thou seest them circulating in Thy lands, hoping for the penetration of Thy Word into the hearts of the people of Thy kingdom. O Lord! Aid them through Thy power, Thy might, and Thy sovereignty, and make known to Thy servants that which Thou hast ordained for them from Thy Most Exalted Pen. Verily, Thou art the Omnipotent over whatsoever Thou willest. There is no God but Thee, the All-Knowing, the All-Wise.

3 یا الهی و اله من فی العالم تسمع زفراتی فی فراق اولیائک و تری عبراتی حبّاً لهم فی ایّامک اسئلک بالاسم الأعظم الّذی اذا تجلّی علی مرآت الوجود انطبع فیها کلمة انّه لا اله الّا هو بأن تؤیّد المقرّبین من خلقک و الموحّدین من عبادک و المخلصین من بریّتک علی القیام علی خدمة امرک علی شأن لا تمنعهم جنود العالم و شبهات الأمم ای ربّ تراهم یدورون فی دیارک آملین نفوذ کلمتک فی افئدة اهل مملکتک ای ربّ وفّقهم بقدرتک و قوّتک و سلطانک و عرّف عبادک ما قدّرته لهم من قلمک الأعلی انّک انت المقتدر علی ما تشآء لا اله الّا انت العلیم الحکیم

4 O Beloved of the world and King of eternity! I beseech Thee by Thy Sun of generosity and Ocean of bounty to bestow through Thy grace upon all these steadfast souls the river of mercy, that all may, through the endeavors of those detached souls, partake thereof and remain not deprived. This is the Day which Thou didst promise in all books, scriptures, psalms and tablets through the revelation of verses and manifestation of clear proofs. O All-Knowing! Pour forth from the clouds of Thy grace the rain of mercy upon the soil of hearts, and assist the heedless servants that they may not deprive themselves of the springtime of Thy divine mercy, and may receive from Thy loved ones and chosen ones that which is the cause of salvation for all. O Lord! Have mercy upon Thy servants and creation, then grant them that which hath been sent down from the heaven of Thy grace. Verily, Thou art the Omnipotent Whom the denial of all the world deterreth not, nor doth the oppression of any oppressor frighten. The atoms have testified to Thy power and might, and all created things to Thy greatness and authority. There is no God but Thee, the Omnipotent, the Almighty.

4 ای محبوب عالم و مالک قدم از تو سؤال مینمایم بآفتاب کرم تو و دریای جود تو که بعنایت این نفوس مستقیمه فرات رحمت را بر کلّ برسانی تا کلّ بهمّت آن نفوس مجرّده از آن بیاشامند و محروم نمانند امروز روزیست که در جمیع کتب و صحف و زبر و الواح بانزال آیات و اظهار بیّنات وعده فرمودی ای عالم دانا بر اراضی قلوب از سحاب عنایت امطار رحمت ببار و عباد غافل را مؤیّد فرما تا خود را از رحمت ربیع رحمانی محروم ننمایند و از اولیا و اصفیای تو اخذ نمایند آنچه سبب نجات کلّ است ای ربّ ارحم عبادک و خلقک ثمّ ارزقهم ما نزّل من سمآء فضلک انّک انت المقتدر الّذی لا یمنعک منع کلّ عالم و لا یخوّفک ظلم کلّ ظالم قد شهدت الذّرّات بقدرتک و قوّتک و الکائنات بعظمتک و اقتدارک لا اله الّا انت المقتدر القدیر

5 O my God and my Master! This is a day wherein hath appeared that which was ordained aforetime in Thy binding decree concerning one of Thy loved ones, and his family hath been brought before Thy presence, and Thou hast spoken that which causeth the seedlings of Thy knowledge and wisdom to spring forth in the gardens of hearts. O Lord! I beseech Thee by Thy Branches and by the Hands of Thy Cause among Thy servants to adorn him with the robe of Thy grace and immerse him in the ocean of Thy forgiveness. Thou art He Who hath ever been omnipotent through Thy will and sovereign over all who are in Thy earth and heaven. There is no God but Thee, the Forgiving, the Merciful.

5 یا الهی و سیّدی هذا یوم فیه ظهر ما قضی من قبل من مبرم قضائک علی احد من احبّائک و احضرت اهله تلقآء وجهک و نطقت بما نبت فی ریاض القلوب سنبلات علمک و حکمتک ای ربّ اسئلک بأغصانک و ایادی الأمر بین عبادک بأن تزیّنه بقمیص فضلک و تغمسه فی بحر غفرانک انت الّذی لم تزل کنت مقتدراً بارادتک و مهیمناً علی من فی ارضک و سمائک لا اله الّا انت الغفور الرّحیم

6 O beloved of my heart! After this servant became aware of that spiritual friend's letter, he turned toward the Most Holy, Most Exalted Presence, and all was presented before His countenance. This is what flowed from the Salsabil of the bounty of the Lord of creation. His words, exalted be His grandeur:

6 یا محبوب فؤادی بعد از اطّلاع فانی بدستخطّ آنحبیب روحانی بساحت امنع اقدس اعلی توجّه نموده و جمیع تلقاء وجه عرض شد هذا ما جری من سلسبیل عنایة مولی الوری قوله عزّ کبریائه

7 The Supreme Pen has ever remembered the sincere ones and those drawn nigh. Blessed is the son of My Name who attained My presence, was stirred by the breezes of My loving-kindness, drank from the choice wine of My grace, stood before My throne, circumambulated My prison, heard My call, and arose to aid My mighty Cause. God willing, divine favors have encompassed and will continue to encompass him. At the time of his presence, the Tongue of Grandeur promised him confirmation. In all conditions he has been and will remain beneath

7 قلم اعلی لازال مخلصین و مقرّبین را ذکر نموده طوبی لابن اسمی الّذی فاز بلقائی و اهتزّ من نسائم عنایتی و شرب من رحیق فضلی و قام تلقآء عرشی و طاف سجنی و سمع ندائی و قام علی نصرة امری العظیم انشآءالله عنایات الهیّه شامل بوده و هست در هنگام حضور لسان عظمت وعدهٔ تأیید باو داده در جمیع احوال در ظلّ

the shade of the glances of bounty. He has drunk what trickled from the chalice of generosity.

لحاظ مکرمت بوده و خواهند بود قد شرب ما ترشّح من انآء الکرم

8 The veiled and heedless ones must be made aware of this spiritual, true water. Most of the servants are occupied with their desires and are heedless of and debarred from the Lord of earth and heaven. O 'Ali! Arise to serve the Cause in such wise that all on earth shall witness thy arising. We have testified to this, and We are the All-Knowing Witness. Then speak forth with remembrance and praise amongst the concourse of creation, that they may be drawn to the supreme horizon and brought near to the One, the All-Informed. We have sent down from the heaven of grace that which all tongues are powerless to praise. To this testifies He Who speaketh in all things: "There is no God but Me, the Speaking One, the All-Seeing."

8 باید محتجبین و غافلین را باین ماء حقیقی روحانی آگاه نمود اکثر عباد بهوی مشغول و از مالک عرش و ثری غافل و ممنوع یا علی قم علی خدمة الأمر علی شأن یشهد بقیامک من علی الأرض انّا شهدنا بذلک و انا الشّاهد العلیم ثمّ انطق بالذّکر و الثّنآء بین ملأ الانشآء لیجذبهم الی الأفق الأعلی و یقرّبهم الی الفرد الخبیر قد انزلنا من سمآء الفضل ما عجزت عن ثنائه السن الخلق یشهد بذلک من نطق فی کلّشیء انّه لا اله الّا انا النّاطق البصیر

9 Look thou and remember at all times when thou wert at the gate and didst hear what the Tongue of Grandeur uttered from this luminous station. Convey greetings from the Wronged One to all the friends in that land and other regions. God willing, may all drink from the Kawthar of the utterance of the All-Merciful. For if they attain unto it, by My Self, the Truth! should all who are on earth engage in cawing and croaking, they would behold them all as non-existent and as things forgotten.

9 ان انظر ثمّ اذکر فیکلّ الأحوال اذ کنت لدی الباب و سمعت ما نطق به لسان العظمة فی هذا المقام المنیر جمیع دوستان آن ارض و دیار اخری را از قبل مظلوم تکبیر برسان انشآءالله کلّ از کوثر بیان رحمن بیاشامند چه اگر بآن فائز شوند ونفسی الحقّ اگر جمیع من علی الأرض بنعیب و نعیق ظاهر گردند کلّ را معدوم و مفقود مشاهده نمایند

10 O Muhammad! Upon thee be My glory! Hearken unto My call, for He remembereth thee as He walketh in the prison. Verily thy Lord is the Remembering, the All-Hearing. A people who were and are not worthy of mention, and who are heedless and unaware of God's Cause, have busied themselves with denying a Cause the like of which hath never appeared in all creation. They worship the idols of fancy and vain imaginings and perceive it not. Say: O heedless ones! Bring forth what ye possess and We shall bring forth what We possess. Then judge with equity for the sake of God, the Sovereign, the Self-Subsisting. Doth it beseem man to follow the croaking and turn away from the trilling of the Most Exalted Pen? Fear God and be not of the wrongdoers. Say: Judge fairly, O people of the earth, concerning the Cause of God, the Lord of all worlds. Break not God's Covenant and His Pledge, and follow not vain imaginings if ye be of them that hear. The carpet of idle fancies hath been rolled up by the hands of the power of your Lord, the Mighty, the Powerful. Say: Cast away what ye possess and take what ye have been commanded by God, the Mighty, the Praiseworthy. We, from this spot, send Our greetings upon thee and upon them that are with thee, and upon those who have attained unto the lights of certitude when the Sun of knowledge shone forth from this glorious horizon.

10 یا محمّد علیک بهائی ان استمع ندائی انّه یذکرک اذ یمشی فی السّجن انّ ربّک لهو الذّاکر السّمیع قومیکه قابل ذکر نبوده و نیستند و از امر الهی غافل و بیخبر بتکذیب امریکه شبه آن در ابداع ظاهر نشده مشغول گشته‌اند یعبدون اصنام الظّنون و الأوهام و لا یشعرون قل یا ملأ الغافلین فأتوا بما عندکم و نأتی بما عندنا ثمّ انصفوا خالصین لوجه الله المهیمن القیّوم هل ینبغی للانسان ان یتّبع النّعیق و یدع عن ورائه صریر القلم الأعلی اتّقوا الله و لا تکونوا من الظّالمین قل ان انصفوا یا ملأ الأرض فی امر الله ربّ العالمین لا تنقضوا میثاق الله و عهده و لا تتّبعوا الأوهام ان انتم من السّامعین قد طوی بساط الظّنون من ایادی قدرة ربّکم القویّ القدیر قل ضعوا ما عندکم و خذوا ما امرتم به من لدی الله العزیز الحمید انّا نکبّر من هذا المقام علیک و علی من معک و علی الّذین فازوا بأنوار الایقان اذ اشرق نیّر العلم من افق هذا المقام الکریم انتهی

11 A few days ago, this firm and blessed word was heard from the Tongue of Truth, exalted be His grandeur. He speaks, exalted be His majesty: "O servant present, write to Ibn-i-Ismullah, upon him be My glory, that he should consult with Ali-Qabl-i-Akbar, upon him be the glory of God, and likewise with Asad, upon him be the glory of God, and appoint for every locality someone who can engage in teaching the Cause in accordance with divine principles and law. This matter is more important than all other matters." In truth, this matter is most momentous. Those souls who are suited for this task should proceed to cities and villages throughout the earth. If one or two persons who know Turkish and are possessed of wisdom could proceed to those regions, it would be most excellent. Although there is no teacher in those parts, in this year many have turned towards them. These matters depend on the resolve and firm determination of those beloved ones and other friends.

11 چند یوم قبل اینکلمهٔ محکمهٔ مبارکه از لسان حقّ جلّ جلاله استماع شد قوله عزّ کبریائه یا عبد حاضر بنویس به ابن اسم‌الله علیه بهائی با جناب علی قبل اکبر علیه بهآء الله و همچنین جناب اسد علیه بهآء الله مشورت نمایند و از برای هر محلّی نفسی تعیین کنند تا موافق اصول و قانون الهی بتبلیغ امر مشغول گردد و این امر اهمّ از کلّ امور است انتهی فی‌الحقیقه اینفقره بسیار عظیمست باید نفوسیکه از برای این امر مناسبند ببدن و قوی توجّه نمایند در اطراف ارض تا اگر یک دو نفر که ترکی بدانند و از اهل حکمت باشند بآنجهات توجّه نمایند بسیار خوبست مع آنکه مبلّغی در آنسمتها نیست در این سنه جمع کثیری توجّه نموده‌اند این امور بسته بهمّت و عزم محکم آنمحبوبان و سایر دوستانست

12 As to what you wrote concerning his honor M, upon him be the glory of God, the Truth, exalted be His majesty, has repeatedly delivered him and preserved him through His arm of power and might. And in this last instance, according to His command, this servant wrote and sent a great and exalted circle specifically for him. Convey this evanescent one's greetings and praise to him and mention that your station is great - preserve it, for in the Most Great Prison numerous Tablets have been revealed specifically for you from the heaven of the Will of the Goal of all worlds. I swear by the Sun of the heaven of unity that all that is hidden and manifest cannot equal even one of those Tablets. Today is the day of deeds and the day of the most great bounty. The sea of life is surging and the Lord of bounty is present. It would be most regrettable if one such as yourself should not attain, as befits these days, to that which is worthy. The days are passing, and all that exists therein will return to nothingness. One must turn to that which endures.

12 و اینکه در بارهٔ جناب حرف م علیه ٦٦٩[بهآء الله] مرقوم فرموده بودید حقّ جلّ جلاله مرّة بعد مرّه ایشانرا نجات داده و بذراعی قدرت و قوّت خود حفظ فرموده و در این کرّهٔ آخر مخصوص ایشان حسب الأمر اینعبد دائرهٔ عظیمهٔ منیعه را نوشته ارسال داشت سلام و تکبیر اینفانی را خدمت ایشان برسانید و مذکور دارید مقام شما عظیم است حفظش نمائید چه که در سجن اعظم الواح متعدّده مخصوص شما از سماء مشیّت مقصود عالمیان نازل قسم بآفتاب آسمان توحید که معادله نمینماید بیکی از الواح آنچه مکنون و مشهود است امروز روز عمل است و روز فیض اعظم است بحر حیوان موّاج و حضرت فیّاض موجود بسیار حیف است مثل آنجناب در مثل چنین ایّامی بما ینبغی فائز نشوند ایّام در مرور است و آنچه در او موجود بفنا راجع خواهد شد باید بما یبقی توجّه نمود

13 In any case, mention of him was made in the Most Holy Court, and this is what the Tongue of God spoke in reply. He speaks, exalted be His remembrance: "He should act according to what has been revealed in the Book. Whatever he has striven for in the world to acquire wealth, fame and honor, or may strive for, has yielded and will yield no fruit, just as it has yielded no fruit for others. That which appears from him in this divine Day - this is what will endure and persist. This is a day when every soul can possess whatever he desires, for the Sun of generosity

13 باری ذکر ایشان در ساحت اقدس عرض شد هذا ما نطق به لسان ٦٦ [الله] فی الجواب قوله عزّ ذکره باید مثل ایشان بما نزّل فی الکتاب عمل نمایند آنچه در دنیا در تحصیل ثروت و اسم و عزّت کوشیده و یا بکوشند ثمری نداشته و نخواهد داشت چنانچه از برای غیر ایشان ثمر نداشته آنچه در این یوم الهی از ایشان ظاهر شود اوست باقی و دائم امروز روزیست هر نفسی آنچه را اراده نماید میتواند مالک شود چه که آفتاب

has risen and the ocean of bounty is manifest and visible. He has been and will be under the glance of God's favor, and it is for him to act as befits the days of God, the Lord of all worlds. God willing, may he be assisted to preserve his station and be successful in that which He loves and is pleased with."

کرم مشرقست و بحر جود ظاهر و مشهود تحت لحاظ عنایت حقّ بوده و خواهند بود و له ان یعمل بما ینبغی لأیّام الله ربّ العالمین انشآءالله بر حفظ مقام خود مؤیّد شوند و بما یحبّ و یرضی موفّق انتهی

14 This evanescent servant hopes and expects that through the infinite grace of the Truth, exalted be His majesty, he will attain to what God desires for him. Some time ago this supreme word was heard from the Tongue of the Lord of Names. He speaks, exalted be His grandeur: "Write to Ibn-i-Ismi, upon them both be My glory, that his honor M.S. must deliver the Huququ'llah and not give it to the oppressors." This firm and blessed word has appeared from the horizon of will with perfect kindness and favor. God willing, may he be successful in acting upon it and be recorded by the Supreme Pen among those who act in the Manifest Book. The world and all that profits it in the first and last will pass away. This is the Most Exalted Word. Verily your Lord is the Counselor, the Compassionate, the All-Knowing, the All-Informed.

14 این خادم فانی راجی و آمل که از فضل بیمنتهای حقّ جلّ جلاله به ما اراده الله له فائز شوند چندی قبل اینکلمهٔ علیا از لسان مالک اسماء استماع شد قوله عزّ کبریائه به ابن اسمی علیهما بهائی بنویس جناب م س باید حقوق الهی را برساند و بظالمین نسپارد اینکلمهٔ محکمهٔ مبارکه بکمال شفقت و عنایت از افق اراده ظاهر انشآءالله بر عمل بآن فائز شود و از عاملین در کتاب مبین از قلم اعلی ثبت گردد سیفنی العالم و ما ینفعه فی الآخرة و الأولی هذه الکلمة العلیا انّ ربّک لهو النّاصح المشفق العلیم الخبیر انتهی

15 This evanescent servant beseeches God, exalted be His glory, to assist them in reading the Tablets that have been sent down from the heaven of the All-Merciful's will especially for them, for through their reading shall be opened before their faces the gates of divine mercy, and they shall comprehend that which is now hidden from them.

15 این خادم فانی از حقّ جلّ جلاله مسئلت مینماید که ایشانرا مؤیّد فرماید بر قرائت الواحیکه از سماء مشیّت رحمن مخصوص ایشان نازل شده چه که از قرائت آن مفتوح میشود بر وجه ایشان ابواب رحمت الهی و ادراک مینمایند آنچه که الیوم از ایشان مستور است

16 Concerning what they wrote about the Huququ'llah sent from the Green Land, it was presented before His presence. This is what was issued from the Source of Command: News of this matter was received, and We commanded that two hundred tumans of it be delivered to Mirza 'A.B.N., upon him be the Glory of God, and he shall deliver it according to what was assigned, and the remainder shall be sent. This is from My bounty, and I am the All-Bountiful, the Generous. Verily, We love its sender and have found from him the fragrance of My love at all times. He hath attained the testimony of My Most Exalted Pen before and at this time. Praise be to God, the Lord of the worlds.

16 و اینکه در بارهٔ حقوق الهی که از ارض خضرا ارسال شد مرقوم داشتند لدی الوجه عرض شد هذا ما صدر من مصدر الأمر خبر اینفقره باصغا فائز و امر نمودیم دویست تومان آنرا بجناب میرزا ع ب ن و علیه بهآء الله برسانند و او حسب الحواله برساند و مابقی را ارسال دارند هذا من فضلی و انا الفضّال الکریم انّا نحبّ مرسله و وجدنا منه عرف محبّتی فیکلّ الأحیان انّه فاز بشهادة قلمی الأعلی من قبل و فی هذا الحین الحمد لله ربّ العالمین انتهی

17 Regarding what you wrote mentioning the honored lady, the Most Holy Leaf, upon her be the Glory of God, His mercy and His loving-kindness, it was presented in the pavilion of chastity and grandeur. They showed great kindness and said that, God willing, you should always write details about her. I beseech God, exalted be His glory, to grant that blessed leaf patience and to adorn her with the ornament of steadfastness. Her

17 و اینکه در ذکر مخدّره حضرت ثمره علیها بهآء الله و رحمته و عنایته مرقوم داشتید در سرادق عصمت و عظمت عرض شد بسیار اظهار عنایت فرمودند و فرمودند انشآءالله آنجناب همیشه تفصیل ایشان را بنویسند از حقّ جلّ جلاله میطلبم آنورقهٔ مبارکه را صبر عنایت فرماید و بطراز اصطبار مزیّن نماید بلایای

tribulations and those of the Crimson Leaf, through whom the luminary of love shone forth from the horizon of the heaven of faithfulness, have been severe. The Crimson Leaf, throughout her life, was encompassed by tribulations and hardships, yet all of these, in the love of the Beloved of the worlds, were sweeter to her taste than all the sweets of the world. And she herself writes to the blessed Most Holy Leaf that which brings solace.

ایشان و حضرت ورقةالحمرآء الّتی بها اشرقت نیّر الحبّ من افق سمآء الوفآء عظیم بوده حضرت ورقةالحمرآء تا بودند در بلایا و رزایا بودند ولکن جمیع آن در محبّت محبوب عالمیان در مذاقشان احلی از حلو عالم بوده و خود ایشان بحضرت ثمرهٔ مبارکه مرقوم میفرمایند آنچه سبب تسلّی است

18 Concerning what you wrote about Aqa Mirza Ayyub, upon him be the Glory of God, and his withdrawal and silence, it was presented before the Most Holy Presence. His blessed and exalted Word is: "O Ayyub! This is not the day of seclusion. Arise from the horizon of certitude with that which will illumine every darkness, raise up every seated one, quicken every motionless one, cause every mute to hear, every silent one to speak, gladden every sorrowful one, and draw near every heedless one who is far. Beware lest the affairs of the world sadden thee. The Most Great Joy calleth thee from the direction of the Prison with that which is sweeter than the Kawthar and Salsabil. Arise in the name of the Cleaver of the Dawn and take the cup of success, then drink from it in My Name, the Mighty, the Wondrous." That which is befitting must appear from you, and the fruit of the tree of humanity must become manifest. These are the days for sowing. Sow in good soil that which will cause to grow the grass of wisdom and utterance in the days of thy Lord, the All-Merciful. Thus wert thou commanded before and at this time. This is the time for speech, silence is not beloved. These are the days of revelation and witnessing, concealment is not permitted. Give thanks to thy Lord for having taught thee and commanded thee in this Tablet what behooveth thee. He is, verily, the All-Explaining, the All-Wise.

18 و اینکه در بارهٔ جناب آقا میرزا ایّوب علیه ٦٦٩ [بهآء الله] و عزلت و سکوت ایشان مرقوم داشتید بساحت اقدس عرض شد قوله تبارک و تعالی یا ایّوب لیس هذا یوم الانزوا ان اطلع من افق الایقان بما یستنیر به کلّ ظلمة و یقوم به کلّ قاعد و یسرع به کلّ متوقّف و یسمع کلّ ابکم و ینطق کلّ صامت و یفرح کلّ محزون و یتقرّب کلّ غافل بعید ایّاک ان تحزنک شئونات العالم انّ الفرح الأکبر ینادیک من شطر السّجن بما کان احلی من الکوثر و السّلسبیل قم باسم فالق الأصباح و خذ قدح الفلاح ثمّ اشرب منه باسمی العزیز البدیع باید از شما آنچه لایق است ظاهر شود و ثمرهٔ شجرهٔ انسانی هویدا گردد ایّام ایّام زرع است ان ازرع فی الأراضی الطّیّبة ما ینبت به کلأ الحکمة و البیان فی ایّام ربّک الرّحمن کذلک امرت من قبل و فیهذا الحین وقت گفتار است صمت محبوب نه ایّام مکاشفه و شهود است ستر جایز نه ان اشکر ربّک بما عرّفک و علّمک و امرک فی هذا اللّوح ما ینبغی لک انّه لهو المبیّن الحکیم انتهی

19 Regarding what you wrote about the honored lady Fatimih Jahan, upon her be the Glory of God, the portion for the feast reached the Most Holy Presence and was accepted, and what was intended was carried out. Give glad-tidings to that beloved leaf that her eyes may be consoled, her heart be assured, and that she may thank her Lord, the Forgiving, the Generous. God willing, may she be occupied at all times with the remembrance of the Beloved of all possibilities and be enkindled with His love.

19 اینکه در بارهٔ مخدّره فاطمه جهان علیها بهآء الله مرقوم داشتید وجه ضیافت بساحت اقدس وارد و بطراز قبول فائز و بآنچه مقصود بود عمل شد آنمحبوب بآنورقه بشارت دهند لتقرّ عینها و [یطمئنّ] قلبها و تشکر ربّها الغفور الکریم انشآءالله در جمیع احیان بذکر محبوب امکان مشغول باشند و بحبّش مشتعل

20 As to what you wrote concerning the delay in answering your letters, God is my witness that everything received from you was read one after another and replies were sent. During the days when, by divine command, they departed from the Most

20 اینکه در تأخیر جواب دستخطّها مرقوم داشتید حقّ شاهد و گواهست که آنچه از آنمحبوب رسید واحداً بعد واحد قرائت شد و جواب ارسال گشت در ایّامیکه از ساحت اقدس حسب الأمر متوجّه دیار شدند چندی یعنی

Holy Court to their homeland, for some time - that is, for several months - no letter apparently arrived from you. Later it became known that they had accumulated in Hudayda, and due to lack of means, or disruption of routes, or other matters, their dispatch was delayed. Afterwards, His Honour Zaynu'l-Muqarrabin, upon him be the glory of God, the Lord of the worlds, sent them successively, as was detailed in previous correspondence. Likewise, numerous exalted Tablets were revealed from the heaven of divine will specifically for you and were sent. God willing, this servant is enabled to reply to the blessed letters of the friends and loved ones. Until now none have been neglected, and God willing, none shall be in future, especially those from you, with whom there has been from the beginning of the Cause a firm and established inner connection and heartfelt love. Yes, sometimes there are delays, and the reason for this is known to you and all the friends - there is no need for further explanation.

چند شهری بر حسب ظاهر دستخطّ آنجبوب نرسید بعد معلوم شد در حدبا جمع شده و نظر بعدم اسباب و یا اغتشاش سبیل و یا امور دیگر در ارسال آن تعویق رفت و بعد حضرت زین‌المقرّبین علیه بهآء الله ربّ العالمین متتابعاً ارسال داشتند چنانچه تفصیل از قبل عرض شد و همچنین الواح منیعهٔ متعدّده از سماء مشیّت الهی مخصوص آنجبوب نازل و ارسال شد انشآءالله اینعبد مؤیّد است بر جواب دستخطّهای مبارکهٔ آقایان و محبوبان تا حال اهمال نشده و انشآءالله از بعد هم نخواهد شد مخصوص آنجبوب که از اوّل امر ربط باطنی و محبّت قلبی محکم و مستحکم بوده بلی گاهی تأخیر میشود و سبب آن نزد آنجبوب و جمیع آقایان معلومست احتیاج بعرض جدید نیست

21 Another matter: the petition of Jinab-i-Aqa 'Abdu'l-Husayn, upon him be the glory of God, was presented at the Most Holy Court. This is what the Tongue of Grandeur spoke: "Blessed is thy name, O 'Abdu'l-Husayn! Thy letter hath been presented and hath attained the honor of being heard in the city of 'Akka, which was built for My Name." This is that city which in previous books was mentioned as the City of God and the Beloved City, and which by the Most Exalted Pen in this Revelation has been recorded and designated as the Most Great Prison. Blessed is he who hath attained unto understanding, and woe unto the heedless! Convey My greetings to the friends in that land and say: By My life, the Cause is mighty, mighty indeed! The people of fancy and vain imaginings exist in that land and are constantly striving to lead holy souls astray. They worship the calf and perceive it not; they hasten to the fire and know it not; they rush towards the rebellious ones and understand not. God willing, may the divine friends be adorned with the ornament of steadfastness and illumined with the lights of certitude. O 'Abdu'l-Husayn! We have mentioned thee before and at this time. Thy Lord is verily the All-Knowing Witness. Glory be upon thee and upon those who have cast behind them the dawning-places of vain imaginings and have held fast unto the cord of God, the Most High, the Most Great.

21 عرض دیگر آنکه عریضهٔ جناب آقا عبدالحسین علیه ٦٦٩ [بهآء الله] در ساحت اقدس عرض شد هذا ما نطق به لسان القدم طوبی لاسمک یا عبدالحسین قد حضر کتابک و فاز بالاصغآء فی مدینة عکّآء الّتی بنیت لاسمی اینست آنمدینه که در کتب قبل به مدینةالله و مدینهٔ محبوبه ذکر شده و از قلم اعلی در اینظهور به سجن اعظم مذکور و مسطور طوبی لمن فاز بالعرفان و ویل للغافلین دوستان آن ارض را تکبیر برسان و بگو لعمری انّ الأمر عظیم عظیم اهل ظنون و اوهام در آن ارض موجود و در جمیع احوال در اضلال نفوس مقدّسه ساعی و جاهدند یعبدون العجل و لا یشعرون یسرعون الی النّار و هم لا یعرفون یهرعون الی الطّاغوت و لا یفقهون انشآءالله دوستان الهی بطراز استقامت مزیّن باشند و بانوار یقین منیر یا عبدالحسین انّا ذکرناک من قبل و فیهذا الحین انّ ربّک لهو الشّاهد العلیم البهآء علیک و علی الّذین نبذوا مشارق الأوهام عن ورائهم و تمسّکوا بحبل الله العلیّ العظیم انتهی

22 A Most Holy Tablet was also revealed specifically for him. Convey the copy of these firm verses together with the Most Holy Tablet to him. And regarding the mention he had made of the souls who have accepted the Faith, it was presented before His presence. This is what the Mother Book spoke in reply:

22 یک لوح امنع اقدس هم مخصوص ایشان نازل صورت اینکلمات محکمات را مع لوح امنع بایشان برسانید و اینکه ذکر نفوس مقبله نموده بودند تلقاء وجه عرض شد هذا ما نطق به امّ الکتاب فی الجواب

23 O son of My name! Upon you both be My glory! All the souls mentioned in the letter have attained the grace of God. Some time ago their mention flowed from the Most Exalted Pen. God willing, may they strive to teach the Cause, that perchance the peoples of the world may become aware of their purpose and discover the cause and reason of their creation. The most excellent of all deeds is the teaching of the Cause of their Lord, the Most High. In these days, verses and tablets were sent to the land of Kha and the Green City. Convey greetings to all on behalf of the True One and give them the glad-tidings of His grace and favor. God willing, may all attain unto that which God loveth, in such wise that the colors of the world and its ornaments and things may not occupy them or keep them back from the Beauty of the Ancient of Days. We have repeatedly revealed for thee that which speaketh with the most eloquent utterance in the contingent world. By My loving-kindness and My compassion and My grace - beware that thou give thanks unto thy Lord, the All-Forgiving, the Most Merciful.

23 یا بن اسمی علیکما بهائی نفوس مذکورهٔ در مکتوب جمیع بعنایت حقّ فائز گشتند چندی قبل ذکرشان از قلم اعلی جاری انشآءالله در تبلیغ امر سعی نمایند که شاید اهل آفاق بمقصود آگاه شوند و سبب و علّت خلق را بیابند افضل الأعمال تبلیغ امر ربّهم الغنیّ المتعال در این ایّام بارض خا و مدینهٔ خضرا آیات و الواح ارسال شد کلّ را از قبل حقّ تکبیر برسانید و بفضل و عنایت بشارت دهید انشآءالله کلّ بطراز ما یحبّه الله فائز شوند بشأنیکه الوان عالم و زخارف و اشیای آن ایشانرا مشغول ننماید و از جمال قدم بازندارد قد انزلنا لک مرّة بعد مرّة ما ینطق بأفصح البیان فی الامکان بعنایتی و شفقتی و فضلی ایّاک ان اشکر ربّک الغفور الرّحیم انتهی

24 As to your mention of the honorable mother, upon her be the Glory of God - when this was presented at the Most Holy Court, He said: "Excellent is that which she hath spoken. Verily We have mentioned her before and We mention her now, and We have revealed a Tablet for her and sent it to her, that she may be among those who have attained in My perspicuous Book. And We have revealed for My handmaiden who was named Fatimah and for thy other sister that which brought solace to their eyes. Verily thy Lord is the Gracious Revealer."

24 و اینکه ذکر مخدّره جناب امّ علیها بهآء الله را نمودید در ساحت اقدس عرض شد فرمودند نعم ما نطقت به انّا ذکرناها من قبل و نذکرها فی الحین و نزّلنا لها لوحاً و ارسلناه الیها لتکون من الفائزات فی کتابی المبین و انزلنا لأمتی الّتی سمّیت بفاطمه و لأختک الأخری ما قرّت به عیونهما انّ ربّک لهو المنزل الکریم انتهی

25 Most Holy and Exalted Tablets were sent specifically for each one. God willing, they will attain unto the fragrances of the utterances of the Lord of Names and Attributes, and drink at all times from the ocean of His love. He verily is the Gracious Giver.

25 مخصوص هر یک لوح امنع اقدس ارسال شد انشآءالله بنفحات بیانات مالک اسماء و صفات فائز شوند و از بحر محبّتش در کلّ حین بیاشامند انّه لهو المعطی الکریم

26 And regarding what you mentioned about the sister of the King of Martyrs and the handmaidens of God - upon her and upon them be the Glory of God - when this was presented before the Throne, the Sun of favor shone upon each one. Thus did the Beloved speak, exalted be His glory: "O son of My Name! All have been and are under the glances of God's favor. They are mentioned in the Most Holy Court and the Sun of Grace shines upon each one. God willing, may they drink at all times from the wine of steadfastness and be occupied with the remembrance of the Friend. Blessed is the handmaiden who hath detached herself from all save Me and hath spoken My beautiful praise."

26 و اینکه در بارهٔ اخت حضرت سلطان‌الشّهدآء و امآء الله علیها و علیهنّ بهآء الله ذکر نمودید تلقاء عرش عرض شد نسبت بهر یک شمس عنایت مشرق هذا ما نطق به لسان المحبوب قوله جلّ کبریائه یا ابن اسمی جمیع تحت لحاظ عنایت حقّ بوده و هستند ذکرشان در ساحت اقدس مذکور و شمس فضل نسبت بهر یک مشرق ان شآء الرّحمن در کلّ احیان از رحیق استقامت بیاشامند و بذکر دوست مشغول طوبی لامة انقطعت عن سوائی و نطقت بثنائی الجمیل انتهی

27 O beloved of my heart! In these days the teaching work is more important and greater than all other matters. Pure and

eloquent souls must travel to various lands and with wisdom and forbearance guide the heedless people to the divine waters. The soil of hearts must be made receptive and the Word must be sown. All must know and become fully aware that the purpose of this Most Great Manifestation has been and is the reformation of the world. The decree of conflict and contention, and whatever is above or below it, has been lifted. God willing, may all act according to that which He loves and is pleased with. Blessed is he who enjoins what is right, purely for the sake of God, the Lord of the worlds.

27 یا محبوب فؤادی این ایّام امر تبلیغ از جمیع امور اهمّ و اعظم است باید نفوس زکیّهٔ ناطقه ببلاد توجّه نمایند و بحکمت و بردباری ناس غافل را بکوثر الهی هدایت کنند باید اراضی قلوب را مستعدّ نمود و القای کلمه فرمود و باید کلّ بدانند و بیقین کامل عارف شوند که مقصود از این ظهور اعظم اصلاح عالم بوده و هست حکم نزاع و جدال و فوق آن و دون آن مرتفع شده انشآءالله کلّ به ما یحبّ و یرضی عامل شوند طوبی لمن یأمر بالمعروف خالصاً لوجه الله ربّ العالمین

28 Another submission: The spiritual beloved, Jinab-i-Aqa Mirza Haydar-'Ali, upon him be the Glory of God, had previously written a letter to this evanescent servant containing names of various individuals from the land of K and its surroundings, requesting Most Holy and Sublime Tablets specifically for those souls from the ocean of generosity and favors. However, that letter reached this evanescent one after seven or eight months, therefore what was requested was delayed. In these days some Tablets have been revealed from the heaven of mercy; God willing, they will be sent so that they may deliver them to whomever is deemed appropriate. He himself mentioned that if someone other than himself would go to those regions, meaning the lands he had visited, it would be most beloved, for the complete hope is that all may be adorned with the ornament of steadfastness. Therefore, after consultation, they may send whoever they deem appropriate to those parts. And if the beloved of the soul, His Holiness 'Ali-Qabl-i-Akbar, upon him be the Glory of God, the Possessor of Power, would proceed as he had intended, it would be most beloved. God willing, through his presence the spirit of life will be breathed into the decomposed temples of the world, and they will arise with perfect steadfastness and engage in service to the Cause. This is not difficult for God.

28 عرض دیگر محبوب روحانی جناب آقا میرزا حیدر علی علیه بهآء الله دستخطّی از قبل باینعبد فانی مرقوم داشته بودند و اسامی نفوس متعدّده از ارض ک و اطراف آن در دستخطّ مذکور بود و از بحر جود و الطاف الواح مقدّسهٔ ممتنعه مخصوص آن نفوس طلب نمودند ولکن آن دستخطّ بعد از هفت هشت شهر باینفانی رسید لذا آنچه طلب نموده بودند در عهدهٔ تعویق ماند تا در این ایّام بعض الواح از سماء رحمت نازل انشآءالله ارسال میشود تا ایشان بهر که مصلحت باشد برسانند خود ایشان مذکور داشتند که اگر غیر ایشان نفسی بآن اطراف یعنی دیاریکه ایشان رفته‌اند برود بسیار محبوبست چه که رجای کلّی آنست که جمیع بطراز استقامت مزیّن شوند لذا هر نفسی را مصلحت دانند بعد از مشورت بآنجهات ارسال فرمایند و اگر جناب محبوب جان حضرت علی قبل اکبر علیه بهآء الله مالک القدر توجّه فرمایند چنانچه اراده فرموده بودند بسیار محبوبست انشآءالله در هیاکل منقعرهٔ عالم از نفس ایشان روح حیوان دمیده شود و بکمال استقامت قیام نمایند و بخدمت امر مشغول گردند لیس هذا علی الله بعزیز

29 Another entreaty: This servant conveys sacred greetings, stripped of all worldly distinctions, to the friends of that city and other lands who have drunk from the Kawthar of eternity and who gaze toward the highest horizon. He beseeches that, God willing, you may be set ablaze with such a fire that all the waters of the world would be powerless to extinguish it, and be illumined with such a light that the veils of the peoples cannot obstruct it, and manifest such steadfastness that the very essence of constancy would be moved to glorification

29 عرض دیگر دوستان آمدینه و دیار اخری را که از کوثر بقا آشامیده‌اند و بافق اعلی ناظرند عرض تکبیر مقدّس از شئونات عرضیّه این خادم فانی میرساند و عرض مینماید انشآءالله مشتعل شوید بناریکه میاه عالم از اخماد آن عاجز باشد و بنوری منوّر گردید که حجبات امم او را منع ننماید و باستقامتی ظاهر شوید که کینونت استقامت از عظمت استقامت شما بتکبیر و تهلیل ناطق گردد

and praise by the greatness of your steadfastness. This is the station of the people of Baha who are embarked upon the Crimson Ark. None but the pure in heart can comprehend this station. Blessed is he who recognizes it, and woe unto the heedless. Praise be to God, the Lord of the worlds. Verily the glory shining forth from this luminous horizon, the station of our Lord, the Almighty, the Most High, the All-Knowing, the All-Wise, be upon you and upon those with you and upon those who have attained unto the Cause of God, the Lord of the Mighty Throne.

اینست مقام اهل بها که بر سفینهٔ حمرا راکبند ایتقام را جز قلب پاک ادراک ننماید طوبی لمن عرف و دونه للغافلین الحمد لله ربّ العالمین انّما البهآء الظّاهر من هذا الأفق المنیر مقام ربّنا المقتدر المتعالی العلیم الخبیر علی حضرتکم و علی من معکم و علی الّذین فازوا بأمر الله ربّ العرش العظیم

30 The servant, 9 Dhi'l-Hajjih 1298

30 خادم ۹ ذی‌الحجّهٔ سنهٔ ۱۲۹۸

31 Regarding what you wrote about union in marriage, it was presented before His presence and He said: "Verily He blesses them both and assists them to mention and praise Him, and confirms them in that which God, the Lord of the worlds, has willed. O son of My Name! Convey from Us greetings to the face of your cousin's daughter and give her the glad tidings of My grace, My mercy and My loving-kindness, subject to the aforementioned conditions." This matter has been accepted before the Throne. God willing, may they act with the utmost joy and fragrance according to that which the All-Merciful has commanded, and be thankful to God.

31 در بارهٔ مواصلت مرقوم داشته بودید تلقاء وجه عرض شد فرمودند انّه یبارک علیهما و یوفّقهما علی ذکره و ثنائه و یؤیّدهما علی ما اراده الله ربّ العالمین یا ابن اسمی کبّر من عندنا علی وجه بنت خاله و بشّرها بفضلی و رحمتی و عنایتی بشروط مذکوره این فقره لدی العرش مقبول انشآءالله بکمال روح و ریحان به ما امر به الرّحمن عامل باشند و حقّ را شاکر

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BH00341

To: Abdu'l-Husayn son of Zi, in Qazvin
Date: 1298-12-09 [1881-Nov-2]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Praise befitteth and is meet for my Beloved, Who hath guided His loved ones to the stream of His mercy and made them aware: some hastened with their whole being and drank thereof, while others remained bewildered in the claws of idle fancies. The burden of meaningless words from the learned hath deprived the ears of the servants from hearkening to the melody of God and prevented them from hearing the songs of the Nightingale of eternity. The thick veils of conjecture have left eyes bereft of beholding the light of His countenance on this divine Day. This evanescent servant beseecheth the

2 حمد محبوبی را لائق و سزاست که دوستان را بجانب فرات رحمت خود راه نمود و آگاه فرمود برخی بجان شتافتند و آشامیدند و بعضی در مخالب اوهام سرگشته و حیران آذان عباد را ثقل کلمات اهل علم بیمعنی از اصغای نغمة الله محروم نمود و از ترنّمات عندلیب بقا ممنوع داشت و عیون را حجبات غلیظهٔ ظنون از مشاهدهٔ انوار وجه در یوم الهی بی‌نصیب نمود از حقّ جلّ جلاله این خادم فانی سائل و آمل که این حجبات را بید

True One, exalted be His glory, to rend asunder these veils by the hand of His power, even as He hath done, and to deliver the ears from this greatest of burdens, even as He hath delivered them, that all may not be deprived of the effulgent splendors of His Revelation nor be forbidden from hearing His soul-stirring divine call. His is the grace, His the bounty, and His the grandeur. Yet the colocynth shall never taste of sweetness nor find therein any pleasure. The goodly counsels of the Prophets yielded no fruit with Satan, nor left any trace. Nevertheless, we have not been, nor shall we ever be, by God's leave, in despair of His ocean of mercy. We beseech Him to strengthen and assist all. Verily He is the Almighty, the Powerful.

