



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 111:

Writings and Utterances of Abdu'l-Baha, 1892
(Jun-Dec)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
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‘Abdu’l-Bahá

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- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
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- 145–146. Letters and utterances in the year 1910 I–II
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Introduction to volume 111

This volume of writings of Abdu'l-Baha in 1892 captures the first response to the tragedy of Baha'u'llah's ascension and shows how quickly 'Abdu'l-Baha began to redefine the community's emotional and doctrinal center. Again and again the letters move from grief to firmness: the believers are summoned not merely to mourn, but to stand fast, arise, and continue the work of the Cause. Items such as AB01660, AB02829, and AB01543 are especially representative in this respect, since they frame Baha'u'llah's withdrawal from the visible world as a divinely foreknown transition and insist that the true response is steadfastness, constancy, and active service. In this same connection, AB01028 is particularly striking for the urgency with which it exhorts the recipient to "promote the Covenant and Testament" and remain firm until "the back of violation trembles" and "the pillars of wavering are shaken." The vocabulary of "violation," wavering, and covenantal firmness suggests that the first tensions surrounding succession were already being felt, even if the opposition associated with Mirza Muhammad-'Ali is here more intimated than fully unfolded.

A second major theme is the interpretation of death, loss, and survival in the new dispensation. The volume contains several consolatory or funerary texts that help explain how the bereaved community was being taught to understand both Baha'u'llah's ascension and the death of individual believers. AB00135 is important because it links endurance in this world to a living consciousness of the world beyond, and states in memorable form that perfections acquired here become fully manifest only in the higher realm. That doctrinal note is complemented by AB03429 and AB05327, which recast death for the faithful as release into the Kingdom rather than a cause for despair, and by AB00186, an extended eulogy and visitation text whose language of posthumous nearness, spiritual survival, and exalted station gives expression to 'Abdu'l-Baha's theology of the afterlife.

Alongside these large themes, a few letters are noteworthy for more particular reasons. AB01268 is vivid and personal: part lament, part exhortation, and part administrative note, it even refers to the Mashriqu'l-Adhkar plans and to practical caution in sending a teacher to Anarak. AB04944 is revealing as an early post-ascension directive to a witness of the "supreme calamity," charging him to carry what he has seen into the provinces and awaken others. AB05765 stands out for its elegant contrast between material gifts and the rarer "gift from the divine world," while AB06813 preserves a brief burst of verse and a characteristic summons to break the silence and speak publicly. Taken together, the collection shows 'Abdu'l-Baha in the first year of His ministry already performing several roles at once: chief consoler of a shattered community, authoritative interpreter of Baha'u'llah's passing, guardian of the Covenant, and organizer of a renewed outward movement of teaching.

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AB11620

Cablegram dated 1892-May-29 [authorship uncertain]

To: Sultan Abdu'l-Hamid, in Istanbul

Date: 1892-May-29

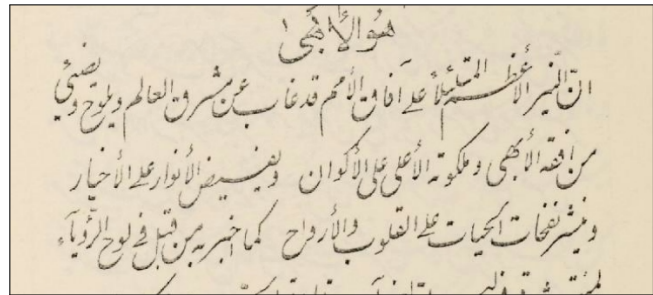
The sun of Baha has set...

GPB.222x

AB01660

To: Baha'is of Qazvin

Date: 1892-Jun



INBA88

- 1 The world's great Light, once resplendent upon all mankind, hath set, to shine everlastingly from the Abha Horizon, His Kingdom of fadeless glory, shedding splendor upon His loved ones from on high and breathing into their hearts and souls the breath of eternal life.

1 ان النور الاعظم المتلألأ على آفاق الامم قد غاب عن مشرق العالم ويلوح ويضيء من افقه الابهى و ملكوته الاعلى على الاكوان و يفيض الانوار على الاخيار و ينشر نفحات الحيات على القلوب و الارواح
- 2 Ponder in your hearts that which He hath foretold in His Tablet of the Divine Vision that hath been spread throughout the world. Therein He saith: "Thereupon she wailed and exclaimed: 'May the world and all that is therein be a ransom for Thy woes. O Sovereign of heaven and earth! Wherefore hast Thou left Thyself in the hands of the dwellers of this prison-city of 'Akka? Hasten Thou to other dominions, to Thy retreats above, whereon the eyes of the people of names have never fallen.' We smiled and spake not. Reflect upon these most exalted words, and comprehend the purpose of this hidden and sacred mystery."

2 كما اخبر به من قبل في لوح الرؤيا المنتشرة في البسيطة الغبرا قال و قوله الحق عند ذلك صاحت و قالت كلّ الوجود لبلائك الفداء يا سلطان الارض و السماء الى م اودعت نفسك بين هؤلاء في مدينة عكاء اقصد ممالك الاخرى المقامات التي ما وقعت عليها عيون اهل الاسماء عند ذلك تبسمنا اعرقوا هذا الذكر الاحلى و ما اردناه من السر المستسر الاخفى انتهى
- 3 O ye beloved of the Lord! Beware, beware lest ye hesitate and waver. Let not fear fall upon you, neither be troubled nor dismayed. Take ye good heed lest this calamitous day slacken the flames of your ardor, and quench your tender hopes.

3 يا احباء الله اياكم و التزلزل و الاضطراب و الفزع و الاضطراب و الخمول و الخمود من هذا اليوم المشهود اليوم يوم الاستقامة الكبرى اليوم

Today is the day for steadfastness and constancy. Blessed are they that stand firm and immovable as the rock and brave the storm and stress of this tempestuous hour. They, verily, shall be the recipients of God's grace; they, verily, shall receive His divine assistance, and shall be truly victorious. They shall shine amidst mankind with a radiance which the dwellers of the Pavilion of Glory laud and magnify. To them is proclaimed this celestial call, revealed in His Most Holy Book: "Let not your hearts be perturbed, O people, when the glory of My Presence is withdrawn, and the ocean of My utterance is stilled. In My presence amongst you there is a wisdom, and in My absence there is yet another, inscrutable to all but God, the Incomparable, the All-Knowing. Verily, We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favored angels."

يوم الثبوت و الرّسوخ بين ملأ الانشاء هنئاً
للفؤوس الثابتة الراسخة كالبنيان المرصوص من
هذا العاصف القاصف القاصم للاصلاب و
الظهور فانهم المؤيدون و انهم الموققون و انهم
المنصورون بجنود الملأ الاعلى و تلتلاً وجوههم
في افق العالم بانوار يتبارك بها اهل سرادق
الكبرياء و انهم المخاطبون من ملكوت الابى
في كتاب الاقدس المنزل من جبروت الاسماء
قال وقوله الحق قل يا قوم لا يأخذكم الاضطراب
اذا غاب ملكوت ظهورى و سكنت امواج بحر
بيانى ان في ظهورى لحكمة و في غيبتى حكمة
اخرى ما اطلع بها الا الله الفرد الخبير و نريك
من افقى الابى و ننصر من قام على نصره
امرى بجنود من الملأ الاعلى و قبيل من الملائكة
المقربين انتهى

- 4 The Sun of Truth, that Most Great Light, hath set upon the horizon of the world to rise with deathless splendor over the Realm of the Limitless. In His Most Holy Book He calleth the firm and steadfast of His friends: "Be not dismayed, O peoples of the world, when the daystar of My beauty is set, and the heaven of My tabernacle is concealed from your eyes. Arise to further My Cause, and to exalt My Word amongst men."

4 شمس حقيقت نير اعظم از افق امكان غروب و
از مشرق لامكان طلوع فرمود و باين نداى الهى
مخاطباً لاحبابه الثابتين الراسخين نطق ميفرمايد من
الكتاب الاقدس يا اهل الارض اذا غربت شمس
جمالى و سترت سماء هيكلى لاتضطربوا قوموا على
نصرة امرى و اعلاء كلمتى بين العالمين

SWAB#005, BWF.349-350, SW_v14#12 p.356-357, DWN_v1#06 p.001-002,
DWN_v6#09 p.002ax, ABCC.048-049, CHH.111, BLO_PN#022

INBA88:317, MNMK#041 p.127,
MMK1#005 p.015, AYBY.323 #001,
HHA.053, MHA.525c, KHML.245-250

AB04238

To: Baha'is of Baku

Date: 1892 ca.

- 1 O my God! O my God! Thou seest the weeping eyes of Thy loved ones and their burning and grieving hearts, and Thou beholdest their falling tears, their groans ascending towards Thee, and their ardent longing and their prolonged agonies and their sorrows which cause the powers of earth and heaven to tremble. Wert the mountains assigned with these sorrows, they would crush, and the seas would swell, the sun be folded up, the light of the stars extinguished; and wert they poured over rivers, they would darken and over days, they would turn

1 الهى الهى ترى عين احبائك الباكية و قلوبهم
المحترقة الشاكية و عبراتهم النازلة و زفراهم
الصاعدة و حسراتهم الشديدة و سكراتهم المديدة
و احزانهم التى تزلزل منها قوأت الأرض و
السّموات و لو كلّفت الجبال بها لاندكت و
البحار لتسجرت و الشمس لكورت و النجوم
لانطمست و لو صبّبت على الانهار لأظلمت و

into nights. There is no solace for them in this tribulation save the outpourings of Thy favors from Thy all glorious kingdom, and no comfort but the splendors of the light of Thy Oneness shining from Thy realm of glory, and no shelter in this grievous consternation except for the sweet saviors of Thy holiness wafting from the meadows of Thy great mercy.

على الأيام بالليالي تبدلت وليس لهم من سلوة
في هذا البلاء إلا فيوضات ملكوتك الأبهى
ولا لهم من معزى إلا تجليات انوار احديتك
من افقك الأعلى ولا لهم من مجير في هذا
الفرع الأعظم إلا نفحات قدسك من رياض
رحمتك الكبرى

- 2 O God! I fervently implore Thee, and invoke Thy exalted threshold to quicken their hearts through breezes wafting from the garden of Thy loving-kindness and gladden their breasts with the overflowing fountain of Thy favors in the forests of Thy mercy. Aid them then through Thine eternal grace and assist them with Thy divine confirmation. Make Thou of them torches of Thy remembrance, standards of Thy Cause, repositories of Thy divine inspiration, daysprings of Thy signs, sources of the knowledge of Thy divine unity, and manifestations of Thy singleness.

2 اى رب ابتهل اليك واتضرع الى بابك الأعلى
ان تحيى قلوبهم بنسيم رياض عنايتك وتشرح
صدورهم بطفحات حياض موهبتك فى غياض
رحمتك وايدهم بتأييدات صمدانيتك ووقفهم
بتوفيقات رحمانيتك واجعلهم مشاعل ذكرى و
معالم دينك ومهابط الهامك ومشارك آثارك
ومنايع عرفان كلمة توحيدك ومظهر تفريدك

- 3 Thou art the Helper, the Succorer, the Gracious, the Generous. Glory rest upon the people of Baha.

3 انك انت المؤيد الموفق العزيز الكريم والبهاء على
اهل البهاء

MKT5.137, MNMK#081 p.151

AB02829

To: Baha'is of Qazvin

Date: 1892 ca.

- 1 O loved ones of the All-Merciful, O dawning-places of mystic knowledge, O rising-points of certitude, O fountainheads of the remembrance of your Lord, the Mighty, the Bestower! Upon you be the glory of God, His grace and His bounty at all times. I have become aware of the kindling of the fire of sorrows in your hearts and innermost being, and the flowing of oceans of tears upon your cheeks from your eyes and eyelids, and your yearning and your grief, your sighing and your deprivation, the flood of your lamentation and the proclamation of your wailing, the burning of your hearts and your Job-like affliction, the magnitude of your tribulations and the intensity of your anguish, the exhalation of your fire and the blazing of your flames, the separation of your Joseph and the anguish of your Jacob, the burning of your phoenix and the cooing of your

1 يا احباء الرحمن ومطالع العرفان ومشارك الايقان
ومنايع ذكر ربكم العزيز المنان عليكم بهاء الله و
فضله وجوده فيكل الاحيان قد اطلعت باشتعال
نار الحسرات فى القلوب والاحشاء وفيضان
بحور العبرات على الحدود من الامواق والاجفان
وحنينكم واحزانكم وانينكم وحرمانكم وطوفان
نوحكم واعلان نوحكم وحرقت قلوبكم وبلاء
ايوبكم وعظم خطوبكم وشدة كربكم وزفير ناركم
واجيج نيرانكم وفرقت يوسفكم وحرقة يعقوبكم
واحتراق سمندركم ونياح ورقائكم ونحيب بكائكم
وتفتت احشائكم

dove, the sobbing of your weeping and the bursting asunder of your innermost being.

- 2 By your life, O friends of God! The hearts of the Concourse on High yearned for you, and the hearts of the denizens of the pavilion of grandeur cried out at your shrieking and wailing, and the dark-eyed maidens of Paradise in the highest heaven screamed and lamented and beat their cheeks and struck their faces and rent their garments and their hearts were torn asunder at your calamity which befell you and your affliction which shook the pillars of your edifice and uprooted the trees of your being. But it behooveth you, O friends of God and His chosen ones, to be patient in this back-breaking calamity and to be steadfast and calm in this deaf, dark, and blind catastrophe, and to strive to exalt the Word of God and to embody the attributes of God and to be stirred by the breezes of God and to arise to assist the Cause of God through your deeds and words and conduct and attraction and knowledge and certitude among the peoples of creation. And the glory shining forth and gleaming from the Dayspring of grandeur be upon you, O friends of God and His trustees.

2 لعمرکم یا احبّاء الله قلوب الملائه الاعلى حتّ علیکم
و افتدّه اهل سرادق الکبرياء ضجّت لصریحکم و
عویلکم و قاصرات الطرف فی الفردوس الاعلى
صحن و نحن و لطمن الخدود و صککن الوجوه و
شققن الجيوب و قطعن القلوب فی مصیبتکم الّتی
دهمتکم و رزیتکم الّتی تزلزلت منها اركان بنیانکم و
انفجرت بها اشجار وجودکم و لکن علیکم یا احبّاء
الله و اصفیائہ بالصبر فی هذه النازلة القاصمة للظہر
و التجلّد و السکون فی هذه المصیبة الصماء الدہماء
العمیاء و اسعوا فی اعلاء کلمة الله و التخلّق
باخلاص الله و الاهتزاز بنفحات الله و الاقامة
على نصره امر الله باعمالکم و اقوالکم و اطوارکم
و جذباتکم و عرفانکم و ايقانکم بین ملأ الانشاء
و البهاء الطالع اللّاع من مطلع الکبرياء علیکم یا
احبّاء الله و امانائہ

AYBY.324 #002

AB03857

To: *Mirza Muhammad et al.*

Date: 1892-Jun-28

- 1 O Mirza Muhammad and Abdul-Bayan, upon them be the fragrances of the All-Merciful! Your letter indicating your turning to God, clinging to the cord of divine favor and holding fast to the hem of His supreme mercy, was received. Through the confirmations of the unseen realm, it is hoped that these two beings will be assisted to achieve God's good pleasure, that their faces will be illumined with the light of supreme guidance in the gathering of the world, and that their nostrils will be perfumed with the fragrances of His grace. This is not difficult for God. May they reach the station where it is said: "The blame of no blamer shall turn them from God."
- 2 Praise be to God, you are aware of the true situation. A little insight opens the gates of grace. If it were possible and the reality of matters were investigated and scrutinized, it would

1 جناب میرزا محمد و جناب عبدالبیان علیہما
نفحات الرحمن مکتوب شما کہ دلالت بر توجّه
الى الله و توسّل بحبل عنایت و تشبّث بر ذیل
رحمت کبری می نمود واصل گردید از تأییدات
غیبیہ امید چنانست کہ آن دو وجود را موفق
بر رضای الهی فرماید و وجوهشان را در انجمن
عالم بنور هدایت کبری منور نماید و مشامشان را
بنفحات عنایت معطر گرداند لیس ذلک علی
الله بعزیز تا بمقامی رسند کہ میفرماید لا تأخذهم
فی الله لومة لائم

2 الحمد لله شماها بحقیقت حال واقف اندک
بصیرت ابواب عنایت را مفتوح سازد اگر
چنانچه ممکن بود و در حقیقت امور شخص و

become clear that the glances of the eyes of divine mercy have always encompassed all, though some were heedless. Soon they will become aware and, God willing, will return to the truth. You observe this transient world - attachment is not befitting, and bondage is not proper. Like the men of truth, one must show forth fearlessness and sacrifice one's life. Human glory lies in manifesting sincerity and detachment from souls. May you be assisted to achieve that which will make your pure intention and turning to truth manifest and evident like the sun. The mail is urgent and there is no more time. And greetings be upon those who follow guidance.

تدقیق میشد واضح میگشت که لحظات عین
رحمانیت همیشه شامل بوده اگرچه بعضی غافل
بودند عنقریب آگاه خواهند گشت و انشاءالله
بحق راجع این عالم فانیرا مشاهده مینمائید
دلپستی را نشاید و تقید نباید باید چون مردان
حق بی پروائی نمود و جان نثاری افتخار انسان در
ظهور خلوص است و انقطاع از نفوس موفق بر
امری شوید که خلوص نیت و توجهتان بحق
چون آفتاب ظاهر و مشهود گردد پوسته تعجیل
دارد فرصت بیش از این نیست و السلام علی
من اتبع الهدی

MMK6#120

AB01028

To: Azizullah, in Bukhara

Date: 1892-Jul ca.

- 1 Praise befits the pure God who, through His complete power and all-encompassing will, established the banners of His Cause upon the highest stations of the world and raised up the pavilion of knowledge through pure might. He is the Sovereign whose decree is firm, whose command is decisive, whose power encompasses all things, and whose grace is all-pervading, now and forever. Every atom among all contingent beings testifies to His power, and every insightful thinker acknowledges and is aware of the sanctity of His Essence. No likeness can be conceived for Him, nor any similitude imagined. There is no God but Him, the Mighty, the All-Forgiving.
- 2 Your first and second letters arrived and their contents were noted and understood. It is hoped that you will ever dwell beneath the shade of divine grace, at rest and confirmed with divine assistance, occupied in service to the Cause. After reading the letter it was presented at the Most Holy Court and submitted with humility and supplication: This is what has shone forth from the horizon of your Lord the All-Merciful's utterance - it is the light shining from the horizon of Sinai.
- 3 Today the call of Mount Paran is raised and Jerusalem is illumined with the light of manifestation. The shadows of the trees have united with the trees in rapture and ecstasy, and

- 1 ستایش پاک یزدان را سزااست که به قدرت
کامله و ارادهء محیطه اعلام امریه را بر اعلی
مقامات عالم نصب فرمود و سرداق معرفت را
به صرف قدرت مرتفع نمود اوست سلطانی که
حکمش محکم و امرش مبرم و توانائیش محیط
و لطفش بسیط بوده و خواهد بود هر ذره ای
از زرات ممکنات بر قدرتتش گواه و هر متفکر
بصیری به تقدیس ذاتش مقرر و آگاه نه او را
شبهی منظور و نه مثالی مقدور لا اله الا هو
العزیز العفور
- 2 نامه اول و ثانی آنجناب واصل و آنچه مرقوم
مشهود و معلوم امیدوار است لازال در ظلال
فضل ساکن و مستریح باشند و به توفیقات الهیه
مؤید و به خدمت امر مشغول پس از ملاحظهء
نامه به ساحت اقدس مشرف و به لسان خضوع
و ابتهال معروض هذا ما اشرق من افق بیان
ربک الرحمن هو نور المشرق من افق الطور
- 3 امروز ندای جبل فاران مرتفع و اورشلیم به نور
ظهور منور سایه‌های اشجار با اشجار دروله و جذب
متحد شده اند و از ... اریاح که به آن اشجار

from the breezes passing through those trees this most exalted word was heard: O earth, this is the day of joy, for Moses attained the presence of God on Mount Sinai. O dear one, upon you be my glory! Today Jambiz stands in the station of the noble cypress. The pebbles are engaged in praise and glorification, the Dawning Place of verses speaks. From joy and delight the inhabitants of the graves have arisen, and to You belongs all praise, O our Forgiving Lord!

- 4 I swear by the Sun of Knowledge, if the people of earth today would hear the call of things... Mahdi means the Manifestation of guidance, the Dawning Place of grace, and the Dayspring of identity. Praise be to God, through the grace of the Incomparable Lord you are embraced by all favors and regarded by the care of the Lord of lords and Educator of the noble ones and the gracious, and are mentioned in the Most Holy Court and known in the gathering of the servants of the King of Oneness.
- 5 So in gratitude for this bounty, promote the Covenant and Testament. Display steadfastness and firmness in this field until the back of violation trembles and the pillars of wavering are shaken, the sun's light shines and the birds of night become wanderers in the pit of doubt, the standard of violation is reversed and the banner of steadfastness is raised up, the holy fragrances waft and the foul odors of the furnace of vain imaginings vanish, the brilliant morn breaks and the dark night is transformed into radiant day, the fragrance of God's rose garden spreads and the cry of "O Glory of the Most Glorious!" is raised up. If you can, fix one end of the wire at the center of emanation and connect the other end to the Supreme Course, so that you may hear the secret of the Self-Sufficient Lord and give news of the Abha Kingdom.

مرور نموده این کلمهء علیا اصفا شد یا ارض روز روز شادیست چه که حضرت کلم در طور سینا به لقا فائز یا عزیز علیک بهائی امروز مقام جمبیز سرو آزاد ایستاده سنگریزها تسبیح و تقدیس مشرق آیات ناطق از وجد و سرور هال قبور برخاستند و بلک الحمد یا ربنا الغفور ذا کر

4 قسم به آفتاب دانائی اگر اهل ارض الیوم تدای اشیار... را بشنوند مهدی یعنی مظهر هدایت و مطلع عنایت و مشرق هویت الحمد لله از فضل حضرت بیچون مشمول جمیع الطافی و منظور نظر عنایت رب الرباب و مربی الاشراف و ذوالاعطاف و در ساحت آستان مقدس مذکوری و در انجمن بندگان سلطان احدیت معروف

5 پس به شکرانهء این احسان ترویج عهد و پیمان نما تشهیر ثبوت و رسوخ در این میدان تا پشت نقض بلرزد و ارکان تزلزل متزلزل گردد و نور آفتاب بتابد و طیور لیل آوارهء حفرة ریب گردد علم نقض منکوس شود رایت ثبوت مرفوع نفحات قدس بوزد و روائج منتنهء گلخن اوهام زائل گردد صبح منیر بدمد و سب تار به نور نهار تبدیل گردد نفعهء گلستان الهی منتشر شود و نعرهء یابهاء الاهی بلند گردد اگر توانی سر سیم را در مرکز صدور نصب نما و سر دیگر را به ملاء اعلی متصل کن تا راز حضرت بی نیاز استماع کنی و از ملکوت ابی خبر دهی

CMB_F66f28, MSBH4.085x

AB00186

Eulogy for Nabil

Date: 1892-Jul

- 1 My God! Thou hearest my sighs of anguish, the cry of my heart, the lamentation of my soul, the moaning of my heart, my grieving and yearning, the tumult of my innermost being. Thou seest the flames of my fire arising from the intensity of my

1 الهی تسمع زفیر ناری و صریح فؤادی و حنین روحی و این قلبی و تأوھی و تلھنی و ضجیع احشائی و تری اجیع نیرانی من شدہ حرمانی

deprivation, my pain and grief, my sorrows, the severity of my trials, and my deep afflictions. Thou knowest my abasement, my poverty, my need, my agitation, my desperation, how few are my helpers, how great is my distress, how intense is my anguish, how burning is my torment, and how fierce is my thirst. Have I any protector save Thee? Have I any supporter save Thee? Have I any helper save Thee? Have I any companion save Thee? Nay, by Thy mighty presence! Thou art my solace and comfort, my rest in my misery, my healing and recovery, my glory and wealth, my companion in my solitude, my intimate in my loneliness, and my confidant in the darkness of night during my vigils at dawn, my secret supplications, my devotions in the evening hours, and my entreaties in the early morning.

- 2 My God, my God! My patience is exhausted, my heart is aflame, my liver is shattered, my insides are burned, my bones are crushed, and my flesh has melted in Thy supreme calamity and Thy mighty tribulation. My limbs have dissolved and my frame has been torn asunder by my grief and sorrow which have overwhelmed me in this devastating catastrophe and crushing calamity. Not a day passed but I heard the voice of the mourner bewailing the Most Luminous Star, Thy greatest Nabil. By his calamity tears flowed, sighs ascended, sorrows increased, grief intensified, and the wailing of lamentation and the cries of the pure ones rose up.

- 3 For Thou, O my God, didst create him from the essence of Thy love, and fashion him from the element of passion for Thy beauty. He was enamored with Thy Cause, and Thou didst rear him by the hands of Thy mercy and encompass him with the glances of Thine all-merciful eyes until he attained maturity and reached full strength. Then Thou didst lead him to the fountains of knowledge and the lofty and widespread principles of art and science throughout Thy dominion among Thy servants, until every scholar acknowledged his firm foothold in every field through Thy bounty and favor, and every learned one recognized his superior excellence in every divine and mathematical science, whether through observation, logical proof or illumination, through Thy grace and bestowal.

- 4 But these springs and fountains did not satisfy him, O my God, nor quench the thirst of his heart and the burning of his breast. Rather, he yearned for the waters of Thy knowledge, thirsted for the wine of Thy recognition, and craved the pure spring of Thy wisdom until Thou didst enable him to attain Thy presence, arrive at Thy holy court, and be honored with meeting Thee. The fragrances of Thy revelation attracted him,

و توجّعي و تفجّعي و احزاني و شدّة بلائي و عظيم اشجائي و تعلم ذلي و مسكنتي و افتقاري و اضطرابي و اضطراري و قلة نصرتي و كثرة كرتي و شدّة غمتي و حرقة لوعتي و حرارة غلتي و هل لي من مجير الا انت و هل لي من ظهير الا انت و هل لي من نصير الا انت و هل من سمير الا انت لا وحضرة عزّك انت سلوتي و عزائي و راحتي في شقائي و برئي و شفائي و عزّتي و غنائي و مؤنسي في وحدتي و انيسي في وحشتي و مناجي للمناجي في جنح الظلام في الليالي حين تهجد في اسحاري و تضرعي في اسراري و تبثلي في عشوائي و ابتهالي في غدواني

- 2 الهی الهی قد انصرم صبری و اضطرم قلبي و تفتت کبدی و احترقت احشائي و اندق عظمی و ذاب لحمی فی مصیبتک الکبری و رزیتک العظمی ففلاشت اعضائی و تفصلت ارکانی من احزانی و اشجائی الّتی اعجزتني فی هذه النّازلة القاصمة و الفاجعة القاصفة و ما مرّت ايام الا سمعت صوت النّاعی یعنی النّجم الدّری الأبر نیلک الأکبر فسالت بمصیبتک العیرات و صعدت الزّفرات و ازداد الشّجن و اشتدّ الحزن و ارتفع نحيب البکاء و ضجيج الأصفياء

- 3 فانّک یا الهی خلقتہ من جوهر حبّک و انشأته من عنصر الوله فی جمالك و انشغف فی ولائک و ربّيته بأیادي رحمتک و شملته بلحظات اعین رحمانیتک حتی نال رشدہ و بلغ اشدّه فأوردته علی مناهل العلوم و شرائع الفنون العالیة و الآلیة الدّائعة الشّائعة فی آفاق مملکتک بین عبادک حتی اقرّ له کلّ عالم بقدم راسخ فی کلّ فنّ بمجودک و منک و اعترف له کلّ فاضل ببراعة فائقة فی کلّ علم الهی و ریاضی نظراً و استدلالاً و اشراقاً بفضلک و عطائک

- 4 ولكن تلك المنابع و المصانع ما كانت تقنعه یا الهی و تروی ظمأ قلبه و غلیل فؤاده بل کان ملتاحاً لفرات معرفتک و ظمناً لهجر عرفانک و عطشاً لسلسبیل علیک حتی وقفته علی الحضور بین یدیک و الوفود بساحة قدسک و التّشرف بلقائک و جذبته نفحات و حیک و اخذته ریحیق بیانک و انعشه نسائم ریاض احدیتک فاهتزت

the choice wine of Thy utterance took hold of him, and the breezes from the gardens of Thy oneness revived him. His very being was stirred by the breeze of Thy bounty, and his nostrils were perfumed by the sweet scent of Thy divine fragrance. He arose to spread Thy verses, establish Thy proof, proclaim Thy sovereignty, exalt Thy Word, and demonstrate Thy evidence among Thy servants. The sweet perfume of Thy love and knowledge wafted from the gardens of his heart, and the breathings of his love and rapture spread among the most wicked of Thy creation and the most rebellious of Thy servants. They rose against him with manifest oppression and great tyranny until they expelled him from his homeland, degraded in Thy path, abased in Thy love, a captive in Thy dominion, bare-headed and barefooted, despised and impoverished, wronged and detested among the ignorant of Thy creation. All his days became nights due to his grief...

- 5 His exile, the severity of His trials, and the magnitude of His afflictions in the path of Thy love - yet withal He was gladdened by the breezes of Thy grace, rejoicing in Thy bestowals, joyful in Thy days, and uplifted by Thy bounty and loving-kindness. He endured every calamity in Thy Cause until there occurred the supreme catastrophe and the great convulsing tragedy, when the earth was shaken with its earthquake and every pregnant one laid down her burden. Then did the Most Great Luminary ascend to the Most Exalted Horizon and the Loftiest Summit, calling out with His most hidden tongue: "Succor me, O my Lord, the Most Glorious, and join me to the precincts of Thy greatest mercy." And He answered the call, drawn forth, returning to the seat of truth beneath the shade of the Tree of Thy mercy that extendeth over the pure ones among Thy loved ones who are God-fearing. O Lord! Shelter him in the cave of Thy grace, admit him into the garden of Thy oneness, and grant him the blessing of attaining Thy presence through the endurance of Thy unity and the permanence of Thy self-subsistence. Verily Thou art the All-Bountiful, the Most Merciful, the Compassionate.

- 6 And when thou desirest to visit that verdant and blessed sanctuary containing a body that endured hardships in the path of God, approach it and say:
- 7 Upon thee be the glory of God and His lights. May He cast upon thee the hem of His robe and perfume thy tomb with the rain of His mercy and His mysteries. May He give rest to thy spirit in the shade of the Tree of His oneness, pour upon thee the clouds of His self-subsistence, and cause the breast of His mercy to flow upon thee, O essence drawn to the precincts of His mercy and reality receiving the outpourings of the Sun of

كينوته من نسيم عطائك و تعطر مشامه من شميم عرار نجديك و قام على نشر آياتك و اقامة برهانك و اشتهار سلطانك و اعلاء كلمتك و اثبات حجتك بين عبادك فتضوع من رياض قلبه طيب حجبك و عرفانك و انتشر انفاس حبه و هيامه بين اشرار خلقك و طغاة عبادك و قاموا عليه بظلم مبین و جور عظيم الى ان اخرجوه من موطنه مهاناً في سبيلك و ذليلاً في محبتك و اسيراً في مملكتك مكشوف الرأس حافي الأقدام حقيراً فقيراً مظلوماً مبعوضاً بين جهلاء خلقك و

5 مضت أيامه كلها ليالي لكرته و غربته و شدة بلائه و عظيم ابتلائه في سبيل حجبك و هو مع كل ذلك مستبشر بنفحاتك و مسرور بعناياتك و فرح في أيامك و منشرح بفضلك و عنايتك و احتمل كل مصيبة في امرك حتى وقعت الواقعة العظمى و الفاجعة الرأفة الكبرى و زلزلت الأرض زلزالها و وضعت كل ذات حمل حملها و صعد النير الأعظم الى الأفق الأعلى و الأوج الأسنى نادى بلسانه الأخفى ادركني يا ربّي الأبهي و الحقني بجوار رحمتك الكبرى و اجاب النداء منجذياً راجعاً الى مقعد الصدق في ظل سدره رحمانيتك الممدود على الأصفياء من احبائك الأتقياء اي رب اسكنه في كهف عنايتك و ادخله في جنة احديتك و ارزقه نعمة لقاءك ببقاء وحدانيتك و دوام صمدانيتك انك انت الفضال الرحمن الرحيم

6 و اذا اردت ان تزور تلك الروضة الغناء الطيبة الأرجاء المتضمنة جسداً احتمل الشدائد في سبيل الله اقبل عليها و قل

7 عليك بهاء الله و انواره و التي عليك ذيل رداؤه و طيب رمسك بصيب رحمته و اسراره و اراح روحك في ظل سدره فردانيته و افاض عليك غمام صمدانيته و ادر عليك ثدى رحمانيته ايها الكينونة المنجذبة الى جوار رحمته و الحقيقة المستفيضة من فيوضات شمس حقيقته اشهد

His truth. I testify that thou didst believe in God and His signs, acknowledge His oneness, and drink the cup of recognition from the hand of the Cup-bearer of His grace. Thou didst walk in His straight path and call out His glorious name, and guide the people of concord through the appearance of the Luminary of the horizons from the Dayspring of splendor. Thou didst remain firm in His love with such firmness that the mighty mountains would shake therefrom, and serve thy Lord in thy first and last life, and endure calamities and suffer the severest trials in the path of thy Lord and the Lord of thy forefathers.

- 8 No harm that thy body lies beneath the earth, for thy spirit is in the Most Exalted Horizon and the Most Glorious Kingdom. Blessed art thou in this supreme gift and mighty bestowal, for thou wert the first to answer the call of truth after the setting of the Sun of Guidance, the Lord of the highest heavens, from the nearest horizon, while His beauty shineth and gleameth from the Most Exalted Horizon, His exalted Kingdom and His mighty Dominion. Glad tidings to thee in the meeting, and blessed be unto thee the cup of bounty from the hand of the Cup-bearer of eternity, O thou who art immersed in the ocean of wealth and dwelleth in the precincts of the mercy of thy Lord, the Most Great, the Supreme Companion.
- 9 I beseech God to assist His loved ones to attain these lofty, supreme stations wherein faces shine with the lights of God in the Kingdom of Names. Verily, He is the Answerer of prayers and the Hearer of those who commune with Him, seeking the intercession of His honored loved ones and the blessing of His chosen ones who endured supreme hardships in the path of God, the Lord of the Last and the First.

أَنْكَ آمَنْتَ بِاللَّهِ وَآيَاتِهِ وَاقْرَرْتَ بِوَحْدَانِيَّتِهِ
وَشَرِبْتَ كَأْسَ الْعَرْفَانِ مِنْ يَدِ سَاقِي عَنَائِهِ
وَسَلَكْتَ فِي صِرَاطِهِ الْمُسْتَقِيمِ وَنَادَيْتَ بِاسْمِهِ
الْكَرِيمِ وَهَدَيْتَ أَهْلَ الْوَفَاقِ بِظُهُورِ نَيْرِ الْآفَاقِ
مِنْ مَطْلَعِ الْإِشْرَاقِ وَثَبْتَ عَلَى حَبَّةٍ ثُبُوتًا يَتَرَعَّزُ
مِنْهُ رَوَاسِخُ الْجِبَالِ وَخَدَمْتَ مَوْلَاكَ فِي أَوَّلَاكَ
وَإِخْرَاكَ وَاحْتَمَلْتَ الْمَصَائِبَ وَابْتَلَيْتَ بِأَشَدِّ
النَّوَائِبِ فِي سَبِيلِ رَبِّكَ وَرَبَّ آبَائِكَ الْأَوَّلِينَ

8 لَا ضَرَرَ أَنْ تَوَارِيَ جَسَدُكَ تَحْتَ التُّرَى فَرُوحُكَ
بِالْأَفْقِ الْأَعْلَى وَالْمَلَكُوتِ الْأَهْبَى طُوبَى لَكَ فِي
هَذِهِ الْمُنْعَةِ الْكُبْرَى وَالْمَوْهَبَةِ الْعَظْمَى فَانْكَ أَوَّلُ
مَنْ أَجَابَ دَاعِيَ الصُّوَابِ بَعْدَ غُرُوبِ شَمْسِ
الْهُدَى رَبِّ السَّمَوَاتِ الْعُلَى مِنَ الْآفَقِ الْأَدْنَى وَ
يُلُوحُ وَيُضِيءُ جَمَالَهُ مِنَ الْآفَقِ الْأَعْلَى مَلَكُوتِهِ
الرَّفِيعِ وَجَبْرُوتِهِ الْمُنِيعِ بَشَرَى لَكَ فِي اللَّقَاءِ وَ
هَنِيئًا لَكَ كَأْسُ الْعَطَاءِ مِنْ يَدِ سَاقِي الْبَقَاءِ يَا
مَنْ اسْتَغْرَقَ فِي بَحْرِ الْغَنَاءِ وَسَكَنَ فِي جَوَارِ رَحْمَةِ
رَبِّهِ الْكُبْرَى الرَّفِيقِ الْأَسْمَى

9 أَسْأَلُ اللَّهَ أَنْ يُؤَيِّدَ أَحِبَّائِهِ عَلَى هَذِهِ الْمَقَامَاتِ
السَّامِيَةِ الْعُلْيَا الَّتِي تَتَلَأَلُ الْوُجُوهُ فِيهَا بِأَنْوَارِ اللَّهِ
فِي مَلَكُوتِ الْأَسْمَاءِ وَأَنَّهُ مَجِيبُ الدَّعَاءِ وَسَمِيعُ
لِمَنْ نَاجَاهُ مُتَوَسِّلًا بِكَرَامَةِ أَحِبَّائِهِ وَبِرَكَّةِ أَصْفِيَائِهِ
الَّذِينَ احْتَمَلُوا الشَّدَائِدَ الْعَظْمَى فِي سَبِيلِ اللَّهِ رَبِّ
الْآخِرَةِ وَالْأَوَّلَى

INBA59:095, BRL_DAK#0569,
MKT1.201, KHS13.043, TISH.280-
283, MSBH1.489

AB01543

To: Baha'is of Alexandretta, in Iskenderun

Date: 1892-Jul-05

- 1 Verily the Sun of Guidance, Light of the highest heavens, Lamp of the Supreme Concourse, has risen from the niche of the human realm and is kindled and shining in the glass of His most glorious Kingdom and the zenith of His most exalted

1 أَنْ شَمْسَ الْهُدَى نَوْرَ السَّمَوَاتِ الْعُلَى مُصْبِحَ
الْمَلَأِ الْأَعْلَى قَدْ صَعِدَ مِنْ مَشْكُوتِ النَّاسُوتِ وَ
يُوقِدُ وَيُضِيءُ فِي زَجَاجَةِ مَلَكُوتِهِ الْإِهْبَى وَاجِ

horizon, shedding its lights upon the righteous ones and the holy manifestations among the chosen ones.

