



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 112:

Writings and Utterances of Abdu'l-Baha, ca. 1893



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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

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

II. Edirne period

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

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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
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- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
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Introduction to volume 112

This 1893 volume shows Abdu'l-Baha's ministry in its second year taking on a more definite profile: not only consoling and exhorting, but actively consolidating, directing, and safeguarding the community that had passed through the crisis following Baha'u'llah's ascension. Again and again the letters join spiritual interiority to communal discipline. Unity is a dominant keynote in items such as AB05259 and AB05632, where the believers are called to become the instruments through which estranged peoples are gathered into oneness, while steadfastness under trial is emphasized in AB03765, AB05694, and AB06383. The repeated references to firmness in the Covenant, and to the community's need for wisdom, vigilance, and cohesion, suggest how quickly Abdu'l-Baha was defining the practical and spiritual terms of post-ascension loyalty. That note becomes especially explicit in AB11643 and AB03454, where obedience, firmness in the Covenant and Testament, and protection of the Cause from doubt and insinuation are presented as the very conditions of preservation in a time of testing.

Among the most substantial individual items, AB11818 is particularly important for its elevated anthropology. There Abdu'l-Baha describes man not merely as one being among others, but as the "all-embracing reality" and animating spirit of the contingent world, so that true humanity is defined by its harmony with the breaths of the Abha Kingdom rather than by mere natural existence. The theologically adjacent AB01958 stands as a striking critique of inquiry confined to matter, dismissing as vain the attempt to discover metaphysical truth while remaining imprisoned within the sensory and animal planes. Taken together, these two items form a remarkably clear early statement of a theme that would become central in Abdu'l-Baha's teaching: the inadequacy of reductionist knowledge and the necessity of a higher conception of the human reality. Closely related are AB06250, which casts humanity as a diseased body curable only by divine love and recognition, and AB04058, which opposes merely self-regarding "mystic philosophy" to an experiential, joyous, and communicative spirituality.

Several other items give the volume historical texture. AB00873 is especially noteworthy for its concrete glimpse of external and internal pressure: it warns of intrigues against the Cause in Bombay and urges vigilance against slander and insinuation, thereby offering an early documentary echo of the climate of anxiety that would soon harden into more open opposition. AB02111 is also important because it insists that teaching, though "the greatest service," must be accompanied by wisdom, a revealing indication that expansion alone was not enough and that Abdu'l-Baha was already shaping a disciplined method of propagation. AB01839, meanwhile, is notable for its practical ethical realism: it tempers the call to renunciation with counsel not to abandon one's business partner in hardship, showing how spiritual aspiration was to be governed by justice and responsibility. As a whole, then, the volume is valuable not only for its devotional fervor, but because it captures the early ministry of Abdu'l-Baha at the point where mystical anthropology,

Covenantal consolidation, prudent teaching, and the first clear signs of organized opposition all begin to converge.

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AB05259

To: Karbala'i Zaynu'l-Abidin, in Najafabad

Date: 1893-Jan-14

- ¹ O thou who art turned unto the Kingdom of Abha! This is the time of oneness and unity, the season for the hearts to show forth love and affection. The Holy Manifestations of God stepped into the physical world from the horizon of creation for the purpose of binding together all who dwell on earth, and accepted the garment of human form, bearing all these tribulations and trials in pursuit of this mighty goal and glorious purpose. Now the beloved of God must rise from the horizon of oneness in such wise that all who dwell on earth become intoxicated from the wine of unity, become immersed in the sea of oneness, and partake of the fruits from the garden of detachment.

- ² O beloved of God! Ye are the waves of one sea and the drops of one cloud, illumined by the lights of one sun and brightened by the rays of one supreme luminary. The Pure One sayeth: Ye are all the fruits of one tree and the leaves of one branch.

- ³ And the Glory be upon thee and upon the beloved of God.

ADMS#179

¹ ای متوجّه بملکوت ابهی وقت یگانگی و اتحاد است و هنگام الفت قلوب و وداد مظاهر مقدّسه الهیه از افق عالم بجهت ارتباط و اتحاد من علی الأرض بعالم جسمانی قدم گذاشتند و قبول ثوب هیکل بشری نمودند و جمیع این مصائب و بلایا را در سبیل این مقصد عظمی و مراد جلیل تجلّ نمودند حال احبّای الهی چنان باید از افق توحید طلوع نمایند که جمیع من علی الأرض از جام صهای وحدت مست و مخمور گردند در بحر تفرید مستغرق شوند و از اثمار جنت تجرید مرزوق شوند

² ای احبّای الهی شما امواج یک بحرید و رشحات یک ابراز انوار یک شمس مستضئید و از اشعه یک نیر اعظم مستنیر یزدان پاک میفرماید همه بار یکدارید و میوه یکشاخسار

³ و البهاء علیک و علی احبّاء الله

MKT8.133b, AKHA_131BE #19 p.a,
AKHA_133BE #19 p.a

AB05632

To: Muhammad Baqir Ha'i, in Najafabad

Date: 1893-Jan-14

O thou spark ignited by the fire of divine love! Thou art remembered and renowned at all times, and art present in the hearts of the divine friends. We have not forgotten thee for a moment and shall never forget. The divine friends must manifest such unity under the shade of the Word of Oneness that

ای جذوه افروخته بنار عشق الهی در کلّ احیان مذکور و مشهور و مشهود و در دل یاران الهی موجودی آنی فراموش ننوده و نخواهیم نمود احبّای الهی باید در ظلّ کلمه وحدانیت بانحادی ظاهر شوند که نفحات آن وحدت

the fragrances of that unity and oneness will gather together the different, opposing, conflicting and hostile nations of the world at the banks of the divine sea of oneness. They must remove the custom of estrangement from among the peoples of the world so that they may be adorned with the beauty of oneness. Gather ye at the center of the circle of existence so that ye may partake of the bounties of the praiseworthy station. In any case, the friends of that land are mostly among the veterans. God willing, they must kindle such a flame that it will set ablaze all regions with the fire of the love of God. And glory be upon thee and upon them and upon every penitent servant.

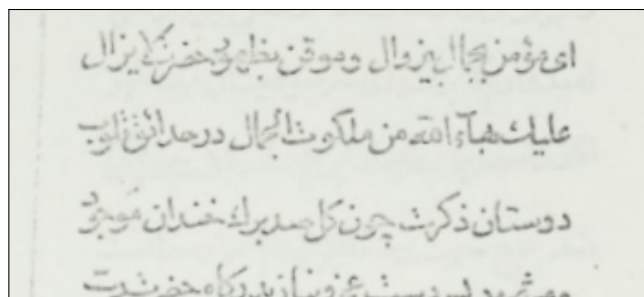
و یگانگی امم مختلفه متضاده متعارضه متباغضه عالمرا بر شریعه بحر وحدانیت الهیه جمع نماید رسم یگانگی را از میان عالمیان بردارند تا بجمال یگانگی مزین گردند در مرکز دایره وجود مجتمع شوید تا از فیوضات مقام محمود بهره و نصیب بردارید باری احبای آن ارض اکثر از سابقینند باید انشاءالله چنان شعله‌ئی بزنند که جمیع اطرافرا مشتعل بنار محبت الله نمایند و البهاء علیک و علیهم و علی کل عبد اواب

MKT9.112b, TABN.250a

AB06358

To: Abdu'l-Husayn Muharrir Ra'fat, in Isfahan

Date: 1893-Jan-14



INBA13

O believer in the Eternal Beauty and one assured of the manifestation of the Everlasting Lord! Upon thee be the glory of God from the Kingdom of Beauty. In the gardens of the hearts of the friends, thy mention is present and evident like a hundred-petaled rose in bloom. Therefore, raise thy hands in supplication and need toward the court of the Peerless Lord and offer prayers and praise, saying: "O Lord, O Creator! Thou hast given this weak ant a place on the carpet of the Solomon of the divine realm, guided this lost one to the shore of the ocean of Thy oneness, quenched this thirsty one with the Salsabil of bounty, brought this dead one to life with the spirit of eternal life, illumined this dejected face, and burned away these thick veils. Praise befitteeth Thee and worship behooveth me." And the Glory be upon thee.

ای مؤمن بجمال بی‌زوال و موقن بظهور حضرت لایزال علیک بهاء الله من ملکوت الجمال در حدائق قلوب دوستان ذکرث چون گل صدبرگ خندان موجود و مشهود پس دست عجز و نیاز بدرگاه حضرت رب بی‌انبار بگشا و مناجات و ستایش کن که ای پروردگار کردگار این مور ضعیف را در بساط حضرت سلیمان اقلیم الهی جای دادی و این گمگشته را بشاطی بحر احدیت دلالت فرمودی و این تشنه را از سلسبیل عنایت سیراب کردی و این مرده را بروح حیات ابدیه زنده فرمودی و این روی افسرده را برافروختی و این حجاب مجله را بسوختی ستایش ترا شاید و پرستش مرا باید و البهاء علیک

INBA13:111

AB04764*To: Baha'is of Gilan**Date: 1893-Jan-15*

1 O divine friends and O dawning-places of the lights of mystical knowledge of the Beauty of the All-Merciful! At all times, supplications and entreaties are being raised at the threshold of the Lord that He may cause those birds of the gardens of unity to soar in the holy atmosphere of detachment, and grant them a nest and dwelling in the nest of steadfastness and firmness, and enable them to succeed in the paradise of servitude according to the requirements of true faith and mystical knowledge.

2 O ye who are intoxicated with the wine of divine favors and O ye who are inebriated with the choice wine of the bounty of the All-Merciful! This is the time of burning and attraction, and the moment of surging and outpouring. The atoms of existence are in motion and the drops of the sea of being are in waves and blessing. And you who are the essence of the human world must be vibrating and moving like the spirit in the body of contingent being, so that this lifeless body may become alive and this contingent world may become the dawning-place of the lights of the worlds of the unconstrained. If you comprehend the bounties of the Friend, I swear by the Ancient Beauty that from the intensity of grace and glad-tidings, bodies will take on the quality of spirit and hearts will become the dawning-places of the lights of the All-Merciful. Blessed are ye through this bounty whose effulgence hath encompassed the kingdom of the heavens and the earth.

1 ای دوستان الهی و ای مطالع انوار عرفان جمال
رحمانی در جمیع اوقات بدرگاه حضرت پروردگار
تضرع و ابتهاج می‌رود که آن طيور حدائق توحید
را در فضای قدس تجرید پرواز دهد و در آشیان
ثبوت و استقامت منزل و مأوی عنایت فرماید
و در فردوس عبودیت بمقتضای حقیقت ایمان
و عرفان موفق نماید

2 ای مدهوشان نحر الطاف و ای سرمستان صهای
عنایت حضرت رحمن وقت اشتعال و انجذابست
و هنگام موج و فیضان ذرات وجود در حرکتند
و قطرات بحر شهود در موج و برکت و شما که
جوهر عالم انسانید باید چون روح در جسد امکان
مهیّز و متحرک باشید تا این جسم بی‌جان زنده
شود و این عالم امکان مطلع انوار عوالم لامکان
گردد اگر بعنايات حضرت دوست پی برید قسم
به جمال قدم که از شدت لطافت و بشارت
اجسام حکم جان یابد و قلوب مطلع انوار رحمن
گردد هنیئاً لکم من هذا الفضل الذی احاط
اشراقه ملکوت السموات و الارضین

INBA55:147, INBA88:268

AB06250*To: Mirza Abdu'llah Tabib, in Rasht**Date: 1893-Jan-15*

1 O spiritual physician! The weak body of the world is afflicted with a hundred thousand chronic, fatal diseases, and the ailing existence of humanity is exposed to great dangers, restless and suffering. If you were to prepare the antidote of the supreme theriac, if you were to make the effort and save souls from

1 ای طبیب روحانی جسم ضعیف عالم بصد هزار
امراض مزمنه مهلکه گرفتار و وجود علیل
آدم در معرض خطرهای عظیم بی‌راحت و
مبتلا اگر معجون دریاق فاروقی تدبیر مینمودی

these beds of sickness - when you look carefully it becomes evident that this severe malady has no cure except the love of the True Physician, and these great symptoms and pains have no remedy except the recognition of the Beauty of the All-Merciful, and these dangerous wounds have no salve except the character of the Beloved of all horizons. Therefore, O physician, it is time for healing and treatment, it is time for bandages and salves, until divine confirmation determines what will transpire. And the spirit and glory be upon you and upon the loved ones of God. 'Abdu'l-Baha

همتی فرموده بودی و جانها را از این مضاجع
بیماری نجات میدادی و چون خوب نگری
میشود گردد که این علت شدید را علاجی جز
محبت طیب حقیقی نه و این عوارض و اوجاع
عظیمه را ضمادی جز عرفان جمال رحمن نه
و این جروح خطره [را] مرهمی جز اخلاق
محبوب آفاق نیست پس ای حکیم وقت معالجه
و مداواست و هنگام ضمد و مرهم است تا
توفیق الهی چه کند و الروح و البهآ علیک و
علی احبآء الله ع

2 26 Jamadiyu'th-Thani 1310

2 ۲۶ جمادی الثانیة ۱۳۱۰

INBA88:267a

AB05694

To: Mirza Abdu'llah Tabib, in Rasht

Date: 1893-Jan-16

- 1 O thou who art revived with the breezes of the love of God! Make mention of the Remembrance of God and soar in the atmosphere of Divine Recognition and Knowledge so that thy soul may be invigorated and revived. At all times let His remembrance be thy companion and His mysteries thy confiding hope.
- 2 Ere long thou shalt see all couched beneath a canopy of dust and all this show of pomp and circumstance, all these riches and honours even as "the scatterings of dust"¹. But place all thy attentions to the World Beyond, O thou bird that seeketh the nest of Certitude and wing thy way across the limitless ocean of divine knowledge.
- 3 Shouldst thou search for a beauty, seek the Beauty of the Everlasting One and should thou desire perfection turn towards the acquisition of divine qualities and attributes so that from the dawning place of this contingent existence thou mayest blaze forth with honour and with infinite glory and from the dayspring of this worldly condition thou mayest dazzle with great brilliance.

1 ای زنده بنفحات محبت الله زبان بذکر الهی باز
کن و در فضای جانفزای عرفان بیاد حق
دمساز باش و با نفحات اسرارش همراه

2 عنقریب جهانیان را در زیر خیمه یک رنگ یابی
و جمیع این شئون زخرفیه از حشمت و دولت
و مکنت را هبآء منبثا مشاهده کنی پس تو ای
طیر آشیان ایقان توجه بعالم دیگر کن و در دریای
بیکران معرفت الهی سیر و سفر نما

3 اگر جمالی جوئی جمال باقی بجو و اگر کمالی خواهی
اخلاق حضرت رحمانی طلب تا از مطلع امکان
بانوار حشمت بی پایان ظاهر گردی و از مطلع
عالم بشعاع اعظم لائح شوی

¹Qur'an 56:6.

- 4 Blessed are the steadfast, blessed are those who are firm in the Covenant and all glory and spirit be upon the beloved ones of the All-Merciful in all conditions and in all circumstances.

4 طوبى للثابتين طوبى للراخين والبهاء والروح على
احباء الرحمن في جميع الشئون والأحوال

- 5 27 Jamadiu'l-Thani 1310

5 ٢٧ جمادى الثانية ١٣١٠

INBA88:267b, MMK2#113 p.087

AB05769

To: Muhammad Hasan Khayyat Muttahid, in Shiraz

Date: 1893-Jan-19

- 1 O thou who art turned toward the All-Bountiful Beauty! If thou wert to become aware of the endless favors of God that encompass His friends and lovers of the All-Merciful, thou wouldst bloom and smile like a hundred-petaled rose, becoming enraptured with the countenance of the Beloved. From the glad-tidings of this bounty thou wouldst take flight, becoming intimate with the free spirits, and harmonious in thanksgiving to the All-Bountiful Lord - for thou art immersed in such a boundless ocean and immortalized in such a supreme paradise, becoming refreshed from the fountain of greatest mercy and gathering the fruits of supreme bounty from the tree of faithfulness. The Holy Spirit breathes the breath of confirmation and the Faithful Spirit wafts like gentle breezes. The hosts of the Supreme Concourse and the armies of angels of the Most Glorious Kingdom arrive like waves of the seas. Therefore, O true friends, gird up the loins of endeavor to serve the Cause of God and exalt the Word of God, that ye may become the manifestation of these favors and the dawning-place of this assistance.

1 ای متوجه بجمال منان اگر از الطاف بی پایان
یزدان که شامل حال دوستان و عاشقان
رحمانست واقف شوی چون گل صدبرگ
شکفته و خندان گردی و آشفته روی جانان
شوی از بشارت این عنایت پرواز کنی و با
آزادگان همراز شوی و بشکر حضرت منان
دمساز گردی که در چنین دریای بی پایان
مستغرق و در چنین فردوس اعظم مخلصی از
چشمه رحمت کبری سیراب شوی و از شجره
وفا اثمار موهبت عظمی چینی روح القدس
نفحه تأیید میدمد و روح الامین چون لطائف
نسیم میوزد جنود ملاء اعلی و افواج ملائکه
ملکوت ابهی چون امواج بحار میرسد پس ای
دوستان راستان کمر همت را بخدمت امر الله و
اعلاء کلمه الله بر بندید تا مظهر این الطاف شوید
و مطلع این اسعاف

- 2 The Spirit and Glory be upon you, O loved ones of God and His friends.

2 و الروح والبهاء علیکم یا احباء الله و اولیائه

INBA84:479

AB06383*To: Mirza Abbas Quli, in Shiraz**Date: 1893-Jan-19*

- 1 O you who trust in the grace and providence of God! Endless praise be to the Glorious Lord that His Sun of the heaven of oneness has risen and shines from the highest horizon, and the signs of His power are evident and manifest from the horizon of creation like the sun. One of the signs of His oneness has been the firmness and steadfastness of the loved ones of God in His blessed Cause - they are as firm as mountains and as strong as the iron barrier of Dhul-Qarnayn. They freely sacrifice their lives in the path of the Beloved, and in the place of sacrifice they soar like the birds of faithfulness with joy and delight. They hasten to the altar of love with utmost eagerness and drink the wine of self-sacrifice with supreme joy from the hand of the cup-bearer of evanescence. Blessed is he who hastened to the place of sacrifice seeking God's good pleasure.