قدرت خرق نماید چنانچه نمود و آذان را از این ثقل اکبر نجات بخشد چنانچه بخشید تا کلّ از تجلّیات انوار ظهور محروم نمانند و از استماع ندای جانفزای الهی ممنوع نگردند له الفضل و له الجود و له الکبریآء ولکن حنظل طعم شکر نخواهد و حلاوتش نیابد ابلیس را مواعظ حسنهٔ انبیا ثمر ننمود و اثری حاصل نه معذلک از بحر رحمت مأیوس نبوده و انشآءالله نیستیم از او میطلبیم کلّرا مؤیّد دارد و موفّق فرماید انّه لهو المقتدر القدیر

3 Be it known that the letter from that honored loved one brought perfect joy, adorned as it was with the mention and praise of the Beloved of the world and the Goal of all peoples. Moreover it brought glad tidings, conveying news of health and well-being. After perusing its contents, attention was directed to the Most Holy, Most Exalted Court, and following the granting of permission to arise, the letter was presented before His presence. Likewise was your petition presented before the Throne. One Most Holy, Most Glorious, Most Mighty Tablet was revealed from the heaven of the Divine Will specifically for you, and this evanescent one hath transcribed it from the original revelation and dispatched it. God willing, you shall attain unto it and drink from the oceans of divine mercy concealed within its exalted words.

3 عرض میشود نامهٔ آنحبیب مکرّم فرح کامل آورد چه که بذکر و ثنای محبوب عالم و مقصود امم مزیّن بود و همچنین بشیری بود خبر صحّت و سلامتی آورد بعد از اطّلاع بما فیه توجّه بشطر امنع اقدس اعلی شد و بعد از قیام و اذن تمام مکتوب تلقاء وجه عرض شد و همچنین عریضهٔ آنجناب لدی العرش معروض گشت یک لوح امنع اقدس اعزّ ابهی مخصوص آنجناب از سماء مشیّت نازل و اینفانی از اصل تنزیل نقل نموده ارسال داشت انشآءالله بآن فائز شوند و از بحور رحمت الهی که در کلمات عالیات مستور است بیاشامند

4 Regarding what you wrote about the handmaidens of God, it is evident that you have extended and continue to extend to the male and female servants of God whatever kindness lies within your power. Today all who have turned to God must occupy themselves with serving one another. Praise be to God that you have been assisted in this, and though you have truly borne hardships in this matter, the recompense thereof is treasured and preserved with God. Every deed performed for God's sake will assuredly receive its compensation both in this world and the next. In all conditions one must be mindful of praiseworthy characteristics and act with wisdom, for to do otherwise causes distress and sorrow.

4 اینکه در بارهٔ امةالله ها نوشته بودید معلومست که آنجناب آنچه از معروف از ایشان برآید در حقّ بندگان و کنیزان الهی معمول داشته و میدارند جمیع مقبلین الیوم باید بخدمت یکدیگر مشغول باشند الحمد لله آنجناب موفّق شدند اگرچه فیالحقیقه در اینفقره حمل مشقّات نمودند ولکن اجر آن عندالله مکنون و مخزون است هر عملی که لله واقع شود البتّه مکافات آن در دنیا و آخرت ظاهر گردد در جمیع احوال باید باخلاق مرضیّه ناظر بود و بمدارا رفتار نمود چه که دون آن سبب کدورت و احزان شود

5 And regarding what you wrote about the Most Great Name J.M., upon him be the Glory of God, the Most Glorious, it was presented in the Most Holy Court. These are the words uttered by the Beloved, exalted be His grandeur:

5 و اینکه در بارهٔ حضرت اسم‌الله جم علیه بهآء الله الأبهی نوشته بودید در ساحت امنع اقدس عرض شد هذا ما نطق به لسان المحبوب قوله عزّ کبریائه

6 Verily, We mention Our Name "The Beauty" as We have mentioned it before, and We give him glad tidings of My grace, My

6 انّا نذکر اسمنا الجمال کما ذکرناه من قبل و نبشّره بفضلی و عنایتی و رحمتی و انا المشفق الکریم

loving-kindness, and My mercy, for I am the Compassionate, the Generous. Blessed art thou, O Abdul-Hussein, for having honored his dwelling when he came to thee out of love for God, the Lord of the worlds. From this station We send Our greetings upon him and upon thee and upon those who have believed in these days and have turned to the Most Sublime Horizon and have testified to that which God, the Goal of all mystics, hath testified.

طوبی لک یا عبدالحسین بما اکرمت مثواه اذ ورد علیک حبّاً لله ربّ العالمین انّا نکبّر من هذا المقام علیه و علیک و علی الّذی آمن فیهذه الأیّام و اقبل الی الأفق الأعلی و شهد بما شهد الله مقصود العارفین انتهی

7 This servant conveys his greetings and salutations to them. Wherever they have gone, convey to them that which hath flowed from the Most Exalted Pen. The most important of all matters is the teaching of the Cause. Repeatedly hath this word been heard from the Ancient Tongue: This duty is incumbent upon all the friends, but it must be done with wisdom and utterance. For if any of the matters that are today obligatory and necessary should cause commotion, it is not permissible to act upon it. One must speak with perfect wisdom and utterance, without mention of this matter, and then, when the soil is found to be receptive, cast the word. To exceed these bounds was not and is not permissible. All teachers must, as commanded, observe the established teachings, lest the infant of mystic knowledge perish at the outset from heavy food and fail to attain true maturity, which is the station of recognizing the Lord of all being.

7 اینعبد خدمت ایشان سلام و تکبیر عرض مینماید در هر مقام تشریف برده‌اند آنچه از قلم اعلی جاری شد بایشان برسانید امریکه اهمّ از جمیع امور است امر تبلیغ است مکرّراً از لسان قدم اینکلمه اصغا شد بر جمیع دوستان این امر لازم ولکن بحکمت و بیان چه اگر امری از امور که الیوم واجب و لازم است سبب ضوضا شود عمل بآن جایز نه باید بکمال حکمت و بیان نطق نمود بدون ذکر این امر و بعد که ارض را مستعدّ یافت کلمه را القا نماید تجاوز از این حدّ جایز نبوده و نیست جمیع مبلّغین حسب الأمر باید بتعلیمات مقرّره ناظر باشند که مباد طفل عالم عرفان بغذای ثقیل در اوّل امر هلاک گردد و ببلوغ حقیقی که مقام عرفان حضرت مقصود است فائز نشود

8 Likewise, after people have shown interest, one must impart to the seekers that which is beloved and acceptable in the sight of God, lest conflict, disputation and corruption appear from anyone and become the cause of the world's people being veiled. All must know with perfect certainty that the purpose of the Truth was not and is not to cause corruption, disputation and conflict, but rather for the unity of hearts, the fellowship of souls, the reformation of the world and the well-being of all. If these matters are not truly understood as they should be, they may become the cause of sedition and turmoil.

8 و همچنین باید بمستمعین و طالبین بعد از اقبال القا نمود آنچه را که لدی الله محبوب و مقبول است که مباد نزاع و جدال و فساد از احدی ظاهر شود و سبب حجات اهل عالم گردد باید کلّ بیقین مبین بدانند که مقصود حقّ از ظهور فساد و جدال و نزاع نبوده و نیست بلکه از برای اتّحاد قلوب و الفت نفوس و اصلاح عالم و رفاهیّت کلّ آمده و اگر اینطالب را فی‌الحقیقه کما ینبغی ادراک نمایند شاید سبب فتنه و اضطراب گردند

9 Should His Holiness Ismu'llah-i-Jamal, upon him be all My most glorious and resplendent Glory, proceed to Kermanshah and those regions and act with consummate wisdom, perchance the fire of love may be ignited in those lands; or he may choose and send someone suitable. We beseech God, exalted be His glory, to raise up souls that are assured, certain, steadfast and resolute, and to adorn them with the ornament of wisdom, that all the peoples of the world may derive nobility from their breath and be illumined by their light. Verily, He is powerful over all things.

9 و حضرت اسم‌الله جمال علیه منکلّ بهآء ابهاه اگر بکرمانشاه و آنحدود تشریف ببرند و بکمال حکمت عمل فرمایند شاید نار محبّت درآن دیار مشتعل گردد و یا آنکه شخصی را که موافق است انتخاب نموده ارسال فرمایند از حقّ جلّ جلاله راجی که برانگیزاند نفوس مطمئنّهٔ موقنهٔ ثابتهٔ جازمه را و بطراز حکمت مزیّن فرماید تا جمیع اهل عالم از انفاس ایشان شرافت اخذ نمایند و از نبراسشان منوّر گردند انّه علی کلّ شیء قدیر

10 If you have inquired about his honor the beloved, His Holiness Ismu'l-Jud, upon him be all My most glorious and resplendent Glory, praise be to God, he dwelleth near the House, is engaged in serving the Cause, is gazing toward the horizon of God's good-pleasure, and is drinking from the ocean of grace. Happy is he and those who love him, and this servant is among the lovers.

10 اگر از جناب محبوبی حضرت اسم جود علیه منکلّ بهآء ابهاه خواسته باشید الحمد لله در جوار بیت ساکن و بخدمت امر مشغول و بافق رضا ناظر و از بحر عنایت مشروب هنیئاً له و لمحبّیه و الخادم من المحبّین

11 As to what was written about one of the khans and several of the sons of the Friend and heirs of the Interlocutor having turned toward the divine direction, this matter was presented in the Most Holy, Most Exalted Presence, and specifically for each one wondrous and sublime verses were revealed from the heaven of the Will of the King of Oneness, that all might be sustained by the heavenly table of loving-kindness. As commanded, this servant wrote these wondrous and sublime verses upon diverse pages and dispatched them, that they may be conveyed to those souls that they might be favored with the bounties of the Beloved. The sending of the blessed Tablets must be concealed from all save trustworthy souls, lest it become the cause and reason for some fresh disturbance. This injunction is essential: "Conceal the Cause of thy Lord from every heedless one that is veiled, and from every fettered one that is rejected." This is that which hath been revealed for him who hath hearkened unto His Word – exalted be His glory.

11 و اینکه نوشته بودند که یکی از خوانین و چند نفس از ابناء خلیل و ورّاث کلیم بشطر الهی توجّه نموده‌اند اینفقره در ساحت امنع اقدس اعلی عرض شد مخصوص هر یک آیات بدیعهٔ منیعه از سماء مشیّت مالک احدیّه نازل تا کلّ از مائدهٔ عنایتیّهٔ سمائیّه مرزوق گردند حسب الأمر اینعبد آیات بدیعهٔ منیعه را در اوراق عدیده نوشته ارسال داشت بآن نفوس برسانند تا بعنایات حضرت محبوب فائز شوند ارسال الواح مبارکه را باید از غیر نفوس مطمئنّه مستور داشت که مباد سبب و علّت احداث جدیدی شود اینفقره لازم است ان استر امر ربّک عن کلّ غافل محجوب و عنکلّ مغلّ مردود هذا ما نزّل لمن اقبل قوله عزّ اجلاله

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

12 بسمی العلیم الحکیم

13 Glorified be He Who hath sent down the verses and manifested the proofs, and summoned all to the Most Exalted Horizon – the Station from which hath dawned the Luminary of Manifestation through this resplendent Name. Blessed is he who hath spoken the truth and answered his Lord, and witnessed that which the Tongue of Grandeur hath testified: "Verily, there is none other God but Me, the Ever-Forgiving, the All-Bountiful." I praise God for having enabled thee to recognize this Most Great Cause and guided thee to His straight Path. Say: Praise be unto Thee, O Thou in Whose grasp lie the reins of all affairs, and at Whose behest the Lote-Tree upon Sinai hath spoken! Grant that I may remain steadfast in Thy Cause in such wise that neither the veils of the learned nor the doubts of those who have denied Thee and Thy signs shall deter me. O my Lord! Thou seest me turning unto Thee. I beseech Thee not to disappoint me of that which is with Thee, and which Thou hast ordained for Thy chosen ones who have expended all they possessed in Thy path. Verily, Thou art the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.

13 سبحان الّذی انزل الآیات و اظهر البیّنات و دعا الکلّ الی الأفق الأعلی المقام الّذی منه اشرق نیّر الظّهور بهذا الاسم المبین طوبی لمن نطق بالحقّ و اجاب مولاه و شهد بما شهد به لسان العظمة انّه لا اله الّا انا الغفور الکریم ان احمد الله بما وفّقک علی عرفان هذا الأمر الأعظم و هداک الی صراطه المستقیم قل لک الحمد یا من فی قبضتک زمام الأمور و بأمرک نطقت السّدرة فی الطّور بأن تجعلنی مستقیماً علی امرک علی شأن لا تمنعنی حجبات العلمآء و لا شبهات الّذین کفروا بک و بآیاتک ای ربّ ترانی مقبلاً الیک اسئلک بأن لا تخیّبنی عمّا عندک و قدّرته لأصفیائک الّذین بذلوا ما عندهم فی سبیلک انّک انت المقتدر المتعالی العلیم الحکیم

14 This is that which hath been revealed for His honor David – exalted be His utterance.

14 هذا ما نزّل لجناب داود قوله جلّ جلاله (جناب حکیم داود)

15 In the Name of Him Who speaketh upon Sinai

15 بسمی النّاطق فی الطّور

16 O ye heirs of Moses! He Who speaks on Sinai hath appeared, and He, the Lord of Revelation, hath taken His seat upon the Throne. Blessed are they that have heard His Call and recognized Him. On this day earth and heaven have been adorned with a new vesture, and the holy city hath descended from heaven, blessed by His hallowed Name. The gates of mercy have been flung open, and the oceans of bounty and grace surge forth. God willing, ye shall quicken the dead in their sepulchres through the sprinkling of the ocean of utterance and meaning. The Kawthar floweth and the Salsabil is present - drink ye in the name of your Lord and be free from all else. Thus hath the Tongue spoken in the Kingdom of utterance. Blessed is he who hath heard and attained, and woe unto the heedless ones.

16 یا ورّاث کلیم امروز مکلّم طور ظاهر و ناطق و ربّ مذکور بر عرش مستوی طوبی از برای نفوسیکه ندای او را شنیدند و شناختند امروز ارض و سماء بطراز جدید فائز و مدینهٔ مذکوره از آسمان نازل بمبارکی اسم مقدّسش ابواب رحمت مفتوح و ابحر فضل و جود موّاج انشآءالله مرده‌های قبور را از رشحات بحر معانی و بیان زنده نمائید کوثر جاری و سلسبیل موجود باسم دوست بیاشامید و از دونش فارغ و آزاد باشید کذلک نطق اللّسان فی ملکوت البیان طوبی لمن سمع و فاز و ویل للغافلین

17 O David! Give thanks unto God for having remembered thee and revealed unto thee that which shall never perish, so long as His most excellent names endure. Give thanks and then stand firm in this mighty Cause. We make mention in this place of thy wife and give her the glad-tidings of thy Lord's forgiveness and mercy. Convey My greetings unto her and remind her of that which the Most Exalted Pen hath uttered in this glorious and impregnable station.

17 یا داود ان اشکر الله بما ذکرک و انزل لک ما لا یفنی بدوام اسمائه الحسنی ان اشکر ثمّ استقم علی هذا الأمر العظیم انّا نذکر فی هذا المقام ضلعک و نبشّرها بعنایة ربّک الغفور الرّحیم کبّر من قبلی علیها و ذکّرها بما نطق به قلمی الأعلی فی هذا المقام العزیز المنیع

18 This is what was revealed for him who was named Ibrahim. He saith, exalted be His glory:

18 هذا ما نزّل من سمّی بابراهیم قول جلّ جلاله (جناب ابراهیم)

19 He Who shineth from the horizon of eternity:

19 هو المشرق من افق البقآء

20 O Ibrahim! This is the Day whereon the Temple (Masjid-i-Aqsa) calleth aloud and giveth the glad-tidings of this Most Great Manifestation to all who dwell on earth. This is the Day whereon the Temple proclaimeth: "That which was recorded in God's Books hath come to pass," and the River Jordan crieth out: "The Lord of the seen and the unseen hath appeared - turn ye unto Him with illumined hearts and be not of the heedless ones." On this Day all that was mentioned and recorded in previous Books hath become manifest and evident. Blessed is the eye that hath beheld it and the ear that hath heard it. God willing, thou shalt speak His praise and glorification with the utmost steadfastness and arise to serve His Cause. He verily doeth what He willeth and ordaineth what He pleaseth, and He is the Mighty, the Praiseworthy.

20 ای ابراهیم امروز روزیست که مسجد اقصی ندا مینماید و من علی الأرض را بظهور اعظم بشارت میدهد هذا یوم فیه ینادی المسجد الأقصی قد اتی ما کان مسطوراً فی کتب الله و ینادی نهر الأردن قد ظهر مولی السّرّ و العلن ان اقبلوا الیه بقلوب نورآء و لا تکونوا من الغافلین امروز جمیع آنچه در کتب قبل مذکور و مسطور است ظاهر و مشهود طوبی از برای چشمیکه بمشاهدهٔ آن فائز شد و از برای گوشیکه باصغآء بآن مفتخر گشت انشآءالله با کمال استقامت بذکر و ثنای حق جلّ جلاله ناطق باشی و بر خدمت امرش قائم انّه یفعل ما یشآء و یحکم ما یرید و هو العزیز الحمید

21 And this is what was revealed for Lalih-zar. He saith, exalted be His grandeur:

21 و هذا ما نزّل للاله‌زار قوله جلّ کبریائه (جناب لاله‌زار)

22 In My Name, Who speaketh between the heavens and the earth

22 بسمی النّاطق بین السّموات و الأرضین

23 God willing, through divine grace may you attain to that which is beloved before the Lord of Abraham, Isaac and Jacob. I swear by the Sun of the Most Merciful's utterance that eyes were created for this glorious day and ears came into being for these days. The temple is for this wondrous day and the soul for comprehending this exalted Cause. Strive that perchance you may drink from the divine Jordan and circumambulate the true Sacred Mosque. Whosoever arises today with complete steadfastness in the Cause of the Lord of all beings, he has been and is among those who prostrate, humble themselves, circumambulate and bow down. Thus does the Wronged One testify in this clear Prison. O garden of tulips, rejoice in My remembrance of you. By the life of God, it is more beloved than all else in a mighty Book. And praise be to My mighty, all-knowing Self.

23 انشآءالله بعنایت الهی بآنچه الیوم نزد ربّ ابراهیم و اسحق و یعقوب محبوبست فائز باشی قسم بآفتاب بیان رحمن که چشم از برای این یوم عزیز خلق شده و آذان از برای این ایّام بوجود آمده هیکل از برای این روز بدیعست و جان از برای ادراک این امر منیع جهد نمائید شاید از اردن الهی بیاشامید و مسجد اقصای حقیقی را طواف نمائید هر که الیوم باستقامت تمام بر امر مالک انام قیام نمود او ساجد و خاضع و طائف و راکع بوده و هست کذلک شهد المظلوم فی هذه السّجن المبین یا لاله‌زار ان افرح بذکری ایّاک لعمر الله انّه احبّ من کلّ شیء فی کتاب عظیم و الحمد لنفسی العزیز العلیم

24 This was revealed for Haqq-Nazar, His glory be exalted:

24 هذا ما نزّل لحق‌نظر قوله عزّ کبریائه (جناب حقّ‌نظر)

25 He is the Most Holy, the Most Glorious

25 هو الأقدس الأبهی

26 O Supreme Pen! Make mention of him who is named Haqq-Nazar from the direction of thy Most Great Horizon and give him glad tidings of thy Lord's grace, the Possessor of Destiny, through which the Hour appeared, the moon was cleft, and every hidden matter was revealed, that he may rejoice in My remembrance of him and arise to serve his Lord in such wise that the conditions of men shall not prevent him. Verily We have sent down the verses and manifested the clear proofs in such manner that necks bowed before them, save those who chose for themselves a station in hell. Give thanks to God for the Ancient Beauty having turned toward thee and made mention of thee in such wise as to gladden hearts and console the eyes of the people of insight. Glory be from Us upon those who have attained the Supreme Horizon and drunk of this most pure wine.

26 ان یا قلم الأعلی ان اذکر من سمّی بحقّ‌نظر من شطر منظرک الأکبر و بشّره بعنایة ربّک مالک القدر الّذی به ظهرت السّاعة و انشقّ القمر و برز کلّ امر مستتر لیفرح بذکری ایّاه و یقوم علی خدمة مولاه علی شأن لا تمنعه شئونات البشر انّا انزلنا الآیات و اظهرنا البیّنات علی شأن خضعت لها الأعناق الّا الّذین اتّخذوا لأنفسهم مقاماً فی السّقر ان اشکر الله بما توجّه الیک وجه القدم و ذکرک بما تفرح به القلوب و تقرّ به عیون اهل البصر البهآء من لدنّا علی الّذین فازوا بالأفق الأعلی و شربوا من هذا الرّحیق الأطهر انتهی

27 And likewise these manifest verses were specially revealed from the heaven of divine grace for the loved ones of God. His grandeur be glorified:

27 و همچنین این آیات باهرات مخصوص احبّای الهی از سمآء عنایت ربّانی نازل قوله جلّت عظمته

28 He is the Witness and the Witnessed

28 هو الشّاهد و المشهود

29 The Supreme Pen gives glad tidings of His grace to all the friends and counsels them to the Most Great Steadfastness. Today the hidden treasures are revealed, the forbidden springs

29 قلم اعلی جمیع دوستان را بعنایت خود بشارت میفرماید و باستقامت کبری نصیحت مینماید امروز کنوز مستوره ظاهر و عیون ممنوعه جاری

are flowing, and all the setting stars, suns and moons are risen, shining and radiant. Say: O seekers of inner meanings, the divine Kawthar is flowing - drink ye, drink ye! O poor ones of the earth, the sea of grace is surging and the gate of bounty is open. Beseech ye God that He deprive none of the Most Great Grace and forbid none from the Kawthar of eternity. Praise be to God that ye are all mentioned in the Most Great Scene and have attained divine grace. Strive that what hath been inscribed by the Supreme Pen concerning you may remain preserved. Today security exists and the pearls of divine knowledge are manifest, while thieves and traitors lie in wait on all sides. All must preserve these precious pearls with complete steadfastness in the name of the Lord of the Day of Judgment, and like their very souls exert mighty efforts to guard them. Verily He speaks the truth and guides the way, and He is the Mighty, the Beautiful.

و انجم و شموس و اقمار آفله کلّ بازغ و منیر و روشن بگو ای طالبان معانی کوثر رحمانی جاری بیاشامید بیاشامید ای فقرای ارض بحر عنایت موّاج و باب کرم مفتوح از حقّ بطلبید جمیع را از فضل اعظم محروم نفرماید و از کوثر بقا ممنوع نسازد الحمد لله کلّ در منظر اکبر مذکورید و بعنایت الهی فائز جهد نمائید تا آنچه از قلم اعلی در بارهٔ شما ثبت شده محفوظ ماند الیوم امنا موجود و لآلی عرفان الهی مشهود و سارقین و خائنین از اطراف در کمین باید کلّ باستقامت تمام باسم مالک یوم الدّین لآلی ثمینه را محفوظ دارند و چون جان در حفظش جهد بلیغ مبذول فرمایند انّه یقول الحقّ و یهدی السّبیل و هو العزیز الجمیل انتهی

30 This letter is being sent as requested to his honor Samandar, upon him be the glory of God, that he may deliver it. Since mention was made of his honor, in the words of a previous speaker, upon him be God's grace:

30 اینکتوب حسب المکتوب آنجناب خدمت حضرت سمندر علیه بهآء الله ارسال میشود که برسانند چون ذکر جناب ایشان آمد علی قول قائل قبل علیه عنایة الله واجب آمد

31 When his name was mentioned, it became necessary to expound a mystery of His bestowal: In truth, they stand with supreme steadfastness in the Cause of the Lord of creation. They are beloved of heart and soul and, by God's grace, are mentioned before the Throne. This evanescent one beseeches the Ancient Lord with utmost humility and supplication to raise up souls who will act as befits these days and who will be observed to serve the Divine Cause with perfect wisdom, firm and steadfast. It would be better to mention again the beloved of the heart, his honor Samandar, since mention has not previously been made of his honor Nabil-ibn-Nabil, and it is beloved that mention of these two beloveds should together flow from the pen of sincerity and the tongue of love. God willing, may they remain firm, steadfast, constant and eloquent in service to the Cause of the Self-Sufficient, the Most High in all conditions.

31 چونکه آمد نام او شرح کردن رمزی از انعام او فی‌الحقیقه باستقامت کبری بر امر مالک وری قائمند محبوب جان و روانند و بفضل الله لدی العرش مذکور اینفانی عالم از مالک قدم بکمال عجز و ابتهال سائل که نفوسی مبعوث فرماید تا بما ینبغی لهذه الأیّام عمل نمایند و بحکمت تمام بر خدمت امر الهی ثابت و راسخ مشاهده گردند بهتر آنکه مجدّد ذکر محبوب فؤاد جناب سمندر شود چه که ذکر جناب نبیل بن نبیل از قبل نشده و محبوب آنکه ذکر این دو محبوب معاً از قلم خلوص و لسان محبّت جاری گردد انشآءالله در جمیع احوال بر خدمت امر غنیّ متعال ثابت و راسخ و قائم و ناطق باشند

32 The Glory be upon you and upon those who are there among the loved ones of God and His friends, and upon those who have cast away idle fancies after the dawning of the Luminary of Certitude from the horizon of God, the Most High, the Most Great. And praise be to God, the Lord of the throne and earth, the Lord of all beings and the Beloved of the worlds.

32 البهآء علیک و علی من فی هناک من احبّآء الله و اولیائه و علی الّذین نبذوا الأوهام بعد اشراق نیّر الایقان من افق الله العلیّ العظیم و الحمد لله ربّ العرش و الثّری و مالک الوری و محبوب العالمین

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BH00487

To: Mirza Sadiq (son of Mahbubush-Shuhada) et al., in Isfahan
Date: 1298-12-09 [1881-Nov-2]

1 Praise be unto Him Whom the praise of all created things cannot describe and glory be unto Him Whom the glorification of all beings cannot extol. Remembrance be unto Him before Whose remembrance all remembrances bow down and all voices are hushed before His might and sovereignty.

1 بسم ربّنا الأقدس الأعظم الأقدم العلیّ الأبهی حمداً لمن لا یوصف بحمد الممکنات و ثنآءً لمن لا یثنی بثنآء الکائنات ذکراً لمن خضعت الأذکار عند ذکره و خشعت الأصوات لعزّه و سلطانه

2 He is indeed the One Who has made unity the garment of His manifestation amongst His servants, and the Almighty Who has made the prison the dawning-place of His light in His dominion. He created creation as a token of His grace and drew them to the Most Exalted Horizon as a sign of His loving-kindness, and guided them to His straight path and commanded them in His Noble Book with that which would benefit them. Exalted is the All-Bountiful Who has appeared and manifested what He willed on the Day of Reckoning. There is no God but Him, the Single, the One, the Mighty, the Bestower.

2 انّه لهو الفرد الّذی جعل التّوحید قمیص ظهوره بین عباده و المقتدر الّذی جعل السّجن مطلع نوره فی مملکته قد خلق الخلق اظهاراً لفضله و اجتذبهم الی الأفق الأعلی ابرازاً لعنایته و هداهم الی صراطه المستقیم و امرهم بما ینفعهم فی کتابه الکریم تعالی الفضّال الّذی ظهر و اظهر ما اراد فی یوم المعاد لا اله الّا هو الفرد الواحد العزیز الوهّاب

3 Thereafter, this servant attained unto the traces of your pen which called out in remembrance of my Beloved and your Beloved and the Beloved of all who are in the heavens and the earth. When I heard the melodies of the letters and words in remembrance of God, the Revealer of verses, I ascended to the highest degrees until I attained the presence of the Lord of Names and Attributes and, after permission was granted, presented what was in your letter. Then the gate of utterance was opened with the key of the tongue. He, exalted be His glory, spoke:

3 و بعد قد فاز الخادم بأثر قلمکم الّذی کان منادیاً بذکر محبوبی و محبوبکم و محبوب من فی السّموات و الأرضین فلمّا سمعت نغمات الحروفات و الکلمات فی ذکر الله منزل الآیات قصدت اعلی الدّرجات الی ان حضرت تلقآء وجه مالک الأسمآء و الصّفات و عرضت ما فی کتابکم بعد الاذن اذاً فتح باب البیان بمفتاح اللّسان

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

4 قال جلّ کبریائه بسمی الأعزّ الأعظم

5 O thou who gazest upon the Countenance! Hearken unto the call of the Wronged One. He remembereth thee and summoneth thee unto God, the Single, the All-Informed. His call hath been raised in the Most Great Prison amidst the nations, yet most of the people are heedless. The breeze of God hath wafted, yet most of the people are turning away. The divine fragrance hath been diffused and the bounty hath appeared and the heavenly table hath been sent down. Blessed is he who hath recognized and attained, and woe unto the proud ones.

5 یا ایّها النّاظر الی الوجه ان استمع ندآء المظلوم انّه یذکرک و یدعوک الی الله الفرد الخبیر قد ارتفع ندائه فی السّجن الأعظم بین الأمم ولکنّ القوم اکثرهم من الغافلین قد سرت نسمة الله ولکنّ النّاس اکثرهم من المعرضین قد فاحت النّفحة و ظهرت النّعمة و نزّلت المائدة طوبی لمن عرف و فاز و ویل للمتکبّرین

6 Blessed art thou for having taken the Book of God by His command and answered thy Lord when He spoke: "Verily, there is no God but Me, the Mighty, the Praiseworthy." We have remembered thee before and at this time wherein the Concourse

6 طوبی لک بما اخذت کتاب الله بأمر من عنده و اجبت مولیک اذ نطق انّه لا اله الّا انا العزیز الحمید انّا ذکرناک من قبل و فی هذا الحین الّذی

فیه ناح الملأ الأعلی بما ورد علینا من الّذین نبذوا امر اللّه عن ورائهم و اخذوا ما نهوا عنه فی کتابه العزیز

on High lamenteth by reason of what hath befallen Us at the hands of those who cast the Command of God behind their backs and seized that which they were forbidden in His mighty Book.

7 فانظر ثمّ اذکر اذ اقبل اسمی الحآء الی مقرّ الفدآء و انفق ما عنده و له فی سبیل اللّه ربّ العالمین طوبی له و لعمّک الّذی به صعدت زفرات الملأ الأعلی و نزلت عبرات المرسلین لعمر اللّه به تبدّل السّرور بالحزن الأکبر و ناح عرشی العظیم قد ثلّت به اعراش الفرح و النّشاط و البهجة و الانبساط یشهد بذلک امّ الکتاب فیهذا المقام الرّفیع

7 Behold and then remember when My Name Ha (Haydar-'Ali) came to the place of sacrifice and gave all that he possessed in the path of God, the Lord of the worlds. Blessed is he and blessed is thine uncle through whom the sighs of the Concourse on High ascended and the tears of the Messengers descended. By the life of God! Through him joy was transformed into the greatest sorrow and My mighty Throne did lament. Through him the thrones of gladness and delight, of joy and felicity were overthrown, whereunto the Mother Book beareth witness in this exalted station.

8 الحمد للّه فائز شدی بفضل اعظم و فیض اکبر آنچه در دنیا مشاهده میشود البتّه تغییر یابد و تبدیل شود و بفنا راجع گردد مگر لآلی محبّت الهی انشآءاللّه بر حفظش فائز شوی دنیا و شئونات آن شأنی نداشته و ندارد بحبل عنایت متمسّک باش و بذیل کرم متشبّث انشآءاللّه آنچه سبب عزّت و ارتفاعست بآن فائز خواهی شد در جمیع احوال بحکمت ناظر باش انّه یأمر بما ینفعک انّ ربّک لهو الآمر العلیم البهآء علیک و علی اهل بیتی و علی الّذین فازوا بذکرکم و حبّکم و علی الّذین عملوا بما امروا به من لدی اللّه العلیم الحکیم انتهی

8 Praise be to God, thou hast attained unto the most great bounty and the most great outpouring. Whatever is witnessed in the world will surely change and alter and return to nothingness, save the pearls of divine love. God willing, thou shalt succeed in preserving them. The world and its conditions have had and have no significance. Hold fast unto the cord of divine favor and cling to the hem of His generosity. God willing, thou shalt attain unto that which is the cause of glory and exaltation. In all conditions, be mindful of wisdom. Verily, He commandeth thee that which profiteth thee. Thy Lord is indeed the One Who commandeth, the All-Knowing. The glory be upon thee and upon my household and upon those who have attained unto thy remembrance and thy love and upon those who have acted according to that which they were commanded by God, the All-Knowing, the All-Wise.

9 الحمد للّه شمس عنایت بشأنی مشرق که این عبد و امثال او از ذکر آن عاجز اگر نفسی معادل جبال ارض کلّها ذهب ابریز انفاق مینمود که بایتقام اعلی فائز شود ممکن نه الّا ان یشآء اللّه نظر بعدم استعداد خلق حقّ جلّ جلاله ایتقام اعظم اعلی و امثال آنرا از انظار و ابصار مستور فرموده الأمر بیده یفعل ما یشآء و یحکم ما یرید و هو المقتدر القدیر

9 Praise be to God! The Sun of Providence hath shone forth with such splendor that this servant and his like are powerless to describe it. Were a soul to expend gold equal to all the mountains of the earth, he could not attain to this most exalted station, except as God willeth. Due to mankind's lack of capacity, the Truth, exalted be His glory, hath veiled this most great, most exalted station and its like from eyes and vision. His is the command; He doeth what He willeth and decreeth what He desireth, and He is the Almighty, the Powerful.

10 این خادم فانی از مطلع فیض فیّاض سائل و آمل است که آنجناب را بآنچه نزدش محبوب و مقبول است تأیید فرماید آنچه لدی العرش الیوم از اعمال کبیره محسوب حکمت بوده و خواهد بود انشآءاللّه آنحبیب روحانی بآن ناظر بوده و هستند اینکلمه از قبل ذکر شده و این عبد

10 This evanescent servant beseecheth the Dayspring of abundant grace to assist that honored one in whatsoever is beloved and acceptable unto Him. That which is accounted among the greatest of deeds at the Divine Throne today hath been and shall ever be wisdom. That spiritual friend hath been and is cognizant of this. This word hath previously been uttered and this servant hath heard it: "Associate with them outwardly

but differ from them inwardly." In truth, from this word the fragrance of wisdom can be perceived. I submit that your mention hath ever been and is present before the Throne. I swear by the effulgences of the light of His countenance that this station is most great. Praise be to God that that family is remembered in the hearts of those who are nigh and sincere. This servant beseecheth God to assist all to preserve this station. Ye have been mentioned in the Book of God with such remembrance as shall endure throughout the kingdom of earth and heaven. Some time ago this evanescent servant addressed a letter to that honored one. God is my witness that you are remembered in my heart and present before mine eyes. I beg you to convey my greetings and Baha to the family. Verily, He doth not suffer the reward of the doers of good to be lost.

شنیده خالطوهم فی البرّانیّه و خالفوهم فی الجوّانیّه فی‌الحقیقه از این کلمه عرف حکمت استشمام میشود اینقدر عرض مینمایم که همیشه ذکرتان لدی العرش بوده و هست قسم باشراقات انوار وجه که اینمقام بسیار عظیم است الحمد لله آن عائله در قلوب مقرّبین و مخلصین مذکورند اینخادم از حقّ میطلبد که جمیع را مؤیّد فرماید بر حفظ اینمقام بذکری در کتاب الهی فائزید که بدوام ملک و ملکوت باقی و برقرار است چندی قبل این عبد فانی بآنجناب مکتوبی عرض نمود حقّ شاهد و گواهست که در قلب مذکورید و امام عین موجود استدعا آنکه اهل بیت را از جانب اینفانی تکبیر و بها برسانید انّه لا یضیع اجور العاملین

11 Concerning what you wrote about the visitation prayer, it was composed at the time of the revelation of verses, according to His will, and was accepted before the Throne. Well is it with you and with me. And concerning what you wrote about turning toward the Most Great Prison and seeking permission, it was submitted, and this most exalted Word was revealed from the Supreme Pen, exalted be His grandeur: "God hath ever loved to meet with His friends in the outward realm, for the divine meeting is mentioned in all heavenly Books, and the true purpose of creation in its primal reality hath been the meeting with God, exalted be His glory. Every Prophet hath testified to My glad-tidings and every Messenger hath been sent with My binding command. However, in most Tablets the decree of wisdom hath been revealed, to which all must turn their gaze. And now your primary occupation is such that you must engage in it with complete effort and trust. He verily recordeth for whomsoever He willeth the reward of attaining His presence. Thy Lord is, in truth, the Almighty, the Powerful."

11 اینکه در بارهٔ زیارت مرقوم داشتید حسب الاراده در حین تحریر آیات بعمل آمد و لدی العرش مقبول افتاد هنیئاً لحضرتک و لی و اینکه در بارهٔ توجّه بارض سجن مرقوم فرمودید و اذن خواستید عرض شد اینکلمهٔ علیا از قلم اعلی نازل قوله جلّ کبریائه حقّ لم‌یزل دوست داشته با دوستان بر حسب ظاهر ملاقات نماید چه که لقای الهی در جمیع کتب ربّانی مذکور است و مقصود از خلقت در حقیقت اوّلیّه لقای حقّ جلّ جلاله بوده قد شهد بذلک کلّ نبیّ بشّر النّاس بنبأی و کلّ رسول ارسل بامری المحکم المبین ولکن در اکثر از الواح حکم حکمت نازل باید جمیع بآن ناظر باشند و حال اوّل شغل آنجناب است باید بتمام جهد و توکّل مشغول باشید انّه یکتب لمن اراد اجر لقائه انّ ربّک لهو المقتدر القدیر انتهی

12 Regarding what you wrote about your brother, his honor Aqa Mirza Ahmad, upon him be the Glory of God, his petition was presented in the Most Holy Court. An exalted Tablet was revealed from the heaven of the All-Merciful's will and was sent. God willing, he will attain unto it and drink from the ocean of utterance.

12 اینکه در بارهٔ اخوی جناب آقا میرزا احمد علیه بهآء الله مرقوم داشتید عریضهٔ ایشان در ساحت امنع اقدس عرض شد یک لوح منیع از سماء مشیّت رحمن نازل و ارسال شد انشآءالله بآن فائز شوند و از بحر بیان بیاشامند

13 Concerning what you wrote about the leaf who is the sister of the son of the Well-Beloved of Martyrs - upon him be all the most glorious Glory and all the most luminous Light - it was presented before the Most Great Countenance in the presence of His face. A most mighty and most holy Tablet was revealed

13 و اینکه در بارهٔ ورقهٔ اخت بنت محبوب‌الشّهدآء علیه منکلّ بهآء ابهاه و من کلّ نور انوره مرقوم داشتید در منظر اکبر تلقاء وجه عرض شد یک لوح امنع اقدس از سماء مشیّت مخصوص ایشان نازل انشآءالله بانوار شموس کلمات الهی منوّر

from the heaven of Will specifically for her. God willing, may she be illumined by the lights of the suns of divine utterances and drink from the hidden oceans contained therein. He said: Although her affliction is great, "Verily We give glad tidings to the patient men and patient women of that which hath been ordained for them in My Kingdom, the Inaccessible, the Mighty."

شوند و از بحور مستورهٔ در آن بیاشامند فرمودند اگرچه بلای او عظیم است انّا نبشّر الصّابرین و الصّابرات بما قدّر لهم و لهنّ فی ملکوتی الممتنع المنیع انتهی

14 The mention of all the members of the household hath been and is before the Most Holy Court, and for each one specifically the sun of divine favor hath risen and shone forth. God willing, may they all attain to that which He loveth and is pleased with, and be assisted to remember and praise Him. Were all the special mentions of those household members that have been sent down from the heaven of Will and flowed from the Most Exalted Pen to be gathered together, they would constitute a mighty book. May the spirit of all in the earthly and heavenly kingdoms be a sacrifice unto His favor and His grace. This evanescent one's request is that on his behalf they convey to each member of that household - upon them be the blessings of God, His mercy and His glory - wonderful and sublime greetings befitting the honored ladies of the pavilion of loftiness. After the martyrdom of the Two Luminous Lights, He mentioned them as members of the household - this is a special favor and very great indeed. He doeth what He willeth and decreeth what He desireth, and He is the Almighty, the Powerful. And if God, exalted be His glory, should grant this servant enduring life, and that life be spent in remembrance and praise of the Two Luminous Lights, still I have not known and do not know what would be worthy of their station, for that which hath been revealed concerning them is beyond minds and understanding.

14 ذکر جمیع اهل بیت در ساحت اقدس بوده و هست و مخصوص هر یک آفتاب عنایت الهی مشرق و لائح انشآءالله جمیع به ما یحبّ و یرضی فائز باشند و بذکر و ثنایش موفّق اذکار مخصوصهٔ آن اهل بیت که از سماء اراده نازل و از قلم اعلی جاری اگر جمیع جمع شود یک کتاب عظیم مشاهده گردد روح من فی الملک و الملکوت لعنایته الفدآء و لفضله الفدآء استدعای این فانی آنکه از قبل این خادم خدمت هر یک از اهل بیت علیهنّ صلوات الله و رحمته و بهائه تکبیر بدیع منیع که لایق مخدّرات سرادق رفعت باشد برسانند بعد از شهادت نورین نیّرین را باسم اهل بیت ذکر فرموده بودند این فضل مخصوص است و بسیار عظیم است یفعل ما یشآء و یحکم ما یرید و هو المقتدر القدیر و اگر این عبد را حقّ جلّ جلاله حیوة باقیه عطا فرماید و آن حیوة در ذکر و ثنای نورین نیّرین صرف شود هرآینه لایق مقام ایشان را ندانسته و نمیدانم چه که نازل شده در بارهٔ ایشان آنچه که فوق ادراک و عقول است

15 And concerning what was written about Jinab-i-Asadu'llah - upon him be the Glory of God - it was presented before the Most Glorious Horizon and the Dawning-Place of the Greatest Signs. This is what the Tongue of Grandeur spoke, His word, exalted be His glory:

15 و اینکه در بارهٔ جناب آقا اسدالله علیه بهآء الله مرقوم فرموده بودند در منظر ابهی و مشرق آیات کبری عرض شد هذا ما نطق به لسان العظمة قوله جلّ جلاله

16 He is the Rememberer, the Witness, the All-Knowing

16 هو الذّاکر الشّاهد العلیم

17 O Asad! Your mention was made in the Most Holy Court, and these exalted words, each of which shineth like the sun from the horizons of the heavens of meaning, have been revealed especially for you. Be thankful for this greatest bounty with both your outer and inner tongue. Praise be to God that thou hast attained to the presence of the King of Martyrs and, in the most excellent of days, hast quaffed the Kawthar of immortality from the hands of the bounty of the Lord of Names. The

17 یا اسد ذکرت در ساحت اقدس مذکور و اینکلمات عالیات که هر یک بمثابه آفتاب از آفاق آسمانهای معانی مشرق است مخصوص تو نازل این فضل اعظم را بلسان ظاهر و باطن شاکر باش الحمد لله بخدمت سلطان‌الشّهدآء فائز شدی و در بهترین ایّام کوثر بقا از ایادی عطای مالک اسماء آشامیدی عرفان ذات مقدّسش افضل است از اعمال اوّلین و آخرین

recognition of His sanctified Being is more excellent than the deeds of the first and the last, and more beloved than the treasures of heaven and earth. Know thou the station of this most impregnable Tablet and keep it hidden from the eyes of the unfaithful. Blessed is he who perceiveth from it the fragrance of God, the Protector, the Self-Subsisting.

و احبّ است از خزائن آسمان و زمین مقام این لوح امنع را بشناس و از بصر نامحرمان مستور دار طوبی لمن یجد منه عرف الله المهیمن القیّوم

18 The recompense for thy services is a treasure preserved with the Trustworthy, the All-Knowing. Be thou assured and be of the thankful ones. This treasure hath been and shall ever be preserved from the hands of the treacherous and the thieving. Thus doth the All-Informed apprise thee. Verily, He is the True One, the All-Seeing. He hath, as a bounty from His presence, forgiven thee and those for whom thou didst seek forgiveness. Verily thy Lord is the Forgiving, the Bountiful.