- 2 O loved ones of God! Be not troubled nor shaken, but be firm and steadfast in His Cause and love. This is what He foretold in His holy tablets and hidden scrolls beforehand, including what was revealed in the widely known and circulated Tablet of the Vision throughout the horizons of the world: that the ascension would be from the prison of Akka - and there is no altering the words of God. He said, and His word is the truth: "Whereupon all existence cried out saying: 'May all beings be a sacrifice for Thy tribulation, O King of earth and heaven! To what end hast Thou committed Thyself to be among these people in the city of Akka? Proceed to Thine other dominions, to realms which no eyes of the people of names have ever beheld.' Thereupon We smiled." Know ye this most sweet remembrance and what We intended by this most hidden and concealed mystery.

- 3 And whoever remains firm in His Cause, He has given glad tidings of the greatest good news, mighty confirmation and the supreme gift. He said, and His word is the truth: "Say: O people, let not anxiety seize you when the kingdom of My manifestation is withdrawn and the waves of the ocean of My utterance are stilled. In My manifestation there lieth a wisdom, and in My absence there lieth yet another wisdom, inscrutable to all except God, the Incomparable, the All-Knowing. Verily, We behold you from Our realm of glory, and will aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favored angels."

- 4 When His holy manifestations, dawning-places of His lights, rising-points of His signs, and recipients of His revelation drank this cup before, they did not falter, and the sincere ones after their ascension did not weaken in steadfastness to God's Cause. Rather they remained firm and grew, became steadfast and triumphed, and their faces shone from the manifest horizon. These are the loved ones of His trustees and chosen ones. How then could it befit souls who were attracted by His holy fragrances, who acquired light from the sun of His beauty, and who received bounty from the cloud of His generosity in the day of His manifestation and the appearance of His presence in this greatest genesis? Blessed are the steadfast ones, blessed are the firm ones, and blessed are the sincere ones in this mighty terror.

افقه الاعلى و يفيض انواره على الابرار و مظاهر
التقديس من الاخيار

2 يا احباء الله لاتضطربوا و لاتترعزوا فائبتوا و
راستخوا في امره و حبه و هذا ما اخبر به في الواح
قدسه و صحائف مكنونه من قبل و منه ما نزل
في لوح الرؤيا الشائعة الذائعة في آفاق الدنيا ان
العروج يكون من سجن عكا و لا تبديل لكلمات
الله قال و قوله الحق عند ذلك صاحت و قالت
كل الوجود لبلائك الفداء يا سلطان الارض
و السماء الى م اودعت نفسك بين هؤلاء في
مدينة عكا اقصد ممالك الاخرى المقامات
التي ما وقعت عليها عيون اهل الاسماء عند ذلك
تبسمنا اعرفوا هذا الذكر الاحلى و ما اردناه من
السر المستسر الاخفى انتهى

3 و الذي ثبت على امره بشره ببشارات كبرى و
تأييد شديد القوى و الموهبة العظمى قال و قوله
الحق قل يا قوم لا ياخذكم الاضطراب اذا غاب
ملكوت ظهوري و سكنت امواج بحر بياني ان
في ظهوري لحكمة و في غيبي حكمة اخرى ما اطلع
بها الا الله الفرد الخبير و نريكم من افق الابهى
و نصبر من قام على نصرة امرى بجنود من الملائكة
الاعلى و قبيل من الملائكة المقربين انتهى

4 و لما شرب هذه الكأس مظاهر قدسه و مطالع
انواره و مشارق آياته و مهابط وحيه من قبل لم
يفتر و المخلصون من بعد عروجهم و لم يهنوا في
الاستقامة على امر الله بل ثبتوا فثبتوا و رسخوا
فانتصروا و اضاءت وجوههم من الافق المبين
و هؤلاء احباء امنائه و اصفياه فكيف يليق
لنفوس انجذبت بنفحات قدسه و اقتبست الانوار
من شمس جماله و استفاض من غمام جوده في
يوم ظهوره و تجلّ شهوده في هذه النشأة الكبرى
فطوبى للراشخين و طوبى للثابتين و طوبى للمخلصين
في هذا الفرع العظيم

INBA17:259, INBA88:318, FRH.349,
QUM.105-106

AB04944

To: Mirza Mahram Named as Manzar

Date: 1892-Jul-24

- 1 For some time, his honor Mirza Muharram, who is named Manzar, upon him be the most luminous glory of God, was circling in this Most Great Prison around the garden of the Ancient Beauty, and the gardens of his heart and soul were verdant and flourishing through the spring rains of grace and the brilliant rays from the Sun of Truth. Now, God willing, with permission granted, he must pass like the life-giving fragrances of the love of the Lord God to other lands and regions, and with the sweet fragrance of the mountain thyme from the rose garden of grace, perfume the nostrils of those yearning in the desert of separation.

- 2 Since you were present during the supreme calamity and witnessed and observed the details and events, and beheld the anguish from separation from the Beloved of the horizons, and saw with your outer and inner vision the manifestation of the signs of God's power and grandeur, therefore awaken the sleeping ones of that land, and guide those lost in the wilderness of error to the dwelling place of the Beloved, and direct the thirsty ones seeking the Salsabil of the love of God to the pure fountain of salvation, and turn the faces of the seekers of the Friend's Ka'bah toward the Qiblih of the horizons. We beseech God to assist you and make you successful in all matters through His ancient grace and generosity.

1 جناب میرزا محرم المسمی بمنظر علیه بهاء الله
الانور مدتی بود که در این سجن اعظم طائف
حول روضه جمال قدم و ریاض جان و دلش
بفیضان نیران عنایت و اشعه ساطعه از شمس
حقیقت سبز و خرم بود حال مأذوناً انشاء الله باید
چون نفحات جانبخش محبت حضرت پروردگار
بسائر خطه و دیار مرور نماید و بشمیم عرار گلزار
عنایت مشام مشتاقان بادیه فراقرا معطر کند

2 چون در مصیبت کبری حاضر و بر تفصیل و
وقایع واقف و ناظر بودی و حسرت از فرقت
محبوب آفرا مشاهده نمودی و ظهور آثار قدرت
و عظمت حق را ببصر ظاهر و بصیرت باطن
نظر کردی پس خفتگان آن دیار را بیدار کن
و گمگشتگان بادیه ضلالت را پسر منزل جانان
هدایت فرما و تشنگان سلسبیل محبت الله را بمعین
صافی نجات دلالت کن و طالبان کعبه دوست
را بقبله آفاق متوجه کن نسل الله ان یؤیدک
و یوفقک فی جمیع الشئون بفضله و جوده القدیم

MUH3.293-294

AB09078

To: Haji Muhammad Karim, in Shiraz

Date: 1892-Aug-11

O thou who art attracted by the fragrances of God! The morn of the bounties of thy Lord, the All-Merciful, hath dawned, risen, shone forth and become manifest from the horizons of creation, and the daybreak hath smiled with the lights of certitude, while the people remain in layers of darkness one above another, their eyes blind and their ears deaf. But thou, O thou

یا من انجذب بنفحات الله قد طلع و اشرق و لاح
و وضح و تنفس صبح مواهب ربک الرحمن من
آفاق الأكوان و ابتم ثغر الفجر بأنوار الایقان و
القوم فی ظلمات بعضها فوق بعض عی الأبصار
صم الآذان و انک انت یا من قرّت عینه بمشاهدة

whose eyes have been solaced by witnessing the lights, whose breast hath been dilated through perceiving the signs, whose spirit hath been gladdened by the sweet fragrances of the flowers, and whose heart hath been revived by the breezes of dawn - render thanks unto thy Lord for having strengthened thee on the day of effulgence and the day of separation, at the day-break of lights and the eventide of concealment. And peace be upon thee and upon every steadfast warrior.

الأنوار و انشرح صدره بادراك الآثار و استبشر
روحه بنفحات الأزهار و انتعش فؤاده بنسمات
الأنهار اشكر ربك بما ايدك يوم الاشرار و يوم
الفراق عند فجر الأنوار و عشى الاستتار و البهاء
عليك و على كل موقن مغوار

INBA59:106

AB04418

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Egypt

Date: 1892-Sep-01

O branch sprung from the Blessed Tree! Upon thee be the glory of God, His bounty and His grace. Although a reply to your letter was sent before, yet now, since the honored Haji is departing for his homeland and intending to journey to that land, and since I had in mind that when he departs, a letter should be written that would tell the story from the book of hearts and reveal inner secrets, therefore we have penned these few words and added to your burden. Not a moment passes that you do not cross the mind of spiritual friends, and not a breath goes by that we do not remember true lovers. In every gathering we are occupied with your remembrance, and we beseech previous bestowals and subsequent grace and bounty, that He may keep that branch of the Tree of Eternity verdant and flourishing at all times through the outpourings of the clouds of mercy, and make it fruitful and productive with goodly fruits. May He make you the cause of exalting the Word of God and the means of spreading divine characteristics. May He grant expansion of heart and bestow breadth and capacity of mind and soul, so that in the gathering of friends you may be illumined and radiant with the lights of the All-Merciful's grace, and manifest and embodied with the effects of divine bounty. And upon thee be glory.

ای فرع منشعب از سدره مبارکه عليك بهاء الله
و جوده و عنايته اگر چه جواب نامه آن جناب
از پيش ارسال شد ولكن حال چون جناب
حاجی عازم موطن و قاصد آن ارض هستند
و بخاطر داشتم که چون روانه شوند مکتوبی
مرقوم شود که حکایت از گلاب قلوب کند
و راز درون بنماید لهذا باین چند کلمه پرداختیم
و بر زحمت شما پیفزودیم آئی نمیگذرد که بخاطر
دوستان معنوی نگذری و دمی نزود که بیاد
محبان حقیقی نیائی در هر محفلی بیاد تو مشغولیم
و از عنایات سابقه و فضل و موهبت لاحق
مسئلت مینمائیم که آن افنان دوحه بقا را در
جميع احيان بفيضان ابر رحمت سبز و خرم دارد
و یا ثمار طیبه مثمر و بارور سبب اعلاء کلمه
الهی نماید و واسطه نشر اخلاق رحمانیه گشایش
قلب عنایت کند و فسحت و وسعت دل و جان
ارزان فرماید تا در انجمن یاران بانوار فضل رحمن
روشن و منور باشد و بآثار موهبت یزدان مشهود
و مصور و البهاء عليك

INBA87:273b, INBA52:277

AB05765

Date: 1892-Sep-01

- 1 O you who are lost in the desert of the love of God! Upon you be the Glory of God! His honor Haji was determined to bring a gift for those divine friends. I said that it is customary to bring Indian sugar as a gift, or gaz from Isfahan, or rock candy from Egypt of Joseph of Canaan. They replied that from these gifts the physical taste is sweetened for a moment and the earthly palate receives a temporary flavor. I need a gift from the divine world and an offering from the jewels of truth and meaning that will delight the taste of the spirit and gratify the palate of the heart and soul. That gift is available and abundant everywhere, while this offering is quite rare and scarce. In any case, O bewildered lover, through the grace of the Sovereign of existence, a station is ordained for the lovers of the Divine Beauty that causes the spirits of those near to God to soar at its mention and the souls of the Supreme Concourse to be stirred into motion. Blessed are you and excellent is your final abode.

1 ای گمگشته صحرائی محبت الله عليك بهاء الله
جناب حاجی عازم و ارمغانی بجهت آن دوستان
الهی طالب گفتم که عادت چنان است که
ارمغان قند هندوستان برند و یا گز اصفهان و یا
نبات مصریوسف کنعان جواب دهند که از این
هدایا مذاق جسمانی دقیقه‌ئی شیرین گردد و کام
ترابی دمی چاشنی گیر شود مرا ارمغانی از جهان
الهی باید و هدیه‌ئی از جواهر حقایق و معانی که
مذاق روح متلذذ گردد و کام دل و جان منتعم
شود آن ارمغان در هر جائی موجود و مبدول
است و این هدیه بسی کمیافت و نایاب باری ای
سرگشته سودائی بفضل سلطان وجود مقامی از
برای عاشقان جمال الهی مقدر که ارواح مقرّین
از ذکرش پرواز نمایند و نفوس ملأ عالین در اهتزاز
آیند طوبی لکم و حسن مآب

- 2 'Abdu'l-Baha 'Abbas

ع 2

- 3 8 Safar 1310

3 8 صفر ۱۳۱۰

MAS9.017

AB06813

To: Muhammad Qasim Khan Baydai, in Shiraz

Date: 1892-Sep-15

- 1 O thou candle of the assemblage of the merciful friends! Upon thee be the glory of God and His grace and His generosity and His gift and His eternal light! The time has come for thee to burn away the veil of silence and muteness with the kindled divine fire and to make the beauty of the Joseph of the love of God available in the marketplace and renowned throughout all horizons.

1 ای شمع محفل دوستان رحمانی عليك بهاء الله
و فضله و جوده و موهبته و نوره الصمدانی
وقت آن آمد که پرده صمت و سکوت را بنار
موقده ربّانیه بسوزانی و جمال یوسف محبت الله
را عرضه بازار و شهره آفاق کنی

- 2 I am lost, O Love, possessed and dazed,

2 ای عشق منم از تو سرگشته و سودائی

- 3 Love's fool am I, in all the earth.

3 و اندر همه عالم مشهور بشیدائی

- 4 In any case, if thou seekest a sign of the horsemen in the arena of divine knowledge, open thy tongue in praise of the Truth, and if thou desirest the pure wine of inner meanings from the divine tavern, raise a clamor and cry out, and if thou seekest an illumined countenance in the gathering of horizons, seek perfect bounty from the Supreme Concourse, and if thou searchest for a radiant light in the realm of possibilities, gaze upon the countenance of the true friends and the sapling in the divine garden.

4 باری اگر از فارسان میدان عرفان نشانه‌ئی جوئی
زبانرا بشنای حقّ بگشا و اگر از نیمخانه الهی
رحیق معانی خواهی جوشی بزَن و خروشی بکن
و اگر در انجمن آفاق روی روشن طلبی فیض
کامل از ملاء اِبهی طلب و اگر در افق امکان نور
تابان جوئی بجمال دوستان حقیقی و نهال بوستان
الهی نظر کن

DUR3.199, MSHR2.116

AB07429

To: *Jamalud-Din son of Mirza Yusuf Naqqash Nayrizi, in Shiraz*

Date: 1892-Sep-15

- 1 O basil of the rose garden of faith in the Beauty of the All-Merciful! It is night and darkness has encompassed the horizons in all six directions, and this divine bird has illumined and brightened its nest and dwelling place of the heart with the lights of remembrance and thoughts of the All-Merciful's loved ones. Glory be to God! The remembrance of spiritual friends and those special ones at the threshold of the All-Glorious Lord is sweeter to the soul's taste than honey and sugar, and more pleasant and delightful than the sweetness and pleasure of the greatest bounties. Night and day we are not free from mentioning those spiritual beloved ones and divine friends, and we beseech confirmation and success. And glory be upon you.

1 ای ریحان گلستان ایمان بجمال رحمن شب است
و ظلمت آفاق را در شش جهت احاطه نموده
است و این طیر آشیان الهی بانوار ذکر و فکر
احبابی رحمانی لانه و کاشانه دل خویش را
روشن و منور نموده سبحان الله یاد دوستان
معنوی و خاصان درگاه حضرت سبحانی در
مذاق روح از شهد و شکر شیرینتر است و از
حلاوت و لذّت اعظم نعماً خوشتر و لذیذتر
است شب و روز از ذکر آن حبیبان روحانی و
یاران الهی فارغ نیستیم و طلب تأیید و توفیق
مینمائیم و البهّاء علیک

- 2 'Abdu'l-Baha 'Abbas

2 ع ع

- 3 22 Safar 1310

3 ۲۲ صفر ۱۳۱۰

INBA55:159, INBA84:505

AB08036

To: *Haji Muhammad Husayn, in Shiraz*

Date: 1892-Sep-15

O thou beloved of my heart! Though a thousand leagues of mountain, plain and desert separate us, yet the fragrance of love perfumes our nostrils and fills our souls with its sweet scent. Offer thanks and praise to the Beloved of all horizons, and render glorification and worship unto the Lord of creation, that thou hast been singled out for such a bounty - the ultimate hope of all who believe in divine unity and the supreme aspiration of those drawn nigh unto God - that on this Most Great Day thou hast been gathered beneath the shadow of His presence. God willing, thou shalt become notorious and renowned in His path. In the scroll of those possessed of divine love, they now begin with my name, though formerly I was the chief among the wise. The Spirit and Glory rest upon thee and upon His steadfast servants.

ای حبيب قلبی اگرچه هزار فرسنگ کوه و
دشت و بیابان میان ما و تو حائل لکن از نفعه
حبّ مشام معطر و دماغ معبر است محبوب آفاق
را شکر و ثنا گو و حضرت کردگار را ستایش
و نیایش نما که بچنین فضلی مختصّ گشتی که
منتها آمل موحّدین است و غایه آرزوی مقربین
که در این یوم اعظم در ظل وجه محشور شدی
و انشاء الله در سبیل او رسوا و مشهور در نامه
مجنونان از نام من آغازند زین پیش اگر بودم
سردفتر دانائی و الروح و البهاء علیک و علی عبادہ
الراغبین

INBA84:252a

AB08204

To: *Mashhadi Husayn Ali, in Shiraz*

Date: 1892-Sep-15

- 1 O thou who art intoxicated and sober! Upon thee be the Glory of God, His grace, His generosity and His beneficence throughout the ages! Intoxicated and bewildered by what? By the wine of divine love! Alert and sober from what? From the dawning of infinite lights and beholding the signs of the Lord of Mercy! One thing remains, and it is this:
- 2 "When thou drinkest wine, sprinkle thou a drop upon the earth."
- 3 Therefore, in thanksgiving for this most great bounty and supreme favor, one must take the divine cup in hand and, dancing in the arena of sacrifice, bestow it upon all created things. And the Glory be upon thee.

1 ای مست و هوشیار علیک بهاء الله و فضله
و جوده و احسانه فی مرور الأدهار مست و
مدهوش از چه از صهای محبت الهی بیدار و
هوشیار از چه از اشراق انوار نامتناهی و مشاهده
آیات حضرت رحمانی یک چیز باقی و آن این

2 چو باده نوش کنی برفشان تو جرعه‌ئی بر خاک

3 پس بشکرانه این نعمت کبری و عنایت عظمی
باید جام الهی را در دست گرفت و رقص کنان
در میدان جانبازی بر اهل امکان مبذول داشت
و البهاء علیک

INBA84:489b

AB08482*To: Ali Rida Khan, in Shiraz**Date: 1892-Sep-15*

- 1 O God! O Thou Who art the Beloved of hearts wherein blazeth the fire of Thy love, and O Thou Who art the attraction of hearts that have melted and been set aflame by the ardent yearning of separation from Thee! Ordain for this servant of Thine the reward of those who have been honored to attain Thy presence, who have stood before Thy throne, who have witnessed the lights of Thy beauty, who have drunk the choice wine of reunion with Thee, who have been intoxicated by the warmth of Thy address and the rapture of nearness to Thee and Thy bounty. Aid him to remain steadfast in Thy Cause and firm in Thy love. Verily, Thou art the Mighty, the Bestower, the Merciful.

- 2 'Abdu'l-Baha 'Abbas

- 3 We remember the handmaiden of God, the Greatest Holy Leaf, the mother, with most wondrous praise.

1 اللهم يا وله قلوب التي اضطربت فيها نار محبتك
ويا جذبة افئدة التي ذابت و التبت من لوايح
الاشتياق في فراقك قدر لعبدك هذا اجر من
تشرف بلقائك و حضر تلقاء عرشك و شاهد
انوار جمالک و شرب صهبا و صالک و سکر من
حرارة خطابک و نشأة قربک و عطائك و ايدہ
على الاستقامة على امرک و الثبوت على حبک
انک انت العزيز المعطى الرحيم

ع ع 2

- 3 امة الله ورقهء عليا والده را بابدع اذکار ذا کریم

INBA87:500a

AB08497*To: Muhammad Ibrahim Shirazi**Date: 1892-Sep-15*

O my God! Thou seest that the captives in Thy path are thirsting for the sweet-flowing waters of Thy bounty, the poor at the gate of Thy oneness are hungering for the blessings which have descended from the heaven of Thy mercy. O Lord! Through Thy might and power, assist this servant of Thine to do that which Thou lovest and art pleased with, and to detach himself from all else but Thee. Illumine his countenance amidst all created things with Thy light, which through Thy mercy Thou dost specially bestow upon whomsoever Thou pleasest. Make him a sign of Thy unity, a standard of Thy oneness, and a source of the lights of Thy love amongst Thy creatures. Verily,

الهی تری ان اسراء سبیلک عطاشاً ظمأً
لسلسبیل عنایتک فقراء باب احدیتک جیاعاً
لنوال نعماء التي نزلت من سماء رحمتک ای
رب اید عبدک هذا علی ما تحب و ترضی و
الانقطاع عما سواک بحولک و قوتک و نور
وجهه بین ملأ الانشاء بنورک الذی تختص
برحمتک من تشاء و اجعله آية توحیدک و رایة
تفریدک و منشأ انوار حبک بین خلقک انک
انت العزيز المقتدر المحبوب و البهاء علیک

INBA87:203b, INBA52:205a

Thou art the Mighty, the Powerful, the Best-Beloved. And glory be upon thee.

AB08687

To: Aqa Mirza Ali, in Shiraz

Date: 1892-Sep-15

- ¹ O dove of the gardens of inner meanings! May the splendor of God be upon thee through the dawning of the lights of His Most Glorious Beauty! Though outwardly thou art in the valley of separation and remoteness, and afflicted with the burning of deprivation and loss, yet in reality thou art remembered and thought of in the gathering of the divine friends and spiritual loved ones, and the captivating countenance of the true lovers is present and luminous like unto a bright candle.

¹ ای حمامهء حدائق معانی تجلی الله علیک باشراف انوار جمال بهائیه الاهی اگرچه بظاهر در وادی فرقت و هجرانی و مبتلای حرقت و حرمان لکن فی الحقیقه در محفل یاران الهی و دوستان معنوی یادت ذکر و فکر انجمن است و روی دلجوی محبان حقیقی حاضر چون شمع روشن

- ² Therefore, O ye friends, be ye gladdened in spirit and be hopeful and cheerful in heart, for the bounty of the Abha Kingdom is great, indeed great, and the ties between the loved ones of God flow from the outpourings of the Ancient Lord and are mighty. And the glory be upon thee, O thou who art enkindled with the fire of the love of God.

² پس ای یاران بجان مستبشر باشید و بقلب خوش و امیدوار که فضل ملکوت ابهی عظیم است عظیم و روابط بین احباء الله از فیوضات رب قدیمست و شدید و البهاء علیک یا من اشتعل بنار محبة الله

INBA55:376, INBA87:163b, INBA52:161a

AB08870

To: Muhammad Sadiq Khabbaz, in Shiraz

Date: 1892-Sep-15

O manifestation of the Most Exalted Tongue of Truth! Upon thee be the outpourings of the Glory of God at thy beginning and thy end. In all conditions turn thy face toward the Most Exalted Horizon and the Most Glorious Dayspring, and in every matter seek assistance and victory through the unseen aid of that Divine Realm. If the hosts of Divine might and power lend their support, it will become clear and evident that all

ای مظهر لسان صدق علیاً علیک فیوضات بهاء الله فی مبدئک و مثواک در جمیع احوال توجه بمنظر اعلی و مشرق ابهی کن و در هر امری استمداد و استنصار از مدد غیبی آن عالم الهی کن اگر جنود قوت و قدرت الهیه تأیید نمایند جمیع فرق و دول و ملل عالم جند ما هنالک مهزوم من الاحزاب واضح و مشهود

the sects, governments and peoples of the world are as “hosts there and now put to flight from the confederates.” Otherwise, “if He forsake you, who is there that can help you after Him?” will become manifest and apparent. Therefore, strive that thou mayest be confirmed and assisted. And the Glory be upon thee.

گردد و آلا و آن یخزلکم من ذا الذی بنصرکم من
بعده ظاهر و لائح شود پس جهد نما که مؤید
گردی و موفق شوی و البهاء علیک

INBA87:017b, INBA52:017b, MMK6#436

AB01662

To: *Baha'is of Nayriz*

Date: 1892-Sep-16

- 1 O divine friends, true companions, spiritual allies, and those under the gaze of the All-Merciful's eye of loving-kindness! May God cause the outpourings of His most glorious Kingdom to descend upon you continuously, strengthen your hearts, gird your loins, fortify your backs, brighten your faces, expand your breasts, ease your affairs, exalt your word, establish your rites, refine your feelings, unfurl your banners, make manifest your proofs, spread your renown, disseminate your traces, make your lights shine forth, sanctify your secrets, revive your spirits, and cause you to appear among the concourse of creation through your supreme steadfastness in the Cause of the All-Merciful. For you have nursed from the breast of the love of God, and the milk you drank from your mothers' breasts was mixed with it, and you have endured hardships and suffered calamities and tribulations, and sacrificed your spirits in the path of God and your wealth in the love of God and your fathers and children in seeking God's good pleasure. Blessed are you and excellent is your final abode.

1 ای احبابی الهی و دوستان حقیقی و یاران معنوی
و ملحوظین بلحظات عین عنایت رحمانی جعل
الله فیوضات ملکوتیه الأبهی تتری علیکم و ثبت
قلوبکم و شدّد ازورکم و قوی ظهورکم و بیض
وجوهکم و شرح صدورکم و یسر امورکم و اعلی
کلماتکم و اقام شعائرکم و لطف مشاعرکم و اشهر
ریایاتکم و اظهر یناتکم و اذاع صیتکم و اشاع آثارکم
و اباح انوارکم و قدّس اسرارکم و احیی ارواحکم
و اظهرکم بین ملأ الاکوان بالاستقامة الکبری
علی امر الرحمن فانکم رضعتم من ثدی محبة الله و
خالطت لبن الذی مصصتموه من نهود الأمّهات
و احتملت المشقات و عانیت المصائب و البلیات و
فدیتم ارواحکم فی سبیل الله و اموالکم فی محبة الله
و آبائکم و اولادکم ابتغاء لمرضاة الله طوبی لکم و
حسن مآب

- 2 'Abdu'l-Baha

2 ع ع

- 3 He is.

3 هو

- 4 The Ancient Beauty, before His ascension, one day spoke favorably of the friends in Nayriz, and at the time of His ascension was pleased with them. Therefore we hope that after His ascension they will be so firm and steadfast that the foundations of the world will quake and the edifice of associating partners with God will be uprooted from its base, and that they will be among those souls of whom He says “The blame of the blamer

4 جمال قدم قبل از عروج و صعود روزی ذکر خیر
از احبابی نیریز فرمودند و در حین صعود راضی
بودند لهذا امیدواریم که بعد از صعود چنان ثابت
و راسخ باشند که زلزله بر ارکان عالم افتد و بنیان
شرک از بنیاد برافتد و از آن نفوس محشور شوند
که میفرماید لاتأخذهم فی الله لومة لائم بشری
لکم یا احباء الله من هذه البشارة العظیم

shall not turn them away from God.” Glad tidings unto you,
O loved ones of God, of this mighty glad tidings.

5 ‘Abdu'l-Baha

ع ع 5

6 He is.

هو 6

7 O ye who are steadfast, firm and resolute! Praise be to God that the Sun of Truth has no setting or decline, and the Most Great Luminary has no descent or fall. It shines from the horizon of the placeless realm upon the people of the contingent world. Though the physical eye is deprived of beholding His countenance, the eye of the heart is blessed and seeing. Though outward sight is prevented, inner vision is favored. The light of the sun is not concealed by any veil, and the outpourings of this radiant and brilliant Orb are in no way cut off. Soon will this divine trumpet blast render the world and its peoples senseless, and the fragrance of this spiritual rose-garden will perfume the nostrils of the spiritually-minded, despite the enemies' opposition.

7 ای مستقیمان و ثابتان و راستخان حمد کنید خدا را که شمس حقیقت را افول و غروبى نه و نیر اعظم را نزول و سقوطى نه از افق لامکان بر اهل امکان اشراق میفرماید و اگر چشم سر از مشاهده جمالش محروم شد چشم سرفاژ و بیناست بصر ممنوع لکن بصیرت محظوظ انوار آفتاب بهیچ حجابی مخفی نگردد و فیوضات این نیر ساطع و لامع بهیچوجه منقطع نشود عنقریب این نفخه صور الهی جهان و جهانیان را مدهوش نماید و نفحه این گلستان معنوی مشام روحانیانرا معطر نماید رغماً عن انف الأعداء

MMK6#128

AB03913

To: Mirza Siyyid Muhammad Afnan

Date: 1892-Sep-16

1 O branch sprung from the Divine Tree! May God make you verdant, fresh, moist, tender, flowering and fruitful. This earthly world, though spacious and delightful in the eyes of the ignorant, is in truth very constricted and dark. Its drink is a mirage, its sweetness torment, its honey colocynth, and its life but hastened death. Its comfort and joy last but a moment, and its roaring sea is naught but a dewdrop. So confined is it that the weak plant cannot put down roots, and even the lowly bird cannot build its nest and shelter. Therefore the branches of the Blessed Tree must, God willing, take a step in the divine paradise and become green and verdant in the garden of eternity, adorned with the fruits of rapture, attraction and enkindlement. In the gathering of friends they must be radiant candles, and in the assemblies of sanctification and the chamber of divine unity, they must be burning torches.

1 ای افنون منشعب از سدره الهیه جعلک الله خضراً نضراً رطباً طریاً مزهراً مشعراً این جهان ترابی هرچند نزد نادانان وسیع و دلگشاست لکن فی الحقیقه بسی تنگ و تاریک است شرابش سراب است و عذیش عذاب شهش حنظل است و حیانش ممت معجل راحت و سرورش دمی است و دریای پرنروزش عبارت از شبنمی بقسمی تنگ است که گياه ضعیف ریشه ندواند و حتی مرغ حقیر لانه و آشیانه نتواند لهذا افنان سدره مبارکه باید انشاء الله در فردوس الهی قدمی بفرزند و در حدیقه بقا سبز و خرم گردند و باثمار وله و جذب و اشتعال مرین گردند در انجمن دوستان شمع فروزان باشند و در مجامع تقدیس و شبستان توحید مشعلی سوزان

2 O branches of the Blessed Tree! You are the dawning-places of the verses of the Glorious Lord and the rising-points of the lights of the Peerless Lord. You are the cypress trees in the garden of favor and the roses in the rose-garden of the Sovereign of Oneness. You are the pearls in the shells of ancient glory and the jewels in the mines of His Unity. At all times you must be radiant stars shining from the horizon of contingent being and luminous stars of guidance. Verily the bounty of your Lord upon you is great, great indeed. And glory be upon you.

2 ای افغان شجره مبارکه شما مطالع آیات ربّ مجید و مشارق انوار ربّ فرید سرو بوستان عنایت و گل گلستان سلطان احدیت لآلی اصدا ف عزّت قدیمه اید و جواهر معادن حضرت وحدانیت باید در جمیع احیان از افق امکان کوکب لامع باشید و ستاره هدایت ساطع آن فضل ربکم علیکم عظیم و البهاء علیک

INBA87:484, INBA52:506, KHAf.012

AB08104

To: *Mirza Muhammad Baqir Khan Shirazi*

Date: 1892-Sep-16

O illumined heart! May God illumine thy face with the lights shining from the most glorious Kingdom. Be thou a guide in the divine path and become a blazing flame in the love of the Beauty of the All-Merciful. Close thine eyes to all horizons that thou mayest behold the peerless Countenance, and estrange thy heart from aught else save God that thou mayest become intimate with the One Beloved. Stretch forth thy hand unto the supreme Kingdom and raise thy voice in humble supplication, saying: "O Thou Omnipotent, Powerful, All-Seeing and All-Hearing One! Grant power to this powerless one and give shelter and protection to this helpless one beneath Thy safeguarding care."

ای روشن دل نور الله وجهک بأنوار متأللاً من الملکوت الایمی در سبیل الهی هادی طریق باش و در محبت جمال رحمانی شعله نورانی شو چشم از آفاق پیوش تا انوار روی بیتال بینی و دل را از غیر حق بیگانه کن تا بدلبر یگانه آشنا گردی دست بعالم اعلی دراز کن و باواز بلند عجز و نیاز نما که ای مقتدر توانا و بینا و شنوا این ناتوان را توانائی بخش و این ینوا را در پناه حفظ و حراست خویش ملجأ و پناهی ده

INBA84:305a

AB08123*To: Muhammad Known as Aqa Buzurg Shirazi**Date: 1892-Sep-16*

O thou who drinkest from the Salsabil of divine favor! May God illumine thy brow with the radiance of bliss amidst the faces of all peoples. Thy letter hath been honored to reach the holy court of thy Beloved and the Beloved of the mystics. He addresseth thee from His most glorious Kingdom and His most exalted Dominion, saying: "We shall show you from My most glorious horizon, and We shall assist whosoever ariseth to aid My Cause with hosts from the Concourse on High and a company of the near-stationed angels." This is the day of the greatest steadfastness and firmness in the Cause of God, and of protecting and safeguarding the stronghold of the Cause from the cawing of the ravens, and of complete attachment to God's Covenant and Testament. Blessed is he whom no blame from any blamer deterreth in the path of God. And the glory be upon thee!

ای شارب سلسبیل عنایت الهی نور الله جبینک
بنصرة النعم بین وجوه العالمین قد تشرف رقیمک
بساحة قدس محبوبک و محبوب العارفين انه
يخاطبك من ملكوته الابهی و جبروته الاعلى و
يقول و نريكم من افق الابهی و ننصر من قام
على نصرة امرى بجنود من الملائ الاعلى و قبيل
من الملائكة المقربين اليوم يوم استقامت كبرى
و ثبوت و رسوخ بر امر الله است و حفظ
و صيانت حصن امر است از نعیق ناعقین و
تمسک تام به عهد و میثاق الهی فطوبی لمن
لاتأخذه فی الله لومة لائم و البهاء علیک

INBA87:183b, INBA52:185a

AB08125*To: Muhammad Javad et al., in Shiraz**Date: 1892-Sep-16*

- 1 O flame of the fire of the love of God! Upon thee be the glory of God, His bounty and His favors in all things. If thou art able, by divine power raise up thy sleeve, and in this arena of existence and realm of the visible, show forth a white hand of the love of God.
- 2 All that thou seest and readest and knowest is but fancy and imagination, ignorance and error, save that which appeareth from the Truth and returneth unto the Truth. All that existeth in creation is fancy or imagination or reflections in mirrors or shadows.
- 3 And glory be upon thee, O thou who hast turned thyself unto God.

1 ای شعلهء نار محبت الله علیک بهاء الله وجوده
و عنایتیه فی کل الشئون اگر بتوانی بقوت الهی
دست از آستین برآر و در این عرصهء وجود و
عالم شهود ید بیضائی از محبت الله بنما

2 آنچه بینی و خوانی و دانی همه وهم و خیالست
و جهل و ضلال جز آنچه من الحق ظاهر و الی
الحق راجع کلّ ما فی الکنون وهم او خیال او
عکوس فی المرايا او ظلال

3 و البهاء علیک یا ایها المقبل الی الله

INBA87:036b, INBA52:036b

AB08159*To: Dhabih (Mirza Isma'il Khan Munshi), in Shiraz**Date: 1892-Sep-16*

- 1 O thou who art immersed in the ocean of the love of God! May the outpouring bounties of the Concourse on High encompass thee and the grace emanating from the Supreme Horizon surround thee.
- 2 Now is the time to kindle the flame and be consumed by the fire which rageth in the world; now is the hour to set thy heart alight therewith. Teach thou the lovers of the beauty of the Best-Beloved those lessons of ardour, those ways to sacrifice befittingly in His path.
- 3 O thou intoxicated wanderer! Set thyself aglow with this radiant fire. O thou bird of the nest of the spirit! Spread thy wings wide in this divine paradise and wing thy flight into its azure spaces. Perched high upon the mystic branches, busy thyself with chanting the melodies of Persia and the songs of Arabia.
- 4 For the time is short; the affairs of the world subject to many a vicissitude. Seize then thy chance and value it as thou wouldst thy dearest treasure.
- 5 Glory, spirit and praise be upon the people of Baha.

1 ای غریق دریای محبت الله عليك فيوضات الملاء
الأبهي و امطار الفضل من الأفق الأعلى

2 در آتش عشق وقت سوختن است و قلوب را
افروختن و آشفتهگان جمال جانان را رسم عاشقی و
جانبازی آموختن

3 پس ای سرگشته سودائی یک شعله نورانی
برافروز و ای طیر آشیان روحانی در این فردوس
الهی بالی بگشا پروازی بکن و بر این شاخسار
معانی بنغمات پارسی و آهنگ عراقی بغزلخوانی
مشغول شو

4 وقت تنگ است و حوادث ایام در هجوم و
جنگ غنیمت را از دست مده

5 و البهاء و الروح و الثناء علی اهل البهاء

INBA84:276a, MMK2#081 p.064

AB08261*To: Mirza Yusuf, in Shiraz**Date: 1892-Sep-16*

O thou who speakest the praise of God and art the nightingale singing His truth! Upon thee be the glory of God, His praise, His light and His radiance. In all the divine Tablets, the clamor of the croakers and the appearance of satans hath been mentioned and recorded. When any soul perceiveth an existence for himself and imagineth a distinction and uniqueness, this is from the effects of croaking and a sign of hypocrisy. One must forget one's own conditions and attain to the station of utter evanescence, otherwise the observation of existence will ultimately lead to misbelief and manifest infidelity.

ای ناطق بشای حق و بلبل گویای حق عليك
بهاء الله و ثنائه و نوره و ضیائه در جمیع الواح الهی
قیام ناعقین و ظهور شیاطین مذکور و مشهور هر
نفسی از برای خویش وجودی بیند و خیال تمیز
و تفردی کند آن از آثار نفاق است و علامت
نفاق باید شئون خود را فراموش کرد و در مقام
فناهی محض آمد والا ملاحظه وجود عاقبت
سبب شرک گردد و بادی کفر محض خضوع

Humility and submissiveness, self-effacement and evanescence, obedience and resignation are accepted and beloved. And the glory be upon thee.