1 ای واثق به فضل و عنایت حق شکر بی پایان
حضرت ربّ جلیل را که آفتاب فلک
احدیتش از افق اعلی طالع و ساطع و آثار
قدرتش از افق ابداع چون شمس واضح و لائح
یکی آیه از آیات توحیدش ثبوت و استقامت
احباء الله در امر مبارکش بوده چون جبال
رزین و رصینند و چون سد ذوالقرنین از حدید
و متین جان در سبیل جانان رایگان انفاق نمایند
و در مشهد فدا چون طیور وفا از سرور و
شادمانی پرواز نمایند و در قربانگاه عشق بکمال
شوق بشتابند و صهبای جانناریرا در نهایت
سرور از دست ساقی فنا بنوشند هنیئاً لمرتضی
الذی سرع الی مشهد الفداء ابتغاء لمرضات الله

- 2 'Abdu'l-Baha 'Abbas

ع ع 2

- 3 Permission is granted for pilgrimage to the holy tomb.

3 اذن توجه زیارت رمس مطهر دارید

MKT8.167a

AB01362*To: Abu'l-Qasim father of Muhammad Hasan Khayyat (Shiraz)**Date: 1893-Jan-22*

- 1 He is the All-Glorious
- 2 Jinab-i-Mirza 'Abbas is, at all times, remembered in the hearts of these yearning souls, and renowned in the gathering of the friends.
- 3 He is the All-Glorious
- 4 We remind Mirza Muhammad with the Most Wondrous, Most Glorious greeting and magnify him with the remembrance of the Beauty of God.
- 5 He is the All-Glorious

1 هو الاهی

2 جناب میرزا عباس در کل اوقات در قلوب این
مشتاقان مذکورند و در محفل دوستان مشهور

3 هو الاهی

4 جناب میرزا محمد را بتکبیر ابداع الاهی مذکر و بذکر
جمال الله مکبریم

5 هو الاهی

- 6 We hope that through God's grace Manuchehr will shine brightly in the gathering of the mystics. 6 جناب منوچهر از فضل حق امیدواریم که در انجمن عارفان چهری افروزند
- 7 He is the All-Glorious 7 هو الاهی
- 8 We hope that in the divine school Hurmuz will be engaged in studying spiritual realities like Hermes. 8 جناب هرمز امیدواریم که در دبستان الهی چون هرمس معانی بتدرّس حقائق مشغول شوند
- 9 He is the All-Glorious 9 هو الاهی
- 10 We beseech the grace and favor of the Kind Lord that Shapur may be like Shapur, dominant over the realms of divine knowledge. 10 جناب شاپور از فضل و عنایت پروردگار مهربان میطلبیم که چون شاپور مستولی بر ممالک عرفان باشند
- 11 He is the All-Glorious 11 هو الاهی
- 12 Through God's grace, Rustam should be the mighty champion and hero of the field. 12 جناب رستم باید بفضل خدا تهمتن میدان و رستم میدان باشند
- 13 He is the All-Glorious 13 هو الاهی
- 14 May Haji Muhammad Ibrahim place his hope in the favor of the Lord of Oneness - divine confirmations will reach him. 14 جناب حاجی محمد ابراهیم امید بعنایت ربّ احدیت داشته باشد تأیید میرسد
- 15 He is the All-Glorious 15 هو الاهی
- 16 May Mashhadi 'Ali-Akbar gaze upon the Most Glorious Kingdom so that he may continually perfume his nostrils. 16 جناب مشهدی علی اکبر ناظر بملکوت اهی باشند که تا دائماً مشامرا معطر نمایند
- 17 He is the All-Glorious 17 هو الاهی
- 18 Convey the Most Wondrous, Most Glorious greeting to Abu'l-Qasim Kirmani. He has permission to visit the Holy Shrine. 18 جناب ابوالقاسم کرمانی را تکبیر ابدع اهی تبلیغ فرمائید اذن زیارت روضه مطهره دارند
- 19 He is the All-Glorious 19 هو الاهی
- 20 We beseech God's grace that F.T. may be assisted in exalting the Divine Word among humanity. 20 جناب ف ت از فضل حق میجوئیم که ایشانرا موفق باعلاء کلمه الهیه بین بریه فرماید
- 21 He is the All-Glorious 21 هو الاهی
- 22 Through divine grace, Mashhadi Haydar should be hopeful, for confirmation is His confirmation and success is His success. 22 جناب مشهدی حیدر از فضل الهی باید امیدوار باشند که تأیید تأیید او و توفیق توفیق اوست
- 23 He is the All-Glorious 23 هو الاهی
- 24 Through divine grace, Haji Muhammad-Rida should be joyous, confident in God's bounty and delighted by the generosity of the Sovereign of existence. 24 جناب حاجی محمد رضا باید بعنایت الهیه مسرور و بفضل حق مطمئن و بجد سلطان وجود مشعوف باشند
- 25 He is the All-Glorious 25 هو الاهی
- 26 We pray that God will confirm Haji Husayn-'Ali in such a way that all souls will be stirred and moved.

- 26 جناب حاجی حسینعلی دعا مینمائیم کہ حق
ایشانرا بنوعی تأیید فرماید کہ کل نفوس مہتر
و متحرک شوند
- 27 He is the All-Glorious
- 27 هو الاهی
- 28 We beseech God to keep Mashhadi Abu'l-Qasim Abavi fresh
and alive through the fragrance of His grace at all times.
- 28 جناب مشہدی ابوالقاسم ابوی از حق میجوئیم
کہ ایشانرا در جمیع احیان بنفحہ عنایتش زندہ
و تازہ بدارد
- 29 He is the All-Glorious
- 29 هو الاهی
- 30 May Khayru'-Nisa be confident in divine grace and be mindful
in gratitude for God's favors, for she has been gathered in the
Days of God and achieved this most great success. Glad tidings
to her and a goodly end.
- 30 ورقہ خیرالنساء بعنایت الہیہ مطمئن باشند و
بشکرانہء الطاف حق متذکر گردند کہ در ایام
اللہ محشور گشتند و باین فوز اعظم فائز شدند
بشری لها و حسن مآب
- 31 He is the All-Glorious
- 31 هو الاهی
- 32 Remind 'Ali Aqa on behalf of this servant with the remem-
brance of God, the Most Glorious of the Most Glorious. In-
deed, it is through the remembrance of God that hearts find
rest. You have permission to attain the honor of visiting the
Holy Shrine.
- 32 جناب علی آقا را از قبل این عبد بذكر الله الہی
الاہی متذکر دارید الا ان بذكر الله مطمئن القلوب
اذن شرفابی زیارت روضہ مطہرہ را دارید
- 33 And glory be upon you.
- 33 و الباء علیک

INBA84:481a

AB02579

To: *Mihdi Quli, in Ishqabad*

Date: 1893-Jan-22

- 1 O thou who hast borne trials and tribulations for the sake of
the Abha Beauty! (May my spirit be a sacrifice unto His loved
ones who have tasted the sweetness of adversity and hastened
to the altar of sacrifice!) Give thanks unto the Self-Subsistent
Beauty that the escort of His loving-kindness and the source of
His overflowing bounty have arrived and been vouchsafed unto
thee, and that in the path of His love thou hast quaffed the
cup of woe and tasted the venom of unyielding cruelty. In the
fires of oppression and animosity thou hast blossomed like a
rose and remained undisturbed by the relentless persecution of
the ungodly. Deadly poison taken for the love of the wondrous
Friend is a delicious candy, and the bitterness of a lethal drug is
- 1 ای متحمل بلایا و مشقات و رزایا در سبیل
جمال ابہی روحی لاحبائہ الذین ذاقوا حلاوة
البلاء و سرعوا الی مشہد الفداء شکر کن
جمال قیوم را کہ بدرقہ عنایتش و فضل
احدیتش رسید و شامل شد کہ در سبیل
محبتش جام بلا نوشیدی و زہر جفا چشیدی
در آتش ظلم و عدوان چون گل و ریحان
شکفتی و از شدہ جور ستمکاران نیاشفی سم
نقیع در سبیل عشق یار بدیع شہد فائقست و
تلخی زہر ہلاہل شیرینتر از سلسبیل سائل

sweeter than the soft-flowing waters of Paradise. The blows of enemies suffered in the path of God are a blessing to the friends, and the persecution of the unjust is a boundless mercy, for our days are passing quickly and life without bearing hardships and ordeals for the sake of God is without benefit and fruit in the end.

نقمت اعدا در راه حق نعمت دوستانست و
زحمت ظالمان رحمت بی پایان

- 2 If one were to ponder and reflect, which is better: to consummate one's days amidst tests and trials sustained for the love of God, or to pass them on the bed of ease? When both kinds of days have drawn to a close, the first is to be preferred, for assuredly the fruit of the tree of life is to train the spirit of man, while the second is not even worth mentioning, since it will be the cause of sorrow and regret. Therefore, offer praise unto God that thou hast attained this gift, which is the highest aspiration of the favored of heaven.

2 چه که ایام در گذراست و حیات بی تحمل بلایا
ورزایا فی سبیل الله بی فائده و ثمر در عاقبت ایام
چون تأمل نماید و ملاحظه کند که اوقات در
میان شدائد و مصائب فی حبّ الله منتهی شد
بهتر است و یا آنکه مشاهده کند که در بالین
راحت گذرانده چون هر دو گذشته است اول
گواراتر بلکه ثمر شجر حیات روح پرور باشد و ثانی
لم یکن شیئاً مذکوراً بلکه باعث اسف و حسرت
گردد پس حمد کن خدا را که باین موهبت که
اعظم آمال مقربین است نائل شدی

- 3 Should He bestow bounty's pearl, behold its shell, the heart.
4 And should adversity's arrow arrive, behold its target, the soul.
5 Convey unto my brother Aqa Husayn, on behalf of this wanderer lost in the wilderness of the love of God, My most wondrous and most glorious greetings; and upon thee, and upon the loved ones of God, rest the spirit and the glory.

3 گر درّ عطا بخشد اینک صدفش دها

4 ورتیر بلا آید اینک هدفش جانها

5 اخوی آقا حسین را از قبل گنگشته بادیه محبت
الله تبلیغ ابداع ایمی برسانید و الروح و البهاء
علیک و علی احباء الله

MKT6.042, BSHN.140.475.05x, BSHN.144.468ax,
TISH.572-573, MSHR4.342, NANU_AB#48

AB11397

To: Aqa Ali brother of Muhammad Hasan Khayyat (Shiraz) et al.

Date: 1893-Jan-22

Convey on behalf of this servant to his honor 'Ali-Aqa the remembrance of God, the All-Glorious, the Most Glorious. Indeed, through the remembrance of God do hearts find rest. Permission is granted for pilgrimage to the Holy Shrine, and glory be upon you.

جناب علی آقا را از قبل ابن عبد بذکر الله البهیّ
الاهی متذکر دارید الا انّ بذکر الله تطمئنّ القلوب
اذن شرفیابی زیارت روضه مطهره را دارند و
البهاء علیک

INBA84:481c

AB11406*To: Kharu'n-Nisa'**Date: 1893-Jan-22*

Let the honored leaf Khayru'l-Nisa be confident in divine grace and be mindful in thanksgiving for God's favors, that she has been gathered together in the Days of God and has attained this most great bounty. Glad tidings be unto her and a goodly return.

ورقه خیرالنساء بعنایت الهیّه مطمئن باشند و
بشکرانه الطاف حق متذکر گردند که در ایام
الله محشور گشتند و باین فوز اعظم فائز شدند
بشری لها و حسن مآب

INBA84:481b

AB11500*To: Abu'l-Qasim Kirmani**Date: 1893-Jan-22*

Convey the Most Wondrous, Most Glorious greetings to Jinab-i-Abu'l-Qasim Kirmani. Permission for pilgrimage to the Holy Shrine is granted.

جناب ابوالقاسم کرمانی را تکبیر ابدع ابی تبلیغ
فرمائید اذن زیارت روضه مطهره دارند

INBA84:483e

AB11504*To: Haj Rajab-Ali**Date: 1893-Jan-22*

May his honour Haji Rajab-'Ali be set ablaze with the fire of the love of God and be illumined by the light of the knowledge of God in the assemblage of the friends.

جناب حاجی رجبعلی بنار محبت الله مشتعل و
بنور معرفت الله در انجمن دوستان منور باشند

INBA84:481d

AB11505*To: Haji Abdu'llah**Date: 1893-Jan-22*

May his honor Haji Abdullah be at all times like unto a surging
and leaping ocean of divine knowledge.

جناب حاجی عبداللہ در جمیع احیان چون قلزم
عرفان در موج و هیجان باشند

INBA84:482a

AB11503*To: Haji Husayn Ali**Date: 1893-Jan-22*

We pray that the divine confirmations will assist His Honor
Haji Husayn-'Ali in such a way that all souls will be stirred
and moved.

جناب حاجی حسینعلی دعا مینمائیم که حقّ
ایشانرا بنوعی تأیید فرماید که کلّ نفوس مهتّز
و متحرّک شوند

INBA84:484c

AB11560*To: Haji Muhammad Ibrahim**Date: 1893-Jan-22*

May Jinab-i-Haji Muhammad Ibrahim have hope in the grace
of the Lord of Oneness. Divine confirmation will reach him.

جناب حاجی محمد ابراهیم امید بعنایت ربّ
احدیّت داشته باشد تأیید میرسد

INBA84:483c

AB11506*To: Haji Muhammad Rida**Date: 1893-Jan-22*

His honor Haji Muhammad Rida should be joyful through divine grace, confident through God's bounty, and delighted through the generosity of the Sovereign of existence.

جناب حاجی محمد رضا باید بعنایت الهیہ مسرور
و بفضل حق مطمئن و بحدود سلطان وجود
مشعوف باشند

INBA84:484b

AB11513*To: Hurmuz**Date: 1893-Jan-22*

O Hurmuz! We hope that in the divine school you will be engaged, like Hermes, in learning the meanings of realities.

جناب هرمز امیدواریم کہ در دبستان الهی چون
هرمس معانی بتدرّس حقائق مشغول شوند

INBA84:482f

AB11508*To: Jinab-i- Fi Ti**Date: 1893-Jan-22*

We beseech the bounty of God that He may enable Mr. P.T. to exalt the Word of God among all people.

جناب پ ت از فضل حق میجوئیم کہ ایشانرا
موفق باعلاء کلمہء الهیہ بین بریہ فرماید

INBA84:483f

AB11561*To: Manuchihr Dhu'l-Khayr**Date: 1893-Jan-22*

O Manuchihr! We hope that through God's grace you will illuminate a countenance in the gathering of the mystics.

جناب منوچهر از فضل حق امیدواریم که در انجمن عارفان چهری افروزند

INBA84:482e

AB11510*To: Mashhadi Ali Akbar**Date: 1893-Jan-22*

May Mashhadi Ali-Akbar be a beholder of the Abha Kingdom, so that he may continually perfume the senses.

جناب مشهدی علی اکبر ناظر بملکوت ابهی باشند که تا دائماً مشامرا معطر نمایند

INBA84:483d

AB11509*To: Mashhadi Haydar**Date: 1893-Jan-22*

Jinab-i-Mashhadi Haydar must be hopeful through divine grace, for confirmation is His confirmation and success is His success.

جناب مشهدی حیدر از فضل الهی باید امیدوار باشند که تأیید تأیید او و توفیق توفیق اوست

INBA84:484a

AB11511*To: Mirza Abbas**Date: 1893-Jan-22*

Jinab-i-Mirza Abbas is remembered at all times in the hearts of these yearning ones and is renowned in the gatherings of the friends.

جناب میرزا عباس در کل اوقات در قلوب این
مشتاقان مذکورند و در محفل دوستان مشهور

INBA84:482c

AB11512*To: Mirza Muhammad**Date: 1893-Jan-22*

We mention Jinab-i-Mirza Muhammad with the Most Wondrous, Most Glorious greeting and commemorate him with the remembrance of the Beauty of God.

جناب میرزا محمد را بتکبیر ابدع ابهی مذکر و بذکر
جمال الله مکبریم

INBA84:482d

AB11502*To: Muttahid, Muhammad Husayn son of Muhammad Hasan Khayyat et al.**Date: 1893-Jan-22*

Jinab-i-Aqa Muhammad Husayn perfumes my senses with the fragrance of the love of God and illumines my heart with the remembrance of God.

جناب آقا محمد حسین بنفحهء محبت الله مشامرا
معطر و بذکر الله قلب را منور میفرماید

INBA84:482b

AB11507*To: Shahpur**Date: 1893-Jan-22*

From the grace and favor of the Kind Lord, we beseech that like Shapur they may be sovereign over the realms of divine knowledge.

جناب شاپور از فضل و عنایت پروردگار مهربان
میطلبیم که چون شاپور مستولی بر ممالک عرفان
باشند

INBA84:483a

AB11580*To: Rustam**Date: 1893-Jan-22*

His honor Rustam must, by God's grace, be a champion and hero in the arena.

جناب رستم باید بفضل خدا تهمتن میدان و رستم
میدان باشند

INBA84:483b

AB03747*To: Mirza Ali Khan, in Tabriz**Date: 1893-Jan-24*

- 1 O attentive and discerning ear! If you wish to hear the cry of the divine herald, fix one end of a wire at the center of issuance and connect the other end to the Abha Kingdom and the most exalted horizons. Then the bounties will arrive continuously, wave after wave, and the mysteries and secrets of the Self-Sufficient Lord will become manifest. You will become intimate with the divine realm and confirmed by the inspirations of the Ever-Living, Self-Subsisting, Immortal One. You will become an unveiler of mysteries and a herald of the righteous. You will establish a connection between the divine realm and the material world, and become an intermediary between the realm of place and placelessness. You will cause the dense to receive bounty from the purely subtle, and the heavy to benefit from

1 ای گوش پرهوش شنوا اگر خواهی که خروش
سروش شنوی یک سر سیم را در مرکز صدور
نصب نما و سر دیگر را بملکوت اهی و رفرف
اعلی متصل نما تا پایی فیض دمداد رسد و راز
و اسرار حضرت بی نیاز جلوه گر گردد محرم
لاهورت شوی و مؤید بالهامات حی قیوم لایموت
کاشف اسرار شوی و هائف ابرار گردی ربطی
بین لاهوت و ناسوت دهی و واسطه بین مکان
و لامکان گردی کثیف صرف را مستفیض
از لطیف بخت ثنائی و ثقیل گران را مستفید
از خفیف [الحان] کنی جسم مرده را از روح

the light [melodies]. You will give life to the dead body through the spirit of the world of reality, and make the dark world rival the lights of heaven. Glory be to God! What a gift this is from the Divine Unity in this Most Great Cycle, and what a bounty it is from the Ancient Beauty to the manifestations of love, that such a holy power has come into being. The heat of meanings has dissolved the pen and ink and fingers and heart - how then can one keep steady the hand and write in an orderly and organized way?