18 مکافات خدمتهای شما کنزیست نزد امین علیم ان اطمئنّ و کن من الشّاکرین این کنز از ایادی خائنین و سارقین محفوظ بوده و هست کذلک یخبرک الخبیر انّه لهو الصّادق البصیر انّه غفرک فضلاً من عنده ثمّ الّذین اردت لهم غفرانهم انّ ربّک لهو الغفور الکریم

19 God willing, thou shalt remain steadfast in this Most Great Cause in such wise that the idols of fancy shall not hold thee back from the Dayspring of the Light of certitude nor prevent thee from the Supreme Horizon. Thus have We adorned the heaven of the Tablet with the suns of the verses of thy Lord, the Mighty, the Powerful. Glory be upon thee and upon him who hath attained unto this exalted station.

19 انشآءالله بر این امر اعظم مستقیم مانی بشأنیکه هیاکل موهومه ترا از مطلع نور یقین باز ندارند و از افق اعلی منع ننمایند کذلک نوّرنا سمآء اللّوح بشموس آیات ربّک المقتدر القدیر البهآء علیک و علی من فاز بهذا المقام الرّفیع انتهی

20 Praise be to God, they have attained unto that which hath no peer or equal in this day. This evanescent one conveyeth greetings to them and to the other friends, and beseecheth them not to forget this evanescent servant during their visitation of the two pure and luminous resting-places. This is the plea of this servant unto the friends of God, and this evanescent one hath not been and shall not be remiss in mentioning them. The well-known tradition previously mentioned is specifically for these days: "Whoso visiteth Husayn in his tomb is as one who hath visited God upon His throne." In former times the Person was not manifest that the truth of this tradition might be made evident. Today all atoms proclaim: "Whoso visiteth the Two Husayns in their tombs is as one who hath visited God upon His throne," for the Truth is manifest and evident, and the Supreme Pen speaketh that "Verily He is God." Should anyone reflect even briefly, he would testify that this tradition was specifically for these days. Blessed are the fair-minded! Blessed are they that act! Praise be to God, our Beloved and your Beloved and the Beloved of all who are in the heavens and the earth. Glory be upon you and upon those who are with you and who love you for the sake of our Lord, the Mighty, the Wondrous.

20 الحمد لله فائز شدند بآنچه الیوم از برای او کفوی و عدلی نبوده و نیست این فانی خدمت ایشان و سایر دوستان تکبیر میرساند و عرض مینماید در وقت زیارت رمسین مطهّرین و نورین نیّرین این خادم فانیرا فراموش نفرمایند این است رجای این عبد از اولیای حقّ و این فانی هم در ذکر ایشان کوتاهی ننموده و نخواهد نمود حدیث مشهور که از قبل ذکر شده مخصوص این ایّام است من زار الحسین فی قبره کمن زار الله فی عرشه و در ایّام قبل نفس ظاهر نبود تا ماصدق حدیث ظاهر شود امروز جمیع ذرّات ندا میکنند من زار الحسنین فی قبرهما کمن زار الله فی عرشه چه که حقّ ظاهر و باهر است و قلم اعلی به انّه هو الله ناطق اگر شخصی باندک تفکّری فائز شود شهادت میدهد بر اینکه این حدیث مخصوص این ایّام بوده طوبی للمنصفین طوبی للعاملین و الحمد لله محبوبنا و محبوبکم و محبوب من فی السّموات و الأرضین البهآء علی حضرتکم و علی من معکم و یحبّکم لوجه ربّنا العزیز البدیع خادم فی ۹ ذی‌الحجّه سنة ۱۲۹۸

BLIB_Or15704.140

BH05953

To: Nargis Khatun, in Tihran
Date: 1298-12-09 [1881-Nov-2]

1 In the name of the peerless Lord!

1 بنام خداوند بیمانند

2 O maidservant of God! All the men of the world, both in the past and present, have yearned and hoped to hear from God, exalted be His glory, the call of "O My servant," and likewise the women of the world and queens of the earth have awaited to attain unto the call of "O My handmaiden." And now, through the wondrous grace of God and the all-encompassing favors of the Lord, from the Tongue of the Dawning-place of Revelation and the Manifestation of the Cause, openly and clearly, without any veil or barrier, thou hast attained unto the blessed and goodly word "O My handmaiden." Know thou the value of this bounty and guard this precious gem from the treacherous ones.

2 یا امةالله جمیع رجال عالم از قبل و بعد راجی و آمل بوده‌اند که از حقّ جلّ جلاله ندای یا عبدی اصغا نمایند و همچنین نساء عالم و ملکه‌های ارض مترصّد آنکه بندای یا امتی فائز گردند و حال از بدایع فضل الهی و عنایات محیطهٔ ربّانی از لسان مطلع وحی و مظهر امر ظاهراً باهراً من غیر ستر و حجاب بکلمهٔ طیّبهٔ مبارکهٔ یا امتی فائز گشته قدر این نعمت را بدان و این گوهر ثمین را از خائنین محفوظ دار

3 We have heard thy call and witnessed thy turning unto Us, and have mentioned thee in this Most Holy, Most Exalted Tablet, that thy remembrance may endure throughout the kingdom of earth and heaven. Be thou thankful unto thy Lord for this great favor.

3 ندایت را شنیدیم و اقبالت را مشاهده نمودیم و باین لوح امنع اقدس ترا ذکر کردیم تا ذکرت بدوام ملک و ملکوت باقی و پاینده ماند ان اشکری ربّک بهذا الفضل العظیم

4 Many are the people of fancy and idle imagination. Beseech thou God, exalted be His grandeur, at all times, that He may graciously enable thee to remain firm with supreme steadfastness in this Most Great, Most Exalted Cause. Verily, He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praised One.

4 اهل اوهام و ظنون بسیارند از حقّ تعالت عظمته در کلّ حین طلب نما تا ترا باستقامت کبری بر این امر اعظم اعلی فائز فرماید انّه یفعل ما یشآء و یحکم ما یرید و هو العزیز الحمید

5 The Glory be upon thee.

5 البهآء علیک

BLIB_Or15715.232a

BH07339

To: Khadijih, in Tihran
Date: 1298-12-09 [1881-Nov-2]

1 In My Name, the Witness, the Hearer.

1 بسمی الشّاهد السّامع

2 O My handmaiden! Your letters, missives and petitions have attained the Most Holy and Most Exalted Presence, which is the seat of the Wronged One of the horizons. We have heard your call time and again and witnessed your turning to God, the Lord of the worlds.

2 یا امتی مراسلات و مکتوبات و عرایض شما بساحت امنع اقدس که مقرّ مظلوم آفاقست فائز قد سمعنا ندائک مرّة بعد مرّة و رأینا اقبالک الی الله ربّ العالمین

3 God willing, may you remain firm and steadfast in the Cause of the Self-Sufficient, the Transcendent, like unto mountains, men and heroes. The days are passing; strive thou to gaze upon the Most Great Scene with a detached heart and illumined eyes. God willing, may you manifest and act in accordance with that which behooveth the Days of God.

3 انشآءالله بمثابهٔ جبال و رجال و ابطال بر امر غنیّ متعال ثابت و راسخ باشی ایّام در مرور است جهد نما تا بقلب فارغ و بصر انور بمنظر اکبر ناظر باشی انشآءالله به ما ینبغی لأیّام الله ظاهر و عامل

4 All the aforementioned leaves have been mentioned in the Most Holy Presence and have attained His special favors. God willing, may they all hold fast to the Most Great Handle of infallibility and cling to the hem of sanctity.

4 ورقات مذکوره کلّ در ساحت اقدس مذکور و بعنایات مخصوصه فائز انشآءالله جمیع بعروهٔ عصمت کبری متمسّک باشند و بذیل تقدیس متشبّث

5 One Most Holy Tablet was specifically revealed and sent to the aforementioned handmaiden, that she might be illumined by the lights of the Sun of Utterance and drink from the Kawthar of divine knowledge.

5 یک لوح اقدس مخصوص امهٔ مذکوره نازل و ارسال شد تا از انوار شمس بیان منوّر شود و از کوثر علم الهی بیاشامد

6 The Glory be from Us upon My handmaidens who have acted in accordance with that which they were commanded by the All-Knowing, the All-Informed.

6 البهآء من لدنّا علی امائی اللّائی عملن بما امرن به من لدن عالم خبیر

BLIB_Or15715.231b

BH07529

To: Hakim Faraj
Date: 1298-12-09 [1881-Nov-2]

1 In My name, that speaketh between the heavens and the earth!

1 بسمی النّاطق بین السّموات و الأرضین

2 God willing, may you be enabled through divine grace to attain unto that which is beloved in this day before the Lord of Abraham, Isaac and Jacob.

2 انشآءالله بعنایت الهی بآنچه الیوم نزد ربّ ابراهیم و اسحق و یعقوب محبوب است فائز باشی

3 I swear by the Sun of the All-Merciful's utterance that the eye was created for this glorious Day, the ears came into being for these times, the temple existeth for this wondrous Day, and the soul for comprehension of this exalted Cause.

3 قسم بآفتاب بیان رحمن که چشم از برای این یوم عزیز خلق شده آذان از برای این ایّام بوجود آمده هیکل از برای این روز بدیع است و جان از برای ادراک این امر منیع

4 Strive ye, that perchance ye may drink from the Jordan of God and circumambulate the true Temple of the Divine Unity.

4 جهد نمائید شاید از اردن الهی بیاشامید و مسجد اقصای حقیقی را طواف نمائید

5 Whosoever ariseth today with complete steadfastness to promote the Cause of the Lord of all beings - he verily hath been and ever shall be accounted among those who prostrate themselves, who humble themselves, who circle round, and who bow down in worship. Thus doth the Wronged One bear witness in this manifest Prison.

5 هر که الیوم باستقامت تمام بر امر مالک انام قیام نمود او ساجد و خاضع و طائف و راکع بوده و هست کذلک اشهد المظلوم فی هذه السّجن المبین

6 O Lalihzar! Rejoice thou in My remembrance of thee. God's help is more beloved than all else in the mighty Book. And praise be unto My Self, the All-Glorious, the All-Knowing.

6 یا لاله‌زار ان افرح بذکری ایّاک نصر الله احبّ من کلّشیء فی کتاب عظیم و الحمد لنفسی العزیز العلیم

ADMS#248

HDQI.059, TAH.258

BH08997

To: Mirza Ahmad
Date: 1298-12-09 [1881-Nov-2]

بسمه الظّاهر من افق الملکوت

In the Name of Him Who is manifest from the horizon of the Kingdom

کتاب انزله مالک الجبروت لمن اقبل الی الأفق الأعلی و فاز بهذا الأمر الّذی به زلّت الأقدام

A Book sent down by the Lord of Might to one who has turned to the supreme horizon and has attained to this Cause whereby feet have slipped. Blessed art thou for having heard the Call while the people lay wrapt in the couch of heedlessness and

طوبی لک بما سمعت النّدآء اذ کان النّاس راقدین علی بساط الغفلة و الهوی یشهد بذلک من عنده امّ الکتاب قد تضوّع عرف الرّحمن فی الامکان

desire. He Who possesseth the Mother Book beareth witness to this.

The fragrance of the All-Merciful hath been wafted throughout creation, yet the people remain in heedlessness and behind a veil.

Say: O concourse of the earth! Abandon what ye possess and hold fast unto that which ye have been commanded by God, the Revealer of verses, Who hath come with the truth and manifested what He desired through His sovereignty that dominateth all who are in the earth and the heavens.

Thus have We illumined the pages of the Book of Knowledge with the light of wisdom and utterance. Blessed is he who hath witnessed and rendered thanks, and woe unto every denying liar.

ولكنّ القوم فی غفلة و حجاب قل یا ملأ الأرض دعوا ما عندكم و تمسّكوا بما امرتم به من لدی الله منزل الآیات الّذی اتی بالحقّ و اظهر ما اراد بسلطانه المهیمن علی من فی الأرضین و السّموات كذلک نوّرنا دیباج كتاب العرفان بنیّر الحكمة و البیان طوبی لمن شهد و شكر و ویل لكلّ منكر كذّاب

BLIB_Or15734.1.089b

BH11556

To: Ibrahim
Date: 1298-12-09 [1881-Nov-2]

O Ibrahim! This is the day whereon the Masjid-i-Aqsa lifteth up its call.

ای ابراهیم امروز روزیست كه مسجد اقصی ندا مینماید

AKHA_118BE #07 p.a

BH02812

To: Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa
Date: 1298-12-22 [1881-Nov-15]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 O beloved of my heart and one remembered in my soul! It has been a long time since this evanescent servant was separated from you in exile. But in truth, you took joy with you. What I mean by these words is that after you left, joy became very rare, like the phoenix in all regions and cities. And that joy, in

2 یا حبیب فؤادی و المذكور فی قلبی مدّتهاست كه این خادم فانی در هجر رفتید ولكن فی‌الحقیقه سرور را با خود بردید و مقصود از اینكلمه آنكه بعد از شما سرور بسیار كمیاب گویا بمثابهٔ عنقاست در اقطار و امصار و آن سرور

reality, did not even go with you - it was very unfaithful, for it left us and did not accompany you either. Surely you too were saddened by separation from the Beloved of all horizons.

فی‌الحقیقه با شما هم نرفت بسیار بی‌وفا چیزی بود چه که ما را گذاشت و با شما هم نرفت البتّه آنجناب هم از فراق محبوب آفاق محزون بودند

3 In any case, at this time He commanded this servant to write to Nazir: "O stranger in foreign lands! God willing, may this exile become the cause and means of comfort for steadfast and assured souls in the homeland. Many times exile leads to finding a homeland, and many are the homelands whose dust of exile is more excellent and beloved in God's sight. Exile in the path of the Friend is more beloved and precious to lovers than their homeland. And to God belongs the command in all conditions. My greetings upon you and upon him who was named Mihdi and upon she who serves you."

3 باری در این حین اینعبد حاضر فرمودند بنویس بجناب ناظر یا ایّها الغریب فی الدّیار انشآءالله این غربت سبب و علّت راحت انفس موقنهٔ ثابته در وطن شود بسا از غربتها که مسبّب وطنهاست و بسا از وطنها که تراب غربت لدی الله از آن افضل و احبّ غربت در سبیل دوست نزد عشّاق احبّ از وطن و اعزّ از آنست و لله الأمر فیکلّ الأحوال نکبّر علیک و علی من سمّی بمهدی و علی الّتی تخدمک انتهی

4 Some days ago they cut a coat for the blessed body and graciously bestowed one garment of wool to be sent to you. This servant has nothing worthy present except half a container of the finest tea available - that is, the finest that exists in this land - and two or three servings of extremely excellent tea that came from India in previous years. God willing, may you partake of it in perfect health and wellbeing.

4 چند یوم قبل بجهة بدن مبارک قبا بریدند یک ثوب برک عنایت فرمودند که از برای آنجناب ارسال شود و نزد این خادم چیز قابل حاضر نه جز آنکه نیم حقّه چای از احسن ما یکون یعنی احسن از آنچه در این ارض موجود است ارسال حضور شد و دو سه طبخ هم از چای بسیار اعلائی که از طرف هند در سنین قبل آمده بود انشآءالله بکمال صحّت و سلامت نوش جان فرمایند

5 This evanescent servant also conveys greetings to Aqa Mihdi, upon him be the glory of God. My expression of sincere greetings to the true beloved Aqa Muhammad Mustafa, upon him be all nine [glory] of His most glorious grace, depends on your kindness. God willing, may he ever be confirmed.

5 عرض دیگر این خادم فانی خدمت جناب آقا مهدی علیه بهآء الله تکبیر میرساند خدمت محبوب حقیقی جناب آقا محمّد مصطفی علیه منکلّ ۹ [بهآء] ابهاه عرض خلوص و تکبیر اینفانی منوط بعنایت آنجناب است انشآءالله لازال مؤیّد باشند

6 At this moment mention of them was heard from the tongue of the Beloved, who said: "The glory be upon him and upon those who love God there." Once again this servant conveys greetings to that beloved one and them and the friends. The glory be upon you. The servant. 22nd day of the Month of Pilgrimage 1298.

6 در این حین از لسان محبوب ذکرشان شنیده شد فرمودند البهآء علیه و علی من احبّ الله فیهناک انتهی مرّةً اخری اینعبد خدمت آنمحبوب و ایشان و دوستان تکبیر میرساند البهآء علیکم خادم فی ۲۲ شهر حجّ سنة ۱۲۹۸

BLIB_Or15700.270a, BLIB_Or15711.233a

BH03756

To: Mashhadi Abutalib, in Badkubih
Date: 1298-12-22 [1881-Nov-15]

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

1 هو الشّاهد السّميع البصير

2 O seeker! The Wronged One turneth toward thee from the prison precinct and remembereth thee purely for the sake of God, the Lord of all worlds.

2 يا طالب انّ المظلوم توجّه اليک من شطر السّجن و يذکرک خالصاً لوجه الله ربّ العالمين

3 The Wronged One calleth out in the prison and summoneth all to the Supreme Horizon, the Station wherein the Tree exclaimeth: "There is none other God but Me, the Forgiving, the Generous." That which was hidden in God's knowledge and inscribed in the Books of the Prophets and Messengers hath been made manifest. This is the Day wherewith We previously gave glad tidings to the world, that He might lead forth the people from darkness into light and give them glad tidings of the days of God. Thus did the Tongue of Revelation speak aforetime and at this hour.

3 انّ المظلوم ينادی فی السّجن و يدع الكلّ الی الأفق الأعلی المقام الّذی فيه تنطق السّدرة انّه لا اله الّا انا الغفور الكريم قد ظهر ما كان مستوراً فی علم الله و مسطوراً فی كتب النّبيّين و المرسلين هذا يوم فيه بشّرنا العالم به من قبل ان اخرج القوم من الظّلمات الی النّور و بشّرهم بأيّام الله كذلک نطق لسان الوحی من قبل و فی هذا الحين

4 Say: O peoples of the earth! By God, this is the Day whose mention was sent down in the Qur'an, the Day when mankind shall stand before the Lord of the worlds. Beware lest passion hold you back from the Lord of all creation. Cast away what ye possess and take what ye are bidden by One All-Knowing, All-Wise.

4 قل يا ملأ الأرض تالله هذا يوم نزّل ذكره فی الفرقان يوم يقوم النّاس لربّ العالمين ايّاكم ان يمنعكم الهوی عن مولی الوری ضعوا ما عندكم و خذوا ما امرتم به من لدن عليم حكيم

5 Say: This is the Day of God wherein none is mentioned save Him - to this testifieth every fair-minded, clear-sighted one.

5 قل هذا يوم الله لا يذكر فيه الّا هو يشهد بذلک كلّ منصف بصير

6 O peoples of the earth! The Self-Subsisting hath appeared and calleth out before all faces, offering the Sealed Wine, saying: Hasten, O people, then drink thereof in the name of your Lord, the Munificent Giver.

6 يا ملأ الأرض قد ظهر القيّوم و ينادی امام الوجه الرّحيق المختوم و يقول ان اسرعوا يا قوم ثمّ اشربوا منّی باسم ربّكم المعطی الكريم

7 We counsel all to manifest supreme steadfastness in this Cause whereby the feet of the learned, the mystics and the princes have slipped, save whom God willeth, the Lord of this wondrous Day. Soon will come unto you one who will hold you back from God and bid you to what he hath of the promptings of Satan. Thus do We inform you, when the Light was shining from the horizon of Iraq and in this remote prison.

7 انّا نوصی الكلّ بالاستقامة الكبری فی هذا الأمر الّذی به زلّت اقدام العلمآء و العرفآء و الأمرآء الّا من شآء الله مالک هذا اليوم البديع سوف يأتيكم من يمنعكم عن الله و يأمركم بما عنده من همزات الشّياطين كذلک اخبرناكم اذ كان النّور مشرقاً من افق العراق و فی هذا السّجن البعيد [ان]

8 Be thankful unto thy Lord for having attained unto this Tablet whereby thy mention shall endure throughout the eternity of God, the Mighty, the All-Praised. Preserve this station in the

8 اشكر ربّک بما فزت بهذا اللّوح الّذی به يبقی ذكرک بدوام الله العزيز الحميد ان احفظ هذا المقام

name of thy Lord, the Lord of all mankind, then remember Him at morn and eventide.

باسم ربّک مالک الأنام ثمّ اذکره فی کلّ بکور و اصیل

INBA39:151, BLIB_Or15713.129, BLIB_Or15715.240c

BH04894

To: Mulla Husayn, in Milan
Date: 1298-12-22 [1881-Nov-15]

1 In the name of the Almighty Lord!

1 بنام خداوند توانا

2 O Husayn, hearken with thy soul's ear to the voice of the Wronged One. The Ancient Tongue speaketh in Persian that all the servants who dwell in that place and its surroundings may discover the Purpose and act according to it.

2 یا حسین ندای مظلوم را بگوش جان اصغا نما لسان قدم به پارسی تکلّم میفرماید تا جمیع عباد که در آن محلّ و آن اطرافند مقصود را بیابند و بآن عمل نمایند

3 Today every possessor of utterance is commanded to teach, and every possessor of speech is charged with making mention of the Cause of the All-Merciful. In this Most Great, Most Exalted Cause ye must exert mighty efforts, that perchance the dead may drink from the cup of life and the heedless may receive their share from the chalice of awareness.

3 امروز هر صاحب نطقی مأمور بتبلیغ است و هر صاحب بیانی بذکر امر رحمن مکلّف باید در این امر اعظم اعلی سعی بلیغ مبذول دارید که شاید مردگان از کأس حیات بیاشامند و غافلان از صهبای آگاهی قسمت برند

4 Today most souls are observed to be like uprooted palm-trunks. The people of knowledge and wisdom must gird up the loins of service and occupy themselves with teaching the Cause of the Beloved of all creation. However, in all circumstances they must fix their gaze upon wisdom, lest something occur that might cause perturbation among weak souls.

4 امروز اکثر نفوس بمثابهٔ اعجاز نخل منقعر مشاهده میشوند باید ارباب علم و دانائی کمر خدمت محکم نمایند و بتبلیغ امر محبوب امکان مشغول گردند ولکن در جمیع احوال باید بحکمت ناظر باشند که مباد امری واقع شود و سبب اضطراب نفوس ضعیفه گردد

5 O cupbearers of the world! With joy and fragrance bestow upon the people of possibility the Kawthar of divine knowledge in the name of the Purpose of the worlds. This is service to the Divine Cause. Blessed is he who hath attained and acted according to that which was commanded by the Mighty, the Powerful.

5 ای ساقیان عالم بروح و ریحان کوثر عرفانرا باسم مقصود عالمیان بر اهل امکان مبذول دارید اینست خدمت امر الهی طوبی لمن فاز و عمل بما امر به من لدن قوی قدیر

6 O Husayn! Thy letter was presented and the servant in attendance before the Throne submitted all of it. Blessed art thou for having turned to the Most Exalted Horizon and for having

6 یا حسین نامهات حاضر و عبد حاضر لدی العرش تمام آنرا عرض نمود طوبی لک بما

attained unto this Tablet, which no precious pearl can equal. And praise be to God, the Lord of the worlds.

اقبلت الی الأفق الأعلی و فزت بهذا اللّوح الّذی لا یعادله کلّ لؤلؤ ثمین و الحمد لله ربّ العالمین

BLIB_Or15715.293a, SFI21.014-015

BH04939

To: Haji Ahmad Milani
Date: 1298-12-22 [1881-Nov-15]

1 He is the One speaking from the Most Exalted Horizon

1 هو النّاطق فی الأفق الأعلی

2 O Ahmad! We have made thee to hear My call and have shown thee the horizon of My knowledge and have mentioned thee with that whereby thy remembrance shall endure through the perpetuity of My names in My kingdom, the Inaccessible, the Mighty, the Impregnable.

2 احمد انّا اسمعناک ندائی و اریناک افق عرفانی و ذکرناک بما یبقی به ذکرک بدوام اسمائی فی ملکوتی الممتنع العزیز المنیع

3 In the Persian tongue, hearken unto the call of the Wronged One, that thou mayest find the Purpose and arise to serve Him. Every deed that appeareth from a doer in this day is as the sun amidst the deeds of the days before and after. Strive that thou mayest attain unto that which is meet and seemly on this day.

3 بلسان پارسی ندای مظلوم را بشنو تا مقصود را بیابی و بخدمتش قیام نمائی هر عملی امروز از عاملی ظاهر شود او بمثابهٔ آفتابست مابین اعمال ایّام قبل و بعد جهد نما تا فائز شوی بآنچه که الیوم لایق و سزاست

4 Praise be to God that thou didst hearken unto the call of Truth and didst attain unto His recognition, and thy mention hath flowed from the Most Exalted Pen in the days of God. This station is most great - preserve it through the name of the Peerless Beloved and keep hidden the precious pearl of recognition from the treacherous unbelievers. Thus doth command thee He with Whom is the Great Book.

4 الحمد لله ندای حقّ را اصغا نمودی و بعرفانش فائز شدی و ذکرت از قلم اعلی در ایّام الهی جاری و نازل این مقام بسیار عظیم است باسم محبوب یکتا حفظش نما و لؤلؤ ثمین عرفانرا از نفوس مشرکهٔ خاینه مستور دار کذلک یأمرک من عنده کتاب عظیم

5 The world is evanescent and transient. That which hath been revealed from the Most Exalted Pen specifically for thee shall endure and last. Be thou grateful and say: "Praise be unto Thee, O Lord of the mystics!" I beseech Thee by the sighs of the hearts of the sincere ones and the tears from the eyes of them that are near unto Thee, to ordain for me what Thou hast ordained for Thy chosen ones and to aid me to serve Thy Cause with such steadfastness as cannot be shaken by the conditions of creation. Verily Thou art powerful over whatsoever Thou willest and in Thy grasp is the kingdom of names, and Thou art verily the Mighty, the Powerful.

5 دنیا فانی و زایل آنچه از قلم اعلی مخصوص آنجناب نازل باقی و پاینده خواهد بود ان اشکر و قل لک الحمد یا مولی العارفین اسئلک بزفرات افئدة المخلصین و عبرات عیون المقرّبین بأن تقدّر لی ما قدّرته لأصفیائک و تؤیّدنی علی خدمة امرک باستقامة لا تحرّکها شئونات الخلق انّک انت المقتدر علی ما تشآء و فی قبضتک ملکوت الأسمآء و انّک انت المقتدر القدیر

BLIB_Or15715.294a, SFI21.012-013

BH05783

To: Isma'il Big, in Kukchak
Date: 1298-12-22 [1881-Nov-15]

1 He is the Ever-Abiding, the Everlasting.

1 هو الباقی الدّائم

2 God beareth witness that there is none other God but Him, and He Who hath come with the truth is, verily, the One promised in the Books of God and mentioned in the hearts of the Prophets. Every fair-minded and discerning one beareth witness to this. All that hath been recorded by the Most Exalted Pen hath been manifested, and that which was hidden in the heavens and earth hath come to light.

2 شهد الله انّه لا اله الّا هو و الّذی اتی بالحقّ انّه لهو الموعود فی کتب الله و المذکور فی قلوب الأنبیآء یشهد بذلک کلّ منصف بصیر قد ظهر کلّ ما سطر من القلم الأعلی و برز ما هو المکنون فی السّموات و الأرضین

3 O Ismail! Hearken unto the call of the Glorious One and arise to serve His Cause with spirit and joy. Thus doth command thee He with Whom is the knowledge of all things in a mighty Book.

3 یا اسمعیل ان استمع ندآء الجلیل و قم علی امره بالرّوح و الرّیحان کذلک یأمرک من عنده علم کلّشیء فی کتاب عظیم

4 That which the Friend (Abraham) mentioned hath appeared, and after Him He Who conversed with God (Moses), and the Spirit (Jesus) bore witness to it, and after Him the Beloved One (Muhammad) by whom the Night Journey was adorned. Verily thy Lord is the All-Knowing, the All-Informed.

4 قد ظهر ما ذکره الخلیل و من بعده الکلیم و شهد له الرّوح و من بعده الحبیب الّذی تزیّن به المعراج انّ ربّک لهو العلیم الخبیر

5 Hearken thou unto My call, then speak forth My praise and glorification on this blessed, mighty and wondrous Day. Ask thou God to assist thee in that which will cause thy mention to endure throughout the duration of the kingdom and the heavenly realm. Verily thy Lord is powerful over whatsoever He willeth. There is none other God but Him, the Mighty, the All-Wise.

5 ان استمع ندائی ثمّ انطق بذکری و ثنائی فی هذا الیوم المبارک العزیز البدیع فاسئل الله بأن یؤیّدک علی امر یبقی ذکره بدوام الملک و الملکوت انّ ربّک لهو المقتدر علی ما یشآء لا اله الّا هو العزیز الحکیم

6 We counsel thee to be steadfast in the Cause of thy Lord. This is among the greatest of deeds in the sight of God, the Lord of all worlds.

6 انّا نوصیک بالاستقامة فی امر ربّک انّها من اعظم الأعمال لدی الله ربّ العالمین

7 Glory be upon thee and upon those who have attained unto My remembrance and testified to that which God hath testified: that there is none other God but Him, the Single, the All-Informed.

7 البهآء علیک و علی الّذین فازوا بذکری و شهدوا بما شهد الله انّه لا اله الّا هو الفرد الخبیر

BLIB_Or15713.259, BLIB_Or15715.265a

BH06040

To: Abdu'l-Mumin, in Badkubih
Date: 1298-12-22 [1881-Nov-15]

1 In the Name of the one true God! Today the Kingdom of God is illumined by the lights of the Sun of Manifestation, and the radiance of the Sun of Grace hath encompassed the world. This blessed Day is recorded in the divine Books and Scriptures and is known as the Day of God. Blessed are they whom neither the allusions of the past and future nor the doubts of the learned and ignorant have withheld from the Dawning-Place of God's names and attributes.

1 بنام خداوند یکتا امروز ملکوت الهی بانوار شمس ظهور منوّر و پرتو آفتاب فضل عالم را احاطه نموده و این یوم مبارک در کتب و صحف و زبر الهی مسطور و بیوم الله معروف طوبی از برای نفوسیکه اشارات قبل و بعد و شبهات اهل علم و جهل ایشانرا از مطلع اسماء و صفات الهی محروم ننمود

2 All who dwell on earth awaited this Day, yet when the horizon of the world was illumined by the Most Great Name's Light of Manifestation, all turned away save whom God wished. Take thou the chalice of recognition in the name of the Beloved of all creation and drink therefrom, then offer it to the dead in the valley of heedlessness and error, that perchance they may be quickened by the celestial water and divine wine, and may come to awareness.

2 جمیع من علی الأرض منتظر این یوم بودند و چون افق عالم بنیّر ظهور اسم اعظم روشن شد کل معرض مشاهده شدند الاّ من شآء الله بگیر قدح عرفانرا باسم محبوب امکان و از او بیاشام و بر مردگان وادی ضلالت و غفلت مبذول دار شاید از کوثر رحمانی و رحیق سبحانی زنده شوند و بشعور آیند

3 Rejoice thou in My remembrance of thee and My turning toward thee, and say: Glorified art Thou, O Thou through Whom the gate of heaven was opened and the nightingale of constancy sang in the kingdom of creation! I beseech Thee by the Most Great Word and the Most Exalted Horizon to assist me in Thy remembrance and praise and to confirm me in steadfastness in Thy Cause. There is no God but Thee, the Almighty, the All-Wise.

3 ان افرح بذکری ایّاک و توجّهی الیک و قل سبحانک یا من بک فتح باب السّمآء و نطق عندلیب الوفآء فی ملکوت الانشآء اسئلک بالکلمة العلیا و الأفق الأعلی بأن تؤیّدنی علی ذکرک و ثنائک و توفّقنی علی الاستقامة علی امرک لا اله الاّ انت المقتدر الحکیم

INBA39:153, SFI07.015a

BH06085

To: Muhammad Mirza, in Badkubih
Date: 1298-12-22 [1881-Nov-15]

1 He is the One Who observeth from His Most Exalted Horizon

1 هو النّاظر من افقه الأعلی

2 O friends of Truth! Hearken unto the shrill voice of the Most Exalted Pen and act in accordance with what hath been commanded.

2 ای اولیای حقّ صریر قلم اعلی را بشنوید و بآنچه امر نموده عمل نمائید

3 The world and its ornaments are transient; strive ye to attain that which endureth and lasteth forever. We have previously declared: The world is but a shadow that swiftly passeth away, and death is a pursuer that swiftly overtaketh. Hear ye the voice of the True Counsellor and detach your hearts from that which perisheth and vanisheth, and turn ye unto that which endureth and lasteth forever.

3 دنیا فانی و زخارف او فانی جهد نمائید تا بامریکه باقی و دائمست فائز شوید از قبل فرموده دنیا سایه‌ئی است که او را زوال اخذ نماید و مرگ رقیبی است که بکمال تعجیل از پی درآید بشنوید ندای ناصح امین را و از آنچه فانی و زایل میشود دل بردارید و بآنچه باقی و دائمست توجّه نمائید

4 Every deed that appeareth today for the sake of God is recorded as the lord of deeds in His presence. Strive ye that perchance ye may make good what hath been lost. By the life of God! Ye were created for this blessed, mighty and wondrous Day. They that are heedless are reckoned among the people of the Fire in a perspicuous Book.

4 هر عملیکه امروز لوجه الله ظاهر شود او سیّد اعمال لدی الله مذکور است جهد نمائید شاید بتدارک آنچه از شما فوت شده فائز گردید لعمر الله قد خلقتم لهذا الیوم المبارک العزیز البدیع انّ الّذین غفلوا اولئک اهل النّار فی کتاب مبین

5 Hold ye fast unto the Sure Handle and grasp ye the hem of the loving-kindness of your Lord, the All-Merciful. Thus hath the Tongue spoken in the Kingdom of Utterance as a token of His grace. Verily, He doeth what He willeth and ordaineth what He pleaseth. He is, in truth, the Mighty, the All-Wise.

5 تمسّکوا بالعروة الوثقی و تشبّثوا بذیل عنایة ربّکم الرّحیم کذلک نطق اللّسان فی ملکوت البیان فضلاً من عنده انّه یفعل ما یشآء و یحکم ما یرید و هو العزیز الحکیم

BLIB_Or15715.241a, SFI07.014b

BH06334

To: Mulla Ahmad Milani
Date: 1298-12-22 [1881-Nov-15]

1 He is the One dawning from the horizon of the world

1 هو المشرق من افق الامکان

2 O Ahmad! Rejoice in that the Beloved hath made mention of thee from His praiseworthy station. By the life of God! All the treasures of earth cannot equal His mention. He Who possesseth the sealed wine beareth witness to this.

2 یا احمد ان افرح بما ذکرک المحبوب فی مقامه المحمود لعمر الله لا یعادل بذکره خزائن الأرض کلّها یشهد بذلک من عنده رحیق مختوم

3 We have appeared with the truth and have made manifest that which was recorded in the Books of God, the Lord of the seen and the unseen. We have, with the finger of might, broken the seal of the choice Wine. Blessed is he who hath drunk in this blessed Name.

3 قد ظهرنا بالحقّ و اظهرنا ما کان مسطوراً فی کتب الله مالک الغیب و الشّهود قد فککّا باصبع القدرة ختم الرّحیق طوبی لمن شرب بهذا الاسم المبروک

4 Grieve thou not over anything. Trust in God in all matters. Verily He heareth and seeth, and He is the Truth, the Knower of the unseen.

4 لا تحزن من شیء توکّل علی الله فی کلّ الأمور انّه یسمع و یری و هو الحقّ علّام الغیوب

5 We counsel thee and Our loved ones to manifest the most great steadfastness, for Satan hath cried out and his clamor hath

5 انّا نوصیک و احبّائی بالاستقامة الکبری لأنّ الشّیطان نادی و النّعیق ارتفع من الأشطار و

been raised from all regions and boundaries. The glory rest upon thee and upon those who have attained unto that which God promised in His Book, the Lord of what was and what shall be.

الحدود البهآء علیک و علی من فاز بما وعد به فی کتاب الله ربّ ما کان و ما یکون

6 Confine thy affairs to the service of thy Lord's Cause. Thus doth command thee He with Whom is the Preserved Tablet. Convey that which thou art bidden with wisdom and utterance, and be not of those who have chosen silence in this irrevocable Cause. He will, of a certainty, aid thee through His grace, and will give thee glad-tidings of that which hath been ordained for thee by Him Who is the Possessor of the Kingdom of earth and heaven.

6 ان اقتصر الأمور علی خدمة امر ربّک کذلک یأمرک من عنده لوح محفوظ بلّغ ما امرت به بالحکمة و البیان و لا تکن من الّذین اختاروا الصّمت فی هذا الأمر المحتوم انّه یؤیّدک فضلاً من عنده و یبشّرک بما قدّر لک من لدن مالک الملک و الملکوت

BLIB_Or15713.256b, BLIB_Or15715.291b

BH06158

To: Haji Muhammad Sadiq Ahmaduf (son of Haji Ahmad Milani)
Date: 1298-12-22 [1881-Nov-15]

1 He hath dawned from the horizon of the heaven of understanding

1 هو المشرق من افق سمآء العرفان

2 A mention from Our presence to one who hath attained permission and turned unto God, the Lord of the worlds.

2 ذکر من لدنّا لمن فاز بالاذن و اقبل الی الله ربّ العالمین

3 He traversed land and sea and bore hardships until he entered the Luminous Spot and attained the presence of and arose before the Gate which was opened unto all who are in the heavens and the earth. Verily We caused him to hear Our sweetest call and guided him to Our Most Glorious Horizon and gave him to drink of the Kawthar of immortality which is My mighty, impregnable presence.

3 قطع البرّ و البحر و حمل الشّدائد الی ان دخل البقعة النّورآء و حضر و قام لدی باب فتح علی من فی السّموات و الأرضین انّا اسمعناه ندائنا الأحلی و هدیناه الی منظری الأبهی و سقیناه کوثر البقآء و هو لقائی العزیز المنیع

4 Blessed art thou, O thou who circlest round the Throne, for that thou didst attain and recognize and receive the Kawthar of reunion from the hands of thy Lord's loving-kindness and didst drink thereof in the name of thy Lord, the Most Merciful, the Most Compassionate. Rejoice thou in that the Most Exalted Pen hath testified for thee in this mighty, luminous Tablet.

4 طوبی لک یا ایّها الطّائف حول العرش بما حضرت و عرفت و اخذت کوثر الوصال من ایادی عنایة ربّک و شربت منه باسم ربّک الرّحمن الرّحیم ان افرح بما شهد لک قلمی الأعلی فیهذا اللّوح العزیز المنیر

5 Say: Praise be unto Thee, O my God, for having caused me to know and taught me and guided me unto Thy straight path. I beseech Thee to aid me to remain steadfast in this Cause whereby the limbs of all names have trembled. Verily Thou

5 قل لک الحمد یا الهی بما عرّفتنی و علّمتنی و هدیتنی الی صراطک المستقیم اسئلک بأن تؤیّدنی علی الاستقامة الکبری علی هذا الأمر

doest what Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

الّذی به ارتعدت فرائص الأسمآء انّک تفعل ما تشآء لا اله الّا انت الغفور الکریم

6 The glory rest upon thy father and thy mother and upon thee and upon thy brothers who have inhaled the fragrance of the Divine Raiment and believed in the All-Knowing, the All-Informed.

6 البهآء علی ابیک و امّک و علیک و علی اخوانک الّذین وجدوا عرف القمیص و آمنوا بالفرد الخبیر

BLIB_Or15713.256a, BLIB_Or15715.293c

BH06870

To: Muhammad Ali Milani (son of Haji Ahmad)
Date: 1298-12-22 [1881-Nov-15]

1 He is the Helper, the Protector!

1 هو النّاصر المعین

2 O Muhammad qabl-i-'Ali! Time and again hast thou been blessed with the remembrance of the Wronged One of the horizons. By the Sun of the heaven of divine Will! The entire world cannot equal a single letter that hath flowed from the Most Exalted Pen. Be thou thankful unto thy Lord for this manifest bounty.

2 یا محمّد قبل علی مرّة بعد مرّة بذکر مظلوم آفاق فائز شدی قسم بآفتاب سماء مشیّت الهی که جمیع عالم معادله نمینماید بحرفیکه از قلم اعلی جاری شده ان اشکر ربّک بهذا الفضل المبین

3 The bounties of this world are transient, while the table of inner meanings sent down from the heaven of divine grace is everlasting and eternal. God willing, thou shalt attain unto this most great and eternal bounty and this supreme gift, and shalt be assisted at all times and under all conditions to serve the Cause.

3 نعمت دنیا فانی و مائدهٔ معانی که از سماء فضل الهی نازل است پاینده و باقی انشآءالله باین نعمت باقیهٔ عظمی و موهبت کبری فائز شوی و در جمیع اوان و احیان بخدمت امر مؤیّد گردی

4 Soon will the barking ones and the idolaters enter those regions and surroundings, and will arise in the name of truth to lead the servants astray. This is that word which flowed from the Most Exalted Pen during the sojourn of the Luminary of the horizons in Iraq.

4 زود است که ناعقین و مشرکین بآن دیار و اطراف وارد شوند و باسم حقّ در صدد گمراهی عباد برآیند اینست آن کلمهٔی که در احیان توقّف نیّر آفاق در عراق از قلم اعلی جاری شد

5 God willing, the friends shall drink from the chalice of steadfastness in such wise that all the peoples of the world shall be powerless to prevent them. Verily, He guideth whom He willeth unto His straight path. There is none other God but Him, the Almighty, the All-Knowing, the All-Wise.

5 انشآءالله دوستان از کوثر استقامت بیاشامند بشأنیکه اهل عالم قادر بر منع نباشند انّه یهدی من یشآء الی صراطه المستقیم لا اله الّا هو المقتدر العلیم الحکیم

BLIB_Or15715.294b

BH07023

To: Kazim, in Chikan
Date: 1298-12-22 [1881-Nov-15]

1 In the Name of the All-Knowing, the All-Seeing! We gave glad-tidings of the divine days to all the peoples of the earth through the Most Exalted Pen. When the appointed time arrived and the Promised Beauty descended from the heaven of divine command, all turned away and pronounced the sentence of His death, except those souls who drank of the sealed wine and turned their eyes and hearts away from all save God.

1 بنام دانای بینا جمیع اهل ارض را از قلم اعلی بایّام الهی بشارت دادیم چون میقات رسید و جمال موعود از سماء امر نازل کل اعراض نمودند و بر قتلش فتوی دادند مگر نفوسیکه از رحیق مختوم آشامیدند و از غیر حقّ چشم و دل برداشتند

2 A hundred thousand regrets and sorrows for those souls who failed to recognize the Day of God and were deprived of its honor. I swear by the Sun of Truth that this blessed day hath no likeness or peer. Every pure deed that is manifested for God's sake on this day is the lord of all deeds.

2 صدهزار حسرت و اسف از برای نفوسیکه یوم الهی را ادراک ننمودند و بشرافت آن فائز نشدند قسم بآفتاب حقیقت از برای این روز مبارک شبه و مثل نبوده و نیست هر عمل خالصیکه الیوم للّه ظاهر شود او سیّد اعمال است

3 O friends! Strive, and deprive not yourselves of the purpose of all worlds through the vain imaginings of this or that one. Hearken, arise and speak, that perchance the thirsty may drink from the Euphrates of the mercy of the All-Merciful, and the dead may attain unto new life through the breezes of God. Verily, He speaketh and sayeth: Praise be to God at all times.