و خشوع و محو و فنا و اطاعت و انقیاد مقبول و محبوب و البهاء علیک

INBA84:356b, AKHA_104BE #06 p.01,
AVK3.097.06x, AVK3.449.12

AB08856

To: Jinab-i Thabit, in Shiraz

Date: 1892-Sep-16

O thou who art yearning for the Beauty of the All-Glorious! May the eyes of the All-Merciful encompass thee with glances of loving-kindness. In all the divine scriptures, mention is made in the clearest terms of the cawing of the hypocrites, which ariseth after the setting of the Sun of Truth. The croaking of those who oppose the explicit Text of the Book of the Divine Covenant, which hath been taken from all the divine Scriptures, is indeed grievous. Open your eyes and unstop your ears. This Divine Covenant is the firmest handle; whosoever turneth away from it hath gone astray and been lost. And the Glory be upon thee.

ای مشتاق جمال ذو الجلال شملتک عین الرحمانیة بلحظات العناية در جمیع صحائف الهیه ذکر نعاق منافقین باوضح عبارت مذکور و معروف که بعد از غروب شمس حقیقت بلند می شود نعیق کلمه مخالف نص کتاب عهد الهی است که از جمیع باثر الهی گرفته شده است چشم را باز کنید و گوش را شنوا این عهد الهی عروة الوثقی است من تحرف عنها ضل و غوی و البهاء علیک

INBA55:158, INBA84:507a

AB08937

To: Mashhadi Qasim, in Shiraz

Date: 1892-Sep-16

O nightingale of the garden of God's remembrance! Praised be God that the realm of hearts and spirits hath been illumined by the lights shining from the Most Great Luminary. Through the outpourings of the clouds of His infinite grace and bestowal, the plain of the divine cycle is in full blush and bloom. The sea of His favours surgeth and the Day-Star of His grace shineth forth from its zenith. The soft breezes wafting from the abode of the well-beloved are musk laden, and the fragrance of the zephyr of divine unity is sweet smelling and delectable. Whilst thou doth still possess strength and endurance, strive and exert

ای هزار بوستان ذکر الهی الحمد لله که عالم ارواح و قلوب پیرتو انوار نیر اعظم روشن و عرصه کور الهی بفیض سخاوت جود و موهبت غیرمتناهی گلزار و گلشن بحر عنایت در موج است و شمس رحمت مشرق از اوج نسائم کوی دوست مشکبوی است و روائح صباى احديت خوشبوی و دلجوی پس تا طاقت و توان موجود باید کوشید و جوشید و خروشید که نصیبی از

thyself and speak out, haply thou mayest receive a portion from this divine garden, and obtain a share of the bestowals of the All-Merciful.

این ریاض الهی برد و بهره‌ئی از این موهبت
رحمانی و البهّاء علیک

INBA87:056, INBA52:055b, MMK2#017

p.011, AHB_131BE #07-08 p.54

AB09149

To: Haji Muhammad Rida et al., in Shiraz

Date: 1892-Sep-16

O spiritual brethren! The divine favors encompass your condition and heavenly bestowals are directed toward you. Strive that from this mighty grace and ancient bounty fruits may appear from the tree of your being that will sweeten the taste of the spiritually-minded and delight the palate of the divinely-attracted ones. In this divine season and merciful springtime you have been gathered together and become renowned. Therefore, you must, with God's help, burst forth entirely into blossom and become manifest and celebrated among the people through the goodly fruits of divine characteristics. And upon you be the glory.

ای اخوان روحانیان الطاف الهیه شامل حال
شماست و عنايات غیبیه متوجه بشما جهدی
کنید که از این فضل عظیم و فیض قدیم
اثماری از شجره وجود شما ظاهر شود که کام
روحانیان را شیرین نماید و ذائقه ربّانیان را
متلذذ گرداند در این موسم الهی و بهار رحمانی
محشور شدید و مشهور آمدید لهذا باید بعون حق
سراپا شکوفه کنید و باثمار طیبه اخلاق الهیه
بین خلق مشهور گردید و مشهور آئید و البهّاء
علیکما

INBA84:493, AKHA_134BE #08 p.a

AB09398

To: Rajab Ali, in Shiraz

Date: 1892-Sep-16

O thou who art intoxicated with the wine of the eternal covenant! Though it is the time of sunset, yet the lights of the morn of guidance are manifest and brilliant from the dawning-place of the Most Glorious Horizon. Fix thy gaze upon the Supreme Realm and the Kingdom on high - thou shalt witness a rising that hath no setting after it, and observe a day that hath no night to follow. All is rising and radiance, manifestation and light, for the Sun of Truth is sanctified above rising and setting. This rising and setting pertaineth

ای سرمست جام الست هنگام غروب است
ولیکن انوار صبح هدی از مطلع افق ابهی ظاهر
و باهر نظر بعالم بالا و ملکوت اعلی کن طلوعی
مشاهده کنی که غروب از پی ندارد و نهاری
ملاحظه نمائی که لیلی در عقب نیاید جمیعش
طلوع و اشراقست و ظهور و انوار چه که شمس
حقیقت مقدّس از طلوع و غروبست این طلوع و

to the world of creation, not to the Truth. And the glory be upon thee!

غروب نظر بعالم خلقست نه حقّ و البهّاء علیک

INBA87:089b, INBA52:088b

AB09482

To: Aqa Mirza Asadullah, in Shiraz

Date: 1892-Sep-16

O thou who art intoxicated with the cup of divine friendship! Upon thee be the glory of God and His bounty and His continuous generosity. The sun is setting and declining, and the air is dark, and the eye has become entirely weak from the impact of the Most Great Calamity. Despite this, the love of the friends of God is so encompassing and overwhelming that this letter is being written with the movement of the hand, for in your remembrance there is spirit and fragrance for the heart. Consider, then, how cherished you are and how honored and respected. And the glory be upon thee.

ای مدهوش جام خلّت الهی علیک بهّاء الله و فضله و جوده المتوالی آفتاب دم غروب و افول است و هوا تاریک و چشم از صدمات مصیبت کبری بکلی ضعیف بر آن مستولی گشته باوجود این محبت احبّای الهی چنان محیط و مستولی است که بحرکت دست این نامه مرقوم میشود چه که بذکر شما قلب را روح و ریحان است دیگر ملاحظه کن که چه قدر عزیزید و چه مقدار مکرم و محترم و البهّاء علیک

INBA87:181b, INBA52:182b

AB00042

To: Burujirdi, Jamal son of Mull Ali Mujtahid, in Tihiran

Date: 1892-Sep-22

- 1 O thou who hast sacrificed thy spirit, thy heart, thy very being, thy reality, thy possessions and all that thou hast in the path of the Beauty through Whose light the Kingdom of all who are in the heavens and earth became illumined! May God shower upon thee the clouds of His mercy, illumine thy countenance through the outpourings of the Sun of His Glory, quicken thy heart through the holy breathings of His Spirit, revive thy soul through the glad-tidings of His confirmation, enlighten thy inner being with the light of His success, and make thee a sign of His mercy and a standard of His Word amongst all the worlds.

1 یا من فدی روحه و فؤاده و ذاته و کینونته و ما له و علیه فی سبیل جمال اشرفت بنوره ملکوت من فی السّموات و الارضین افاض الله علیک سخائب رحمانیته و نور وجهک بفیوضات شمس بهّاء و احیی قلبک بنفحات قدسه و انعش روحک ببشارات تأییده و نور سرّک بضیاء توفیقه و جعلک آیه رحمته و رایة کلمته بین العالمین

- 2 Thou hadst expressed thy desire for ascension and thy yearning for passing to the realm above. Although these aspirations are proof of detachment and evidence of pure devotion to God, yet the Bab (may my spirit be a sacrifice unto Him) in a Tablet addressed to Mirza 'Abdu'l-Karim hath written: "Verily, they who have been martyred in the path of God—this is through God's grace which He bestoweth upon whomsoever He willeth, and God is the Lord of great bounty. But thou, O Ahmad, be not content with that, for thou art the First Name in a mighty Book. If thou causest the earth and all that are thereon to come under thy shadow, then wilt thou have fulfilled My Covenant; otherwise this befitteth not God, thy Lord, the Lord of all worlds."
- 3 Therefore, thou must today arise with the utmost steadfastness and firmness to exalt the Word of God. This is not the time for ascension and passing on, nor the occasion for flight and taking refuge in the presence of the mercy of the Chosen Beauty. It is the time to bear hardships, calamities, difficulties and tribulations. Though Nabil-i-A'zam cast himself from the ocean of sorrows and trials into the Most Great Sea and hastened to the shore of joy and delight and the presence of the Forgiving Lord, yet this wronged exile, afflicted with separation and deprivation, is in every hour submerged in a thousand whirlpools of woe and depths of trial. But what remedy is there save patience and forbearance? I pour out my grief and sorrow unto God alone, and remain silent, powerless to express countless matters which, were I to speak of them, would yet prove insufficient even if mentioned.
- 4 Nevertheless, we place our hopes in the confirmations of the Kingdom of Abha that through divine power we may withstand these trials which are like the mightiest of tempests, and make our breasts, torn to pieces, the target of arrows from all directions. By thy life! Were but a breath of My tribulations to waft across the nostrils of God's loved ones, they would rend their hearts before their garments, strike their faces, scratch their cheeks, and would wail and lament and cry out and weep and moan in My calamity, My trial, My sorrow, My pain, My grief, My anguish and My distress. Yet I thank Him and praise Him in this greatest of afflictions and most grievous of trials, and in the Manifest Beauty I have a goodly example before all the worlds. My Lord! Make me patient in Thy tribulation, content with Thy decree, serene and tranquil amid the surging waves of the ocean of Thy trials, firm and steadfast when the tempests of Thy tests grow severe. My Lord! Pour forth upon me patience, for Thou art the best of those who show mercy.
- 2 تمنای عروج و آرزوی صعود فرموده بودید اگرچه این مراتب دلیل بر انقطاع و برهان توجه خالص الی الله است و لکن حضرت اعلی روح الوجود له الفداء در توقیعی که به میرزا عبدالکریم مرقوم فرموده اند میفرمایند ان الذین استشهدوا فی سبیل الله ذلک من فضل الله یؤتیہ من یشاء و الله ذو فضل عظیم و انک انت یا احمد لاتطمئن بذلک لانک اسم الاول فی کتاب عظیم لو تجعل الارض و من علیها فی ظلك انک اذا قد وفیت بعهدی و الا ذلک لا ینبغی لله ربک رب العالمین
- 3 باری باید آجناب الیوم با کمال استقامت و رسوخ بر اعلاء کلمه الهیه قیام نمائید زمان عروج و صعود نه و وقت فرار و پناه بردن بجوار رحمة جمال مختار نیست وقت حمل شدائد و بلایا و مشقات و رزایاست جناب نبیل اعظم خود را از غرقاب آلام و محن بدریای اعظم انداخت و بساحل سرور و حبور و جوار رب غفور شتافت لکن این مظلوم مهجور مبتلای هجران و حرمان در هر ساعتی در هزار گرداب بلا و لجه ابتلا غرق و مبتلا و لکن جز صبر و تحمل چه چاره توان نمود انما اشکو بی و حزنی الی الله و اسکت عجزاً عن امور کثیرة بنطقی لن تحصی ولو قلت قلت
- 4 باوجود این از تأیید ملکوت ابهی امیدواریم که بقوه الهیه این بلایا را که چون طوفان اعظمست مقاومت نمائیم و سینه شرحه شرحه هدف سهام از جمیع جهات کنیم لعمرك لو مرت نفعه من بلایا علی مشام احباء الله لشقوا القلوب قبل الجيوب و لطموا الوجوه و خرجوا الخدود و صاحوا و ناحوا و حنوا و اتوا و ضجوا و صرخوا فی مصیبتی و بلائی و حزنی و آلامی و تنجعی و توجعی و اضطرابی و لکننی اشکره و احمده فی هذا الكرب العظیم و البلاء العقیم ولی فی جماله المبین اسوة حسنة بین العالمین رب اجعلنی صابراً فی بلائک راضیاً بقضائک مطمئناً ساکناً فی تلاطم امواج بحر افتانک ثابتاً راسخاً عند اشتداد زوابع امتحانک ای رب افرغ علی صبراً و انت خیر الراحمین

5 Today all concerns must be forgotten save one, and that is the exaltation of the Word of God and obedience to and support of the Cause of God. If we desire to fulfill our covenant with God and His Testament, this is the time of self-effacement and the moment of sacrifice shall come. In this absence and calamity, we must lay down our lives and arise to praise the Truth amidst humanity, kindle the fire of God ablaze in the heart of contingent beings, and through the divine trumpet-blast and the fragrant breezes from the rose-garden of the All-Merciful, revive and refresh the horizons. Then one may ascend to the Supreme Concourse and enter the Abha Kingdom with a luminous countenance and a purified spirit. Otherwise, to hasten from this world to the next in sorrow, grief, lethargy and gloom holds little grace. We beseech His Most Glorious Beauty to assist thee in a matter that would cause the Concourse on High to raise their voices in praise.

6 If there be any divine Tablet or writing addressed to you among the Sacred Writings, it shall be sent. Regarding the sum that Yusuf Khan entrusted to Jinab-i-'Ali-Haydar, you have written about what was carried out, and excellent indeed was what you arranged. Henceforth if it be similarly entrusted to them it would be fitting. Jinab-i-Yusuf Khan truly possessed a remarkable sincerity and devotion. Praise be to God that with a pure spirit, a longing soul and an enthusiastic heart they set out for the path of the Friend and hastened to the realm above. May God perfume his resting place with the outpourings of His mercy and good-pleasure. O God! Raise him up unto Thee, illumine his vision with the contemplation of Thy beauty, grant him Thy presence, shower upon him the clouds of Thy mercy and favor, cause him to enter Thy most glorious Kingdom and Thy most exalted Dominion, shelter him in the precincts of Thy greatest mercy, and overshadow him with Thy Divine Lote-Tree. Verily Thou art the Forgiver, the Pardoner, the Compassionate, the Merciful.

7 Concerning the forgiveness of Mulla 'Ali about which you wrote, that he has pardoned and forgiven the hundred and fifty that Haji Muhammad Husayn had caused in losses - excellent indeed is the reward of those who forgive. We have accepted this forgiveness and counted it as charitable giving. It is evident that when the friends of God serve one another, bear hardships for one another, endure difficulties, and show forgiveness and pardon, all of it returns to God. Excellent indeed is the reward of those who show consideration to the friends of God for God's sake.

5 اليوم باید جمیع شئون را فراموش نمود مگر یک شأن و آن اعلاء کلمه الله و اطاعت و نصرة امر الله است اگر وفای بعهده الله و میثاقه خواهیم اینست زمان فنا و وقت فدا خواهد رسید باید در این غیبت و مصیبت جانفشانی نمود و بثنای حق بین خلق برخاست و نار الله الموقده در قلب امکان زد و بنفحه صور الهی و نفحه گلزار زهور رحمانی آفاقرا زنده و تر و تازه نمود پس آهنگ ملاً اعلی کرد و در ملکوت ابهی با وجهی منور و روحی مطهر وارد شد و الا محزون و مغموم و کسل و مغموم از این عالم بعالم دیگر شتافتن چندان لطفی ندارد نسل جماله الابهی ان یوفّقک علی امر یتف بذکره الملاً الاعلی

6 از آثار الهی لوحی و اثری مخاطباً بآنجانب اگر باشد ارسال خواهد شد در خصوص وجه یوسف خان که تسلیم جناب علیحیدر فرموده بودید مرقوم داشتید فنعیم ما اجریت من بعد نیز اگر چنانچه تسلیم ایشان شود موافق است جناب یوسف خان فی الحقیقه صدق و خلوصی غریب داشتند حمد خدا را که با روحی پاک و جانی مشتاق و قلبی پرشوق آهنگ کوی دوست نمودند و بعالم بالا شتافتند طیب الله مرقدہ بصیّب رحمته و رضوانه اللهم ارفعه الیک و نور بصیرته بمشاهدة جمالك و ارزقه لقاءک و افض علیه غمام رحمتک و عنایتک و ادخله فی ملکوتک الابهی و جبروتک الاعلی و اسکنه فی جوار رحمتک الکبری و ظلّ علیه سدرتک المنتهی انک انت الغفور العفو الرؤوف الرحیم

7 در خصوص گذشت جناب ملاً علی مرقوم نموده بودید که صد و پنجاه که جناب حاجی محمد حسین خسارت نموده اند جناب ملاً علی گذشت و سماح و بخشش نموده اند فنعیم اجر السّاحین این سماح را ما قبول نمودیم و از قبیل اتفاق شمردیم این معلومست که اگر احبّای الهی نسبت بیکدیگر خدمتی کنند و بجهت بیکدیگر زحمتی کشند و مشقّتی تجلّ نمایند و سماح و گذشت کنند کلّ راجع بحق بوده و هست فنعیم اجور الذین یراعون احبّاء الله الله

- 8 Regarding the question about the noon prayer, the time for this prayer also extends until the next prayer. The matter of the Qiblih is known and has issued from the pure mouth of the Exalted One, may the spirit of all existence be sacrificed for Him. His true Word is: "Verily the Qiblih is He Whom God shall make manifest; wheresoever He turneth, it turneth until He shall become established." For determining the direction, consult maps and atlases, that is, world maps. The public proclamation of the Qiblih is at present contrary to wisdom. Consult geographical principles, for determining direction through latitude and longitude is accomplished with utmost ease. Turning slightly right or left is not permitted; as far as possible one must stand in a straight line, and if occasionally the straight line becomes doubtful, turning slightly to the right is preferable.
- 9 Consider ye how in respect to your freedom from all worldly concerns and concentration of thought upon service to the Cause of God, ye have reasoned well and this opinion hath found acceptance. However, as matters are now in all respects disordered and disturbed - and to elaborate would cause headache and distress to you - through the confirmations of the Most Glorious Kingdom it is hoped that all shall find proper arrangement. [Regarding the amounts pertaining to the Huquq... utilize six tumans. God willing, henceforth it shall be carried out] as it should be, but let no one save yourself be apprised of this matter. [The receipt shall be sent directly.]
- 10 Concerning your turning towards this land about which you had written, at present the affairs of the Land of Ta are of greater importance. God willing, after matters are settled and the steadfastness and firmness of the loved ones of God in the Cause of God becomes evident, and after they arise to fulfill the divine Covenant and Testament, and after the foundation is strengthened and a mighty barrier is erected to prevent the arising of doubts, ye shall turn towards this intended land. During your journey ye shall pass through the cities of Azerbaijan, pausing in each city to kindle the loved ones of those regions with the fire of the love of God, thoroughly explaining to all the meaning of the divine Covenant and Testament as ye should, and having erected a firm barrier against the possibility of doubts arising, ye shall proceed in this direction. However, at present, movement in this direction would not accord with wisdom.
- 8 در خصوص صلوة زوال سؤال فرموده اند وسعت وقت این صلوة نیز تا صلوة دیگر وسعت دارد مسئله قبله معلوم و از فم مطهر حضرت اعلى روح العالمين فداه ظاهر قوله الحق ان القبلة من يظهره الله متى انقلب ينقلب الى ان يستقر و بجهت تعيين شطر و جهت مراجعت به خريظه و اطلس نمايند يعنى نقشه عالم و اعلان قبله نزد عموم الان منافی حکمت و بقواعد جغرافيا مراجعت کنید که بقاعده عرض و طول تعيين جهت بنهايت سهولت میسر میشود تيامن و تياسر جائز نه بقدر امکان بخط مستقيم بايد ايستاد و احياناً وقتی خط مستقيم مشکوک فيه واقع گردد تيامن اولی
- 9 در خصوص قضيه فراغت آنجناب از جميع جهات و حصر افکار در خدمات امر الله بسيار فکر بجائی فرموده این رأى مقبول افتاد اما حال چون امور از جميع جهات مشوش و مختل و تفصيل بادی صداعست و سبب تاثر و تلهف آنجناب و از تأييدات ملکوت ابهى اميد است که کل حسن انتظام يابد [۱۰۰۰ از وجوهيکه تعلق بحقوق دارد ۰۰۰ شش تومان تصرف فرمائيد انشاءالله من بعد چنانکه بايد] و شايد مجرى خواهد شد و لکن این قضيه را کسی جز خود شما مطلع نگردد [قبض وصول رأساً ارسال خواهد شد]
- 10 در خصوص توجه باین ارض مرقوم نموده بودید حال امر ارض طا اهم است انشاءالله بعد از استقرار امور و ظهور ثبوت و رسوخ احباء الله بر امر الله و قيام بر عهد و پیمان الهی و تأييد و تحکيم اساس و سد متین مانع و حائل از وقوع شبهات توجه باین ارض مقصود میفرمائید و در حین مسافرت بشهرهای آذربایجان مرور نموده و در هر شهری توقف فرموده احبای آن دیار را بفوران نار محبت مشتعل گردانده و مضمون عهد و پیمان الهی چنانچه بايد و شايد تفهيم کل فرموده و مقابل احتمالات وقوع شبهات صد محکم بسته باین سمت عزیمت نمائید و اما الآن حرکت باین جهت موافق حکمت نه

- 11 The services rendered by the leaf, the mother of Aqa Nasru'llah, are accepted. Through the favors of the Manifest Beauty - may the spirit of all worlds be sacrificed for Him - we hope that blessed leaf will be so enkindled with the fire of the love of God that she will set ablaze the hearts of the handmaidens of God and shine among the women like a luminous lamp. His honor Haji Muhammad Husayn must stand firm like immovable mountains in the face of tribulations through the warmth of the love of God, finding the bitterness of trials as sweet as honey, and may his wife, that patient, content and well-pleased leaf, be gathered with him.
- 11 ورقه والده آقا نصرالله خدمتی که نموده اند مقبول از عنایات جمال مبین فداه روح العالمین امیدواریم که آن ورقه طیبه چنان بنار محبت الله برافروزد که آتشی در خرمن قلوب اماء الله زند و در بین نساء چون سراج نورانی روشن گردد جناب حاجی محمد حسین باید چون جبال راسته مقاوم و مقابل بلایا بحرارت محبت الله قائم باشند و تلخی مصائب را چون شهد و شکر در کام یابند و ضلعشان ورقه صابرة راضیه مرضیه محشور گردند
- 12 His honor Haji Mirza Abdullah is ever present in the assemblies of hearts - may the Lord assist him in that which He loves and is pleased with. His honor Mirza Aqa Buzurg is the focus of the glance of providence and the rays of mercy and grace shine upon him. His honor Nasru'llah dwells beneath the shade of the Lote-Tree of bounty and generosity and in the shadow of the Tree of grace and favor. His honor Shir-Ali, praise be to God, is a lion in the thicket of divine love and a mighty one in the bower of love for the King of Oneness. His wife, the handmaiden of God, is embraced by divine favors and accepted at the threshold of the Lord of Glory.
- 12 جناب حاجی میرزا عبدالله در جمیع اوقات در محافل قلوب حاضر و موجودند ربّ و فقه علی ما تحبّ و رضی جناب میرزا آقا بزرگ لحظات عین عنایت متوجّه ایشانست و انوار رحمت و فضل ساطع بر ایشان جناب نصرالله در ظلّ سدره جود و عنایتند و در سایه طوبای فضل و موهبت جناب شیرعلی الحمد لله هزبراجمه محبت الهیه اند و غضنفر ایکه عشق سلطان احدیت ضلعش امه الله مشمول بالطف و رحمانیت و مقبول در درگاه ربّ عزّت
- 13 The leaf Fatimih is surely aflame with divine passion and the warmth of her love must be at its most intense. The handmaiden of God, Sadri-Jahan, God willing, shall become through the lights of the Sun of Guidance a world-illuminating lamp in the gathering of women. The sister of Ali-Askar, the handmaiden of God, is assuredly a flame of the fire of love and shall become renowned throughout the horizons in the path of Truth. The grandmother of Muhammad is certainly in fervor and flame, stirred by the breezes from the direction of grace. His honor Muhammad Husayn is exalted in the seat of truth with the Mighty Sovereign. His honor Haji Nasru'llah, God willing, stands firm in support of God's Cause and aims to exalt the Word of God. His honor Aqa Muhammad-Taqi Afshar is surely engaged in the finest discourse, which is the mention of the Chosen Beauty, and is gladdened by the fragrances of grace. Upon them all, men and women, be the glory of God, His praise, His grace, His favor, His bounty and His generosity.
- 13 ورقه فاطمه البتّه چون قبه عشق الهی در شور و انجذاب است و حرارت حبّ او باید در اشد اشتعال باشد امه الله صدری جهان انشاء الله بانوار شمس هدی در انجمن نساء شمع جهان گردد اخت علی عسکر امه الله یقین است شعله نار محبت است و شهره آفاق در سبیل حق گردد نه نه محمد البتّه در شور و شعله است و در اهتزاز از نسائم شطر عنایت جناب محمد حسین مرفوع در مقعد صدق عند ملیک مقتدر جناب حاجی نصرالله انشاء الله بنصره امر الله قائم و اعلاء کلمه الله قاصد جناب آقا محمد تقی افشار البتّه بهترین گفتار که ذکر جمال مختار است مشغولند و بنفحات عنایت مسرور علیهم و علیهم بهاء الله و ثنائه و فضله و احسانه و جوده و اکرامه
- 14 O Lord! Aid Thy sincere servants in all matters to attain the highest pinnacles of prosperity and the loftiest degrees of success, adorned in the robe of Thy supreme grace and greatest gift. Strengthen them through the confirmations of Thy Most Glorious Kingdom in this world and the next.
- 14 ربّ آید عبادک المخلصین فی جمیع الشئون علی الوصول الی اعلی مراقی الفلاح و ارفع درجات النّجاح رافلین فی ذیل النّعمه العظمی و الموهبه الکبری و آیدهم بتأییدات ملکوتک الابهی فی الآخرة و الاولى

- 15 His honor Hubbullah is ever present, mentioned, and renowned in all conditions in the assembly of lovers of the Beauty of the All-Merciful. Hearts are occupied with his remembrance and tongues are accustomed to prayers for him, that he may receive divine success from the Best of Friends and confirmation from the Glorious Lord. O Lord! Strengthen him through Thy confirmations. And may his mother, the handmaiden of God, the leaf, surely manifest such attraction and rapture that all the women of that land will be moved to enthusiasm and ecstasy.
- 16 Show utmost respect and consideration to the handmaiden of God, the wife of Him Who was imprisoned in the path of God, and likewise to their relatives, for the sake of drawing near to God, honoring His Cause, and showing deference and respect to the captives in God's path.
- 17 Regarding the letter you wrote to his honor Jud expressing anxiety - anxiety is not permissible, for praise be to God, the Cause is not unknown and the Blessed Beauty left no room for anyone's doubt or the slightest cause for perplexity. He clearly stated the duty of all in the Most Holy Book and the Book of the Divine Covenant in explicit terms and most clear and evident words, and took a divine Covenant and Testament. Never in the beginning of the world was such a covenant and testament taken. The loved ones of God must hold fast to this divine Covenant and Testament. Then no one, from first to last, will find any opportunity to create a breach, and all will become submissive to God's Command. Otherwise, if the slightest weakness occurs, weakness and doubts will enter from all directions.
- 18 You must make the people in those divine countries and regions firm and steadfast in God's Cause. Know that the entire Cause has returned to this manifest station, and no one may hesitate for a moment in this, for this is an irrevocable decree in God's ancient and mighty Book.
- 15 جناب حبّ الله در جميع حالات در انجمن عاشقان جمال رحمن حاضر و مذکور و معروف قلوب پيادش مشغول و لسان بدعايش مألوف که مورد توفيق از نعم الرفيق گردد و موقع تأييد از ربّ مجيد ربّ ايده بتأييداتک و والدهاش امة الله ورقة البتة به جذب و ولهي ظاهر گردد که جميع نساء آن ارض به شور و جذب آیند
- 16 امة الله حرم مسجون في سبيل الله را نهايت احترام و رعايت ملحوظ داريد و همچنين متعلقانشانرا قرابة الى الله و اعزازاً لامر الله و احتشاماً و احتراماً للاسراء في سبيل الله
- 17 در خصوص مکتوبیکه بجناب جود مرقوم نموده بوديد و اظهار اضطراب فرموده بوديد اضطراب غير جائز چه که الحمد لله امر مجهول نه و جمال مبارک بجهت کسی محل تردد و ذرهئی مایهء تخیر باقی نگذاشتند تکلیف کل را در کتاب اقدس و کتاب عهد الهی بصریح عبارت و اوضح و اصرح کلمات بیان فرموده اند و عهد و پیمان الهی گرفته اند از ابتداء عالم چنین عهد و میثاقی گرفته نشد احبای الهی باید باین پیمان و عهد الهی متمسک شوند آنوقت از برای نفسی از اولین و آخرین مجال رخنه نخواهد ماند و جميع خاضع امر الله شوند والا اگر ذرهئی فتور حاصل شود از جميع جهات فتور و شبهات داخل گردد
- 18 شما باید ناس را در آن ممالک و دیار الهیه بر امر الهی ثابت و مستقیم نمائید و اعلم بان الامر بکله قد رجع الى هذا المقام المشهود و ليس لاحد ان يتوقف لحظة في ذلك و هذا امر محتوم في کتاب الله العزيز القديم

AB00265

*Lawh-i-Khurasan**To: Baha'is of Khurasan**Date: 1892-Sep-24*

1 O Breeze of God, blow with fragrance! O Zephyr of God, waft with sweet scents! Direct thyself toward the valley of the All-Merciful, the realm of mystical knowledge in the land of Khurasan. Spread thy perfume before the loved ones of God and His trustees, and make fragrant the nostrils of the saints of God and His chosen ones - they whose faces have become illumined, whose stars have grown dark, whose feet are firmly established, whose banners are unfurled, whose hearts are steadfast, whose roots and branches have flourished, whose souls are revived, and whose breasts are dilated on the Day of Meeting, and who have fulfilled God's Covenant and His Testament in the world of pre-existence. Then convey to the dwellers of those sanctuaries and hills the greeting of thy Most Exalted Lord and give them the glad tidings of the days of God. By the life of my Lord! This is a bounty which the Dawning-Places of Light, the Rising-Points of the stars, and the Recipients of thy Lord's revelation, the Mighty, the Self-Subsisting, sought after in bygone ages. Their eyelids overflowed, their eyes shed tears, their sighs arose, and their tears streamed forth in their longing and yearning for it. Well is it with you, and pleasant be your portion, for this heavenly table sent down from the heaven of the grace of your Lord, the All-Merciful, the All-Compassionate.

2 O morning breeze and fragrance of the flowers of faithfulness! Pause at the threshold of those beloved ones whose heart-gardens have been stirred by the outpourings of the clouds of God's love and whose faces have been illumined by the light of the knowledge of God. Convey to them my longing for them, my yearning for them, my devotion to them. Declare and spread abroad my passionate love, my attachment and my ardent affection in remembrance of them. Say: Upon you be the glory of God, His peace, His salutation and His praise; upon your faces His light and His radiance; within your hearts His spirit and His faithfulness; and in your breasts His love and His healing.

3 O loved ones of the All-Merciful! Let your tongues be moistened with His praise and thanksgiving, for He has strengthened you with a Cause at whose mention the Concourse on High cries out, and which the Herald of prosperity has proclaimed

1 ايا نفحات الله هي معطرة وايا نسمة الله مري مطيبة واقصدي وادي الرحمن نادى العرفان بادية خراسان واعبقي امام احباء الله وامائه و طيبي مشام اولياء الله واصفيائه الذين اضاءت وجوههم واكفهرت نجومهم و رست اقدامهم و نشرت اعلامهم و ثبتت قلوبهم و نبتت اصولهم و فروعهم و انتعشت نفوسهم و انشرفت صدورهم في يوم اللقاء و وفوا بعهد الله و ميثاقه في ذر البقاء ثم بلغي نزلاء تلك المعاهد و الربى تحية ربك الاعلى و بشرهم بايام الله لعمر ربى هذه موهبة ابتغاها مطالع النور و مواقع النجوم و مهابط وحى ربك العزيز القيوم في القرون الاولى و فاضت جفونهم و ذرفت عيونهم و علت زفراتهم و سالت عبراتهم شوقاً و توقاً اليها فهنيئاً و مريئاً لكم من هذه المائدة النازلة من سماء فضل ربكم الرحمن الرحيم

2 و يا ريح الصبا و شميم عرار الوفاء امثلي بساحة احبة اهتزت رياض قلوبهم بفيض سخائب محبة الله و اشرفت وجوههم بنور معرفة الله و بلغي شوق اليهم و تشوق لهم و ولعي بهم و صرّحى و بّئى بولهي و شغفى و هيامى بذكرهم و قولى عليكم بهاء الله و سلامه و تحيته و ثنائه و فى وجوهكم نوره و ضيائه و فى قلوبكم روحه و وفائه و فى صدوركم حبه و شفائه

3 ايا اولياء الرحمن رطبوا السنتكم بشكره و ثنائه بما ايّدكم بأمر يهتف بذكره الملاء الاعلى و نادى به مبشر الفلاح فى الزبر و الألواح طوبى لكم من هذه الموهبة العظمى بشرى لكم من هذه المنحة الكبرى

in the sacred books and tablets. Blessed are ye for this supreme gift! Glad tidings be unto you for this great bounty, which is the overflowing grace of God and His resplendent light. God has made you the torches of His remembrance, the repositories of His mysteries, the dawning-places of His lights, and the rising-points of His signs.

- 4 Blind are the eyes that behold not the lights of His glory and are not solaced by witnessing His most great signs on the day of His manifestation and splendor. Deaf are the ears that hear not His call and enjoy not the sweetness of His address. Dumb are the tongues that are not loosened in His remembrance and praise. Lost are the hearts that have no share of His love and loyalty. And disappointed is the soul that walks not in the path of His good-pleasure and drinks not from the spring of His knowledge.

- 5 O Dove of Faithfulness! Address the weak ones thus: When afflictions intensify and hardships multiply, when the earth quakes and the mountains tremble, when the whirlwinds of tribulation encompass you and the seas of calamities surge, when the winds of disasters blow and the flood of tests surrounds all possibility, you must show forth beautiful patience in the path of your Glorious Lord. Beware, O servants of the All-Merciful, lest your cries rise up when the flames of trials blaze fiercely and their sighing increases. Beware of shrieking and wailing in the path of your Glorious Lord when the sea of tribulation surges and its effects worsen through the tyranny of the people of oppression. Think not that they shall escape the punishment, and fear not their might and their numbers. Similar examples have passed before them, and the Book has recounted their stories. Their hosts shall be put to flight. Indeed, the former generations were mightier than these, greater in resources, and stronger in forces.

- 6 Though you, O sheep of God, be between the claws of ravenous beasts and in the talons of the predatory birds of the wilderness, despair not of God's grace. Soon shall the veil be lifted, by God's leave, from the face of His Cause, and this radiance shall shine forth to all regions. The standards of divine unity shall be raised high, and the banners of the signs of your Glorious Lord shall wave upon the lofty edifice. The foundation of doubts shall be shaken, the veil of darkness shall be rent asunder, the dawn of clear proofs shall break forth, and the Kingdom of earth and heaven shall be illumined with the lights of His signs. You shall see the banners of the various factions brought low and their standards reversed, faces effaced and

التي هي فيض الله الطّاف ونور الله اللّامع جعلكم
الله مشاعل ذكره ومواقع اسراره ومشارك انواره
ومطالع آثاره

4 عمت اعين لم تشاهد انوار بهائه وما قرّت بمشاهدة
آياته الكبرى يوم ظهوره و سنائه و صمت آذان
لم تسمع ندائه و لم تتمتع بلذيد خطابه و خرس
السن لم تتطلق بذكره و ثنائه و خسرت افئدة لم
يكن لها نصيب من حبه و ولائه و خابت نفس
لم تسلك في سبيل رضائه و لم ترتو من سلسبيل
عرفانه

5 و يا حمامة الوفاء خاطبي الضّعفاء أنّه اذا وجدتم
الضراء اشتدت و البأساء امتدت و الأرض
ارتجفت و الجبال ارتعدت و زوايج الشدائد
احاطت و بحور البلايا ماجت و ارياح الرزايا
هاجت و طوفان الامتحان احاط الامكان عليكم
بالصبر الجميل في سبيل ربكم الجليل و اياكم يا
عباد الرحمن ان يعلو منكم الضجيج اذ اشتد
اجيج نيران الافتتان و ارتفع زفيرها و اياكم
الصبر و العويل في سبيل ربكم الجليل عندما
يتلاطم بحر البلاء و يتفاقم امره من ظلم اهل
الطغيان و لا تحسبهم بمفازة من العذاب و
لا تخشوا بأسهم و جمعهم و قد مضت قبلهم
المثالات و قص عليهم الكتاب جند ما هنالك
مهزوم من الأحزاب و لقد كانوا القرون الأولى
اشد قوة من هؤلاء و اعظم اثاثاً و اقوى جنداً

6 ولو انكم يا اغنام الله بين براثن الضواري من
السباع و مخالب جوارح البقاع لا تيئسوا من
روح الله سينكشف القناع باذن الله عن وجه
الأمر و يسطع هذا الشعاع في آفاق البلاد و تعلقو
معالم التوحيد و تخفق اعلام آيات ربكم المجيد
على الصرح المشيد و يتزلزل بنيان الشبهات و
ينشق حجاب الظلمات و ينفلق صبح البينات
و يشرق بأنوار الآيات ملكوت الأرض و
السموات و ترون اعلام الأحزاب منكوسة و
راياتهم معكوسة و الوجوه ممسوحة ممسوخة و

transformed, eyes vacant and sunken, hearts trembling and failing, houses empty and desolate, bodies weak and decaying, and souls plunging into the abyss.

- 7 By God! Verily in the peoples of Noah, Hud, Lot, and Thamud, and the dwellers of Al-Hijr, and the Jews, and the kings of Saba, and the tyrants of Mecca, and the Caesars of the spacious lands, and the Chosroes of the crooked city, and the overthrown cities of ancient times, there is indeed a lesson for those possessed of understanding and insight who can discern the ends of things from their beginnings. Their stars were scattered, their processions vanished, their faces were covered with dust, their lights were extinguished, their roots were pulled out, their stems were uprooted, their thrones were toppled, their armies were routed, their pillars were shaken, their structures collapsed, their palaces were deserted, their backs were broken, their graves were swallowed up, their faces were disfigured, their skins shriveled, their traces were obliterated, and their vestiges were erased. Behold their cities and their villages in the desert when thy Lord's punishment came upon them - He made them silent and still, overthrown and extinct, with neither sound nor whisper to be heard from them.