عالم جان دهی و جهان تاریک را رشک انوار
آسمان ثنائی سبحان الله این چه موهبت است که
از حضرت احدیت در این کور اعظم شده و
چه عنایت است که از جمال قدم بمظاهر محبت
شده که چنین قوه قدسیه در [حیث] حصول
است حرارت معانی قلم و مداد و اصابع و فؤاد
کل را مضمحل نموده دیگر چه گونه توان دست
نگاه داشت و خط را مرتب و منظم نگاشت

2 And may the Glory be upon you. 'Abdu'l-Baha

2 و البهاء علیک ع

3 6 Rajab 1310

3 ۶ رجب ۱۳۱۰

INBA88:275

AB03753

To: Aqa Mashhadi Nasrullah, in Tihiran

Date: 1893-Jan-24

O thou who art yearning for the Kingdom of God! The contingent world has become the dawning-place of the lights of the Countenance of the All-Merciful, and the realm of existence has become the center of the manifestation of the Lord. Infinite bounties have encompassed all, and successive effulgences have unveiled themselves. The lights have illumined both East and West, and the flowers of inner meanings and divine fragrances have turned mountain and plain into rose gardens and flower beds. The world has become the envy of the Paradise of Heaven, and the universe has become the object of the heavens' jealousy. The nightingale of realities has sung with wondrous melodies in the gardens of sanctity, and the dove of utterance has warbled diverse songs upon the branches of explanation. The nightingale of faithfulness has made melody in Persian upon the branches of the Divine Lote-Tree, and the dove of the Most Glorious Paradise has sung in the Arabic mode upon the Tree of Blessedness. The crown of the king of roses has appeared and, with a radiant face and love-consumed admirers, has revealed itself and taught the art of adorning the meadow to every blossom and plant. Despite these magnificent gifts that no eye in creation has ever seen, the people were dead and withered, staring and dejected when they were gathered together. What a pity and regret that they were thus deprived,

ای مشتاق ملکوت الله عالم امکان مطلع
انوار جمال رحمن شد و حیث جهان مرکز ظهور
حضرت یزدان گشت فیوضات غیر متناهی
احاطه نمود و تجلیات متابعه رخ گشود انوار
شرق و غرب را روشن کرد و گلهای معانی و
ریحان الهی کوه و دشت را گلزار و گلشن نمود
جهان رشک فردوس جنان شد و کیهان غبطه
آسمان گشت عندلیب حقائق در حدائق تقدیس
بالخان بدیع تغنی کرد و ورقاء بیان بر افنان تبیان
بفنون الحان تری نمود بلبل وفا بر اغصان سدره
منتی بگلبنانگ پاری نغمه سازی نمود و حمامه
فردوس ایهی بر شجره طوبی بلحن حجازی
بسرود افسر سلطان گل نمودار شد و با رخی
افروخته و عشاقی جان سوخته عرض دیدار
کرد و هر شکوفه و گیاهی را چمن آرائی آموخت
باوجود این مواهب عظیمه که چشم امکان
ندیده مردم مرده و پژمرده بودند و چشم دوخته
و افسرده محسوس شدند زهی افسوس و حسرت
که چنین محروم شدند و هزار ندامت که چنین

and a thousand remorse that they were thus excluded. And praise be upon the people of Baha for having attained to this mighty grace.

مہجور گشتند و البہاء علی اہل البہاء بما فازوا
بہذا الفضل العظیم

INBA55:094, INBA88:277, MMK4#031

p.030, KHS04.004

AB03765

To: Mirza Isma'il brother of Mirza Ibrahim Khan, in Tihiran

Date: 1893-Jan-24

- ¹ O thou who art attracted to the realms of inner meanings! In these days when the winds of tests and trials have encompassed the horizons from all directions, and the hardships of the year of Shidad have cast those in all lands into trembling and perturbation, and the sea of sorrows is surging and the flood of grief is flowing, the fire of anguish is ablaze and the moths of the candle of the Friend's beauty have burned their wings, the pillars of existence are shaking and trembling and the foundations and supports of contingent being are in turmoil - the loved ones of God must arise with such steadfastness and firmness that they will astonish all who dwell on earth. O thou who art enkindled with the fire of the love of God! At this time when stillness and lifelessness have seized the pillars of existence of the people of the world, come thou and kindle a fire of love in the heart of contingent being, and set ablaze the soul of the world, that perchance in this ephemeral dust-heap the spiritual traces of the Eternal Beauty may become manifest and visible, and the divine illumination may dispel the pitch-black darkness of the horizons through the beauty of the Beloved of the horizons, and the morn of oneness may dawn and shine forth. And the Spirit and Glory be upon thee and upon the loved ones of God.

¹ ای منجذب عوالم معانی در این ایام کہ ارباح
افتتان از جمع جہات آفاقرا احاطہ نمودہ است
و شدائد سنۂ شداد من فی البلاد را در تزلزل و
اضطراب انداختہ و بحر احزان در امواج است
و سیل اشجان در جریان آتش حسرت افروختہ
است و پروانہ ہای شمع جمال دوست بال و پر
سوختہ ارکان وجود در تزلزل و ارتجاجست و
قوائم [و] دعائم امکان در اضطراب باید احبای
الہی بر استقامت و ثبوت چنان قیام نمایند کہ
جميع من علی الأرض را حیران نمایند ای مشتعل
بنار محبت اللہ در این وقت کہ جمودت و نحوودت
ارکان وجود اہل عالمرا اخذ نمودہ است بیا تو
آتش عشقی در قلب امکان روشن کن و شعلہئی
بجان عالم زن کہ شاید در این خاکدان فانی
آثار روحانی جمال باقی مشہود و نمایان گردد و
بلکہ نورانیت الہیہ ظلمات حالکہ مدلممہ آفاقرا
بروشنائی جمال محبوب آفاق زایل نماید و صبح
احدیّت طالع و لائح شود و الروح و البہاء علیک
و علی احبّاء اللہ

- ² 'Abdu'l-Baha 'Abbas

ع ۲

- ³ 6 Rajab 1310

۳ ۶ رجب ۱۳۱۰

INBA88:274

AB04058

To: Ibrahim Munshi, in Tihiran

Date: 1893-Jan-24

- 1 O thou who art gladdened by the divine glad tidings and assured of the bestowals and grace of the Sovereign Lord! Thy name hath been mentioned in the Most Great Prison amongst such as are free and thy fame hath been voiced abroad among the spiritual friends. Although thou art absent and out of sight yet in reality thou art here with us. Materially thou art far but spiritually thou art very close. Thou art deprived of the physical presence of this company but in reality thou art a confidant of the well-guarded mystery of the spirit. Verily thou art one with this assembly of the friends and among these eager souls.

1 ای مستبشر بپشارات الله و مطمئن بفضل و موهبت سلطان احدیت ذکرت در سین اعظم در انجمن روحانیان مذکور و در حلقه آزادگان مشهور اگرچه بظاهر غائبی بیاطن در حضور حاضر بحسم بعیدی بجان قریب بتن محرومی بدل محرم سر مصون در محفل یاران و در محضر مشتاقان
- 2 Cling to the hem of the Most Sanctified and turn thy inner sight to His Most Luminous Beauty. Be not far removed or ashamed. Cast aside the veils that cover thy radiant countenance and show forth thy cheerful face for all to see. Make thyself well known in this world and renowned for thine ardent love of the Beauty of the Lord of the Covenant. Scatter the market stalls of those that think themselves the scholars of mystic philosophy and set up instead the sweet shop of divine delights and spiritual confectionery!

2 توسل بذیل اطهر جو و توجه بجمال انور کن مهجور مشو مخجول مباش محبوب منشین پرده برانداز و مقنعه برافکن روی نورانی بنا و چهره رحمانی بگشا شهره آفاق شو و شیدای حسن مالک یوم میثاق بازار عارفان بشکن و دکان شکران بگشا
- 3 Like a lark bursting with gladness turn thy face towards the mystic rose garden at all times and sing the sweetest of thy songs. Strike on the cymbal, blow the trumpet, play the harp-sichord with thy melodies, and gather in a beautiful assembly dedicated to the Love of God. Let all in this meeting drink deep of the wine of true mystic knowledge that they might sing in choruses of certitude and assurance.

3 رو بگلزار کن و سیر مرغزار نما عندلیب راز شو و آغاز ساز کن و بنغمه و آواز دمساز شو چنگ و جفانه بز و نغمه و ترانه برآر مجلس انس در گلشن محبت الله ترتیب ده صهای عرفان بنوشان و الحان ایقان بنواز
- 4 Then wilt thou behold the Fire of the Burning Bush as it appeared to Moses on Sinai. Then shall that Flower of Changeless Splendour be fully revealed. Then one will demonstrate its flaming fire and the other will show forth the stainless Hand of divine munificence and in neither shalt thou be deprived of the bounty of the Days of God.

4 آتش موسی بین آن گل رعنا بین سینه سینا بین آن ید بیضا بین تا از فضل ایام محروم نگردی

5 Abdu'l-Baha, 6 Rajab 1310

5 ع ۶ رجب ۱۳۱۰

INBA88:276, MMK2#265 p.191

AB00873

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

Date: 1893-Jan-25

- 1 O exalted branch sprung from the Divine Lote-Tree! Upon thee be the glory of God, His praise, His light, His radiance, His grace, His generosity and His exaltation. I have read what thou hast whispered to thy Glorious Lord, supplicated to thy Ancient Master, and entreated at the holy court of thy Great Beloved. I have heard thy verses of longing and tablets of attraction, and hearkened to thy sighs and lamentations in thy yearning to attain the presence of thy Lord and thy longing for the Most Glorious Kingdom. Blessed art thou for having remained firm in the Cause of God, steadfast in His love, and immovable in the station of the great convulsion and mighty catastrophe, when the pillars of earth and heaven were shaken, the feet of the wise ones slipped, and the backs of the learned were broken by the severity of the test and power of the trial, due to the occurrence of the dark, deaf and blind calamity.
- 2 Therefore, O glorious branch, protect the loved ones of God and His friends. Should the moths of the doubts of the people of the Bayan hover around the lamp of their hearts, their wings shall be burned, and should their devils attempt to eavesdrop, may the divine breaths from the hearts of God's loved ones and the lights of their mysteries become shooting stars to drive them away. We beseech the Most Glorious Kingdom to gather the believers in God's unity in these days under the standard of the great steadfastness and firmness in God's Cause, and make them dawning-places of His remembrance, rising-points of His light, manifestations of His proof, and recipients of His inspiration, so that all possibility may be illumined by the lights of their faces, the heart of the worlds may be enkindled by the fire of their love, and the spirits of existence may be attracted by their longing and yearning.
- 3 By the life of God! The face of heaven beams with joy at their existence and the face of earth becomes the Most Glorious Paradise through their countenances. O God! Send Thy blessings upon the Tree of Thy Oneness, its branches, twigs, leaves, flowers and fruits, throughout the duration of Thy mighty sovereignty. Verily, Thou art the Powerful, the Mighty.
- 4 'Abdu'l-Baha 'Abbas
- أيها الفرع الرفيع المنشعب من سدرة المنتهى عليك بهاء الله وثنائه ونوره وضيائه وفضله وجوده وعلائقه قد تلوت ما ناجيت به ربك المجيد وتضرعت الى مولاك القديم وابتلت الى ساحة قدس محبوبك العظيم ورتلت آيات شوقك والواح انجذابك وسمعت انينك وحينك شوقاً الى لقاء ربك وتوقاً الى الملكوت الأبهى فهنيئاً لك بما ثبت على امر الله واستقمت على حبه وريخت قدماك في موقف الرجفة الكبرى والرأفة العظمى اذ تزلزلت اركان الأرض والسماء وزلت اقدام اولى النهى وانفصمت ظهور الفحول من شدائد الامتحان وقوة الافتتان من وقوع المصيبة الدهماء الصماء العمياء
- اذاً ايها الفرع المجيد فاحفظ احباء الله واولدائه لو تهف فراش شبهات اهل البيان حول سراج قلوبهم ليتحرق جناحه وان يسترق السمع شياطينهم فلتكن نفحات قلوب احباء الله و انوار اسرارهم شهباً ثاقبة تطردهم وتنضرع الى الملكوت الأبهى ان يحشر الموحدين في هذه الأيام تحت لواء الاستقامة الكبرى والثبوت والرسوخ على امر الله ويجعلهم مطالع ذكره و مشارق نوره ومظاهر برهانه ومهابط الهامه حتى يتنور الامكان بأنوار وجوههم ويشتعل قلب الأكوان بنار حبهم وينجذب ارواح الوجود من شوقهم وتوقهم
- لعمري الله يتلألأ وجه السماء بوجود هؤلاء ويصبح وجه الغبراء جنة الأبهى بوجه هؤلاء وصلى اللهم على شجرة وحدانيتك واغصانها وافنانها واوراقها وازهارها وثمارها بدوام سلطنتك العظمى انك انت المقتدر القدير

5 He is the Most Glorious

- 6 The Iranian Consul in Bombay and some obscure persons are plotting to harm the Cause of God. The Afnan of the Divine Lote-Tree are the manifestation of the blessed verse "Say: Truth has come and falsehood has perished; verily falsehood is bound to perish." Praise be to God! Nevertheless, throughout all of India one must be vigilant that the intrigues, schemes and deceptions of this faction have no effect. In Istanbul there were several base individuals who greatly persecuted Aqa Siyyid Ahmad. Since Aqa Siyyid Ahmad was innocent, they perpetrated the utmost corruption against him in all ways through slander, calumny and inciting the wicked, ignorant and oppressors. Now in Bombay and other cities of India, if they gain any influence they will likewise engage in sedition and corruption through various intrigues. Therefore the honored Afnans of the Blessed Tree must always be alert and vigilant that this faction does not create damage through their calumnies, doubts and insinuations.

- 7 What you had sent arrived. And upon you be glory and the spirit, O Afnans of the Divine Lote-Tree.

5 هو الابی

6 قونسول ایران در بمبئی و چند نفس مجهولی خیال رخنه در امر الله دارند افنان سدره منتهی مظهر آیه مبارکه و قل جاء الحق و زهق الباطل ان الباطل كان زهوقاً الحمد لله هستند لكن مع ذلك در جميع هندوستان باید مواظب بود که دسائس و حیل و خداع این حزب تأثیر ننماید در اسلامبول چند نفر بی سر و پا بودند جناب آقا سید احمد را بسیار اذیت نمودند چون جناب آقا سید احمد مظلوم بودند نهایت فساد را از جميع جهات در حق ایشان از طعن و افترا و تحریک الواط و جهال و ظلام نمودند حال در بمبئی و سائر بلاد هند نیز چون دستی پیدا نمایند بانواع دسائس بفته و فساد مشغول خواهند شد لهذا حضرات افنان سدره مبارکه در جميع اوقات باید منته و بیدار باشند که این حزب بمفتریات و شبهات و القآت خویش رخنه ننمایند

7 آنچه ارسال فرموده بودید رسید و البهآ و الروح علیکم یا افنان سدره المنتهی

INBA87:486, INBA52:509

AB01839

To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Alexandria

Date: 1893-Jan-25

- 1 O thou who gazest toward and art turned to the Abha Kingdom! Your numerous letters were read and their contents were understood and known. The occurrence of fatigue from the excess of work and business in this transient world is itself an evidence of turning to the kingdom of God. This is the first fragrance from the Merciful One that perfumes the senses, this is the first attraction which illuminates the heart. It is evident that all the great matters of this world will eventually result in madness, its apparent great profit is manifest loss. Even if the human being should strive and make great effort he is like a steed running after a mirage - it will never reach a thirst-allaying drink. Even if he makes great effort he will have as a reward despair and hopelessness.

1 ای ناظر و متوجه بملکوت ابهی مکاتیب متعدده آنجناب قرائت شد و مضامین مفهوم و معلوم گشت حصول ملال از کثرت اشغال این جهان فانی دلیل توجه بملکوت الهیست این اول نفحه رحمانیست که مشامرا معطر نماید و اول جذبه ربانیست که قلوب را منور فرماید معلومست که شئون اعظم این عالم عاقبتش جنونست و نفع عظیمش بیایان خسران مبین انسان آنچه بکوشد و بجوشد چون دونده از پی سراب بشراب و عذب فرات نرسد و آنچه بدود و سعی بلیغ نماید جز یأس شدید و قطع امید نیابد

- 2 A perfect man will seek an all-embracing grace; he will walk in the path of the just Lord. He will attach his heart to the true morn of God. He will gather round a real light. He will shun all else other than the everlasting beauty. He will seek separation from all entanglement so that he can rise to serve the cause, so that he can sacrifice heart and soul in the path of God. This motivation will result in one's heart and spirit becoming enlightened and one's soul becoming luminous. However, in your present occupation you have entered into partnership with Jinab-i-Aqa Muhammad and they are in utmost difficulty and hardship. Therefore first devise a plan so that relief may be obtained from these debts and entanglements and this heavy burden may be lightened. Then with perfect joy and fragrance determine to gallop in this field.
- 3 "In one hand the cup of wine, in the other the lock of the beloved - I long to dance in the midst of this field."
- 4 "My heart is weary of these weak-natured people - I long for the Lion of God and Rustam the hero."
- 5 Otherwise, to Jinab-i-Aqa Muhammad in these difficulties and hardships while you yourself, like a bird freed from its cage, soar in this vast expanse would not be fair. Despite this, consult with the members of the spiritual partnership and obtain their views. And upon you be the Spirit and Glory.
- 2 و انسان کامل فیض شامل جوید و راه ربّ عادل پوید بصبح صادق دل بندد و گرد شمع لامع گردد از غیر جمال باقی بیزار شود و از هر آلاشی در کنار گردد بر خدمت امر قیام نماید و در سبیل الهی جان و دل فدا کند این نیت نورانیت قلب و روحست و روشنائی جان و لکن حال آنجناب در این شغل موجود با جناب آقا محمد باهم داخل شدید و ایشان در نهایت مشقت و زحمتند پس اول تدبیری نمائید که از این دیون و آلاش آسایشی حاصل گردد و این حمل ثقیل خفیف شود آن وقت در کمال روح و ریحان عزم جولان در این میدان نمائید
- 3 یک دست جام باده یک دست زلف یار رقصی در این میانه میدانم آرزوست
- 4 زین مردمان سست عناصر دلم گرفت شیر خدا و رستم دستانم آرزوست
- 5 و آلا جناب آقا محمد را در این زحمات و مشقات گذاشته و خود شما چون طیر از قفس رها یافته در این پهن فضا پرواز نمائید انصاف نه باوجود این با اعضای شرکت روحانیه مشورت نمائید و استعراج حاصل کنید و الروح و البهاء علیک

MMK3#082 p.055x, MSHR5.430

AB04784

*To: Mirza Ahmad Khan Akkas, in Tihiran**Date: 1893-Jan-25*

O burning candle from the fire of love for the Beauty of the Beloved! The brilliant poem, which was like a unique, luminous scroll, was chanted with spirit and fragrance and was interpreted and explained. It was a flame that had risen from the fire of the love of God and was a fragrance that had wafted from the rose garden of the knowledge of God. The nostrils were refreshed and the heart was expanded. This evanescent atom at the threshold of the Most Glorious Beauty, with utmost supplication and entreaty, begs the Abha Kingdom that

ای شمع سوزان از آتش عشق جمال جانان منظومه غراء که چون خریده فریده نورا بود بلسان روح و ریحان ترتیل شد و تفسیر و تأویل گشت شعله‌ئی بود که از نار محبت الله بلند شده بود و نفحه‌ئی بود که از گلستان معرفه الله متضوع گشته بود مشام منتعش شد و قلب منبسط گشت این ذره فانیه در آستان جمال ابی بکمال تضرع و ابتهال بملکوت ابی عجز و نیاز مینمایم که احبای باوفای خویش را مظهر

He may make His faithful loved ones the manifestations of divine confirmation and the dawning-places of success, that they may in all conditions adorn their tongues with praise of His Oneness and make their hearts alive and fragrant with the love and knowledge of His Divine Unity. We are all servants of this court and dust at the threshold of this mansion. Let us gird up our loins in service and arise to that which is befitting and worthy today. And the spirit and glory be upon you and upon the loved ones of God.