3 ای دوستان جهد نمائید و خود را بمزخرفات این و آن از مقصود عالمیان محروم ننمائید بشنوید و بایستید و بگوئید شاید تشنگان از فرات رحمت رحمن بیاشامند و مردگان از نسمة اللّه بحیات تازه فائز شوند انّه ینطق و یقول للّه الحمد فی کلّ حین

INBA39:150, BLIB_Or15715.238d

BH07399

To: Haji Ali Akbar Ahmaduf (son of Haji Ahmad Milani)
Date: 1298-12-22 [1881-Nov-15]

1 He is the Compassionate, the All-Bountiful.

1 هو المشفق الکریم

2 O 'Ali-Akbar! The Wronged One makes mention of thee from the precincts of His Most Great Prison - the place wherefrom He Who came from the heaven of divine Command has spoken forth a command from God, the Lord of Lords.

2 یا علی قبل اکبر یذکرک المظلوم من شطر منظره الأکبر المقام الّذی نطق فیه من اتی من سمآء الأمر امراً من لدی اللّه ربّ الأرباب

3 We entered into the prison and summoned all to the Mighty, the All-Bestowing. Among the people are those who heard and responded to their Lord, and among them are those who heard but denied the proof of their Lord, the Goal of All Desires.

3 انّا دخلنا السّجن و دعونا الکلّ الی العزیز الوهّاب من النّاس من سمع و اجاب مولیه و منهم من سمع و انکر برهان ربّه مالک المآب

4 Blessed art thou for having drunk the choice wine of divine knowledge and turned unto God, the One, the Self-Sufficient, the Most High. Thy brother came to the prison and attained that which was inscribed in the scrolls of God, the Lord of all religions.

4 نعیماً لک بما شربت رحیق العرفان و اقبلت الی الله الواحد الغنیّ المتعال قد حضر اخوک فی السّجن و فاز بما کان مسطوراً فی صحف الله مالک الأدیان

5 Arise to serve the Cause of thy Lord in such wise that neither the oppression of the earth nor the gloating of the wicked shall dismay thee.

5 قم علی خدمة امر ربّک علی شأن لا تخوّفک سطوة الأرض و لا شماتة الفجّار

6 Reflect upon the bygone ages and what befell the Manifestations of the Cause from every ignorant learned one and every cunning knower. By God's life! They denied the Prophets and Messengers and pronounced against them with such injustice as caused the heavens to lament and the mountains to crumble.

6 تفکّر فی القرون الأولی و ما ورد علی مظاهر الأمر من کلّ عالم جاهل و من کلّ عارف محتال لعمر الله انکروا النّبیّین و المرسلین و افتوا علیهم بظلم ناحت السّمآء و نسفت الجبال

BLIB_Or15713.270a, BLIB_Or15715.266b

BH07885

To: Fatimih Baygum wife of Ahmad Milani et al.
Date: 1298-12-22 [1881-Nov-15]

1 In the name of the All-Knowing Lord!

1 بنام خداوند دانا

2 Thy letter attained the most holy and exalted presence. However, it was not adorned with that which would merit the hearing of the Beloved. Since the mysteries of hearts are clear and evident before the Beloved, there hath been and is no harm. God willing, may thy heart, like thy letter, be observed as sanctified and pure from the affairs of the world and the words of the heedless and the opposers.

2 ورقهٔ آن امه بساحت امنع اقدس فائز ولکن بذکریکه باصغاء محبوب فائز شود مزیّن نه چون اسرار قلوب نزد محبوب واضح و مشهود است لذا بأسی نبوده و نیست انشآءالله قلب آن امه بمثابهٔ مکتوبش مقدّس و منزّه از شؤونات عالم و کلمات مغلّین و معرضین مشاهده گردد

3 God, exalted be His glory, hath been and ever shall be the All-Knowing and the All-Powerful. He readeth what is inscribed upon hearts and breasts. Grieve thou not over anything. In all matters place thy trust in God, the Lord of all worlds. Verily He manifesteth whatsoever He willeth, and He is the Mighty, the Powerful. We make mention of thy son 'Ali-Qabli-Akbar, and We know his condition, and We bid him observe what is good and what God hath desired in His wise Book. O 'Ali-Qabli-Akbar! Grieve not. Verily He ordaineth for whomsoever He pleaseth whatsoever He pleaseth. To this testifieth every knowing and informed one.

3 حقّ جلّ جلاله عالم و قادر بوده و خواهد بود یقرء ما کان مکتوباً فی القلوب و الصّدور لا تحزنی عن شیء توکّلی فی کلّ الأمور علی الله ربّ العالمین انّه یظهر ما اراد و هو المقتدر القدیر انّا نذکر ابنک علی قبل اکبر و علمنا ما هو علیه و نأمره بالمعروف و ما اراده الله فی کتابه الحکیم یا علی قبل اکبر لا تحزن انّه یقدّر لمن یشآء ما یشآء یشهد بذلک کلّ عالم خبیر

BLIB_Or15715.267a

BH07463

To: Khalilullah Bayk, in Shirvan
Date: 1298-12-22 [1881-Nov-15]

1 In His Name, the Speaker, the All-Knowing!

1 بسمی النّاطق العلیم

2 Praise be to God, the heaven of divine exposition hath been raised high and adorned with the stars of knowledge and utterance. The Sun of Truth hath risen from its horizon, yet the people remain heedless and veiled therefrom, inasmuch as they have been nurtured by vain imaginings and are gazing at its dawning-place.

2 الحمد لله آسمان بدیع مرتفع و بانجم معانی و بیان مزیّن آفتاب حقیقت از افقش مشرق ولکن عباد از آن غافل و محجوب چه که باوهام تربیت شده‌اند و بمطلع آن ناظرند

3 By the life of God! The ignorant ones of the earth who today are known as divines have been and continue to be the fountainhead of vain imaginings, except such as God hath willed, the Lord of the worlds.

3 لعمر الله جهلای ارض که الیوم باسم علما معروفند مطالع اوهام بوده و هستند الاّ من شآء الله ربّ العالمین

4 In this day, should a person appear with all the sciences, yet remain deprived of the splendors of the lights of the Sun of knowledge which hath shone forth from the horizon of the Prison, he would be accounted among the most ignorant of all in the presence of the Self-Sufficient, the Most High. And should a person know not a single letter of learning, yet be adorned with the ornament of the love of God, he would be recorded by the Supreme Pen as among the most learned of all.

4 امروز اگر نفسی بجمیع علوم ظاهر شود و از اشراقات انوار آفتاب علم که از افق سجن طالع است بی‌بهره ماند او از اجهل جهّال لدی الغنیّ المتعال مذکور و اگر نفسی حرفی از علوم نزد او نباشد و بطراز محبّة الله مزیّن باشد او از اعلم علما از قلم اعلی مذکور و مسطور

5 Woe unto the learned one who hath been debarred from the ocean of knowledge, and blessed is the unlettered one who hath heard, hastened, and attained unto the recognition of God, the Knowing, the Informed.

5 ویل لعالم منع عن بحر العلم و طوبی لأمّیّ سمع و سرع و فاز بعرفان الله العلیم الخبیر

BLIB_Or15715.240b

BH07584

To: Haji Ali Muhammad Ahmaduf Milani (son of Haji Ahmad), in Azarbaijan
Date: 1298-12-22 [1881-Nov-15]

1 In His Name, the All-Evident, the All-Knowing

2 All peoples have awaited and continue to await the days of the Manifestation, beseeching and supplicating with the utmost lowliness and fervor for the presence of the Promised One. Yet when the time arrived and the countenance of the Promised One appeared from the horizon of the heaven of Revelation, all arose in denial and inflicted upon the Beloved of the worlds that which minds and hearts are powerless to comprehend, until at last He is seen imprisoned in this Most Great Prison. Yet I swear by the lights of the Sun of inner meaning that the abasement of this prison and its severity are dearer than all the delights of the world. The world hath no significance, neither now nor ever. Soon all that is witnessed now and shall come to pass thereafter will return to nothingness. Blessed are they whom these two fleeting days have not debarred from the immortal Kingdom. Be thou thankful unto thy Lord for this clear remembrance.

1 بسمه المبیّن العلیم

2 جمیع امم منتظر ایّام ظهور بوده و هستند و بکمال عجز و ابتهال لقای موعود را آمل و سائل و چون وقت رسید و طلعت موعود از افق سماء ظهور ظاهر شد کلّ بر انکار قیام نمودند و بر محبوب عالمیان وارد آوردند آنچه که عقول و افئده از ادراک آن عاجز و قاصر است تا آنکه بالأخره در این سجن اعظم محبوس و مسجون مشاهده میشود ولکن قسم بانوار آفتاب معانی که ذلّت سجن و شدّت آن اعزّ است از لذائذ عالم کلّها دنیا را شأنی نبوده و نیست عنقریب آنچه مشاهده میشود و از بعد میآید بعدم راجع طوبی از برای نفوسیکه این دو یوم فانی ایشانرا از ملکوت باقی منع ننمود ان اشکر ربّک بهذا الذّکر المبین

BLIB_Or15715.266c, SFI21.015-016

BH08116

To: Mashhadi Manaf, in Kukchak
Date: 1298-12-22 [1881-Nov-15]

In the Name of the All-Seeing, the All-Knowing!

O friends of Truth! That which was recorded in God's Book and mentioned in His Scriptures is this day manifest and visible. Blessed is the eye that hath seen and the ear that hath heard.

This is the day of humility and submissiveness, and the time of praise and glorification. Strive that ye may not be deprived of the rays of the Sun of Truth and be not barred from the ocean of mercy.

Today the Hand and the divine hands of the Kingdom of all things have emerged from the sleeve of power. Hearken unto

بنام بینای دانا

ای اولیای حقّ آنچه در کتاب الهی مسطور بود و در صحفش مذکور امروز ظاهر و مشهود طوبی از برای چشمیکه دید و از برای گوشی که استماع نمود امروز روز خضوع و خشوعست و وقت ذکر و ثنا جهد نمائید که شاید از پرتو انوار آفتاب حقیقت محروم نشوید و از دریای رحمت ممنوع نگردید امروز ید و بیده ملکوت کلّشیء از جیب قدرت بیرون آمده بشنوید ندای مظلومرا و بآنچه محبوبست عمل نمائید امروز ربیع ذکر و بیانست و هنگام ظهور حضرت رحمن مبارک نفسیکه باو

the Voice of the Wronged One and act in accordance with that which is beloved.

Today is the springtime of mention and utterance, and the time of the appearance of the All-Merciful. Blessed is the soul that hath attained unto Him and become detached and free from all else.

The glory be upon thee and upon thy brethren. Convey My greetings to their faces and give glad tidings to My loved ones of this wondrous remembrance.

فائز شد و از دونش فارغ و آزاد گشت البهآء علیک و علی اخوانک کبرّ من قبلی علی وجوههم و بشّر احبّائی بهذا الذّکر البدیع

BLIB_Or15715.238b

BH08232

To: Muhammad Baqir Ahmaduf (son of Haji Ahmad Milani)
Date: 1298-12-22 [1881-Nov-15]

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

1 هوالشّاهد السّامع الخبیر

2 Glorified be He Who hath appeared and revealed that which was hidden behind the veils of the Unseen and concealed throughout all eternity. They who in this Revelation have attained unto the recognition of God are, in all the Sacred Scriptures and Tablets, accounted among the denizens of the Most Exalted Paradise. From those who have turned away, the Concourse on High and they who circle round the Throne at eventide and at dawn do wholly dissociate themselves.

2 سبحان الّذی ظهر و اظهر ما کان مستوراً فی حجب الغیب و مکنوناً فی ازل الآزال انّ الّذین فازوا بعرفان الله فی هذا الظّهور انّهم من اهل الفردوس الأعلی فی الزّبر و الألواح و الّذین اعرضوا یتبرّأ منهم الملأ الأعلی و الّذین یطوفون العرش فی العشیّ و الاشراق

3 Blessed art thou for having been mentioned before the Wronged One, and there hath been revealed for thee that whereby the horizon of proof hath been illumined. Render thanks unto God for having made thee recognize this Cause, from which most of the servants remain veiled.

3 طوبی لک بما ذکرت لدی المظلوم و نزّل لک ما لاح به افق البرهان ان احمد الله بما عرّفک هذا الأمر الّذی احتجب عنه اکثر العباد

4 Be thou steadfast in the Cause and say: Praise be unto Thee, O my God, for having made me recognize the Dayspring of Thy Cause and the Fountainhead of Thine inspiration, and for having enabled me to attain unto a Book through whose revelation the decree of beginning and end hath been made manifest.

4 ان استقم علی الأمر و قل لک الحمد یا الهی بما عرّفتنی مشرق امرک و مطلع الهامک و جعلتنی فائزاً بکتاب اذا نزّل ظهر حکم المبدء و المآب

BLIB_Or15715.266a, BLIB_Or15734.1.100b

BH08545

To: Hamid, in Shirvan
Date: 1298-12-22 [1881-Nov-15]

1 In His Name, the One Who rules over all names!

1 بسمی المهیمن علی الأسمآء

2 O Hamid! The Lord of the worlds remembers you from the Most Great Prison and gives you glad tidings of what has been ordained for the chosen ones of God in a clear Book. Give thanks to God for having been mentioned before His presence and for this mighty Tablet being revealed for you. Say: O concourse of the chosen ones! The day of wisdom and utterance has come. Fear the All-Merciful and be not of those who remain silent. Convey the Cause of your Lord with wisdom and associate with the loved ones of God, the Lord of the worlds.

2 یا حمید یذکرک مولی العالم فی السّجن الأعظم و یبشّرک بما قدّر لأصفیآء الله فی کتاب مبین ان اشکر الله بما ذکرت لدی الوجه و نزّل لک هذا اللّوح العظیم قل یا ملأ الأصفیآء قد اتی یوم الحکمة و البیان اتّقوا الرّحمن و لا تکونوا من الصّامتین بلّغوا امر ربّکم بالحکمة و داروا مع احبّآء الله ربّ العالمین

3 The Hour has come and the Dove coos upon the branches of the Tree. Verily, there is no God but Me, the Single, the All-Informed. This is not the day to sit still. Arise in My Name and remind the people of what has been revealed from My Most Exalted Pen which moves by My wondrous command. Thus has the Tongue of Grandeur spoken in the Most Great Prison as a token of His grace, and He is the Mighty, the Powerful.

3 قد اتت السّاعة و هدرت الحمامة علی اغصان السّدرة انّه لا اله الّا انا الفرد الخبیر لیس الیوم یوم القعود قوموا باسمی و ذکّروا النّاس بما نزّل من قلمی الأعلی الّذی تحرّک بأمری البدیع کذلک نطق لسان القدم فی السّجن الأعظم فضلاً من عنده و هو المقتدر القدیر

BLIB_Or15715.240a, BLIB_Or15734.1.072b

BH08747

To: Muhammad Aqa, in Chikan
Date: 1298-12-22 [1881-Nov-15]

He is the All-Seeing, the Witness, the Just One!

هو النّاظر الشّاهد بالعدل

In the days when the pillars of the world were trembling and quaking from the onslaught of the oppressors, this Wronged One arose to promote the Cause, without any helper or assistant - an arising that left most people bewildered.

And when, through divine power and might, the Sun of Truth shone forth from behind the veil, the buzzing of flies emerged from behind the curtains as they arose to object and oppose. And now they have set about to lead astray pure and tranquil souls.

ایّامیکه ارکان عالم از سطوت اهل ظلم مضطرب و مرتعش بود این مظلوم من‌دون ناصر و معین بر امر قیام نموده قیامیکه اکثری خود را متحیّر مشاهده نمودند و چون بقوّت و قدرت الهی آفتاب حقیقت از خلف حجاب اشراق نمود از پس پرده‌ها طنین ذباب ظاهر و بر اعراض و اعتراض قیام نمودند و حال در صدد اضلال نفوس مقدّسهٔ مطمئنّه برآمده‌اند بشنوید ندای مظلوم را و بطنین ذباب از ربّ الأرباب غافل

Hearken unto the call of the Wronged One and let not the buzzing of flies make you heedless of the Lord of Lords. Drink of the sealed wine in the name of the Self-Subsisting and fix your gaze upon the Most Glorious Horizon.

Glory be upon you and upon those who have attained unto the supreme steadfastness in this mighty Cause.

نشوید از رحیق مختوم باسم قیّوم بیاشامید و بافق ابهی ناظر و متوجّه باشید البهآء علیک و علی من فاز بالاستقامة الکبری فیهذا الأمر العظیم

INBA39:149, BLIB_Or15715.238e

BH08657

To: Sadiq Bayk, in Kukchak
Date: 1298-12-22 [1881-Nov-15]

In the Name of the All-Knowing Speaker!

This Day hath been mentioned and is known in all the divine Scriptures and Books as the Day of God. Blessed is the soul whom vain desires have not kept back from the Dayspring of the light of oneness, and who hath rent asunder the veils of idle fancies with the arm of certitude.

Reflect upon former ages: whenever the Dayspring of Light dawned above the horizon of manifestation and appeared, all arose to oppose and object, except whom God, thy Lord, willed.

And now the Manifestation of the Cause, while imprisoned, turneth toward thee and summoneth thee, purely for the sake of the Lord of Names, unto the most exalted horizon.

Praise God, then thank Him, for having revealed unto thee that which was hidden from most of mankind. Verily, He is the All-Hearing, the Answering.

بنام گویای دانا

امروز در جمیع صحف و کتب الهی بیوم الله مذکور و معروف طوبی از برای نفسیکه هواهای نفسانیّه او را از مطلع نور احدیّه منع ننمود و بعضد یقین خرق حجبات ظنون نمود در اعصار قبل تفکّر نمائید هر هنگام که مطلع نور از افق ظهور اشراق نمود و ظاهر گشت جمیع بر اعراض و اعتراض قیام نمودند الاّ من شآء الله ربّک و حال هم مظهر امر در سجن بتو توجّه نموده و ترا خالصاً لوجه مالک الأسمآء بافق اعلی دعوت مینماید ان احمد الله ثمّ اشکره بما اظهر لک ما احتجب عنه اکثر الخلق انّه لهو السّامع المجیب

BLIB_Or15715.265b

BH08770

To: Aqa Abu-Talib, in Milan
Date: 1298-12-22 [1881-Nov-15]

هو المشرق من افق سمآء الحكمة

جهد نما تا از ما عند الله محروم و بی‌نصیب نمانی جمیع اهل ارض منتظر و از حقّ منیع لقاء این یوم بدیع را طالب و آمل و چون بحر عرفان ظاهر و آفتاب ظهور مشرق جمیع بر انکار و اعراض قیام نمودند الاّ من شآء الله امروز روز ظهور اعمال حسنه و اخلاق روحانیّه است طوبی از برای نفسیکه فائز شد بآنچه که سبب اعلاء کلمهٔ الهی بوده و ویل للغافلین الّذین جادلوا بآیات الله و جاحدوا امره الأعظم العظیم انّک لا تحزن من شیء تمسّک بحبل عنایة ربّک انّه مع عباده المقبلین الحمد لله ربّ العالمین

BLIB_Or15715.234b

He is the Dawning One from the horizon of the heaven of wisdom!

Strive that thou remain not deprived and portionless of that which is with God. All the peoples of the earth were expectant, seeking from the exalted Truth the encounter of this wondrous Day. Yet when the ocean of knowledge appeared and the Sun of Revelation dawned forth, all arose in denial and turned away, save whom God willed.

Today is the day for the manifestation of goodly deeds and spiritual qualities. Blessed is the soul that hath attained unto that which leadeth to the exaltation of the Word of God. And woe unto the heedless ones who have disputed the signs of God and denied His Most Great, His Mighty Cause.

Grieve thou not over anything. Hold fast unto the cord of thy Lord's loving-kindness. Verily, He is with His servants who have turned unto Him. Praise be to God, the Lord of the worlds.

BH08996

To: Aqa Muhammad Rida, in Milan
Date: 1298-12-22 [1881-Nov-15]

1 هو المشرق من افق الحكمة و البيان

2 کتاب انزله مالک الأسمآء لمن سمّی بالرّضآء لیفرح و یشکر ربّه المشفق الکریم انشآءالله بعنایت الهی فائز باشی و بانوار وجه منوّر از حقّ بطلب تا ترا مؤیّد فرماید بر امریکه سبب و علّت بقای ذکر تو باشد بدوام ملک و ملکوت

1 He is the One dawning from the horizon of wisdom and utterance.

2 This is a Book sent down by the Lord of Names to him who hath been named Rida, that he might rejoice and give thanks to his Lord, the Compassionate, the Generous. May God grant that thou be made victorious through divine bounty and illumined by the light of His countenance. Beseech God that He may aid thee in that which shall cause thy mention to endure throughout the kingdom of earth and heaven.

3 Today every soul must occupy himself with the remembrance and praise of God and arise to serve His Cause. God willing, thou shalt receive thy portion from the ocean of divine bounty and drink of the most pure wine in the name of thy Lord, the Ordainer. We have heard thy call and have answered thee as a token of Our grace, and We counsel thee to manifest supreme steadfastness in this mighty Cause. And praise be to God, the All-Knowing, the All-Wise.

3 امروز هر نفسی باید بذکر و ثنای حقّ مشغول باشد و بخدمت امر قائم انشآءالله از دریای عنایت الهی قسمت بری و از رحیق اطهر باسم مالک قدر بیاشامی انّا سمعنا ندائک اجبناک فضلاً من عندنا و نوصیک بالاستقامة الکبری علی هذا الأمر العظیم و الحمد لله العلیم الحکیم

BLIB_Or15715.293b

BH08999

To: Mirza Abdullah, in Milan
Date: 1298-12-22 [1881-Nov-15]

He is the One Who has dominion over all who are on earth and in heaven

A Tablet revealed by the Lord of Creation for him who has turned to the Most Sublime Horizon - the station wherein the Divine Lote-Tree proclaims: "There is none other God but Me, the All-Compelling, the Self-Subsisting."

O Abdullah! The Lord of the Throne and of Earth remembers you from His Most Glorious Horizon and summons you unto God, the Lord of existence. How many a guilty one sought to ascend but was cast down by the hand of power with a shooting flame, and how many a servant did He strengthen in such wise that he testified to that which the Lord of the Unseen and the Seen had testified. Be thou assured through thy Lord's favor - verily He witnesses and beholds, and He is the Truth, the Knower of things unseen. Give thanks unto God for having caused thee to hear His sweetest call and to behold His Most Glorious Horizon. Thy Lord, verily, is He Who has dominion over what was and what shall be.

هو المهیمن علی من فی الأرض و السّمآء

کتاب انزله مالک الوری لمن اقبل الی الأفق الأعلی المقام الّذی تنطق فیه سدرة المنتهی انّه لا اله الّا انا المهیمن القیّوم یا عبدالله یذکرک مالک العرش و الثّری من منظره الأبهی و یدعوک الی الله مالک الوجود کم من مجرم اراد الصّعود اطرده ید القدرة بشهاب النّار و کم من عبد ایّدته علی شأن شهد بما شهد مالک الغیب و الشّهود ان اطمئنّ بفضل مولیک انّه یشهد و یری و هو الحقّ علّام الغیوب ان احمد الله بما اسمعک ندائه الأحلی و اراک افقه الأبهی انّ ربّک لهو المهیمن علی ما کان و ما یکون

BLIB_Or15734.1.099b

BH09417

To: Haji Hasan, in Chikan
Date: 1298-12-22 [1881-Nov-15]

هو الأقدم الأعظم

He is the Most Ancient, the Most Great.

شهد الله انّه لا اله الّا هو و الّذی اتی بالحقّ انّه لبحر علمی و سمآء حکمتی و شمس عنایتی قد کان مکنوناً فی ازل الآزال فلمّا اراد الظّهور ظهر بالحقّ و اظهر ما اراد انّه لهو الفرد الواحد المقتدر القدیر من انکره قد انکرنی و الّذی اقرّ به نشهد انّه اعترف بما نطق به لسانی فی ملکوت بیانی انّه انا الله الواحد العلیم الحکیم طوبی لنفس فازت بأیّامه و وجدت عرف قمیصه و عملت بما امرت به فی کتابه المبین کذلک ماج بحر البیان اذ کان المظلوم فی سجنه العظیم

BLIB_Or15715.238c, BLIB_Or15734.1.098c

God beareth witness that there is none other God but Him, and He Who hath come with the truth is verily the Ocean of My knowledge, the Heaven of My wisdom, and the Sun of My loving-kindness. He was hidden in the eternity of eternities, and when He willed to appear, He appeared in truth and manifested whatsoever He desired. He is, verily, the Single One, the One, the Powerful, the Mighty.

Whoso denieth Him hath denied Me, and unto him who acknowledgeth Him We bear witness that he hath confessed that which My Tongue hath spoken forth in the Kingdom of My utterance. Verily, He is I, God, the One, the All-Knowing, the All-Wise.

Blessed is the soul that hath attained unto His days, and perceived the fragrance of His garment, and acted in accordance with that which it was bidden in His perspicuous Book. Thus surgeth the ocean of utterance while the Wronged One is in His mighty prison.

BH09269

To: Ustad Asad, in Kukchak
Date: 1298-12-22 [1881-Nov-15]

بنام خداوند بخشنده

In the Name of God, the Beneficent!

انشآءالله در این یوم الهی از فیوضات رحمانی قسمت بری و از بحر حکمت بیاشامی روشنی عالم عرفان از انوار وجه بوده نه از آفتاب و ماه جهد نما تا بسماء معانی راه یابی و بر صراط مستقیم الهی مشی کنی چه مقدار از امرا طالب این یوم بودند و امروز از او محروم مشاهده میشوند و تو از عنایت حقّ بآن فائز شدی و نفحات قمیص را ادراک نمودی بتمام جان و روان و لسان بستایش

God willing, on this divine Day mayest thou receive thy portion from the outpourings of the All-Merciful and drink from the ocean of wisdom. The light of the realm of knowledge cometh from the splendors of His Countenance, not from the sun and moon. Strive thou to find thy way to the heaven of inner meanings and to walk upon God's straight path.

How many princes there were who sought after this Day, yet now are seen to be deprived of it, while thou, through God's

favor, hast attained unto it and perceived the fragrances of His garment.

With all thy soul and spirit and tongue, be thou occupied with the praise of the Beloved of all creation. Verily, He is with whosoever remembereth Him and maketh mention of Him, and He is the All-Knowing, the All-Informed.

محبوب امکان مشغول باش انّه مع من ذکره و یذکره و هو العلیم الخبیر

BLIB_Or15715.238a

BH09787

To: Rahim Bayk, in Kukchak
Date: 1298-12-22 [1881-Nov-15]

1 In the Name of the One Friend!

2 O friend! The Kawthar of the utterance of the All-Merciful hath appeared and flowed forth, and the sealed wine hath been unsealed through the power of the Name of the Self-Subsisting. Ye should turn unto God - exalted be His glory - with illumined hearts and radiant breasts. Today His all-embracing mercy hath encompassed all, yet most are found heedless and veiled. Blessed is the state of the one who, detached from the world, hath clung to the Most Great Name and received his portion from the ocean of His grace. God willing, may ye be occupied at all times with the remembrance of the Beloved of the worlds and act according to that which ye have been commanded in the Book. We send Our glorification and prayers upon the King of Martyrs and their Beloved.

1 بنام دوست یکتا

2 ایدوستان کوثر بیان رحمن ظاهر و جاری و رحیق مختوم بقدرت اسم قیّوم مفتوح و مشهود باید بقلوب نوراء و صدور بیضاء بحقّ جلّ جلاله توجّه نمائید امروز رحمت واسعه کل را فراگرفته ولکن اکثری غافل و محجوب مشاهده میشوند نیکوست حال نفسیکه منقطعاً عن العالم باسم اعظم تمسّک جست و از دریای فضلش قسمت برد انشآءالله در جمیع احوال بذکر محبوب عالمیان مشغول باشید و بما امرتم به فی الکتاب عامل انّا نکبّر و نصلّی علی سلطان الشّهدآء و محبوبهم

BLIB_Or15715.265d

BH10071

To: Karbalai Hasan, in Milan
Date: 1298-12-22 [1881-Nov-15]

1 He is the One manifest before all faces.

2 O Hasan! The Lord of the hidden and the manifest remembers you before the face of the world and gives you glad tidings of this Revelation through which was revealed that which the Speaker of the Mount uttered: "Verily there is no God but Me, the Single, the All-Informed." By God! The hidden has been revealed and the treasured has appeared, and the Unseen calls out with the most exalted call, summoning all to the supreme horizon, this resplendent station. Give thanks to your Lord for having enabled you to recognize Him when every remote scholar denied Him. Cast aside what the people possess and take what is with your Lord, the Almighty, the All-Powerful. Thus have We remembered you that you may rejoice and give thanks to your Lord, the All-Bountiful.

1 هو الظّاهر امام الوجوه

2 يا حسن يذكرک مولی السّرّ و العلن امام وجه العالم و يبشّرک بهذا الظّهور الّذی به ظهر ما نطق مكلّم الطّور انّه لا اله الّا انا الفرد الخبير تالله قد ظهر المكنون و برز المخزون و الغيب ينادی بأعلی النّدآء و يدع الكلّ الی الأفق الأعلی هذا المقام المنير ان اشكر ربّک بما ايّدک علی عرفانه اذ انكره كلّ عالم بعيد ضع ما عند النّاس و خذ ما عند ربّک المقتدر القدير كذلک ذكرناک لتفرح و تشكر ربّک الكريم

BLIB_Or15715.234a, BLIB_Or15734.1.097b

BH10049

To: Sister of one who has emigrated and attained, in Milan
Date: 1298-12-22 [1881-Nov-15]

1 He is the Manifest, the Hidden One

2 O My handmaiden! God willing, thou shalt be made the recipient of divine favors and infinite bounties. How many queens of the world yearned and longed for the presence of this blessed Day but did not attain it, while thou, through the grace of God, exalted be His glory, hast attained thereunto. If thou renderest thanks for this station with a hundred thousand tongues, it would assuredly be and continue to be insufficient. Today the Speaker of the Mount is speaking. Blessed is the ear that hath been honored by His call and the eye that hath beheld His signs. Remember thy Lord at all times. Verily He heareth and seeth, and He is the All-Hearing, the All-Knowing.

1 هو الظّاهر المستور

2 يا امتی انشآءالله از عنايت الهی بفيوضات نامتناهيه فائز شوی چه بسيار از ملكه‌های عالم لقای اين يوم مبارک را سائل و آمل بودند و بآن فائز نشدند و تو از عنايت حقّ جلّ جلاله فائز شدی بصدهزار لسان اگر شكر اينقام نمائی هرآينه قليل بوده و خواهد بود امروز مكلّم طور ناطق طوبی از برای سمعيكه بندايش فائز شد و از برای چشميكه آثارش را مشاهده نمود ان اذكری ربّک فيكلّ الأحيان انّه يسمع و يری و هو السّميع العليم

BLIB_Or15715.266e

BH09827

To: Karbalai Ali Milani, in Tiflis
Date: 1298-12-22 [1881-Nov-15]

1 He is the Most Holy, the Most Great

2 A mention from Us to him who desires to drink the living waters from the hands of the bountiful favors of his Lord, the All-Bountiful, that the remembrance of his Lord may attract him to the supreme horizon and draw him nigh unto God, the Peerless, the All-Informed. O 'Ali! Rejoice thou in My remembrance of thee, for it cannot be compared with the treasures of the earth nor with the ornaments of kings. Beware lest the affairs of men hold thee back from the Truth. Leave the world behind thee and take what thou art bidden by God, the Lord of all worlds. The glory rest upon thee and upon those who have attained unto this most great station and have witnessed what God hath witnessed in His perspicuous Book.

1 هو الأقدس الأعظم

2 ذكر من لدنّا لمن اراد ان يشرب كوثر الحيوان من ايادى عطآء ربّه الكريم ليجذبه ذكر مولاه الى الأفق الأعلى و يقرّبه الى الله الفرد الخبير ان افرح بذكرى ايّاک انّه لا يعادله كنوز الأرض و لا زخارف السّلاطين ايّاک ان تمنعک شؤونات الخلق عن الحقّ دع العالم عن ورائک و خذ ما امرت به من لدى الله ربّ العالمين البهآء عليک و على الّذين فازوا بهذا المقام الأعظم و شهدوا بما شهد الله فى كتابه المبين

BLIB_Or15734.1.100a

BH09900

To: Dhikr Ali Milani, in Azarbaijan
Date: 1298-12-22 [1881-Nov-15]

1 In My Name, Who speaks in every gathering

2 The Wronged One beareth witness to that which God hath witnessed in the Kingdom of Utterance: There is none other God but Him, the Mighty, the Gracious. O Dhikr-'Ali! Hearken unto the call of thy Lord Who remembereth thee while He was in the midst of the heedless ones. Rejoice thou in My remembrance of thee, then render thanks unto thy Lord, the Remembering, the Generous. The Remembrance proclaimeth and saith: O people of the Bayan! By God, the All-Merciful hath come and the matter hath been decided by One mighty and powerful. We counsel thee and Our loved ones to be steadfast in this Cause whereby the feet of the mystics have slipped. Thus hath the Dove of Utterance cooed upon the branches that thou mayest rejoice and be of the thankful ones.

1 بسمى النّاطق فى الجمع

2 شهد المظلوم بما شهد الله فى ملكوت البيان انّه لا اله الّا هو العزيز المنّان يا ذكر على ان استمع ندآء موليک انّه ذكرک اذ كان بين ايدى الغافلين ان افرح بذكرى ايّاک ثمّ اشكر ربّک الذّاكر الكريم انّ الذّكر ينادى و يقول يا ملأ البيان تالله قد اتى الرّحمن و قضى الأمر من لدن مقتدر قدير انّا نوصيک و اوليائنا على الاستقامة على هذا الأمر الّذى زلّت به اقدام العارفين كذلک هدرت حمامة البيان على الأغصان لتفرح و تكون من الشّاكرين

BLIB_Or15715.234d, BLIB_Or15734.1.098a

BH10452

To: Khalil, in Chikan
Date: 1298-12-22 [1881-Nov-15]

1 In the Name of the one God!

1 بنام خداوند یکتا

2 O Khalil! In the divine days he sacrificed in the path of the Friend all that he possessed. All the Concourse on High desired to make the sacrifice, but He did not accept it. With firm resolve he advanced and attained unto the most great martyrdom, the supreme horizon and the utmost goal.

2 یا خلیل ذبیح ایّام الهی آنچه را مالک بود در راه دوست فدا نمود جمیع ملأ اعلی ارادهٔ فدا نمودند قبول نفرمود بعزم ثابت اقبال نمود و بشهادت کبری و ذروهٔ علیا و غایت قصوی فائز گشت

3 Blessed are they who have attained unto this station, that is, who have recognized the Sacrificed One and drunk from the cup of His love. They are, verily, of the people of the highest Paradise in the Book of God, the Lord of the worlds. Thus hath My Most Exalted Pen spoken, as a token of grace from Me, and I am the All-Bountiful, the All-Generous.

3 طوبی از برای نفوسیکه بایمقام فائز شدند یعنی بعرفان ذبیح و از کأس حبّش آشامیدند انّهم من اهل الفردوس الأعلی فی کتاب الله ربّ العالمین کذلک نطق قلمی الأعلی فضلاً من عندی و انا الفضّال الکریم

BLIB_Or15715.239a

BH10264

To: Hazrat Bayk, in Kukchak
Date: 1298-12-22 [1881-Nov-15]

1 He is the One manifest between earth and heaven

1 هو الظّاهر بین الأرض و السّمآء

2 A mention from the Wronged One to him who desired to drink from the ocean of knowledge in the name of his Lord, the Powerful, the Mighty, that the mention might draw him to a station wherein neither the conditions of the people of creation would prevent him from the Lord of Names, nor the doubts of the learned from Him Who came with the truth with mighty sovereignty. Hold fast to the cord of thy Lord's favor and cling to His luminous hem. We counsel thee to remain steadfast in this Cause, and We send Our greetings upon thee and upon the faces of My loved ones from this distant station.

2 ذکر من لدی المظلوم للّذی اراد ان یشرب من بحر العرفان باسم ربّه المقتدر القدیر لیجذبه الذّکر الی مقام لا تمنعه شؤونات اهل الانشآء عن مالک الأسمآء و لا شبهات العلمآء عن الّذی اتی بالحقّ بسلطان عظیم تمسّک بعروة عنایة ربّک و تشبّث بذیله المنیر انّا نوصیک بالاستقامة علی هذا الأمر و نکبّر علیک و علی وجوه احبّائی من هذا المقام البعید

BLIB_Or15715.265c, BLIB_Or15734.1.113a

BH10446

To: Haji Husayn, in Milan
Date: 1298-12-22 [1881-Nov-15]

1 In the Name of the Beloved of the worlds!

1 بنام محبوب آفاق

2 O Husayn! The Wronged One of the world calls out from the Most Great Prison and summons thee to the supreme horizon. Cast away what the people possess and take what thou art commanded by the One Who is the Mighty, the Powerful.

2 یا حسین مظلوم عالم در سجن اعظم ندا مینماید و ترا بافق اعلی میخواند ضع ما عند النّاس و خذ ما امرت به من لدن مقتدر قدیر

3 Today is the day of steadfastness and the day of the manifestation of service. Strive that there may appear from thee in the path of God that which shall endure throughout the duration of the kingdom and the heavenly realm. We have remembered thee in this Most Impregnable, Most Holy and Wondrous Tablet that thou mayest give thanks unto thy Lord and arise to celebrate His beautiful remembrance and to serve His mighty Cause.

3 امروز روز استقامتست و روز ظهور خدمت جهد نما تا از تو در سبیل الهی ظاهر شود آنچه بدوام ملک و ملکوت باقی و پاینده ماند انّا ذکرناک بهذا اللّوح الأمنع الأقدس البدیع لتشکر ربّک و تقوم علی ذکره الجمیل و خدمة امره العزیز

BLIB_Or15715.234c

BH10318

To: Aqa Ahmad et al., in Milan
Date: 1298-12-22 [1881-Nov-15]

1 He is the One with power over whatsoever He willeth. In His Name, the Powerful!

1 هو المقتدر علی ما یشآء باسمه القدیر

2 He Who is the Intended One beareth witness unto him who hath appeared with the truth and hath come from the heaven of the Cause with manifest sovereignty. Verily your Lord, the All-Merciful, calleth you unto the Kawthar of life, and it is My love, the mighty, the wondrous. All the ornaments of the earth shall perish, and there shall endure that which hath been sent down from God, the Lord of all worlds. Verily He aideth whomsoever He willeth with hosts ye cannot see, and seizeth whomsoever He pleaseth, for He is the All-Powerful, the Almighty. Thus have We sent down the verses and made manifest the evidences, yet most of the people remain heedless.

2 شهد المقصود لمن ظهر بالحقّ و اتی من سمآء الأمر بسلطان مبین یا اهل میلان انّ ربّکم الرّحمن یدعوکم الی کوثر الحیوان و هو حبّی العزیز البدیع ستفنی زخارف الأرض کلّها و یبقی ما نزّل من لدی الله ربّ العالمین انّه ینصر من یشآء بجنود لم تروها و یأخذ من یرید و هو المقتدر القدیر کذلک انزلنا الآیات و اظهرنا البیّنات ولکنّ النّاس اکثرهم من الغافلین

BLIB_Or15734.1.112c

BH10677

To: Aqa Mulla Ibrahim, in Azarbaijan
Date: 1298-12-22 [1881-Nov-15]

هو الأقدس الأعظم

يا ابراهيم يذكرک من عنده الكتاب و يبشّرک بالله العليم الحكيم هذا يوم فيه ينادى الخليل و يقول الكليم

لک الحمد يا اله العالمين بما ظهرت و اظهرت ما كان مكنوناً فى خزائن علمک العزيز المنيع اشهد بقدومک تشرّفت ديارک و باسمک اهتزّ كلّ عظم رميم اسئلک بأن تؤيّدنى على القيام لدى باب فضلک و الاستقامة على خدمتک فى كلّ بكور و اصيل

BLIB_Or15734.1.115c

He is the Most Holy, the Most Great

O Ibrahim! He Who possesseth the Book remembereth thee and announceth unto thee glad tidings of God, the All-Knowing, the All-Wise. This is a day wherein the Friend calleth out and the Interlocutor proclaimeth: "Praise be unto Thee, O God of the worlds, for having manifested and revealed that which lay hidden within the treasuries of Thy knowledge, the Mighty, the Inaccessible." I testify that through Thy coming Thy domains have been honored, and through Thy Name every mouldering bone hath been quickened. I beseech Thee to aid me to arise to serve at the door of Thy bounty and to remain steadfast in Thy service at every morn and eventide.

BH10758

To: Aqa Karbalai Muhammad Milani
Date: 1298-12-22 [1881-Nov-15]

بنام بخشندهٔ مهربان

امروز روزيست كه بر بزرگى و مباركى او جميع اوليا و انبيا و سفراى الهى شهادت داده‌اند قدرش را بدان و بآنچه سزاوار است عمل نما هر نفسى اليوم بعملى خالصاً لوجه الله موفّق شود او از اهل فردوس اعلى در صحيفهٔ حمرا مذكور و مسطور است طوبى لعامل عمل و ويل للغافلين الحمد لله ربّ العالمين

BLIB_Or15715.266d, PYB#267 p.03

In the Name of the All-Bountiful, the Most Compassionate!

This is the Day unto whose greatness and blessedness all the chosen ones of God, His Prophets and His Messengers have borne witness. Know thou its worth and act in a manner befitting it.

Whosoever is enabled in this Day to perform a deed purely for the sake of God - his name shall be inscribed as one of the denizens of the most exalted Paradise in the Crimson Book. Blessed is he who acts, and woe unto the heedless.

Praise be to God, the Lord of all worlds.

BH00106

To: Siyyid Muhammad Azghandi et al., in Mashhad
Date: 1298-12-24 [1881-Nov-17]

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 All praise, sanctified beyond the mention and recognition of the human world, befitteth and beseemeth the threshold of the sanctified nearness of the Lord of Oneness, Who hath caused the drop to surge as waves of an ocean and hath bestowed upon the atom the effulgences of a sun. His complete power hath subdued the world through one of His names, and His all-encompassing knowledge hath revealed countless books from a single point. The might of the world standeth confessed in powerlessness before His might, and the dominion of all who dwell in existence beareth witness to its weakness before the manifestations of His power. Exalted be His grandeur and glorified be His power! Glory be unto Him, glory be unto Him! Through a single revelation of His Most Great Name He hath illumined the world, and through the blessed word "The Hidden Mystery hath appeared" hath He caused all things to speak. Through His hand of power the new heaven hath been raised up, and through His transcendent grace the gates of all good have been opened.