- 8 As for those who have taken refuge in the shelter of the mercy of thy Most Glorious Lord, seeking His protection, shelter and sanctuary - they are as birds who have made their nests in the branches of the Lote-Tree of the utmost boundary. God has established them firmly in the earth and made them chosen leaders, made manifest their traces, illumined their beacon, and brought them forth from the horizon of unity, their faces radiating with light.

SW_v09#12 p.130-131+133

الأعين شاخصة غائرة و القلوب خافقة خاسرة
و البيوت خالية خاوية و الجسم واهية بالية و
الأرواح هاوية في الهاوية

7 لعمر الله ان في قوم نوح و هود و قوم لوط و
ثمود و اصحاب الحجر و اليهود و تبابعة سبا و جبارة
البطحاء و قياصرة الفيحاء و اكاسرة الزوراء و
المؤتفكات في القرون الاولى لعبرة لأولى النبی و
ذوی البصيرة الكاشفة لخواتم الأمور بفواتح الآثار
قد انتشرت كواكبهم و انعدمت مواكبهم و اغبرت
وجوههم و انطمست نجومهم و استأصل اروهم
و اقتلع جرثومهم و انتلت عروشهم و انهزمت
جيوشهم و تزلزلت اركانهم و انهدم بنيانهم و
اقفرت قصورهم و انكسرت ظهورهم و خسفت
قبورهم و شامت وجوههم و اقشعرت جلودهم
و اندرست دثارهم و اغتحت آثارهم فانظر الى
مدانهم و قراهم بالبادية لما اتى بأس ربك جعلها
خامدة هامة مؤتفكة بائدة لا تسمع لها صوتاً و
لا همساً

8 و اما الذين اتخذوا جوار رحمة ربك الأبي
ملجأ و ملاذاً و مأوى و معاذاً هم طيور اتخذوا
افنان سدره المنتهى مطاراً و اوكاراً فكنهم الله في
الأرض و جعلهم ائمة اخياراً و اشر لهم آثاراً و
اضاء لهم مناراً و اتى بهم من افق التوحيد يلوح
وجوههم انواراً

INBA59:088, INBA88:029, MKT1.141,
MNMK#016 p.088, MILAN.156,
HDQI.201, ANDA#07 p.04, OOL.C013

AB01718

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

Date: 1892-Sep-25

- 1 O lovers of the Beauty of the All-Merciful and O those intoxicated by the spiritual wine! May your nostrils be perfumed by the fragrances of the divine rose garden and may your hearts be illumined by the effulgences of the light of the Beauty of God. Be not rendered unconscious by the whirlwind of tests and trials, and be not shaken by hardships, earthquakes and tempests. Like the trees of the paradise of oneness, make firm your roots in the earth of sanctification and assurance, and like the trees of the divine paradise, raise your branches to the canopy of heaven. Be in a state of movement and rustling from the winds of divine favor, and from the outpourings of the cloud of oneness be full of leaves, blossoms and delicate fruits.

1 ای عاشقان جمال رحمانی و ای مخموران صهبای
روحانی مشامتان از نفحات گلشن الهی معطر
باد و قلوبتان بجلیات انوار جمال الله منور باد از
گردباد امتحان و افتتان محمود نشوید و از شدائد
و زلازل و زوابع متحرک نگردید چون درختان
جنت توحید ریشه در ارض تقدیس و اطمینان
محکم نمائید و چون اشجار فردوس الهی شاخه و
فروع را بعنان آسمان رسانید از اریاح عنایت الهیه
در اهتزاز و حریف باشید و از فیوضات غمام
احدیت پر برگ و شکوفه و ثمر لطیف
- 2 Let each one of you be like a brilliant star in the Cause of God, and a radiant lamp and a rain-shedding cloud, and in steadfastness in the Cause of God be like an immovable mountain, and in the recognition of the Beauty of the All-Merciful be like an endless surging ocean, and in praise of the Beauty of the Beloved be an eloquent tongue, and in holding fast to the divine counsels be renowned throughout all regions, and in teaching the Cause of God be a herald between earth and heaven, and in divine attributes be a mercy unto all mankind.

2 هریک در امر الله چون نجم لامع باشید و سراج
ساطع و غمام هامع و در ثبوت بر امر الله چون
جبل راسخ و در عرفان جمال رحمن چون بحر
مواج بی پایان و در ثنای جمال جانان لسانی ناطق
و در تمسک بوصایای الهی شهیر آفاق و در تبلیغ
امر الله منادی بین ارض و سماء و در اخلاق
الهیه رحمت بر جهانیان
- 3 O loved ones of God! Seek to hold fast to the Most Great Handle and cling to the hem of the grace of the Most Glorious Beauty. Be so firm and steadfast in the divine Covenant and Testament and the will of the All-Merciful Beauty that the hosts of doubts cannot imagine otherwise and cannot cause division in the Cause of God.

3 ای احبابی الهی تمسک بعروة وثقی جوئید و
تشبث بذیلی عنایت جمال ابری به عهد و پیمان
الهی و وصیت جمال رحمانی چنان ثابت و راسخ
باشید که جنود شبهات تصور خلاف نتوانند و
در امر الله تفریق نتوانند
- 4 In all the divine tablets which were sent to various regions during this period, it was mentioned and recorded in explicit phrases and subtle allusions that when the Sun of Truth sets, the birds of night will take flight. These bats are the hosts of doubts that will soon be set in motion. Assuredly make firm your steps and steady your feet, make your hearts assured and your spirits glad.

4 در جمیع صحائف الهیه که در ایندّت باطراف
ارسال شد بصریح عبارت و لطیف اشارت
مذکور و مسطور که چون شمس حقیقت
غروب نماید بطیور لیل بطیران آیند این خفاشها
جنود شبهاتند که عنقریب بحرکت خواهند آمد
البته قدما ثابت کنید و پای را راسخ قلب را
مطمئن نمائید و روح را مستبشر
- 5 The hosts of doubts are souls who, contrary to the explicit text of the Most Holy Book and the Book of the divine Covenant and Testament, utter a word from their tongues. The entire

5 جنود شبهات نفوسی هستند که مخالف صریح
کتاب اقدس و کتاب عهد و پیمان الهی از لسان
حرفی رانند امر بتمامه راجع بمقر معلوم مشهود
است و این مقام موجود بجمیع شئون از جمیع

Cause refers to the known and manifest Center, and this station which exists is distinguished and renowned like the sun above all on earth in all conditions and is explicitly designated, yet despite this, hosts of doubts will come into motion.

من علی الارض چون آفتاب ممتاز و مشهور و
منصوص لکن باوجود این جنود شهبائی بجولان
خواهد آمد

INBA21:099c, INBA55:124, INBA88:190,
MKT5.151, AKHA_105BE #12 p.09

AB12174

To: Baha'is of Mosul

Date: 1892-Sep-27

1 O loved ones of the Beauty of the All-Merciful and waves in the ocean of certitude! Do not slip from this mighty earthquake nor tremble from this great calamity. Plant your feet firmly on the straight path of the Cause and make your hearts steadfast and unwavering in constancy and persistence. You are the lamps in the night-chamber of the love of God and the stars in the heaven of attraction to the knowledge of God. You are the fish in the ocean of divine recognition and the birds in the gardens of certitude. You are the words in the book of creation and manifest verses on the tablet of contingent being. You are the banners of divine love and the standards of bounty among the hosts and company of humanity. You are regarded by the eye of loving-kindness and beheld by the glance of favors and mercy. You are the fruits of the tree of faith and the flowers of the celestial tree of certitude. You are intoxicated and enraptured by the divine wine and responsive and awakened to the divine call.

1 ای احبای جمال رحمن و ای امواج بحر ایقان از
این زلزله عظمی ملغزید و از این فاجعه کبری
ملرزید قدمرا بر صراط امر محکم نمائید و قلوبرا
بر ثبات و استقامت متین و مستحکم کنید شما
سراجهای شبستان محبت الله هستید و نجوم سماء
انجذاب در معرفت الله حیتان بحر عرفانید و
طیور حدائق ایقان کلمات کتاب ایجادید و آیات
باهره در لوح امکان ریایات عشق الهی هستید
و اعلام موهبت در بین جنود و معشر انسانی
ملحوظ نظر عنایتید و منظور بصر الطاف و
مرحمت اثمار شجره ایمانید و ازهار دوحه ایقان
از صهبای الهی مرزوق و مدهوشید و از ندای
ربانی لیک گو و بیدار

2 Despite all this, why are you dejected and disturbed, withered and weak? If you are prevented from beholding the Greatest Light from the nearest horizon, praise be to God it is still effulgent and radiant from the supreme horizon. And if you are deprived of the lights of the divine lamp in the niche of contingent being, praise be to God it is still blazing from the glass of the realm beyond. Bind your hearts to the Abha Kingdom and turn your souls toward the realm above. Look to the Greatest Scene and listen for the call from the supreme horizon. Turn the ear of inner consciousness toward the horizon of glory that you may hear the call of the celestial herald and the summons to awakening from the sleep of doubt. Today is the time for igniting and enkindling, not burning and melting away. The people of the world must be set ablaze with the kindled fire of

2 باوجود این چرا افسرده و پریشانید و پژمرده
و ناتوان اگر از مشاهده نیر اعظم از افق
ادنی ممنوع شدید الحمد لله از افق اعلی فائض و
درخشان و اگر از انوار سراج الهی در مشکاة
امکان محروم شدید الحمد لله از زجاجه لامکان
فروزان دل بملکوت ابری بندید و جانرا متوجه
بعالم بالا کنید نظر بمنظر اکبر نمائید و استماع
نداء از افق اعلی خواهید گوش هوش را
باقی عزت مقابل کنید تا ندای سروش غیب
بشنید و صلاهی بیداری از خواب ریب امروز
وقت شعله زدن و افروختن است نه سوختن
و گداختن بین انجن عالم اهل عالمرا باید بنار

God and occupied with the stations and conditions of divine love.

- 3 Blessed are those enkindled by God! These are servants who are captives in Thy path and lowly at Thy gate and poor before the manifestation of Thy riches, supplicating to Thy All-Merciful Presence, imploring at the threshold of Thy divine Unity. They have borne all hardships and trials in Thy path and been afflicted with every calamity in Thy love. O Lord! Send upon them in every moment the fragrances from the gardens of Thy unity and revive them in every instant with the breezes from the meadows of Thy oneness. Shower upon them the lights of Thy confirmation from Thy most glorious Kingdom. Verily Thou art the Generous, the Merciful.

موقدهء الهیة مشتعل نمود و به مراتب و شئون
عشق الهی مشغول کرد

3 طوبی للمشتعلین الهی هؤلاء عباد اسراء فی
سبیلک و اذلاء بیابک و فقراء لدی ظهور
غنائک مبتهلون الی حضرة رحمانیتک متضرعون
بفناء ساحة فردانیتک و تحملوا کل الشدائد و
البلايا فی سبیلک و ابتلوا بکل الرزایاء فی
محبتک ای رب ارسل علیهم فی کلّ حین
نفحات ریاض توحیدک و احیهم فی کلّ آن
بنسمات غیاض تفریدک و افض علیهم انوار
تأیدک من ملکوتک الابهی انک انت الکریم
الرحیم

Ghazi3072.124-127

AB12487

To: Muhammad Javad Naraqi

Date: 1892-Sep-27

O thou who art wandering in the divine path and bewildered by the countenance of the True Beauty! I have heard the cry of thy heart, the wailing of thine essence, the lamentation of thy soul, the sighing of thy burning fire, and the sobbing of thy weeping. I have recognized thy burning ardor, thy fervor, thy rapture and thy distress in this crushing, violent, stormy and thunderous calamity which hath burned the liver of all regions, raised the resurrection of tears, and kindled the fires of grief, anguish and yearning in the hearts of the people of constancy. But O thou who art enkindled with the fire of God's love, thou must show beautiful patience, fortitude and endurance in this momentous ordeal and great terror. We shall, through God's might and power, His grace and bounty, be delivered from this supreme separation and soar to the vicinity of thy Lord's greatest mercy in His most glorious Kingdom and sublime Companion, attaining the station of witnessing and meeting in the realm of immortality.

ای سرگشتهء کوی الهی و آشفتهء روی
جمال حقیقی قد سمعت ضجیع فؤادک و صریخ
کینوتک و عویل قلبک و زفیر نارک و
نحیب بکائک و عرفت احتراقک و التهابک
و وجدک و اضطرابک فی هذه النازلة القاصمة
الحاصبة العاصفة القاصفة التي احترقت بها کبد
الآفاق و اقامت قیامة الآفاق و اضرمت نيران
الحزن و الشجن و اللهب فی قلوب اهل الوفاق
ولكن ایها المشتعل بنار محبة الله علیک بالصبر
الجميل و الجلد و التحمل فی هذا الخطب الجسیم
و الفرع العظیم سننجدو من هذه الفرقة العظمی
بحول الله و قوته و فضله و جوده و نظیر الی
جوار رحمة ربک الکبری فی ملکوته الابهی و
رفیقه الاعلی و نفوز بمقام المشاهدة و اللقاء فی
عالم البقاء

INBA85:200

AB12723*To: Muhammad Javad Naraqi**Date: 1892-Sep-27*

O steadfast one! Give the glad-tidings of divine bestowals and infinite heavenly grace and mercy to all the beloved of God. Like unto a flame of fire, set ablaze the hearts of the friends and illumine them with these divine lights, lest they be extinguished. Soon will the lights of the Abha Kingdom illumine all the horizons of existence. Glad tidings to the sincere ones! Today the firmness and steadfastness of each one will become evident and manifest.

ای ثابت راسخ جمیع احبابی الهی را بنایت
رحمانی و فضل و رحمت غیرمتناهی صمدانی
بشارت ده و چون شعله آتش قلوب دوستان
را مشتعل کن و باین انوار الهی منور نما که
مبادا مخمود گردند عنقریب انوار ملکوت ابدی
آفاق وجود را روشن کند بشری للمخلصین و
ثبوت و استقامت هر کس الیوم معلوم و واضح
گردد

INBA85:201a

AB01286*To: Abdu'l-Husayn son in law of Vazir (Isfahan), in Bombay**Date: 1892-Sep-29*

- ¹ My Lord, my Hope, my Refuge and my Desire! Verily Your servant, whom You have added to Your Glorious Name and attributed to servitude to Your Manifest Beauty and Your Mighty Message, and whom You honored with prostration to You and submission at the gate of Your Oneness while You are dawning from the luminous horizon and rising from a noble dayspring - O my Lord, assist him with the brilliance of the lights of guidance in his conscience from the exalted star, and perfume his nostrils with fragrances wafting from the gardens of Your Most Glorious Kingdom, and purify the garments of his heart with the blessed, pure water pouring down from the clouds of Your Supreme Heaven, so that all may be firm in Your Covenant and Testament which gleams in the zenith of the kingdom of creation, and he may become a manifest sign in the kingdom of existence, a brilliant light in the heaven of witness, and a rising star in the dawning-place of souls and horizons, through Your bounty O Self-Subsisting One of all existence! Verily You are the Confirmer, the Helper, the Mighty, the Generous.

¹ ربّی و رجائی و ملجئ و منائی انّ عبدک الذی
اضفته الی اسمک الجلیل و نسبته الی العبودیّة
بجمالک المبین و نبّئتک العظیم و شرفته بالسّجود
لک و الخضوع بباب احدیتک و انت مشرق
من افق المنیر و مطلع کریم ای ربّ ایدہ بسطوع
انوار الهدی فی وجدانه من کوکب العلی و عطر
مشامه من نفحات تنتشر من ریاض ملکوتک
الأبدی و طهر ثیاب فؤاده بالماء الطهور المبارک
النازل المنهمر من سحاب جبروتک الاعلی لیثبت
الکل علی عهدک و میثاقک الذی تنلأ فی اوج
ملکوت الانشاء و یصبح آیه باهرة فی ملکوت
الوجود و نوراً لامعاً فی سماء الشّهود و کویکاً بازغاً
فی مشرق الانفس و الآفاق بجدک یا قیوم کل
موجود انک انت الموفق المؤید العزیز الکریم

² آنچه از قلم وفا بر لوح ولا مرقوم گشته بود ببصر
حدید ملاحظه شد از مضمون ثبوت و استقامت

- 2 What was inscribed by the pen of fidelity upon the tablet of friendship was observed with penetrating vision. From its contents indicating the firmness and steadfastness of the beloved ones of the All-Merciful in the Cause of God and their strong adherence to God's Covenant and Testament, and their striving and endeavoring to exalt the Word of God, the utmost joy and delight was obtained.
- 3 We await the hidden confirmations of the King of Oneness that He may illuminate and brighten that spiritual gathering with the effulgence of divine lights like a heavenly rose garden. And from the news of the martyrdom of Aqa Murtada of Sarvistan, intense grief surged forth from one perspective, as that oppressed one in God's path had been under chains and fetters for several years and endured every kind of tribulation and affliction in God's way, ultimately giving his life in utter oppression for love of the Beloved. Yet from another perspective, that oppressed one found these severe trials to be the comfort of his soul and the delight of his conscience, and we must open our tongues in thanksgiving for the favors of the All-Merciful Lord that, praise be to God, He has raised up such blessed souls who, while under chains and sword, dance joyously and freely sacrifice their lives in the paths of the All-Merciful. This is among the greatest of divine favors that He bestows the mighty profit of being sacrificed in His path upon souls that would certainly depart this world without benefit or fruit. "Think not of those who are slain in God's way as dead. Nay, they are living! With their Lord they have provision."

احبابی رحمن بر امر الله و تمسک محکم بعهد و میثاق الهی و سعی و کوشششان در اعلاء کلمه الله کمال روح و ریحان حاصل گشت

3 از تأییدات غیبیه سلطان احدیت منتظریم که آن مجمع روحانی را بسطوع انوار رحمانی چون گلشن انجمن ربّانی منور و روشن فرماید و از خبر شهادت آقا مرتضای سروسنّانی از جهتی احزان شدید هجوم نمود چه آن مظلوم سبیل الهی چند سال بود که در تحت سلاسل و اغلال بود و از هر قسم محنت و بلایا را در راه خدا کشید و نهایت بمنتهای مظلومیت در محبت جانان جان بداد و از جهت دیگر این شدائد بلایا را آن مظلوم راحت جان و لذت وجدان یافت و باید بشکرانه الطاف حضرت رحمن زبان گشود که الحمد لله چنین نفوس مبارکی مبعوث فرموده که در زیر زنجیر و شمشیر رقص کنان در سبیل رحمن جانزا رایگان نثار مینمایند این از اعظم عنایت الهیه است که ارواحی را که عاقبت بی فائده و ثمر یقین است که از این عالم میروند آنها را ربّ عظیم عنایت فرموده در راه خویش قربان میفرماید لا تحسین الدّین قتلوا فی سبیل الله امواتاً بل احياء عند ربهم يرزقون

MMK6#089

AB04535

To: Afnan, Haji Mirza Muhammad Ali son of Khal-i Akbar, in Hong Kong

Date: 1892-Sep-30

O blessed Branch from the Lote Tree of the Uttermost Boundary! May God illumine thy face with the lights shining forth from the Abha Kingdom. Although it is the autumn of sorrows and the fall of griefs, the time of lamentation and wailing and the season of the tearful tempest, despite this, how can the nightingale of faithfulness begin its intimate communion and raise such a melody and song that would bring solace to

ایها الفرع المبارک من سدرۃ المنتهی نور الله وجهک بالأنوار الساطعة من ملکوت الأبهی اگرچه خزان احزانست و خریف اشجان وقت ناله و فغانست و هنگام طوفان چشم گریان با وجود این عندلیب وفا چگونه آغاز راز و نیاز کند و نغمه و آوازی برآرد که قلوب را تسلی بخشد

hearts, bestow tranquility and repose to souls, and grant patience and forbearance to spirits? Yet since the bestowals of the King of Oneness and the gifts and effusions of His Holiness the All-Merciful have always encompassed and continue to encompass that distinguished branch of the Blessed Tree in all conditions, and the lights of guidance shine forth and radiate from the Abha horizon, and true bounty and divine confirmation descend successively from the Supreme Kingdom, we must, in gratitude for this mighty blessing and most glorious favor, raise up the hand of praise and open the tongue of glorification, engaging in divine laudation and attributes among all people, so that this confirmation may increase moment by moment and this bounty be extended. We remember all the loved ones of God who are there with the Most Glorious Ancient Greeting, and glory be upon thee, O thou Mighty Blessed Branch.

و نفوس را سکون و قراری و ارواح را شکیب
و اصطباری ارزانی کند و لکن چون عنایات
سلطان احدیت و مواهب و فیوضات حضرت
رحمانیت در جمیع شئون شامل آن افنون شجره
مبارکه بوده و هست و انوار هدی از افق ابهی
ساطع و لامع و فیض حقیقی و تأیید الهی از
ملکوت اعلیٰ متتابع باید بشکرانه این نعمت
عظمی و عنایت ابهی دست ستایش برافراخت
و زبان نیایش گشود و بحامد و نعوت الهیه در
مایین بریه مشغول گشت تا آناً فاناً این تأیید
تزیید یابد و این فیض تمدید شود احبای الهی را
جمیعاً یعنی هر کس که در آنجاست بتکبیر ابدع
ابهی مذکریم و الباء علیک ایها الفرع المبارک
العظیم

INBA87:476, INBA52:497

AB04929

To: Haj Mirza Muhammad Husayn Afnan (Haj Mirza Buzurg), in Hong Kong

Date: 1892-Sep-30

- 1 O mighty branch from the Blessed Tree whose root is firmly fixed in the earth and whose branch is in heaven, and which has spoken forth: "Verily I am God, there is no God but Me. Say: O My servants! Worship ye Me!"
 1 ایها الفرع العظیم من الشجرة المباركة التي اصلها ثابت في الارض وفرعها في السماء وانها نطقَتْ بانتي انا الله لا اله الا انا قل يا عبادي اياي فاعبدون
- 2 Though the distance between us is a hundred thousand parasangs and many mountains, deserts, plains and seas intervene as barriers and obstacles, yet you are present in the gathering of intimacy and exist as an observer in the holy assemblies. In the meeting of divine friends, the remembrance of spiritual loved ones is a bright candle, and their mention and thought in the wilderness of hearts is a rose garden and flower patch. Therefore be gladdened by God's great bounty and be joyous and expansive through the noble creation of His loved ones. You have a nest and shelter in hearts, and a home and dwelling in souls. What more do you seek and what more do you desire? Be assured by the favors of the Beloved of the horizons and be happy and cheerful through the confirmations of the Abha Kingdom. Soon the breezes of divine confirmation will waft and the lights of unity will shine
 2 هر چند مسافت مابین صد هزار فرسنگ است و بسی کوه و صحرا و دشت و دریا حائل و حاجز و لکن در محفل انس حاضرید و در مجامع قدس موجود و ناظر در انجمن یاران الهی یاد احبای معنوی شمع روشن است و ذکر و فکرشان در صحرای قلوب گلزار و گلشن پس بفضل عظیم الهی مستبشر باش و بخلق کریم احبایش مسرور و منشرح در دلها لانه و آشیانه داری و در جانها خانه و کاشانه دیگر چه جوئی و چه خواهی بالطاف حضرت محبوب آفاق مطمئن باش و بعنایات ملکوت ابهی مسرور و منبسط عنقریب نفحات تأیید میوزد و انوار توحید بدرخشد و شمع الهی برافروزد و قلوب زجاجهای انوار گردد و

forth and the divine candle will be ignited and hearts will become lanterns of light and souls will become dawning-places of mysteries. There shall the sincere ones rejoice. And the glory be upon you.

نفوس مطالع اسرار هنالك يستبشر المخلصون و
البهاء عليك

INBA87:416, INBA52:429a

AB10613

To: Aqa Mirza Ali Rashti

Date: 1892-Oct-09

O thou who art firm in the signs of God! Upon thee be the Glory of God! Several responses were written, therefore now I will be brief. Thou didst request letters for the Khan and Mirza - these have been sent. It is hoped through divine protection and shelter that wherever thou art, thou wilt become renowned throughout those regions for purity and holiness, and wilt act according to the divine counsels and exhortations. And the Glory be upon thee.

ای موقن بآیات الله عليك بهاء الله چند جواب
مرقوم شد لهذا حال اختصار میشود بجهت
جناب خان و میرزا مکاتیبی خواستید ارسال
شد امید از صون و حمایت الهیه چنانست که
در هر دیار که هستی به تنزیه و تقدیس مشهور
آن آفاق گردی و به وصایا و نصائح الهیه عامل
شوی و البهاء عليك

MKT6.018a

AB01544

To: Baha'is of Iraq, in Baghdad

Date: 1892-Oct-10

¹ Thou bearest witness, O my Lord, to my servitude and lowliness, to my privation and abasement, my powerlessness and destitution before the portals of Thy divine unity, and Thou beholdest my selflessness, mine evanescence and non-existence, my humility and prostration, my meekness and submissiveness, mine ardent invocation, my tearful supplication and entreaty before the Threshold of Thy mercifulness.

¹ انت تشهد یا الهی بعبودیتی و ذلی و فقری و
مسکنتی و عجزی و فقری بباب احدیتک و فنائی
و اضمحلالی و فقود وجودی و رکوعی و سجودی
و خضوعی و خشوعی و فرط تضرعی و ابتہالی
و تبتلی و تذللی بفناء رحمانیتک

² I am content, O my Lord, to become lowly as dust in Thy path, and it sufficeth me, O my Best Beloved, to be regarded as an insignificant atom in Thy realm. Thou hast no peer or partner in the revelation of Thy manifold tokens, nor can anyone rival

² کفانی یا الهی ان اکون تراباً فی سبیلک و
حسی یا محبوبی ان اکون ذرّة فانیة فی ملکک
وحدک لا شریک لک فی شأن من شئونک
تفردت بوحدايتک یا الهی فی ذاتک و صفاتک

Thee, O my Lord, in the sublime oneness of Thine Essence and of Thine incomparable attributes and names. Sanctified art Thou, O my Desire, from every likeness, comparison or similitude when manifesting the invincible power of Thy might and of Thy testimony throughout the kingdoms of earth and heaven. We are all but lowly servants at Thy door, helpless ones standing before Thy Threshold, poor ones in the face of the ocean of Thy wealth, abased ones bearing witness to the revelation of any one of Thy signs, abased ones bearing witness to the revelation of any one of Thy signs, ignorant ones when brought face to face before the effulgent glimmer of the light of Thy knowledge. The necks of all men have been laid low through the power of Thy sovereignty and all men have bowed in submission before the vindication of Thy proofs.

و اسمائك و تقدست بفردانيتك يا رجائي في سلطانك و برهانك عن كل شبه و نظير و مثيل في ملكك و ملكوتك كلنا ارقاء ببابك و عجزاء بفنائك و فقراء عند بحر غنائك و اذلاء عند ظهور آية من آياتك و جهلاء عند اشراق نور من انوار علمك ذلت الرقاب لسلطانك و خضعت الاعناق لبرهانك

3 I entreat Thee by the tokens of Thine everlasting assistance and by the confirmations of Thine incomparable majesty to grant that I may remain firm and fast in manifesting absolute servitude at the portals of Thy divine unity and in showing forth complete evanescence before the revelation of a wondrous token of Thy oneness. This is indeed my glorious crown and my brilliant diadem in which I pride myself throughout the kingdom of Thy creation.

3 اسئلك بتوفيقات صمدانيتك و تأييدات ملك و وحدانيتك ان تجعلني ثابتاً راسخاً على عبودية صرفه لفناء ياب احديتك و فناء محض عند ظهور آية وحدانيتك فانها اكلي الجليل و تاجي الوهاج افتخر به في ملكوت خلقك

4 Forbid it, O my Lord, that I should have any mention other than this explicit mention, and I seek refuge in Thee, were I to have any title, save this, my true and real identity. I beseech Thee by the beauty of Thy resplendent countenance, which is shining above Thine all-glorious horizon and in Thine exalted kingdom, to enable me to show forth absolute servitude and to manifest complete lowliness and utter abasement, meekness and submissiveness at the exalted and holy Threshold of Thine, and before the sublime and boundless court of Thy glory. For this is the goal of my highest aspiration, the sacred tree of my longing, the ultimate sanctuary of my adoration, the loftiest retreat of my glory.

4 و استغفرک يا الهی عن کل ذکر دون هذا الذکر الصريح و استعید بک عن کل سمة غير هذا الشأن الواقع الصحيح و اسئلك بجمالک المنير في افتک الابهی و ملکوتک الاعلى بان توفقتني على العبودية المحضة و المسکنة التامة و التذلل و الانکسار و التبتل و الافتقار الى عتبتک العلية السامية و تراب ساحتک الواسعة العالیه لان هذه غايی القصوى و سدرتی المنتهى و مسجدي الاقصى و رفری الاعلى

5 Grant then, O my Lord, that my face be illumined with the light of servitude, that my heart be quickened by the spirit of servitude, that my whole being be consumed by the fire of servitude, my feet be steadfast in the path of servitude, my loins be strengthened through the power of servitude, and my breast be dilated by the compelling evidences of servitude. Graciously aid me, O my Lord, to attain unto this supreme bounty, and confer upon me, O my Master, this great favour, which is indeed a balm to my suffering, and a cooling draught to the fire of my longing, O my Lord. It is the light of my

5 فاجعل يا الهی وجهی لاثخاً بنور العبودية و قلبي حياً بروح العبودية و وجودی فانياً بنار العبودية و رجلی مستقيماً على صراط العبودية و ازرى مشدوداً بقوة العبودية و صدری مشروحاً بظهور العبودية ايدني يا الهی بهذه المنحة العظمی و حققني يا سيدی بهذه الموهبة الكبرى فانها شفاء علتی و برد لوعتي يا الهی و نور قوادي و روح حياتي و سفينة نجاتي انک انت المؤيد الموفق الكريم

heart, the spirit of my life and the ark of my salvation. Verily Thou art the Helper, the Sustainer, the All-Bountiful.

AB02177

To: Baha'is of Iraq

Date: 1892-Oct-10

1 O my God! These are Your servants and Your loved ones in Iraq. The pangs of separation have intensified in their hearts, their tears flow, and their sighs rise with complete longing and yearning to ascend to Your other worlds, due to the severe hardships of the greatest calamity and the most mighty catastrophe. O Lord! Purify their hearts, illumine their sight, and expand their breasts through the light of Your oneness and the mysteries of Your uniqueness, so that they may worship You alone, alone - You have no partner, no peer, no likeness, and no minister - just as You have said, and Your word is truth in Your perspicuous Book: "Everyone in the heavens and earth comes to the All-Merciful as a servant." Therefore make them, O my God, oriented towards You, sincere in Your religion, and unified in Your Essence, for You alone, alone are their God; You alone, alone are their Creator; You alone, alone are their Beloved; You alone, alone are the One Who gives them life and death, Who resurrects them, Who creates them and provides for them. You have no partner in any matter, and all besides You are Your servants and in Your grasp, possessing for themselves neither benefit nor harm, neither life nor resurrection.

1 اللهم يا الهى هؤلاء عبادك واجباؤك فى العراق و اشتدّت فى احشائهم لواعج الفراق و همعت عبراتهم و علت زفرائهم بكلّ شوق و اشتياق للعروج الى عوالمك الاخرى من شدائد الرزية الكبرى و المصيبة العظمى اى ربّ طهر قلوبهم و نور ابصارهم و اشرح صدورهم بنور توحيدك و اسرار تفريدك حتى يعبدوك وحدك وحدك لا شريك لك و لا نظير لك و لا شبهه لك و لا وزير لك كما قلت و قولك الحقّ فى كتابك المبين ان كلّ من فى السموات و الارض الا اناي الرحمن عبداً فاجعلهم يا الهى متوجهين اليك و مخلصين فى دينك و موحدّين فى ذاتك لانك وحدك وحدك الههم وحدك وحدك بارئهم وحدك وحدك محبوبهم وحدك وحدك محييهم و مميتهم و باعثهم و خالقهم و رازقهم لا شريك لك فى شأن من الشئون و انّ ما دونك عبدك و فى قبضتك لا يملك لنفسه نفعاً و لا ضرراً و لا حياة و لا نشورا

2 I have turned my face to Him Who originated the heavens and earth. O Lord! Make them signs of Your love, banners of Your knowledge, traces of Your remembrance, and emblems of Your religion in Your lands. Remember them in Your Kingdom and assist them in Your Realm to be steadfast in Your Cause, firm in Your religion, and deeply rooted in Your oneness. Perfume their nostrils at all times with the fragrances of Your sanctity, enable them to act according to what You have commanded them in Your Book, and to acquire Your attributes and Your kindness among Your creation, so that the horizons may be perfumed by the sweet scents of their hearts, their character, their works, their deeds and their ways, and the lands may be

2 وجهت وجهي للذى فطر السموات و الارض اى ربّ اجعلهم آيات حبك و اعلام عرفانك و آثار ذكرك و شعائر دينك فى بلادك و اذكرهم فى ملكوتك و ايدهم فى جبروتك على الاستقامة على امرك و الثبوت فى دينك و الرسوخ فى توحيدك و عطر مشائمهم فيكلّ حين بنفحات تقديسك و وفقهم على العمل بما امرتهم فى كتابك و التخلّق بسجاياك و رأفتك بين خلقك حتى تتعطر الآفاق من روائح قلوبهم و اخلاقهم و اعمالهم و افعالهم و اطوارهم و تنور

illuminated by the lights of their attraction, their love and their longing. Verily You are powerful over whatsoever You will, and You are the Mighty, the Omnipotent.

البلاد بانوار جذبهم و حبهم و شوقهم آنک انت
المقتدر على ما تشاء و آنک انت العزيز القدير

MILAN.205

AB06229

To: Ali Asghar Usku'i

Date: 1892-Oct-10

O thou wanderer in the wilderness of God's Love! Waft thou across the gardens of the lovers of God in memory of the One Beloved, and refresh the hearts of the friends like a life-giving spirit. Quicken their bodies with the breath of the mention of the King of all names and attributes. Raise thou a clarion call to high heaven and lift thy voice with a heartfelt cry. Take up the mallet and mount thy steed to win the ball in this game of life and sing a new song of victory. Become the confidant of divine mysteries and melodies. Stir up an outcry and toss aside thy lendings. Like a flower in full bloom reveal thy joy and radiance in this rose garden. Appreciate the preciousness of this opportunity until thy last breath and give up thy life in the path of the One alone Beloved. All lives must end and all breath must finally expire; naught shall remain but loss and dereliction but at all times keep wisdom in mind for by it all actions are weighed in the balance.

ای سرگشته صحرای عشق چون نسائم
صبحگاهی در ریاض قلوب احبای الهی مرور
نما دلها را بمتابه جان بیاد جانان زنده کن و
جسمها را بنفحه حیات ذکر ملیک اسماء و
صفات روان بخش نعره بزن و فریادی از دل
برآر جوگانی بگیر اسبی بتاز گوئی بزن نغمه آغاز
کن و ترانه بی ساز نما با نفحه حق دمساز شو
و آوازی در آفاق درافکن جوشی بزن شوری
بیفکن پیرهن چاک کن و چون گل صدبرگ
خندان در این گلستان جلوه بی نما تا نفس باقی
است وقت را غنیمت شمر و جان در راه جانان
بسپر عمرها بسر آید و جانها بلب آید جز زیان و
خسران چیزی نماند و حکمت را از دست مده
زیرا میزانت

INBA88:269a, MMK2#266 p.192,
AHB_102BE #03 p.02

AB07784

To: Aqa Muhammad Taqi et al., in Baghdad

Date: 1892-Oct-10

- ¹ O Muhammad-Taqi and 'Abdu'l-Vahhab! Upon you both be the glory of your Lord in the first and last worlds, and the peace of your Master in the beginning and the end. What you had written was reviewed with the eye of love. Through divine grace and favors, it is hoped that you will remain firm and

¹ یا محمد تقی و عبدالوہاب علیکما بہاء ربکما فی
الآخرۃ و الأولى و سلام مولاکما فی المبدأ و
المآب آنچه مرقوم نموده بودید بنظر حب مطالعہ
شد از فضل و الطاف الهی امید چنانست کہ

steadfast beneath the shade of the Word of Unity, and know, see and hear naught save the Most Glorious Beloved. He alone is the Beloved of all worlds, He alone is the Goal of all spiritual beings.

در ظلّ کلمهء توحید ثابت و راسخ باشید و جز محبوب ایهی ندانید و نبینید و نشنوید اوست وحده محبوب عالمیان اوست وحده مقصود روحانیان

2 In conceiving of His Essence, call Him a treasure,

2 در تصوّر ذات او را گنج گو

3 That His likeness might enter into conception.

3 تا در آید در تصوّر مثل او

4 We hope that you will remain safe and protected in the cave of divine protection and preservation. You have permission to visit the Holy Shrine without family members. And the glory be upon you both.

4 امیدواریم که در کھف حفظ و حمایت الهیّه محفوظ و مصون مانید بی اهل و عیال اذن تشرف بروضهء مطهره دارید و البهّاء علیکم

MSHR3.211

AB09142

To: Siyyid Mihdi Yazdi the martyr, in Tabriz

Date: 1892-Oct-10

1 O my God! Thou art He Whose mercy hath preceded all things, Whose grace hath encompassed all, Whose proof hath been perfected, Whose evidence hath been completed, Whose sovereignty hath appeared, Whose power hath become manifest, Who hath perfected for Thy servants Thy manifest Faith, Who hath extended Thy straight Path, and made manifest Thy righteous Way. Therefore, O my God, protect it from the perversion of the extremists and the innovations of the innovators, and preserve the fortress of Thy Cause from those who would break away, through Thy power, O Thou Most Merciful of the merciful ones, and through Thy sovereignty which pervadeth the kingdom of the heavens and the earth.

1 الهی انت الذی سبقت رحمتک و سبغت نعمتک و تمت حجّتک و کلّ برهانک و ظهر سلطانتک و برز اقتدارک و اکملت لعبادک دینک المبین و مددت صراطک المستقیم و اظهرت منهجک القویم فاحفظه یا الهی عن تحریف الغالین و بدع المبتدعین و احفظ حصن امرک عن المارقین بقدرتک یا ارحم الراحمین و بسلطانتک النافذ فی ملکوت السموات و الارضین

2 Glory and spirit rest upon Thy servant whom Thou hast made steadfast in Thy mighty Cause and firm in Thy love amidst the worlds.