تأیید نماید و مطلع توفیق فرماید که لسان را در
جمع احوال بثنای جمال احدیتش مزین نماید
و جنان را بحبّت و معرفت حضرت صمدانیتش
زنده و با روح و ریحان گردانند کل بنده این
درگاهیم و خاک آستان این بارگاه کمر خدمت
بر بندیم و بآنچه الیوم لائق و سزاوار است قیام
نمائیم [و الروح و البهاء علیک] و علی احباء الله

MKT9.144b

AB11371

To: Mukhtar, in Tihiran

Date: 1893-Jan-25

O chosen one! All things are compelled and constrained to glorify and sanctify God with a heavenly tongue, while you have been given free choice in praising and extolling the Divine.

ای مختار جمیع اشیاء در تسبیح و تقدیس حق
بلسان ملکوتی مجبور و مضطرند و تو در نعت و
ستایش الهی مختار

YMM.195

AB04827

To: Muhammad Husayn Khan, in Abadih

Date: 1893-Jan-26

1 O thou who art lost in the Beauty of the All-Merciful!

1 ای مستهام در جمال رحمن

2 At this hour when the sweet perfume of the Spirit wafts from the Yemen of the Beloved spreading abroad the fragrant scent of sanctity among the lovers, the intensity of God's love hath blazed so passionately in the hearts of the true friends and so enflamed the souls of His spiritual lovers that from within the very essence of their beings they vie with one another in the field of martyrdom and hasten with all their enthusiasm to the field of sacrifice. The poisonous sting of the sword is preferable to them than all the panaceas that promise healing

2 در این ساعت که بوی خوش جان از یمن جانان
میرسد و مشام عاشقان معطر و دماغ مشتاقان
معنبر است حرارت محبت الله در قلوب یاران
حقیقی و دلهای دوستان معنوی چنان ظاهر و
لامعست که جواهر وجود در میدان فدا بجان
و دل میکوشند و بقربانگاه عشق بکمال اشتیاق
میشتابند زهر شمشیر در مذاقشان دریاق فاروق
اعظمست و سهم جفا چون مرهم وفا و سم ردی
چون شهد شفا نزدشان مرغوب و گواراست

and the lethal arrows of cruelty seem to them to be a balm of faithfulness and sweet medicine.

- 3 As thou thyself hast witnessed, that holy being Murtadha, who was attracted to the Kingdom of Abha, intoxicated with the chalice of faithfulness and ignited with the fire of the love of God, clapped his hands and danced with joy, hastened to blossom in the field of martyrdom like a radiant flower and showed such a spirit of sacrifice that cries of wonder and acclaim were raised in the Kingdom of the All-Glorious, shouts of praise echoed in the Supreme Concourse.
- 4 Great is thy joy, O thou who hath been martyred in the path of God!

3 چنانچه مشاهده فرمودید که آن منجذب ملکوت ابهی و سرمست بادهء وفا و مشتعل بنار محبت الله حضرت مرتضی کف زنان رقص گان چون گل شکفته و خندان بمیدان فدا شتافت و چنان جانبازی نمود که ندای تحسین از ملکوت ابهی و رفرف اعلی بلند شد

4 هینثا لک آیها المستشهد فی سبیل الله

MMK2#317 p.232

AB05253

Date: 1893-Jan-26

- 1 O flower of the rose-garden of God's love! A sweet breeze is wafting from the garden of divine favor, and a heart-attracting fragrance is reaching from the meadows of divine oneness. The call to awareness rings out from the Abha Kingdom, and the cry of awakening repeatedly reaches the hearing of the lovers from the Most Exalted Horizon. The lights of divine confirmation stream forth continuously from the invisible realm, and the stars of divine success shine bright and radiant from the placeless Orient. And the call "We shall show you from My most glorious horizon, and assist whosoever arises to aid My Cause with hosts from the Concourse on High and a company of favored angels" reaches the ears of the firm and steadfast ones in succession and sequence.
- 2 Therefore, O ye who are intoxicated with the wine of the divine covenant and attracted to the wine of devotion - this is the time of enthusiasm and resurrection, the moment for the shining forth of light and receiving bounty from the One Who spoke on Sinai. The Sun of the divine realm is manifest and appearing from the placeless Orient upon the kingdoms of the world. How blessed are those souls who in these days are manifest and renowned like standards of guidance between earth and heaven. I swear by the Educator of existence that these

1 ای گل گلزار محبت الله نسیم خوشی از حدیقه عنایت میوزد و نفعهء دلکشی از ریاض احدیت میرسد صلاهی هوشیاری از ملکوت ابهی بلند است و ندای بیداری از افق اعلی بگوش هوش عاشقان پیپی میرسد انوار تأیید از افق غیب متواصل و کواکب توفیق از مشرق لامکان درخشنده و ساطع و خطاب و نریکم من افقی الأبهی و نصر من قام علی نصره امری بجنود من الملائکة المقربین بسمع ثابتان راسخان مترادف و متتابع

2 پس ای مخموران بادهء الست و منجذبان میپرست وقت شور و نشور است و زمان اشراق نور و استفاضه از مکلم طور است آفتاب جهان الهی از مطلع لامکان بر ممالک کیهان در تجلی و ظهور است خوشا نفوسیکه در این ایام چون اعلام هدی بین ارض و سماء ظاهر و مشهورند قسم بمرئی وجود که این نفوس مسجود کل موجودند و البهء علیکم یا احباء الرحمن

PYB#137 p.04

souls are worshipped by all created things. And glory be upon you, O loved ones of the All-Merciful.

AB05693

Date: 1893-Jan-26

- 1 O thou who art quickened by the breezes of the All Merciful! In this glorious age, this most beneficent era of the Lord, strive thou to be the essence of servitude, and make thou a supreme effort to rise to its sublime heights, in such wise that thou shalt leave all trace of this ephemeral world behind. Thus shalt thou attain the secrets of eternity in this thy transient life and become aware of divine existence whilst still in this dust-heap of a world.

1 ای زنده بنفحات رحمن در این عصر مجید و عهد
کریم جهدی کن و همتی نما که منشأ خدمتی
شوی و بعبودیتی قائم گردی در این عالم فانی اثر
جاودانی گذاری و در این حیات فانی زندگی
باقی بیابی در این خاکدان ترابی از جهان الهی
خبر گیری
- 2 Bestir thou the company of lovers and create thou a tumult and commotion amongst these spiritual souls so that thou mayest enhance the understanding of those in the school of love and educate the novices of the Kingdom in the rudiments of true learning. Thus shalt the fainthearted be transformed into champions in the field of battle and the indolent become swift and agile.

2 در انجمن عاشقان شوری افکنی و در جهان
مشتاقان فتنه و آشوبی اندازی دبستان عشق
پیارائی و اطفال ملکوت را سبق پیاموزی
سست عنصرانرا مرد میدان کنی و کاهلانرا
چابک و چالاک نمائی
- 3 Be a balm to the wounded and a healing remedy to the sick of heart. Be a sweet refreshing river to the sore athirst and a guide unto the feet of the erring. Cause those who are advanced in years to be filled with vigour and youth and the feeble and weak to become powerful and strong. All this shalt thou easily achieve through the grace of the descending bounties of the Abha Kingdom.

3 بیمارانرا درمان شوی و مجروحانرا مرهم دل و
جان گردی تشنگانرا منهل عذب فرات شوی و
گمگشتگانرا دلیل نجات گردی پیر سالخورده
را جوان و برنا نمائی و عاجز ناتوانرا مقتدر و توانا
کنی این مقام از فیوضات ملکوت ابهی میسر
گردد و البهاء والروح علیک و علی احباء الرحمن

INBA87:058b, INBA52:057b, MMK2#269

p.194

AB02520

To: Akhtar Khavari, Mihraban Bahram et al., in Bombay

Date: 1893-Jan-27

1 He is the Pure God

2 O Bahram of the sphere of love! The dawn of hope from the Lord has broken, and the world-illuminating sun of the Supreme Concourse has shone forth. The divine radiance has illumined the East and West of the universe, and several stars have taken on the loving radiance of the brilliant moon, becoming bright like Badakhshan rubies and like flowers in the rose garden and flowerbeds.

3 You who are Bahram in the sphere of knowledge, let your face shine bright, become a radiant moon, and in the garden of wisdom and understanding become a laughing hundred-petaled rose. Be a lamp of illumination in God's path and in the meadow of the righteous be a swaying cypress and ornament of the flower garden. Take on the radiance of the good ones and accept the way of the ancient kings. Become a Faridun in guidance and a Jamshid of the realm of God's incomparable love. Become a fairy-faced Manuchehr of the free spirits and a Kayumars of the city of the righteous. Be a Hushang on the throne of knowledge and wisdom, and hear the song of Surush from the celestial realm.

4 Raise a tumult and cry out! Begin a melody and strike the harp and lute! Become a bird of the rose garden and an ornament of the flower garden. Become an eloquent tongue and seeing eye. Remove the veil and break the chain of bondage. Be a fierce lion and seek the field of Shabdiz. Call for the polo ball and mallet, gallop a steed, traverse the plains and deserts of this dusty world. Roll up your sleeves against adornment, pollution and comfort of the earth, and make for the highest heaven. Become a student in the school and a physician in the city of the Beloved. Illuminate the night chamber of wisdom and serve the wine of consciousness. Teach the divine culture to the children of the world and raise up those fallen in the well of ignorance to the palace of the wise ones.

5 This is the bond-breaking counsel of the loving Friend, O Bahram.

ADMS#390

1 اوست پاک‌یزدان

2 ای بهرام سپهر مهر پروردگار سپیدهء امید دمید و خورشید جهانتاب انجمن بالا درخشید پرتو یزدان خاور و باختر کیهان را تابان نمود و اختراقی چند پرتو مهر ماه رخشان گرفتند و چون گوهر بدخشان روشن و گلپای گلزار و گلشن گشتند

3 تو که بهرامی در سپهر دانش رخ برافروز مه تابان شو و در گلستان خرد و هوش گل صدبرگ خندان گرد در راه خدا چراغ روشنی باش و در چمنستان راستان سرو روان و زیور گلشنی پرتو نیکان بگیر و روش پیشدادیان پذیر فریدون رهنمون شو و جمشید کشور مهر یزدان پیچون منوچهر پریچهر آزادگان گرد و کیومرث شهرستان راستان شو هوشنگ اورنگ دانش و هوش شو و گلبنگ سروش را از جهان آسمان بشنو

4 جوشی بزن و خروشی برآر ترانه‌ئی آغاز کن و چنگ و چغانه‌ئی بزن مرغ گلستان شو و زیور بوستان گرد زبان گویند شو و چشم بینا گرد پرده برانداز و بند زنجیر بشکن شیر زبان باش و شب‌بیز و میدان بجو گوی و چوگان بخواه سمندی بتاز دشت و بیابان خاکدان بنورد آستین بر آرایش و آرایش و آسایش زمین بیفشان و آهنگ چرخ‌برین کن دانش‌آموز دبستان شو و پزشکی شهرستان جانان گرد شبستان دانائی برافروز و بادهء هوشیاری بنوشان کودکان جهان را فرهنگ یزدان بیاموز و افتادگان چاه نادانیرا بایوان دانایان برآر

5 اینست پند بندگسل یار مهربان ای بهرام

INBA55:138, INBA59:250, AKHA_134BE
#08 p.309, AKHA_128BE #17 p.a.,
ALPA.030, BSHN.140.329, BSHN.144.327,
MHT1b.224, YARP2.038 p.086

AB01122

To: *Baha'is of Turbat, in Turbat Haydariyih*

Date: 1893-Jan-31

- 1 O friends of God and those drawn to the Kingdom of the All-Merciful! Among the divine customs and consummate wisdom of the Eternal is this: when springtime arrives and autumn's might is broken, when life-giving spring appears and the radiant sun steps into Aries, when April's clouds shed their pearls and May's winds blow, when March's life-giving breezes pass, the trees turn green and branches burst into bloom, when plains and wilderness, mountains and hills become as emerald green, putting to shame the finest silk, when flowers and tulips adorn the meadows and pastures and flower gardens rival the gardens of Paradise, when cypress trees grow tall in the gardens and nightingales sing their laments, when buds become wordless with wonder, and all these divine gifts unveil their countenance—yet the time of fruit and the appearance of fresh produce and the result of these effects comes in summer, in the season of intense heat, in the severity of midsummer's blaze, in the fierce burning of the celestial sun.

- 2 Now that the divine springtime has ended and the spiritual spring has been rolled up, now that the delicacy of rose and hyacinth—the True Beauty—has been concealed, and the grace and beauty of the Most Glorious Beloved has shown forth in the Most Exalted Kingdom and the Heaven of Immortality and other realms, the trees of the realities of God's loved ones in the gardens of God's Cause must bring forth sweet and goodly fruits and fresh and wondrous spiritual produce. Otherwise they will have gained no portion or share from that divine spring, will have been deprived of the bounty of the April showers of the Lord God's outpourings, will have been left despairing of the life-giving breezes from the gardens of oneness, and will deserve only to be burned as fuel. For the divine Gardener's purpose in planting these trees and setting out these peerless saplings in this meadow, and the divine spring's bounty, and the Lord's infinite bestowals, and the shining forth and nurturing of the Sun of Truth, and the blowing of the fertilizing winds of grace and favor from the Beauty of Oneness, is the appearance of fruits and the emergence of sweet and fragrant produce.

- 3 Though the spring season brings greater freshness and delicacy to trees and branches, more splendor and glory and adornment

1 ای دوستان الهی و منجذبان ملکوت رحمانی از عادات الهی و حکمت‌های بالغهٔ صمدانی آنکه چون فصل ربیع آید و صولت خریف شکند و بهار جانبخش برسد و آفتاب انور ببرج حمل بخرامد و ابر نیسانی گوهر فشاند و لواحق اردی بهشت بوزد و نسائم جانبخش اذاری بگذرد درخت سبز شود و شاخسار شکوفه نماید و دشت و صحرا و کوه و تلها چون زمرد خضرا غبطهٔ سندس و استبرق گردد گلها و لاله‌ها چمن بیاراید و مرغزار و گلزار رشک باغ جنان شود و سرو در بوستان ببالد و بلبل بنالد و عندلیب ناله و فغان نماید و غنچه نکته در دهان گیرد و جمیع این مواهب حضرت بیچون رخ بگشاید و لکن هنگام ثمر و ظهور میوهٔ تر و نتیجهٔ این اثر فصل صیف است و موسم حرارت قیظ و در شدت سورت تابستانست و در حدت تاب حرارت شمس آسمان

2 پس حال که بهار الهی منتهی شد و بساط ربیع معنوی منظوی گشت لطافت گل و سنبل جمال حقیقی مخفی شد و حسن و جمال محبوب ابی در ملکوت اعلی و جبروت بقا ممالک انجری جلوه فرمود باید از اشجار حقائق احباء الله در حدائق امر الله اثمار لطیفهٔ طیبه و فوا که بدیعهٔ رطبهٔ روحانیه ظاهر و هویدا گردد و الا از آن بهار الهی نصیب نداشته و بهره‌ئی نبرده و از فضل نیسان فیوضات حضرت یزدان محروم مانده و از نسائم جانبخش ریاض احدیت مأیوس گردیده و لائق سوختن و افروختن گلخن است چه که باغبان الهی را مقصد در غرس این اشجار و نشانیدن نهالهای بیمال در این مرغزار و فیض بهاری الهی و بخشایش غیر متناهی ربانی و اشراق و تربیت شمس حقیقت و هبوب لواحق عنایت و موهبت جمال احدیت ظهور اثمار و بروز فوا که طیبهٔ مشکار است

3 موسم بهار اگرچه طراوت و لطافت اشجار و شاخسار بیشتر و شکوه و جلوه و زینت و زیور

and beauty to flowers and sweet herbs and blossoms, and makes plains and wilderness greener and more verdant—and though it is the season for receiving divine bounty—yet the appearance of results and fruits and produce that no eye hath seen, nor ear heard, nor heart conceived, comes in the summer season. Blessed is the tree from which appeareth this mighty fruit and result!