2 حمد مقدّس از ذکر و عرفان عالم بشریّه ساحت قرب قدس حضرت مالک احدیّه را لایق و سزا که قطره را امواج بحری عنایت فرمود و ذرّه را اشراقات انوار شمسی بخشید قدرت کاملهاش باسمی از اسماء عالم را مسخّر نمود و علم محیطش از نقطه کتب لاتحصی هویدا ساخت اقتدار عالم نزد اقتدارش بعجز معترف و سطوت من فی الوجود نزد ظهورات قوّتش بر ضعف شاهد و مقرّ تعالت عظمته و جلّت قدرته سبحانه سبحانه بیک تجلّی از تجلّیات اسم اعظمش عالم را منوّر نمود و جمیع اشیاء را بکلمهٔ مبارکهٔ قد ظهر الغیب المکنون ناطق فرمود از ید قدرتش آسمان بدیع مرتفع و از فضل منیعش ابواب کلّ خیر مفتوح

3 Glorified art Thou, O Thou through the light of Whose countenance all created things have been illumined, and through the movement of the finger of Whose will all beings have been set in motion! That which lay hidden in the treasuries of Thy knowledge and stored in the repositories of Thy wisdom hath appeared and been made manifest. I beseech Thee, O Thou the Desire of the world and Lord of all nations, by the choice Wine whose seal was loosened by the finger of Thy might, and by the Kawthar which hath flowed forth by Thy command from the kingdom of Thine utterance, to assist Thy chosen ones to celebrate Thy praise and glory and to observe that which Thou hast commanded them in Thy Book. O my Lord! Thou art He to Whose power and might all things have testified. The machinations of Thy servants cannot frustrate Thee, nor can the opposition of them that dwell in Thy realm hinder Thee. Through Thy name the horizon of the heaven of recognition hath been made to shine, and through Thy will there have been sent down from Thy Most Exalted Pen the laws of all religions. O Lord! Aid Thy loved ones to recognize that which proceedeth from Thee, and teach them through Thy bounty

3 سبحانک یا من بنور وجهک تنوّرت الممکنات و بحرکة اصبع ارادتک تحرّکت الموجودات قد ظهرت و اظهرت ما کان مکنوناً فی کنائز علمک و مخزوناً فی خزائن حکمتک اسئلک یا مقصود العالم و مولی الأمم بالرّحیق الّذی فکّ ختمه باصبع قدرتک و بالکوثر الّذی جری بأمرک من ملکوت بیانک بأن تؤیّد اصفیائک علی ذکرک و ثنائک و علی ما امرتهم به فی کتابک ای ربّ انت الّذی شهد کلّشیء بقدرتک و اقتدارک لا تعجزک شئونات العباد و لا تمنعک سطوة من فی البلاد باسمک لاح افق سمآء العرفان و بمشیّتک نزّلت من قلمک الأعلی شرایع الأدیان ای ربّ ایّد اولیائک علی عرفان ما یظهر من عندک و علّمهم بجودک من بحر علمک ما یعترفون باختیارک و بانّک انت المقتدر علی ما تشآء و تحکم ما ترید لا اله الّا انت المقتدر المتعالی العلیم الحکیم

from the sea of Thy knowledge that which will cause them to acknowledge Thy choosing and that Thou art the One Who hath power to do what He pleaseth and to ordain what He willeth. There is none other God but Thee, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

4 To continue: This servant received thy letter which spoke in praise and glorification of God. When I read and understood it, I supplicated God - my Beloved and thy Beloved and the Beloved of all worlds - to assist thee in that which beseemeth His days and to make known unto thee that which had been concealed from most of the servants concerning the manifestations of the ocean of His power and His decree. After I had become acquainted with its contents, I repaired to the Most Great Scene until I attained the presence of the Lord of Destiny and presented that which was in thy letter. When thy words were honored to be heard by the Lord of Verses and the Manifestation of clear proofs, the Ancient Beauty turned to me and spoke, exalted be His grandeur:

4 و بعد قد بلغ الخادم کتابک الّذی کان ناطقاً بذکر الله و ثنائه فلمّا قرأت و عرفت دعوت الله محبوبی و محبوبک و محبوب العالمین بأن یؤیّد جنابک علی ما ینبغی لأیّامه و یعرّفک ما کان مستوراً عن اکثر العباد من ظهورات بحر قدره و قضائه و بعد اطّلاعی بما فیه قصدت المنظر الأکبر الی ان حضرت تلقآء وجه مالک القدر و عرضت ما فی کتابک فلمّا فازت کلماتک باصغآء مالک الآیات و مظهر البیّنات اقبل الیّ وجه القدم و قال جلّ کبریائه

5 He is the Most Ancient, the Most Great, the Most Exalted, the Most Glorious

5 هو الأقدم الأعظم العلیّ الأبهی

6 This is a mention from Our presence to those in the world, that it may draw them to the Most Great Name, which calleth aloud between earth and heaven and summoneth all who are in creation to the most exalted Horizon. Blessed is he who heareth and findeth the sweetness of the Most Great Sign, and blessed is he who seeth the dawning-places of the Lord of Names. Woe betide him who hath denied and disbelieved in God, the Lord of all worlds. The atoms have testified to the Revealer of verses, yet most of the people remain heedless. They hear the call, yet deny it - verily they are in doubt concerning the meeting with their Lord, the Mighty, the Generous.

6 ذکر من لدنّا لمن فی العالم لیجذبهم الی الاسم الأعظم الّذی ینادی بأعلی النّدآء بین الأرض و السّمآء و یدعو من فی الانشآء الی الأفق الأعلی طوبی لسمیع وجد حلاوة الآیة الکبری و لبصیر رأی تجلّیات مالک الأسمآء و ویل لمن انکر و کفر بالله ربّ العالمین قد شهدت الذّرات لمنزل الآیات و النّاس اکثرهم من الغافلین یسمعون النّدآء و ینکرونه الا انّهم فی مریة عن لقآء ربّهم العزیز الکریم

7 O Muhammad! The servant who was present hath come with thy letter and read it before the Wronged One in this mighty prison. When he gained the honor of hearing it, We answered thee with these verses that all the treasuries of the heavens and earth cannot equal. We make mention of thee and those who believed before. Verily thy Lord is the All-Knowing, the All-Informed. Beware lest the affairs of creation hold thee back from the Truth. Leave them and what they possess and put thy trust in God, the Mighty, the Praiseworthy. We make mention of thee and those who have turned to the most exalted Horizon. To this testifieth the Kingdom of creation and he who hath with him a perspicuous Book.

7 یا محمّد قد حضر العبد الحاضر بکتابک و قرأه لدی المظلوم فی هذا السّجن العظیم فلمّا فاز بالاصغآء اجبناک بهذه الآیات الّتی لا تعادلها خزائن السّموات و الأرضین انّا ذکرناک و الّذین آمنوا من قبل انّ ربّک لهو العلیم الخبیر ایّاک ان تمنعک شئونات الخلق عن الحقّ دعهم و ما عندهم و توکّل علی الله العزیز الحمید انّا نذکرک و نذکر الّذین اقبلوا الی الأفق الأعلی یشهد بذلک ملکوت الانشآء و من عنده کتاب مبین

8 Say: O concourse of the earth! Rejoice in that the Most Great Joy hath appeared. Beware of following your divines

8 قل یا ملأ الأرض ان افرحوا بما ظهر الفرح الأعظم ایّاکم ان تتّبعوا علمائکم الّذین اعرضوا عن

who have turned away from God and pronounced judgment against Him with such tyranny as hath caused the Concourse on High to lament and the dwellers of the Most Exalted Paradise to weep. To this testifieth every knowing, perceiving one. This is the Day that hath adorned the books of old with its mention and concerning which the Prophets and Messengers gave glad-tidings. Blessed is the strong one whom the veils of earth did not withhold nor whom the hosts of those who are heedless of this shining Horizon did frighten. Give thanks unto God for having remembered thee and revealed unto thee that which hath brought solace to the eyes of them who are nigh. Praise be to God, the Lord of all worlds.

الله و افتوا علیه بظلم ناح به الملأ الأعلی و اهل الجنّة العلیا یشهد بذلک کلّ عارف بصیر هذا یوم تزیّنت بذکره کتب القبل و بشّر به النّبیّون و المرسلون طوبی لقویّ ما منعته حجبات الأرض و ما خوّفته جنود الّذین غفلوا عن هذا الأفق المنیر ان احمد الله بما ذکرک و انزل لک ما قرّت به عیون المقرّبین الحمد لله ربّ العالمین

9 The Supreme Pen once again addresses the friends in that land in Persian, that all may be illumined and gladdened by the effulgent rays of the Sun of Bounty. By the Sun of inner meaning, which hath dawned from the horizon of the heaven of truth, this Wronged One hath in most times been occupied with the remembrance of the friends. From the Ancient Pen hath been sent down especially for each one that which is the cause and means of salvation in all divine worlds. Today is the day of mention and praise. All must hold fast unto wisdom and cleave unto it and fix their gaze upon it, for if anyone should exceed the bounds of wisdom in making mention, in speaking, or in teaching the Cause of the All-Merciful, his work shall not be accepted in the sight of the Truth. Strive ye to enable the dead to partake of the living waters through wisdom and utterance, that perchance the earth of true knowledge may be cleansed from unseemly fancies and imaginings and be illumined with the lights of the sun of certitude. Through God's grace may ye succeed in preserving that which hath been bestowed upon you. The beginning of the Cause was the knowledge of God, and its end is steadfastness. How excellent is the state of him who hath attained unto the Most Great Steadfastness, in such wise that all else besides God is powerless to deter him. Most mighty is this Cause, and the manifestations of evil whispers lie in ambush. Beseech ye God to enable all to attain unto that which He loveth and pleaseth, and to deprive them not of the sweet-scented fragrances of His garment. He is your Beloved and your Goal, and hath been with you in all conditions. There is none other God but He, the Self-Sufficient, the Most Exalted.

9 قلم اعلی مرّةً اخری بلسان پارسی دوستان آن دیار را ذکر مینماید تا کل از تجلّیات انوار آفتاب جود منوّر و مسرور شوند قسم بآفتاب معانی که از افق سماء حقیقی مشرقست اینمظلوم در اکثر احیان بذکر دوستان مشغول از قلم قدم مخصوص هریک نازل شده آنچه که سبب و علّت رستگاریست در جمیع عوالم الهی امروز روز ذکر و ثناست باید جمیع بحکمت متمسّک باشند و باو متشبّث و ناظر چه اگر نفسی در ذکر و بیان و تبلیغ امر رحمن از حکمت خارج شود عملش لدی الحقّ مقبول نخواهد بود جهد نمائید تا مردگانرا بحکمت و بیان از کوثر حیوان بنوشانید که شاید ارض عرفان از ظنون و اوهام نالایقه مطهّر شود و بانوار آفتاب یقین منوّر گردد انشآءالله موفّق شوی بر حفظ آنچه بشما عطا شده اوّل امر معرفة الله بوده و آخر آن استقامت نیکوست حال نفسیکه باستقامت کبری فائز شد بشأنیکه ما سوی الله قادر بر منع او نباشد امر بسیار عظیمست و مظاهر خنّاسیّه در کمین از حقّ بخواهید کل را به ما یحبّ و یرضی موفّق فرماید و از نفحات قمیص محروم ننماید هو محبوبکم و مقصودکم و کان معکم فیکلّ الأحوال لا اله الّا هو الغنیّ المتعال انتهی

10 From the utterances of Him from Whom verses are revealed - may the spirit of all who are in the kingdom of Command and Creation be a sacrifice unto Him - His marks of loving-kindness, affection and mercy toward the friends are evident and manifest. This servant beseecheth God, exalted be His glory, that He deprive not the peoples of the earth of the choice

10 از بیانات منزل آیات روح من فی ملکوت الأمر و الخلق فداه مراتب عنایت و شفقت و رحمتش نسبت بدوستان مبرهن و واضحست این خادم از حقّ جلّ جلاله مسئلت مینماید که اهل ارض را از رحیق بیان خود محروم نفرماید و دوستان

را در کلّ احیان از انهار تسع بنوشاند و بذکر و ثنا و خدمت امرش مؤیّد نماید اگر نفوس عالم بقدر و مقام و شأن این یوم مبارک مطّلع شوند کل از ما سوی الله منقطع گردند و بحبل متین تمسّک جویند ولکن چه فائده که حجبات غلیظه عیون را از مشاهدهٔ انوار منع نموده و سبحات مکدّره قلوب را از طراز محبّت بازداشته مگر نفوسیکه باسمش حجبات و سبحات را خرق نمودند و سکر سلسبیل بیان رحمن بشأنی اخذشان نمود که از ما سوی الله منقطع شدند و بتمام جان و روان و بصر و فؤاد بافق اعلی توجّه نمودند این حجبات و سبحات که ذکر میشود مقصود اشارات و شبهات ارباب عمائمست که باسم علما بین اهل انشاء معروفند ایشانند مطالع ظنون و مشارق اوهام و ایشانند اصنام انام کجاست صاحب قدرت و قوّتی تا بعضد یقین اصنام ظنون را دفع نماید الأمر بیده یفعل ما یشآء و یحکم ما یرید

wine of His utterance, and that He cause the friends at all times to drink from the nine rivers, and enable them to mention Him, to praise Him and to serve His Cause. Were the souls in the world to become aware of the station and rank of this blessed Day, all would detach themselves from whatsoever is not of God and would hold fast unto the Most Strong Cord. But what profit is there when thick veils have prevented eyes from beholding the lights, and dark coverings have withheld hearts from the ornament of His love - save for those souls who have rent asunder veils and coverings through His Name, and whom the wine of the Salsabil of the All-Merciful's utterance hath so affected that they have detached themselves from all else but God, and have turned with their entire being - soul, spirit, sight and heart - toward the Most Exalted Horizon. These veils and coverings that are mentioned refer to the allusions and doubts of the turban-wearing folk who are known among men as divines. They are the sources of idle fancies and the dawning-places of vain imaginings, and they are the idols of the people. Where is one possessed of power and might who could, through the strength of certitude, cast down these idols of fancy? The Cause is in His hands; He doeth what He willeth and ordaineth what He pleaseth.

11 مقصود از اینکلمه که عرض شد نزاع و جدال و فساد نبوده و نیست مقصود از قدرت و قوّت و عضد استقامت بر امر الله است و همچنین ذکر و بیان استقامت ناریست که قلوب مشرکین را محترق مینماید و نوریست که عالم عرفان را منوّر میدارد

11 The purpose of these words that have been submitted is not contention, dispute or corruption. What is meant by power, might and strength is steadfastness in the Cause of God; likewise, mention and utterance is a fire that consumeth the hearts of the idolaters and a light that illumineth the world of true knowledge.

12 باید جمیع دوستان در جمیع احیان بحکمت ناظر باشند و از کوثر حکمت بیاشامند بکمال مدارا بکلمات طیّبهٔ علیا عباد را از شمال ظنون بیمین یقین کشانند امثال این بیانات مکرّراً از لسان قدم اصغا شد نعیماً لمن فاز و ویلٌ للغافلین کشتن و غارت نمودن و خیانت و اذیّت و فساد و نزاع از شئونات اهل ظلم بوده و خواهد بود حقّ و اولیائش از جمیع آن منزّه و مقدّس و مبرّا

12 All the friends must at all times be mindful of wisdom. Wisdom is a light that illuminates the world of knowledge. The friends must at all times observe wisdom and drink from its fountainhead. With utmost forbearance and through goodly utterances, they should lead people from the left hand of doubt to the right hand of certitude. Such counsels have repeatedly been heard from the Ancient Tongue. Blessed is he who hath attained, and woe unto the heedless! Murder, plunder, treachery, persecution, corruption and conflict have been and will continue to be the way of the oppressors. God and His loved ones are sanctified, holy and pure from all such things.

13 در نامهٔ آنجناب گله و شکایت رفته بود حقّ شاهد و گواهست که مراسلات دوستان الهی هر وقت رسیده اینعبد فانی بقدر مقدور در جواب اهمال و کوتاهی ننمود و در نظر نمیآید که مکتوب آنجناب جز این مرتبه رسیده باشد و اگر وقتی هم مکتوب یکی از دوستان برسد

13 In your letter there were complaints, but God is my witness that whenever letters from divine friends have arrived, this evanescent servant has, to the extent possible, not been remiss or negligent in replying. I do not recall receiving your letter except this once. And if at times a letter from one of the friends arrives and there is a delay in response, one should not be perturbed by such delay and should know with certainty

that this delay was due to lack of time, not lack of love. This evanescent servant is occupied day and night in transcribing revealed verses before the face of the World's Desired One, and this is a most mighty and momentous task. I beseech God - exalted be His glory, abundant His favors, and great His station - for support and confirmation to fulfill this duty. Nevertheless, whenever this evanescent one has found opportunity and time, he has not forgotten to mention the friends and has commemorated each one before the Throne. God is sufficient witness to this.

و در جواب تأخیر شود تأخیر کلّی نباید مکدّر شود و بیقین بداند که این تأخیر از عدم فرصت بوده نه از عدم محبّت این خادم فانی در لیالی و ایّام تلقاء وجه مقصود انام بتحریر آیات منزله مشغولست و این امریست بسیار عظیم و خطیر از حقّ جلّ جلاله و عمّ نواله و عظم شأنه توفیق و تأیید میطلبم که از عهده برآیم و معذلک هر هنگام که اینفانی فرصت یافت و وقت مشاهده نمود از ذکر دوستان غافل نشده و تلقاء عرش ذکر هر یک را نموده کفی بالله شهیدا

14 In this case, you should arise in thanksgiving and praise to the Beloved of the worlds and seek from God - exalted be His glory - confirmation for this servant. Verily our Lord, the All-Merciful, is the Near, the Responding One, and He is the Hearing, the Witnessing, the Watchful One. The names of the friends mentioned in your letter were presented at the Most Holy, Most Exalted Court. Wondrous and sublime verses were revealed from the heaven of grace specifically for each one. God willing, may all attain unto them and act according to what befits the Days of God.

14 در اینصورت آنجناب باید بشکر و حمد محبوب عالمیان قیام نمایند و از حقّ جلّ جلاله تأیید اینعبد را طلب نمایند انّ ربّنا الرّحمن لهو القریب المجیب و هو السّامع الشّاهد الرّقیب و اسامی دوستان که در نامهٔ آنجناب بود در ساحت امنع اقدس اعلی عرض شد مخصوص هر یک آیات بدیعهٔ منیعه از سماء فضل نازل انشآءالله کلّ بآن فائز شوند و به ما ینبغی لأیّام الله عامل

15 This is what was revealed for his honor Mirza Muhammad-Taqi, upon him be 96 [Baha]:

15 هذا ما نزل لجناب میرزا محمّد تقی علیه ٩ ٦٦ [بهآء الله] قوله عزّ کبریائه

16 He is the Most Holy, the Most Great

16 هو الأقدس الأعظم

17 O Muhammad-Taqi! He Who was hidden behind the veils of the Unseen and inscribed in the Books of God, the Lord of the worlds, maketh mention of thee. Give thanks unto God for this Most Great Remembrance. Verily He heareth and seeth, and He is the All-Hearing, the All-Seeing. We have mentioned thee before with a mention whose fragrance will never cease to persist throughout the eternity of My Best Names. To this testifieth every knowing one who is aware.

17 یا محمّد قبل تقی یذکرک من کان مکنوناً فی حجب الغیب و مسطوراً فی کتب الله ربّ العالمین ان اشکر الله بهذا الذّکر الأعظم انّه یسمع و یری و هو السّمیع البصیر انّا ذکرناک من قبل بذکر لا تنقطع نفحاته بدوام اسمائی الحسنی یشهد بذلک کلّ عالم خبیر

18 This is what was revealed for his honor Mirza Muhammad-Rafi', upon him be 96 [Baha]:

18 ما نزل لجناب میرزا محمّد رفیع علیه ٩ ٦٦ [بهآء الله]

19 He is the Dawning-Place from the horizon of the Kingdom

19 هو المشرق من افق الملکوت

20 O Muhammad-Rafi'! My Most Exalted Pen hath moved to make mention of thee before, and at this moment also, that thou mayest give thanks unto thy Lord, the All-Knowing, the All-Wise. That which was hidden from eternity hath appeared, and He hath revealed what He desired through His Name, the Powerful. Act thou according to what thou hast been commanded in the Book by the All-Knowing Commander. Beware lest the affairs of the world hold thee back from what the Lord

20 یا محمّد قبل رفیع قد تحرّک علی ذکرک قلمی الأعلی من قبل و فیهذا الحین لتشکر ربّک العلیم الحکیم قد ظهر ما کان مکنوناً فی ازل الآزال و اظهر ما اراد باسمه القدیر ان اعمل بما امرت به فی الکتاب من لدن آمر علیم ایّاک ان تمنعک شئونات الدّنیا عمّا اراده لک مالک الأسمآء دع العالم و تمسّک

of Names hath intended for thee. Leave the world and hold fast unto the Most Great Name, which speaketh among the nations: "There is none other God but I, the Mighty, the Trustworthy."

بالاسم الأعظم الّذی ینطق بین الأمم انّه لا اله الّا انا القویّ الأمین

21 This is what was revealed for his honor Ba before Ba, upon him be the Glory of God:

21 ما نزّل لجناب بآء قبل بآء علیه بهآء الله

22 He is the Dawning-Place from the horizon of eternity

22 هو المشرق من افق البقآء

23 O Ba before Ba! Hearken unto the call of the Lord of Names Who summoneth thee while sorrows encompass Him from all directions. Bear thou witness to that which God did testify before the creation of the heavens and earth - that there is none other God but Him, the Mighty, the All-Bountiful. He hath appeared and manifested what He desired, and created thee and aided thee to recognize this Cause whereby the learned, the mystics and the princes have stumbled, save whom God, the Lord of all men, hath willed. God willing, thou shouldst arise to serve the Cause with the utmost joy and fragrance. Thy mention and name have flowed from the Supreme Pen, both before and after. Know thou the worth of this most great station and preserve it in the name of the Lord of existence. Ere long will the diverse conditions and colors of the world return to nothingness, while that which appeareth in the path of God hath been and shall ever be adorned with the ornament of immortality. Know thou the value of this most great station and this mighty rank. Beseech thou God, exalted be His glory, that He may aid thee in that which pleaseth Him, and that thou mayest not be deprived of that which would cause thee grief and regret. He is with thee under all conditions. Place thy trust in Him in all matters. He hath protected thee time and again and ordained for thee what He desired. He is the All-Forgiving, the All-Bountiful.

23 یا بآء قبل بآء ان استمع ندآء مالک الأسمآء انّه ینادیک اذ احاطته الأحزان من کلّ الأشطار ان اشهد بما شهد الله قبل خلق السّموات و الأرض انّه لا اله الّا هو العزیز الوهّاب قد ظهر و اظهر ما اراد و خلقک و ایّدک علی عرفان هذا الأمر الّذی زلّت به العلمآء و العرفآء و الأمرآء الّا من شآء الله مالک الرّقاب انشآءالله باید بکمال روح و ریحان بخدمت امر قائم باشی از قبل و بعد ذکرت و اسمت از قلم اعلی جاری قدر اینمقام اعظم را بدان و باسم مالک وجود حفظش نما عنقریب شئونات و الوان مختلفهٔ عالم بفنا راجع و آنچه در سبیل الهی ظاهر شود بطراز بقا مزیّن بوده و خواهد بود ان اعرف قدر هذا المقام الأعظم و هذا الشّأن العظیم از حقّ جلّ جلاله مسئلت نما تا ترا تأیید فرماید بر آنچه رضای او در اوست و فوت نشود از تو امریکه سبب حسرت و افسوس گردد انّه معک فی کلّ الأحوال توکّل علیه فیکلّ الأمور انّه حفظک مرّة بعد مرّة و قدّر لک ما اراد و هو الغفور الکریم

24 We make mention of him who was named Nasru'llah that he may rejoice in My remembrance and be of the thankful ones. O people of Baha! Hearken unto the call of Him Who created the heaven, which hath been raised in the luminous spot - the place which was recorded by the Supreme Pen in the Books of the Prophets and Messengers. We bid thee to act with righteousness and that whereby the station of man may be made manifest amongst the peoples of all religions. Verily thy Lord is the All-Knowing, the All-Informed. The glory rest upon thee, upon thy father and upon those who have hearkened unto the counsel of God and followed that which they were bidden in My perspicuous Book.

24 و نذکر من سمّی بنصرالله لیفرح بذکری و یکون من الشّاکرین یا اهل البهآء ان استمعوا ندآء فاطر السّمآء الّذی ارتفع فی البقعة النّورآء المقام الّذی کان مسطوراً من القلم الأعلی فی کتب النّبیّین و المرسلین انّا نأمرک بالمعروف و بما یظهر به مقام الانسان بین ملأ الأدیان انّ ربّک لهو العلیم الخبیر البهآء علیک و علی ابیک و علی الّذین سمعوا نصح الله و اتّبعوا ما امروا به فی کتابی المبین

25 That which was revealed for his honor Mirza Muhammad, upon him be the glory of God:

25 ما نزّل لجناب میرزا محمّد علیه بهآء الله

26 He is the Rememberer and the Remembered One

26 هو الذّاکر و المذکور

27 O Muhammad! Thy mention hath been made in the presence of the Wronged One, and He hath revealed for thee this remembrance which cannot be equaled by all the treasures. We have turned from the direction of Our Most Great Prison toward those who have believed in God, the Protector, the Self-Subsisting, and We counsel them to perform pure deeds and to show forth the greatest steadfastness among the people. Verily thy Lord is the One Who hath power over whatsoever He willeth through His command "Be" and it is. Take thou the Book of God with a strength from Him, then read it at all times. By My life! Through it the fragrance of the garment hath been diffused and hearts have been attracted. O Muhammad! We love to see thee sanctified from all idle fancies. Thus doth thy Lord, the King of Kings, command thee.

27 یا محمّد قد ذکر ذکرک لدی المظلوم و انزل لک هذا الذّکر الّذی لا تعادله الکنوز انّا اقبلنا من شطر سجننا الأعظم الی [الّذین] آمنوا بالله المهیمن القیّوم و نوصیهم بالعمل الخالص و بالاستقامة الکبری بین الوری انّ ربّک لهو المقتدر علی ما یشآء بأمره کن فیکون خذ کتاب الله بقوّة من عنده ثمّ اقرأه فی کلّ الأحیان لعمری به فاحت نفحة القمیص و انجذبت القلوب یا محمّد انّا نحبّ ان نراک مقدّساً عن الأوهام کلّها کذلک یأمرک ربّک مالک الملوک

28 That which was revealed for his honor Abu-Badi' who was martyred in the path of God:

28 ما نزّل لحضرة ابا بدیع الّذی استشهد فی سبیل الله

29 In My Name which is sanctified above all mention and names

29 بسمی المقدّس عن الأذکار و الأسمآء

30 O Most Exalted Pen! We have desired to make mention of him who was martyred in My path, who expended all he possessed for love of My Beauty, and who detached himself from the world in his longing to attain My presence. He departed from his home, turning his face toward the splendors of My countenance, and traversed paths by land and sea until he reached the Most Great Scene - the Spot whereon the Lord of Destiny was established upon the Most Great Throne. When he presented himself at the gate, We caused him to hear Our most sweet call and showed him Our most glorious countenance. We bear witness that he attained the presence of his Lord, drank from the ocean of reunion, and was adorned with that which was recorded in the Books of God and celebrated in the Concourse on High. He is of them who rent asunder the veils and hastened unto the All-Glorious, the All-Bestowing. Upon him be the glory of God and the glory of all who are in earth and heaven, and the mercy of God and the mercy that hath preceded all who dwell in the kingdom of creation. We testify that he achieved the Most Great Steadfastness, whereby the backs of the discerning were broken among the peoples.

30 ان یا قلم الأعلی انّا احببنا ان نذکر من استشهد فی سبیلی و انفق ما عنده حبّاً لجمالی و انقطع عن العالم شوقاً للقائی قد خرج عن بیته متوجّهاً الی انوار وجهی و قطع سبیل البرّ و البحر الی ان ورد المنظر الأکبر المقام الّذی استوی فیه مالک القدر علی العرش الأعظم فلمّا حضر لدی الباب اسمعناه ندائی الأحلی و اریناه منظری الأبهی نشهد انّه فاز باللّقآء و شرب من بحر الوصال و تزیّن بما کان مسطوراً فی کتب الله و مذکوراً بین الملأ الأعلی انّه ممّن خرق الأحجاب و سرع الی العزیز الوهّاب علیه بهآء الله و بهآء من فی الأرض و السّمآء و رحمة الله و الرّحمة الّتی سبقت من فی ملکوت الانشآء نشهد انّه فاز بالاستقامة الکبری الّتی بها انکسر ظهر اولی النّهی بین الوری

31 Blessed art thou, O Majid, in that thou hast drunk the choice wine of My love, the Kawthar of My revelation, and the Salsabil of My grace. We bear witness that thou didst turn toward My horizon when My servants and My creatures turned away from Me, that thou didst hear My call and acknowledge that which My tongue hath acknowledged, and didst speak that which was sent down from the kingdom of Mine utterance, and

31 طوبی لک یا مجید بما شربت رحیق حبّی و کوثر وحیی و سلسبیل عنایتی نشهد انّک اقبلت الی افقی اذ اعرض عنّی عبادی و بریّتی و سمعت ندائی و اعترفت بما اعترف به لسانی و نطقت بما نزّل من ملکوت بیانی و کنت قائماً علی خدمة امری بین خلقی انت الّذی سمعت شماتة الأعدآء

wert steadfast in serving My Cause amidst My creation. Thou art he who heard the taunts of the enemies in My path, and now in this hour thou hearest thy praise and glorification from the tongue of My majesty and the kingdom of Mine utterance and the Pen of My Cause. Thou didst witness the wrath of the people in their hatred of Me; now in this hour We show thee the ocean of My mercy, the heaven of My bounty, and the sun of My loving-kindness. O Majid! Blessed art thou in that thou hast attained unto this remembrance through which the Daysprings of names and attributes, nay all atoms, make mention of thee. Blessed be thy tongue for having uttered My praise, thine eye for having beheld My proof, thine ear for having heard My verses, thy hand for having been raised to the heaven of My mercy and My grace, and thy foot for having stood firm in the service of My Cause.

فی سبیلی و تسمع فی هذا الحین ذکرک و ثنائک من لسان عظمتی و ملکوت بیانی و قلم امری قد رأیت غضب العباد فی حبّی نریک فیهذا الحین بحر رحمتی و سمآء فضلی و شمس عنایتی یا مجید طوبی لک بما فزت بهذا الذّکر الّذی به یذکرک مطالع الأسمآء و الصّفات بل کلّ الذّرّات طوبی للسانک بما نطق بثنائی و لعینک بما رأت برهانی و لأذنک بما سمعت آیاتی و لیدک بما ارتفعت الی سمآء رحمتی و فضلی و لرجلک بما قام علی خدمة امری

32 We make mention in this station of thy son, through whom the horizon of power was illumined and the might of God was made manifest among His servants. By My life! He was ablaze when he turned toward the place of sacrifice with a fire that enkindled the hearts and minds. He it is whom the Concourse on High welcomed in spirit, and the dwellers of the Most Exalted Paradise and the Kingdom of Names. We bear witness that he took the Sealed Wine from the hand of the Self-Subsisting and drank in His Name, through which the kingdom and the realm were attracted and the tongue spoke forth in the kingdom of utterance. Blessed be the All-Merciful Who sent forth this steadfast, firm, humble, submissive, mighty and wondrous servant. O Majid! Convey My greetings to the countenance of thy son and say: The glory shining forth from the horizon of eternity be upon thee, O thou through whom the limbs of them that turned away from God, the Creator of heaven, did quake, and the hearts of the mighty who cast the truth behind their backs in following vain imaginings were troubled. Blessed art thou, and he, and thy family who have believed in God, the Lord of the worlds. We counsel them with that which beseemeth them and with that which hath been sent down in the Book. The command is God's, the Almighty, the All-Glorious, the All-Bestowing.

32 و نذکر ابنک فیهذا المقام الّذی به انار افق الاقتدار و ظهرت سطوة الله بین العباد لعمری قد کان مشتعلاً حین توجّهه الی مقرّ الفدآء بنار اشتعلت منها الأفئدة و الأکباد انّه لهو الّذی استقبل روحه الملأ الأعلی و اهل الجنّة العلیا و ملکوت الأسمآء نشهد انّه اخذ الرّحیق المختوم من ید القیّوم و شرب باسمه الّذی به انجذب الملک و الملکوت و نطق اللّسان فیملکوت البیان تبارک الرّحمن مبعث هذا العبد الثّابت الرّاسخ الخاضع الخاشع العزیز البدیع یا مجید کبّر من قبلی علی وجه ابنک و قل البهآء المشرق من افق البقآء علیک یا من بک ارتعدت فرائص من اعرض عن الله فاطر السّمآء و اضطربت افئدة الأقویآء الّذین نبذوا الیقین عن ورائهم بما اتّبعوا الأوهام طوبی لک و له و لأهلک الّذین آمنوا بالله ربّ العالمین انّا نوصیهم بما ینبغی لهم و بما نزّل فی الکتاب الأمر لله المقتدر العزیز الوهّاب

33 That which was revealed for His Eminence Mirza Kazim, upon him be the glory of God. He is the Most Ancient, the Most Great, the Most Glorious.

33 ما نزّل لجناب میرزا کاظم علیه بهآء الله هو الأقدم الأعظم الأبهی

34 O Kazim! The breezes of revelation have wafted, and the fragrance of the All-Merciful has been diffused, yet most people remain heedless. By the life of God! A single moment of these days cannot be compared with the years of the ancients. This is the Day of God which hath appeared with truth - the

34 یا کاظم قد سرت نسمة الوحی و فاح عرف الرّحمن و النّاس اکثرهم من الغافلین لعمر الله لا یعادل بآن من هذه الأیّام سنین الأوّلین هذا یوم الله قد ظهر بالحقّ و هو الموعود فی کتب

القبل يشهد بذلک کلّ منصف صادق بصير قد انار العالم من انوار الوجه و هدر العندليب علی الأغصان قد اتی الوعد و الموعود ينطق انّه لا اله الّا انا العليم الحکيم ان افرح بذکری و قل الحمد لله ربّ العالمين

One promised in the books of the past. To this testifieth every fair-minded, truthful and discerning one. The world hath been illumined by the lights of His countenance, and the nightingale warbleth upon the branches. The Promise hath come to pass, and the Promised One proclaimeth: "Verily, there is none other God but Me, the All-Knowing, the All-Wise." Rejoice thou in My remembrance and say: "Praise be to God, the Lord of all worlds!"

35 ما نزل لجناب ميرزا ابوالحسن عليه بهآء الله

35 That which was revealed for Mirza Abu'l-Hasan, upon him be the Glory of God:

36 هو السّامع النّاطق العليم

36 He is the Hearer, the Speaker, the All-Knowing

37 يا اباالحسن قد نزّلت امطار رحمة ربّک و جری الکوثر و السّلسبيل و القوم اکثرهم لا يعرفون قد ظهر بحر البيان فی الامکان ولکن النّاس اکثرهم لا يفقهون قد شهدت الذّرّات لمنزل الآيات و الرّوح ينادی قد فتح باب السّمآء و اتی المقصود بسلطان احاط الغيب و الشّهود طوبی لعبد فاز بالاستقامة فی هذا الأمر الّذی شهدت لعظمته کتب الله المهيمن القيّوم کذلک نطق لسان الرّحمن فيملکوته المقدّس العزيز المحبوب

37 O Abu'l-Hasan! The rain of thy Lord's mercy hath poured down, and Kawthar and Salsabil have flowed, yet most people know it not. The ocean of utterance hath appeared in the contingent world, yet most people comprehend not. The atoms have testified to the Revealer of verses, and the Spirit proclaimeth: "The gate of heaven hath been opened, and the Desired One hath come with a sovereignty that encompasseth both the unseen and the visible." Blessed is the servant who hath attained unto steadfastness in this Cause, whose greatness hath been attested by the Books of God, the Self-Subsisting, the All-Compelling. Thus hath the tongue of the All-Merciful spoken in His hallowed and beloved kingdom.

38 ما نزّل لجناب ميرزا عبدالکريم عليه بهآء الله

38 What hath been sent down unto Mirza 'Abdu'l-Karim (upon him be the glory of God)

39 بسمی المشرق من افق البرهان

39 In My Name, the Dayspring that shineth forth from the Horizon of Proof.

40 کتاب انزله الرّحمن لمن اقبل و فاز فی ايّام اعرض عنه الأحزاب قد نبذوا هدير حمامة الأمر و اخذوا النّعيق کذلک سوّلت لهم انفسهم فی ايّام ربّهم العزيز المختار قل يا قوم اتّقوا الله و لا تتّبعوا اهوائکم ان اتّبعوا من اتاکم بکتاب خضع له امّ الکتاب

40 This is a Book which the All-Merciful hath revealed for him who hath turned unto Him and attained, in the days wherein the peoples have turned away from it. They have rejected the cooing of the Dove of the Cause and have clung unto the croaking cry; thus have their own selves beguiled them in the days of their Lord, the Mighty, the Chosen. Say: O people! Fear ye God, and follow not your vain imaginings. Nay, follow Him Who hath come unto you with a Book before which the Mother Book itself hath bowed down.

41 طوبی لنفس فازت بذکری و نطقت بثنائی بالحکمة و البيان کذلک انزلنا الآيات و ارسلناها اليک لتشکر ربّک مالک المآب

41 Blessed is the soul that hath attained unto the remembrance of Me, and, with wisdom and utterance, hath voiced My praise. Even so have We sent down the verses, and dispatched them unto thee, that thou mayest render thanks unto thy Lord, the Lord of the Return.

42 ما نزّل لجناب آقا سيّد کاظم عليه بهآء الله

42 What hath been sent down unto Aqa Siyyid Kazim (upon him be the glory of God)

43 In My Name, the Expounder, the All-Knowing.

43 بسمی المبیّن العلیم

44 We entered the prison, and summoned the peoples of the East and the West unto God, the Revealer of verses. Amongst mankind are those whom the pure Wine of the utterance of their Lord, the All-Merciful, hath drawn, and who have said: "I believe in Thee, O Thou through Whom the Cry was raised, and the mountains were made to pass away." And amongst them are those who denied and turned aside, and who said: "Verily, He hath forged a lie against God, the Lord of lords." We said: By what command didst thou believe in God aforetime, O thou ungodly and lying one? and by what proof didst thou turn away from Him Who, when He appeared, caused all things to speak: "The sovereignty is God's, the All-Powerful, the Mighty, the All-Forgiving"? By the life of God! the people have clung unto the croaking cry, turning away from the pure Wine; yet are they in doubt and contention.

44 انّا دخلنا السّجن و دعونا شرق الأرض و غربها الی الله منزل الآیات من النّاس من انجذب من رحیق بیان ربّه الرّحمن و قال آمنت بک یا من بک ارتفعت الصّیحة و مرّت الجبال و منهم من انکر و اعرض و قال انّه افتری علی الله ربّ الأرباب قلنا بأیّ امر آمنت بالله من قبل یا ایّها الملحد الکذّاب و بأیّ برهان اعرضت عن الّذی اذا ظهر نطقت الأشیآء الملک لله المقتدر العزیز الغفّار لعمر الله انّ القوم تمسّکوا بالنّعیق معرضین عن الرّحیق الا انّهم فی مریة و شقاق

45 What hath been sent down unto Aqa Muhammad (upon him be the glory of God)

45 ما نزّل لجناب آقا محمّد علیه بهآء الله

46 In His Name, the Omnipotent over whatsoever hath been and whatsoever shall be.

46 بسمه المقتدر علی ما کان و ما یکون

47 O Muhammad! If thou givest ear unto the melodies of the Doves of the Most High Paradise, thine inmost being shall be set aflame, and the hearts of them that draw nigh shall be attracted. Blissful the portion of him who hath attained in the days of his Lord; and woe betide the heedless! The very bones that are dust have quivered at the breaths of Revelation, yet the people are wrapt in a grievous veil. They have denied the bounty of God and His proof, and have uttered that which none of those who disbelieved in God in the former ages hath uttered. To this beareth witness He Who hath spoken in all things: "There is none other God but Me, the All-Knowing, the All-Aware." They claim faith in the Messengers of God and His envoys, yet have disbelieved in Him Who sent them forth by His irrevocable, His wise command.

47 یا محمّد ان استمع تغنّیات حمامات فردوس الأعلی بها تشتعل الأکباد و تنجذب افئدة المقرّبین نعیماً لمن فاز فی ایّام ربّه و ویل للغافلین قد اهتزّ عظم الرّمیم من نفحات الوحی ولکنّ القوم فی حجاب عظیم کفروا بنعمة الله و برهانه و قالوا ما لا قاله الّذین کفروا بالله فی القرون الأولی یشهد بذلک من نطق فیکلّ شیء انّه لا اله الّا انا العلیم الخبیر یدّعون الایمان برسل الله و سفرائه و کفروا بمن ارسلهم بأمره المبرم الحکیم

48 What hath been sent down unto Muhammad (upon him be the glory of God)

48 ما نزّل لجناب محمّد علیه بهآء الله

49 In My Name, the Wronged, the Stranger.

49 بسمی المظلوم الغریب

50 The Day of God hath appeared, and the Point of the Bayan circleth round the Throne, and the Spirit giveth glad-tidings before His face, and the Sacred Valley proclaimeth: "Thine be the praise, O God of all worlds!" This is the Day whereon [mysteries] have been revealed, and traces made manifest, and the righteous have proclaimed: "The Promise hath come to pass!" And He Who was promised calleth aloud that which

50 قد ظهر یوم الله و نقطة البیان یطوف حول العرش و الرّوح یبشّر امام الوجه و البطحآء تنادی لک الحمد یا اله العالمین هذا یوم فیه ظهرت [الأسرار] و نشرت الآثار و نادی الأبرار قد اتی الوعد و الموعود ینادی بما هو المسطور فی کتب الله العزیز الحمید ان اقبلوا یا قوم الی مشرق ظهور ربّکم

was inscribed in the Books of God, the Mighty, the All-Praised. Draw nigh, O people, unto the Dayspring of your Lord's Revelation, the All-Forgiving, the Most Bountiful. Beware lest the hosts of princes prevent you from God, the Goal of them that know. O Muhammad, render thanks unto God for having attained unto this Most Great Remembrance in this Prison, round which circle the Concourse on High with hosts of favored angels.

الغفور الكريم ايّاكم ان تمنعكم جنود الأمرآء عن الله مقصود العارفين يا محمّد ان احمد الله بما فزت بهذا الذّكر الأعظم فى هذا السّجن الّذى يطوفه الملأ الأعلى بقبيل من الملائكة المقرّبين

51 That which was revealed to Aqa Siyyid Rida, upon him be the Glory of God:

51 ما نزّل لجناب آقا سيّد رضا عليه بهآء الله

52 In the Name of the One God

52 بنام خداوند يكتا

53 O Rida! Strive thou that in these divine days thou mayest succeed in such deeds as shall be recorded by the Most Exalted Pen in the Crimson Book. All the peoples of the world were created for this blessed and wondrous Day. Blessed is the one who hath rent asunder the restraining veils and shattered the idle fancies, and hath turned towards the Most Sublime Horizon, which is the Dayspring of divine light and the Dawning-place of His Revelation. Beseech thou God that He may assist all to attain, and enable them to achieve His good-pleasure which is, in truth, the ultimate purpose of existence. The Herald of My Revelation hath said: "Strive ye that ye may attain unto the word of His good-pleasure." This is the Day of God wherein none is mentioned save Him, yet the people have turned away. Strange that despite countless counsels, the people of the Bayan are seen to be deprived of the ocean of bounty and remote from the Source of nearness. Fie upon them and upon him who led them astray! By God's life! They are among the most lost in His clear Book.