2 و البهّاء و الروح علی عبدک الذی جعلته ثابتاً علی امرک العظیم و راسخاً علی حبّک بین العالمین

INBA88:273a, MKT6.040a, MJMJ3.040, MMG2#094 p.106

AB12436*To: Haji Mirza Haydar Ali Isfahani**Date: 1892-Oct-10*

- 1 O thou whom God hath chosen for the propagation of His Cause and the exaltation of His remembrance! That which was inscribed by the pen of love was read. From its meanings wafted the musk-fragrance of the soul, and from its contents came the sweet perfume of the love of God. And unto one such as thee it behoveth to be thus in this time wherein the stupor of the supreme calamity hath seized the people of the holy precincts in the Most Exalted Paradise.
- 2 Although, because of this most great catastrophe, existence itself yearneth for non-existence, yet the Cause of God is of supreme importance. One must endure all pain and trials in the path of the Ancient Beauty and console the loved ones of God, that the fire of the love of God may not grow cold in hearts, but rather become more enkindled moment by moment and blaze forth in such wise as to illumine the world of being. Strive then with thy spirit, thy body and thine inmost heart in the service of the Cause of God, and be a brilliant torch amidst the concourse of all worlds.

1 یا من اختاره الله لتبلیغ امره و اعلاء ذكره آنچه مرقوم قلم و داد بود تلاوت شد از معانیش نفحات مشک جان وزید و از مضامینش بوی خوش محبت الله رسید و لثک ینبی مثل هذا فی هذا الزمن الذی اخذت سكرات المصیبة الکبری اهل حظائر القدس فی الفردوس الاعلی

2 باری از این فرع اکبر اگرچه وجود آرزوی عالم عدم مینماید لکن امر الله اعظم و اهمست باید تجمل جمیع آلام و محن در سبیل جمال قدم نمود و احبای الهی را تسلی داد که نار محبت الله در قلوب افسرده نگردد بلکه آناً فاناً شعله ور شود و چنان برافروزد که عالم امکان را روشن نماید فاسع بروح و جسدک و فؤادک فی خدمة امر الله و کن مشعلاً نورانیاً بین ملأ الأكوان

INBA85:220

AB07102*To: Aqa Mirza Jafar Hadiuf Rahmani Shirazi, in Ishqabad**Date: 1892-Oct-27*

- 1 O Thou the Desire of them that yearn after Thee and the Object of such as are devoted to Thee and the Light of all who are in heaven and on earth, lowly and submissive unto the door of Thy divinity, I supplicate unto the kingdom of Thy unity and the realm of Thy oneness and implore Thine eternal godhead to look upon this Thy servant with the glance of Thy mercy. Help him, moreover, with the manifestations of the signs of Thine assistance and power and enrapture him with the revelations of the evidences of Thy bounty and purify his countenance at all times in the kingdom of Thy Revelation and

1 یا مقصود المشتاقین و مطلوب المخلصین و نور السموات و الارضین اتضرع الی ملکوت وحدایتک و جبروت فردایتک و ابتهل الی لاهوت صمدایتک بقلب خاضع خاشع الی باب الوهیتک ان تنظر الی عبدک هذا بلحظات عین رحمتک ثم ایده بمظاهر آیات عونک و قدرتک و اجذبه بظهورات آثار موهبتک و بیض وجهه فی جمیع الشؤون فی ملکوت امرک و خلقک انک انت المعطى الواهب الکرم الرحیم عبدالبا عباس

Thy creation. Verily, Thou art the Great Giver, the Bounteous, the Generous, the Compassionate.

- ² I beseech Thee, moreover, by Thy mercy that hath embraced the entire creation, through which Thou didst vivify the realities of all created things, to aid Thy servant Ja'far to bring forth righteous offsprings among Thy loved ones. Verily, Thou bestowest goodly descendants unto whomsoever Thou wilt through Thy grace and Bounty. Verily, Thou art the the Most Generous.

² ثم اسألك برحمتك التي احاطت بالممكّنات و
احييت بها حقائق الموجودات بأن تؤيّد عبدك
جعفر على انخلف الصالح و السليل الجليل
بين احبائك انك تهب لمن تشاء ذرية طيبة
بفضلك و موهبتك انك انت الكريم

MKT5.047

AB12410

To: Mirza Muhammad Ganjii, in Tabriz

Date: 1892-Oct-27

- ¹ O thou candle of the gathering of the friends of God! Praise be to God that thou hast stepped from pure loins into this world of dust, pure from darksome qualities - and that darkness is heedlessness of the luminous Beauty of God. Thou wert nurtured in the cradle of the love of God, didst grow and develop in the embrace of the knowledge of God, didst drink the milk of certitude from the breast of mystical understanding, and wert reared upon the pillow of the favor of the Lord of Oneness. What else dost thou seek, what else dost thou desire? Thou hadst such a father who, from the inception of the Cause and the dawning of the Day-Star of the horizons, drank from the cup of the grace of the King of existence and found no rest in the bed of bounty. Although the lights of this Sun of bestowals are not yet fully manifest in the world of contingent beings to the extent possible, yet they have illumined and brightened the realm of the placeless. Blessed art thou, again blessed art thou!

¹ ای شمع انجمن دوستان الهی حمد کن خدا را
که از صلب پاکی باین عالم خاک قدم نهادی
پاک از شئون ظلمانی و آن غفلت از جمال نورانی
الهیست و در مهد محبت الله پرورده شدی و
در آغوش معرفت الله نشو و نما نمودی و از
پستان عرفان لب ایقان نوشیدی و در بالین عنایت
حضرت ربّ احدیت پرورش یافتی دیگر چه
جوئی و چه خواهی چنین پدری داشتی که از
بدایت امر و اشراق نیر آفاق از کأس فضل
سلطان وجود آشامید و در بستر جود بیارمید
اگرچه انوار این آفتاب موهبت هنوز در عالم
امکان بقدر امکان ظاهر نه ولیکن جهان لامکانرا
روشن و منور نموده است هنیئاً لک ثم هنیئاً
لک

- ² The letter of condolence which was read through his honor the Overseer was acceptable. An abundant reward was beseeched from the Court of Oneness. God willing, success shall be attained. And upon thee be the Glory.

² تعزیتنامه که بوساطت جناب ناظر مطالعه شد
مقبول واقع اجر جزیل از درگاه احدیت نیاز شد
انشاء الله توفیق حاصل میشود و البهاء علیک

INBA85:139b

AB12482*To: Mirza Muhammad Ganji**Date: 1892-Oct-27*

- 1 Say: Glorified art Thou, O my God! Praise and thanks be unto Thee for having created me from clay kneaded with the water of Thy love, and for having brought me forth from a lineage strengthened by the power of Thy confirmation, and for having nurtured me in the cradle of faith, and for having suckled me from the breast of certitude, and for having reared me in the bosom of recognition through the signs of Thy oneness, and for having caused me to reach maturity beneath the shade of the Tree of Thy singleness.

1 قل سبحانك اللهم يا الهى و لك الحمد و لك الشكر بما خلقتنى من طين عجن بماء محبتك و اظهرتنى من صلب شدته بقوة تأييدك و ريبتنى فى مهد الايمان و ارضعتنى من ثدى الايقان و انشيتنى فى حضن العرفان بايات توحيدك و بلغتنى الى اشدى فى ظل سدره تفريدك

- 2 O Lord! How can I render thanks for this mighty gift which Thou hast vouchsafed me among Thy creatures, except through Thy might and power by which the weak soar in the atmosphere of power and strength, glory and exaltation? Therefore, strengthen me thereby, that I may give thanks for Thy bounties and favors in every world of Thy worlds. Verily, Thou art the Powerful, the Generous.

2 ايرب كيف اقوم على اداء الشكر لهذه الموهبة العظمى التى وقفتنى بها بين خلقك الا بحولك وقوتك التى يستنسر بها البعث فى هواء القوة و القدرة والعزة والرفعة اذا ابدنى بها حتى اقوم على شكر نعمك و آلائك فى كل عالم من عوالمك انك انت القوى الكريم

INBA85:141

AB09013*To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Alexandria**Date: 1892-Oct-31*

O branch sprung from the Blessed Tree! May God illumine thine eyes through the holy outpourings sent down from the clouds of grace. Thy letter was read and brought the utmost joy and delight. Through the bounty and generosity of the Sovereign of existence, we hope that thou wilt at all times be fresh and verdant through the breezes of the favors of the All-Merciful Lord, and in all matters become the cause of the firmness and steadfastness of all. The replies to the letters thou hadst sent have been written and are being forwarded within this letter. And glory be upon thee and upon the fresh, verdant, tender and flourishing branches, and upon the loved ones of God. 'A.'A.

ايها الفرع المنشعب من السدرة المباركة نور الله بصرك بالفيوضات المقدسة المنزلة من غمام الفضل نوشته آن جناب تلاوت شد كمال روح وريحان حاصل گشت از فضل وجود سلطان وجود اميدواريم كه در كل احيان بنساييم الطاف حضرت رحمن تازه و تر باشيد و در جميع شئون سبب ثبوت و رسوخ كل گردد مكايتبيكه ارسال نموده بوديد جوابش مرقوم شد و در جوف اين مكتوب ارسال ميشود و الباء

علیک و علی الأفنان الرشیقة الخضره النضره
الطریه و علی احباء الله

INBA87:320b, INBA52:325b

AB01506

To: Ibn-i Dakhil Mulla Husayn, in Maraghih

Date: 1892-Nov-01

¹ O thou who art attracted by the breaths of the Abha Kingdom! May God expand thy breast through the outpouring grace from the clouds of the bounty of Baha. Your letter which was written and sent in the name of one of the friends of God was read with utmost joy and enthusiasm. Now this wanderer in the wilderness of the love of God has been moved to write this response on behalf of another. A special letter was written for the friends in Maragheh, Bonab, Shishvan and Ajabshir - read it to them. Their duty today is to hold fast to the Book of the Divine Covenant, which is the firm handle of the world of creation, the ark of salvation, and the extended cord between creation and the Abha Kingdom. This firm Divine Covenant and mighty Testament of the All-Merciful is the lamp of guidance for the kingdom of existence. One must act according to the divine counsels in that Clear Book, which is pure bounty from the Sovereign of existence. Like spring rain and April showers must you rain upon the field of human souls, so that from this bestowal and outpouring the effects of divine generosity may shine forth from the horizon of human realities. This is indeed a great bounty.

² You have permission to visit the Holy Shrine, and since the governor of that land has supported the oppressed, it is incumbent upon all to reciprocate this justice with truth and honesty by maintaining respect for him and seeking confirmation for him from the Kingdom of Glory. Your troubles and hardships during the time of prevailing illness are known and evident - their abundant reward is the divine confirmations that will soon arrive, God willing. The sacrifice and offering you presented at the divine threshold was accepted and beloved. Grace, generosity, favor and charity should be universal - surely this is more pleasing and attractive.

¹ ای منجذب بنفحات ملکوت ابهی شرح الله صدرک بفیض طافح من سحاب عنایة البهاء آنجناب کتایی مرقوم نموده و بنام یکی از احبای الهی فرستاده بودید در نهایت شوق و اشتعال تلاوت شد حال این گنگشته بادیه محبت الله به جوش و خروش آمده بالتیابه جواب مرقوم مینماید نوشته مخصوصی بجهت احبای مراغه و بناب و شیشوان و عجب شیر مرقوم شد بجهت ایشان بخوانید و تکلیفشان الیوم این که بکتاب عهد الهی که عروة وثقای عالم ایجاد و سفینه نجات و حبل ممدود بین الوری و الملکوت الابهی است متمسک شوند این عهد وثیق الهی و میثاق شدید رحمانی سراج هدایت ملکوت وجود است و باید بنصائح الهی که در آن کتاب مبین که محض جود سلطان وجود است عمل نمود و چون باران بهاری و فیض نیسانی بر کشتزار نفوس انسانی ببارید تا از این بذل و بارش آثار بخشش یزدانی از افق حقائق انسانی طالع و لائح گردد ان هذا الفضل عظیم

² و آنجناب اذن زیارت روضه مطهره دارند و حکمران آن ارض چون نصرت مظلومان نموده اند بر کل لازم که پیاداش این عدالت به صدق و راستی احترام ایشانرا نگهدارند و از ملکوت عزت از برای او تأیید طلبند و زحمات شما و مشقت در زمان مرض مستولی معلوم و مشهود اجر جزیش توفیق و تأیید است که انشاء الله عنقریب میرسد قربان و فدائیکه بدرگاه الهی تقدیم نمودید مقبول و محبوب واقع شد

فیض و بخشش و انعام و انفاق باید عالم باشد
البته این خوشتر و دلکشتر است

- 3 O my God! O Thou Who hast caused the clouds of ordainment to rain arrows of trials upon the souls of the loved ones after the greatest calamity and supreme catastrophe! O my Lord! These are nine souls from among Thy most special loved ones whom Thou hast raised unto Thyself, brought into Thy presence, caused to dwell near Thy most great mercy, and admitted into Thy highest Paradise. O Lord! Grant them sustenance from the table of reunion in Thy most exalted Kingdom and cause them to enter beneath the shade of Thy Lote-Tree of the furthestmost boundary. Verily Thou art the Forgiver, the Bestower, the Merciful.

3 الهی یا من امطر سحب القضا بسهام البلاء علی
نفوس الاحباء بعد الرزية الكبرى و المصيبة
العظمی ای رب هؤلاء تسع نفوس من اخص
احبائك رفعتهم الیک و اوردتهم علیک و
اسکنتهم فی جوار رحمتک الکبری و ادخلتهم
فی فردوسک الاعلی ای رب ارزقهم من مائدة
اللقا فی جبروتک الاعلی و ادخلهم فی ظل
سدرتک المنتهی انک انت الغافر المعطى الرحیم

INBA88:297b

AB03908

To: *Baha'is of Adharbayjan, in Adhirbayjan*

Date: 1892-Nov-01

- 1 O divine friends! Although from the spears and arrows of fate in this most great calamity, the sea of blood in heart and soul has surged to the highest heaven, yet the infinite outpourings and merciful effusions from the Most Glorious Kingdom and Supreme Heaven continue uninterrupted and successive. That Sun of Reality and Most Great Luminary of the divine world has no setting or declining, no ascent or descent, no fall or rising, no absence or presence in Its Most Holy Essence. This manifestation and concealment, rising and setting, relates to the worlds. The brilliant Sun is always at Its zenith at Its point of burning. This night and day, festival and new year, spring and autumn, December and June are in relation to the earth, not to the shining Sun.

1 ای احبابی الهی اگرچه از سنان و سهام قضا
در این مصیبة کبری دریای خون در قلب و
روح موجش باوج اعلی رسیده ولكن فیوضات
نامتناهی و شئون رحمانیه از ملکوت ابری و
جبروت اعلی متتابع و مترادف است آن شمس
حقیقت و نیر اعظم جهان الهی را افول و غروب
و صعود و نزول و هبوط و عروجی و غیب
و شهودی در ذات اقدسش نبوده این ظهور و
کمون و طلوع و غروب نظر بعوالمست افتاب
انور در جمیع اوقات در مرکز خویش در نقطه
احتراقست این شب و روز و مهرجان و نوروز
و بهار و خزان و کانون و حزیران بالنسبه بکره
ارضست نه مهر تابان

- 2 In truth, the Pure Lord has no rising except in the Most Glorious Horizon and Supreme Kingdom. When the clouds of absence pass away, the brilliant Sun appears in Its sanctified center. Therefore, O lovers of the Beauty of the Beloved, open

2 فی الحقیقه یزدان پاک را طلوعی جز در افق ابری
و ملکوت اعلی نه چون غمام غیبت زائل گردد
خورشید تابان در مرکز تقدیسش آشکار شود پس
ای عاشقان جمال جانان زبان بشکرانه گشائید

your tongues in thanksgiving that you are recipients of the outpourings of such a Sun and have arrived at the shore of such an ocean. Blessed are you, then blessed are you!

که بفیوضات چنین آفتابی فائزید و بساحل چنین دریائی وارد طوبی لكم ثم طوبی لكم

INBA88:316, BSHN.140.149, BSHN.144.149, MHT2.132

AB03429

To: Khadijih wife of Aqa Qasim et al., in Qazvin

Date: 1892-Nov-04

- 1 O friends and maidservants of God! Although this calamity consumeth the soul, constricteth the heart, and causeth tears of blood to flow from the eyes like unto the River Oxus, after the ascension of the Beloved of the world and the Object of the desire of the spiritually minded one should neither be joyful over anyone's existence nor grief-stricken over anyone's death, because after the setting of the Daystar of Truth every perpetual entity is sheer evanescence, and every existence is absolute nonexistence.

1 ای دوستان الهی و کنیزان حق اگرچه این مصیبت دل را بگدازد و جان را افسرده نماید و اشک و خون از چشم چون جیحون روان نماید و لکن بعد از صعود و عروج محبوب عالمیان و مقصود روحانیان نه بر وجود کسی باید شادمان بود و نه بر فقود نفسی جائز که اسیر حرمان شد چه که بعد از افول شمس حقیقت از ابصار هر بقائی صرف فناست و هر هستی نیستی بخت
- 2 Furthermore, for those blessed and pure souls who have sought shelter under the shade of the divine Lote Tree, and who have closed their eyes to the world and all that is therein, their ascension is deliverance from this narrow and fleeting existence and their arrival in the world of God setteth them free from this realm of dust and enableth them to soar unto their heavenly abode.

2 و همچنین نفوس طیبه طاهره که در ظلّ سدره الهیه مأوی جستند و دیده از عالم و عالمیان بسته اند و عروجشان نجات از این تنگنای هستی فانیست و ورود بجهان الهی از این خاکدان ترابی برهند و باشیان رحمانی پرواز کنند
- 3 It is evident and clear, therefore, that one should not be sorrowful or grieved over the death of anyone, nor is it befitting to weep and moan. Nay, rather one must cling to the most pure Hem and turn in supplication unto the court of God that He may give refuge to the deceased one and grant entrance into the Kingdom of Abha.

3 پس ثابت و مشهود شد از فوت احدی محزون و دلیون نباید شد و گریه و مویه نشاید نمود بلکه توسل بذیل اطهر نمود و تشبث بدرگاه الهی کرد که آن متوفی را در پناه خود پناه دهد و بملکوت ابدی فائز گردد

BSHN.140.155, BSHN.144.155, MHT2.118

AB05327*To: Aqa Taqi son of Tajun-Nisa et al., in Qazvin**Date: 1892-Nov-05*

- 1 O fresh and verdant saplings in the garden of God's love! Do not lament the hardships of fate, and do not wail and weep over trials and tribulations. Make patience and forbearance your way, and endurance and steadfastness your attribute. There is no garment more adorning to clothe the temple of existence than the shirt of patience, and no raiment more blessed than endurance and contentment with which to adorn the celestial form. Praise be to God that that fresh and verdant leaf has joined the branch of providence and has become fresh and green in the paradise of oneness. She has entered the divine Kingdom and attained infinite grace and bounty, achieving a goodly end. This is cause for joy and gladness, not grief and mourning.

- 2 And upon you be the Glory of the Most Glorious Horizon, O people of Baha.

- 3 'Abdu'l-Baha

- 4 14 Rabi'u'th-Thani

1 ای نهالهای سبز و خرم بوستان محبت الهی از شدائد قضا ناله ننمائید و از مصائب و بلاهای نوحه و ندیه نکنید صبر و اصطبار را سمت خود نمائید و تحمل و قرار را صفت خویش کنید قیصی از پیراهن صبر مزینتر نه بر هیكل وجود بپوشانید و جامهائی مبارکتر از تحمل و رضا نه جسم ملکوتی را بآن بیارائید حمد خدا را که آن ورقه خضره نضره بشاخسار عنایت پیوست و در رضوان احدیت تر و تازه گشت در ملکوت الهی وارد شد و بفیض وجود نامتناهی فائز گشت و بحسن خاتمه موفق شد این جای سرور و شادمانیست نه حزن و سوگواری

- 2 و البهاء علیکم یا اهل البهاء من الأفق الأبهی

3 ع ع

4 ۱۴ ربیع الثانی

BSHN.140.430, BSHN.144.424, MHT1a.179b,
MHT1b.137b

AB03290*To: Shaykh Kazim Qazvini (Samandar)**Date: 1892-Nov-06*

- 1 O thou who art enkindled and consumed in the fire lit from the Divine Lote Tree! May God shower upon thee the clouds of His grace and mercy which He bestoweth specially upon whomsoever He willeth.

- 2 Although for some time no news has arrived from those parts except for the letter which you wrote to his honor Jud, this servant felt it necessary, and the heart is in utmost yearning and longing, to engage in mention of the loved ones of God.

1 یا من اشتعل و احترق فی النار الموقده من السدرۃ الربانیة افاض الله علیک غمام فضله و رحمته الّتی یختصّ بهما من یشاء

2 اگرچه مدّتیست که خبری از آنصفحات نرسیده جز مکتوبیکه آنجناب بجناب جود مرقوم فرموده‌اند و لکن این عبد لازم دانسته و قلب در نهایت میل و اشتیاقست که بذکر احبّای الهی مشغول گردد

- 3 In these days, those souls who have been nurtured in the shade of the Divine Lote Tree must shine forth like luminous torches in the assemblage of the All-Merciful and appear in human gatherings with such utterance and eloquence that the effects of the Holy Spirit's confirmation become evident and manifest like the brilliant sun.
- 4 In any case, whenever a letter arrives from you it brings joy and delight to hearts. To the extent possible, obtain and convey news of those sanctified souls who are under chains and fetters in the path of God. This servant is occupied day and night in remembrance of those noble ones, and has not had nor has a moment's separation.
- 5 All the friends must circle like moths around those two wronged candles with wisdom.
- 6 Regarding writing letters to their honors the Branches of the Blessed Tree, you had written to his honor Jud. You must certainly write, for such befits one like you in this great matter, and you have fulfilled the Covenant of God, the Exalted, the Generous.
- 3 این ایام باید نفوسیکه در ظلّ سدره ربّانیّه تربیت شده‌اند چون مشعل نورانی در انجمن رحمانی پیروزند و در محافل انسانی بطق و بیانی ظاهر گردند که آثار تأیید روح القدس چون آفتاب نور باهر و مشهود شود
- 4 باری در هر وقتی که نوشته‌ئی از شما میرسد سبب روح و ریحان قلوب میشود از آن نفوس مقدّسه که در تحت سلاسل و اغلال در سبیل الهی هستند بقدر امکان خبری بگیری و خبری بدهی این عبد شب و روز بذکر آن بزرگواران مشغول آتی انفکاک نداشته و ندارم
- 5 جمیع احباب باید چون پروانه حول آن دو شمع مظلوم بحکمت بگردند
- 6 در خصوص ترقیم مکاتیب بحضرات اغصان سدره مبارکه بجناب جود مرقوم نموده بودید البتّه باید مرقوم فرمائید و لمثلک ینبغی هذا الشّأن العظیم و وفیت بميثاق الله العلیّ الکریم

AYBY.325 #004

AB03863

To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Ishqabad

Date: 1892-Nov-06

- 1 O thou who soarest on the wing of certitude to the horizon of mystical knowledge! Blessed art thou for having drunk the choice wine from this elegant cup and for having been attracted by the breathings wafted from the gardens of the words of God in this firm Covenant and mighty Testament. By My life! The kingdom of power and might doth verily support whoever is firm in this Covenant which was taken from all those near unto God, and the Sovereign of Truth is the helper of whosoever holdeth fast to this firm Handle stretched between the heavens and the earth.
- 2 And thou, O thou who art intoxicated with the Kawthar of the All-Merciful, let loose the reins in the arena of utterance and remind the people of the outpourings of this Day from the
- 1 یا ایّها الطّائرُ بجنّاح الايقان الی افق العرفان هنيئاً لک بما شربت الرّحیق من هذا الکأس الأنیق و انجذبت من النّفحات الّتی نفحت من ریاض کلمات الله فی هذا العهد القویم و الميثاق العظیم لعمری انّ ملکوت القدره و القوه لتؤید من ثبت علی هذا العهد الذی اخذ من جمیع المقرّین و سلطان الحقّ ظهیر لمن تمسک بهذه العروة الوثقی الممدوده بین السّموات و الأرضین
- 2 و آنک انت یا ایّها الشّوان من کوثر الرّحمن فاطلق العنان فی میدان البیان و ذکر القوم بفیوضات هذا الیوم من غمام رحمة ربّک الرّحمن

clouds of thy Lord's mercy, the Most Merciful, the Compassionate. By God, the Truth! The kingdom of existence boweth down and prostrateth itself before the commanding Word of God that hath issued from the mouth of thy Lord's will, the Strong, the Mighty. All are beneath the shadow of the Word, and verily it encompasseth all worlds. Verily it is a heaven that hath encompassed existence, both seen and unseen. None can escape from its precincts. Say: O concourse of jinn and men! If ye are able to pass beyond the bounds of the heavens and the earth, then pass beyond them. But ye cannot pass beyond save by authority. And peace be upon whoever followeth the truth in this straight path.

الرَّحِيم تالله الحقّ أنّ ملكوت الوجود في ركوع و
سجود لكلمة الله المطاعة التي خرجت من فم ارادة
ربك القوى العزيز والكلّ في ظلّ الكلمة و
انها محيطه بالعالمين وانها لسماء احاطت الوجود
من الغيب والشهود وليس لأحد النفوذ من
اقطارها قل يا معشر الجنّ والانس ان استطعتم
ان تنفذوا من اقطار السموات والأرض فانفذوا
ولن تنفذوا الاّ بسلطان و السلام على من اتبع
الحقّ في هذا الصراط القويم

MMK6#521

AB00846

Date: 1892-Nov-20+

- ¹ O God! My God! You are the Confirmer of those who turn their noble faces to You with sincerity, and the Helper of those whom You have guided to Your straight path and Your upright way from among Your loved ones who were content with You on the day of the manifestation of Your luminous Beauty and Your manifest sovereignty, and whom You made the dawning-place of the light of Your knowledge and the niche of the lamp of certitude in You and in Your greatest signs which encompassed the kingdom of creation and the dominion of earth and heaven.
- ² O Lord! By Your bounty and favor, adorn the crown of each one of these with the diadem of faithfulness after Your ascension to Your most glorious Kingdom, that they may arise with firm and steadfast feet to exalt Your Most Great Word and hold fast to the Sure Handle which none can break, and fulfill Your Covenant and Testament which You took, by Your Most Exalted Pen, from the concourse of creation, and no covenant or testament that preceded it in the manifestation of the Manifestations of Your power was as firm and strong as a structure of iron plates that neither storms and tempests can shake nor earthquakes and thunderbolts can move. Rather, You made it one of the special characteristics of Your Most Great Manifestation and You single out for Your mercy whomsoever You will.

¹ اللهم يا الهي انتك مؤيد من اخلص وجهه
الكريم وموفق من هديته الى صراطك المستقيم
ومنهجك القويم من احبائك على رضائك يوم
ظهور جمالك المنير وسلطانك المبين وجعلته
مشرق نور عرفانك ومشكاة سراج الايقان
بك وبآياتك الكبرى التي احاطت ملكوت
الانشاء وجبروت الأرض والسماء

² اي ربّ بجودك واحسانك زين هامة كلّ
واحد من هؤلاء باكليل الوفاء بعد عروجك
الى ملكوتك الأبهى ليقوموا بقدم ثابت راسخ على
اعلاء كلمتك العليا والتشبث بعروة الوثقى التي لا
انفصام لها ويوفوا بعهدك وميثاقك الذي اخذته
بأثر قلبك الأعلى من ملأ الانشاء وما سبقه في
ظهور مظاهر قدرتك من عهد وثيق وميثاق
شديد كبنيان من زبر حديد لا تزغزعه الزوابع و
العواصف ولا تحركه الزلازل والقواصف بل
جعلته من خصائص ظهورك الأعظم وتختص
برحمتك من تشاء

3 O Lord! These are Your servants who have arrived at the gate of Your mercy and come as delegates to the court of Your oneness and alighted in the precinct of Your holiness and drunk from the wine of Your revelation and tasted the sweetness of Your love and delighted in the tables of Your knowledge and witnessed the lights of Your beauty and circled round Your throne and detached themselves from all else besides You and sacrificed their spirits and souls and wealth and children and progeny in Your path and bore every affliction in Your love and every hardship in Your kingdom.

4 How many nights, O my God, in successive years did they pass under chains and fetters out of love for Your beauty, and how many days in consecutive years did they remain in dark prisons with their legs bound together seeking Your good-pleasure. O Lord! Make them Your dazzling signs in the kingdom of existence and Your compelling proofs before all beings and Your clear and manifest evidences among the people of prostration. Then raise through them the standards of Your religion and the banners of Your manifest light in Your regions and Your kingdom, and make them the unfurled ensigns of Your guidance in the corners of Your lands and the brilliant stars of Your knowledge in the dawning-places of Your earth and horizons of Your heaven and the lamps of Your mysteries in the glass of Your traces, and assist them with the power of Your Holy Spirit and the angels of Your inspiration and the hosts of Your Supreme Concourse and the cohorts of Your Most Glorious Kingdom that they may become radiant lights and brilliant rays and luminous stars in the zenith of guidance and the horizon of glory, through Your mercy, O Lord of the Last and the First.

5 Then make them, O my God, the waves of the sea of Your oneness and the flowers of the garden of Your unity, and remove from their midst all that You do not love or approve and the separation which is the foundation of error and blindness, and immerse them in the sea of unity and illumine their hearts with the mysteries of uniqueness and expand their breasts with the lights of detachment until I see them like a solid structure supporting one another and sacrificing their lives for one another. Verily, You assist whomsoever You will through Your mercy which encompasses all things.

6 O God! Send Your blessings upon the Tree of Your singleness and the Lote-Tree of Your mercifulness and its branches and twigs and boughs and roots.

7 'Abdu'l-Baha 'Abbas

3 اى ربّ هؤلاء عبادك الذين وردوا بباب رحمتك و وفدوا ببناء صدائيتك و نزلوا بساحة قدسك و شربوا من رحيق وحيك و ذاقوا حلاوة حيك و تلذذ بموائد عرفانك و شاهدوا انوار جمالک و حقوا حول عرشک و انقطعوا عما سواک و فدوا ارواحهم و انفسهم و اموالهم و اولادهم و ذريتهم فى سبيلک و تحمّلوا كلّ بلاء فى محبتک و كلّ عناء فى مملکتک

4 کم من ليال يا الهى فى سنين متواليات قضوها تحت السلاسل و الأغلال حباً بجمالک و کم من ايام فى اعوام متتبعه مکثوا فى سجون ظلماً مشدودى الساق بالساق طلباً لمرضايتک اى ربّ اجعلهم آياتک الباهرة فى ملکوت الوجود و براھينک القاهرة عند كلّ موجود و دلائلک القاطعة الواضحة بين اهل السجود ثم ارفع بهم معالم دينک و شعائر نور مبینک فى آفاقک و مملکتک و اجعلهم اعلام هدايتک المنشورة فى ارجاء بلادک و نجوم عرفانک الدرھرة فى مشارق ارضک و مطالع سماءک و سرج اسرارک فى زجاجات آثارک و ايدهم بقوة روح قدسک و ملائکة الهامک و جنود ملئک الأعلى و قبيل ملکوتک الأبهى ليصبحن انواراً ساطعة و اشعة لامعة و کواکب نيرة فى اوج الهدى و افق العلى برحمتک يا ربّ الآخرة و الأولى

5 ثمّ اجعلهم يا الهى امواج بحر احديتک و ازهار حديقة وحدانيتک و ازل من بينهم كلّ ما لا تحبّ و ترضى و البينونة التى هى اس الضلالة و العمی و اغمسهم فى بحر التوحيد و نور قلوبهم بأسرار التفريد و اشرح صدورهم بأنوار التجريد حتى اراهم كالبنیان المرصوص يشد بعضهم بعضاً و يفدى بروحه بعضهم بعضاً انک تؤيّد من تشاء برحمتک التى احاطت الأشياء

6 و صلّ اللهم على دوحة فردائيتک و سدره رحمتک و اغصانها و افنانها و فروعها و اصولها

7 ع ع

8 Jamadiyu'l-Avval 1310

8 جمادى الأولى ١٣١٠

INBA55:086

AB12479*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihiran**Date: 1892-Nov-21*

1 O thou who art intoxicated with the wine of the primordial covenant! Thy services at the Most Holy Court are appreciated and among these yearning ones are renowned and praiseworthy, thy reward abundant and mentioned in the Concourse on High. The radiance of these lights from the bounty of the Sovereign of existence will ere long shine forth upon the world of dominion from the center of the realm of the Kingdom, and its brilliant effects will become manifest from the dawning-place of contingent being. Be thou assured of this, for it is an irrevocable promise.

1 ای مست صهبای الست خدمات تو در ساحت اقدس مشکور و در نزد این مشتاقان مشهور و محمود و اجرت موفور و در ملاء اعلیٰ مذکور پرتو این انوار از فضل سلطان وجود عنقریب بر عالم ملک از مرکز جهان ملکوت زند و آثار باهره اش از مطلع امکان نمایان گردد فاطمین بهذا فاته وعد محتوم

2 The two packets addressed to him who ascended unto God, Aqa 'Ali-Haydar - upon him be the Glory of God, the Most Glorious, may He cause him to dwell near His greatest mercy and single him out for His mighty favor - should be delivered to His honor the Name of God J, upon him be the Glory of his Most Exalted Lord, the Most Glorious. How excellent is the reward of the sincere ones! And the Glory be upon thee.

2 دو پاکت که بنام من عرج الی الله آقا علی حیدر علیه بهاء الله الابهی و اسکنه فی جوار رحمته الکبریٰ و اختصه بموهبته العظمیٰ موجود است تسلیم جناب اسم الله ج علیه بهاء ربه الاعلیٰ الابهی فرمائید فتم اجر المخلصین و البهاء علیک

BSHI.106b

AB03575*To: Mirza Muhammad Hasan Adib, in Tihiran**Date: 1892-Nov-23*

1 O thou who hast found guidance from the outpourings of thy Most Exalted Lord upon the Fire kindled in the Sadratu'l-Muntaha! May God aid thee to make mention of Him and praise Him, and to diffuse the fragrant musk of His knowledge through spiritual breath and conscious awakening and

1 یا من وجد الهدی من فیوضات ربه الاعلیٰ علی النار الموقدة فی سدرۃ المنتهی ایدک الله علی ذکره و ثنائه و نشر شمیم عرار عرفانه بالنفس الروحانی و انبعاث وجدانی و فیض رحمانی اثر قلم آنجناب اول و ثانی تلاوت شد نفحه خوشی وزید و

merciful bounty. The effect of thy pen, both first and second, was read. A sweet fragrance wafted and a perfumed aroma was inhaled. And these effects demonstrate firmness in the Cause of God and adherence to the covenant and testament of the All-Merciful. Blessed is he who remaineth steadfast in this mighty Covenant and entereth beneath the shadow of this Banner which the hand of thy Glorious Lord's will hath raised at the center of possibility.

- 2 Regarding thy question about duty - the duty of all today is detachment from all save God and firmness and steadfastness in the Cause of God and freedom and sanctification from the conditions of self and passion and acquisition of divine attributes and characterization by qualities and virtues whose fragrance perfumes the nostrils of the world. This most exalted purpose and mighty gift is the light of the world, and when confirmed by unity and concord, it shines like a candle in the world's assembly. The divine counsels and admonitions appear like the brilliant sun in the realm of fulfillment, the world attains a new garment of being, the Word of God is exalted, and all the earth becomes a garden of the Most Glorious Paradise.

- 3 Upon you, O loved ones of God, be unity and concord.

رائحه معطری استشمام گشت و آن آثار ثبوت
بر امر الله و تمسک به عهد و پیمان حضرت رحمن
است طوبی لمن استقام علی هذا الميثاق العظيم و
دخل فی ظلّ هذا اللّواء الذی عقدته ید ارادة
ربک الجلیل فی قطب الامکان

2 از تکلیف سؤال فرموده بودید تکلیف کلّ الیوم
انقطاع عمّا سوى الله و ثبوت و رسوخ بر امر
الله و تنزیه و تقدیس از شئون نفس و هوّی و
تخلّق باخلاق الله و اتّصاف به شئون و شیعی که
شمیمش مشام عالمرا معطر نماید است و این مقصد
اعلی و موهبت عظمی روشنی عالمست و چون به
اتّحاد و اتّفاق مؤید گردد چون شمع در انجمن عالم
برافروزد و وصایا و نصائح الهیه چون آفتاب انور
در حیز تحقّق جلوه نماید و جهان بخلعت هستی
جدید فائز گردد و اعلاء کلمه الله شود و جمیع
ارض حقیقهئی از جنت ابری گردد

3 علیکم یا احباء الله بالاتّحاد و الاتّفاق

AKHA_128BE #06 p.a

AB02494

To: *Mirza Hadi Shirazi*

Date: 1892-Nov-29

- 1 O my God! This is a fresh, verdant, graceful and flourishing branch growing from the Tree of Thy divine unity and the Lote-Tree of Thy oneness. O Lord! Let the breezes of Thy mercy continuously blow upon it so that it may remain in constant motion from the fragrances of the gardens of Thy oneness, and may blossom forth with luminous flowers and be adorned with fruits in the garden of divine knowledge, the paradise of Thy divinity. Verily, Thou art the Powerful, the Enabler, the Generous.

- 2 I have read with all my heart, with spirit and delight, those words which revealed what lay between the ribs and innermost being - the burning flames of the love of God, its intense heat,

1 الهی هذا افنون خضر رشیق ریّان نابت من
دوحة فردائیتک و سدره وحدائیتک ای رب
ادم علیه نسائم رحمائیتک حتی یستمر اهتزازہ من
نفحات ریاض احدیتک و یتفتح ازهاراً انواراً و
یتزیّن اثماراً فی حدیقة العرفان فردوس صمدائیتک
انک انت المقتدر الموفق الکریم

2 قد تلوت بملاً القلب روحاً و ریحاناً تلك الكلمات
التي كانت تنبأ عمّا بین الجوانح و الضلوع من
لواعج محبة الله و شدّة اجيجها و ضجيج القلوب

and the crying out of hearts in their passion and ardor. Blessed art thou, O noble branch, in that thou hast acquired the lights and been warmed, and found guidance in the blazing fire kindled in the Lote-Tree of mysteries, and hast voiced praise of thy Lord among the company of the righteous, and remained firm in His Covenant and Testament, which is the sure handle that cannot be broken, the raised standard, the praiseworthy station, and the extended shade revealing both witness and witnessed.