گلها و ریاحین و ازهار باهرتر و دشت و صحرا
سبزتر و خرمتر است و موسم استفاضة از فیض
الهیست لکن ظهور نتائج و ثمر و فواکه ما لا
رأت عین و لا سمعت اذن و لا خطر بقلب بشر
در موسم تابستانست طوبی لشجرة ظهرت منها
النتیجة و الثمر العظیم

INBA55:257, INBA88:352, BRL_DAK#1015,
MKT1.447, AKHA_118BE #03-04 p.d,
AKHA_128BE #01 p.b, AKHA_121BE
#01 p.b, AHB_128BE #06-11 p.253,
YHA1.369 (2.740)

AB02306

To: Jadhhab, Azizullah son of Isma'il Namdar

Date: 1893-Jan-31

- 1 Your letter that you had written to Jinab-i-Aqa Siyyid Asadu'llah was noted. Praise be to the True One that that wanderer intoxicated with divine love has become a vagrant of plain and wilderness and wanderer of mountain and desert in the path of God and for the exaltation of the Word of God, and has become the manifestation of the blessed verse "whosoever calls the people in My name, verily he is of Me." The hope from the infinite favors of the Divine Unity is that you will be assisted and confirmed. He aids whomsoever He wishes in whatsoever He wishes. Verily He is powerful and able.

1 مکتوبیکه بجناب آقا سید اسدالله مرقوم فرموده
بودید ملاحظه شد حمد حضرت حقیقی را
که آن سرگشته سودائی جمال الهی در سبیل
الله و اعلاء کلمه الله آواره دشت و هامون
و سرگردان در کوه و بیابان گشته و مظهر
آیه مبارکه من یدعو الناس باسمی فانه منی
گردیده امید از الطاف بینهایت حضرت احدیت
چنانست که موفق و مؤید گردی یؤید من یشاء
علی ما یشاء انه قوی جدیر

- 2 Convey to your brother Jinab-i-Shahverdi the Most Wondrous, Most Glorious greetings from this bird of the nest of the love of God and tell him to be confident in the endless grace of the All-Bountiful Lord, that you are regarded by His merciful glances and preserved in the shelter of His protection and guardianship. Be engaged in thanksgiving to God and familiar with His praise, that you have attained to this great bounty and in this most great resurrection you are renowned in the shadow of the Sun of Truth.
- 3 Blessed be the handmaiden of God who gave you birth and nursed you, and may God perfume her dust with the downpour of His mercy and forgiveness. What glad tidings for her that she has ascended in these days when the greatest calamity

2 اخوی آنجناب جناب شاهوردی را بتکبیر ابداع
ابی از قبل این طیر آشیان محبت الله مبلغ گردید
و بگوئید از لطف بی پایان حضرت منان مطمئن
باش که بلحظات اعین رحمانیتش ملحوظی و
در کشف حفظ و حمایتش محفوظ بشکر حق
مشغول شو و بتنایش مألوف که باین فضل عظیم
فائز شدی و در این حشر اعظم در ظل شمس
حقیقت مشهور

3 طوبی لأمة الله التي ولدتك و رضعتك و طیب
الله ترابها بصیب رحمته و غفرانه فیا بشری لها
لصعودها فی هذه الأيام التي احاطت الامکان

and most mighty catastrophe have encompassed all possibility. And may God accept from her her services to the loved ones of God and His friends in the path of His love.

- 4 And may the fragrances of God pass over the spirits and hearts of your wife and the wife of your first brother and the wife of your second brother. And the glory of God be upon your two sons Khalil and Habib and the sons of your brother - Dhabih, Fayd and Nusrat. We beseech God to assist them and make them firm in His Cause and protect them from the evil of His enemies and shower upon them the clouds of His generosity and beneficence and make them the signs of His bounty and providence among His creation. Verily He is the Powerful, the Mighty.

- 5 Convey my longing and greetings and glorification to all the loved ones of God there. And the Spirit be upon you.

المصيبة الكبرى و الرزية العظمى و تقبل الله
منها خدماتها لأحباء الله و أودائه في سبيل حبه

4 و نفحات الله تمر على مشام و قلوب ضلعك و
ضلع اخيك الأول و ضلع اخيك الثاني و بهاء
الله على ابنك خليل و حبيب و أبناء اخيك
ذبيح و فيض و نصرة و نسل الله ان يؤيدهم و
يثبتهم على امره و يدفع عنهم شر أعدائه و يفيض
عليهم سخائب جوده و احسانه و يجعلهم آثار جوده
و عنايته بين خلقه انه هو المقتدر القدير

5 و بلغ اشواق و تحيتي و تكبري لأحباء الله جميعاً
هناك و الروح عليك

INBA88:270, TISH.210

AB03467

To: Baha'is of Baku

Date: 1893-Jan-31

- 1 O flowers of the garden of divine knowledge! In these times when the nations of the world seek to resist the Cause of the Most Great Name, and the peoples and nations oppose the Ancient Beauty, they have made His ascension and departure an excuse and, following their own conjectures and fancies, have stirred up the dust of vain imaginings, broken the cord of the Covenant and Testament, cast aside the honor of justice and fairness, and risen up against the Truth. Yet they are heedless that opposing winds cannot extinguish the divine lamp, and the Sun in the heaven of existence cannot be concealed by the dust of vain imaginings. The ocean of the All-Merciful's bounty will not cease its waves, and the divine springtime cloud will not be prevented from its outpouring. The breezes of generosity will not be cut off from the direction of favor, and the fragrances of heavenly gifts will not cease from the rose-garden of mercy. "They desire to extinguish God's light with their mouths, but God refuses except to perfect His light, though the unbelievers be averse."

1 ای گلهای بوستان عرفان در این اوقات که
امم عالم مقاومت با امر اسم اعظم خواهند و
احزاب ممالک و ملل مقابل با جمال قدم جویند
صعود و عروج آفتاب فلک توحید را وسیله
نمودند و به گمان و ظنون خویش بهانهائی کردند
غباری از اوهام برانگیختند و بند عهد و پیمان
گسیختند و آبروی انصاف و عدل را بریختند
و با حق درآویختند ولی غافل از آنکه شمع الهی
را بادهای مخالف خاموش ننماید و آفتاب فلک
هستی بغبارهای اوهام مخفی و پنهان نگردد بحر
بخشش رحمانی از امواج بازماند و ابر نisan ربّانی
از فیضان ممنوع نشود نسائم جود از مهبّ عنایت
مقطوع نگردد و روائح مواهب از گلزار رحمت
انقطاع نیابد یریدون ان یطفئوا نور الله بافواههم
و یأبى الله الا ان یتّم نوره ولو کره الکافرون

- 2 O friends! Be as piercing meteors and cutting swords! Be as radiant lights and brilliant stars! Be as trees of unity bearing fruits of oneness! Hold fast to the Most Firm Handle and cling to the hem of the purified Beauty of the Most Glorious. And the Glory be upon you, O loved ones of God and His friends, every morn and eve.

ای دوستان شهاب ثاقب باشید و سیوف قاطع
گردید انوار لامع باشید و نجوم ساطع گردید
اشجار توحید شوید و اثمار تفرید بار آورید تمسک
بعروة الوثقی جوئید و توسل بذیل مطهر جمال
ابهی نمائید و البهاء علیکم یا احبباء الله و اودائه
فی کل بکور و اصیل

INBA88:269b, MMK4#145 p.154

AB04064

To: Mirza Asadullah Vazir, in Isfahan

Date: 1893-Jan-31

O thou who art assured by the grace and favor of the Lord! To-day the eye of divine mercy from the Abha Kingdom is turned toward the friends of God, and the Sun of Reality is shining from that sanctified horizon upon the hearts of the spiritual friends. Therefore, O ye who seek His countenance, who stand at His threshold, and whose hearts are quickened by His fragrance - turn ye wholly toward Him, and receive bounty from His nature, that ye may behold the fire of Moses, witness the flame of Sinai, inhale the breath of the Messiah, see the garden of Abraham, observe the blood sacrifice of John son of Zacharias, find the fountain of life of Khidr, contemplate the sacrifice of the Offering, perceive the beauty of Joseph, hear the sighing and lamentation of Jacob, know the affliction and sorrow of Job, establish the lesson of Enoch, understand the intensity of Eve's separation, and recognize the chastity and purity of Mary. Hear ye the trumpet blast, drink ye from the cup whose mixture is of camphor, taste from the spring of Tasnim, and find the delicacy of the breezes from the divine gardens. This supreme bounty has been bestowed upon the friends of God that they may receive illumination from the Dawning-Places of divine unity and seek the light of oneness from the Day-Springs of sanctity. And upon thee be glory.

ای مطمئن بفضل و عنایت حضرت یزدان الیوم
عن رحمانیت از ملکوت ابهی متوجه دوستان
الهیست و شمس حقیقت از آن افق تقدیس
فائض بر قلوب دوستان معنوی پس ای طالبان
روی او و عاکفان کوی او و زنده دلان از بوی
او بتمامه توجه کنید سوی او و استفاضه کنید
از خوی او تا آتش موسی بینید و شعله سینا
نگرید و نفحه مسیحا بمشام آید و گلزار خلیل
بینید و خون سبیل یحیی ابن ذکریا مشاهده
کنید چشمه حیات خضر یابید و قربانی ذبیح
سیر نمائید جمال یوسفی ادراک کنید و آه و
این یعقوبی استماع کنید بلا و حزن ایورا بدانید
و درس ادريس برپا نمائید شدت فرقت حوا
بدانید و عفت و عصمت مریمی بشناسید نفخ
صور [بشنوید] و کأس مزاجها کافور بنوشید از
چشمه تسنیم بجشید و لطافت نسیم ریاض الهی
بیابید این فضل اعظم باحبای الهی عنایت شده
که از مطالع توحید استفاضه نمائید و از مشارق
تفرید استمداد انوار احدیت و البهاء علیکم

MMK3#236 p.169, HDQI.274, ANDA#37
p.04

AB00955

To: Afnan, Mirza Mahmud son of Muhammad Taqi Afnan, in Bukhara
Date: 1893-Feb-09

- 1 O you who cling to the most pure hem of the Blessed Tree's Branch! Gaze with penetrating eyes upon the world and its peoples. What a mighty spectacle it is! You behold multitudes racing in the arena of profit and loss, and waves of madness manifesting from all directions. Clamor rises high, and tumult and commotion reach every conscious ear. Strife and contention reign between every rich and poor, and warfare with sword and spear and bow and arrow between every lowly and noble one. Armies from every direction stand in battle array, and implements of fire from every quarter are arranged in order. The swords of hatred flash their brilliant gleam from afar, and the arrows of animosity pierce with their lightning-swift sharpness even in the darkest night, dazzling all eyes.
- 2 The meaning is this: the instruments of strife and contention, of war and conflict, are fully prepared and ready. Yet from one direction you observe the sound of music and melody, the strains of harp and lute and organ and song, and mirth and joy and delight and gladness. From another quarter you see the display of adornments and embellishments, the gold and jewels of creation's people, the ornaments and luxuries of earthly vanities, and the refinements of transient affairs of dust and clay. From one side you witness the cry of sighing and lamentation, of wailing and moaning—panic and anguish and intensity of crying that reaches to heaven—the sobbing of weeping and the outcry of the afflicted, the shriek of the destitute and the wail of those drowning in the sea of tribulation. From another direction is the burning of separation, the blazing of the fire of longing, and the flame of passionate desire. From yet another quarter you behold the surge and tumult of heedless kings and ministers, the clamor and arena of thoughts and mentions of bewildered leaders, and the passion and excitement and scheming and change and destruction and construction and proclamation and consultation of the chiefs of realms and regions.
- 3 In brief, when you fathom the truth and end and result and fruit of all these conflicts, you will observe with the eye of certainty that it is a mirage in the desert, and its honey is deadly poison. Days shall not pass before all these conditions become as though they had never been, and vanish into nothingness. However, when you close your eyes to this dark world and cast

ای متشبث بذیل اطهر فرع سدره مبارکه در جهان و جهانیان بدیده بینا نظر نما که تماشاگاه عظیم است افواج نفوس بینی که در میدان سود و زیان دوانند و امواج بحر جنون بینی که از کل جهات ظاهر و عیان نعره‌ها بلند و ضوضا و شورش و غوغا واصل بسمع هر هوشمند نزاع و جدال بین هر توانگر و مستمند و جنگ بسیف و سنان و تیر و کان بین هر حقیر و ارجمند افواج جنود از هر جهت صف حرب آراسته و آلات آتش فشان از هر سمت سمت ترتیب یافته سیوف بغضا از مسافت بعیده شعشعه لامع‌اش پدیدار و سهام شخا حدت و برق ساطعش در شب یلدا خیره بخش چشمها

مقصد اینست که اسباب نزاع و جدال و جنگ و کفاح باتمّ وجوه مهیّا و حاضر و از جهتی ملاحظه مینمائی که از هر کران آواز ساز و نواز است و نغمه جنگ و چغانه و ارغنون و ترانه و طرب و سرور و فرح و جهور است و از سمتی نظر کنی که نمایش آرایش و آرایش و زر و زیور اهل آفرینش و زینت و رونق زخارف و حطام و لطافت شئون فانیّه خاک و رغام است و از طرفی مینگری فریاد آه و این و ناله و حنین است فرع و جزع و شدت فغانست که واصل بآسمانست و نجیب بکا و ضجیع مبتلا و صریح بی‌نوا و عویل غریق بحر بلاست و از سمتی احتراق فراق و اشتعال نار اشتیاق و زبانه آتش اشواقست و از جهتی بنگری که جوش و خروش ملوک و وزرای بی‌پوش و دمدمه و معرکه افکار و اذکار سروران مدهوش و شوق و شور و تدبیر و تغییر و تدمیر و تعمیر و تشریر و تشویر رؤسای ممالک و دیار است

خلاصه چون بحقیقت و عاقبت و نتیجه و ثمر جمیع معرکه‌ها پی‌ری بعین یقین مشاهده کنی سراب بقیع است و شهادش سمّ نقیع آیامی نگذرد مگر آنکه جمیع این شئون کأن لم یکن گردد و فانی و غیر موجود ولكن چون چشم از این جهان

your gaze upward to the supreme realm, you will see all lights enduring, will see all eternal and everlasting, will see the reality of mysteries. Therefore, blessed is the pure soul that has not attached itself to the defilement and comfort of this transient world, but rather has become attracted to the purity and freedom and nobility of the eternal world. And the Glory be upon you.

DAS.1913-09-08, BSC.344 #671x, SW_v04#16 p.273x, ABIE.295, BLO_PN#007, BSTW#123d

تاریک پیوشی و نظر ببالا و عالم اعلیٰ فکنی همه انوار بینی باقی و برقرار بینی جاوید و پایدار بینی حقیقت اسرار بینی پس خوشا جان پاکی که باین آلودگی و آسودگی جهان فانی دل نبسته بلکه پیاکی و آزادی و بزرگواری جهان باقی تعلق گرفته و البهاء علیک

BRL_DAK#0376, MMK3#055 p.035, HDQI.196x, ANDA#07 p.07x

AB03208

To: Aqa Muhammad Husayn son of Pir-i Rawhani, in Khurasan

Date: 1893-Feb-09

¹ O fresh and verdant sapling of the garden of the love of the King of Oneness! Give thanks to God that in this glorious age and peerless century you have been gathered beneath the shade of Him Who doeth whatsoever He willeth, and you have been raised up among the company of lovers and the assembly of those enraptured. You have closed your eyes to all save God and opened them to the Divine Beauty. You have detached your heart from the world and its people, and fixed it upon the Sun of the supreme horizon. You have joined the band of those who are free, who are lowly, who are bewildered in the path of the Beloved. You have shattered the idols of vain imaginings and been delivered from the grievous bonds of being veiled and the chains of heedlessness from the appearance of the Lord of the Day of Return. You have become a worshipper of the Sun of Truth.

² What more do you seek, what more do you pursue, what more do you say, what more do you bewail? You have hastened to the shore of the sea of oneness, raised high the standard of certitude, pitched your tent and pavilion, and in the arena of mystic knowledge spurred on the steed of wonderment. You have recognized that Peerless Beloved, that Most Exalted One, that Most Glorious Beauty. If you were to comprehend the greatness of this gift, you would soar aloft from sheer joy, and like a candle would shine forth in the niche of gladness and set the world ablaze with the fire of the love of God. You would become wandering and distracted, disheveled and notorious. You would tear away the veil of others and break the chains of

¹ ای نهال سبز پرطراوت حدیقه محبت سلطان احدیت شکر کن خدا را که در این عصر مجید و قرن فرید در ظلّ فعال لما یرید محشور شدی و در حلقه عاشقان و زمره والهان مبعوث گشتی چشم از غیر حق پوشیدی و بجمال الهی گشودی دل از جهان و جهانیان بریدی و بروی آفتاب عالم بالا بستی و بگروه آزادگان و افتادگان و آشفتهگان در راه جانان پیوستی و اصنام اوهامرا شکستی و از بند شدید احتجاج و زنجیر غفلت از ظهور مالک یوم المآب نجات یافتی و رستی و شمس حقیقت پرستی

² دیگر چه خواهی و چه جوئی و چه گوئی و چه موئی بر شاطئ بحر احدیت شتافتی و علم ایقان برافراشتی و خیمه و خرگاه برافراختی و در میدان عرفان سمند هیمان تاختی و آن دلبر یگرا را معشوق اعلیٰ را جمال ابری را شناختی اگر بعظمت این موهبت پی بری از فرط شوق بربری و چون شمع نور در مشکاة جهور برافروزی و جهانرا باآتش محبت الله بسوزی و سرگشته و شیدائی گردی و آشفته و رسوائی شوی پرده اغیار بردری و زنجیر زندانیان بگسلی جام الهی دست گیری و از صهبای معانی سرمست شوی

the imprisoned. You would take up the divine cup and become intoxicated with the wine of inner meanings. You would drink and give others to drink, and cause a world to cry out in ecstasy. And the glory be upon you.

بنوشی و بنوشانی و عالمی بخروشانی و البهاء علیک

YBN.051

AB03169

To: Mirza Fadhullah, in Namiq

Date: 1893-Feb-09

- 1 O thou bright candle of the love of God! In this transient realm, raise high the banner of divine knowledge, so that thou mayest attain the eternal realm and seek everlasting sovereignty, and sit upon the throne of joy in the spiritual world. Take the divine wine from the hand of the mystical Cup-bearer, and partake of the heavenly feast from the table of divine bounty. Gather the good fruits from the blessed tree in the highest paradise, and inhale the fragrances of the flowers in the garden of inner meanings through the grace of the morning breeze of the All-Merciful, and find thy dwelling in the Kingdom of immortality beneath the shade of the Most Glorious Beauty. If thou comprehendest this grace and favor, this bounty and blessing, thou wilt become worthy of the holy court of the Self-Subsisting Lord and enter into the lights of His countenance.
- 2 Place thy foot upon the crown of earthly kingship, then enter beneath poverty's shade,
- 3 So thou mayest now behold the eternal kingdom from every direction.
- 4 So thou mayest see Moses' Mount Sinai circling here in devotion,
- 5 So thou mayest see Christ's Spirit restless from love for Him.
- 6 O pure soul! Strive that thou mayest receive thy portion from this endless ocean, and [cry out that thou mayest take thy share from this boundless grace], and find infinite favor in the Abha Paradise, and discover thy dwelling and shelter in the highest paradise. And may the Glory be upon thee and upon the loved ones of God in every [morn and eve].