53 يا رضا جهد نما تا در ايّام الهى بعملى فائز شوى كه ذكر آن از قلم اعلى در صحيفهء حمرا ثبت شود جميع خلق عالم از براى اين يوم مبارک بديع خلق شده‌اند طوبى از براى نفسيكه [حجبات] مانعه را خرق نمود و اصنام موهومه را در هم شكست و بافق اعلى كه مطلع نور الهى و مشرق وحى اوست اقبال نمود از حقّ بخواه تا كل را مؤيّد فرمايد و برضاى خود كه فى‌الحقيقه غاية قصواى وجود است فائز نمايد مبشّر ظهورم فرموده جهد نمائيد تا بكلمهء رضا از نزد او فائز شويد هذا يوم الله لا يذكر فيه الّا هو ولكنّ القوم عنه معرضون عجب در اينكه مع وصايای لاتحصى اهل بيان از بحر عنايت محروم مشاهده ميشوند و از مطلع قرب بعيد افّ لهم و للّذى اغويهم لعمر الله انّهم من الأخسرين فى كتاب مبين

54 That which was revealed to Mulla 'Ali, upon him be the Glory of God:

54 ما نزّل لجناب ملّا على عليه بهآء الله

55 He is the One Manifest, the Speaker, the All-Knowing, the All-Informed

55 هو الظّاهر النّاطق العليم الخبير

56 O 'Ali! We have heard thy mention, have pardoned thee and adorned thee with forgiveness, for We are the Most Generous. We have witnessed the turning of My loved ones and have turned toward them from the direction of the Prison, for We are the All-Kind, the Most Merciful. We have summoned the peoples from the Most Great Prison to this horizon whence have shone forth the suns of wisdom and utterance, for We are the Speaker, the All-Seeing. Arise to serve the Cause of thy Lord in this Day wherein all things have testified to God, Creator of earth and heaven and Lord of all names, and We are the Witness, the All-Knowing. Beware lest anything hold

56 يا على انّا سمعنا ذكرک عفوناک و زيّناک بالغفران و انا الكريم و رأينا اقبال اوليائى اقبلنا اليهم من شطر السّجن و انا المشفق الرّحيم انّا دعونا الأمم فى السّجن الأعظم الى هذا الأفق الّذى انارت منه شموس الحكمة و البيان و انا النّاطق البصير قم على خدمة امر ربّک فى هذا اليوم الّذى شهدت الأشيآء لله فاطر الأرض و السّمآء و مالک الأسمآء و انا الشّاهد العليم ايّاک ان يمنعک شیء عن الله قل يا ملأ

thee back from God. Say: O peoples of the earth! By God, the gate of grace hath been opened, the ocean of knowledge hath surged, and the fragrance of thy Lord's bounty, the Almighty, the All-Powerful, hath been wafted. Beware lest the doubts of the divines or the intimations of those who have denied the Day of Judgment hold you back. O people! That which was recorded in God's Books hath appeared. Fear God and be not of the wrongdoers. Reflect upon God's Revelation and His proof, then judge with fairness and be not of the transgressors who cast the Book of God behind their backs and followed every ignorant remote one. Thus have We mentioned thee out of Our grace, and We counsel thee and those who believe to be steadfast in this Cause whereby the feet of the mystics have slipped.

الأرض تالله قد فتح باب الفضل و ماج بحر العلم و هاج عرف عناية ربّكم المقتدر القدير ايّاكم ان تمنعكم شبهات العلمآء او اشارات الّذين كفروا بيوم الدّين يا قوم قد ظهر ما كان مسطوراً فى كتب الله اتّقوا الله و لا تكونوا من الظّالمين تفكّروا فى ظهور الله و برهانه ثمّ انصفوا فى الحقّ و لا تكونوا من المعتدين الّذين نبذوا كتاب الله عن ورائهم و اتّبعوا كلّ جاهل بعيد كذلک ذكرناک فضلاً من عندنا و نوصيک و الّذين آمنوا بالاستقامة على هذا الأمر الّذى به زلّت اقدام العارفين

57 That which was revealed to Mashhadi Fath-'Ali, upon him be the Glory of God:

57 ما نزّل لجناب مشهدى فتحعلى عليه بهآء الله

58 In the name of the All-Knowing Speaker

58 بنام گوينده٤ دانا

59 O Fath-'Ali! God willing, thou shalt be reckoned among the people of the divine Tabernacle. In the Books of old He maketh mention and giveth glad tidings unto all that dwell on earth of this Manifestation, that on that glorious and wondrous Day His Tabernacle shall be raised up in the most exalted place. Moreover, He giveth the glad tidings that this blessed, hallowed and mighty Tabernacle shall not be moved from place to place, its cords shall not be severed, and its stakes shall endure forever and ever. God willing, may all servants attain unto the recognition of this mighty Tabernacle, turn unto it, and be accounted as belonging to it in the Book of God. Blessed is the soul that hath hearkened unto the call of Truth and discovered its Purpose. Strive thou to attain unto the bounties of His days and to receive thy portion from His boundless ocean of mercy. Verily He is the Munificent, verily He is the Merciful.

59 يا فتحعلى انشآءالله از اهل خيمه٤ الهى محسوب شوى در كتب قبل ميفرمايد و من على الأرض را باينظهور بشارت ميدهد كه در آن يوم عزيز بديع خيمه٤ او بر اعلى المقام مرتفع ميشود و همچنين بشارت ميدهد باينكه آنخيمه٤ مباركه٤ مقدّسه٤ عظيمه از جائى بجائى نقل نميشود و طنابهاى آن بريده نخواهد شد و ميخهاى آن الى الأبد باقى و دائمست انشآءالله جميع عباد موفّق شوند بر عرفان اين خيمه٤ عظيمه و باو توجّه نمايند و از او در كتاب الهى محسوب شوند طوبى از براى نفسيكه ندائ حقّ را شنيد و [مقصود را يافت جهد نما تا بفيوضات] ايّامش فائز شوى و از درياى رحمت بيمنتهايش قسمت برى انّه هو الكريم انّه هو الرّحيم انتهى

60 Thus far, concerning the loved ones of the Beloved of the worlds whose names were mentioned in thy letter, exalted and glorious verses have been sent down from the heaven of the Will of the Lord of Oneness in that same order. This evanescent servant beseecheth the True One, exalted be His glory, that He may aid them all in whatsoever beseemeth them and give them to drink from the Kawthar of His utterance, that they may be set ablaze with the fire of divine love in such wise that its effects may become manifest, evident and apparent in the hearts and souls of men. When this evanescent servant reached this point, he was summoned into the Most Holy Presence, and after attaining thereunto the Tongue of Grandeur spoke this most exalted Word - exalted be His glory: We desire to

60 تا اينمقام در باره٤ دوستان محبوب عالميان كه اسامى ايشان در مكتوب آنجناب بود بهمان ترتيب آيات بديعه٤ منيعه از سماء مشيّت مالک احديّه نازل اين خادم فانى از حقّ جلّ جلاله سائل و آمل كه كل را بما ينبغى مؤيّد فرمايد و از كوثر بيان خود بنوشاند تا بنار محبّت الهى مشتعل شوند بشأنيكه در افئده و قلوب ناس اثر آن ظاهر و باهر و هويدا گردد اين خادم فانى چون باينمقام رسيد بساحت اقدس احضار شد و بعد از حضور تلقاء وجه لسان عظمت باينكلمه٤ عليا ناطق قوله جلّ كبريائه دوست داريم ساير دوستان از عباد و اماء كه در مكتوب مذكور

make mention of the other friends, both men and women, who were not mentioned in the letter, that all may attain unto the supreme honor, the supreme mercy, the most great bounty and the greatest favor. Verily their Lord, the Most Merciful, is the Compassionate, the Bestower, the Munificent, the August, the Generous.

نبود ذکر نمائیم تا کل [بشرافت کبری و رحمت کبری و فیض اکبر] و فضل اعظم فائز شوند انّ ربّهم الرّحمن لهو المشفق المعطی الباذل العزیز الکریم

61 He is the One manifest from the horizon of light

61 هو الظّاهر من افق النّور

62 We make mention of the loved ones of the All-Merciful in that land, whom vain imaginings have not prevented from turning towards the countenance of God, the Lord of all worlds, that the attraction of the verses may seize them in such wise that neither the doubts of the people nor the gestures of the opposers may cause them grief. O My loved ones in that land! Rejoice in that the tongue of My loving-kindness hath made mention of you in My Most Great Prison. Give thanks unto God for having aided you to recognize the Dawning-Place of Revelation, through which every wise command hath been made manifest. Blessed is he who hath attained unto My days, soared in My atmosphere, submitted to My sovereignty, and acted in accordance with what is in My perspicuous Book.

62 انّا نذکر احبّآء الرّحمن فی هناک الّذین ما منعتهم الأوهام عن التّوجّه الی وجه الله ربّ العالمین لیأخذهم جذب الآیات علی شأن لا تحزنهم شبهات القوم و لا اشارات المعرضین یا احبّائی فیهناک ان افرحوا بما ذکرکم لسان عنایتی فی سجنی العظیم ان اشکروا الله بما ایّدکم علی عرفان مشرق الوحی الّذی به ظهر کلّ امر حکیم طوبی لمن فاز بأیّامی و طار فیهوائی و خضع لسلطانی و عمل بما فی کتابی المبین

63 This Wronged One conveyeth His greetings to all the friends, both men and women. The names of all are mentioned before His countenance and recorded in the Book by the Most Exalted Pen. Strive ye, that this precious pearl may be preserved from thieves and traitors in the name of the Lord of the Day of Judgment. The cawing of the crows hath become manifest. God willing, may ye drink at all times from the spring of steadfastness through His grace. Today steadfastness is among the greatest of all deeds in the sight of the Self-Sufficient, the Most High. God willing, may ye be adorned with its ornament and be enabled to speak and act as befitteth. In all conditions be mindful of wisdom, lest anything arise that would cause upheaval and commotion. He, verily, commandeth you to observe what is right, as a token of His grace, for He is the All-Bountiful, the Generous.

63 ایتظلوم جمیع دوستان از ذکور و اناث را تکبیر میرساند اسامی کل لدی الوجه مذکور و در کتاب از قلم اعلی مسطور جهد نمائید تا این درّ ثمین را از سارقین و خائنین باسم مالک یوم الدّین محفوظ دارید نعاق ناعقین ظاهر انشآءالله بعنایت حقّ در جمیع احیان از سلسبیل استقامت بیاشامید امروز استقامت از اعظم اعمال [است] نزد غنیّ متعال انشآءالله بطرازش مزیّن [شوید] و بآنچه سزاوار است ناطق و عامل در جمیع احوال بحکمت ناظر باشید که مباد امریکه سبب انقلاب و ضوضا است حاصل شود انّه یأمرکم بالمعروف فضلاً من عنده و هو الفضّال الکریم

64 We, from this spot, send Our greetings upon your faces and upon the faces of My handmaidens who have turned towards Me, hearkened, and believed in the One, the All-Informed. Praise be to God, the King, the Mighty, the Powerful, the Wondrous.

64 انّا نکبّر من هذا المقام علی وجوهکم و وجوه امائی اللّائی اقبلن و سمعن و آمنّ بالفرد الخبیر الحمد لله الملک المقتدر العزیز البدیع انتهی

65 This evanescent servant conveyeth his greetings to the friends and loved ones, and beseecheth God to keep them all steadfast upon His path, that the lights of the sun of steadfastness may shine forth from the countenance of each one. This is the most great station. To the Seal of the Prophets–may the spirit of all

65 این خادم فانی خدمت اولیا و آقایان و دوستان عرض تکبیر معروض میدارد و از حقّ میطلبد که جمیع را بر صراط خود مستقیم دارد بشأنیکه انوار شمس استقامت از جبین هر یک مشرق

else be sacrificed for His sake–He saith: "Be thou steadfast as thou hast been commanded." Now ponder upon the greatness of this matter. His Holiness, despite His grandeur of station, majesty of rank, and might and power–nay, all these attributes having appeared through His will–was nevertheless addressed with the blessed words "Be thou steadfast." In its primary reality, the souls who have turned to God were and are the intended meaning of this verse, for His Holiness standeth in a station wherein all these conditions are but shadows beneath it. In any case, we beseech God–glorified be His majesty–to enable this evanescent one and all others to attain unto this most great adorning and mighty station. Verily our Lord, the All-Knowing, is the Almighty, the Powerful.

و لائح باشد اینست مقام عظیم بخاتم انبیا روح ما سواه فداه میفرماید فاستقم کما امرت حال در عظمت این امر تفکّر فرمائید آنحضرت مع عظمت شأن و جلالت قدر و قدرت و قوّت بلکه کلّ این اوصاف از ارادهٔ او ظاهر مع‌ذلک مخاطب بکلمهٔ مبارکهٔ فاستقم شدند در حقیقة اوّلیّه مقصود از این آیه نفوس مقبله بوده و هستند والّا آنحضرت در مقامی قائم که جمیع این شئون در ظلّ آن واقع باری از حقّ جلّ جلاله میطلبیم اینفانی و سایر آقایان را باین طراز اعظم و مقام عظیم فائز فرماید انّ ربّنا العلیم لهو المقتدر القدیر

66 O friends! Strive ye that ye may receive your portion and share from this blessed Day. Today is the day of service. All must arise to serve the Cause of the Lord of all beings with perfect love and unity, and act in accordance with what the Beloved hath revealed in the Book.

66 ای دوستان جهد نمائید تا از این یوم مبارک قسمت و نصیب برید امروز روز خدمت است باید جمیع بکمال محبّت و اتّحاد بر امر مالک عباد قیام نمایند و به ما انزله المحبوب فی الکتاب عامل شوند

67 And as to what you wrote concerning your brother who ascended unto God, all are beheld in the Most Holy Court in one spot, in one station, and all the friends are adorned with the ornament of life. Many are they who have apparently ascended, yet most holy and transcendent Tablets were specifically revealed for them from the heaven of the Divine Will. After his ascension, for several years glorious and sublime Tablets were revealed specifically for Rida'u'r-Ruh, upon him be all the most glorious Glory of God, and were sent to that land. In brief, the true and sincere friends are living and alive before God, while others are among the dead even though they walk and eat and speak, as attested in the Books of God, the Protector, the Self-Subsisting. Those souls are alive with their Lord while others are dead in the graves of their bodies. Thus has it been in all ages. Blessed are they who possess insight.

67 و اینکه در بارهٔ جناب اخوی الّذی صعد الی الله نوشته بودید در ساحت اقدس کل در یکمقام در صقع واحد و مقام واحد مشاهده میشوند و جمیع دوستان بطراز حیات مزیّنند بسا از نفوس که بر حسب ظاهر صعود نموده‌اند ولکن مخصوص ایشان لوح امنع اقدس از سماء مشیّت نازل جناب رضاالرّوح علیه منکلّ بهآء ابهاه بعداز صعود تا چند سنه الواح ممتنعهٔ منیعه مخصوص ایشان نازل و بآن ارض ارسال میشد باری دوستان حقیقی واقعی لدی الله حیّ و حیوان و دون ایشان از اموات ولو یمشون و یأکلون و ینطقون کما شهد بذلک کتب الله المهیمن القیّوم آن نفوس احیآء عند ربّهم و نفوس دیگر اموات فی قبور ابدانهم کذلک کان الأمر فیکلّ الأعصار طوبی لأولی الأبصار

68 One of the apostles was in the presence of the Spirit of God, Jesus Son of Mary - may the spirit of all else be sacrificed for Him - when news arrived that his father had died. He said "O Spirit of God, grant me leave to go and bury my father." He replied: "Let the dead bury their dead." Implore God that He may quicken all through the Water of Life and deliver them from the abasement of death. Verily He is the Generous Giver.

68 یکی از حواریّین در خدمت حضرت روح عیسی بن مریم روح ما سواه فداه بود خبر رسید که والدش فوت شده عرض کرد یا روح الله اذن بفرمائید تا بروم و والد را دفن نمایم فرمودند دع الموتی لیدفنوه الموتی از حقّ بطلبید تا جمیع را بکوثر حیوان زنده فرماید و از ذلّت موت نجات بخشد انّه لمعطی الکریم

69 This matter was also presented in the Most Holy and Most Exalted Presence. These are the words uttered by the Tongue of the Most Merciful - may the spirit of all possibilities be a sacrifice for His utterance. His word, exalted be His grandeur:

69 این تفصیل هم در ساحت امنع اقدس تلقاء حضور عرض شد هذا ما نطق به لسان الرّحمن روح من فی الامکان لبیانه الفدآء قوله جلّ کبریائه

70 "O Muhammad! We bid thee once again at this time to convey greetings to thy brother who hath ascended unto Us, from God, the Protector, the Self-Subsisting."

70 یا محمّد نأمرک فی هذا الحین مرّة اخری بأن تکبّر علی وجه اخیک الّذی صعد الینا من لدی الله المهیمن القیّوم انتهی

71 The Glory be upon you and upon those who have turned to the Supreme Horizon, and upon the handmaidens of God, my Lord and your Lord and the Lord of the heavens and earths. And praise be to God, the Lord of the Worlds.

71 البهآء علی جنابک و علی الّذین اقبلوا الی الأفق الأعلی و علی امآء الله ربّی و ربّکم و ربّ من فی السّموات و الأرضین و الحمد لله ربّ العالمین

72 The servant 24 Dhi'l-Hajjih 1298

72 خادم فی ٢٤ ذی‌الحجّة الحرام سنة ١٢٩٨

73 A further submission: After completing the letter, the Servant sought the Ultimate Goal and Supreme Summit. After arising in the Presence, the Tongue of Grandeur uttered these blessed and decisive words - His word, exalted be His grandeur:

73 مجدّد عرض میشود بعد از اتمام مکتوب خادم قصد غایة قصوی و ذروهٔ علیا نمود بعد از قیام لدی الحضور لسان عظمت باینکلمهٔ مبارکهٔ محکمه ناطق قوله جلّ کبریائه

74 "O servant in attendance! Write to Muhammad: We counsel thee regarding My loved ones, then We counsel thee regarding My loved ones who have arisen to serve My Cause and have spoken My beautiful praise."

74 یا عبد حاضر بجناب محمّد بنویس انّا نوصیک فی اولیائی ثمّ نوصیک فی اولیائی الّذین قاموا علی خدمة امری و نطقوا بثنائی الجمیل انتهی

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BH00407

To: Aqa Muhammad Husayn et al., in Kashan
Date: 1298-12-24 [1881-Nov-17]

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Praise be to God Who hath illumined hearts through the remembrance of His loved ones, His chosen ones, and His friends, and hath manifested whatsoever He hath willed through His command, His power, and His sovereignty. He hath created all beings and moved them through His most sweet call until they arose and hastened to the supreme horizon, except those who were veiled by the veils of idle fancies and were held back by the daysprings of vain imaginings - they who denied God,

2 الحمد لله الّذی نوّر القلوب بذکر احبّائه و اصفیائه و اولیائه و اظهر ما اراد بأمره و قدرته و سلطانه قد خلق الخلق و حرّکهم بندائه الأحلی الی ان قاموا و سرعوا الی الأفق الأعلی الّا الّذین احتجبوا بحجبات الأوهام و منعتهم مطالع الظّنون الّذین کفروا بالله مالک الأنام اصلّی و اسلّم و اکبّر علی سفرائه و اولیائه و اصفیائه الّذین ما سبقوه

the Lord of all men. I pray, offer salutations, and glorify His ambassadors, His friends, and His chosen ones who have not preceded Him in speech and have acted according to what they were commanded by Him in a manifest and resplendent manner. These are servants upon whom the Concourse on High and the dwellers of the cities of names send their blessings, both in the evening and at dawn.

بالقول و عملوا بما امروا من عنده ظاهراً باهراً اولئک عباد یصلّین علیهم الملأ الأعلی و اهل مدائن الأسمآء فی العشیّ و الاشراق

3 And further: this evanescent servant submits that a response to your letter, which was brought by Shaykh S, was written, but since it appeared that the Shaykh's journey might be prolonged, it was not sent. In these days, another petition and letter written in the hand of the beloved of hearts, Haji Kamal-ud-Din (upon him be Baha'u'llah, the Lord of the worlds), addressed to your honor, arrived. It brought joy and bestowed the blessing of news of your well-being and his. God willing, may you both ever remain at rest beneath the shadow of the Beloved's grace through all times, seasons, months and years, occupied in the service of His Cause. After your petition was submitted to the Most Holy Court, one most wondrous and impregnable Tablet was revealed from the heaven of will specifically for your honor and was sent. Previously also, two glorious and sublime Tablets were sent in the company of the Shaykh, specifically for your honor and for the leaf (female believer), upon her be Baha'u'llah. May they attain unto them and drink from the flowing rivers of wisdom and utterance from the fountainhead of the words of the Beloved of all creation.

3 و بعد عرض میشود از قبل این خادم فانی جواب دستخطّ آنجناب را که حامل آن جناب شیخ س بود نوشته و بعد نظر بآنکه جناب شیخ بسا میشود که سفرشان بطول انجامد ارسال نشد و در این ایّام عریضه و مراسلهٔ دیگر که بخطّ محبوب فؤاد جناب حاجی کمال‌الدّین علیه ٩ ٦٦ [بهآء الله] ربّ العالمین و باسم آنجناب رقم شده بود رسید بهجت آورد و نعمت سلامتی آنجناب و ایشانرا بذل نمود انشآءالله در جمیع اوان و احیان و شهور و سنین در ظلّ عنایت محبوب یکتا مستریح باشند و بخدمت امرش مشغول بعد از عرض عریضه در ساحت اقدس یک لوح ابدع امنع از سماء مشیّت مخصوص آنجناب نازل و ارسال شد و از قبل هم باتّفاق جناب شیخ دو لوح بدیع منیع مخصوص آنجناب و ورقهٔ اهل علیها بهآء الله ارسال شد انشآءالله بآن فائز شوند و انهار جاریهٔ حکمت و بیانرا از معین کلمات محبوب امکان بیاشامند

4 Regarding what you wrote about the daughter of the martyr, Aqa Abdul-Rasul (upon him be Baha'u'llah) - may God grant you the best of rewards and ordain for your honor what befits His generosity, bounty, grace and beneficence. Verily our Lord, the All-Merciful, is the Generous, the Bountiful. It is known that your honor is engaged in service to the Truth and have not, and will not, fall short in whatever can be done for the friends. This station is most great. Blessed is the one who recognizes it and holds fast unto it. This station is more glorious than all stations that have been witnessed or heard of. The Book of God, the Lord of the worlds, beareth witness to this. Likewise, the letter which Aqa Mirza Hussein, son of the elevated Ustad Baqir Najjar (upon them both be Baha'u'llah), sent to your honor was received and this evanescent one beheld it. It is hoped that whatever lies within your power regarding them and the daughter of the honored martyr (upon them be Baha'u'llah) will not be neglected, so that perhaps these two souls might attain their rights. Verily, He does not suffer to be lost the reward of the doers of good.

4 اینکه در بارهٔ بنت شهید جناب آقا عبدالرّسول علیه بهآء الله مرقوم [داشتید] جزاکم الله خیر الجزآء و یقدّر لجنابکم ما ینبغی لجوده و کرمه و فضله و احسانه انّ ربّنا الرّحمن لهو الجواد الکریم معلومست آنجناب بخدمت حقّ مشغولند و در بارهٔ دوستانهم آنچه برآید کوتاهی ننموده و نخواهند نمود اینمقام بسیار بزرگست طوبی از برای کسیکه عارف شد و باو تمسّک جست اینمقام اعزّ است از جمیع مقامات که مشاهده شد و شنیده گشت یشهد بذلک کتاب الله ربّ العالمین و همچنین مکتوبیکه جناب آقا میرزا حسین ابن مرفوع استاد باقر نجّار علیهما بهآء الله خدمت آنجناب ارسال داشت آورد اینفانی مشاهده نمود امید است که آنچه از آنجناب برآید در بارهٔ ایشان و بنت جناب شهید علیهم ٩ ٦٦ [بهآء الله] اهمال نخواهند فرمود شاید نفسین

مذکورتین بحقوق خود برسند انّه لا یضیع اجور المحسنین

5 The special announcement is that the beloved missives from his honor Haji Mirza Kamal al-Din - upon him be all the Most Glorious Glory - illumined the world of joy with the mention of the Beloved One and brightened the heaven of love with the luminary of the name of the Desired One. May they ever and always drink from the ocean of utterance and with perfect wisdom bestow it upon the people of contingent being. This glad tiding is conveyed to them: repeatedly was mention made of them from the Tongue of Grandeur, and in each instance the bounty of the True One was manifested in wondrous ways. May they arise with perfect steadfastness in the Cause of God in such wise that should anyone speak contrary to the good-pleasure of God, exalted be His glory, or transgress the station of servitude, they would regard that one as utter nothingness and absolute non-existence. In all conditions may they fix their gaze upon God alone and deal with the friends of God with perfect love and moderation. This utterance hath appeared from the Kingdom of will out of pure grace so that all the friends might become aware of the Purpose and preserve the reins of the Cause. Blessed is he whom naught besides God deterreth from the Truth and whom nothing causeth to deviate from the good-pleasure of the Beloved of the worlds. When mention is made of them most times, the days of reunion, unity and gathering come to mind. In truth, the world becometh a world of joy. I beseech the Exalted True One to assist them in that which hath flowed from the Supreme Pen.

5 عرض مخصوص آنکه دستخطهای محبوب فؤاد جناب حاجی میرزا کمال‌الدّین علیه منکلّ بهآء ابهاه عالم فرح را بذکر محبوب یکتا منوّر نمود و سماء حبّ را بنیّر اسم مقصود روشن فرمود انشآءالله لمیزل و لایزال از بحر بیان بیاشامند و بکمال حکمت بر اهل امکان مبذول دارند این بشارت خدمت ایشان عرض میشود مکرّر ذکر ایشان از لسان عظمت استماع شد و در هر کرّه عنایت حقّ بقسم بدیع ظاهر فرمودند انشآءالله بکمال استقامت بر امر حقّ قیام نماید بشأنیکه اگر نفسی بخلاف رضای حقّ جلّ جلاله تکلّم نماید و یا از مقام عبودیّت تجاوز کند او را معدوم صرف و مفقود بحت داند در جمیع احوال بحقّ وحده ناظر باشد و بدوستان حقّ بکمال محبّت باندازه رفتار نماید این بیان از ملکوت اراده نظر بفضل بحت ظاهر که جمیع اولیا بمقصود مطّلع شوند و زمام امر را حفظ نمایند طوبی از برای مستقیمیکه ما سوی الله او را از حقّ منع ننماید و از رضای محبوب عالمیان خارج نکند انتهی در اکثر اوقات که ذکر ایشان میشود ایّام وصال و اتّحاد و جمع بنظر میآید فی‌الحقیقه عالم عالم سرور دست میدهد از حقّ منیع سائلم که ایشانرا بآنچه از قلم اعلی جاری شده مؤیّد فرماید

6 O my God, my Beloved, my Purpose! I beseech Thee by Thy imprisonment among Thy servants and Thy trials among the people of Thy realm to assist him and Thy servants to aid Thy Cause through wisdom and utterance. O Lord! He is the one who hath drunk the Kawthar of Thy presence and attained the honor of visiting Thy countenance. I beseech Thee not to disappoint him of the wonders of Thy generosity and bounty. Verily Thou art powerful over whatsoever Thou willest and within Thy grasp is the kingdom of the dominion of the heavens and earths. Praise be unto Thee, O God of the worlds!

6 یا الهی و محبوبی و مقصودی اسئلک بسجنک بین عبادک و ابتلائک بین اهل مملکتک بأن تؤیّده و عبادک علی نصرة امرک بالحکمة و البیان ای ربّ هو الّذی شرب کوثر لقائک و فاز بزیارة طلعتک اسئلک بأن لا تخیّبه عن بدایع جودک و احسانک انّک انت المقتدر علی ما تشآء و فی قبضتک ملکوت ملک السّموات و الأرضین و الحمد لک یا اله العالمین

7 Another glad tiding is that at this moment he is present before the Throne and this Most Holy, Most Exalted Tablet hath been revealed from the heaven of favor especially for them. May they attain unto it and be refreshed and gladdened by its fragrance

7 بشارت اخری آنکه در این حین تلقاء عرش حاضر و این لوح امنع اقدس از سماء عنایت مخصوص ایشان نازل انشآءالله بآن فائز شوند و از عرف آن تازه و خرّم گردند بشأنیکه

to such extent that the darkness of the world shall not prevent them from remaining fresh. His word, exalted be His grandeur:

کدورت عالم ایشانرا از تازگی بازندارد قوله جلّ کبریائه

8 He is the One manifest through His name, the Self-Subsisting

8 هو الظّاهر باسمه القیّوم

9 O Most Exalted Pen! We wish to make mention of him who attained unto the light of the Countenance whilst behind the veil. He is among those who attained the presence of God when the ocean of reunion surged in Baghdad by the command of God, the Mighty, the All-Knowing. He departed from his home, turning towards the Most Exalted Horizon until he entered, heard and attained that which was promised in the Books of God, the Self-Sufficient, the Most High. O Kamal! Rejoice in that the Wronged One maketh mention of thee from the prison, drawing thee unto the station of nearness, of holiness and of beauty. Behold and then remember when thou wert present before the Throne and didst hear the Voice of Him Who conversed upon Sinai, which when it came from the heaven of the Cause caused all things to proclaim: "The Lord of the Day of Reckoning is come!" Rejoice thou in this most great favor. By the life of God! All the treasures of the world cannot equal it. He Who rode upon the clouds and walked upon the horizons of the earth with power and sovereignty doth testify to this.

9 ان یا قلم الأعلی نحبّ ان نذکر من فاز بأنوار الوجه اذ کان خلف الحجاب انّه ممّن فاز بلقآء الله اذ ماج بحر الوصال فی الزّورآء امراً من لدی الله العزیز العلاّم قد خرج من بیته مقبلاً الی الأفق الأعلی الی ان دخل و سمع و فاز بما کان موعوداً فی کتب الله الغنیّ المتعال یا کمال ان افرح بما یذکرک المظلوم من شطر السّجن بما یجذبک الی مقام القرب و القدس و الجمال ان انظر ثمّ اذکر اذ کنت حاضراً لدی العرش و سمعت ندآء مکلّم الطّور الّذی اذا اتی من سمآء الأمر نطقت الأشیآء قد اتی مالک یوم المعاد ان افرح بهذا الفضل الأعظم لعمر الله لا تعادله کنوز العالم یشهد بذلک من کان راکباً علی السّحاب و ماشیاً علی مشارف الأرض بقدرة و سلطان

10 O Kamal! Today the stations of divine favors are veiled, for the realm of existence hath not had, nor hath it now, the capacity to bear their revelation. But soon will He manifest His Cause by His behest. No force of hosts can weaken Him, nor can the might of kings enfeeble Him. He speaketh the truth and summoneth all unto the One, the All-Informed. All have been created for the betterment of the world. By the life of God! The attributes of the beasts of prey befit not man. The station of man is and shall ever be mercy, love, compassion and forbearance towards all the peoples of the world. Say: O friends! Drink ye of this pure fountain that floweth from the finger of the grace of the Lord of all names, and give others to drink in His name, that the denizens of earth may know with clear certainty why the Truth hath come and for what purpose they were created.

10 کمال الیوم مقامات عنایات الهی مستور است چه که عرصهٔ وجود استعداد ظهور آنرا نداشته و ندارد ولکن سوف یظهر امراً من عنده انّه لا تضعفه قوّة الجنود و لا سطوة الملوک ینطق بالحقّ و یدع الکلّ الی الفرد الخبیر جمیع از برای اصلاح عالم خلق شده‌اند لعمر الله شئونات درّنده‌های ارض لایق انسان نبوده و نیست شأن انسان رحمت و محبّت و شفقت و بردباری با جمیع اهل عالم بوده و خواهد بود بگو ای دوستان این کوثر اصفی از اصبع عنایت مالک اسماء جاری بنوشید و باسمش بنوشانید تا اولیای ارض بیقین مبین بدانند که حقّ از برای چه آمده و ایشان از برای چه خلق شده‌اند

11 Thy letters have arrived in these days and all were presented at the Most Holy Court, and thou hast been blessed with the favors and bounties of the Wronged One of the horizons. Today steadfastness is among the most mighty matters in the sight of God, and shall continue to be so, for the manifestations of idle fancies and the dawning-places of vain imaginings are engaged in misleading the servants. Say: O friends! Lay hold of the Salsabil of steadfastness which floweth from the spring of divine utterances, and drink thereof in His name, that ye

11 مراسلات شما در این ایّام رسید و جمیع در ساحت اقدس عرض شد و بعنایات و الطاف مظلوم آفاق فائز شدی امروز استقامت از اعظم امور لدی الله بوده و خواهد بود چه که مظاهر ظنون و مطالع اوهام در صدد اضلال عباد بوده و هستند بگو ای دوستان سلسبیل استقامت که از معین کلمات الهی جاری و ساریست بگیرید و باسمش بیاشامید تا خود را دارای مقامی مشاهده نمائید که اگر کلّ عالم بجمیع کتب و زبر و صحف

may find yourselves possessed of such a station that should the whole world appear with all its books, scrolls and scriptures, ye would regard them as utter nothingness. Thus hath the Tongue spoken in the Kingdom of utterance, that thou mayest thank thy Lord, the All-Knowing, the All-Informed. The glory be upon thee, upon thy wife, upon thy children, upon thy two sisters, and upon those women who have believed in God, the Most High, the Great.

ظاهر شوند معدوم صرف مشاهده نمائید کذلک نطق اللّسان فیملکوت البیان لتشکر ربّک العلیم الخبیر البهآء علیک و علی ضلعک و علی ابنائک و اختیک و علی اللاّئی آمنّ بالله العلیّ العظیم

12 Special Tablets, wondrous and sublime, have been sent down from the heaven of Will for the friends of that land. God willing, they shall receive them and attain unto them. Glory be to those who have turned unto God and are firm, and light be upon those who have heard and are steadfast.

12 مخصوص دوستان آن ارض از سماء مشیّت الواح بدیعهٔ منیعه نازل انشآءالله برسد و بآن فائز شوند البهآء للمقبلین الثّابتین و النّور للسّامعین الرّاسخین انتهی

13 Praise be to God! They have been and are blessed with the favors of the Desired One of all the worlds. In truth, the verses themselves speak of the compassion, favor, mercy and loving-kindness of the Beloved of all who are in the heavens and the earth. There is no need for mention and explanation by this servant.

13 الحمد لله ایشان بعنایت مقصود عالمیان فائز بوده و هستند فیالحقیقه نفس آیات ناطق است بشفقت و عنایت و رحمت و عطوفت محبوب من فی السّموات و الأرض احتیاج بذکر و تفصیل اینعبد نداشته و ندارد

14 Likewise mention was made of His honor Aqa Mirza Mihdi, son of His Holiness the Martyr, upon both of them be the glory of God. This was presented in the Most Holy and Most Exalted Court. This is what the Tongue of the All-Merciful spoke in the Kingdom of utterance - exalted be His glory: He is the All-Knowing Witness.

14 و همچنین ذکر جناب آقا میرزا مهدی ابن حضرت شهید علیهما بهآء الله نموده بودند در ساحت امنع اقدس عرض شد هذا ما نطق به لسان الرّحمن فیملکوت البیان قوله جلّ کبریائه هو الشّاهد العلیم

15 O Mihdi! Blessed is thy father who emigrated from his home in his longing to attain the presence of God and presented himself before the Throne when the Cause was still veiled behind a manifest veil. He drank from the Kawthar of reunion before its manifestation and attained unto the Hidden Mystery before its revelation. To this testifieth He with Whom is the mighty Book. He was with Me in prison for a number of days in the land of Mim. Thus doth his Ancient Lord make mention of him - He Who proclaimeth at the heart of the world: "There is none other God but Me, the Single, the All-Informed." He was among those who were martyred in the path of God and who drank the cup of nearness and good-pleasure from the hand of the bounty of his Lord, the Gracious. Blessed is he, again blessed is he, and blessed are they who visit him, according to that which the Tongue of Grandeur hath spoken in His mighty prison. The glory shining forth from the horizon of My loving-kindness be upon him and upon the martyr who ascended unto God, the Lord of all worlds. We have made mention of him in such wise as nothing possessed by men can equal, and We make mention of him as a token of Our grace. Verily, I am the Forgiving, the Merciful.

15 یا مهدی طوبی لأبیک الّذی هاجر من دیاره شوقاً للقآء الله و حضر تلقآء العرش اذ کان الأمر فی حجاب مبین شرب کوثر الوصال قبل ظهوره و فاز بالغیب المکنون قبل اظهاره یشهد بذلک من عنده کتاب عظیم قد کان فی السّجن معی ایّاماً معدودات فی ارض المیم کذلک یذکره مولاه القدیم الّذی ینطق فی قطب العالم انّه لا اله الّا انا الفرد الخبیر انّه ممّن استشهد فی سبیل الله و شرب کأس القرب و الرّضآء من ید عنایة ربّه الکریم طوبی له ثمّ طوبی له و للّذین یزورونه بما نطق به لسان الکبریآء فی سجنه العظیم البهآء المشرق من افق عنایتی علیه و علی الذّبیح الّذی صعد الی الله ربّ العالمین انّا ذکرناه بما لا یعادله ما عند النّاس و نذکره فضلاً من عندنا و انا الغفور الرّحیم

16 O Mihdi! We have heard thy call and have answered thee with this Tablet that thou mayest rejoice and be of them that are thankful. Say: Praise be unto Thee, O my God, for having remembered me while I was among the heedless. I beseech Thee to assist me in Thy remembrance and praise and in that which Thou hast revealed in Thy perspicuous Book. And I beseech Thee to forgive me and my father and my uncle, and to remit our sins through Thy grace and generosity, O Thou through Whose Name the ocean of forgiveness surgeth in all creation, and through Whom the fragrance of generosity is wafted and the sweet savors of bounty are diffused throughout existence. Verily, Thou art the Possessor of the hidden and the manifest. There is none other God but Thee, the Omnipotent, the Most Exalted, the All-Knowing, the All-Wise. And praise be unto Thee, O God of all worlds.

16 يا مهدی قد سمعنا ندائک اجبناک بهذا اللّوح لتفرح و تکون من الشّاکرین قل لک الحمد یا الهی بما ذکّرتنی اذ کنت بین ایدی الغافلین اسئلک بأن تؤیّدنی علی ذکرک و ثنائک و ما انزلته فی کتابک المبین و اسئلک بأن تغفر لی و لأبی و عمّی و تکفّر عنّا سیّئاتنا بفضلک و جودک یا من باسمک ماج بحر الغفران فی الامکان و هاج عرف الکرم و فاحت نفحة الجود من فی الوجود انّک انت مالک الغیب و الشّهود لا اله الّا انت المقتدر المتعالی العلیم الحکیم و الحمد لک یا اله العالمین انتهی

17 This evanescent servant conveyeth wondrous and sublime greetings unto them and beseecheth God to assist them to that which is His good-pleasure. Verily our Lord, the All-Merciful, is the Hearing, the Answering.

17 و این خادم فانی خدمت ایشان تکبیر بدیع منیع میرساند و از حقّ میطلبد که ایشانرا برضای خود مؤیّد فرماید انّ ربّنا الرّحمن لهو السّامع المجیب

18 And likewise concerning Aqa Mirza Aqa [upon him be Baha'u'llah], who is among thy kinsmen, what was written was presented before the Most Holy Court. This is what the All-Merciful hath sent down from the Kingdom of Utterance. His words, exalted be His grandeur:

18 و همچنین در بارهٔ جناب آقا میرزا آقا علیه ٩ ٦٦ [بهآء الله] که از منتسبین آنجنابست نوشته بودند در ساحت اقدس عرض شد هذا ما انزله الرّحمن من ملکوت البیان قوله عزّ کبریائه

19 He is the Speaker, the Manifest, the All-Knowing

19 هو النّاطق الظّاهر العلیم

20 The world hath been set ablaze by the lights of the Most Great Name, yet the peoples remain in heedlessness and behind a veil. The light hath shone forth from the horizon of the heaven of Revelation and the Divine Lote-Tree hath called out: "The Kingdom belongeth unto God, the Lord of lords!" Every book hath been honored by this Most Great Book, and every verse by these verses which, when sent down, caused the Cry to be raised and the mountains to pass away. This is the Day of God, to which the atoms themselves bear witness, and beyond them every fair-minded and discerning one. O thou who art mentioned before the Throne in the Most Great Prison! Hearken unto My call, for it will draw thee unto My Kingdom and unto stations which none save God, the Manifestation of verses, hath comprehended. Be thou thankful unto God for having sent down unto thee that whereby the hearts of them that are endued with understanding have been attracted. We counsel thee and Our loved ones to manifest supreme steadfastness, for the Calf belloweth and the Raven croaketh and the feeble one crieth out "I am the All-Knowing Speaker!" Thus

20 قد انجذب العالم من انوار الاسم الأعظم و الأمم فی غفلة و حجاب قد اشرق النّور من افق سمآء الظّهور و نادت السّدرة الملک لله ربّ الأرباب قد تشرّف کلّ کتاب بهذا الکتاب الأعظم و کلّ آیة بهذه الآیات الّتی اذا نزّلت ظهرت الصّیحة و مرّت الجبال هذا یوم الله قد شهدت له الذّرّات و عن ورائها کلّ منصف بصّار یا ایّها المذکور لدی العرش فی السّجن الأعظم ان استمع ندائی انّه یجذبک الی ملکوتی و المقامات الّتی ما اطّلع بها الّا الله مظهر الآیات ان اشکر الله بما نزّل لک ما انجذبت به افئدة اولی الألباب انّا نوصیک و احبّائی بالاستقامة الکبری لأنّ العجل ینعق و الغراب ینعب و الکلیل یصیح انا النّاطق العلّام کذلک ذکرناک لتشکر ربّک مالک المآب انتهی

have We made mention of thee that thou mayest thank thy Lord, the Lord of all return.

21 As commanded, this servant wrote the revealed verses on separate pages and sent them. I beseech God that all may discover their fragrance and move among the servants with perfect wisdom in a state of spiritual intoxication, lest any matter arise that would cause turmoil and uproar and prevent weak souls from reaching the highest horizon. This evanescent servant offers greetings to them and to all who drink from the Kawthar of divine knowledge, and beseeches God, exalted be His glory, to aid all to achieve His good-pleasure and to confirm them. Verily the Glory that is manifest, resplendent, luminous, fragrant, penetrating, flowing, moving and prevailing be upon you and upon those who have been named with perfection in the Kingdom of Names, and upon those who are with him and with you, and upon those who have drunk the wine of steadfastness and have arisen to serve the Cause with resolve, constancy and firm persistence. And praise be to God, the Mighty, the Wise.