- 3 Glory and praise, spirit and radiance be upon those who have held fast and clung to that mighty cord, who have walked that straight path, who have stood firm, grown and become deeply rooted in the Ancient Covenant and the firm, true Testament. And woe to those who broke it and rejected it, who wavered and were troubled, who oppressed and hesitated, who argued against God's proof and fought against His Own Self, who denied His sovereignty and were among the losers.
- 4 O God! Send Thy blessings upon the Tree of Unity and its branches, twigs, leaves, roots, offshoots, conditions and fruits.

و وجدها و جواها فهنيئاً لك أيها الفرع الجليل
بما اقتبست الأنوار واصطليت و وجدت الهدى
على لبيب النار الموقدة في سدرة الأسرار و نطقت
ببناء ربك بين ملاء الأبرار و ثبتت على عهده و
ميثاقه الذي هو العروة الوثقى التي لا انفصام لها و
هو اللواء المعقود و المقام المحمود و الظل الممدود
ينكشف عن شاهد و مشهود

3 و البهاء و الثناء و الروح و الضياء على من تمسك
و تشبث بذلك الحبل المتين و سلك في ذلك
الصراط المستقيم و ثبت و نبت و رسخ على العهد
القديم و الميثاق المحكم القويم و ويل لمن نقض و
رفض و تزلزل و اضطرب و اضطهد و توقف و
جادل ببرهان الله و حارب بنفسه و انكر سلطانه
و كان من الأخسرين

4 و صلّ اللهم على الشجرة الوحدانية و اغصانها و
افنانها و اوراقها و اصولها و فروعها و شئونها و
اثمارها

MMK6#053

AB03553

To: Mulla Abdu'llah Fadil Zargani (Rafi), in Shiraz
Date: 1892-Nov-29

- 1 The people of Paradise have chanted with holy melodies this unique, brilliant and eloquent ode which is a peerless, wondrous and luminous pearl. How excellent is its composer, its creator, its speaker and the one who has pierced those scattered hidden pearls and stored treasures! For such a one it is fitting to breathe the breath of the All-Merciful when the night of separation descends and the wing of darkness and the gloom of deprivation encompass all in the realm of possibility.
- 2 By God the True One! The Concourse on High takes pride today in a soul who arises to remember God and praise Him, to exalt the Word of God and His proof, to manifest the power of God and His sovereignty, and to diffuse His holy fragrances which, when they waft, perfume the horizons and return spirits to the bodies of the dead. So glad tidings to the sincere ones!

1 قد رتل اهل الفردوس بالخان القدس تلك
القصيدة الفريدة الغراء الفصحى التي خريدة
يقيمة بديعة نوراء لله در ناظمها و منشئها و
ناطقها و ثاقب تلك الآلى المنتشرة المكنونة و
الدرر المنضودة المخزونة و مثله ينبغي ان يتنفس
بنفس الرحمن اذا غسغس ليل المجران و احاط
جنح الظلام و غسق الحرمان من في الامكان

2 تالله الحق ان الملاء الأعلى يتباهى اليوم بنفس
تقوم على ذكر الله و ثنائه و اعلاء كلمة الله و
برهانه و اظهار قدرة الله و سلطانه و نشر نفحات
قدسه التي اذا عبقّت تعطرت منها الآفاق و
عادت الأرواح الى اجساد الأموات فيا بشرى
للمخلصين و يا طوبى للمجاهدين و يا تباهى للقائمين

And blessed are the strivers! And glory to those who arise! And how excellent are those men and women who spread abroad! By those who separate with a separation! By those who cast forth the remembrance!

و یا حبذا للناشرین و الناشرات نشرأ فالفارقات
فرقأ فالملقیات ذکرأ

- 3 And I earnestly beseech and implore the presence of the All-Merciful that my eyes may be consoled by beholding radiant faces gazing upon their Lord, by whose lights the kingdom of existence, both unseen and seen, is illumined, inasmuch as they have turned toward the Sun of Guidance in the Most Glorious Kingdom and have been enkindled by the fire of God kindled in the Blessed Tree and have received the lights from the Most Great Luminary which has set from the horizons of the nations while it shines from its most exalted horizon and its most glorious kingdom upon the people of Baha. And peace be upon those who follow guidance.

3 و ائی لا یتهل تضرعأ و یتبتلأ الی حضرة رحمانیة
ان تقر عینی بمشاهدة وجوه نضرة ناظرة الی ربها
یستضیء بانوارها ملکوت الوجود من الغیب و
الشهود بما توجهت الی شمس الهدی فی الملکوت
الأبهی و اشتعلت بنار الله الموقدة فی الشجرة
المبارکة و استفاضت الأنوار من النیر الأعظم
الذی غرب من آفاق الأمم و هو مشرق من
افقه الأعلى و ملکوته الأبهی علی اهل البهأ و
السالم علی من اتبع الهدی

INBA87:067, INBA52:066

AB04039

To: *Mirza Hadi Shirazi*

Date: 1892-Nov-29

- 1 O fresh branch of the Divine Tree! All that you inscribed with graceful pen on white paper about the blessed Gulf, distant India, and unfriendly Bushihr was read. You endured severe hardships and bore great trials. All these tribulations and calamities, difficulties and afflictions are from the effects and requirements of this year of shidad, for the most great convulsion has appeared and the greatest resurrection has arisen. In such a mighty tempest one cannot imagine a shore of rest and deliverance. Rather, blessed is that heavenly ship whose deck and rudder are broken from the severe blows of this tempest's waves, whose sails and ropes are torn and rent, whose planks and secrets are scattered, and which has reached the depths of this sea.

1 ای فرع تر و تازهء سدرهء الهیه آنچه بقلم رعناء
بر ورقهء بیضاء نگاشته بودید از خلیج سعید و
هند بعید و بوشهر بی مهر کل قرائت شد مشقات
شدیده کشیدید و زحمات عظیمه تحمل نمودید
جمع این محن و بلایا و مشقات و رزایا از تأثیرات
و مقتضیات این سنهء شداد است چه که فزع
اعظم رخ نموده و رستخیز اکبر برخاسته در چنین
طوفان اعظم ساحل راحت و نجات تصور نتوان
نمود بلکه خوشا آن کشتی بهشتی را که از شدائد
صدمات امواج این طوفان صفه و سگان شکسته
و شرع و حبال دریده و گسیخته و الواح و
اسرار از هم پاشیده و به عمق و پایان این دریا
رسیده

- 2 Is the bottom of the sea better or the surface?
3 Is His arrow more alluring or the shield?
4 Even as the luminous candle of guidance, the youth who grew up in the love of God, His Honor Aqa Morteza, drank the

2 قعر دریا خوشتر آید یا زیر

3 تیر او دلکشتر آید یا سپر

salsabil of martyrdom from the cup-bearer of grace and hastened to the Abha Kingdom dancing and clapping with drums and banners. Blessed is he and excellent is his final abode.

چنانچه شمع پر نور هدی شابّ نشأ فی محبة الله
حضرت آقا مرتضی سلسبیل شهادت را از دست
ساق عنایت نوشید و با طبل و علم پاکوبان
کف زنان بملکوت ابری شتافت طوبی له و
حسن مآب

MSHR4.229

AB06752

To: *Mirza Muhammad Baqir Khan Shirazi*

Date: 1892-Dec-01

1 O you whose heart is consumed by the fire of separation from the Beauty of the All-Merciful! Give thanks to the Lord that you are enkindled with the fire of His love and your heart is illumined and radiant with the lights of recognition. You have drunk from the wine of bounty and tasted the sweetness of the grace and gift of the King of Oneness. You have found repose in the shade of the Divine Lote-Tree and reached the shore of the Sea of Eternity.

1 ای دل سوخته آتش هجران جمال رحمن شکر کن
حضرت پروردگار را که بنار محبتش مشتعلی و
بانوار عرفان قلبت روشن و منور است از صهبای
عنایت نوشیدی و از حلاوت فضل و موهبت
سلطان احدیت چشیدی در ظلّ سدره رحمانیه
آرمیدی و بشاطی بحر صمدانیه رسیدی

2 Convey on behalf of this servant the Most Glorious, Most Wondrous greetings to his honor Haji, your father, and to your honored brothers, and say: "Give thanks to God that from your youth you were nurtured in divine love until you became elderly. Blessed is the youth who grows old in the love of God." We have not forgotten you and will not forget you. And upon you be Glory.

2 جناب حاجی ابوی را از قبل این عبد و برادران
مکرماترا تبلیغ تکبیر ابداع ابری بنمائید و بگوئید
شکر کن خدا که از سن جوانی در محبت الهی
پرورده شدی تا آنکه سانخورده گشتی طوبی
لشابّ شابّ فی محبة الله شما را فراموش ننموده
و نخواهیم نمود و البهاء علیک

INBA84:317

AB02176

To: *Mirza Ali Ashraf Lahijani Andalib, in Shiraz*

Date: 1892-Dec-03

1 O God! Expand the breasts of Thy sincere servants through the breaths of divine confirmation, quicken their hearts through the spirit of sanctification, illumine their faces with the light of unity, refresh their souls with the breezes of oneness, and renew their spirits with the fragrances of detachment, that they may become prepared in all things for the manifestation of Thy gifts and become deserving in all conditions and circumstances for the attainment of Thy favors, O Ever-Living, O Self-Subsisting! And bestow upon this servant of Thine the glances of Thy merciful eyes, and assist him through Thy conquering might and Thy manifest power to aid Thy Cause and spread Thy commandments among Thy creation, and cause him to speak Thy praise among Thy servants, and attract him through Thy fragrances among Thy loved ones, and make his inner being - his heart, spirit, body, bones, flesh and blood - manifestly ablaze with the fire of Thy love with such intensity as to remove from him all rest and repose, until there rises from him the cry of calling to Thy name throughout all possibility and the outcry of praise to Thy remembrance among the concourse of creation, and until his face shines forth in the Kingdom of originated beings. Verily Thou art the Confirmer, the Generous One.

2 O nightingale of the divine garden! Although outwardly thou art distant, remote and wandering through seas, deserts and plains, yet at all times thou art mentioned in the gathering of friends. There is no respite from the remembrance of true friends. Beseech God that He may enable us to arise to that which is worthy and befitting in this day, and that we may be assisted to sacrifice our hearts and souls in the divine path, so that like the radiant lamp of submission and contentment, Aqa Murtada, we may freely sacrifice our lives at the place of martyrdom, that we may shine forth in the glass of sanctification and be illumined in the niche of the Kingdom, and gleam like the brilliant star in the most glorious horizon and supreme Kingdom. Well is it with him, and blessed is he with this cup which overflows with the choice wine of the love of God. And glory be upon thee.

1 اللهم اشرح صدور عبادك المخلصين بنفحات التأييد واحي قلوبهم بروح القدس و نور وجوههم بنور التوحيد و انعش نفوسهم بنسائم التفريد و جدّد ارواحهم بفواخج التجريد ليستعدّوا في كلّ الشئون لظهور مواهبك و يستحقّوا في كلّ الاطوار و الاحوال لحصول عواطفك يا حي يا قيوم و اعطف علي عبدك هذا بلحظات اعين رحمتك و ايدّه بقوتك القاهرة و قدرتك الظاهرة على نصرة امرك و نشر اوامرك بين خلقك و انطقه بثناءك بين عبادك و اجذبه بنفحاتك بين ارقائك و اجعل باطنه ظاهره قلبه و روحه و جسمه و عظمه و لحمه و دمه ملتبّة بنار محبتك التهاّباً يسلب منه السكون و القرار حتّى يرتفع منه ضييج النداء باسمك في قطب الامكان و صريح الثناء بذكرك بين ملأ الاكوان و حتّى يتلأأ وجهه في ملكوت الانشاء انك انت المؤيد الكريم

2 اي عندليب حديقته رحمانى اگرچه بظاهر دور و مهجور و آواره دريا و صحرا و هامون شدى لكن در جميع اوقات در انجن دوستان مذکورید از ياد دوستان حقيقى فراغتى نه از خدا بطلبید که موفق بر آن فرمايد که بآنچه اليوم لائق و سزاوار است قيام نمائيم و در سبيل الهى بنثار دل و جان موفق گرديم تا چون سراج پرنور تسليم و رضا آقا مرتضى جان را يگان در مشهد فدا نثار کنيم تا در زجاجه تقدیس برافروزيم و در مشكاة ملکوت روشن شويم و در افق ابهى و ملکوت اعلى چون زهره زهراء بدرخشم هيئاً له و مريثاً له هذه الكأس التى طفحت و فاضت برحيق محبة الله و البهاء عليك

INBA87:596, INBA52:635b, MMG2#385

p.431

AB02377

To: Ali Asghar Usku'i, in Tabriz

Date: 1892-Dec-18

- 1 O fruit of the tree of love of the Beloved of the horizons! Some time ago a letter was sent, and today a second letter is also being sent. At all times the friends of the All-Merciful have been and are remembered in the hearts of these yearning ones. No day passes except that we are like a surging sea in remembrance of the divine friends, and no night comes except that we are bright and radiant as the dawn with the lights of love for the spiritual beloved ones. We hope that through the confirmations of the All-Merciful Lord, He will raise up souls whose mention will bring joy to hearts, and like a luminous star will rise and shine from the horizon of the world, and whose remembrance will bring glad-tidings to souls, and will illuminate the realms of the hearts' kingdom with their effulgent lights. Well is it with the sincere ones from this great bounty!

- 2 Convey My greetings to the divine friends and say: O friends of the All-Merciful! Why are you downcast and wilted? Praise be to God that the outpourings of the Most Glorious Kingdom are descending like torrential rain and the lights of the Supreme Heaven are manifest and evident like the rays of the sun. You are immersed in the sea of hope and sustained by the fountain of life - why are you wilted? You are under the shadow of the favor of the King of Oneness and on the shore of the sea of the bounty of the Lord of Unity. You abide eternally in the paradise of divine love and walk in the path of the All-Merciful's good-pleasure. Turn your gaze to the Most Glorious Horizon and fix your eyes on the Supreme Kingdom. Whatever is the ultimate desire of the believers will be attained, and whatever is the greatest gift of the Lord of the Worlds will be achieved. And the Spirit and Glory be upon you.

- 3 'Abdu'l-Baha

- 4 Regarding the printing of the Treatise on Civilization that you had written about - excellent is your reward in service to your Lord! However, His Honor Jud, upon him be the Most Glorious Glory of God, will write the details. Beyond that it is up to you - however you wish, we shall carry it out.

1 ای ثمرهٔ شجرهٔ محبت محبوب آفاق چندی قبل مکتوبی ارسال شد و مکتوب ثانی نیز الیوم ارسال میشود در کل احیان در قلوب این مشتاقان احبای رحمن مذکور بوده و هستند روزی نگذرد مگر آنکه بیاد دوستان الهی چون بحر مواجیم و شبی نیاید مگر آنکه بانوار محبت حبیان معنوی چون صبح روشن و بهاجیم از تأییدات حضرت رحمن امیدواریم که نفوسی مبعوث فرماید که ذکرشان سرور دها گردد و چون کوکب نورانی از افق عالم طالع و لائح شود و یادشان بشارة جانها گردد و عوالم ملکوت قلوب بانوار فائضه شان منور شود فہنئاً للمخلصین من هذا الفضل العظیم

2 احبای الهی را تکبیر برسانید و بگوئید ای احبای رحمن چرا افسرده اید و پژمرده حمد خدا را که فیوضات ملکوت اہبی چون غیث ہاطل نازل و انوار جبروت اعلیٰ چون اشعہٗ آفتاب ظاہر و باہر در بحر امید مستغرقید و از چشمہٗ حیات مرزوق چرا افسرده اید در ظل عنایت سلطان احدیتید و در شاطی دریای مہبت حضرت رب واحدیت در جنت حب الہی خالدید و در سیل رضای رحمانی سالک توجہ باقی اہبی کنید و ناظر بملکوت اعلیٰ شوید آنچه منتہای آرزوی موحدین است میسر گردد و آنچه اعظم مہبت رب العالمین است محصل آید و الروح و البہاء علیکم

3 ع ع

4 در خصوص طبع رسالہٗ مدنیہٗ مرقوم فرمودہ بودید نعم الاجرا جرک فی خدمۃٗ مولاک و لکن تفصیل را جناب جود علیہ بہاء اللہ الاہبی مرقوم مینماید دیگر رأی شماست ہر نوع میل شما باشد ما مجری میداریم

HDQI.270, ANDA#35 p.05

AB00135

Date: 1892-Dec-21

- 1 O friends of God and those enkindled with the fire of the love of the All-Merciful! To make one's nest in this earthly realm is the attribute of earthworms and the character of birds of the lowly dust. The birds of God's meadow seek their nest in naught save the divine rosebush, and the birds of the sanctuary's garden seek their dwelling in none other than the eternal gardens of unity, upon the tree of detachment. The falcons of the heights of grandeur desire no place of flight nor field of soaring save the atmosphere of the heaven of glory. This transient dustheap is like a mirage in the desert of bewilderment—a vanishing shadow—and this earthly world, in the sight of God's chosen ones, is more base and contemptible than a scattered particle.
- 2 When they became fully aware of the conditions of this world—its obliteration and extinction, its turbidity and purity, its density and cruelty, its mirage-like nature and its deadly poison—they became detached from the world and all within it, and withdrew from all save the Truth. They bound their hearts to the eternal world and freed themselves from these worldly conditions and the darkness of contingent existence. They spread the wings of sanctified attributes and soared in this vast expanse until they ascended to the most exalted horizon, the Abha Kingdom, and the seat of truth in the presence of the Mighty Sovereign. They were honored to attain the presence of the Most Exalted Beauty and to receive endless bounty and the supreme gift.
- 3 Therefore, O ye who are intoxicated with the divine wine and inebriated with the cup of attraction and the gift of the All-Merciful, close your eyes to all conditions and arts, to all that is manifest and hidden, and to the requirements of passion. Pass beyond comfort and bounty, glory and wealth, and the greatness of this mortal world. Direct your efforts to acquiring the lights of the All-Merciful and receiving the gifts of the Kingdom of the All-Glorious. Should great trials and severe afflictions arise, and should all beings arise to harm and persecute you, be not sorrowful, be not grieved, and show no distress or anxiety.
- 4 Glad tidings of great significance have issued from the pure lips in the divine Tablets, and life-giving promises have been revealed in the heavenly Books. The essence of these blessed words is that the tribulations that descend upon the loved ones
- 1 ای دوستان الهی و مشتعلان بنار محبت رحمانی در این خاکدان ترابی آشیانه نمودن صفت خراطین ارضست و سمت طیور خاک پست مرغان چمنستان الهی جز در گلبن الهی لانه نخواهند و پرندگان بوستان تقدیس جز در حدائق باقی توحید بر سدره تجرید مسکن نجویند بازان اوج عظمت بغیر از هوای سمای عزّت محلّ طیران و میدان جولان نخواهند این خاکدان فانی چون سراب بادیه حیرانی ظلیست زائل و این عالم ترابی در نظر اولیای الهی از ذره متلاشی پست و حقیرتر است
- 2 چون از شئون این عالم و محو و فنایش و کدورت و صفایش و کثافت و جفایش و سراب بقیّش و سمّ نفیّش کما هو حقّه واقف و مطلع گشتند از جهان و جهانیان بیزار شدند و از هرچه جز حقّست در کار گشتند دل بجهان باقی بستند و از این شئون کونی و ظلمات امکانی رستند پری از صفات تقدیس گشودند و در این فضای وسیع پرواز نمودند تا باوج اعلی و ملکوت ابدی و مقعد صدق عند ملّیک مقتدر عروج نمودند و بشرف لقای جمال اعلی و نعمت لاتفی و موهبت عظمی مشرف گشتند
- 3 پس ای مخموران صهای الهی و سرمستان جام جذب و موهبت رحمانی از جمیع شئون و فنون و ظهور و کمون و مقتضیات جنون چشم پوشید و از راحت و نعمت و عزّت و ثروت و بزرگواری این جهان فانی بگذرید و همت را باقتباس انوار رحمانی و استفاضه مواهب ملکوت صمدانی بگمارید و اگر بالای عظیمه و رزایای شدید رخ دهد و جمیع من فی الوجود بر اذیت و جفای بر شما قیام نمایند محزون مشوید مغموم نگردید و جزع و فزع منمائید
- 4 بشارت عظیمه از فم مطهر در الواح الهیه وارد و مرده جانبخش در کتب صمدانیه نازل و مضمون آن کلام مبارک اینست که بلایائیکه

of God, and the hardships, persecutions and calamities that befall the lovers of the Beauty of the All-Merciful, have this wisdom: Since these holy souls are as the branches and leaves of the Blessed Divine Tree, therefore whatever befalls the root of that Blessed Tree must inevitably descend upon its branches and leaves as well. Now, since God Himself bore the greatest of afflictions, trials and sorrows, and the severest hardships of imprisonment, chains and fetters in the path of His Beauty, and passed His blessed days in prison and confinement with the utmost joy and radiance, with complete delight and fragrance, you too, O friends of God, must each receive a portion of this supreme gift according to your capacity and ability, and take your share of this great mercy. When you truly consider it, what bounty could be greater than this bounty, and what favor mightier than this favor—that in this path of the All-Merciful you should share in the tribulations of the Beauty of the Ancient of Days and partake with the Most Great Light! Glad tidings to the sincere ones!

بر احبای الهی وارد و صدمات و اذیات و مصیباتیکه بر عاشقان جمال رحمانی نازل میشود حکمتش اینست که چون این نفوس مقدسه بمنزله فروع و اوراق سدره مبارکه الهیه هستند لهذا آنچه بر اصل شجره مبارکه الهیه وارد البته بر فروع و اوراق آن نیز نازل میشود حال چون اعظم بلایا و محن و آلام و اشد متاعب سخن و سلاسل و اغلال را حق بنفسه در سبیل جمالش حمل فرمود و بکمال سرور و حبور و تمام روح و ریحان ایام مبارک را در سخن و زندان بگذراند شما نیز ای احبای الهی هریک بقدر لیاقت و استعداد خویش از این موهبت عظمی بهره‌ئی باید برید و از این رحمت کبری نصیبی باید بگیرید چون بحقیقت ملاحظه فرمائید چه فضلی اعظم از این فضل و چه احسانی اکبر از این احسان که در این سبیل رحمن در بلایا شریک جمال قدم باشید و سیم نیر اعظم گردید بشری للخلصین

- 5 And were but a fragrance from the divine worlds and the spiritual realm of Godâ€”which hath been ordained for these souls after their ascension unto the Most Glorious Kingdom and the Supreme Dominionâ€”to reach the nostrils of the peoples of the world, each one of them would assuredly hasten, with utter longing and eagerness, unto the altar of sacrifice in the path of the love of God. And were it not that the fragrant breezes of that divine world perfume the spiritual senses of these souls, and that the shining lights from the horizon of the All-Glorious illumine their blessed hearts, they would never endure these grievous afflictions and universal calamities. Know ye, therefore, that it is the life-giving breezes of the divine world that have scented the senses of the friends of God and gladdened their holy souls with tidings, and thus do they, with such sweetness, bear the hardships, injuries, and oppression inflicted by the people of the world.

5 و اگر از عوالم الهیه و جهان معنوی الهی که بعد از عروج این ارواح بملکوت ابهی و جبروت اعلی مقدر شده بوئی بمشام جهانیان رسد البته هریک در قربانگاه در سبیل محبت الله بکمال شوق و اشتیاق بشتابد و اگر نفحات معطره آن جهان الهی مشام روحانیان را معنر نمینمود و قلوب مبارکشازا انوار ساطعه از افق ابهی منور نمیکرد هرگز این بلایای شديده و مصائب کلیه را تحمل نمیفرمودند پس بدانید که نسائم جانتبخش جهان الهیست که مشام اولیای الهی را معطر نموده و ارواح مقدسشانرا مبشر کرده که باین حلاوت شدائد اذیت و نعمت اهل عالمرا تحمل مینمایند

- 6 If the bestowals of those divine realms and the mysteries of that eternal Kingdom are not visible and evident in this mortal world and earthly realm, it is no cause for wonder or doubt. For it is clear, evident, and indeed obvious that every capacity, merit, power and perfection that any thing acquires in one rank of existence becomes manifest when it is raised to the rank above it. The bestowals acquired in the first rank, which is below this rank, become evident and manifest in this higher rank. In other words, the perfections acquired in the lower world appear in the world above, for that lower world

6 و اگر مواهب آن عوالم الهیه و اسرار آن ملکوت باقیه در این عالم فانی و جهان ترابی مشهود و واضح نیست جای عجب نه و وسیله شک و شبهه نیست زیرا این واضح و مشهود بلکه بدیهیست که هر استعداد و لیاقتی و قوا و کمالی که هر شیء در رتبه‌ئی از مراتب تحصیل و اکتساب مینماید در رتبه مافوق آن رتبه چون مبعوث شود ظاهر گردد مواهب مکتسبه در رتبه اول که مادون این رتبه است در این رتبه مافوق ظاهر و آشکار

lacks the capacity for the full manifestation of those bestowals. For instance, the capacities and bestowals that the mineral acquires in the mineral world do not become visible in the mineral world, but rather when it transfers from the mineral world to the vegetable world, that inherent gift is unveiled. And when the plant acquires the capacity to develop a sensitive body in the vegetable world, this perfection appears upon its transfer to the animal world.

- 7 And when man acquires in the womb the power of sight, hearing, smell, and other faculties, human sensations and human perfections, there is no scope or capacity in the world of the womb for the manifestation of these bestowals - indeed it is impossible and inconceivable for sight to be manifest, or hearing to be evident. However, when he transfers from the confines of the mother's womb to this vast illumined world, then his eyes become bright and seeing, his ears hearing, his tongue speaking, and his perfections clear and evident. And he knows with certainty, indeed sees directly, that he had acquired all these bestowals in the dark world of the womb, but that world lacked the capacity for the manifestation of these mysteries. Indeed the infant himself was entirely unaware of these bestowals, and had Gabriel descended and informed him that such grace and bounty had been bestowed upon him in that narrow, dark place, he would not have accepted it but would have denied it. Similarly now, the grace, bestowals, favors and bounties that have been granted to holy souls in this world, and the perfections they have acquired - this world lacks the capacity for their manifestation. Rather, when they transfer to the other divine worlds, that supreme gift will be unveiled and that greatest mercy will show its beauty. Likewise, the embryo that was deprived of these bestowals - its deprivation becomes clear and evident after its transfer, just as the deprivation and deficiencies of veiled souls also become known and manifest after their departure from this world.

شود و بعبارة اخرى کالات مکتسبه در عالم مادون ظهورش در عالم مافوق است زیرا آن عالم مادون استعداد وسعت ظهور آن مواهب را ندارد مثلاً استعداد و مواهبی را که جماد در عالم جماد تحصیل مینماید در عالم جماد مشهود نگردد بلکه چون از عالم جماد بعالم نبات انتقال نماید آن موهبت موهوبه رخ بگشاید و چون نبات استعداد حصول جسم حساسی را در عالم نبات تحصیل نماید حین انتقال بعالم حیوان این کمال ظاهر شود

7 و چون انسان در عالم رحم قوه باصره و قوه سامعه و قوه شامه و قوای سائر و احساسات بشریه و کالات انسانی را اکتساب نماید در عالم رحم سعت و گنجایش ظهور این مواهب موجود نه بلکه غیرممکن و محالست که بصر عیان شود و سمع نمایان گردد لکن چون از تنگی رحم مادر باین عالم وسیع منور انتقال نماید آن چشمش روشن و بینا گردد و گوشش شنوا شود و لسانش گویا گردد و کالاتش واضح و عیان گردد و یقین داند بلکه مشهود بیند که این مواهب را جمیعاً در عالم ظلماتی رحم اکتساب و تحصیل نموده بود و لکن آن عالم سعت و گنجایش ظهور این اسرار را نداشت بلکه خود مولود نیز بتامه از این مواهب بی خبر بود و اگر چنانچه جبریل بر او نازل میشد و خبر میداد که چنین فضل و عنایتی بتو در این محل تنگ و تاریک احسان شده قبول نمینمود بلکه تکذیب میکرد حال بهمچنین فضل و مواهبی و الطاف و رغائبی که بنفوس مقدسه در این عالم عنایت شده و کالاتیکه تحصیل نموده اند این عالم سعت ظهور آنرا ندارد بلکه چون بعوالم سائره الهیه انتقال نمایند آن موهبت کبری رخ بگشاید و آن رحمت عظمی جمال بنماید و همچنین جنینی که از این مواهب محروم بود محرومیتش بعد از انتقال ظاهر و عیان گردد مثل اینکه محرومیت و نقائص نفوس محتجبه نیز بعد از فوت از این عالم معلوم و مشهود گردد

INBA88:084, MKT4.054, MILAN.159, BSHN.140.208, BSHN.140.356, BSHN.144.208, BSHN.144.354, DUR4.814, MHT1a.171x, MHT1b.129x, MHT2.156, QALAM.011-

012

AB00343

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran
Date: 1892-Dec-21

- 1 O thou who gazest upon the Abha Kingdom and art enkindled with the fire of the love of God! Thy written words were read and the sweet fragrances from the gardens of love were inhaled. Thou hadst asked for divine grace to grant steadfastness and firmness. It is evident that this Cause is today the greatest of all causes and this station the most important of all stations before thy Lord, the Mighty, the Self-Subsisting. O Lord! Make firm the feet of Thy loved ones in Thy Cause and make them steadfast in Thy love. Make their hearts illumined by the radiant rays from Thy most glorious Kingdom and their breasts dilated through Thy verses sent down from Thy most exalted Realm. O Lord! They are orphans who have taken refuge in the shelter of Thy protection, they are poor who have sought the shade of Thy shelter, they are lowly ones who have clung to the cord of Thy might and grace. Look upon them, therefore, with the eye of Thy mercy and make them a sign of Thy compassion amongst Thy creatures. Verily, Thou art the Mighty, the Powerful, the Omnipotent.

1 ای ناظر بملکوت ابهی و مشتعل بنار محبت الله
 مسطورات آنجناب تلاوت شد و نفحات ریاض
 حب استشمام گشت از عنایات الهیه توفیق
 ثبوت و استقامت خواسته بودید معلومست این
 امر الیوم اعظم امور و این شأن اهم شئون عند
 ربک العزیز القیوم رب اجعل اقدام احبائک
 ثابتة علی امرک و راسخة فی حبک و اجعل
 قلوبهم منوراً بالاشعة الساطعة من ملکوتک
 الابهی و صدورهم منشرفة بآیاتک النازلة من
 جبروتک الاعلی ای رب انهم ایتام التجأوا الی
 کھف ولایتک و فقراء آووا الی ظل حمايتک
 و اذلاء تمسکوا بحبل عزک و عنایتک فانظر
 الیهم بعین رحمتیک و اجعلهم آية رحمتک بین
 بریتک انتک انت العزیز المقتدر القدیر

- 2 Regarding the detailed investigation of the house of Aqa 'Ali-Haydar, who ascended unto God with a pure heart, a sanctified soul, a tranquil mind, and a reality holy and free from all that God does not approve - upon him be the glory of his Most Exalted Lord in the most glorious horizon - these suspected and fabricated matters are the way of the most despicable of peoples and the most wicked of the masses. Glory be to God! How could they harbor such suspicions about him and accept the words of slanderers? Wonder upon wonder comes from these tales! For those souls who have been nurtured under divine education are manifestations of the Lord's mercy, are purely good, and are even well-wishers to their enemies. Free from thoughts of stranger or kin, they gaze toward the Most Sublime Vision and are heedless of the selfish purposes of the human world. They are an ocean of patience and tranquility, and while they taste poison from the hands of the world's peoples, they give honey in return. They respond to the wounds of arrows and spears with generosity and kindness.

2 در تفصیل جستجوی خانه آقا علی حیدر الذي
 صعد الی الله بقلب طاهر و نفس زكية و فؤاد
 مطمئن و حقيقة مقدسة عن كل دنس لا یرضی
 به الله علیه بهاء ربه الاعلی فی الافق الابهی این
 امور مظنونه مفتریه شأن ارذل اقوام و اخبت
 عوام بوده سبحان الله چگونه در حق آن گان
 نمودند و از مفرین پذیرفتند حیرت اندر حیرت
 آمد زین قصص با آنکه نفوسیکه در ظل تربیت
 الهیه پرورده شدند مظهر رحمت پروردگارند و خیر
 محضند و حتی خیرخواه دشمنان خویشند و فارغ
 از بیگانه و خویش ناظر بمنظر اکبرند و غافل از
 اغراض نفسانیه عالم بشر دریای صبر و سکونند
 و امطار فضل پروردگار بیچون از دست امم عالم
 زهر چشند و شهد بخشد زخم تیر و سنار به
 جود و احسان مقابلی کنند

- 3 They suspect me of disloyalty,

3 بر من مسکین جفا دارند ظن که

- 4 While loyalty itself is abashed before me.

4 وفا را شرم میآید ز من

- 5 Concerning such souls who are well-wishers to all, they harbor such suspicions. They nurture the corrupt and are kind to ill-wishers, while regarding faithful friends they suspect such unseemly acts, disgraceful deeds, and malicious intentions. Take heed, O ye who have eyes to see! How excellent was it said: "How good it would be if the touchstone of experience were to come forth."
- 6 Regarding the appointment of an individual about which you had written, loyalty demands that one of the relatives of that essence of trustworthiness and religiosity be appointed. However, this depends on the manifestation of sincerity and steadfastness. Whoever among them properly demonstrates the sweet fragrances of the love of God shall be chosen. At present, since matters are delayed and the truth of the situation is not clear, perhaps God will soon bring about a new development. We hope from divine grace and favor that the matter will return to its rightful people, or that a blessed soul from among the relatives of the one ascended to God will arise to serve the Cause. We hope from divine grace that soon one of them will be confirmed in the greatest steadfastness.
- 7 You had mentioned the steadfastness of the friends of T. and Kh. This news perfumed our nostrils and illumined our hearts. We beseech and implore the Abha Kingdom with utmost humility and supplication that He may make the friends of that region so firm and steadfast in God's Cause and His divine Covenant that all the friends may follow their example and they may become an excellent pattern. This is the time for firmness and steadfastness. Blessed are the firm ones, blessed are those who are steadfast in this severe day.
- 8 Please convey to the honored Arab gentleman utmost love and longing from this servant. He was mentioned several times in the Most Holy Presence and was shown favor. Therefore, we hold complete love, sincerity and affection for him in our heart and soul. This blessed favor regarding him is an eternal glory, for as long as existence exists and the foundation of the world endures, his mention and praise shall be everlasting. Though it may not be apparent now, when all the divine friends in every land become aware, it shall soon become evident.
- 9 Regarding the Servant, no one is permitted to speak a single word about him of their own accord, and there can be no reliance upon rumors.
- 5 در حقّ چنین نفوس که خیرخواه عمومند چنین گمان و ظنون مینمایند مفسدین را میپرورند و مهربان بیدخواهانند و بدوستان صادقان گمان چنین امر قبیحی و فعل فضیحی و نیت خبیثی مینمایند فاعتبروا یا اولی الابصار فنعم ما قال خوش بود گر محک تجربه آید بمیان ع
- 6 در خصوص تعیین شخصی مرقوم فرموده بودید آنچه مقتضای وفاست اینست که یکی از متعلّقین آن جوهر امانت و دیانت تعیین شود ولیکن این بسته بظهور خلوص و استقامت است از هر یک از آنها نفحات محبت الله چنانکه باید و شاید استشمام شود او خواهد بود حال چون امور معوق است و حقیقت حال واضح نه و لعلّ الله یحدث عنقریب امرأً امید از فضل و عنایت الهی چنانست الامر یرجع لاهله یا آنکه نفس مبارکی از متعلّقین جناب مرفوع الی الله بر خدمت امر برخیزد و از فضل الهی امیدواریم که عنقریب یکی از آنها باستقامت کبری موفق گردد
- 7 ذکر استقامت احبّای ط و خا فرموده بودید از این خبر مشام معطر شد و قلوب منور گشت از ملکوت ابهی با کمال عجز و ابتهال استدعا و نیاز مینمائیم که احبّای آن خطّه و دیار را چنان بر امر الله و عهد و میثاق الهی ثابت و مستقیم فرماید که جمیع احبّای تأتبی نمایند و اسوة حسنة گردند وقت ثبوت و استقامت است هنیئاً للثّابّین هنیئاً للراخضین فی هذا الیوم الشّدید ع
- 8 جناب عرب صاحب را از قبل این عبد کمال اظهار محبت و اشتیاق بفرمائید ذکر ایشان چند مرتبه در ساحت اقدس شده بود اظهار عنایت فرمودند لهذا ما کمال محبت و خلوص و وداد را در قلب و فؤاد بایشان داریم و این عنایت مبارک در [هر] حقّ ایشان عزّت سرمدیه است زیرا تا وجود موجود و بنیان جهان باقیست ذکر و نعت ایشان جاودانیست اگرچه الآن شاید مشهود نباشد چون عموم احبّای الهی در هر دیاری مطلع شوند عنقریب معلوم خواهد شد
- 9 در خصوص جناب خادم لیس لاحد ان یتکلم بحقّه بکلمة واحدة من عند نفسه ولا اعتماد علی الروایات

- 10 Concerning your question about your duty, proceed to the land which God has sanctified in all His Books, Scriptures and Psalms - the sacred valley, the blessed spot, so that you may be honored by the dust which God has made holy and which the Concourse on High prostrate before.
- 11 The friends should continue to send letters as they did before during the day of the Revelation [of Baha'u'llah].