1 ای شمع روشن محبت الله در این ملک فانی علم
عرفان برافراز تا ملک باقی یابی و سلطنت جاوید
جوئی و بر سریر کامرانی در جهان روحانی نشینی
صهبای الهی را از دست ساقی معنوی گیری
و مائده سماوی را از خوان نعمت یزدانی تناول
کنی فواکه طیبه شجره طوبی را در فردوس
اعلی چینی و اوراد حلیقه معانی را بعنایت نسیم
صبای رحمن استشمام نمائی و در ملکوت بقا
در ظل جمال ابدی استقرار یابی اگر باین فضل
و احسان و عنایت و امتنان پیبری لائق بساط
قدس حضرت قیوم گردی داخل انوار وجه
شوی

2 پای نه بر فرق ملک آنکه درآ در ظل فقر

3 تا ببینی ملک باقیرا کنون از هر کار

4 تا ببینی طور موسی طائف اینجا آمده

5 تا ببینی روح عیسی را ز عشقش بیقرار

6 ای جان پاک بکوش تا از این بحر بی پایان نصیب
بری و [بخروش تا از این فضل بی کران] قسمت
گیری و در جنت ابدی عنایت بی منتی یابی و
در فردوس اعلی مسکن و مأوی یابی و البهاء
علیک و علی احباء الله فی کل [بکور و اصیل]

MSHR2.296

AB03171

To: Shir Muhammad Khan, in Samarqand

Date: 1893-Feb-09

- 1 O seeker of the Beauty of the All-Glorious! Rumi has said: 1 ای طالب جمال ذی الجلال مآلی رومی گفته
- 2 "In Samarqand is sugar, but its source 2 در سمرقند است قند اما
- 3 From Bukhara he found, and this became his path" 3 لبش از بخارا یافت و این شد مذهبش
- 4 Although Rumi's tongue spoke these verses, it does not appear 4 اگرچه لسان مآل باین بیت ناطق شد ولیکن بنظر
that he himself was truly aware, as he should have been, of
the reality of the meaning that can be derived from this verse
and which corresponds to truth. How often it happens that
words flow from a tongue while the speaker himself is unaware.
In any case, each of the peoples of the world, according to
their own imaginings, had designated a place and center for
that divine Indian sugar and that heavenly Egyptian candy,
and were awaiting the manifestation of that divine sweetness
from that mine. Some thought the source of this honey was in
Jabulqa and Jabulsa, while others imagined the fountainhead
of this sugar to be in the treasuries of heaven.
- 5 In short, each group imagined some place. However, those 5 باری هر یک جائی را توهم نمودند لیکن عارفان
who knew the face of Truth and those who dwelt in the path
of Truth found this eternal honey and this pure nectar from
the mine of Fars and the quarry of the Holy Land. At the time
of writing, one of the friends mentioned Samarqand. For this
reason, these words were written in jest - which is in truth more
potent and stronger than seriousness - so that that seeker of the
honey of meanings might find his way to the mine of spiritual
sweetness. And glory be upon you.
- ندوستان الهی و نبات مصر رحمانی معین نموده
بودند و منتظر ظهور آن حلاوت و شیرینی الهی
از آن معدن بودند قومی کان این شهد را جابلقا
و جابلصا دانستند و طائفه‌ای منبع این قند مخازن
آسمان پنداشتند
- روی حق و عاکفان کوی حق این شهد بقا را
و این عسل مصفی را از کان فارس و معدن
ارض مقدسه یافتند در وقت نوشتن شخصی از
احباب ذکر سمرقند نمود باین مناسبت بمقام مزاح
که فی الحقیقه از جدّ عظیمتر و شدیدتر است این
کلمات مرقوم شد تا آن طالب شهد معانی بمعدن
حلاوت معنوی پی‌برند و البهآء علیک

MSHR3.219

AB03495

To: Unknown, in Ishqabad

Date: 1893-Feb-09

- 1 O fruitful saplings in the garden of the love of God! At all times be immersed in the ocean of divine virtues and character, and be enraptured in the love of the All-Merciful Beauty. Seek an eternal state and desire everlasting enkindlement and occupation. Like drops, become extinct in the waves of the sea, and like atoms, soar in the worlds of the sun's lights. Like moths, burn your wings around the candle, and like chameleons, become enchanted by the sun.

1 ای نهالهای بارور بوستان محبت الله در جميع احیان مستغرق دریای خلق و خوی حضرت یزدان گردید و مشعوف در محبت جمال رحمن حالت سرمدی جوئید و اشتعال و اشتغال ابدی خواهید چون قطره در امواج بحر فانی گردید و چون ذره در عوالم انوار شمس پرواز کنید چون پروانه حول شمع بال و پر بسوزید چون حربا حیران آفتاب گردید
- 2 If you open your tongue, praise the virtues and character of Truth, and if you lament, lament and weep from the pain of love and the burning of separation from His Beauty. And if you strive, hasten to His lane, and if you sing, warble in the branches of His knowledge, and if you burn, blaze in the fire of His love, and if you grow, find repose through the grace of His Divine Unity.

2 اگر زبان بگشائید از خلق و خوی حق بستانید و اگر بنالید از درد عشق و احتراق فراق جمالش بنالید و بزارید و اگر بکوشید بسر کوش بشتانید و اگر بنوازید بشاخسار عرفانش بسرائید و اگر بسوزید بنار محبتش برافروزید و اگر ببالید بعنایت حضرت احدیتش پیاسانید
- 3 If you seek the power of utterance, open your tongue to His proof, and if you seek the reality of explanation, expound the truths of His knowledge and seek the inspiration of the All-Merciful and speak of the essence of certitude. And if you desire the wisdom of illumination, turn to the Abha Kingdom, and if you seek the morn of guidance, gaze at His supreme horizon, and if you wish to witness the boundless ocean, look into His Tablets and Scriptures, and if you seek the lights of mysteries, contemplate His words.

3 اگر قوت بیان خواهید لسان به برهانش بگشائید و اگر حقیقت تبیان جوئید بسط حقائق عرفانش دهید و الهام رحمن طلبید و از جوهر ایقان دم زنیید و اگر حکمت اشراق آرزو دارید توجه بملکوت اهی نمائید و اگر صبح هدی جوئید نظر بافی اعلاش کنید و اگر دریای بیپایان مشاهده خواهید در زیر و الواحش بنگرید و اگر انوار اسرار جوئید در کلماتش تفکر نمائید
- 4 That is from God's grace which He bestoweth upon whomsoever He willeth, and God is the Lord of great bounty. And glory be upon the loved ones of God.

4 ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم و البهاء علی احباء الله

INBA88:272, AHB_127BE #03-04 p.111

AB04251

To: Ali Akbar Khan (Jadhba), in Tabas (Jadhba)

Date: 1893-Feb-09

- 1 O thou who art fallen upon the divine path! The sea of bounty is surging and the fire of love is blazing. Special outpourings and mystic effusions from the Most Glorious Kingdom and Supreme Heaven are like torrential rain and rushing floods, successive, continuous and connected. And the lights of favor from that Sun of the eternal world encompass both East and West.
- 2 Therefore, O thou who art bewildered yet aware, strive that thou may not remain without portion or share from this divine table of enduring bounty, and that thou may not become withered and faded. Set thy face aglow in the fire of divine love and consume thy heart and soul, so that thou may become worthy of these effusions and benefit from these gifts of the Lord of Signs and Manifestor of Clear Proofs. I swear by the Essence of Existence and He Who is manifest on the horizon of appearance that if in this Day a soul draws one breath for God's sake and takes one step for God's sake, he will become immersed in the sea of grace and the angels of divine confirmation and hosts of divine success will surround him. And such hidden aid and certain victory will become manifest that he will find all doors open before him. And glory be upon thee.

1 ای افتاده کوی الهی بحر عنایت موج خیز است و نار محبت شرانگیز تجلیات خاصه و فیوضات غیبیه از ملکوت ابری و جبروت اعلی چون غیث هازل و سیل صائل مترادف و متتابع و متواصل و انوار الطاف آن آفتاب جهان جاودانی محیط بر مشارق و مغارب

2 پس ای مدهوش باهوش بکوش که از این خوان نعمت باقی الهی بی نصیب و بی بهره برنگردی و افسرده و پژمرده نشوی در آتش عشق الهی رخ برافروز و جان و دل بسوز تا قابل این فیوضات و مستفیض از این مواهب ربّ الآیات و مظهر بالبینات گردی قسم بجهوهر الوجود و مجلی در افق شهود که اگر نفسی در این یوم نفسی لله کشد و قدمی لله نهد در بحر عنایت مستغرق شود و ملائکه تأیید و جنود توفیق او را احاطه نمایند و چنان مدد غیبی و نصره لاریبی واضح گردد که جمیع ابواب را مفتوح مشاهده نماید و البهاء علیک

ANDA#67-68 p.09

AB04871

To: Khalil Rahmani Farani

Date: 1893-Feb-09

O thou who speaketh in remembrance of God! Know thou that the hearts of these yearning ones are at all times stirring and vibrating with the fragrances of remembrance and thought of the friends of God, and in remembrance of the loved ones of God they are in rapture and attraction. O ye who are intoxicated with the wine of divine knowledge! This is the time of excitement and resurrection, and the season for the call of the One Who conversed on Sinai. In this divine age when the heavenly

ای ناطق بذکر الله همچو بدان که قلوب این مشتاقان در کلّ احیان بنفحات ذکر و فکر دوستان الهی در حرکت و اهتزاز است و بیاد احبای الهی در وله و انجذاب ای سرمستان باده عرفان وقت شور و نشور است و زمان ندای [بامر] مکّم طور در این عصر رحمانی که فیض [ربّانی] ملکوت وجود را احاطه

bounties have encompassed the kingdom of existence, and the effulgences of the Sun of Oneness have illumined the horizons, and the boundless ocean of grace and bestowal is in motion, and the musk-laden breeze of providence is wafting, and the verses of power of the Sovereign of existence have brought the kingdom of being under Their dominion - the loved ones of the Ancient Beauty must soar like eagles in the heights of glory in the atmosphere of longing and love and ardent desire and attachment, in such wise that they may traverse the east and west of contingent being in a single breath, and in a moment ascend from the depths of quietude and lethargy to the zenith of burning and vibration. And glory be upon the loved ones of the All-Merciful in all conditions.

نموده است و تجلیات شمس احدیت آفاقرا منور
کرده و دریای بی کران فضل و موهبت بهیجان
آمده و نسیم مشکبوی عنایت منتشر گشته و
آیات قدرت سلطان وجود ملکوت موجود
[را] در تحت استیلا آورده باید احبای جمال
قدم چون عقاب اوج عزت در هوای شوق و
عشق و هیمن و غرام چنان پرواز نمایند که
شرق و غرب امکانرا در نفسی طی فرمایند و
در لحظه‌ئی از حسیض سکون و افسردگی باوج
اشتعال و اهتزاز عروج کنند و البهآ علی احبآء
الرحمن فی کلّ الشئون

MMK4#099 p.109, FRH.207-208

AB04834

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

Date: 1893-Feb-09

O thou who art enkindled with the fire of the love of God! In this Most Great Cycle and age and era of the dawning of the Light of the Supreme Realm, when the atoms of the world of existence are in rapture and ecstasy in spirit and heart, and the sphere of earth hath become illumined by the lights of the Manifest Beauty, the outpourings from all directions have made the horizons the envy of the dawning-places of the celestial spheres and the object of admiration of the rising-points of the heaven adorned with the constellations. The brilliant traces and radiant lights of the Sun of Reality have made the realities of sanctified souls the dawning-places of the mysteries of the Divine Unity. The beloved of God, who are the essences of existence and the subtle realities of the world of being, must appear and shine forth from the horizons of contingent being with such a flame and light that they will illumine future ages and adorn future centuries with the manifestation of the traces of the incomparable Beauty, like the rose-garden of the Kingdom and like the flower-garden of the mercy of the All-Merciful. And glory be upon you, O beloved of the All-Merciful, in all conditions.

ای مشتعل بنار محبة الله در این کور اعظم و
عهد و عصر اشراق نیر عالم اعلی که ذرات عالم
ایجاد در جذب و وله از روح و فؤاد است
و کره زمین مشرق انوار جمال مبین گشته
فیوضات از جمیع جهات خافقین را رشک
مطالع افلاک و غبطه مشارق سماء پرمصایح
سماک نموده آثار باهره و انوار زاهره شمس
حقیقت حقائق نفوس مقدسه را مطالع اسرار
حضرت احدیت فرموده باید احبآء الهی که
جواهر وجود و لطائف و سواذج عالم شهوندند
به شعله و انواری از مطالع امکان ظاهر و لائح
گردند که اعصار آتیه را روشن و منور نمایند و
قرون مستقبله را بظهور آثار جمال بیچون چون
گلشن سرای ملکوت مزین و چون گلستان
رحمت حضرت رحمن معطر فرمایند و البهآء
علیکم یا احبآء الرحمن فی کلّ الشئون

PYB#251 p.04

AB04814

To: Mirza Abdu'l-Baha (Bushruyih), in Zirak (Khayr-Ul-Qura)

Date: 1893-Feb-09

O thou who art lost in the wilderness of the love of God! In this Most Great Cycle, when the dawn of contingent being hath been illumined by the lights of the Countenance of the All-Merciful, and the waves of the Ancient Ocean have encompassed the shores of the worlds of creation, and the cloud of bounty hath gained ascendancy over the horizons of existence, and the powers of the Divine Kingdom have set all the pillars of creation in motion from every direction, and the breezes of grace have wafted from the source of bounty, and rock and clod and tree have been blessed by the favors of the Lord of destiny, and the solid rock hath been cleft asunder - the loved ones of God must needs become the signs of guidance and the standards of divine grace. They must manifest such steadfastness and strength and power in the assemblage of the world that they may transform its very structure and quicken the dead body of humankind through the divine spirit, making it a manifestation of the favors of the peerless Lord, so that the signs of bounty may become evident in all degrees of existence, and the banner of the new cycle, the new life, and the guidance of the Gracious Lord may be raised upon hills and mountains. And glory be upon thee.

ای گمگشته صحرای محبت الله در این کور
اعظم که فجر امکان بانوار جمال رحمن روشن
و منور شده و امواج بحر قدم سواحل عوالم
انشا را احاطه کرده غمام موهبت آفاق وجود
را استیلا نموده و قوای ملکوت الهیه از جمیع
جهات ارکان ایجاد را بحرکت آورده و نسائم
عنایت از مهب موهبت وزیده و حجر و مدر و
شجر بالطاف مالک قدر فائز گشته و صخره صما
منفجر شده باید احبای الهی آیت هدی باشند و
رایت لطف خدا گردند در انجمن عالم به ثبوت و
رسوخ و قدرت و قوتی ظاهر و باهر شوند که
شکل عالمرا دگرگون گردانند و جسم مرده امم
را از روح الهی مظهر الطاف رب بیچون نمایند
تا آثار موهبت در جمیع مراتب ظاهر و مشهود
شود و علم کور جدید و حیات بدیع و هدایت
رب کریم بر اتلال و جبال افراخته گردد و البهاء
علیک

ANDA#67-68 p.08

AB04783

Date: 1893-Feb-09

- ¹ O candle of the gathering of friends! Be active in the path of the love of the All-Merciful, and with the wings of divine knowledge soar to the pure heavens. In this divine age and merciful centuries, when the gnat has attained the station of the phoenix and the dim star has found the luminosity of the white hand, when the atom has found radiance in the ray of the sun of manifestation and the appearance of witness, and the drop has gained the vastness of the sea of existence from the waves of stream and river - the loved ones of the Ancient Beauty should be confident and hopeful in the grace and gift

¹ ایشمع انجمن یاران در سبیل محبت رحمن چالاک
شو و به پرهای عرفان بافلاک پاک پرواز نما در
این عصر الهی و قرون رحمانی که پشه حکم عنقا
گرفته و سها حکم بیضا یافته ذره در شعاع آفتاب
ظهور و جلوه شهود یافته و قطره امواج نهر و
رود وسعت بحر وجود گرفته باید احبای جمال
قدم به فضل و موهبت ایام مطمئن و امیدوار
باشند نظر باستعداد خویش نمایند بلکه بالطاف
حضرت ذو الجلال اتکال و اعتماد نمایند تا

of these days. They should not look to their own capacity, but rather rely and trust in the favors of the Lord of Majesty, so that they may become the dawning-places of lights and the manifestation of "We wish to show favor unto those who were brought low in the land, and to make them leaders, and to make them inheritors."

- 2 O pure souls! In this Dawning Place of Lights which is the cycle of the Lord, be stars of guidance and planets of piety. These conditions of madness which are occupation with the affairs of this base world deserve to be forgotten and are worthy of abandonment at all times. That which is the cause of the nobility of the human world is the hope of the wise and the desire of the intelligent.

- 3 And the Spirit and Glory be upon the people of Glory.

مطلع انوار و نريد ان نمنّ على الذين استضعفوا
في الأرض و نجعلهم ائمة و نجعلهم الوارثين شوند

2 ای نفوس زکیّه در این مطلع الأنوار که دور
حضرت پروردگار است نجوم هدی باشید
و کواکب تقی گردید این شئون جنون که
اشتغال بامور دنیای دون است سزاوار نسیان
است و لایق ترک در کلّ احیان آنچه سبب
بزرگواری عالم انسانی آمال عاقلان و آرزوی
هوشمندان است

3 و الروح و البهاء علی اهل البهاء

MMK6#370

AB05233

To: *Mirza Farajullah Khan son of Mirza Asadullah Khan, in Isfahan*

Date: 1893-Feb-09

- 1 O thou bird in the garden of certitude! Every bird set free by the Hand of God must depend on the two wings of confirmation and divine assistance in order to fly to the zenith of eternal glory and warble its melodies in the gardens of sanctity. It was once a gnat and it is now an eagle. It was once a sparrow and now it hath become a falcon rising into the azure skies of divine attraction.