BSW#08.02x, GWB#109x, WOB.168x

21 آیات منزله را حسب الأمر اینعبد در اوراق علیحده نوشته ارسال داشت از حقّ میطلبم که کل نفحات آنرا بیابند و سرمست بکمال حکمت مابین عباد حرکت نمایند که مباد امریکه سبب ضوضا و غوغا شود حادث گردد و نفوس ضعیفه را از افق اعلی منع نماید این خادم فانی خدمت ایشان و جمیع شاربان کوثر عرفان تکبیر عرض مینماید و از حقّ جلّ جلاله سائل و آمل که کل را برضای خود موفّق دارد و مؤیّد فرماید انّما البهآء الظّاهر المشرق المنوّر المعطّر السّاری الجاری المحرّک النّافذ علی جنابک و علی من سمّی فیملکوت الأسمآء بالکمال و علی من معه و من معکم و علی الّذین شربوا رحیق الاستقامة و قاموا علی خدمة الأمر بقیام و ثبوت و رسوخ متین و الحمد لله العزیز الحکیم

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BH00655

To: Radiyih Baygum et al., in Isfahan
Date: 1298-12-24 [1881-Nov-17]

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

1 بسم ربّنا الأمنع الأقدس الأعظم العلیّ الأبهی

2 Praised be God for the deeds of those who have arisen to serve the Cause and who have uttered that which the All-Bountiful hath revealed in the Book. Blessed is he who hath drunk the choice wine of steadfastness from the hands of the bounty of his Lord, Who hath manifested whatsoever He desired with a sovereignty that the hosts of tyranny could not impede, nor the suppositions of the exponents of learning, nor the vain imaginings of the sources of discord and corruption.

2 لله عمل الّذین قاموا علی خدمة الأمر و نطقوا بما انزله الوهّاب فی الکتاب هنیئاً لمن شرب رحیق الاستقامة من ایادی عطآء ربّه الّذی اظهر ما اراد بسلطان لم تمنعه الجنود من مظاهر الظّلم و لا الظّنون من مطالع العلوم و لا الأوهام من مشارق الاختلاف و الفساد

3 Glory be to Thee, O Cleaver of the dawn, Sender of winds, and Revealer of prosperity! I beseech Thee by the Lamp which was kindled in Thy name amidst the world, and by the light of Thy countenance whereby the faces of the nations were illumined,

3 سبحانک یا فالق الأصباح و مرسل الأریاح و منزل الفلاح اسئلک بالمصباح الّذی اشتعل باسمک بین العالم و بنور وجهک الّذی اضائت

به وجوه الأمم بأن تؤيّد عبادک و ورقاتک و امائک و اصفیائک علی القیام علی خدمتک و التّوجّه الی افقک و العمل بما انزلته فی کتابک ای ربّ فانصرهم بجودک ثمّ احفظهم عن الّذین نقضوا میثاقک انّک انت المقتدر المتعالی العلیم الحکیم

to assist Thy servants, Thy leaves, Thy handmaidens, and Thy chosen ones to arise to serve Thee, to turn toward Thy horizon, and to act according to that which Thou hast revealed in Thy Book. O Lord! Aid them through Thy bounty, then protect them from those who have violated Thy Covenant. Verily, Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

4 و بعد قد بلغ الخادم مکتوبکم الآخر بعد اتمام مکتوبی فی جواب مکتوبکم الأوّل فلمّا قرأت و وجدت منه عرف الخلوص صعدت الی المقام و حضرت تلقآء العرش و عرضت ما فیه اذاً نطق لسان العظمة بما فاح به عرف العنایة بین البریّة

4 Thereafter, the servant received your later letter after completing my letter in response to your first letter. When I read it and found therein the fragrance of sincerity, I ascended to the Station and presented myself before the Throne and submitted its contents. Thereupon the Tongue of Grandeur spoke that which diffused the fragrance of loving-kindness among all created things.

5 اینکه در بارهٔ جناب آقا حبیباللّٰه و ارادهٔ او و زیارت لوح امنع اقدس که مدلّ بر منع بود نوشته بودید این مراتب تلقاء وجه عرض شد هذا ما نطق به مالک القدم فی السّجن الأعظم

5 Concerning what you had written about Jinab-i-Aqa Habibu'llah and his intention, and the perusal of the Most Holy, Most Exalted Tablet which indicated prohibition, these matters were presented before His presence. This is what the Lord of Eternity spoke in the Most Great Prison:

6 هو العلیم الخبیر

6 He is the All-Knowing, the All-Informed

7 یا حبیباللّٰه محزون مباش از آنچه وارد شد الحمد للّٰه بظهور نیامد آنچه که نزد حقّ مقبول نبود در این صورت عفو الهی شامل بوده و هست بیک کلمهٔ علیا بحر غفران ظاهر و موّاج لا تحزن و لا تخف ان افرح بعنایتی و فضلی و رحمتی الّتی سبقت العالمین انّا عفوناک و غفرناک و ذکرناک لتشکر ربّک الغفور الکریم انشآءاللّٰه از بعد بارادهٔ حقّ حرکت نمائی و باستقامت کبری ظاهر شوی و بیقین ثابت و علم راسخ بدانی که صفات درّندگان شأن اولیای رحمن نبوده و نیست باید اهل بها بطراز اعمال طیّبه و اخلاق روحانیّه مزیّن باشند بشأنیکه اعلام امانت و صلاح مابین بلاد باشند و رایات اصلاح کذلک یوصیک المظلوم احبّائه و اولیائه من هذا المقام الکریم نفوسیکه در حدباء جمعند باید جمیع از زلال حکمت من سمّی بزین‌المقرّبین بیاشامند و با او در امور مشورت نمایند آسمان حکمت بنیّر مشورت روشن و منیر است و زین علیه بهائی اهل مشورت و امین نزد حقّ بوده و هست طوبی لمن یحبّه و یذکره و یشرب من کأس بیانه فی هذا الذّکر الحکیم البهآء علیک و

7 O Habibu'llah! Be not grieved at what hath befallen. Praise be to God that that which was not acceptable in the sight of God did not come to pass. In this case, divine forgiveness hath encompassed and continueth to encompass. Through one exalted word the ocean of forgiveness hath appeared and surgeth. Grieve not, neither fear. Rather, rejoice in My loving-kindness, My bounty, and My mercy which have preceded all created things. We have verily pardoned thee, forgiven thee, and mentioned thee that thou mayest give thanks unto thy Lord, the All-Forgiving, the All-Bountiful. God willing, thou shalt henceforth move according to the will of God and manifest the most great steadfastness, and know with firm certitude and established knowledge that the attributes of savage beasts have never been and never shall be worthy of the loved ones of the All-Merciful. The people of Baha must be adorned with the ornament of goodly deeds and spiritual qualities, in such wise that they may be the emblems of trustworthiness and righteousness throughout all lands and the standards of reformation. Thus doth the Wronged One counsel His loved ones and chosen ones from this glorious station. The souls who are gathered in Hadba (Mosul) must all partake of the pure water of wisdom from him who is named Zaynu'l-Muqarrabin and consult with him in all matters. The heaven of wisdom is illumined and radiant through the sun of consultation, and Zayn, upon him be the Glory of God, hath ever been trustworthy

and one who consulteth in the sight of God. Blessed is he who loveth him, remembereth him, and drinketh from the cup of his utterance in this wise remembrance. The Glory be upon thee and upon the captives of God in Hadba and upon those who have cast away vain imaginings through the name of their Lord, the All-Knowing.

على اسرآء الله فى الحدبآء و على من نبذ الأوهام باسم ربّه العليم

8 We make mention of the kin who faced in the path of God what was faced by My Name in the land of Taff. In all eternity My Most Exalted Pen heareth mention of the martyrs who quaffed the chalice of martyrdom through My love, My remembrance and My Name, the All-Compelling over all who are in the heavens and earth. And We make mention of My loved ones there who witnessed in the path of God what no one before hath witnessed, and We remember them in such wise as their names shall endure through the permanence of My impregnable, exalted Kingdom.

8 اینکه ذکر اهل بیت علیهم بهآء الله و نفوس مقبله و امآء الله نمودید جمیع در ساحت امنع اقدس عرض شد و این آیات محکمات از سماء مشیّت مالک اسماء و صفات نازل قوله عزّ کبریائه انّا نذکر اهل البیت الّذین ورد علیهم فی سبیل الله ما ورد علی اسمی فی ارض الطّفّ یسمع کلّ الأشیآء فی کلّ الأوان من قلمی الأعلی ذکر الشّهدآء الّذین شربوا کوثر الشّهادة بحبّی و ذکری و اسمی المهیمن علی من فی السّموات و الأرض و نذکر احبّائی فی هناک الّذین شاهدوا فی سبیل الله ما لا شهد احد من قبل و نذکرهم بما یبقی به اسمائهم بدوام ملکوتی الممتنع المنیع

9 O chosen ones of God and His loved ones! Ye have borne what none hath borne and heard what none before you hath heard, and We cause you to hear in this hour that whereby the horizon of utterance hath shone forth in all possibility. Exalted is your Lord, the Most Merciful, Who hath turned toward you and faced your direction and giveth you to drink, as a token of His grace upon you and as a mercy unto you. Rejoice ye in this supreme station and render thanks unto your Lord for this clear remembrance. From this station We pronounce blessings upon your faces and upon the faces of My handmaidens who have found the sweetness of My utterance, who have circled round My will, and who have acted according to what was sent down in My Mighty Book. The glory shining from the horizon of My loving kindness be upon My loved ones, upon them, and upon those who have attained unto the Most Great Sign when it was sent down from God, the Lord of all beings and the Sovereign of the hereafter.

9 یا اصفیآء الله و احبّائه قد حملتم ما لا حمله احد و سمعتم ما لا سمعه احد قبلکم و نسمعکم فی هذا الحین بما لاح به افق البیان فی الامکان تعالی ربّکم الرّحمن الّذی توجّه الیکم و اقبل الی شطرکم و یسقیکم فضلاً من عنده علیکم و رحمة لکم ان افرحوا بهذا المقام العظیم و ان اشکروا ربّکم بهذا الذّکر المبین انّا نکبّر من هذا المقام علی وجوهکم و وجوه امائی اللّائی وجدن حلاوة بیانی و طفن حول ارادتی و عملن بما نزل فی کتابی العظیم البهآء المشرق من افق عنایتی علی احبّائی و علیهنّ و علی الّذین فازوا الآیة الکبری اذ نزلت من لدی الله مولی الوری و مالک الآخرة انتهی

10 Praise be to God! The loved ones of God and His friends have time after time attained unto the true bounty and spiritual feast which is the mention of the Beloved of the worlds. God willing, may all be mindful and act in accordance with what beseemeth this greatest favor, and be occupied with the praise of the Beloved of the worlds. The choice wine of utterance is present and the Cup-Bearer is the Truth Itself, exalted be His glory. Blessed are they that drink thereof, and joy to them that attain! Praise be to God, the Lord of the worlds.

10 الحمد لله احبّای الهی و اولیائش مرّة بعد مرّة بنعمت حقیقی و مائدهٔ معنوی که ذکر محبوب عالمیان است فائز شدند انشآءالله کلّ بآنچه سزاوار این فضل اعظم است ذاکر و عامل شوند و بثنای محبوب عالمیان مشغول رحیق بیان موجود و ساقی نفس حقّ جلّ جلاله هنیئاً للشّاربین و مریئاً للفائزین الحمد لله ربّ العالمین

11 It is requested that, on behalf of this lowly and fleeting servant, greetings of exaltation be conveyed to the people of the Household, to the honored brethren, and to the souls already mentioned. God, the Witness and the Testifier, is My proof that this servant hath ever, in the presence of the Countenance, made mention of the friends, and doth so still. God willing, may ye all be confirmed in steadfastness most great. The essence of the matter is this: that in such wise should one be, that, were aught other than the Truth to be found in the Books of heaven and of earth, he would deem it sheer nothingness and pure non-existence, utterly lost and wholly effaced. Upon the people of the Household, and upon the loved ones of God who have attained unto this Most Great Cause, be the glory—radiant, resplendent, manifest, and exalted.

11 استدعا آنکه از جانب این خادم فانی خدمت اهل بیت و آقایان و نفوس مذکوره تکبیر برسانند حقّ شاهد و گواهست که ایخادم همیشه تلقاء وجه ذکر دوستان را نموده و مینماید انشآءالله کلّ مؤیّد شوید بر استقامت کبری اصل آن است بشأنیکه غیر حقّ را اگر بکتب سموات و ارض بیابند معدوم صرف و مفقود بحت دانند البهآء المشرق المنیر الظّاهر الرّفیع علی اهل البیت و علی احبّآء الله الّذین فازوا بهذا الأمر العظیم

12 Again hath this humble servant turned, from the seat of the Most Great Throne, to make mention of the people of the Household of the Sanctuary of the Beloved Martyr (upon him be the glory of the Abha Beauty). That which they had written was laid before the Most Holy, the Most Exalted, the Most Inaccessible Court. This is what hath been revealed in reply—His word, the Ancient, the Most Great:

12 مجدّد این خادم فانی بمقرّ عرش اعظم توجّه نموده ذکر اهل بیت حرم محبوب‌الشّهدآء علیه منکلّ بهآء ابهاه که نوشته بودند در ساحت امنع اقدس اعلی عرض شد هذا ما نزّل فی الجواب قوله تعالی الأقدم الأعظم

13 O My handmaid and My leaf! We have heard thy cry and that which thou didst seek from God, thy Lord and the Lord of thy fathers of old. And We have uttered a word wherewith the ocean of forgiveness hath surged; verily thy Lord is the All-Forgiving, the Most Generous. We have forgiven thy brother, as a mercy from Our presence and a bounty from Our behest. Rejoice thou in the loving-kindness of thy Lord, the Compassionate. Thus hath My Most Exalted Pen spoken. Verily He is the All-Powerful, the All-Knowing, the All-Aware. Ended.

13 یا امتی و ورقتی قد سمعنا ندائک و ما اردت من الله ربّک و ربّ آبائک الأوّلین و نطقنا بکلمة ماج بحر الغفران انّ ربّک لهو الغفور الکریم قد غفرنا اخاک رحمةً من عندنا و فضلاً من لدنّا ان افرحی بعنایة ربّک الرّحیم کذلک نطق قلمی الأعلی انّه لهو المقتدر العلیم الخبیر انتهی

14 And as to that which they had written concerning the limb of the honored Haji 'Ali—that he had sought forgiveness for his parents—it was submitted in the Most Holy Presence. This is what hath been revealed from the Kingdom of Utterance:

14 و اینکه در بارهٔ ضلع جناب حاجی علی نوشته بودند که طلب غفران ابوین نموده در ساحت اقدس عرض شد هذا ما نزّل من ملکوت البیان

15 In My Name, the All-Merciful.

15 بسمی الرّحمن

16 We make mention of My servants and My handmaids who have attained unto My days, and have quaffed the pure Wine of steadfastness from the hand of My bounty, and have voiced My praise amongst My servants, and have preserved that which hath appeared from the pavilion of My glory and the treasuries of My knowledge. Upon them be My glory, My mercy, and My all-encompassing loving-kindness, which embraceth all who are in the heavens and on the earth.

16 انّا نذکر عبادی و امائی الّذین فازوا بأیّامی و شربوا رحیق الاستقامة من ید عطائی و نطقوا بثنائی بین عبادی و حفظوا ما ظهر من خبآء مجدی و خزائن علمی علیهم بهائی و رحمتی و عنایتی المحیطة علی من فی السّموات و الأرضین

17 O Ali! Stand firm in the Cause of thy Lord, and be steadfast in such wise that the clamor of the heedless shall not deter thee. O Ali! Great is the Cause, and many are the manifestations of idle fancies and vain imaginings. Beseech God to protect thee and to deliver His servants from the abyss of doubt and uncertainty. We make mention of thee, and We mention thy wife, as a command from Our presence, that thou mayest give thanks unto thy Lord, the All-Knowing, the All-Remembering. We have forgiven those for whom she sought forgiveness from 'Amman, through the mercy of her Lord, the Most Merciful, the Compassionate.

17 یا علی کن قائماً علی امر ربّک و مستقیماً علی شأن لا یمنعک ضوضآء المعرضین یا علی امر عظیمست و مطالع ظنون و اوهام بسیار از حقّ بخواه ترا حفظ نماید و از غرقاب شکّ و ریب عباد خود را نجات عطا فرماید انّا ذکرناک و نذکر ضلعک امراً من عندنا لتشکر ربّک الذّاکر العلیم انّا غفرنا اللّذین ارادت غفرانهما من عمّان رحمة ربّها الرّحمن الرّحیم

18 Likewise, concerning the two accepted handmaidens - upon them be the Glory of God - thou didst mention that they had served the Ascending Leaf - upon her be the Glory of God. Mention of them was made before the Throne. This is what the Tongue of the Most Merciful hath spoken in the Kingdom of Utterance - exalted be His majesty:

18 و همچنین در بارهٔ دو امهٔ مقبله علیهما بهآء اللّه ذکر نموده بودید که خدمت ورقهٔ متصاعده علیها بهآء اللّه را نموده بودند ذکرشان لدی العرش عرض شد هذا ما نطق به لسان الرّحمن فیملکوت البیان قوله عزّ اجلاله

19 In the Name of the Eternal, the Everlasting

19 بسم الباقی الدّائم

20 O handmaidens! Your mention was made in the presence of the Wronged One, and these exalted words dawned forth from the Dayspring of favor, the Source of verses. Hearken unto the call of the Peerless Friend, and know the worth and station of that which floweth from the Most Exalted Pen, and preserve the precious pearl of divine love in the treasury of your hearts, and let it not slip from your grasp through the vain utterances of the doubtful ones. Praise be to God that ye have attained unto the most great honor, which is the recognition of Him Who is the Truth. Your turning unto Him hath been accepted, and your service hath been mentioned before the Throne, and through His boundless grace ye have been adorned with the ornament of forgiveness, and the word of forgiveness hath been revealed from the tongue of the Most Merciful concerning your father and mother. Rejoice ye with exceeding gladness in that ye are mentioned from the direction of the Most Great Prison.

20 ای اماء ذکرتان لدی المظلوم مذکور آمد و اینکلمات عالیات از مطلع عنایت منزل آیات اشراق نمود بشنوید ندای دوست یکتا را و قدر و مقام آنچه از قلم اعلی جاری میشود بدانید و درّ ثمین محبّت الهی را در خزینهٔ قلب محفوظ دارید و بزخارف بیان متوهّمین از دست مدهید الحمد للّه بشرافت کبری که عرفان نفس حقّ است فائز شدید اقبالتان مقبول افتاد و خدمتتان لدی العرش مذکور و از فضل نامتناهی بطراز غفران فائز شدید و کلمهٔ غفران از لسان رحمن در بارهٔ اب و امّ جاری و نازل ان افرحا بالفرح الأعظم الّذی [یذکرکما] من شطر سجن العظیم انتهی

21 This evanescent servant conveyeth wondrous greetings to each of the servants of God and His handmaidens. God willing, may all receive their portion from the outpourings of the True Bestower and be illumined by the spiritual Sun. The Glory be upon thee and upon them all.

21 و این خادم فانی خدمت هر یک از عباد اللّه و امائه تکبیر بدیع میرساند انشآءاللّه کلّ از فیوضات فیّاض حقیقی قسمت برند و از آفتاب معنوی منوّر گردند البهآء علیک و علیهنّ و علیهم

22 The servant 24 Dhi'l-Hajjih 1298

22 خادم فی ٢٤ ذی‌حجّه ١٢٩٨

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BH00896

To: Muhammad Ali Milani (son of Haji Ahmad) et al., in Tiflis
Date: 1298-12-24 [1881-Nov-17]

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 sanctified above the intimations and allusions of contingent beings, befitting the Necessary Being Who, through one exalted Word, drew the people of the earthly realm to the supreme horizon, such that they detached themselves from wealth, riches, ornaments and all worldly treasures, and gave freely in the path of the One Beloved all that was a source of light for the world's darkness, a dawning-place of sight for those blind in the wilderness of error, and a sweet fountain for those thirsting in the desert of ignorance. Exalted be their qualities, magnificent their stations, and lofty their ranks! They heard, turned, and answered their Lord on a day when the idol wailed, the false deity cried out, and al-'Uzza and its like shrieked.

2 حمد مقدّس از دلالات و اشارات ممکنات واجب الوجودیرا لایق و سزاست که بیک کلمهٔ علیا اهل ناسوت انشاء را بافق اعلی جذب نمود بشأنیکه از مال و اموال و زخارف و ثروت دنیا کلّها گذشتند و در سبیل دوست یکتا انفاق نمودند آنچه را که مطلع نور بود از برای ظلمت عالم و مشرق بینائی بود از برای کوران بادیه‌های گمراهی و کوثر زلال بود از برای تشنگان بیدای نادانی تعالت شئونهم و عظمت مقاماتهم و کبرت مراتبهم قد سمعوا و اقبلوا و اجابوا مولیهم فی یوم فیه ناح الجبت و صاح الطّاغوت و نعق العزّی و امثالها

3 By the life of the Beloved! These are servants to whom every soul should turn and from whom they should hear the tale of their Creator. These are souls whom the might of the world could not withhold from the Ancient King. They manifested perfect love, fellowship, affection and unity, and were commanded to reform the world. Yet the heedless souls who had drunk from the cup of idle fancies and followed the dawning-places of vain imaginings - namely the ignorant divines - suspected corruption in these essences of righteousness and integrity, and there occurred what occurred.

3 لعمر المحبوب اولئک عباد ینبغی لکلّ نفس ان یتوجّه الیهم و یسمع منهم حدیث بارئهم ایشانند نفوسیکه سطوت عالم آنها را از مالک قدم منع ننمود بکمال محبّت و وداد و الفت و اتّحاد ظاهر بودند و باصلاح عالم مأمور ولکن نفوس غافله که از کأس ظنون آشامیده‌اند و متابعت مطالع اوهام یعنی علمای جاهل را مینمودند گمان فساد در بارهٔ آنجواهر صلاح و سداد نمودند و وارد شد آنچه وارد شد

4 I swear by the Sun of Revelation now shining from the right of the Mount that God, exalted be His glory, has ever counseled His near servants to courtesy, forbearance, mercy, love and the reformation of the world. If today kings and subjects were to become aware of God's will - exalted be His station and magnificence - or were to drink but a drop from the ocean of knowledge, all would detach from what they possess and turn to what is with God. Were this station to be fully explained, one would witness what the people of possibility would do. But the decree of concealment has been sent down and the command of silence made firm. God willing, that honored one, the other friends, and this evanescent servant beseech God, exalted be His glory, to cleanse eyes from the ophthalmia of vain imaginings and to free and deliver ears from the burden

4 قسم بآفتاب ظهور که حال از یمین طور مشرقست لازال حقّ جلّ جلاله عباد مقرّبین خود را برفق و مدارا و مرحمت و مودّت و اصلاح عالم وصیّت فرموده اگر الیوم از ملوک و مملوک بارادهٔ حقّ تعالی شأنه و تعالت عظمته آگاه شوند و یا قطره‌ئی از دریای دانش بیاشامند کلّ از ما عندهم فارغ و آزاد گشته به ما عند الله توجّه نمایند اگر ایتقام بتمامه بیان شود مشاهده میشد اهل امکان چه مینمودند ولکن حکم ستر نازل و امر صمت محکم انشآءالله آنجناب و سایر دوستان و این خادم فانی از حقّ جلّ جلاله مسئلت مینمائیم ابصار را از رمد

of the utterances of the dawning-places of idle fancies, that all may hear the divine call and behold the supreme horizon.

اوهام مطهّر نماید و آذان را از ثقل بیانات مطالع ظنون نجات بخشد و فارغ نماید تا کلّ ندای الهی را بشنوند و افق اعلی را مشاهده نمایند

5 O my God and God of the seen and unseen! I beseech Thee by the lights of Thy throne and the dawning-places of Thy knowledge to ordain for Thy loved ones that which will draw them nigh unto Thee and assist them in Thy remembrance and praise and in the wisdom which Thou hast sent down in Thy Book from the heaven of Thy will. O Lord! Illumine the eyes of Thy creatures with the light of revelation, then cause them to hear that which the Speaker of the Mount uttered, Whose appearance Thou didst promise aforetime through the tongue of one of Thy chosen ones. O Lord! Deprive not Thy creation of the ocean of Thy bounty, and disappoint not those who hope in what Thy Most Exalted Pen has ordained for Thy chosen ones and pure ones. Verily Thou art powerful over what Thou willest, and in Thy right hand is the kingdom of creation. There is none other God but Thee, the Mighty, the Wise.

5 یا الهی و اله الغیب و الشّهود اسئلک بأنوار عرشک و مشارق علمک بأن تکتب لأحبّائک ما یقرّبهم الیک و یؤیّدهم علی ذکرک و ثنائک و علی الحکمة الّتی انزلتها فی کتابک من سمآء مشیّتک ای ربّ انر ابصار بریّتک بنور الظّهور ثمّ اسمعهم ما تکلّم به مکلّم الطّور الّذی وعدت بظهوره من قبل بلسان احد اولیائک ای ربّ لا تحرم خلقک عن بحر عطائک و لا تخیّب آملیک عمّا قدّر من قلمک الأعلی لأولیائک و اصفیائک انّک انت المقتدر علی ما تشآء و فی یمینک ملکوت الانشآء لا اله الّا انت العزیز الحکیم

6 And furthermore, thy letter reached this evanescent servant in the City of the Pilgrimage. After reading and becoming apprised of its contents, I proceeded to the Most Great Goal and presented it in the presence of the Lord of the Day of Manifestation. This is what the Tongue of Grandeur spoke, blessed and exalted be His words: "We, from this Station, send Our greetings upon his face and the faces of them that have believed in God, the Single, the All-Informed." God willing, may they ever drink from the Kawthar of love of the Immortal Beloved and be occupied with His remembrance, praise, and service to His Cause. Praise be to God, they are confirmed in service, and the reward of the doers in the Perspicuous Book hath been and shall ever be great. "Blessed are My loved ones who have attained unto this mighty station."

6 و بعد مکتوب آنجناب در شهر حجّ باین خادم فانی رسید بعد از قرائت و اطّلاع قصد مقصد اقصی نموده در حضور مالک یوم ظهور عرض شد هذا ما نطق به لسان القدم قوله تبارک و تعالی انّا نکبّر من هذا المقام علی وجهه و وجوه الّذین آمنوا بالله الفرد الخبیر انشآءالله لازال از کوثر محبّت محبوب بیزوال بیاشامند و بذکر و ثنا و خدمت امرش مشغول باشند الحمد لله موفّقند بخدمت و اجر عاملین در کتاب مبین عظیم بوده و هست طوبی لأحبّائی الّذین فازوا بهذا المقام العظیم انتهی

7 I give thanks to the Beloved of the worlds that thou hast been favored with His grace to such degree that thy mention hath flowed from the Tongue of Grandeur, and one Most Holy, Most Exalted Tablet was specifically revealed and sent, as well as other holy and sublime Tablets for the friends of God. God willing, may all partake of the wine of utterance and be illumined by the splendors of the Sun of Truth. All that was sent arrived complete and intact according to thy letter, and a separate receipt was given.

7 شکر میکنم محبوب عالمیانرا که آنجناب بعنایتش فائز شدند بشأنیکه ذکر آنجناب از لسان عظمت جاری و یک لوح امنع اقدس هم مخصوص نازل و ارسال شد و همچنین الواح ممتنعهٔ مقدّسه از برای دوستان الهی انشآءالله کلّ از صهبای بیان بیاشامند و از اشراقات انوار آفتاب حقیقت منوّر باشند آنچه فرستاده شد حسب المکتوب آنجناب تمام و کمال رسید و قبض علیحده داده شد

8 As to thy mention of delay, there was no delay. Praise be to God, thou wert confirmed. Verily He witnesseth and seeth, and He is the All-Knowing, the All-Informed.

8 و اینکه از تأخیر ذکر نمودند تأخیر نشد الحمد لله موفّق شدید انّه یشهد و یری و هو العلیم الخبیر

9 Furthermore, thy brother, praise be to God, arrived in the utmost joy and fragrance, and drank from the ocean of meeting and the Kawthar of attainment, and was the deputy in visitation for thy honored father, upon him be the Glory of God, and thyself. Your reward and recompense are in the treasuries of your Lord, the Bestower, the Trustworthy.

9 و دیگر جناب اخوی الحمد لله بکمال روح و ریحان وارد شدند و از بحر لقا و کوثر وصال آشامیدند و نایب الزّیارهٔ حضرت والد علیه بهآء الله و آنجناب بودند اجرکم و مکافاتکم فی خزائن ربّکم المعطی الأمین

10 Regarding thy mention of Karbila'i Yusuf, upon him be the Glory of God, it was presented before the Face, and these decisive verses were specifically revealed for him. Exalted be His grandeur:

10 اینکه ذکر جناب کربلائی یوسف علیه بهآء الله نمودید تلقاء وجه عرض شد این آیات محکمات مخصوص ایشان نازل قوله جلّ کبریائه

11 "He is the Expositor, the All-Knowing! O Joseph! The Wronged One mentioned thee before and mentioneth thee at this time, that thou mayest give thanks unto God, thy Lord and the Lord of thy forefathers. Rejoice thou in My remembrance of thee and My turning toward thee, and say: Praise be unto Thee, O God of earth and heaven, for having made me to know Thee and caused me to hear and taught me that of which the servants were heedless. I beseech Thee not to disappoint me from the springtime of revelation and manifestation. Send down upon me from the clouds of Thy mercy that which will render me purified from aught else save Thee and sanctified from the mention of any except Thee. There is no God but Thee, the Forgiving, the Merciful."

11 هو المبیّن العلیم یا یوسف انّ المظلوم ذکرک من قبل و یذکرک فی هذا الحین لتشکر الله ربّک و ربّ آبائک الأوّلین ان افرح بذکری ایّاک و توجّهی الیک و قل لک الحمد یا اله الأرض و السّمآء بما عرّفتنی و اسمعتنی و علّمتنی ما غفل عنه العباد اسئلک ان لا تخیّبنی عن ربیع المکاشفة و الظّهور فأنزل علیّ من سحاب رحمتک ما یجعلنی مطهّراً عن دونک و مقدّساً عن ذکر ما سواک لا اله الّا انت الغفور الرّحیم انتهی

12 Likewise, concerning Aqa 'Ali-Akbar, upon him be the Glory of God, who was mentioned in thy letter, these decisive verses were revealed. Exalted be His majesty:

12 و همچنین در بارهٔ جناب آقا علی اکبر علیه بهآء الله که ذکرشان در مکتوب آنجناب بود این آیات محکمات نازل قوله عزّ اجلاله

13 "He is the Most Mighty, the Most Great! Thou hast attained unto My mention, and this is yet another time, that thou mayest thank thy Lord, the Master of the Beginning and the End. Give thanks unto God for having revealed unto thee that which will draw thee nigh unto Him and remind thee of that which beseemeth the days of thy Lord, the Master of the Throne and of the dust. Glory be upon thee and upon those who have attained unto the lights of the Countenance and have held fast unto My Most Firm Handle."

13 هو الأعزّ الأعظم قد فزت بذکری و هذه مرّة اخری لتشکر ربّک مالک الآخرة و الأولی ان اشکر الله بما انزل لک ما یقرّبک الیه و یذکّرک بما ینبغی لأیّام ربّک مالک العرش و الثّری البهآء علیک و علی الّذین فازوا بأنوار الوجه و تمسّکوا بعروتی الوثقی انتهی

14 This servant's request is that thou shouldst convey greetings to all the friends in those parts who are detached from the affairs of creation and are holding fast unto the Truth. God willing, may all be enkindled with the fire of love and illumined by the lights of the Countenance.

14 عرض این خادم آنکه جمیع دوستان آن اطراف که از شئونات خلق فارغند و بحبّ متمسّک تکبیر برسانید انشآءالله کلّ بنار محبّت مشتعل باشند و بانوار وجه منوّر

15 Another request is that thou shouldst convey wondrous and sublime greetings from this servant to thy honored father, upon him be the Glory of God. God willing, may he ever be confirmed and assisted. Likewise to the two dear souls who were mentioned in thy letter. Glory be upon thee and upon them

15 عرض دیگر آنکه تکبیر بدیع منیع از جانب این خادم خدمت حضرت والد علیه بهآء الله برسانید انشآءالله لازال مؤیّد و موفّق باشند و همچنین خدمت نفسین عزیزین که ذکرشان در مکتوب

who have drunk the wine of immortality from the hand of the bounty of their Lord, the Lord of all humanity. There is no God but He, the Most Exalted, the All-Glorious.

16 The servant, 24 Dhi'l-Hijjih 1298

آنجناب بود البهآء علی جنابک و علی من شرب رحیق البقآء من ید عطآء ربّه مالک الوری لا اله الّا هو العلیّ الأبهی

16 خادم فی ٢٤ ذی‌الحجّه سنة ١٢٩٨

BLIB_Or15704.326

BH01143

To: Siyyid Ali Yazdi Husband of Hubbiyyih
Date: 1298-12-24 [1881-Nov-17]

1 In the Name of God, Glorified be His Majesty and Power!

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be to God Who sent forth the Messengers and revealed the Books to guide mankind to the horizon of justice and to acquaint them with that which would exalt their stations and conditions, until the Divine Message culminated with the Seal of the Prophets and the Beloved of the Chosen Ones, unto whom the All-Merciful revealed His Book, the Furqan, and made it the decisive Word between the peoples. Therein was revealed that which draweth the servants nigh unto Him and acquainteth them with the mysteries of the Return.

2 الحمد لله الّذی ارسل الرّسل و انزل الکتب لیهدی النّاس الی افق العدل و یعرّفهم ما ترتفع به مقاماتهم و شئونهم الی ان انتهت الرّسالة بخاتم الأنبیآء و محبوب الأصفیآء الّذی انزل علیه الرّحمن کتابه الفرقان و جعله فصل الخطاب بین الأحزاب و فیه انزل ما یقرّب العباد الیه و یعرّفهم اسرار المآب

3 Peace and blessings be upon those who were set ablaze by the fire of His exalted Word and turned toward the Supreme Horizon in such wise that neither the veils of the oppressors nor the might of the pharaohs could deter them. They spoke in the name of the All-Merciful throughout creation - these are servants who are knowing, steadfast, honored, mindful, and detached. Through them the heavenly table was sent down, the Dove cooed, all things spoke forth, and that which was hidden in the Kingdom of Names was made manifest. Exalted, exalted be their station! Exalted, exalted be their glory, their submission, their humility, and their self-effacement! These are servants through whom the horizon of utterance was illumined and the sun of proof shone forth. The rapture of the Manifestation seized them in such wise that they sacrificed their souls and all they possessed in the path of God, the Lord of all worlds.

3 و الصّلوة و السّلام علی الّذین اشتعلوا من نار کلمته العلیا و اقبلوا الی الأفق الأعلی علی شأن ما منعتهم سبحات الجبابرة و لا شوکة الفراعنة نطقوا باسم الرّحمن فی الامکان اولئک عباد عارفون و عباد قائمون و عباد مکرمون و عباد ذاکرون و عباد منقطعون بهم نزّلت المائدة و هدرت الحمامة و نطقت الأشیآء و ظهر ما کان مستوراً فی ملکوت الأسمآء تعالی تعالی مقامهم تعالی تعالی عزّهم و خضوعهم و خشوعهم و فنائهم اولئک عباد بهم انار افق البیان و اشرق نیّر البرهان قد اخذهم جذب الظّهور علی شأن انفقوا ارواحهم و ما عندهم فی سبیل الله ربّ العالمین

4 Thereafter, this servant attained unto your letter, whereby the gate of joy was opened, adorned as it was with the remembrance and praise of God. By thy life, O beloved of my heart!

4 و بعد قد فاز الخادم بکتابکم الّذی به فتح باب السّرور بما کان مزیّناً مطرّزاً بذکر الله و ثنائه لعمرک یا حبیب فؤادی قد اخذنی جذب حبّکم

The rapture of your love seized me upon reading it, such that I praised and thanked God for having aided and enabled you to remain steadfast in His Cause, to arise to serve Him, and to occupy yourselves with His remembrance and praise.

من قرائته على شأن حمدت و شكرت الله بما ايّدكم و وفّقكم على الاستقامة على امره و القيام على خدمته و الاشتغال بذكره و ثنائه

5 When I discovered the musk-like fragrance of inner meanings in the words of your letter, I presented it before His countenance, and after it was favored with His hearing, the Tongue of the Beloved - may my spirit and all existence be offered up for His sake - spoke thus: "O thou who art present! We have heard their call, their remembrance, and their communing with God, the Lord of all worlds. The Wronged One maketh mention of them and commandeth them to that which is praiseworthy in all circumstances, and counseleth them with that which God hath revealed in the Book. We pray for them at all times and beseech God to send down upon them from the heaven of His grace that which beseemeth His glory, His grandeur, His bounty, His generosity, and His favors, and to ordain for them from His Most Exalted Pen a blessing from His presence and a mercy from His own Self. Verily, He is the All-Bountiful, the All-Generous. Praise be to God, the Lord of all worlds." Thus did His words end.

5 فلمّا وجدت عرف مسک المعانی من الفاظ کلماتکم حضرت و عرضت تلقآء الوجه بعدما فاز بالاصغآء نطق لسان المحبوب روحی و ما فی الوجود فداه یا عبد الحاضر قد سمعنا ندائهم و ذکرهم و مناجاتهم مع الله ربّ العالمین انّ المظلوم یذکرهم و یأمرهم بالمعروف فیکلّ الأحوال و یوصیهم بما انزله الله فی الکتاب و ندعو لهم فیکلّ الأحیان نسئل الله بأن ینزل علیهم من سمآء فضله ما ینبغی لعزّه و عظمته و جوده و کرمه و احسانه و یقدّر لهم من قلمه الأعلی برکة من عنده و رحمة من لدنه انّه لهو الفضّال الکریم الحمد لله ربّ العالمین انتهی

6 O beloved of my heart! The exalted letter arrived and the petitions and missives were received. God willing, replies to all shall gradually be sent. I beseech the Impregnable Truth that He may, at all times, cause that beloved one and those honored ones - upon them be 66+9 [Baha'u'llah] - to drink from the Euphrates of His mercy.

6 یا حبیب فؤادی دستخطّ عالی رسید و عرایض و مراسلات واصل انشآءالله بتدریج جواب کل ارسال میشود و از حقّ منیع سائل که آنمحبوب و آقایان علیهم ٩ ٦٦ [بهآء الله] را در کلّ احیان از فرات رحمت خود بنوشاند

7 Praise be to God! The lamp of loving-kindness is bright and luminous, the sun of grace is radiant, the door of hope is opened, and the carpet of generosity is spread wide. It is hoped that the friends of God will, at every moment, receive their portion from the outpourings of the True Bestower. Verily, He is the Giver, the Munificent, the Compassionate, the Generous.

7 الحمد لله سراج عنایت روشن و منیر و آفتاب فضل مشرق و باب رجا مفتوح و بساط جود مبسوط امید چنانست اولیای الهی از فیوضات فیّاض حقیقی در کلّ حین قسمت برند انّه لهو المعطی الباذل المشفق الکریم

8 If they inquire about conditions in this land, praise be to God, outward bounties are present, for rain has fallen and the earth is ready to bring forth vegetation. However, this servant has no knowledge of inward bounties. Knowledge is with God, the Goal of all worlds. This much doth this servant beseech: may He bestow both outward and inward bounties upon all and cause them to attain unto His infinite outpourings.

8 اگر احوال این ارض را جویا باشند الحمد لله نعماء ظاهره موجود چه که باران بارید و ارض مستعدّ انبات ولکن از نعماء باطنه اینعبد اطّلاع ندارد العلم عند الله مقصود العالمین همینقدر اینعبد مسئلت مینماید جمیع را از نعماء ظاهره و باطنه عنایت فرماید و بفیوضات نامتناهیه فائز نماید

9 Regarding what you wrote about Aqa Mirza Mihdi, upon him be [Baha'u'llah's glory], it brought complete joy, for through God's grace and favor he has attained to service safe and sound. When mention was made of him, it was stated: "God willing, may he be confirmed in that which is befitting, may he speak

9 اینکه در بارهٔ جناب آقا میرزا مهدی علیه ٩ ٦٦ [بهآء الله] مرقوم داشتید بهجت تمام آورد چه که بفضل حقّ و عنایت حقّ صحیح و سالم بخدمت فائز شدند ذکر ایشانهم عرض

that which is worthy, and may he act in accordance with that which is acceptable." All counsel is manifest in these words and concealed within these words. The Wronged One sends His greetings to him and counsels him in that which will profit him in this world and the next. From this evanescent servant convey greetings and praise. God willing, may he ever drink from the fountain of grace and be occupied with the mention of the One True God.

شد فرمودند انشآءالله مؤیّد باشند بآنچه سزاوار است و ناطق باشند بآنچه لایق است و عامل باشند بآنچه مقبول است تمام نصح از اینکلمات ظاهر و در اینکلمات مستور انّ المظلوم یسلّم علیه و یوصیه بما ینفعه فی الدّنیا و الآخرة انتهی از جانب این خادم فانی سلام و تکبیر برسانید انشآءالله لازال از کوثر عنایت بیاشامند و بذکر خداوند یکتا مشغول باشند

10 Regarding what you wrote about Haji Hasan from the people of Ya, they should certainly proceed towards Iran. This has been and is beloved. If they have not yet departed, permission is now granted. Placing their trust in God and holding fast to His cord, they should proceed directly towards Iran. This is better for them if they act upon what they have been commanded. The Glory be upon you and upon the beloved of the heart, Aqa Siyyid 'Abdu'l-Baha, and upon the spirit of the heart, His Holiness Muhammad, and upon the loved ones of God and His friends in that place.

10 و اینکه در بارهٔ حاجی حسن از اهل یاء مذکور داشتید البتّه بسمت ایران توجّه نمایند محبوب بوده و هست اگر تا حال نرفته‌اند حال اذن داده شدند متوکّلاً علی الله و متمسّکاً بحبله بشطر ایران یکسر توجّه نمایند هذا خیر له لو یعمل بما امر به البهآء علی جنابک و علی محبوب الفؤاد جناب آقا سیّد عبدالبهآء و علی روح القلب حضرت محمّد و علی احبّآء الله و اولیائه فیهناک

11 The honored beloved, Aqa 'Ali-Akbar, upon him be the Glory of God, also wrote a letter to this evanescent one. God willing, may he attain to the special favors of God, exalted be His glory. God is witness and testifier that he has been and is in view. If this servant had found opportunity, he would have sent numerous letters to Aqa 'Ali and Haji Siyyid [Taqi], upon them be [Baha'u'llah's glory], and all the gentlemen who are present in that land. The purpose of these words is to express this servant's yearning and [ardent love] in service to the friends of God, otherwise I have not considered and do not consider myself worthy of mention. The command is in God's hand, the Lord of all worlds. Then the Glory and Peace and Praise be upon you and upon those who love you and give ear to your words.

11 حبیب مکرّم جناب آقا علی اکبر علیه بهآء الله هم مکتوبی باینفانی مرقوم داشتند انشآءالله بعنایت مخصوصهٔ حقّ جلّ جلاله فائز باشند حقّ شاهد و گواهست که در نظر بوده و هستند این عبد اگر مجال میبافت خدمت جناب آقا علی و جناب حاجی سیّد [تقی] علیهما ٩ ٦٦ [بهآء الله] و جمیع آقایان که در آن ارض حضور دارند مکاتب متعدّده ارسال مینمود مقصود از اینکلمه اظهار شوق و [شغف] این عبد است خدمت دوستان الهی والّا خود را قابل ذکر ندانسته و نمیدانم الأمر بید الله ربّ العالمین ثمّ البهآء و السّلام و التّکبیر علیکم و علی من یحبّکم و یصغی بیانکم

BLIB_Or15704.374

BH01332

To: Haj Mirza Husayn-Ali Khususi Yazdi
Date: 1298-12-24 [1881-Nov-17]

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 sanctified above the ways of the peoples of the world and the intimations of all who dwell within the realm of possibility, befitting that omnipotent Sovereign Who, through the blessed Word "Pilgrimage to the House is incumbent upon men for the sake of God," hath in every year so attracted and drawn vast multitudes that they forsake their children, their offspring, their wealth and all they possess, and with a hundred thousand longings and yearnings endure the hardships and calamities of land and sea, of desert and mountain, that they might attain to that Spot which is the object of that blessed Word. Glory be to God! Such is the power of a single Word - how much greater, then, the power of the Lord of the Word, the Sovereign of the Word, the Revealer of the Word, and the Source of the Word! The majesty of God's Cause hath reached such heights that He hath made a mere stone the point of adoration and the dawning-place of the world's glory, as all have witnessed and continue to witness.