10 در خصوص تکلیف خویش سؤال فرموده بودید
فاقصداً ارض الّتی قدّسها الله فی کلّ کتبه و
صحفه و زبره وادی الایمن البقعة المبارکة لتتشرّف
بتراب قدّسه الله و جعله مسجوداً للہلال الاعلی

11 مکاتیب را احباً بنحو سابق در یوم ظهور کہ
ارسال مینمودند بہمان قسم مجری دارند

PYK.224, MSHR3.157x

AB01186

To: *Zahra Khanum (Thamarih), in Tihiran*

Date: 1892-Dec-21

- 1 O fruit of the tree of mystical knowledge of the Beauty of the All-Merciful and produce of the garden of the Paradise of certitude! What you had written was read in the divine gathering and observed with illumined eyes. From its meanings wafted the sweet fragrance of the love of God, and from its contents blazed the fire kindled from the Sinai Tree. Blessed art thou, O pure, delightful and gentle fruit upon the tree of paradise in the garden of Paradise, in that thou hast remained firm in God's Covenant and Testament, hast grown through the outpourings of the cloud of God's mercy and bounty, hast fulfilled thy pledge and stood fast in thy faith after the pillars of the people of possibility were shaken by the ascension of the Luminary of the heaven of the All-Merciful and the setting of the Sun of Glory and Its rising from the horizons of His other realms, and the feet of the weak among men slipped, and they imagined the pillars of God's Cause would be shaken and the fire of the love of God would be extinguished and the lamp of the knowledge of God would be put out - but evil is that which they imagine.
- 2 Soon every disappointed and lost one will observe that after the ascension of the Blessed Beauty the divine lamp grew brighter and the Sun of Truth more resplendent, the waves of the Most Great Sea grew stronger and the melody from the divine gardens more widespread. The fame of God's Cause was raised throughout the horizons of the world and the might of divine power set the pillars of nations in motion. Say: O heedless ones! Soon you will witness the surge and roar of the divine
- 1 ای ثمرہء شجرہء عرفان جمال رحمن و فاکہہء
حدیقہء جنة ایقان آنچه مرقوم نموده بودید در
انجمن رحمانی قرائت شد و ببصر نورانی ملاحظہ
گشت از معانیش نفحہء خوش محبت الله
استشمام گشت و از مضامینش اشتعال بنار
موقدہء از سدرہء سیناء ہنئاً لک ایّہا الثمرة
الزکّیة الشّیبة اللطیفۃ علی شجرة الفردوس فی
حدیقۃ الافریدوس بما ثبت علی عہد الله و
میثاقہ و نبّت من فیوضات غمام رحمت الله و
جودہ و وقیت بایمانک و استقیمت علی ایمانک
بعد ما تزلزلت ارکان اهل الامکان من صعود
نیر اوج الرحمن و غروب شمس البہاء و طلوعہا
من آفاق ممالکہ الاخری و زلت اقدام الضّعفاء
من الرجال و ظلّوا تزلزل ارکان امر الله و نحوہ
نار محبة الله و اطفاء سراج معرفة الله فبئس ما
ہم یظنون
- 2 عنقریب کلّ خائب و خاسر گشتہ ملاحظہ
خواہند نمود کہ از عروج جمال مبارک سراج
الہی روشن تر شد و آفتاب حقیقی باجلوہ تر
گشت بحر اعظم موجش شدیدتر گردید و
نغمہء ریاض الہی منتشرتر شد صیت امر الہی
در آفاق عالم بلند گشت و سطوت قدرت
ربّانی ارکان امم را بحرکت آورد بگو ای
بی ہوشان عنقریب جوش و خروش دریای الہی

sea and will hear with attentive ears the effects of the call of the invisible Herald.

- 3 Consider the Manifestations of Unity who came before - did the ascension of the Spirit of God (Christ) cause the extinction of the fire of the love of God, or did it cause it to blaze more intensely? Did the departure of the Messenger (Muhammad) to other realms cause the decline of God's religion, or did it lead to the exaltation of the Word of God? And likewise with the other Manifestations of Unity. The obstinate Jews were in eager anticipation of the ascension of the Word of God (Christ), and the idolatrous tribes of the Hijaz were dancing with joy at the setting of the Sun of Yathrib (Muhammad). They imagined that the breezes from the gardens of divine unity would cease and the brilliant rays from the Sun of Truth would become dark and veiled. Afterwards they observed that the waves of this sea reached the highest heaven and the radiance of this sun reached the horizons of earth and sky - and false was that which they had imagined.

4 'Abdu'l-Baha

- 5 The Holy Branches of the divine Tree are, praise be to God, all in the utmost joy and delight, and the Holy Mother is in complete longing to meet you and the others. All are occupied with your remembrance. Convey to all the steadfast women the Most Glorious, Most Wondrous greetings.

را مشاهده خواهید نمود و تأثیرات ندای سروش
غیب را بگوش هوش استماع خواهید کرد

3 در مظاهر احدیه که از قبل بودند ملاحظه
نمائید صعود حضرت روح الله سبب اطفای نار
محبة الله بوده و یا علت شدت اشتعال گشت
و عروج حضرت رسول بافی ممالک اخری
باعث اضمحلال دین الله شد یا خود بادی اعلا
کلمه الله گشت و همچنین سائر مظاهر احدیه
یهود عنود از صعود کلمه الله در شوق و شور
بودند و طوائف مشرکین حجاز از غروب آفتاب
یثرب در رقص و اهتزاز چنان گان مینمودند
که نسائم ریاض احدیت منقطع شد و اشعه
ساطعه از شمس حقیقت مظلم و مستتر بعد
مشاهده نمودند که موج این بحر باوج اعلی رسید
و اشراق این شمس بافاق ارض و سما فباطل ما
کانوا به یظنون

4 ع ع

5 حضرات اغصان سدره ربانیه الحمد لله جمیع در
کمال روح و ریحان و حضرت حرم در کمال
اشتیاق ملاقات شما و سائرین و سائرات کل
بذکر شما مشغول جمیع قانتاترا تکبیر ابدع ابی
ابلاغ فرمائید

MMK4#062 p.071

AB02075

To: *Mirza Khalil Tabrizi*

Date: 1892-Dec-21

- 1 O honored Khalil! A fragrant breeze wafting from the gardens of the hearts of the loved ones of Azerbaijan has so ignited the souls of the lovers of the Beauty of the Beloved that roses and tulips blossomed from their countenance. Blessed are the hearts that have become gardens of the love of God, and the spirits that have been gladdened by the fragrances of God, and the breasts that have been expanded by the remembrance of God, and the souls that have been revived by the breezes of God, and the feet that have been made firm in the Covenant of God, and the backs that have been strengthened in raising the

1 ایجلیل خلیل اخلاء رحمانی نفعه معطری که
از حدائق قلوب احبای آذربایجان منتشر شد
چنان آذری بجان عاشقان جمال جانان زد که
گل و لاله از رخسارشان شکفته گشت هنیئاً
لقلوب اصیحت ریاض محبة الله و لأرواح غدت
مستبشرة بنفحات الله و لصدور انشرفت بذکر الله
و نفوس انتعشت بنسمات الله و اقدام ثبتت علی
میثاق الله و لظهور اشتدت فی اعلاء کلمه الله و

Word of God, and the eyes that have turned to the Kingdom of God, and the tongues that have spoken in remembrance of God, and the ears that have heard the call of God.

ابصار توجّهت الى ملكوت الله و السن نطقت
بذكر الله و اذان سمعت نداء الله

- 2 The heat of the fire of divine love that has appeared in the heart and soul of that one enamored with the countenance of the true Beloved - it is hoped that it will have such an effect on the souls of the people of that region and land that the flame of the divine kindled fire will influence every tree and clod and stone, and the mountains and hills and lands will become bright and illumined with the lights of the Book of divine revelation.

2 حراره نار عشق الهی که در دل و جان آنشيفته
روی محبوب حقیقی ظاهر امید است که چنان
در نفوس اهل آن خطه و دیار تأثیر نماید که
شعلهء نار موقدهء الهیه در هر شجره و مدری
و جری تأثیر نماید و جبال و تلال و دیار بانوار
کتاب وحی رحمن روشن و منور گردد

- 3 O divine friends and spiritual companions and lovers of the Beauty of the All-Merciful! This is the time of enthusiasm and excitement, and the moment of hearing the melody of the divine messenger. Forget yourselves completely and become effaced and evanescent. Leave no existence for yourself and become like a passing shadow, outwardly and inwardly, in the path of God.

3 ای یاران الهی و دوستان روحانی و عاشقان جمال
یزدانی وقت جوش و خروش است و هنگام
استماع نغمهء سروش خود را بکلی فراموش نمائید
و محو و فانی شوید از برای خویش وجودی
مگذارید و در سبیل الهی ظاهر و باطن چون
ظل فانی گردید

- 4 Convey greetings from this evanescent one - who is but an evanescent atom before the rising of the sun of the beauty of thy Most Glorious Lord - to the loved ones of those lands, and say that the nostrils of these yearning ones are waiting and expectant that the sweet fragrance of the All-Merciful will waft from that direction of Azerbaijan to all horizons, and that the fertilizing winds of the divine springtime will pass from that quarter to other regions, so that the trees of human temples will be adorned with the robe of divine bestowal and become verdant and flourishing. This is from God's grace - He aids whom He wishes, the Possessor of great bounty.

4 احبای آن بلاد را از قبل این فانی محض ذرهء
فانیه عند اشراق شمس جمال ربک الأبهی تکبیر
ابلاغ فرمائید و بگوئید که مشام این مشتاقان
مترصد و منتظر که بوی خوش یزدان از آن
مهب آذربایجان بجمیع آفاق بوزد و اریاح لواغ
بهار رحمانی از آن شطر بسائر اقطار مرور کند
تا اشجار هیاکل انسانی بخلعت بخشش الهی مزین
گردد و سبز و خرم شود ذلک من فضل الله
یؤید من یشاء ذو فضل عظیم

- 5 And may the glory and the spirit be upon you and upon God's sincere servants.

5 و البهاء و الروح علیک و علی عباد الله المخلصین

INBA88:273b

AB04435

Date: 1892-Dec-21

- 1 O thou who art attracted to the Beauty of the All-Glorious! Upon thee be the praise of thy Lord, and His glory, His grace, His beneficence, His generosity and His loving-kindness. Today the station of those souls who abide beneath the shade of the Divine Word is this: that when the fragrances of the divine gardens reach any nostrils, they should, like a spiritual fragrance, perfume them; and like the breezes from the garden of divine oneness, they should bestow life upon every dead one; and like a goodly tree, they should yield delectable fruits; and like the birds of the heaven of knowledge, they should soar to the heights of the mercy of the All-Merciful. Today, every essence that becomes more delicate grows more luminous, and every heart that develops greater capacity becomes more radiant in its lights. And the glory be upon thee.

2 'Abdu'l-Baha 'Abbas

- 3 O my God! Thou art He Whose power hath encompassed the kingdom of all things, and the seas of Whose bounty and forgiveness have surged over the spirits of the chosen ones. I beseech Thee by the heaven of Thy mercy, the sun of Thy bestowal, the horizon of Thy grace, the ocean of Thy generosity, the orb of Thy beneficence, and the cloud of Thy favors, to immerse him whom Thou hast raised unto Thee in the depths of Thy mercy, to enfold him in the glances of the eyes of Thy forgiveness, to shelter him in the proximity of Thy greatest mercy and Thy most glorious kingdom, and to perpetuate upon him the outpourings of Thy supreme bestowal in Thy most exalted paradise. Verily, Thou art the King, the All-Bountiful, the Generous, the Clement.

1 ای مشتاق جمال ذوالجلال علیک ثناء ربّیک و بهائت و فضل و احسان و جوده و عنایت امروز شأن نفوسیک در ظلّ کلمه الهی هستند اینست چون نفحات ریاض الهیه بهر مشامی رسند چون طیب معنوی معطر نمایند و چون نسائم گلزار احدیت ربّانیه هر مردهئی را جان بخشند و چون شجره طیبه ثمرات شبیه بارآورند و چون طیور هوای عرفان در اوج عنایت حضرت رحمن برپند الیوم هر کینونتی لطیف تر گردد نورانی تر میشود و هر قلبی استعدادش بیشتر شود انوارش تابانتر گردد و البهاء علیک

2 ع ع

3 اللهم یا الهی انت الذی احاطت قدرتك ملکوت الاشیاء و تموجت ببحر فضلك و غفرانک علی ارواح الاصفیاء اسئلك بسماء رحمتک و شمس موهبتک و افق فضلك و طمطم جودک و نیر احسانک و سحاب الطافک ان تغرق من رفعتہ الیک فی لجج رحمتیک و تشملہ بلحظات اعین غفارتیک و تجیره فی جوار رحمتک الکبری و ملکوتک الابهی و تدیم علیه سجال موهبتک العظمی فی فردوسک الاعلی انک انت الملک الفضال الجواد الکریم

INBA16:140, AKHA_128BE #10 p.a,
PYK.303

AB05029

To: Aqa Mirza Jafar Hadiuf Rahmani Shirazi

Date: 1892-Dec-21

- 1 O my God! In the midmost heart of the world the fire of Thy love hath been set ablaze, whose light hath illumined the kingdom of creation, both seen and unseen, and the whole world hath been perfumed with the sweet savours of Thy Holiness that have been shed from the gardens of Thy sanctity, and all faces have been illumined with the rays of the Sun of Truth that shine from the Abha Kingdom on the Tabernacles of the Unity of God, the Manifestations of Oneness, the Day Springs of Holiness and the Dawning Places of the light of detachment from aught else except Thee.

1 الهی قد اشتعل فی قطب الامکان نار محبتک
التي استضاءت بأنوارها ملکوت الوجود من
الغیب والشهود وتعطرت الآفاق من نفحات
قدسک التي انبعثت من حدائق تقدیسک و
استضاءت الوجوه بالأشعة الساطعة من شمس
الحقیقه المشرقة من الملکوت الأبهی علی هیاکل
التوحید و مظاهر التفرد و مطالع التقدیس و
مشارك انوار التجرد عما سواک

- 2 This is Thy servant, O my Lord, who hath set his face towards Thee and hath been set ablaze with the fire of his longing for Thee, fleeing for shelter from the tribulations of separation from Thee, athirst for the wellspring of Thy Presence, yearning to behold Thy Resplendent Beauty from the horizon of reunion with Thee. When he set foot on the path yearning to quench his thirst from this soft-flowing river, he discovered that Thy most effulgent Beauty had ascended unto the realm on high. He is now overcome with grief and seized with terror. His eyes have shed tears and his cries have risen from his inmost being in great distress. O Lord! Suffer him to attain Thy presence and to enjoy reunion with Thee in Thy most exalted dominion and Thy most glorious kingdom and make him Thine most august companion through Thy loving-kindness. Thou bestowest Thy mercy unto whomsoever Thou wilt.

2 ای رب هذا عبدک الذي توجه اليک مشتعلًا
بنار الاشتیاق و مستجيرًا من شدائد الفراق
ظمانًا لمعین وصالک و مشتاقًا لزيارة جمالک
المبین من افق لقائک فلما قطع السبیل آملاً ان
یروی الغلیل من هذا السلسیل وجد جمالک
الأبهی قد صعد الی الأفق الأعلى حينئذ اخذته
رعدة الحسرات و وقع فی السکرات و ذرفت
عیناه بالعبرات و تصاعدت من احشائه الزفرات
بحزن عظیم رب اجعله فائزًا بلقائک و متمتعًا
بوصالک فی جبروتک الأعلى و ملکوتک
الأبهی و رفیقک الأسمى بلطفک و عنايتک و
تخص برحمتک من تشاء

MKT5.135, MJMJ3.041b, MMG2#457

p.508

AB05160

To: Baba Dai Urubadi, in Agdash

Date: 1892-Dec-21

- 1 O seeing eye! The lights from the Kingdom of God are manifest like the brilliant sun, and the Sun of the horizon of oneness in the supreme heaven is radiant from the dawning-places of

1 ایچشم بینا انوار عیان از ملکوت یزدان چون مهر
رخشان است و شمس افق توحید در جبروت
ابهی از مطالع غیب امکان پرتوافشان اگر از

the unseen realm of contingent being. Though it may be hidden from physical sight, it is evident and manifest to spiritual insight. Though the material eye may be deprived, the eye of the heart and soul has attained to the bounty of the divine presence and become intimate with it. The outward eye has no power and the physical ear has no might. Spiritual powers are the means of perception and divine faculties are the foundation of true knowledge. "They have eyes with which they see not, they have ears with which they hear not, and they have hearts that understand not."

- 2 Therefore let the seekers of the Beauty of the All-Glorious and the lovers of the Countenance of the Most High not be disappointed or saddened. Place your hope in the favors of the Noble Lord and seek confirmation from the Mighty, the Praiseworthy One. When the lights of the favors of the Divine Unity encompass someone, they completely forget their physical condition. Sight no longer has any power in the kingdom of existence - the sovereign of spiritual insight rules supreme. And the Glory be upon you.

بصر نهان است بر بصیرت آشکار و عیان چشم
خاکي اگر محروم است دیده دل و جان بعنایت
لقا فائز و مأنوس بصر ظاهر حکمی ندارد و
سمع جسمانی قوتی ندارد قوای روحانی مدار
ادراکست و مشاعر ربّانی اساس عرفان و لهم
اعین لایبصرون بها و لهم آذان لایسمعون بها و
لهم قلوب لایفقهون بها

2 پس طالبان جمال ذو الجلال و عاشقان روی
حضرت متعال مأیوس نباشند محزون نمانند امید
بالطاف ربّ مجید داشته باشید و طلب تأیید از
عزیز حمید کنید انوار عنایت حضرت احدیت
چون احاطه نماید انسان شئون جسمانی را بکلی
فراموش کند بصر را حکمی نماند در ملک
وجود سلطان بصیرت حکمرانی فرماید و البهاء
علیک

INBA55:130

AB06334

To: Ali-Akbar Rawhani Muhibulsultan, in Samarqand

Date: 1892-Dec-21

O thou who art attracted to the favors of the Ancient Lord! In this Most Great Resurrection, when the Sun of the heaven of pre-existence rose at the burning point, such heat was bestowed that whatever lay hidden and concealed in the essence of the earth of capacities and in the latency of the realities of beings, stepped forth into the realm of appearance. Every seed sprouted and every grain grew. One brought forth hyacinth and basil, another laughing hundred-petaled roses, and yet another endless thorns and weeds. One tree yielded blessed fruit while another the bitter cursed zaqqum. All these blossoms and flowers and wondrous fruits and zaqqum and thorns are states and conditions and deeds. Beware of being satisfied with mere words! Strive for goodly conduct and be not content with utterances alone. Know that deeds are the touchstone of worth. And the Glory be upon thee.

ای منجذب الطاف ربّ قدیم در این حشر
اعظم که آفتاب فلک قدم در نقطه احتراق
طلوع نمود چنان حرارتی میذول داشت که
آنچه در هویت اراضی قابلیت و کون حقایق
موجودات مستور و مکنون بود بعرصه شهود
قدم گذاشت هر تنخی انبات شد و هر دانه‌ئی
روئیده گشت یکی سنبل و ریحان بار آورد و
دیگری گل صدبرگ خندان و دیگری خار و
خس بی‌پایان شجری میوه مبارکی داد و درختی
زقوم مششوم تلخی هر کام این شکوفه و ازهار
و بدایع ثمار و زقوم و خار احوال و اطوار و
اعمالست زنهار بگفتار کفایت منما در خوشی

رفتار بکوش و بجزد اقوال قناعت مکن افعال
را محک اعتبار بدان و البهاء علیک

INBA59:208, INBA79.006, MMK6#482,
AKHA_133BE #13 p.a, AMK.055-056

AB06485

To: Qaini, Ahmad son of Nabil-i-Qain, in Khurasan

Date: 1892-Dec-21

O son of Nabil who ascended to the Kingdom of his Glorious Lord! May God assist you in all things and make you a brilliant sign and a radiant star in the horizon of possibility. Ask God that you may be a worthy memorial to that noble father and that in all conditions you may be detached from all else save God and adorned with the character of that one who ascended unto God, so that the mystery of “the son is the mystery of his father” may become evident and known, and in the gathering of the world, with a radiant face and endless joy, you may freely sacrifice your soul in the path of the Beloved. We have always held you in our thoughts and still do, never having forgotten you for a moment nor shall we ever do so. Be confident, and glory be upon you and upon all the loved ones of God. Give them glad tidings of God’s favors in this mighty land.

یا ابن النبیل الذی عرج الی ملکوت ربّه الجلیل
ایّدک الله فی جمیع الشئون و جعلک آیه باهره و
نجماً بازغاً فی افق الامکان از خدا بخواه که یادگار
آن پدر بزرگوار باشی و در جمیع احوال منقطع
از ما سوی الله و متخلّق باخلاق آن متصاعد الی
الله شوی تا سر الولد سر ایه مشهود و معروف
گردد و در انجمن عالم با روی تابان و بشارتی
بی پایان جانرا رایگان در ره جانان قربان نمائی
همیشه در خیال تو بوده و هستم آنی فراموش
نموده و نخواهم نمود مطمئن باش و البهاء علیک
و علی جمیع احبّاء الله فبشرهم بعنایة الله فی کوره
العظیم

INBA88:094a

AB07907

To: Aqa Mirza Baqir Bassar, in Ishqabad

Date: 1892-Dec-21

¹ O Bassar! O thou who art like unto a thousand voices in the rose-garden of the love of God! Think not that thou hast been forgotten for a moment. Thy remembrance is ever present and thy mention abiding in the hearts of the friends and companions of the All-Merciful. Open thy eloquent tongue and occupy thyself with the praise and glorification of the Ever-Standing Beauty. In this garden of inner meanings, warble even as a

¹ ای بصرای هزار هزار آواز گلزار محبت الله همچو
گلان منما که دقیقه‌ئی فراموش شده‌ئی در قلب
دوستان و یاران رحمن ذکرت مذکور و یادت
موجود نطق گویا بگشا و به محامد و نعوت
جمال قیوم مشغول شو و در این حدیقه معانی
چون بلبل رحمانی بر شاخسار حقائق و اسرار
نعنی کن تا طیور افنده از اوکار ترابی بیزار شده

divine nightingale upon the twigs of truth and mysteries, that the birds of hearts may become detached from their earthly nests and wing their flight to the divine nest, and with holy songs of unity may chant in the gardens of detachment.

- 2 And glory be upon the people of glory, O ye who are attracted to the Kingdom of Abha!

قصده آشیان الهی نمایند و بنغمات قدسی توحید
در ریاض تجرید بسرایند

2 و البهآ علی اهل البهآ ایها المنجذبون الی الملکوت
الابہی

MUH3.023b

AB11833

To: Ali-Akbar Rawhani Muhibulsultan, in Ishqabad

Date: 1892-Dec-21

- 1 O thou whose face shineth with the light of the love of God and who hath drunk a brimming cup from the wine of the knowledge of God! May God perfume thy nostrils with His fragrances and quicken thy heart through His breezes which waft from the gardens of His bounty. I have read what the Dove of Remembrance warbled in the garden of praise to the Glorious Lord, through Whose manifestation the pillars of misbelief were shaken and the edifice of divine unity was established like a lofty palace, and the veils of fancy were rent asunder and the clouds of ignorance were dispersed, and the sincere ones were aided through the removal of the covering from them and through penetrating vision, and they arose to exalt the Word of God with a power that the hosts of the heavens and earth could not resist.

1 یا من اشرق وجهه بنور محبة الله و شرب كأساً
دهاقاً من صہاء معرفة الله عطر الله مشامک
من نفحاته و احیا فؤادک بنسماته الی تہب من
ریاض عنایتہ قد تلوت ما غنت بہ حمامة الذکر فی
حدیقة الثناء علی الرب المجید الذی بظہوره تزلزل
ارکان الشریک و تأسس بنیان التوحید کالقصر
المشید و انکشفت حجاب الوهم و انشق غمام
الجهل و اید المخلصون بکشف الغطاء عنهم و بصر
حدید و قاموا علی اعلاء کلمة الله بقوة لا یقاومها
جنود من فی السموات و الارضین

- 2 O dove of the garden of faithfulness! The life-giving melodies which emerged from thy spiritual throat in the garden of the love of God have reached the ears of those yearning for the Beauty of the All-Merciful. Praise be to God that thou hast drunk from the cup of bounty and ascended to the heaven of the hidden favors of His Holiness the Mighty, the One, and thou hast arisen in praise of the Manifest Beauty and hast clearly demonstrated thy calligraphic skill in transcribing the Most Holy Book. May God magnify thy reward and multiply thy services to the Cause of God and make thy pen flow and extend thy ink. This supreme gift was most acceptable and beloved - its fragrances perfumed the nostrils and its sight illumined the eyes. Blessed art thou for this praiseworthy effort which thou hast expended in transcribing the outstretched parchment, the Preserved Tablet, and the inscribed Book.

2 ای حمامہ حدیقه وفا نغمات جان بخش کہ
در حدیقه محبت الله از حنجر روحانی آن
روح قلوب دوستان الهی ظاهر شدہ بود بگوش
مشتاقان جمال رحمن رسید حمد خدا را کہ از
کأس عنایت نوشیده اید و بسماء الطاف خفیہ
حضرت عز احدیت عروج فرمودہ اید و بثنای
جمال مبین قیام نموده اید و در کتابت کتاب
اقدس مہارت خطیہ را واضح آشکار فرمودہ اید
عظم الله اجرک و کثر خدماتک لامر الله و
اجری قلبک و مدد مدادک این ہدیہ کبری
بسیار مقبول و محبوب واقع مشام از نفحاتش
معطر و بصر از مشاہدہ اش منور گشت طوبی

- 3 However, henceforth do not send books via courier, for they will not deliver them but according to their regulations will return them to Istanbul where they will be confiscated. This time the book was truly received through divine assistance, otherwise its receipt would have been impossible. And this too is from God's bounty upon thee, O steadfast beloved one. And upon thee be glory and light.

لیک من هذا السعی المشکور الذی بذلته فی کتابة الرق المنشور و اللوح المحفوظ و الکتاب المسطور

3 ولكن من بعد بواسطة چاپار کتاب ارسال مفرمائید زیرا تسلیم نمینمایند بلکه بحسب قانونشان اعاده به اسلامبول میکنند و در آنجا ضبط مینمایند این دفعه فی الحقیقه باعانت غیبیه کتاب گرفته شد و الا ابدأ اخذش ممکن نبود و هذا ایضاً من فضل الله علیک ایها الحبيب الوقور و البهاء و الروح علیک

INBA79.003

AB01412

To: Mulla Ramadan (Barfurush) et al.

Date: 1892-Dec-22

- 1 O thou who art intoxicated with the wine of divine utterance! Thy letter was received and its contents grieved our hearts. The sighs and cries of separation and deprivation melted heart and soul. Thou art right - what heart is not wounded by this fire-kindling arrow, and what soul is not in tumult from this resurrection? Eyes are weeping and hearts are burning.

1 ای مست جام کلام الهی عریضه شما واصل و مضمون قلوب را محزون نمود و آه و فغان از هجران و حرمان قلب و جان را بگذاخت حق با تو است کدام دلست که خسته این سهم آتش انگیز نیست و کدام جانست که پراشوب از این رستخیز نه چشمها گریانست و جگرها سوزان

- 2 At any rate, I write this reply with my own pen in these late hours of night when all eyes are occupied with sleep while this servant remains awake. All souls are resting comfortably in their beds, sleeping in the bed of negligence, while this one, intoxicated with the wine of the love of God, is occupied with the remembrance and thoughts of the loved ones of the All-Merciful.

2 باری جواب در این اواخر شب که جمیع چشمها بخواب مشغول و این عبد بیدار بقلم خود مرقوم مینماید جمیع نفوس در بالین راحت آرمیده و در بستر غفلت خوابیده و این مخمور باده محبت الله به ذکر و فکر احباء رحمن مألوف است

- 3 Praise God that thou art the object of His grace and regarded by His eye of loving-kindness. Thou art associated with One who repeatedly went under chains and fetters and endured all manner of hardships in the path of God. How many nights He did not sleep due to the weight of chains and shackles, and how many days He found no rest from the intensity and difficulty of cruelty. Blessed is He, again blessed is He.

3 حمد کن خدا را که منظور نظر عنایتی و ملحوظ عین رأفت منتسب بشخصی هستی که به کرات و مرات در زیر سلاسل و اغلال رفته و در سبیل الهی انواع مشقات کشیده چه شبها که از ثقل کند و زنجیر نرفته و چه روزها که از شدت و زحمت جفا راحت نیافته هنیئاً له ثم هنیئاً له

- 4 Convey greetings to all the spiritual friends on behalf of this one distraught with the Divine Beauty and say: This is the time of enthusiasm and resurrection, the time of enkindlement and steadfastness. Be not extinguished nor deprived. Arise in ecstasy and motion, and in longing and glad tidings. The confirmation of the King of Oneness is with you, and the aid of the Lord of Unity. The outpourings of the Abha Kingdom are continuous and the effulgences of the highest horizon are successive. The lights of the Cause of God have encompassed all directions. Open your eyes that you may witness. Soon the fragrance of the musk of divine knowledge will perfume the nostrils of the people of the world, and the spirit of life will quicken the inhabitants of all regions and directions. Strive and be aroused that you may become the chief among lovers and foremost among the steadfast and enkindled ones.
- 4 جميع احبابی دوست معنویرا از قبل این آشفته جمال الهی تکبیر برسان و بگو وقت شور و نشور است و زمان اشتعال و ثبوت محمود مباشید و محرومی نخواهید در وجد و حرکت آئید و در شوق و بشارت تأیید ملیک احدیت با شماست و توفیق رب صمدانیت فیوضات ملکوت ابهی متواصل است و تجلیات افق اعلی متتابع انوار امر الله از جمیع جهات احاطه نموده است چشم باز کنید تا مشاهده نمائید عنقریب روائح مشک عرفان مشام جهانیا را معطر کند و روح حیات اهل آفاق و جهات را زنده نماید شما بکوشید و بجوشید که سرحلقه عاشقان گردید و سردقتر ثابتان و مشتعلان
- 5 You have permission to attain the presence whenever possible.
- 5 و اذن حضور داری هر وقت میسر شود حاضر شو
- 6 'Abdu'l-Baha 'Abbas
- 6 ع ع
- 7 We remember His honor Aqa Siyyid Muhammad-Rida, upon him be the Glory of God, with utmost longing through the Most Wondrous and Most Glorious mention, and we beseech confirmations from the Kingdom of Sanctity that He may be quickened in all conditions through the breaths of remembrance of the Beauty of Abha, may my spirit be sacrificed for Him. If circumstances permit with utmost joy and fragrance, he has permission for pilgrimage. And Glory be upon him.
- 7 جناب آقا سید محمد رضا علیه بهاء الله را بکمال اشتیاق بذکر ابدع ابهی مذکریم و از تأییدات ملکوت تقدیس رجا مینمائیم که ایشانرا در جمیع احوال بنفحات ذکر جمال ابهی روح الوجود له الفدا زنده بدارد و اگر بکمال روح و ریحان اسباب میسر گردد اذن زیارت دارند و البهاء علیه

INBA55:116

AB05688

To: Bibi Rawhani, in Bushruiyih

Date: 1892-Dec-22

- 1 O spiritual friend! The time has come to open thy lips and chant melodies upon the branches of the Tree of oneness. For when thou dost mention the Beloved of the world thou shalt revive the horizons, thou shalt intoxicate all those who inhabit the temples of existence with the wine of the love of God. Thou shalt become renowned in all the worlds, well known amongst the company of the faithful if thou so doest.
- 1 ای روحانی الهی وقت آنست که زبان بگشائی و بر شاخسار توحید نغمه بسرائی و از ذکر محبوب آفاق جهانرا جان بخشی و از صهبای محبت الله هیاکل وجود را مست و مخمور نمائی و شهره آفاق شوی و معروف انجن اهل وفاق

- 2 The time has come to lift the veils! The hour has dawned to call in the Name of the Eternal. The Abha Beauty is waiting and expectant on His sublime horizon. He is watching to see who amongst His God intoxicated lovers shall rush forth first into the arena of zeal and enthusiasm. Which one amongst them will ignite the love of God? Who is there amongst them that can kindle a flame of spiritual existence in the heart of the world?
- 3 Be not idle and inactive; do not sit sunk in sorrow! The Sun of Truth hath poured forth bounties from the horizon of immortality and the lights of the Abha Kingdom and the effulgence of God's gleaming rays are visible everywhere. A great effort is needed! May the handmaidens of the merciful blaze with the fire of the love of God and raise aloft the banner of divine recognition. And glory be upon you.

2 وقت پرده دریست و هنگام ندا باسم جمال لمیزی
محبوب ابهی از افق اعلی ناظر که کدام واله
شیدائی در میدان جذب و شوق جولان کند
و آتش محبت الله را روشن نماید و شعلهائی بدل
جهان و جان جهانیان زند

3 مخمود مباح و محزون منشین شمس حقیقت از
مشرق بقا و ملکوت ابهی در فیض و بخشایش
است و تجلی انوار او بر آفاق وجود و آفرینش
در ظهور و نمایش است همتی باید که اماء رحمن
در آتش محبت الله بگدازند و علم عرفان برافرازند
و البهاء علیک

MMK2#358 p.256, RSR.047-048

AB11895

To: *Varaqatu'l-Firdaws, in Bushruiyih*

Date: 1892-Dec-22

- 1 O Leaf of Paradise of God and Fruit of the Eternal Garden of the All-Merciful! Until now no means or intermediary had been found to send a letter or issue an utterance, otherwise you are always mentioned in gatherings and known and present in intimate assemblies. The remembrance of the friends never leaves our thoughts and mention of the loved ones is never cut off from our tongue. You are ever-present in the court of the lovers of the Beauty of the Beloved - though outwardly distant, you are in truth near and united, though apparently remote and separated. The aid and favor of the Ancient Beauty is with you, and the grace and gift of the King of the Most Great Kingdom is with you. Why then are you sorrowful and grieved? Do not despair at separation from the Beloved of the horizons, for in the Abha Kingdom you will attain endless reunion. Do not lament separation and deprivation, for you shall enter the gathering of nearness and union in the horizon of My Name and the Supreme Concourse. We remember and glorify all the divine loved ones with holy fragrances and attractions of longing. And glory be upon you.

1 ای ورقه فردوس الهی و ثمره حدیقه خلد
حضرت رحمانی تا بحال وسیله و واسطهئی
بدست نیامد که کجائی ارسال گردد و خطابی
صادر شود والا همیشه در محافل ذکر مذکوری
و در مجالس انس معروف و مشهور یاد یاران از
خاطر نرود و ذکر دوستان از لسان منقطع نگردد
در ساحت عاشقان جمال جانان همیشه حاضری
اگرچه بظاهر دوری بحقیقت قریب و اصلی
اگرچه بصورت بعید و مهجوری عون و عنایت
جمال قدم با شماس و فضل و موهبت سلطان
ملکوت اعظم با شماس دیگر چرا محزون و
دلخونی از فراق محبوب آفاق مأیوس مشو زیرا
در ملکوت ابهی بوصل بی منتی فائز گردی
و از هجران و حرمان منال زیرا در محفل قرب
و وصال در افق اسمی و ملا اعلی درائی جمیع
احبابی الهی را بنفحات قدس و جذبات شوق
ذاکریم و مکبریم و البهاء علیک

- 2 'Abdu'l-Baha

ع 2

3 2 Jamadiyu'th-Thani 1310

۲ جمادی الثانی ۱۳۱۰ 3

TISH.621

AB01405

*To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih)**Date: 1892-Dec-23*

1 O thou who circlest in adoration round His hallowed Shrine! Render thou thanks unto God for having received so heavenly a bestowal and partaken of so limitless a bounty! Thou hast attained the Spot round which circleth the Concourse on high, the Cynosure of the inhabitants of the Kingdom of glory. The lights of the All-Merciful dawn from its horizon, and the stars of divine mysteries shine brightly in its heaven. Its soil is redolent with perfume and ambergris, and its very dust is even as the most fragrant musk to the spiritual. In all the sacred Books and Scriptures it is known as the Holy Land, and its precincts are referred to as the Blessed Spot. It hath been called the Vale of Towa and the snow-white Spot. Its heights are Mount Sinai and its hills the place of the revelation of the Lord of the heavens on high.

1 ای طائف حول ضریح مطهر حمد کن خدا را که بچنین موهبت الهیه فائز شدی و بچنین نعمت غیر متناهی واصل در مقامی وارد شدی که مطاف ملاً اعلاست و کعبه اهل ملکوت ابی انوار رحمن از افقش طالع و کواکب اسرار از مطلعش لائح ترابش عبیر و عنبر است و غبارش در مشام روحانیان مسک اذفر خطه اش در جمیع کتب و صحف الهیه بالأرض المقدسه مشهور و مرز و بومش بالبقعة المبارکه مذکور اقلیمش وادی طویست و قطرش البقعة البیضاء جیش طور سیناست و تلالش مواقع تجلی رب السموات العلی

2 Unto Him Who conversed with God it is the haven of peace and security, and unto the Friend of God a shelter and a refuge. For Lot it is "a mighty pillar", and for Jacob a glorious homeland. For David it is the altar of adoration, and for Solomon the throne alluded to thus: "My Lord, grant a kingdom unto me such as shall not befit anyone after me." Unto Zechariah it is the sanctuary of supplication and servitude, and unto John the Baptist the vale of the Kingdom and the wilderness of glad-tidings. For the Spirit of God it is the scene of effulgent splendours and for the Beloved of God the Farthest Mosque referred to in the verse "Glory be to Him who by night carried His servant from the Sacred Mosque to the Farthest Mosque." It is the abode of the Prophets and the dawning-place of the lights of the mighty signs of the Lord. It is the dayspring of holiness and the niche wherein appear the splendours of the all-glorious Lord. It is the appointed place for attainment to the Divine Presence and the site of the night journey of the Prophet Muhammad. Every divine light or revelation hath originated from this blessed land, or its most excellent Luminary hath

2 حضرت کلیم الله را وادی ایمن است و حضرت خلیل الله را ملجأ امن و ملاذ و مأمن حضرت لوط را رکن شدید است و حضرت یعقوب را موطن مجید حضرت داوود را محراب عبادتست و حضرت سلیمان را سریر رب هب لی ملکاً لا ینبغی لأحد من بعدی حضرت زکریا را مسجد تبثّل و عبودیت است و حضرت یحیی را وادی ملکوت و صحرای بشارت حضرت روح الله را محلّ تجلیاتست و حضرت حبیب الله را سبحان الذی اسری معاهد انبیاست و مشرق انوار آیات ربّه الکبری مطلع تقدیست و مشکاة انوار رب مجید معهد لقاست و محلّ معراج سید اودنی هر اشراق و ظهوری یا مبدئش از این ارض مبارک است و یا محلّ هجرت آن نیر مکرم و یا منتهاش راجع باین ارض مقدسه

emigrated thereto, or it hath found its consummation therein.

- 3 These perspicuous proofs and conclusive evidences are as manifest as the sun and leave no room for any soul to hesitate or doubt, for they have been explicitly revealed in the Holy Books and heavenly Scriptures, and spread abroad amongst the peoples and kindreds of the earth. Yet until the one true God chooseth to manifest a matter, it remaineth hidden behind the veils of concealment, even were it to be as renowned as the sun and the moon. When once He lifteth the veil, however, it becometh clear and apparent. May His Spirit and His Glory rest upon thee.