- 2 If these bounties are realised and we are granted the grace of the one true God and His loving providence, a feeble ant could raise the banner of sovereignty in the kingdom of Sheba. Even a will o the wisp mosquito could spread its wings as wide as a mighty buzzard! A dead plant could spring to life and growth, a strip of straw could attain the force and endurance of a mighty mountain. The weak shall become strong and the pauper transformed into a prince. A mote of dust shall attain the pure refinement of a heavenly star and water and clay shall become as delicate as pure spirit. A weak wall can be turned into the buttress of a mighty palace and an unknown soul can become the most famous. The destitute one shall have power to succour others and he who was without a remedy shall possess

1 ای طیر حدیقه ایقان هر مرغی که حق پرواز
دهد بالی از تأیید گشاید و بال دیگر از توفیق
باوج عزّت قدیمه پرواز نماید و در ریاض قدس
آغاز راز نماید اگر پشه بود عقاب گردد و صعوه
باز اشتهب هوای انجذاب شود

2 از این موهبت کلّیه و عنایت سلطان احدیه
اگر شامل حال گردد مور ضعیف در کشور
سلیمانی علم افرازد و بعوض حائر پر نسر طائر
بگشاید و بگناه مرده قوه انبات یابد و برگ
کاه چون کوه استقامت و ثبات حاصل کند
ضعیف قوی گردد و فقیر امیر شود ذره
خاک صفای افلاک یابد و آب و گل لطافت
جان و دل پیدا کند جدار ضعیف رکن شدید
گردد و مجهول صرف شخص شهیر شود بی چاره

a panacea that can cure the ills of both the body and the soul.
Glory be upon thee.

دستگیر آفاق گردد و بی‌درمان دوی دل و
جان شود و البهآء علیک

BRL_DAK#0326, MMK2#370 p.263

AB05691

To: Muhammad Husayn Bayk, in Bushruyyih

Date: 1893-Feb-09

O fragrant flower of the gardens of faith! Be a guide in the path of God and become a lamp of guidance in divine recognition. Be a brilliant star in the zenith of certitude and a radiant luminary in the heaven of explanation. In the rose garden of love, become a nightingale of mystery, and in the flower garden of longing, be a melodious bird. In the school of unity read the lesson of detachment, and in the chamber of uniqueness, arrange a gathering. Swim in the ocean of knowledge and wisdom, and in this desolate place of exile, raise the voice of familiarity. If you are lost in the desert, the path of guidance is clear and evident. If you thirst for the sweet Euphrates, the waves of the creative sea are high and manifest. And if you long for the divine countenance, the lights of His presence from the Most Glorious Kingdom are clear and visible to the eye of insight. Therefore give thanks to God that His glorious favors have encompassed you from all directions. And the Glory be upon you.

ای ریحان حدائق ایمان در سبیل حق راهنما
باش و در عرفان حق شمع هدی شو در اوج
ایقان کوکب لامع گرد و در سماء تبیان نجی
ساطع در گلزار عشق عندلیب راز شو و در
گلستان شوق مرغ خوش‌آواز در دبستان توحید
درس تجرید بخوان و در شبستان تفرید محفل
پیارای در دریای دانش و دانائی شنائی کن و
در این غربتکده ویرانی صدای آشنائی نما اگر
گمشده صحرائی طریق رشاد واضح و پدیدار و اگر
تشنه عذب فراقی امواج بحر بارد و شراب بلند و
نمودار و اگر مشتاق دیداری انوار لقا از ملکوت
ابهی بصر بصیرت واضح و آشکار پس شکر کن
خدا را که نعم جلیله او از جمیع جهات احاطه
نموده است و البهآء علیک

PYB#251 p.04

AB06230

To: Mulla Ali Bajistani, in Mashhad

Date: 1893-Feb-09

O thou who art intoxicated with the wine of the Covenant! This is the time for mention and praise, and the day for utterance and calling out and seeking assistance from the Most Glorious Beauty. The gates are opened and the Tablets are

ای سرمست جام الست وقت ذکر و ثناءست و
روز نطق و ندا و استمداد از جمال ابهی ابواب
مفتوحست و الواح مشروح انوار مشهود است
و اسرار مشهور حجاب مرفوعست و سبحات
مشتوق حجت بالغست و برهان ساطع نعمت

explained. The lights are manifest and the mysteries are revealed. The veils are lifted and the coverings are rent asunder. The proof is complete and the evidence is shining. The bounty is perfect and the grace all-encompassing. The time has come for us to turn to the Most Glorious Kingdom and seek recourse to His other realms. Let us behold the rays of His favors from the horizon of the placeless realm and observe the radiance of His countenance from the dawning-place of the unseen world of possibility. If His outpourings until now came from all directions, now His bestowals are sanctified from directions. And if His lights before shone forth from the point of the circle of existence, now they are manifest from the entire circumference. If His beauty before rose from the horizon of the visible realm, now it flows forth upon all existence. And the Glory be upon thee.

کاملست و فیض شامل زمان آنست که توجّه
بملکوت ابهی ثنائیم و توسّل بممالکة الاخری
جوئیم پرتو الطافش را از افق لامکان مشاهده
نمائیم و شعاع طلعتش را از مشرق غیب امکان
ملاحظه کنیم فیوضاتش اگر تا بحال از جمیع
جهات بود حال عنایاتش مقدّس از جهاتست
و انوارش اگر از نقطهء دائرهء وجود ساطع
بود حال از جمیع محیط باهر جمالش اگر از افق
شهود طالع بود حال بر جمیع وجود فائض و
البهاء علیک

YBN.050

AB06783

To: Siyyid Muhammad Azghandi, in Mashhad

Date: 1893-Feb-09

O fragrant flower of the divine garden of love! At this time when the Sun of the heaven of sanctification is shining with utmost brilliance from the horizon of the Most Glorious Beauty - He alone with no partner in His Essence, attributes, names, deeds, effusions and manifestations, and none like Him in the loftiness of His proof, the exaltation of His sovereignty, His mighty signs and His clear evidences, for He alone is the Beloved of the mystics, the Goal of the sincere ones, the Object of worship of the believers, the Refuge of the believers, the Shelter of the steadfast and firm ones, the Adored One of those who have attained, and the Promised One in all the tablets revealed to the Prophets and Messengers - immerse yourself in the ocean of oneness, ascend to the heaven of detachment, abide eternally in the paradise of divine unity, and turn toward the Most Glorious Kingdom. And the Glory be upon you.

ای ریحان بوستان حبّ الهی در اینوقت که
شمس فلک تقدیس از افق جمال ابهی در شدّت
اشراق است وحده لا شریک له فی ذاته و صفاته
و اسمائه و افعاله و فیوضاته و تجلیاته و لا شبه
له فی علو برهانه و سمو سلطانه و عظیم آیاته و
مبین بیناته فأنّه وحده محبوب العارفین و مقصود
المخلصین و معبود الموحّدين و ملجأ المؤمنین و ملاذ
الثابّین و الراسّخین و معشوق الواصلین و الموعود
فی جمیع الألواح المنزلة علی الأنبیاء و المرسلین در
بحر توحید مستغرق شوید و در سماء تجرید عروج
نمائید و در فردوس تفرید جاوید گردید بملکوت
ابهی توجّه نمائید و البهاء علیک

YBN.054a

AB11773*To: Mulla Ghulam Rida, in Faran**Date: 1893-Feb-09*

O thou who speakest forth in praise of God! At this hour, when heart and soul are set aquiver by the breaths of the All-Merciful, and mind and sense are stirred by the sweet fragrance of that loving Friend; when the eye of inner vision is illumined by beholding, and the ear of understanding is intent upon hearkening to the accents that stream from the Kingdom of the sovereign Lord of the world of lights—know thou that for that most radiant Sun no setting nor concealment can ever be, and for that Most Great Ocean of the heavenly universe no stillness nor cessation can exist. The eye that is fashioned of earthly elements hath indeed been deprived, and the insensible bodily ear hath been shut out; yet do thou, who art of the heavenly realm and assured of the world on high, remain confident and at peace.

ای ناطق به ثنای الهی، در این ساعت که دل و جان از نفحات رحمن در اهتزاز است و دماغ و مشام از بوی خوش آن یار مهربان در اهتزاز؛ بصر بصیرت روشن از دیدار است و گوش هوش مشغول به شنیدن گفتار از ملکوت شهریار عالم انوار است. از برای آن مهرانور جهان جاودانی غروب و پنهانی نه و به جهت آن بحر اعظم کیهان آسمانی سکون و نشوئی نه. چشمی که از عنصر خاکی است محروم گشته است و گوش بیپوش جسمانی ممنوع آمده، تو که از عالم بالائی و از جهان اعلیٰ مطمئن باش

FRH.102-103

AB07585*To: Allahvirdi Mirza, in Mashhad**Date: 1893-Feb-09*

- 1 O you who are stirred by the breezes of grace! In this Most Great Resurrection, when the services to the Ancient Beauty have set the heart of the world in motion, a group of the frozen and dead have imagined they can prevent the Most Great Sea from its advancing waves, or deprive the Most Glorious Orb of its dawn-time rays, or deny the horizons of nations from the continuous outpourings of this daybreak. Vain indeed are their deeds.
- 2 “These clods of earth, moved by envy, would fain obscure thy sun.”
- 3 Soon you will hear the peal of this trumpet from the Supreme Concourse and will hear the blast of this trumpet from the horizons of the world. And upon you be glory and the spirit.

1 ای مهتزاز نسایم الطاف در این حشر اعظم که خدمات جمال قدم قلب عالمرا بحرکت آورده قومی از افسردگان و مردگان چنان گمان نموده‌اند که بحر اعظم را توان از امواج قدم منع نمود و یا نیراکمرا از انوار صبحدم مهجور کرد و یا آفاق امم را از فیوضات این اشراق دمامم محروم نمود فباطل ما هم یعملون

2 قصد آن دارند این گل‌پاره‌ها که حسد پوشند خورشید ترا

3 عنقریب نقره این ناقور را از ملأ اعلیٰ شنوی و نفخه این صور را از آفاق جهان استماع نمائی و البهاء و الروح علیک

MSHR4.221

AB04415

To: Mahmud son of Mashhadi Isma'il

Date: 1893-Feb-20

- 1 O thou bird of the nest of the love of God! The accents of mystic communion that poured forth from the throat of the love of God reached the ears of these birds of the gardens of ardent yearning, engendering joy and radiance in the hearts of these thankful birds. Every breeze that wafteth from the land of rapture imparteth gladness to the souls of the friends of God, edifieth their hearts, and intoxicateth and transporteth their minds. The fragrant breath of a physical rose-garden imparteth untold joy unto the dwellers of the material world, imbuing the down-hearted with a fresh spirit. It dispelleth the darkness of the hearts, and granteth deliverance from the lethargy of existence. It is clear therefore what effect must be exerted by the spiritual breezes blowing from the garden of compassionate hearts, and from the rose-bower of Divine love. Even as He saith: "I, verily, perceive the fragrance of the Compassionate from the quarter of Yemen." This "Yemen" is the hearts of the spiritual, and this "Aden" is the conscience of the illumined. Wherefore, O thou morning bird, now is the time for melody and song; and, O thou essence of poverty, now is the season for lowly and ardent supplication. On this bough of the spiritual rose-garden, do thou strike up a melody and anthem, and awaken those who are bewildered by the dawn.

- 2 'Abdu'l-Baha 'Abbas

- 3 3 Sha'ban 1310

1 ای طیر آشیان محبت الله آواز راز که از حنجر
عشق الهی ظاهر و صادر بسمع طیور حقائق
اشتیاق واصل و در قلوب این طیور شکور
روح و ریحان حاصل گشت هر نسیمی که
از اقلیم انجذاب برخیزد جان دوستان الهی را
مسرور نماید و قلوب را معمور و عقول را مست
و مخمور کند نفحه گلزار جسمانی جسمانیاز
فرح بی اندازه بخشد و افسردگان را روح تازه
مبدول دارد ظلمت قلوب بزداید و از کسالت
وجود برهاند دیگر واضح است که نسائم روحانی
از گلشن قلوب رحمانی و گلزار عشق الهی چه
تأثیری نماید اینست که میفرماید آنی لأجد رائحة
الرحمن من جانب اليمن این یمن قلوب روحانیان
است و این عدن وجدان اشراقیان پس ای مرغ
سحر وقت نغمه آواز است و ای جوهر فقر زمان
عجز و نیاز در این شاخسار گلستان معنوی آغاز
نغمه و آهنگی کن و مدهوشان صبحگاهی را
بیدار کن

2 ع ع

3 3 شعبان ۱۳۱۰

INBA84:437, MKT2.149, AHB_128BE

#06-11 p.254, YHA1.369-370 (2.742)

AB04991

To: Edward Granville Browne

Date: 1893-Mar-24

1 Loving friend! It has been some time that the path of fellowship has been completely closed, and soul and heart have become grieved and weary. You have neither remembered these wanderers nor consoled these exiles with a letter. What opposition did you see that you cut off companionship? We firmly hope that the foundation of love between us is like an impregnable fortress. During this time we were anticipating that [some action would be taken] and were yearning that some insistence would be made.

2 Again the waves of the sea of love came into motion and a wave from the world of heart and soul struck the shore of paper and pen. Control was lost from my hand and involuntarily I remembered your disposition and nature and engaged in mention of your heart-attracting countenance.

3 Know this much that in this divine gathering your remembrance is like a bright candle and mention of you in hearts is like a rose garden and flower bed. Although you may have forgotten us, we will never forget at any time, and we beseech God that you may be the manifestation of divine assistance and the dawning-place of infinite grace in all affairs. And peace be upon you.

EGBBF.103

1 یار مهربان مدّتیست که بکلی راه الفت بسته و جان و دل آزرده و خسته گشته نه یادی از این آوارگان نمودید و نه بدستخطی از مهجوران دلجوئی کردید چه مخالفت بدیدی که مؤالفت بریدی ما را امید شدید است که بنیان محبت در میان چون حصن حصین است در این مدت مترصد بودیم که [اقدامی رود] و متحسر بودیم اصراری شود

2 باز امواج دریای محبت بحرکت آمد و موجی از عالم قلب و دل بر ساحل قوطاس و قلم زد زمام از دست برد و بی اختیار بیاد خلق و خوی تو افتادم و بذکر روی دلجوی تو پرداختم

3 اینقدر بدان که در این انجمن رحمانی یادت چون شمع روشن است و ذکر و ذکر در دلها چون گلزار و گلشن شما اگر ما را فراموش نمودید ما در هیچ وقت نسیان نخواهیم نمود و از خدا میطلبیم که در جمیع امور مظهر عون الهی باشید و مطلع لطف نامتناهی والسلام

CMB_F66#19, MSHR3.132, EGBBFP.238

AB04090

To: Aqa Mirza Mahmud

Date: 1893-Apr-14

O thou who art guided by the lights of God's guidance! Praise be to God that thou hast arrived at the spring of eternal life and drunk from the pure fountain of living waters. Thou hast witnessed the divine effulgence from the luminous spot, heard the songs of attraction from the birds of the holy gardens, found repose in the shade of the divine Lote Tree, drunk from the pure chalice whose mixture is of camphor, borrowed the bestowals of the radiant lights of revelation from the light

ای مهتدی بانوار هدایت الله حمد خدا را که بشریعه بقا وارد گشتی و از معین صافی حیوان نوشیدی از بقعه نور تجلی ربّانی مشاهده نمودی و از طیور حدائق قدس نعمات انجذاب شنیدی و در ظل سدره منتهی آرمیدی و از کأس طهور که مزاجها کافور است آشامیدی و از نور تجلی از افق طور اقتباس مواهب اشعه

of manifestation from the horizon of Sinai, partaken of the wine of joy, and attained to that which was the ultimate desire of the friends of God, reaching the station of "He singles out for His mercy whomsoever He willeth." Therefore, with thy outward tongue and inner heart's emotions, open thy lips in thanksgiving for the divine favors, that thou hast been honored with such a robe of glory and become independent of all save Him through such a bounty. For thou hast become aware of mysteries of which all mystics and scholars are deprived, and discovered secrets of which all philosophers are heedless and remote. I swear by the horizon of glory, if in gratitude thou shouldst prostrate thyself a hundred thousand times in every moment, it would not fulfill the thanks due for even a drop of this mighty ocean. And the glory be upon thee.

ساطعه ظهور نمودی و از صهای سرور نوشیدی
و آنچه منتهای آرزوی اولیای الهی بود واصل
گشتی و بمقام یختص برحمته من یشاء رسیدی
پس بلسان ظاهر و احساسات قلبیه بشکر الطاف
الهی زبان بگشا که بچنین خلعتی سرافراز گشتی
و بچنین موهبتی از غیرحق بی نیاز شدی رازیرا که
جمع عرفا و علما از او محرومند تو واقف گشتی
و اسراریرا که جمع حکما از آن بی خبر و مهجورند
تو مطلع شدی قسم بافق عزت اگر بشکرانه در
هر دقیقه صد هزار سجده نمائی شکر قطره‌ئی از
این بحر اعظم را وفا نمودی و الباء علیک

BRL_DAK#0037, SFI19.018b

AB00159

Date: 1893-May-19

- 1 O kindly friend of these wanderers! Thy noble letter, whose lines bore the fragrance of an amber-scented pen, was perused with utmost joy. A thousand thanks be unto God that it conveyed the glad-tidings of the sound health of thy generous and noble person; this brought gladness to the conscience and became the cause of solace to heart and soul. Thou hadst set forth in some detail the incidents of this journey of thine. God willing, in this world thou shalt yet undertake journeys attended by spirit and sweet savours. Yet the true journey, the spiritual voyage, is sweeter and more enchanting still, for this is the passage from the world of dust unto the realm of purity, from the domain of "No" unto the soul-delighting court of "Yea." In a moment are East and West traversed, and in an hour doth man step into the arena of eternity. Then doth he behold the fixed bird as moving, the moving as still, the flowing as frozen, and the frozen as flowing; and the all-embracing reality of man, in all its conditions and traces, its ordinances and modes, its distinctions and determinations, is made manifest and realized within the sphere of being and appearance.