2 حمد مقدّس از اطوار عالمیان و اشارات اهل امکان سلطان مقتدریرا لایق و سزاست که بیک کلمهٔ مبارکهٔ و لله علی النّاس حجّ البیت خلق کثیریرا در هر سنه بشأنی جذب و انجذاب کلمه اخذ نموده و مینماید که از اولاد و اطفال و اموال و ما عندهم میگذرند و با صدهزار شوق و اشتیاق بأساء و ضرّای بر و بحر و بوادی و جبال را تحمّل مینمایند تا بمقرّیکه مرجع کلمهٔ مبارکه است فائز شوند سبحان‌الله اینست قدرت کلمه چگونه است قدرت صاحب کلمه و سلطان کلمه و منزل کلمه و مبعث کلمه عزّت امر الهی بمقامیست که حجری را مقبل و مخضع و مطلع عزّت عالم قرار فرمود چنانچه دیده‌اند و میبینند

3 God grant that these acts be founded upon true understanding, for if they proceed from mere imitation, it would be difficult for them to yield their full fruit. For these means, in the eyes of the Manifestations of God, exist so that man might be reminded at all times and be made ready, that should the Divine Will decree, on any day, to send forth one of His Manifestations - that is, one of the Manifestations of His names - none would object or show pride, but would rather reflect upon the power of God and know with absolute certainty that He Who through one exalted Word made a house or stone the object of the world's adoration, is able to exalt man, who is the greatest talisman and the supreme sign and the source of names, to this most lofty and exalted station.

3 خدا کند این اعمال از روی تحقیق باشد چه اگر از روی تقلید واقع شود ثمر کلّی مشکل است از او حاصل گردد چه که این اسباب عند مظاهر ظهور از برای آنست که انسان را در کلّ احیان یادآوری نماید و مستعدّ کند که اگر در یومی از ایّام مشیّت الهی قرار گیرد بر ارسال مظهری از مظاهر خود یعنی از مظاهر اسمای خود احدی اعتراض ننماید و استکبار نکند و تفکّر نماید در قدرت الهی و بیقین مبین بداند قادریکه بیتی را و یا حجری را بیک کلمهٔ علیا مرجع عالم و مقبل آن قرار داد قادر است انسانرا که طلسم اعظم و آیت کبری و مصدر اسماء است بایمقام بلند اعلی فائز نماید

4 Now we must reflect with fairness and speak: if today someone were to appear with this station, or one even more exalted, what would the turbaned ones of Persia say, and how would they behave? Would they acknowledge in that blessed Being even the station accorded to a stone, or not? God is My witness that this servant declares with absolute certainty that they would rise in opposition and denial, and ultimately pronounce

4 حال باید بانصاف تفکّر نمائیم و تکلّم کنیم آیا اگر امروز نفسی بایمقام و یا اعلای از آن ظاهر شود ارباب عمائم ایران چه گویند و چگونه سلوک نمایند آیا بقدر مقام حجری در آن وجود مبارک راضی شوند که ذکر شود یا نه حقّ شاهد و گواهست که این خادم بعلم یقین عرض مینماید

the sentence of his death, just as was done before, as all have heard. This is not the first flask to be broken, nor the first oppression, nor the first denial to appear on earth. What has been shall be again. The Cause belongs to God, the Almighty, the Glorious, the Bestower.

که بر اعراض و انکار قیام نمایند و بالأخره بر قتلش فتوی دهند چنانچه از قبل شده و شنیده‌اند لیس هذا اوّل قارورة و لیس هذا اوّل ظلم و لیس هذا اوّل اعراض ظهر فی الأرض قد کان و یکون بمثل ما قد کان الأمر لله المقتدر العزیز المنّان

5 Glory be unto Thee, O Thou in Whose grasp is the kingdom of names and before Whose might the limbs of all things tremble! I beseech Thee by the Name which Thou hast made the sovereign of names in the kingdom of eternity, to aid Thy servants to rend asunder the veils. O my Lord! They are Thy servants and Thy creation; they possess nothing of their own except through Thy permission and will. Write down for them, therefore, with Thy Most Exalted Pen that which will draw them nigh unto Thee, O Thou Who art the Creator of the heavens! There is none other God but Thee, the All-Knowing, the All-Wise.

5 سبحانک یا من فی قبضتک ملکوت الأسمآء و من خشیتک ترتعد فرائص الأشیآء اسئلک بالاسم الّذی جعلته سلطان الأسمآء فیملکوت البقآء بأن تؤیّد عبادک علی خرق الأحجاب ای ربّ هم عبادک و خلقک لا یملکون لأنفسهم شیئاً الّا باذنک و ارادتک فاکتب لهم من قلمک الأعلی ما یقرّبهم الیک یا فاطر السّمآء لا اله الّا انت العلیم الحکیم

6 Blessings and peace be upon Thy Prophets, Thy chosen ones, and Thy friends, and upon Him through Whom Thou didst seal the books of laws and the scriptures of religions. May the glory that shineth from the horizon of eternity rest upon those who have cast away the ordinances of self and taken fast hold of that which they were commanded by God, the Lord of all mankind. These are the gems of creation in the sight of the Truth. Upon them rest His blessings, His bounties, and His mercy, which have preceded the worlds. Praise be to God, the Lord of the worlds.

6 الصّلوه و السّلام علی انبیائک و اصفیائک و اولیائک و علی الّذی به ختمت دفاتر الأحکام و کتب الأدیان البهآء المشرق من افق البقآء علی الّذین نبذوا احکام الهوی و اخذوا ما امروا به من لدی الله مولی الوری اولئک جواهر الخلق لدی الحقّ علیهم صلواته و برکاته و رحمته الّتی سبقت العالمین الحمد لله ربّ العالمین

7 Thereafter, this servant has been honored to receive your letter and the trace of your pen, and was thereby gladdened and filled with joy and delight, for it was adorned with the mention of God, the Lord of the Day of Resurrection. God willing, may your honor ever gaze toward the Most Exalted Horizon and act according to that which God loves. His honor Haji Muhammad Sadiq, upon him be 966 [Baha'u'llah], arrived in perfect health and well-being, and when the appointed time for the standing was concluded, he received permission to return. He has truly been and continues to be among the steadfast souls. I beseech God, exalted be His glory, to strengthen him in steadfastness in His Cause. Praise be to God, he arrived, heard, saw, and attained. Blessed is he, and blessed are those who have attained what he has attained. For each is a portion in the Book.

7 و بعد قد فاز الخادم بکتابکم و اثر مدادکم و بذلک انبسط و اخذه الفرح و السّرور بما کان مزیّناً بذکر الله مالک یوم النّشور انشآءالله در جمیع احوال آنجناب بافق اعلی ناظر باشند و به ما یحبّه الله عامل جناب حاجی محمّد صادق علیه ٩ ٦٦ [بهآء الله] وارد شدند بکمال صحّت و سلامت و چون میقات وقوف منقضی شد اذن رجوع یافتند فی‌الحقیقه از نفوس ثابته بوده و هستند از حقّ جلّ جلاله سائل و آمل که ایشان را مؤیّد فرماید بر استقامت علی ما هو علیه الحمد لله وارد شدند و شنیدند و دیدند و فائز گشتند هنیئاً له و مریئاً لّلذین فازوا بما فاز لکلّ نصیب فی الکتاب

8 The conveyance of this lowly one's greetings to the friends of God depends upon your honor's wish. I send greetings to the honored master, His honor Haji Muhammad Husayn, upon him

8 عرض تکبیر اینفانی خدمت دوستان الهی منوط بارادهٔ آنجناب است خدمت مخدوم مکرّم جناب

be 966 [Baha'u'llah]. God willing, may he ever drink from the cup of love and be illumined by the lights of His countenance. Glory be upon your honor, upon him, and upon the loved ones of God, the Lord of all worlds.

حاجی محمّد حسین علیه ٩ ٦٦ [بهآء الله] عرض تکبیر میرسانم انشآءالله در کلّ اوان و احیان از کوثر حبّ بنوشند و بانوار وجه منوّر باشند البهآء علی جنابک و علیه و علی احبّآء الله ربّ العالمین

BLIB_Or15704.376

BH01809

To: Haji Muhammad Ali brother of Aqa Murtida Quli
Date: 1298-12-24 [1881-Nov-17]

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be sanctified above all manifestations of contingent beings and conditions of created things, befitting the Court of the Intended One Who, through one exalted blessed Word, brought the world from nothingness into being, and through the wonders of His bounty and generosity adorned it above all other things with the crown of distinction, and guided it to the holy carpet of nearness to His presence. And from among humanity He sent forth certain souls who were sanctified from the conditions, veils, allusions and indications of creation, dispatching them with the royal seal of "I am the Truth" and sending them to guide mankind. And all these holy souls who were the manifestations of divine knowledge and dawning-places of heavenly wisdom were afflicted with countless trials. And this holy, blessed, and exalted chain ended with the Seal of the Prophets and King of the Chosen Ones, through whom the gate of heaven was opened and the Nightingale of Eternity sang upon the branches of the Divine Lote-Tree that which the Tongue of Grandeur had spoken before the existence of all things: Verily there is no God but Him, the All-Knowing, the All-Wise. I pray and send peace upon Him and upon those whom God made the Dawning-Places of His Cause, the Rising-Points of His Names, the Manifestations of His Signs, the Recipients of His Revelation, the Sources of His Clear Proofs, and the Settings of His penetrating Wisdom - those servants who were adorned with the ornament of divine authority and were honored among creation with pure servitude to the face of God, the Lord of all beings.

2 حمد مقدّس از ظهورات ممکنات و شئونات کائنات فناء باب حضرت مقصودیرا لایق و سزاست که بیک کلمهٔ مبارکهٔ علیا عالم را از عدم بوجود آورد و از بدایع جود و کرم از سایر اشیاء باکلیل امتیاز مزیّن فرمود و ببساط قدس قرب حضرت خود هدایت نمود و از مابین انسان نفوسی چند را که مقدّس از شئونات و سبحات و اشارات و دلالات خلق بودند بطغرای انا الحقّ مبعوث فرمود و بهدایت خلق فرستاد و جمیع این نفوس مقدّسه که مظاهر علوم ربّانی و مطالع حکمت الهی بودند ببلایای لاتحصی مبتلا گشتند و این سلسلهٔ مقدّسهٔ مبارکهٔ عالیه منتهی شد بخاتم انبیا و سلطان اصفیا الّذی به فتح باب السّمآء و نطق عندلیب البقآء علی اغصان دوحة الثّنآء بما نطق لسان الکبریآء قبل وجود الأشیآء انّه لا اله الّا هو العلیم الحکیم اصلّی و اسلّم علیه و علی الّذین جعلهم الله مشارق امره و مطالع اسمائه و مظاهر آیاته و مهابط وحیه و مصادر بیّناته و مواقع حکمته النّافذة اولئک عباد تزیّنوا بطراز الولایة و تشرّفوا بین الخلیقة بالعبودیّة الخالصة لوجه الله مالک البریّة

3 Glory be unto Thee, O Answerer of the prayers of the supplicants and Guide of bewildered souls! I beseech Thee by Thy Prophets, the Messengers, and the near-stationed angels to assist Thy servants to recognize the Dawning-Places of Thy Revelation and the Rising-Points of Thy Inspiration. 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 All-Knowing, the All-Wise.

3 سبحانک یا مجیب دعوة السّائلین و هادی انفس المتحیّرین اسئلک بأنبیائک المرسلین و الملائکة المقرّبین بأن تؤیّد عبادک علی عرفان مطالع وحیک و مشارق الهامک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأشیآء لا اله الّا انت العلیم الحکیم

4 Thereafter, your letter which was the cause of joy and gladness arrived and the fragrances of love were inhaled from it. God willing, you will be occupied with the remembrance of the Lord of all beings throughout all nights and days. Praise be to God that through the favors of the True One, exalted be His glory, you have attained to that which is today the cause and means of salvation. This station is great in the sight of God. God willing, you will be assisted to preserve it. Verily He giveth to whomsoever He willeth whatsoever He willeth and withholdeth from whomsoever He desireth whatsoever He desireth. This evanescent servant beseecheth the True One, exalted be His glory, to make you successful in all matters and to assign you an abode in the shade of the Tree of His loving-kindness. Verily He is the Generous, the Bountiful. Praise be unto Him for He is the Lord of the Mighty Throne.

4 و بعد مکتوب آنجناب که سبب بهجت و مسرّت بود رسید نفحات محبّت از او استشمام شد انشآءالله در جمیع لیالی و ایّام بذکر مالک انام مشغول باشید الحمد لله از عنایات حقّ جلّ جلاله بآنچه الیوم سبب و علّت رستگاری است فائز شدید اینقام لدی الله عظیمست انشآءالله بحفظ آن مؤیّد شوید انّه یعطی لمن یشآء ما یشآء و یمنع عمّن اراد ما اراد این خادم فانی از حقّ جلّت عظمته میطلبد که آنجناب را در جمیع امور موفّق دارد و در ظلّ سدرهٔ عنایت خود مقرّ معیّن فرماید انّه جواد کریم الحمد له اذ هو ربّ العرش العظیم

5 Furthermore, after perusing your august letter, it was at one time presented and He said: "God willing, may they be assisted to perform good deeds and manifest spiritual qualities that are pleasing to Him. We counsel him with wisdom and kindness. In no matter should they depart from wisdom, and they must ever be attentive to it." End quote. Praise be to God, you have come under the glances of His favor. God willing, you will, in the name of the Beloved of the worlds, keep this station protected from the eyes of the treacherous. And concerning what you wrote about steadfastness and certitude - this station deserves thanks and praise. The Almighty Truth is witness and testifier that this servant has always sought and continues to seek lofty stations of steadfastness for the friends and masters. He is the Generous, He is the Merciful, He is the All-Knowing, He is the Answerer, He is the Watchful. We have placed our trust in Him in all conditions and circumstances and have committed all affairs unto Him. Verily He is the Forgiving, the Merciful. The Glory be upon you and upon those who have held fast to the Sure Handle and have acknowledged the unity of God, the Lord of all worlds. And praise be to God, the Goal of the mystics and the Object of worship of all who are in the heavens and the earth.

5 و بعد از ملاحظهٔ مکتوب عالی وقتی از اوقات عرض شد فرمودند انشآءالله باعمال طیّبه و اخلاق مرضیّهٔ روحانیّه موفّق شوند او را بحکمت و معروف وصیّت مینمائیم باید در هیچ امری از امور از حکمت خارج نشوند و لازال باو ناظر باشند انتهی لله الحمد تحت لحاظ عنایت محلّ اخذ نمودید انشآءالله اینقام را باسم محبوب عالمیان از ابصار خائنین محفوظ دارید و اینکه از ثبوت و اطمینان مرقوم داشتید اینقام جای شکر و ثناست حقّ قدیر شاهد و گواه است که اینعبد از برای دوستان و آقایان مقامات بلند استقامت را همیشه طلب نموده و مینماید اوست کریم اوست رحیم اوست علیم اوست مجیب اوست رقیب توکّلنا علیه فیکلّ حال من الأحوال و فوّضنا الأمر الیه انّه لهو الغفور الرّحیم البهآء علی جنابک و علی الّذین تمسّکوا بالعروة الوثقی و اعترفوا بتوحید الله ربّ العالمین و الحمد لله مقصود العارفین و معبود من فی السّموات و الأرضین

6 The servant In the sacred month of Dhi'l-Hijjih 1298

6 خادم فی ذیالحجّة الحرام سنة ۱۲۹۸

BLIB_Or15704.379, AQA5#147 p.201

BH06216

To: Mirza Ahmad, in Isfahan
Date: 1298-12-24 [1881-Nov-17]

1 In the Name of the one true God! Your petition was presented before the Wronged One and was honored by His gracious regard. Praise be to God that thou hast drunk from the choice wine of the utterance of the Merciful and hast turned toward the supreme horizon at a time when the divines, mystics and princes of the earth are deprived and forbidden from recognizing the Dawning-Place of Divine Revelation and the Dayspring of God's Cause, save whom God willeth.

1 بنام خداوند یکتا عریضهات نزد مظلوم حاضر و بلحاظ عنایت فائز الحمد لله از رحیق بیان رحمن آشامیدی و بافق اعلی توجّه نمودی در وقتیکه علما و عرفا و امرای ارض از عرفان مطلع وحی الهی و مشرق امر ربّانی محروم و ممنوعند الاّ من شآء الله

2 Thou art and hast been among the letters of God's Book. Thy letter hath come before the Throne and the servant in attendance hath read it. Verily thy Lord is the Hearing, the Answering. We have heard thy call and that wherewith thou didst commune with the Beloved of all in the heavens and earth, and We answer thee through this Tablet which We have made as a mirror wherein thou mayest behold the effulgence of the Sun of My tender mercy that hath preceded existence from the first to the last.

2 شما از حروفات کتاب الهی بوده و هستید قد حضر کتابک لدی العرش و قرأه العبد الحاضر انّ ربّک لهو السّامع المجیب انّا سمعنا ندائک و ما ناجیت به محبوب من فی السّموات و الأرضین و اجبناک بهذا اللّوح الّذی جعلناه مرآتاً لتری فیها تجلّی شمس عنایتی الّتی سبقت الوجود من الاوّلین و الآخرین

3 Rejoice thou in this Most Great Remembrance and say: Praise be unto Thee, O Thou through Whose Name the heaven of utterance was raised up and adorned with the stars of wisdom and knowledge. I beseech Thee to assist me to remember Thee and to arise to serve Thee, and to ordain for me what Thou hast ordained for Thy chosen ones. Thou art He through Whose Name the gate of heaven was opened and all things spoke forth. There is none other God but Thee, the All-Knowing, the All-Wise.

3 ان افرح بهذا الذّکر الأعظم و قل لک الحمد یا من باسمک ارتفعت سمآء البیان و تزیّنت بأنجم الحکمة و العرفان اسئلک بأن تؤیّدنی علی ذکرک و القیام علی خدمتک و تکتب لی ما کتبته لأصفیائک انّک انت الّذی باسمک فتح باب السّمآء و نطقت الأشیآء انّه لا اله الاّ انت العلیم الحکیم

BLIB_Or15715.262d

BH06305

To: Muhammad 'Ali akh 'Ali qabl Akbar
Date: 1298-12-24 [1881-Nov-17]

1 He is the Most Holy, the Most Great! This is a Book which of itself speaketh and saith, heareth and answereth. Verily He is the Speaker, the All-Hearing. We have manifested the Cause and made all things speak that there is no God but Him, the All-Hearing, the Answering. Those who have turned away from this Cause are, by the life of God, among the heedless. Woe unto him who cast aside the All-Giving when he heard the buzzing of the fly. The Book beareth witness that he is among the most lost.

1 هو الأقدس الأعظم هذا كتاب بنفسه ينطق و يقول يسمع و يجيب انّه لهو النّاطق السّميع قد اظهرنا الأمر و انطقنا الأشيآء على انّه لا اله الّا هو السّامع المجيب انّ الّذين اعرضوا عن هذا الأمر لعمر الله انّهم من الغافلين ويل لمن نبذ الوهّاب اذ سمع طنين الذّباب يشهد الكتاب بأنّه من الأخسرين

2 We have counseled the servants through the tongue of the Manifestation of My Self, Whom We made the Herald of this mighty and impregnable Cause. He revealed the Bayan solely for My wondrous remembrance. He informed the world of the Most Great Manifestation and gave them glad tidings of this Name whereby every heedless and remote one hath lamented.

2 انّا وصّينا العباد بلسان مظهر نفسى الّذى جعلناه مبشّراً لهذا الأمر العزيز المنيع انّه ما انزل البيان الّا لذكرى البديع قد اخبر العالم بالظّهور الأعظم و بشّرهم بهذا الاسم الّذى به ناح كلّ غافل بعيد

3 O people! Fear God and follow not every misbeliever who hath turned away from God, the Lord of all worlds. He who claimed the verses turned away from them and denied their Revealer, around Whom circled the Kingdom of the Bayan at all times. Thus was the matter decreed, and judgment is in the hand of God, the Mighty, the Powerful.

3 يا قوم اتّقوا الله و لا تتّبعوا كلّ مشرک اعرض عن الله ربّ العالمين انّ الّذى ادّعى الآيات اعرض عنها و كفر بمنزلها الّذى طاف حوله ملكوت البيان فى كلّ حين كذلک قضى الأمر و الحكم بيد الله المقتدر القدير

4 We give to drink the water of life from God, the True King, [the Manifest] to those who have turned to Him. Verily he who hath taken and drunk thereof is of the people of this glorious station.

4 انّا نسقى المقبلين كوثر الحيوان من لدى الله الملک الحقّ [المبين] انّ الّذى اخذ و شرب انّه من اهل هذا المقام الكريم

BLIB_Or15696.003d, BLIB_Or15734.2.038b

BH07765

To: Aqa Su'ud, in Bustaq
Date: 1298-12-24 [1881-Nov-17]

1 In the Name of the One True Friend!

1 بنام دوست یکتا

2 The verses have been sent down, the clear proofs have appeared, the appointed time has come to pass, and the All-Merciful has come with power and sovereignty.

2 قد نزّلت الآیات و ظهر البیّنات و قضی المیقات و اتی الرّحمن بقدرة و سلطان

3 How many were the servants who sought the appearance of the Truth, glorified be His majesty, and who at all times implored and begged in utmost lowliness and supplication for His presence. Yet when the Sun of Revelation shone forth from the horizon of the Divine Will, all were thunderstruck and bewildered, save a few whose faces are inscribed in God's Book as the letters of the countenance.

3 چه بسیار از عباد که طالب ظهور حقّ جلّ جلاله بودند و در لیالی و ایّام بکمال عجز و ابتهال لقایش را سائل و آمل و چون آفتاب ظهور از افق اراده اشراق نمود جمیع منصعق و مدهوش مگر معدودی که احرف وجه در کتاب الهی مذکور و مسطورند

4 The Supreme Pen in all conditions summons the people of creation to the Kawthar of the All-Merciful's utterance. Hearken unto His call, and arise to make amends ere the time is lost. I swear by the ocean of divine knowledge, whosoever remains deprived this Day shall return to his source in manifest loss.

4 قلم اعلی در جمیع احوال اهل انشا را بکوثر بیان رحمن دعوت مینماید بشنوید ندایش را و تا وقت فوت نشده بتدارک قیام نمائید قسم بدریای علم الهی هر نفسی الیوم محروم ماند بخسران عظیم بمرجع خود راجع شود

5 Be thou thankful unto thy Lord for having sent down unto thee this Tablet. Take hold of it with might and power from the presence of One powerful and trusted.

5 ان اشکر ربّک بما انزل لک هذا اللّوح خذه بالقوّة و القدرة من لدن قویّ امین

6 Praise be to God, the Lord of the worlds.

6 الحمد لله ربّ العالمین

BLIB_Or15715.261b

BH08692

To: Aqa Rida, in Bustaq
Date: 1298-12-24 [1881-Nov-17]

1 He is the Most Ancient, the Most Glorious

1 هو الأقدم الأبهی

2 We have remembered, throughout the nights and days, the chosen ones of God and His loved ones who were not held back by any book nor prevented by the scrolls of the world. They arose from their graves, heard the trumpet call, and turned toward the horizon of the Manifestation, detached from the

2 انّا ذکرنا فی اللّیالی و الأیّام اصفیآء الله و اولیائه الّذین ما منعهم کتاب و ما صدّتهم صحف العالم قد قاموا من القبور و سمعوا الصّور و توجّهوا الی افق الظّهور منقطعین عن الدّنیا و ما فیها من الزّخارف

world and whatever it contains of ornaments and colors. My Most Exalted Pen testifies that they are among the people of this most resplendent station, and the Ancient Beauty sends blessings upon them morning and evening.

و الألوان يشهد قلمى الأعلى انّهم من اهل هذا المقام الأسنى و يصلّى عليهم جمال القدم فى الغدوّ و الآصال

3 When you attain unto My letter and drink the Salsabil of My utterance, remind My loved ones with My beautiful remembrance. Beware lest the conditions of the world sadden you or the hints of the deniers prevent you. Hold fast unto wisdom and say: "Praise be unto Thee, O God of the worlds, for having caused me to turn toward Thee and to gaze upon Thine horizon, the Dawning-Place, the Mighty, the Luminous."

3 انّک اذا فزت بكتابى و شربت سلسبيل بيانى ذكّر احبّتى بذكرى الجميل ايّاک ان تحزنک شؤونات العالم او تمنعک اشارات المعرضين تمسّک بالحكمة و قل لک الحمد يا اله العالم بما جعلتنى مقبلاً اليک و ناظراً الى افقک المشرق العزيز المنير

BLIB_Or15696.053b

BH09340

To: Zinat wife of Mulla Ali
Date: 1298-12-24 [1881-Nov-17]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 A mention from Us to a handmaiden who has attained unto the days of God and recognized what was manifested therein, while the learned ones of the earth remained heedless save whom God willed, the Lord of all worlds. Rejoice, O My handmaiden! Verily My Most Exalted Pen maketh mention of thee in such wise as causeth those near unto God to perceive therefrom the fragrance of God, the Mighty, the Praised. Make mention on My behalf to My handmaidens in that place and give them the glad-tidings of My mention, the Mighty, the Wondrous. By God! That which is with kings and rulers cannot equal My mention. Thus have We adorned the temples of My handmaidens with the silk of My utterance, and I am verily the Forgiving, the Bountiful. The glory be upon thee and upon them from the Wronged One Who hath been imprisoned in the path of God, the Lord of this luminous Day.

2 ذكر من لدنّا لأمة فازت بأيّام الله و عرفت ما ظهر فيها اذ غفل عنه علمآء الأرض الّا من شآء الله ربّ العالمين ان افرحى يا امتى انّ قلمى الأعلى يذكرک بما يجد منه المقرّبون عرف الله العزيز الحميد ان اذكرى من قبلى امائى فى هناک و بشّرينّ بذكرى العزيز البديع تالله لا يعادل بذكرى ما عند الملوک و السّلاطين كذلک زيّنّا هياكل امائى من حرر بيانى و انا الغفور الكريم البهآء عليک و عليهنّ من لدى المظلوم الّذى سجن فى سبيل الله مالک هذا اليوم المنير

BLIB_Or15715.242b

BH10596

To: Varaqih bint Sultan al-Shuhada, in Isfahan
Date: 1298-12-24 [1881-Nov-17]

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

2 The Divine Lote Tree calls out: "O My Leaf, O My Leaf!" The Lord exclaims: "O My handmaiden, O My handmaiden!" The Supreme Pen chants: "O My Letter, O My Letter!" O Leaf, the Speaker of Sinai utters these words and makes mention of you. Can all the treasures of earth equal this? Nay, by My forgiving, generous Self! Therefore be thankful and say: "Praise be to Thee, O Beloved of the mystics and Goal of all the worlds!"

1 اوست بینا و گویا

2 سدره میفرماید یا ورقتی یا ورقتی مولی میگوید یا امتی یا امتی قلم اعلی مترنّم یا حرفی یا حرفی ای ورقه مکلّم طور باین کلمات ناطقست و ترا ذکر مینماید هل تعادله کنوز الأرض لا ونفسی الغفور الکریم ان اشکری و قولی لک الحمد یا محبوب العارفین و مقصود العالمین

BLIB_Or15715.263a

Study guide to this volume

The third of four volumes from 1298 A.H. integrates two persistent concerns into a unified vision: the protection of the community's spiritual perception, and the disciplined, peace-making practice of teaching. BH00341 formulates teaching principles of striking precision — calibrating proclamation to the receptivity of the "soil," and insisting that any obligatory matter that becomes a source of tumult thereby becomes impermissible. BH02072 offers a remarkable reformulation of martyrdom as a living attainment: whoever causes his will and desire to be "lost in the will and desire of God" has, "in life and living, attained unto the supreme martyrdom." Against the background of persistent Azali opposition, BH02097 and BH02793 sharpen the comparative historical indictment: the Babi followers who rejected Baha'u'llah are more veiled than the Jews who rejected Jesus, because they had access to more light. BH06131, touching on the political upheavals of the late nineteenth century (including the death of Tsar Alexander II), reads contemporary events through a providential lens that interprets global turbulence as the fulfillment of prophetic warnings. Throughout, brief addresses to named individuals — including striking addresses to heirs of Moses and to women believers — ground the universal claims in the intimacy of personal encounter.

The Pedagogy of Wisdom: Teaching Calibrated to the Soil

Key Passages

> The most important of all matters is the teaching of the Cause. Repeatedly hath this word been heard from the Ancient Tongue: This duty is incumbent upon all the friends, but it must be done with wisdom and utterance. For if any of the matters that are today obligatory and necessary should cause commotion, it is not permissible to act upon it. One must speak with perfect wisdom and utterance, without mention of this matter, and then, when the soil is found to be receptive, cast the word. — BH00341

> All must know with perfect certainty that the purpose of the Truth was not and is not to cause corruption, disputation and conflict, but rather for the unity of hearts, the fellowship of souls, the reformation of the world and the well-being of all. If these matters are not truly understood as they should be, they may become the cause of sedition and turmoil. — BH00341

> Today all teachers must, as commanded, observe the established teachings, lest the infant of mystic knowledge perish at the outset from heavy food and fail to attain true maturity, which is the station of recognizing the Lord of all being. — BH00341

Context for Study

BH00341 is one of the most practically detailed statements of pedagogical principle in the entire corpus. Its central teaching is a refinement of the principle already established in the previous volumes: wisdom governs not only the *manner* of teaching but its *timing* and its *content*. Specifically, if a matter is both obligatory and capable of causing "commotion," it becomes impermissible to raise it directly; one must first attend to the "receptivity of the soil" before casting the seed. This is pedagogically demanding: it requires the teacher to hold the fullness of truth in reserve while cultivating the hearer's capacity to receive it. The agricultural metaphor (receptive soil, seed, infant nourishment) runs throughout and invites comparison with Jesus' parable of the sower (Matthew 13:3–9), in which the same seed produces radically different results depending on the condition of the ground, and with the Confucian tradition's insistence that the moral teacher must calibrate instruction to the student's actual developmental stage. The instruction that "the purpose of the Truth was not and is not to cause corruption, disputation and conflict, but rather for the unity of hearts" serves as a teleological criterion: any form of proclamation that produces fragmentation is a failure regardless of its propositional accuracy. The classical Islamic tradition of *hikma* (wisdom in discourse, knowing what to say to whom and when) provides the nearest parallel in Baha'u'llah's own cultural tradition; the later Kantian distinction between *prudence* (wisdom as instrumental rationality) and *virtue* (wisdom as intrinsically good) is illuminating by contrast, since for Baha'u'llah wisdom is neither merely instrumental nor merely formal but is defined by its actual effect on the hearer's soul.

Questions for Reflection

1. The principle that an obligatory matter becomes impermissible when it generates commotion suggests a fluid relationship between law and context. How does this compare with classical Islamic jurisprudence's concepts of *darura* (necessity) and *maslaha* (public interest) as grounds for adjusting legal application?

2. "The infant of mystic knowledge may perish at the outset from heavy food" uses developmental imagery to describe the soul's spiritual growth. How does this compare with the distinction in Paul's letters between "milk for infants" and "solid food for the mature" (1 Corinthians 3:1–2, Hebrews 5:12–14)?

3. The image of waiting for "receptive soil" implies that the teacher's primary obligation is to the hearer's capacity rather than to the truth's completeness. What are the ethical limits of this pedagogical restraint? When does calibrated withholding become suppression?

4. Jesus' parable of the sower (Matthew 13:3–9) accepts variation in receptivity as a given of proclamation. How does BH00341's approach to "finding receptive soil" differ from accepting variation? What does it say about the teacher's agency in cultivating receptivity?

5. The sending of Tablets "in concealment" from all save trustworthy souls (later in BH00341) raises questions about the management of information in a persecuted community. How does this practice relate to the general Bahá'í principle of transparency, and what does it suggest about the relationship between prudence and honesty?

The Living Martyrdom: Losing One's Will in the Will of God

Key Passages

> Whosoever today hath caused his will and desire to be lost in the will and desire of God, exalted be His glory — that is, hath abandoned his own desire and held fast to that which God hath willed — hath in life and living attained unto the supreme martyrdom. Blessed is the soul that hath attained unto this most exalted, most glorious and most sublime horizon. — BH02072

> O Kazim! In the days when all souls were troubled and fearful of the might of the oppressors and the idolaters, and dwelt behind veils and clouds, this Wronged One arose to promote the Cause with utmost determination, power and majesty — an arising that no sitting could overtake — and with loudest call summoned the people of the Kingdom of Utterance to the Lord of Names and Creator of Heaven. — BH02072

Context for Study

BH02072's redefinition of martyrdom is among the most theologically significant passages in the volume. In classical Islamic tradition, *shahada* (martyrdom) refers primarily to death in the path of God, with the martyr (*shahid*) accorded special status in the afterlife (Qur'an 3:169 — "Think not of those who are killed in God's way as dead; they live, finding their sustenance in the presence of their Lord"). In Babi tradition, actual martyrdom was a central and dramatic feature, and the acceptance of death was one of the most visible proofs of sincerity. Here Baha'u'llah moves the definition inward and temporally forward: the "supreme martyrdom" is attained not by dying but by the daily act of subordinating one's own will to God's. This is not an abandonment of the earlier meaning (the text does not deny that outward martyrdom is real) but a democratization of it: every believer, in every circumstance, can attain the highest station through the quality of inner surrender. The parallel in Christian mysticism is exact: Meister Eckhart's *Gelassenheit* (letting-go or yieldedness), described as the dying of the self's claims, is the same inward movement, and the Sufis' *fana fi'llah* (annihilation in God) is the classical Islamic mystical expression of the same reality. What is distinctive in Baha'u'llah's formulation is the integration of this interior martyrdom with active service: Kazim is called to "serve the Cause with perfect wisdom" and to "quicken the dead" precisely because he has attained this living martyrdom. The inward surrender is not retreat from the world but the source of engagement.

Questions for Reflection

1. How does the redefinition of martyrdom as inner self-surrender relate to the traditional understanding of martyrdom as physical death? Does the new definition supersede the old, complement it, or reframe it without replacing it?

2. Meister Eckhart described *Gelassenheit* (yieldedness to God) as the precondition for all authentic action. How does this compare with BH02072's account of the living martyrdom as the foundation for active service?

3. The Sufi concept of *fana fi'llah* (annihilation of self in God) is a goal of mystical practice. How does Baha'u'llah's account differ from classical Sufism: is the living martyrdom a permanent state, a moment of surrender, or a repeated act of daily consecration?

4. BH02072 describes Baha'u'llah's own "arising that no sitting could overtake" as a model of the living martyrdom in action. What does it mean to model one's own will-surrender as an example? Compare with Paul's instruction to "imitate me, as I imitate Christ" (1 Corinthians 11:1).

5. If the living martyrdom consists in holding fast to "that which God hath willed," how does a believer discern God's will from personal desire? What epistemological safeguards does Baha'u'llah's system provide against the substitution of self-will for divine will under the guise of martyrdom?

History as Warning: The Pattern of Recognition Failure

Key Passages

> For twelve hundred years they considered themselves the best of all sects, the saved community and favored nation, yet when God's test appeared they proved more wicked than all other sects and more rebellious than all other peoples, for they hanged the Essence of Being and the Worshipped Beauty and martyred Him with the most grievous torment. … And now the people of the Bayan remain veiled and deprived of the Name of the Self-Subsisting, clinging to the same vain imaginings. — BH02097

> When the lights of the dawn of the Day shone forth and gleamed, the divines and mystics turned away from it … They had been waiting through the nights and days for the appearance of the Manifestation of their Lord, the All-Merciful, but when He appeared in truth they turned away from Him and disputed His verses which encompassed the heavens and earth. They committed that which the divines of idolatry did not commit when Muhammad the Messenger of God came, nor the Jewish divines when the Spirit came with a clear command. — BH02793

> Until thou becomest aware of the falsehood of the past, thou shalt not bear witness to the truth of this wondrous Day. — BH02097

Context for Study

BH02097 and BH02793 develop a graduated account of historical culpability that is distinctive in the corpus. Each successive community that rejected a Manifestation is held to a higher standard than the previous one, because each had more light available to it. The Azali Babis who reject Baha'u'llah are described as "more veiled" and "more rebellious" than the Shiì scholars who rejected the Bab (who were themselves compared unfavorably to the "divines of idolatry" who rejected Muhammad). The logic is escalating accountability: the Shiì community, which had waited twelve hundred years for the Qa'im, failed its own test more catastrophically than earlier communities because its expectations should have prepared it for recognition rather than opposition. The Babi

community, which had the Bab's own explicit prophecies about the next Manifestation, failed even more completely. The Qur'anic phrase "thou shalt not bear witness to the truth of this wondrous Day" until one has become "aware of the falsehood of the past" encodes an epistemological requirement: genuine recognition of the new requires a willingness to acknowledge the failure of one's previous framework, not merely the addition of new information. This is structurally similar to Thomas Kuhn's account of scientific paradigm shifts, in which the adoption of a new paradigm requires the abandonment of the old rather than the mere accumulation of anomalies. It also echoes Jesus' teaching that "no one puts new wine into old wineskins" (Mark 2:22) and Paul's account of the "veil" over Moses' face that prevents Israel from reading its own scripture correctly (2 Corinthians 3:14–16).

Questions for Reflection

1. The claim that each successive community that rejects a Manifestation is more culpable than the previous one implies that greater access to light brings greater responsibility. How does this graduated accountability compare with the principle in Christian theology that "to whom much is given, much will be required" (Luke 12:48)?

2. "Until thou becomest aware of the falsehood of the past, thou shalt not bear witness to the truth of this wondrous Day" makes epistemological self-critique a precondition of recognition. How does this compare with the philosophical tradition of *epoché* (suspension of presuppositions) in phenomenology and with the Buddhist teaching on "beginner's mind"?

3. The Azali Babis are described as having committed what "the divines of idolatry did not commit." This is a striking reversal: the partisans of the new revelation become the most resistant to the next one. What psychological and sociological dynamics explain this recurring pattern?

4. How does Thomas Kuhn's account of scientific paradigm shifts (requiring the abandonment of the old paradigm, not merely the addition of new data) illuminate Baha'u'llah's epistemological requirement for recognition? Where does the analogy hold, and where does it break down?

5. What practical implications does this teaching have for a believer who wishes to remain open to divine truth? If adherence to one's own tradition can become the primary obstacle to recognition of the next Manifestation, what safeguards against this pattern does Baha'u'llah's theology provide?

The Day of God and the Reform of the World

Key Passages

> By the power of My Most Great Name, O peoples of the earth! By God, the Ancient King hath come for the reformation of the world. Beware lest the doubts of your divines debar you from the ocean of your Lord's knowledge, the Mighty, the Powerful. He speaketh naught save that which shall profit you in this world and in the next. — BH00844

> Great and wondrous is this Day, for He is manifest in the garment of I and the Hidden One speaketh with the tongue of I am the One Who is seen. — BH02097

> O Ibrahim! This is the Day whereon the Temple [Masjid-i-Aqsa] calleth aloud and giveth the glad-tidings of this Most Great Manifestation to all who dwell on earth. This is the Day whereon the Temple proclaimeth: "That which was recorded in God's Books hath come to pass," and the River Jordan crieth out: "The Lord of the seen and the unseen hath appeared." — BH00341

Context for Study

The repeated invocation of "this Day" across the volume performs a specific theological function: it situates every individual exhortation — to teach, to be steadfast, to surrender one's will — within an eschatological horizon that makes each act cosmically significant. The "Day of God" (*Yawm Allah*) is a Qur'anic concept (14:5) traditionally understood as the Day of Judgment; Baha'u'llah consistently applies it to the present historical moment, claiming that the eschatological event is not still future but is now in process. The image of the Aqsa Mosque and the River Jordan calling out their glad-tidings in BH00341 personifies Palestinian geography as a witness to fulfillment, while the divine self-identification as "manifest in the garment of I" and "the Hidden One who speaketh with the tongue of I am the One Who is seen" articulates a theology of divine self-disclosure in which the ancient mystery is now visible. BH00844's address to "the peoples of the earth" situates the Revelation in a universal rather than a merely communal framework: the Ancient King has come "for the reformation of the world," and the "doubts of your divines" are obstructions to an inclusive divine purpose that encompasses all peoples. This universalism is characteristic of Baha'u'llah's mature writing, and it stands in productive tension with the communal warnings about Azali opposition: the Cause is simultaneously under siege by a specific factional opponent and addressed to all humanity.

Questions for Reflection

1. The "Day of God" is claimed to be the present historical moment rather than a still-future event. What are the religious, psychological, and political implications of this claim for communities that have been oriented toward a future fulfillment? How does it compare with the realized eschatology of Paul ("Now is the acceptable time, now is the day of salvation," 2 Corinthians 6:2)?

2. The theological formula "manifest in the garment of I and the Hidden One speaketh with the tongue of I am the One Who is seen" plays on the tension between divine hiddenness and divine visibility. How does this compare with the Christian theological formula of the *kenosis* (self-emptying) of God in the Incarnation (Philippians 2:6–7)?

3. The personification of the Aqsa Mosque and the River Jordan as witnesses to fulfillment extends sacred geography to include the entire Palestinian landscape as a voice of testimony. How does this differ from the Christian tradition's typological use of the same landscape (Jordan as the waters of baptism), and what does the difference suggest about the two theologies of sacred space?

4. "He speaketh naught save that which shall profit you in this world and in the next" grounds the authority of revelation in its practical benefit. How does this pragmatic criterion for divine authority relate to William James's pragmatic theory of truth ("the true is what it is good for us to believe") and to the classical Islamic criterion of divine wisdom as always serving human welfare (*maslaha*)?

5. How does the tension between universal address ("O peoples of the earth") and specific communal warning (against Azali opponents) reflect a structural feature of prophetic discourse? Where do the Hebrew prophets, Paul's letters, and the Qur'an negotiate the same tension between universal message and particular audience?

A Guiding Question for the Whole Volume

Volume 64 holds together three scales of vision: the intimate (individual names, wives greeted, specific teaching situations calibrated to specific soils), the communal (the history of recognition failure across communities, the threat of Azali opposition), and the universal (the Ancient King coming for the reformation of the world, the Day of God proclaimed to all peoples). The living martyrdom of BH02072 connects these three scales: the individual who has lost his will in God's will becomes, precisely through that surrender, an instrument of universal transformation. The pedagogy of BH00341, the indictment of BH02097, and the eschatology of BH00844 all presuppose this individual transformation as their foundation.

A guiding question for the whole volume might therefore be: **If the recognition failure of every previous community is rooted in the inability to relinquish inherited frameworks and submit to a new disclosure of divine will — and if the living martyrdom of self-surrender is the spiritual attainment that makes genuine recognition possible — what does this suggest about the ongoing practice of faith for communities that have already embraced the Revelation, and how should they guard against becoming the next community of "more veiled" believers?**