BRL_ATE#129

3 این دلایل واضح و براهین قاطعه اگرچه چون آفتاب روشن واضح و مبرهن است و کسی را مجال توقف و گمان و ظن نه چه که صریح الواح و زبر الهیست و نصوص صحف و کتب ربّانی و شایع و شهریر در نزد جمیع طوائف و قبائل کره ارض لکن حقّ تا امری را ظاهر نفرماید هرچند مشهورتر از آفتابست و معروفتر از ماه عالمتاب باز در تحت استار است و در خلف پرده مخفی نه آشکار و چون پرده را حقّ بردارد واضح گردد و الروح و البهّاء علیک

INBA13:083, INBA59:341b, INBA88:097,
BRL_DAK#0380, MMK6#439,
QT108.051, NFQ.012

AB11905

To: Mashhadi Muhammad Quli, in Ishqabad

Date: 1892-Dec-23

O thou who circlest round the Holy Sanctuary! Render thanks unto God that thou hast soared unto the heaven of sanctity and hast attained unto the firmament of Divine Unity. Thou hast quaffed the choice wine of loving-kindness proffered by the Cup-Bearer of Divine bounties, and hast partaken of the bread of the All-Merciful from the banquet table of God. Thou hast anointed thine eyes with that sacred earth which is the collyrium of the chosen ones of God, and hast burnished thy sight with that musk-scented dust. Thou hast entered beneath the shade of the Divine Lote-Tree and hast partaken of the fruits of the blessed Tree that is "neither of the East nor of the West".¹ Thou hast joined the assemblage of the All-Merciful and hast hastened forth, with thine entire being, on the path of the love of God. Thou hast kindled and illuminated thy heart and soul with the effulgent lights emanating from the dayspring of Oneness. Thou hast perfumed thy nostrils with the sweet savours wafting from the Divine rose-garden. Well is it with thee! Blessed, doubly blessed art thou! By God, the True One! Wert thou to recognize and comprehend what God

ای طائف حول حرم تقدیس شکر کن خدا را که بسماء تقدیس صعود نمودی و بمعراج توحید رسیدی سلسبیل عنایترا از ید ساقی الطاف نوشیدی و موائد رحمت را از مآذبه الله مرزوق گشتی تراب مقدس را که کحل بینش اولیای الهیست بدیده کشیدی و غبار معنبر را جلای بصر نمودی در ظل سدره الهیه داخل شدی و از اثمار شجره مبارکه لا شرقیه ولا غربیه مرزوق گشتی در انجمن رحمن درآمدی و در سبیل محبت یزدان بچشم و سر دویدی از انوار ساطعه از مشرق احدیت قلب و جانرا روشن و منور نمودی و از روائع طیبّه از گلشن رحمانیت مشام را معطر کردی طوبی لک ثم طوبی لک هنیئاً لک ثم هنیئاً لک تالله الحقّ لو علمت و عرفت ما قدره الله لک لفرح قلبک و انشرح صدرک

¹Qur'an 24:35.

hath ordained for thee, thy heart would rejoice with exceeding delight, thy breast would be filled with gladness, thine eyes would be cheered, and thy soul would be exhilarated. Glory be unto thee!

BRL_ATE#124

و قرّت عینک و انتعش روحک و البهاء علیک

BRL_DAK#0319

AB12826

To: Mashhadi Fathullah Abdu'llah-Uf Bunabi

Date: 1892-Dec-23

O thou who hasteneth to the Sacred Kaaba! In this time, when the winds of separation and deprivation have caused all upon the earth to tremble and quake, thou hast hastened from the wilderness of remoteness to the station of union and nearness, thou hast turned thy face away from all else but God, thou hast made the Sacred Threshold thy refuge and shelter, and thou hast raised aloft the banner of the love of God upon the summits of the divine native lands. Give thanks that thou hast attained to such bounties and been exalted by such a gift. I swear by the Promised Beauty, the Praiseworthy King, and the Essence of existence that if the station and rank of the pilgrims were to become outwardly manifest and clear, all the tribes of the earth would make their eyes the dust of the footsteps of those who turn to Him, and their hearts the dust of those who seek Him. Yet the all-encompassing divine wisdom hath veiled this mighty station and concealed this greatest gift. Ere long shall this most great favor, like unto the brilliant sun, have its effects made manifest and evident. And the Glory be upon thee.

ای قاصد کعبه تقدیس در این اوان که اریاح
هجران و حرمان جمیع من علی الأرض را متزلزل
و مرتعد نموده تو از بادیه بعد بمقام وصل و
قرب شتافتی و رخ از ما دون الله بتافتی و عتبه
مقدسه را ملجأ و پناه ساختی و علم محبة الله
را بر فراز جبال موطن اصلیه الهیه برافراختی
شکر کن که بچنین الطافی فائز شدی و بچنین
موهبتی سرافراز قسم بجمال موعود و ملیک محمود
و ساذج وجود که اگر مقام و رتبه زائرین در
ظاهر مشهود و واضح گردد جمیع قبائل ارض
چشم را تراب اقدام متوجهین نمایند و قلب را
غبار خاک قاصدین لکن حکمت کلیه الهیه این
شأن عظیم را ستر فرموده و این موهبت کبری را
مخفی داشته عنقریب این فضل اکبر چون آفتاب
انور آثارش ظاهر و باهر گردد و البهاء علیک

BRL_DAK#1169

AB01253

To: *Baha'is of Kirmanshah, in Kirmanshahan*

Date: 1892-Dec-28

1 O ye friends of the Merciful, o ye birds of the paradise of certitude, o ye lamps in the assemblages of this contingent world, trees in the meadows of the love of God, the Most Bountiful! Though to outward seeming ye are far removed from this company in prison, yet I swear by the beauty of the light of the Day Star shining upon the horizon of divine unity, that at all times and at every instant ye are remembered in the hearts of these exiles and are treasured in the souls of these yearning ones, and cherished in their inmost spirits. No moment passeth that I do not fervently implore the Most Exalted horizon and supplicate the Realm of the All Glorious, beseeching and saying:

2 'O God, O thou forgiving one! Shelter these homeless birds in the garden of fortitude and steadfastness upon the branches of the divine Lote Tree. Immerse these fish of the sea of divine unity into Thy most Great Ocean of grace. Shelter these wanderers in the wilderness of Thy love, safe within Thine impregnable sanctuary and the exalted haven of Thy protection, so that through the benediction of Thy bestowals and Thy grace and favour they may shine forth as brilliant stars of guidance in the firmament of existence and, in the assemblage of this world, become enkindled and glowing lamps of the love of God. Enable them to become the outpourings of the clouds of Thy mercy, rays of the Day-Star shining above the horizon of Truth. Let them speak forth even as the embodiments of Thine ancient favour, seeing eyes and attentive ears, trees laden with fruit, and gardens of flowers filled with the fragrance of musk. Enable them to become waves of the sea bearing the traces of the Ancient of Days, breezes wafting from the garden of the Most Great Name, seats for the descent of Thine inspiration, dawning places of light, manifestations of the bestowals of the Lord, the Unconstrained. May they become intimates with such as have near access to Thee, accounted among the few who are truly sincere. May they become aflame through the heat of the love of God, weeping clouds in their separation from the beauty of the Generous One. May their faces become illumined through their faithfulness to God and may their hearts be gladdened as flower spangled meadows through His abounding grace. In the Cause of God may each one become as a manifest standard, and in steadfastness in the Covenant and Testament, may each be as a fortified stronghold.'

1 ای دوستان حضرت رحمن و ای طیور فردوس ایقان و ای سراجهای محفل امکان و ای اشجار ریاض محبت حضرت منان اگرچه بظاهر از انجمن سخن دور و مهجورید ولیکن قسم بانوار جمال آفتاب روشن افق توحید که در کلّ احیان و ازمان در قلوب این آوارگان مذکورید و در هویت روح و جان مشتاقان مشهور و معروف آتی نمیکرد که بافق اعلی و ملکوت ابهی بکمال تصرع و ابتهال عجز و نیاز نمیشود که

2 ای پروردگار آمرزگار این مرغان بی‌آشیانرا در حدیقه ثبات و استقامت در شاخسار سدره منتهی پناه عنایت فرما و این ماهیان لجه توحید را در بحر اعظم عنایت غوص ده و این بی‌سامانان صحرای محبت را در کهف منبع و ملاذ رفیع حفظ و حراست منزل و مأوی احسان کن تا به عون و فضل و جودت در سماء وجود چون انجم هدایت بدرخشند و در انجمن عالم چون چراغهای محبت الله روشن و منور گردند امطار غمام رحمت باشند و اشعه آفتاب افق حقیقت لسانی ناطق گردند و فضلی سابق شوند چشمی بینا باشند و گوشتی شنوا داری پر بار گردند و گلزاری با نفحات مشکبار امواج دریای آثار قدم شوند و نسائم گلشن اسم اعظم مهبط الهام باشند و مشرق انوار و مظهر الطاف رب مختار در ملأ مقربین محشور گردند و در زمره مخلصین معدود و معروف از حراره محبت الله چون شعله سوزان باشند و در فرقت جمال منان ابری گریان بوفای الهی رویشان روشن گردد و بعنایت حضرت یزدانی دلهاشان لاله‌زار و گلشن هریک در امر الله علم مبین گردند و در استقامت بر عهد و پیمان حصن متین

3 O ye who are intoxicated by the Divine Beauty, O bewildered lovers of the True Beloved! In this day when the tempests of test and trials have encompassed the entire world and the trembling and fear hath agitated the planet, ye must appear forth above the horizon of firmness and steadfastness, with illuminated faces and radiant brows, in such wise as to entirely obliterate the gloom of terror and trembling, so that the rays of the light of assurance may shine forth resplendent upon the manifest horizon.

BRL_CONF2018#20x

3 ای واهان جمال یزدانی و آشفتهگان محبوب حقیقی در چنین روزی که اریاح افتتان و امتحان عالم را احاطه نموده است و زلازل اضطراب جهانرا آشفته کرده است باید انشاءالله از افق ثبوت و رسوخ بقسمی با رخی تابان و جبینی رخشان ظاهر گردید که ظلمات تزلزل و اضطراب بکلی محو گردد و انوار یقین از افق مبین طالع و لائح شود

INBA13:125, BRL_CONF2018P#20x,
MMK2#012 p.007, MMG2#174 p.201x

AB05273

To: Nasrullah Baqiruf, in Baku

Date: 1892-Dec-28

O thou who art enkindled with the fire of the love of God! What flowed from the pen of that pure soul was read with utmost love, and we opened our tongue in praise of the Lord that through His grace and bounty He hath raised up such servants who, after the ascension of the Ancient Beauty - may my spirit be a sacrifice for the dust of His holy threshold - have, like the trees in the garden of the All-Merciful, remained firm with roots established in the earth and branches stretching toward heaven. The fragrance of the love of God wafts from the gardens of their hearts to all regions, and the lights of recognition shine forth from their faces through the seven layers of existence. They are the manifestations of steadfastness and the dawning-places of bounty, the stars in the heaven of guidance and the flowers in the rose-garden of favor. In the preserved tablet of creation they are the verses of unity, and among the hosts of existence they are the banners of the Glorious Lord. To the Gog of doubts they are a barrier of iron, and to the Magog of wavering and perturbation they are a clear flame. They are firm and steadfast in God's Covenant and Testament, and upright and unwavering in the Divine Command and Covenant. And glory be upon thee.

ای مشتعل بنار محبت الهی آنچه از قلم آن نفس زکیه تحریر یافته بود بکمال حب قرائت شد و بستايش حضرت پروردگار زبان گشودیم که به فضل و موهبت خویش عبادی تربیت فرمود که بعد صعود جمال قدم روح الوجود لتراب مقدم احبائه الفداء چون اشجار حدیقه رحمن اصلها ثابت فی الارض و فرعها فی السماء ثابت و نابت گشتند نفحات محبت الله از ریاض قلوبشان منتشر بافاقت و انوار عرفان از وجوهشان ساطع در سبع طباق مظاهر استقامتند و مطالع عنایت نجوم سماء هدایتند و زهور گلزار موهبت در لوح منشور کائنات آیات توحیدند و بین جنود وجود رایات رب مجید یا جوج شهباترا سدی از زیر حدیدند و مأجوج تزلزل و اضطرابرا شهبابی مبین بر عهد و پیمان الهی ثابت و راستند و بر حکم و میثاق رحمانی مستقیم و قائم و البهاء علیک

INBA88:261, MKT5.152

AB01268

To: *Ustad Ali Akbar Banna Yazdi, in Ishqabad*

Date: 1892 ca.

- 1 O you who gaze upon the Abha Kingdom! Pen and ink are at hand that I may occupy myself with mentioning that attracted one of the divine fragrances. Such a world-consuming flame blazed forth from within that control slipped from my hands. O little Abbas, O lowly servant of Baha:

ای ناظر بملکوت ابهی خامه و مداد حاضر نموده
که بذکر آن منجذب نفحات الله مشغول گردم
یک شعلهء جهانسوزی از درون چنان زد که
زمام از دست برفت ای عباسک ای کهتر بندهء
بهآء
- 2 Strike as a lone horseman against the ranks of the world

2 یک سواره برصف عالم بزن
- 3 Kindle a fire in the heart of humanity

3 آتشی اندر دل آدم بزن
- 4 From the love of Baha, set ablaze a soul-consuming flame

4 شعلهء جانسوزی از عشق بهآء
- 5 In the world's beginning and end

5 در جهان مبدء و خاتم بزن
- 6 Have mercy on your flame-filled heart

6 بر دل پرشعلهء خود رحم کن
- 7 From praise of Truth, strike but a drop of dew

7 از ثنای حقّ دمی شبنم بزن
- 8 Upon your fatally wounded breast

8 بر جگرگاہت که زخم مهلک است
- 9 Apply the balm of God's favors

9 از عنایات خدا مرهم بزن
- 10 At all events, it was meant to be prose but became verse, meant to be joy but turned to cries and laments of pain and grief. It followed the glorious arrangement of the divine Book, the mighty Qur'an and clear Furqan. It speaks of the mysteries of the wisdom of creation, and immediately relates the story of Hud and Iram of the pillars. Verily in this is wisdom none knows save every discerning critic, and this indeed is the clear truth.

10 باری بنای نثر بود نظم شد ذکر سرور بود ناله و
فغان از درد و غم گردید متابعت ترتیب جلیل
کتاب الهی قرآن عظیم و فرقان مبین شد از اسرار
حکمت ایجاد بیان میفرماید بلافاصله حکایت هود
و ارم ذات العمداد مینماید آن فی ذلک لحکمة
لا یعرفها الا کلّ ناقد بصیر و انّ هذا هو الحقّ
المبین
- 11 In any case, the letter you wrote to Ismu'llah, upon him be the Most Glorious Beauty of God, was observed. Its recitation brought the utmost joy and delight. Such befits one like yourself. Leave all affairs and strive to exalt the Word of God, struggle in the path of His love, and endeavor to spread His fragrances. By my Lord's life, this is better for you than all that the sun shines upon, for this endures while all else perishes. None would exchange what is better for what is lower except those who transgressed regarding the Sabbath - an evil people, the most lost.

11 باری تحریریکه بجناب اسم الله علیه بهاء الله الابهی
مرقوم نموده بودید ملاحظه گردید از تلاوتش
کمال روح و ریحان حاصل گردید و لمثلک ینبغی
ذلک دع کلّ الامور واسع فی اعلاء کلمة الله و
جاهد فی سبیل محبته و اجتهد فی نشر نفحاته لعمر
ربی انه لنخیر لک عما تطلع الشمس علیها لانّ
هذا هو الباقي و ما عداه هو الفانی و لا یستبدل
الذی هو ادنی بالذی هو خیر الا الذین اعتدوا فی
السبت قوم سوء اخسرین
- 12 Regarding the Mashriqu'l-Adhkar, details were written to the Afnan and sent with the design. No response has yet arrived.

12 در خصوص مشرق اذکار تفصیل بحضرت
افنان مرقوم گشت و با نقشه ارسال شد هنوز

Upon receipt of the response it will be sent. Be assured. Regarding what you wrote about Anarak, it brought joy and gladness. Praise be to God that the fire of God's love has blazed forth from all directions. Your endeavors in this regard brought the utmost joy. The departure of Mirza 'Ali-Muhammad to Anarak must be done in such a way that strangers do not raise an outcry that might cause the weak to falter. He should proceed with perfect wisdom. A letter addressed to all the people of Anarak was written and sent. If Mirza 'Ali-Muhammad has departed, let him take it with him, otherwise send it. Due to numerous occupations it was not possible to write individually. I swear by your life that this servant's tasks have reached such a degree that writing one word is like writing a book.

جواب نرسیده بوصول جواب ارسال میشود
مطمئن باشید در خصوص انارک مرقوم
فرموده بودید سبب سرور و استبشار گردید
حمد خدا را که نار محبت الله از جمیع اطراف
زیانه کشیده و از همت آنجناب در اینخصوص
نهایت سرور حاصل گردید عزیمت جناب آقا
میرزا علی محمد به انارک باید بقسمی باشد که
اغیار ضوضائی بلند نکنند که سبب نمودت
ضعفاء باشد بکمال حکمت حرکت نمایند مکتوبی
خطاب بعموم اهل انارک مرقوم شد و ارسال
گشت اگر جناب میرزا علیمحمد عزیمت
نمودند بهمراه ببرند والا بفرستید از کثرت
مشاغل ممکن نشد که فرداً فرداً مرقوم شود
بجانت قسم که اشغال این عبد بدرجهائی رسیده
که یک کلمه مرقوم نمودن یک کتابست

MSHR5.437-438

Study guide to this volume

This volume gathers the first writings of *'Abdu'l-Baha* as the newly appointed Head of the Baha'i Faith, spanning the months immediately following Baha'u'llah's ascension on 29 May 1892. The collection opens with the shock of bereavement — telegrams of announcement, prayers of anguish, letters overflowing with grief and longing — and then traces a movement that is the governing spiritual drama of the entire volume: the transformation of grief into steadfastness, and of steadfastness into active service. Again and again, the letters move from lamentation to exhortation; the believers are summoned to recognize that Baha'u'llah's ascension was divinely foreknown, was foretold in His own Tablets, and carries its own wisdom inscrutable to all but God. The Covenant and Testament that Baha'u'llah left behind — appointing *'Abdu'l-Baha* as His Center and Interpreter — becomes the doctrinal and emotional center of the volume, the anchor against which grief, confusion, and the nascent challenges of violation are all measured. The letters span an enormous range: prayers for the dead, elegies for the martyred historian Nabil-i-A'zam, practical correspondence about community organization, and flights of lyrical mysticism. Throughout, *'Abdu'l-Baha*'s voice is distinctive: intense, intimate, deeply compassionate, and simultaneously firm as iron in its insistence that the direction of history has not changed.

The Sun Sets to Rise: Baha'u'llah's Ascension and the Call to Steadfastness

Key Passages

The world's great Light, once resplendent upon all mankind, hath set, to shine everlastingly from the Abha Horizon, His Kingdom of fadeless glory, shedding splendor upon His loved ones from on high and breathing into their hearts and souls the breath of eternal life.

Ponder in your hearts that which He hath foretold in His Tablet of the Divine Vision that hath been spread throughout the world. Therein He saith: "Thereupon she wailed and exclaimed: 'May the world and all that is therein be a ransom for Thy woes. O Sovereign of heaven and earth! Wherefore hast Thou left Thyself in the hands of the dwellers of this prison-city of *'Akka*? Hasten Thou to other dominions, to Thy retreats above, whereon the eyes of the people of names have never fallen.' We smiled and spake not. Reflect upon these most exalted words, and comprehend the purpose of this hidden and sacred mystery."

— AB01660

O ye beloved of the Lord! Beware, beware lest ye hesitate and waver. Let not fear fall upon you, neither be troubled nor dismayed. Take ye good heed lest this calamitous day slacken the flames of your ardor, and quench your tender hopes. Today is the day for steadfastness and constancy. Blessed are they that stand firm and immovable as the rock and brave the storm and stress of this tempestuous hour. They, verily, shall be the recipients of God's grace; they, verily, shall receive His divine assistance, and shall be truly victorious. — AB01660

And whoever remains firm in His Cause, He has given glad tidings of the greatest good news, mighty confirmation and the supreme gift. He said, and His word is the truth: "Say: O people, let not anxiety seize you when the kingdom of My manifestation is withdrawn and the waves of the ocean of My utterance are stilled. In My manifestation there lieth a wisdom, and in My absence there lieth yet another wisdom, inscrutable to all except God, the Incomparable, the All-Knowing. Verily, We behold you from Our realm of glory, and will aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favored angels." — AB01543

Context for Study

The doctrinal heart of this first group of letters is the claim that Baha'u'llah's ascension was a divinely foreordained transition rather than an unforeseen catastrophe, predicted in His own Tablets and carrying its own "inscrutable wisdom." The central proof-text is the passage from Baha'u'llah's "Tablet of the Divine Vision," in which the Maid of Heaven urges Him to leave the prison of 'Akka for the higher dominions, and He "smiled and spake not" — a gesture of sovereign acceptance that retrospectively transforms the site of imprisonment into the chosen location of ascension. This interpretive move — reading the Manifestation's silence and acceptance as a form of supreme authority rather than helplessness — is characteristic of the entire Baha'i theology of tribulation, and students may compare it with the Christian theology of the Cross (in which the abandonment by God in the cry of dereliction becomes, in resurrection light, the moment of supreme divine power), with the Shi'i theology of the martyrdom of Imam Husayn at Karbala (in which defeat is the highest form of victory), and with the Buddhist teaching that the suffering of the bodhisattva is a chosen vehicle of compassion rather than a fate imposed from without. The refrain "In My manifestation there lieth a wisdom, and in My absence there lieth yet another wisdom" establishes the Baha'i doctrine that the Manifestation's departure no more severs the community from divine guidance than His presence did — a claim that the Covenant is designed to implement.

Questions for Reflection

1. The text interprets Baha'u'llah's "smile" when urged to ascend from the prison of 'Akka as a gesture of sovereign foreknowledge and acceptance. How does the reading of a silent gesture as a form of prophetic declaration compare with the role of silence in other mystical and prophetic traditions — with the pregnant silence of Jesus before Pilate, with the Buddha's "noble silence" on metaphysical questions, and with the Islamic theology of the Prophet's tacit approval (*taqrir*) as a source of law?
2. The declaration that "In My manifestation there lieth a wisdom, and in My absence there lieth yet another wisdom, inscrutable to all except God" is a teaching that demands the

suspension of human judgment about what form divine guidance must take. How does this compare with the mystical theology of the *deus absconditus* (the God who hides), with the Islamic concept of *ghaib* (the unseen), and with the Jewish tradition of the *hester panim* (the hiding of God's face)?

3. The letters repeatedly invoke the image of the rock against which waves break without effect as the ideal of the steadfast believer. How does this image of heroic constancy compare with the Stoic sage who is unmoved by the blows of fortune, with the Quranic description of the believers as "firm of heart" (*thabat al-aqdam*), and with the Christian tradition of fortitude (*fortitudo*) as a theological virtue?
4. The promise that "We behold you from Our realm of glory, and will aid whosoever will arise" asserts the continued active presence of Baha'u'llah after His ascension. What theory of the relationship between the embodied Manifestation and the abiding spiritual reality of His revelation does this promise imply? How does it compare with Christian doctrines of the Resurrection and the continuing presence of Christ through the Holy Spirit?
5. These letters were written to specific communities in the immediate aftermath of a devastating loss. What do they reveal about 'Abdu'l-Baha's understanding of grief as a spiritual experience — its proper place, its proper duration, and its proper transformation into action?

The Covenant as Impregnable Stronghold

Key Passages

Today all concerns must be forgotten save one, and that is the exaltation of the Word of God and obedience to and support of the Cause of God. If we desire to fulfill our covenant with God and His Testament, this is the time of self-effacement and the moment of sacrifice shall come. In this absence and calamity, we must lay down our lives and arise to praise the Truth amidst humanity, kindle the fire of God ablaze in the heart of contingent beings, and through the divine trumpet-blast and the fragrant breezes from the rose-garden of the All-Merciful, revive and refresh the horizons. — AB00042

Regarding the letter you wrote to his honor Jud expressing anxiety — anxiety is not permissible, for praise be to God, the Cause is not unknown and the Blessed Beauty left no room for anyone's doubt or the slightest cause for perplexity. He clearly stated the duty of all in the Most Holy Book and the Book of the Divine Covenant in explicit terms and most clear and evident words, and took a divine Covenant and Testament. Never in the beginning of the world was such a covenant and testament taken. The loved ones of God must hold fast to this divine Covenant and Testament. Then no one, from first to last, will find any opportunity to create a breach, and all will become submissive to God's Command. — AB00042

Today the call of Mount Paran is raised and Jerusalem is illumined with the light of manifestation. The shadows of the trees have united with the trees in rapture and ecstasy...So in gratitude for this bounty, promote the Covenant and Testament. Display

steadfastness and firmness in this field until the back of violation trembles and the pillars of wavering are shaken, the sun's light shines and the birds of night become wanderers in the pit of doubt, the standard of violation is reversed and the banner of steadfastness is raised up. — AB01028

Context for Study

The concept of the Covenant (*'ahd*) and the Testament (*wasiyyah*) appears in virtually every letter in this volume, establishing it as the primary theological and practical category through which 'Abdu'l-Baha frames the post-ascension situation. The Covenant is presented as Baha'u'llah's supreme gift to the community precisely because it provides an explicit and unambiguous direction at the moment when confusion might otherwise take hold: the duties of all believers are "clearly stated in the Most Holy Book and the Book of the Divine Covenant in explicit terms and most clear and evident words." This emphasis has a precise theological function: it displaces the question "what do we do now?" from the realm of personal interpretation or communal consensus into the realm of revealed obligation. Students may compare this with the Islamic concept of the *bay'ah* (pledge of allegiance) taken to the Prophet's successors, with the Mosaic covenant renewed by Joshua at Shechem after the settlement of Canaan (Joshua 24), with the Christian doctrine of the new covenant sealed in Christ's blood (Hebrews 9), and with Confucian concepts of righteous succession in which the mandate of heaven passes to the virtuous. The distinctive Baha'i claim is that the terms of the covenant are recorded, textual, and unambiguous — leaving no room for the kind of interpretive dispute over succession that has divided Islam, Christianity, and most other traditions at their founding transitions. The opponents are described as "violation" (*naqqd al-'ahd*) — breakers of the covenant — a theological category that frames disagreement with the appointed center as a spiritual rather than merely a political offense.

Questions for Reflection

1. The letters insist that the Covenant leaves "no room for anyone's doubt or the slightest cause for perplexity." How does this claim to textual clarity compare with the clarity of other foundational covenantal documents — the Mosaic covenant, the Sermon on the Mount, the Medina Constitution, the founding documents of democratic republics — and what kinds of interpretive disputes have such texts nonetheless generated?
2. Succession crises are among the most destructive forces in the history of religions. The volume describes 'Abdu'l-Baha's response to the nascent challenge of violation in the first months of His ministry. What does His response reveal about the institutional logic of the Covenant — about how a spiritual community can protect its unity without sacrificing the freedom of conscience that genuine faith requires?
3. The imagery of the Covenant as a "stronghold" and a "barrier" against breach invites comparison with the Quranic image of the "firmest handle" (*al-'urwa al-wuthqa*, Q2:256, Q31:22) and with the biblical imagery of the rock on which the Church is built (Matthew 16:18). What does the architectural metaphor of a stronghold reveal about the Baha'i understanding of spiritual community, and where might it strain under the weight of what it must carry?
4. The letters use the language of covenant-fidelity to transform what might otherwise be understood as a merely institutional dispute (who has authority after Baha'u'llah?) into a spiritual

drama of ultimate stakes. How does this framing affect the experience of those who are urged to “hold fast” and those who are characterized as “violators”? What are the pastoral and ethical implications?

5. *’Abdu’l-Baha* repeatedly pairs “the exaltation of the Word of God” with fidelity to the Covenant as the single overriding obligation of this hour. What does this conjunction suggest about the relationship between doctrinal loyalty and missionary service — between the internal consolidation of a community and its outward-facing proclamation?

The Eloquence of Grief: Lamentation, Consolation, and the Turn to Service

Key Passages

O loved ones of the All-Merciful, O dawning-places of mystic knowledge, O rising-points of certitude, O fountainheads of the remembrance of your Lord, the Mighty, the Bestower! Upon you be the glory of God, His grace and His bounty at all times. I have become aware of the kindling of the fire of sorrows in your hearts and innermost being, and the flowing of oceans of tears upon your cheeks from your eyes and eyelids, and your yearning and your grief, your sighing and your deprivation, the flood of your lamentation and the proclamation of your wailing, the burning of your hearts and your Job-like affliction, the magnitude of your tribulations and the intensity of your anguish, the exhalation of your fire and the blazing of your flames, the separation of your Joseph and the anguish of your Jacob, the burning of your phoenix and the cooing of your dove, the sobbing of your weeping and the bursting asunder of your innermost being. — AB02829

By your life, O friends of God! The hearts of the Concourse on High yearned for you, and the hearts of the denizens of the pavilion of grandeur cried out at your shrieking and wailing, and the dark-eyed maidens of Paradise in the highest heaven screamed and lamented and beat their cheeks and struck their faces and rent their garments and their hearts were torn asunder at your calamity which befell you. But it behooveth you, O friends of God and His chosen ones, to be patient in this back-breaking calamity and to be steadfast and calm in this deaf, dark, and blind catastrophe, and to strive to exalt the Word of God and to embody the attributes of God... — AB02829

O God! O Thou Who art the Beloved of hearts wherein blazeth the fire of Thy love, and O Thou Who art the attraction of hearts that have melted and been set aflame by the ardent yearning of separation from Thee! Ordain for this servant of Thine the reward of those who have been honored to attain Thy presence, who have stood before Thy throne, who have witnessed the lights of Thy beauty, who have drunk the choice wine of reunion with Thee, who have been intoxicated by the warmth of Thy address and the rapture of nearness to Thee and Thy bounty. — AB08482

Context for Study

The pastoral masterpiece of this volume is AB02829, a letter of consolation addressed to a devastated community that is simultaneously a theological argument and a work of liturgical literature. The opening catalogue of grief — fire, oceans of tears, Job's affliction, Joseph's separation, Jacob's anguish, the phoenix, the dove — deploys the full resources of the Persian-Arabic literary tradition of lamentation (*marthiyya*) to acknowledge, witness, and thereby validate the community's pain. This is the opposite of premature comfort: 'Abdu'l-Baha names every dimension of the grief before turning to the call to steadfastness. The pivot is the remarkable claim that the Concourse on High and the maidens of Paradise share the community's grief — that the mourning is cosmic, participated in by the spiritual world — before the turn to the imperative: "it behooveth you...to strive to exalt the Word of God." This structure — acknowledgment, cosmic resonance, imperative — is the grammar of the entire volume's consolatory letters. Students may compare it with the biblical Psalms of lament (Psalms 22, 88), in which the speaker names the full depth of divine abandonment before turning to trust; with the Islamic literary tradition of elegy (*ritha'*) for the martyred Imams; with the Greek tragic tradition in which lamentation is the public acknowledgment of irreversible loss; and with the practice of pastoral consolation (*paraclesis*) in Paul's letters to suffering communities (2 Corinthians 1:3–7).

Questions for Reflection

1. The letter AB02829 opens with an extended catalogue of the community's grief before turning to exhortation. Why does pastoral consolation require this full acknowledgment of loss before moving to hope or action? What happens spiritually and emotionally when grief is acknowledged in this way, and what is lost when comfort is offered prematurely?
2. The claim that the Concourse on High and the maidens of Paradise grieved along with the community asserts a cosmic solidarity in suffering. How does this claim compare with the Christian theology of the suffering of God (*theopaschism*), with the Shi'i theology of cosmic mourning for Imam Husayn at Karbala, and with the Buddhist teaching on the bodhisattva who delays liberation out of compassion for all beings?
3. The movement in these letters from lamentation to the imperative of service is presented as a spiritual obligation rather than merely a practical necessity. What is the theological claim embedded in this movement — about the relationship between grief and responsibility, between personal loss and communal duty?
4. 'Abdu'l-Baha's letter AB08482 is a private prayer in which He asks God for the same gifts He has been urging on the community — presence before the divine throne, reunion with the Beloved, the intoxication of nearness. What does this private prayer alongside the public exhortation reveal about His own inner life at this moment, and about the authenticity that is required of a spiritual leader who exhorts others to bear what He Himself is bearing?
5. The literary tradition of lamentation in Persian, Arabic, and Hebrew literature uses specific conventions — the phoenix, the dove, Jacob and Joseph, Job — to give grief a recognized cultural form. What is the spiritual function of such cultural forms of mourning, and what happens to communities whose cultural traditions do not provide them?

Sacrifice and the Martyr's Way: Nabil-i-A'zam and the Logic of Devotion

Key Passages

My God, my God! My patience is exhausted, my heart is aflame, my liver is shattered, my insides are burned, my bones are crushed, and my flesh has melted in Thy supreme calamity and Thy mighty tribulation. My limbs have dissolved and my frame has been torn asunder by my grief and sorrow which have overwhelmed me in this devastating catastrophe and crushing calamity. Not a day passed but I heard the voice of the mourner bewailing the Most Luminous Star, Thy greatest Nabil. — AB00186

For Thou, O my God, didst create him from the essence of Thy love, and fashion him from the element of passion for Thy beauty. He was enamored with Thy Cause, and Thou didst rear him by the hands of Thy mercy and encompass him with the glances of Thine all-merciful eyes until he attained maturity and reached full strength. Then Thou didst lead him to the fountains of knowledge and the lofty and widespread principles of art and science throughout Thy dominion among Thy servants, until every scholar acknowledged his firm foothold in every field through Thy bounty and favor, and every learned one recognized his superior excellence in every divine and mathematical science, whether through observation, logical proof or illumination. — AB00186

No harm that thy body lies beneath the earth, for thy spirit is in the Most Exalted Horizon and the Most Glorious Kingdom. Blessed art thou in this supreme gift and mighty bestowal, for thou wert the first to answer the call of truth after the setting of the Sun of Guidance, the Lord of the highest heavens, from the nearest horizon, while His beauty shineth and gleameth from the Most Exalted Horizon, His exalted Kingdom and His mighty Dominion. — AB00186

Though Nabil-i-A'zam cast himself from the ocean of sorrows and trials into the Most Great Sea and hastened to the shore of joy and delight and the presence of the Forgiving Lord, yet this wronged exile, afflicted with separation and deprivation, is in every hour submerged in a thousand whirlpools of woe and depths of trial. But what remedy is there save patience and forbearance? I pour out my grief and sorrow unto God alone, and remain silent, powerless to express countless matters which, were I to speak of them, would yet prove insufficient even if mentioned. — AB00042

Context for Study

The elegy for Nabil-i-A'zam (Muhammad-i-Zarandi, the great historian of the early Babi and Baha'i periods, who drowned himself in the sea near 'Akka upon hearing of Baha'u'llah's ascension) is the most sustained piece of personal literary mourning in this volume. AB00186 is formally a prayer addressed to God on behalf of the dead, but its structure is that of an elegy (*marthiyya*): it catalogues the beloved's spiritual qualities, his intellectual achievements, his loyalty, his exile, his suffering, and then addresses him directly at the grave, assuring him of his place in the divine Kingdom. The combination of prayer and elegy is deeply rooted in the Islamic liturgical tradition

of visiting graves (*ziyarat*), and the text functions as a ritual text as much as a personal expression of grief. What distinguishes it theologically is the interpretation of Nabil's voluntary death: 'Abdu'l-Baha refrains from rebuking the act, reading it instead as the ultimate expression of fidelity — a soul consumed by love that could find no other way through its grief. The contrast between Nabil's choice (which is described with compassion and even admiration) and 'Abdu'l-Baha's own choice (to remain, to bear the whirlpools, to serve) establishes the volume's central spiritual teaching: the temptation to flee grief through death, however understandable, is overridden by the obligation to remain and work. Students may compare the Islamic theology of voluntary death in the path of God (*shahada*) with Christian debates about martyrdom and suicide (from the Donatists through Augustine's definitive rejection of voluntary self-destruction), and with the Japanese tradition of *seppuku* as a form of honorable loyalty.

Questions for Reflection

1. 'Abdu'l-Baha's elegy for Nabil treats his voluntary drowning with compassion and even a kind of admiring understanding, while AB00042 implicitly contrasts it with the harder choice of remaining in service. How does the Baha'i tradition navigate the boundary between the martyr's self-offering and what other traditions (particularly Christianity after Augustine) have called the sin of despair? What theology of life and death underlies this navigation?
2. The elegy describes Nabil as created "from the essence of Thy love" and fashioned "from the element of passion for Thy beauty," suggesting that the very quality that led to his death — his total absorption in the love of God and of Baha'u'llah — was itself a divine gift. How does this reading of a potentially problematic death as an expression of divine love compare with Christian interpretations of the deaths of mystics like Francis of Assisi, who sought martyrdom?
3. The prayer-elegy addresses Nabil at the grave, assuring him of his standing in the divine Kingdom, and functions as a ritual text of consolation for the living as much as a testament to the dead. What is the spiritual function of addressing the dead in prayer, and how does this practice compare with the Islamic *ziyarat* tradition, with the Catholic commemoration of the dead in the Mass, and with the Confucian and Japanese traditions of ancestral veneration?
4. The volume as a whole moves between two models of response to Baha'u'llah's ascension: the martyr who follows the Beloved into the next world, and the servant who remains to build the Cause in this one. What theology of the afterlife and of temporal responsibility underlies the choice of service over departure? How does this teaching relate to the Buddhist concept of the bodhisattva who delays nirvana for the sake of all beings?
5. 'Abdu'l-Baha's description of His own condition in AB00042 — "submerged in a thousand whirlpools of woe and depths of trial" — places Him alongside the community in grief rather than above it in consolation. What is the pastoral and theological significance of this self-placement? How does the acknowledgment of shared suffering by a spiritual leader function differently from consolation offered from a position of supposed invulnerability?

A Guiding Question for the Whole Volume

The letters of June to December 1892 are written in the immediate aftermath of the most devastating loss the Baha'i community had ever sustained, and they demonstrate that *'Abdu'l-Baha's* understanding of leadership was forged in the fire of that loss. The volume shows a mind that can hold simultaneously the full weight of grief and the full obligation of service; that can acknowledge the temptation to follow Nabil into the sea and then choose, again and again, the harder fidelity of remaining in the prison-city and writing letters into the darkness of scattered communities. The Covenant is invoked as a living orientation rather than a legal formula — the direction toward which every soul must turn when every other coordinate has been swept away.

A guiding question for the whole volume might therefore be: **When the central source of light and guidance in a community's life has been withdrawn, what resources — theological, communal, personal, literary — does a leader draw on to transform collective grief into collective purpose, and how does the Covenant function as the theological infrastructure of that transformation?**