1 ای یار مهربان آوارگان نامه نامی که اثر کلک
عزیزین بود بکمال فرح مطالعه شد صد شکر که
مرده صحت وجود ذیجود عالی را داد سبب
مسرت وجدان شد و باعث راحت دل و جان
گشت تفصیلی از سیاحت این سفر ذکر فرموده
بودید ان شاء الله در این جهان سفرهای با روح و
ریحان خواهید فرمود و اما سفر حقیقی روحانی
خوشر و دلکشتر است چه که این سفر از
عالم خاک بجهان پاکست و از حیز لا بساحت
دلگشای آلاست در دم شرق و غرب طی
شود و در ساعتی قدم بعرصه قدم در آید انسان
حکم طائر ساکن و ساکن طائر و جاری منجمد
و منجمد جاری یابد حقیقت جامعه انسانیه بجمع
شئون و آثار و احکام و اطوار و تشخصات و
تعیّنات در حیز وجود و ظهور تحقق یابد

- 2 O tender and faithful companion! If thou hast an aspiration, and seekest spaciousness, and longest for travel, and desirest movement and recreation, first close thine eyes unto the world

2 ای رفیق شفیق اگر همتی داری و فسحتی طلبی و
سیاحتی جوئی و سیر و تفرجی خواهی اول چشم
از عالم و عالمیان پیوش و از مردم و آدمیان بگذر

and all who dwell therein, and pass beyond men and mortals. Sever thyself from the heights of acceptance, and, like unto these wanderers, make thy habitation in the corner of obscurity. Free thyself from every thought and every mention, and at all times await the quaffing of the cup of utter self-effacement, and look for the hour of departure from this ruined abode. By thy precious life! Until we pass beyond all that we have seen and heard, and become wholly severed unto God; until we turn away our eyes from name and fame; until we strip our breasts of every vain imagining and idle fancy; until in some destitute retreat we occupy ourselves with the remembrance of God, freed from all save Him, and cease to be engrossed with self—never shall we attain true spaciousness, nor accomplish the spiritual journey.

- 3 Therefore, so far as thou art able, occupy thyself with thine own self; for the human reality, though immersed in the dark-nesses of contingent existence, yet borroweth light from the splendours and mysteries of the true Origin and the holy horizon of the world of being. When it turneth unto itself, its radiance increaseth, until it becometh wholly light, and the secret of the truth, "Concern yourselves with your own selves," is made manifest.

- 4 For years have we illumined our eyes by beholding the signs that appear in the outer world; now it were well that for a time we busy ourselves with discovering the traces and signs within our own souls—that is, that we should take hold of our own secret, and pass beyond this world of sweetness and bit-terness, make our dwelling in the corner of sheer poverty, and in the recess of utter self-effacement enter into retreat. Until we drink this cup of everlasting life from the hand of the cup-bearer of poverty and evanescence, we shall kindle no candle in the company of the friends, nor shall we light a torch within the inner chamber of the heart. There is a well-known saying: For some days let us devote the passing times to minstrel and wine. We too, for a season, should consecrate our hours to turning toward and illumining our own reality, that we may behold what effulgences shall appear and shine forth from the Most Exalted Horizon and the Kingdom of the Divine Name.

- 5 Thou hadst written of the miserliness of these wanderers and the generosity of others. What can the poor and destitute bestow? What alms can he give who lacketh even a penny? It is the wealthy who spread the table of bounty and throw open the portals of bestowal. Praised be God, thou hast entered upon a well-furnished feast and a ready-spread board, and hast found there all manner of blessings and favours. Surely thou hast forgotten the hunger that dwelleth in the homes of the

از اوج قبول منقطع شود در کنج خمول چون این آوارگان مأوی کن و از هر فکری و ذکر آری آزاد شو و در جمیع آن منتظر شرب کأس فنا شو و مترصد هجرت از این خراب آباد بجان عزیزت قسم که تا از آنچه دیده و شنیده ایم نگذریم و بکلی منقطع الی الله نشویم و از نام و ننگ چشم نهوشیم و صدور را از هر وهم و خیالی مجرد نمائیم و در گوشه بی توشهئی بذکر خدا فارغ از ما سوی نشویم و بخود مشغول نگردیم فسحت حقیقی نیابیم و سیاحت روحانی نکنیم

- 3 پس تا توانی بخود مشغول شو زیرا حقیقت بشریه اگر چه مستغرق در ظلمات کونیه است لکن مقتبس از انوار و اسرار مبدأ حقیقی وافق قدس عالم وجود است چون بخود مشغول شود نورانیت تزیید نماید و همه انوار گردد و سر حقیقت علیکم بانفسکم آشکار شود

- 4 ساهلاست که بمشاهده آیات آفاقیه چشم را روشن نمودیم حال خوبست چندی نیز بکشف آثار و آیات انفسیه مشغول شویم یعنی سر خویش گیریم و از عالم نوش و نیش در گذریم در زاویه فقر صرف مأوی کنیم و در گوشه فنای محض اعتکاف نمائیم تا این کأس بقا را از دست ساقی فقر و فنا ننوشیم در انجمن یاران شمع نفروزم و در خلوتخانه دل مشعلی مشتعل نمائیم مثلی است مشهور ایام را چندی وقف مطرب و می نمائیم ما نیز چندی اوقات را محصور بتوجه و تنویر حقیقت خویش کنیم تا ملاحظه کنیم که از افق اعلی و ملکوت اسمی چه فیوضاتی ظاهر و لائح گردد

- 5 از بخل آوارگان و سقاء دیگران مرقوم فرموده بودید فقیر بینوا چه انفاق نماید و محتاج پشیز چه چیز احسان کند توانگراند که خوان نعمت نهند و ابواب بخشش بگشایند الحمد لله آنجناب بر سفره مهتا و خوان مهیا وارد شدید و از جمیع نعماء و الآء موجوده یافتید گرسنگی در کاشانه فقرا و بی برگی لانه ضعفا را فراموش البته نمودید دیگر

poor and the nakedness that haunteth the nests of the weak. Why then complaint, and for what cause the tale of grievance? Unless indeed we should say that thou hast passed beyond the realm of contentment and hast opened wide the doors of craving for increase.

6 Apart from this, we are neither guides nor seekers of guidance, neither disciples nor desired ones; we make no claim to knowledge, nor do we pretend unto perfection. We are wanderers, without home or haven, destitute ones, bereft and poor, needy and dishevelled. At most, we are distraught with the beauty of the Beloved, enamoured of the quarter of the fair-faced One. We are sick through the Divine Physician, poor through the wealth of the spirit; we are a feeble bird, yet caught in His snare; a lowly gnat, yet sheltered beneath the Solomon of the merciful Kingdom.

7 Moreover, shouldst thou pass through the bazaar of the jewelers, thou wouldst behold neither the splendour of the ruby of Rum nor the radiance of the Badakhshan gem, neither the lustrous pearl nor the unique and priceless gem. But when thou passest by the stalls of the potters, thou wilt see waves of earthenware surging in full display, and heaps of glass glittering like flashes of lightning. Yet a hundred thousand shards of clay can never equal a single precious gem.

8 Thou hadst requested an interpretation of certain surihis and verses of the glorious Qur'an. Something brief was written, but since the matter belongeth to the arena of direct encounter, I was not pleased to send it; thus it was left unfinished. And besides this, these verses are a heavenly cry and a divine melody—what power have these birds with broken wings to soar in so vast a heaven and at so lofty a height? Hast thou not observed the words, "None knoweth its interpretation save God and those firmly grounded in knowledge"? This servant beholdeth himself as athirst for but a single drop from the ocean of knowledge, and if aught was written, it was only in response to thy request.

9 I have heard most joyful tidings, and was greatly gladdened and grateful, that thou hast resolved to attend a religious gathering in America, there to expound the truth of the clear and manifest Religion of God, the reality of the mighty Qur'an, and the exalted station of the divine teachings. This intention is highly acceptable and praiseworthy, for the peoples of those regions know absolutely nothing of the truths of the Qur'an, the foundations of the manifest Faith, and the law of the Lord of the descendants of 'Adnan. They have heard only certain fabricated traditions and false imaginings, and have contented

شکایت چرا و روایت از چه رو مگر آنکه بگوئیم از عالم قناعت گذشته‌اید و ابواب طلب مزید را گشاده‌اید

6 و از این گذشته ما نه مرشدیم نه مسترشد نه مریدیم نه مراد نه مدعی علمیم و نه مدعی کمال آوارگانیم بی سر و سامان و بی نوایانیم بی برگ و مستمند و پریشان نهایت آشفته جمال دلبریم و دلداده کوی مهوشیم دردمند طیب الهی هستیم و مستمند توانگر معنوی مرغ ضعیفم لکن گرفتار دام او هستیم پشه حقیریم لکن در پناه سلیمان کشور رحمانی هستیم

7 و از این گذشته چون بازار جوهریان گذری نه تجلی یاقوت رمانی بینی و نه جلوه لعل بدخشانی نه لؤلؤ لالا مشاهده کنی و نه در دری یگنا لکن چون بدکه خزیان بگذری امواج خذف بینی که مکشوف موج میزند و تلال شیشه بدل ملاحظه نمائی که برق میزند لکن صد هزار بار خرف بدانه گوهری برابری ننماید

8 تفسیر سور و آیات قرآن مجید را خواهش فرمودید چیز مختصری مرقوم شد لکن چون میدان مقابلیست خوش نداشتm ارسال نمایم لهذا باقی گذاشتم و از این گذشته این آیات رنه لاهوتیه و نغمه رحمانیه است این طیور بال و پر شکسته را چه توانائی که در این فضاء وسیع و اوج رفیع پرواز نمایند مگر "لا یعلم تأویلہ الا الله و الراستخون فی العلم" را ملاحظه فرموده‌اید این عبد خود را تشنه قطره‌ئی از بحر علم مشاهده مینماید و اینکه چیزی مرقوم شد نظر بخواش آنجناب بود

9 خبر پر مسرتی شنیدم و بسیار مسرور و ممنون گشتم که اراده نموده‌اید که بجمع دینی در امریکا تشریف ببرید و بسط حقیقت دین مبین الهی و حقیقت قرآن عظیم و علو منقبت تعالیم الهی را بفرمائید این عزم بسیار مقبول و محمود چه که اهالی آن صفحات ایداً از حقائق قرآن و اساس دین مبین و شریعت سید ولد عدنان خبری ندارند بعضی روایات مفتریه و اوهامات کاذبه شنیده‌اند و بان اکتفا نموده‌اند بسیار خوبست که

themselves therewith. It is most desirable that they should become informed of the mysteries of the holy Book, the realities of its teachings, the conduct, bearing, ethics, and deeds of the great ones of old, and the ordinances, laws, principles, and branches of the manifest religion of Islam; that the specific prophethood of the Lord of Messengers may be established and proven.

- 10 In truth, if thou shouldst exert thyself in this great undertaking and weighty matter, abundant reward and the confirmations of the all-glorious Lord are decreed and assured. Such a task is one to be undertaken by one such as thyself, for others are not equal to it. We beseech God to grant thee aid and success, and to send us, in the clearest terms and with full detail, the tidings and particulars thereof, that they may become the cause of joy and gladness to the heart.

- 11 As for the rest: mayest thou ever abide established upon the throne of gladness. And peace be upon thee.

- 12 Dated 15 Dhi'l-Qa'dih 1310

از اسرار مصحف کریم و حقائق تعالیم و روش و سلوک و اخلاق و اعمال بزرگان پیشین و قواعد و قوانین و اصول و فروع دین مبین اسلام با خبر شوند و نبوت خاصه سید المرسلین ثابت و محقق گردد

10 و فی الحقیقه شما اگر در این امر عظیم و خطب جسیم همتی بفرمائید اجر جزیل و تأیید ربّ جلیل مقرر و محتوم است و چنین امری را مثل شمائی باید اقدام نماید چه که سائرین از عهده بر نمیایند از خدا میطلبیم که تأیید و توفیق عنایت فرماید و خبر و تفصیل را باوضّح عبارات مفصّلاً بما خبر دهید که سبب سرور و شادمانی وجدانی گردد

11 باقی همیشه بر سریر شادمانی مستقرّ باشید والسلام

12 مؤرخه ۱۵ ذی القعدة سنة ۱۳۱۰

MKT2.186

AB01516

To: *Hasan Khurasani*
Date: 1893-Jul-03

- 1 O you who are firm and steadfast in the Cause of God! The Ancient Beauty (may my spirit be a sacrifice for His loved ones) once resided at the foot of Mount Carmel in Haifa, where He mentioned several stories of the Prophets about that land and some glad-tidings that were given concerning it, all of which prophecies and references have been fulfilled. These days I went to Haifa one day, wishing to secure some land there in your name. Upon inspection, I found a very pleasant piece of land in a desirable location with good air, spacious and inexpensive, so I purchased it in your name. It is thirty thousand cubits for four hundred Ottoman liras and a fraction. As it was two pieces that functioned as one piece, I bought one piece and God willing the second piece will be completed in two or three days. For now, two hundred and twenty-eight Ottoman liras

1 ایها الثّابت الرّاسخ فی امر الله جمال قدم روحی لاجبائه الفدا وقتی در ذیل جبل کرمّل در حیفّا تشریف داشتند از آن ارض چندین قصص انبیا ذکر فرمودند و بعضی بشارات که بآن ارض داده اند و جمیع آن بشارات و اشارات تحقّق یافت در این ایام روزی من به حیفّا رفتم دوست داشتم زمینی بشما در آنجا نسبت پیدا کند چون ملاحظه نمودم قطعه زمینی بسیار باصفا و در محل مرغوب و خوش هوا و وسیع و ارزان لهذا باسم شما خریدم سی هزار ذرع می شود پچهار صد لیره عثمانی و کسری چون دو قطعه بود که حکم یک قطعه دارد یک قطعه را خریدم قطعه ثانیة نیز انشاء الله دو سه روز بعد تمام می شود حال

were borrowed from Jubran Sa'd and paid. If possible, please send the full amount along with a certified passport so that title deed can be obtained in your name from the Imperial Registry.

علی العجالة دو بیست و بیست هشت لیره عثمانی از جبران سعد قرض شد و داده شد شما اگر ممکن بشود تمام مبلغ را ارسال دارید با پاسپورت مصدق تا باسم شما حجت دفتر خاقانی گرفته شود

- 2 In the telegram it was written that it was twenty thousand cubits for four hundred liras. Now through certain means it has become thirty thousand cubits at sixty-five paras per cubit. Initially it was to be two ghurush per cubit. In any case, the land was obtained very cheaply. Send the amount in a purse via the Austrian steamer. A passport is also necessary because legally one must have a passport certified by the local government confirming that this person is truly an Iranian subject in order to own property in Ottoman territories.

2 در تلغراف مرقوم شد که بیست هزار ذرع بچهار صد لیره حال بوسائلی سی هزار ذرع شده است و ذرعی شصت و پنج پاره اول قرار بود که ذرعی دو غروش باری زمین بسیار ارزان تمام شد مبلغ را صره بفرستید با واپور نمسه پاسپورت نیز لازمست زیرا قانوناً باید پاسپورت مصدق از حکومت محلیه که صحیحاً این رعیت ایرانیست در دست داشته باشد تا در ممالک عثمانیه تملک اراضی کند

- 3 Regarding the Alexandria matter, we were waiting for this issue to be resolved but it has not been. Surely there is wisdom in this. In any case, we hope through God's grace and confirmation that these difficulties will soon be resolved and the means of comfort and peace of mind will be obtained for the loved ones, so that I too may be relieved of worry in this regard. For despite all afflictions, pains, concerns, sorrows and attacks of enemies, I am not at peace in my mind about this matter either.

3 در خصوص مسئله اسکندریه ما منتظر انتهای این مسئله بودیم که رفع اختلاف شود باز نشد البته حکمتی در این هست باری از فضل و توفیق خدا امیدواریم که بزودی این مشکلات حل شود و اسباب آسایش و راحت قلوب احباب حاصل گردد تا من نیز از اینجهت از فکر راحت باشم زیرا باوجود جمیع محن و آلام و افکار و احزان و هجوم اعدا از این جهت نیز فکرم مستریح نیست

- 4 Convey my greetings to Mirza Mahmud and Mirza Muhammad Javad. And upon you be glory.

4 جناب میرزا محمود و جناب میرزا محمد جواد را تکبیر برسانید و البهاء علیکم

MMK4#058 p.065

AB11881

To: Aqa Mirza Zaynu'l-Abidin Jarrah Zanjani

Date: 1893-Oct-06

- 1 This servant of the Abha Beauty expended a hundred thousand skilful oculists and sympathetic physicians, breathing forth the breaths of life, that they might discover a collyrium of sight and rescue this outward eye from veils and perils. Yet this utmost endeavour yielded no fruit, and this strenuous search brought no gain. In the end, this eye shall grow blind and descend into the grave. Do thou, then, arise and compound a collyrium

1 این بنده جمال ابهی صد کور ککالهای حاذق و طبیبهای موافق صرف انفاس حیات نمودند که ککل بینش یابند که این بصر ظاهر را از پرده و خطرهای نجات دهند لکن این سعی بلیغ ثمری نبخشید و این شخص شدید فایده‌ئی نداشت و این بصر عاقبت کور گردد و در گور رود پس تو بیا یک ککلی از جواهر معادن الهی و لالی حکمت

from the gems of the divine mines and the pearls of heavenly wisdom; grind and refine it in the mortar of striving, and apply it to the eyes of the peoples of the world and to the insight of men, that it may bestow vision and impart such brightness as shall endure for everlasting ages” nay rather, shall abide so long as the everlasting Kingdom itself endureth.

- 2 Please convey to his honor, the blessed son Aqa Mirza Kazim, the Most Wondrous and Most Glorious greetings from this servant. We beseech the hidden favors of the Ancient Beauty that He may assist him with mighty confirmations so that he may become renowned among people for the qualities of the sincere ones and the attributes of those drawn nigh. And upon you and him be the Glory.

رحمانی ترتیب ده و در هاون مجاهده سختی و محنت
نما و بدیده عالمیان و بصیرت آدمیان کش تا
پیشی بخشد و جلائی بدهد که ابد الدهر باقی
ماند بلکه بدوام ملکوت جاوید ماند

2 جناب نجل سعید آقا میرزا کاظم را از قبل این
عبد تکبیر ابداع اهی ابلاغ فرمائید از الطاف
خفیه جمال قدم سائل و آملیم که ایشان را
بتأییدات عظیمه موفق فرماید تا در بین خلق
بصفت مخلصین و سمت مقربین مشتهر گردد و
البهاء علیک و علیه

TISH.200

AB11921

To: Mihdi Gulpayigani, in Ishqabad

Date: 1893-Oct-06

- 1 O thou who art turned toward the divine realm! Like the morning breeze and the fragrance of the garden of the All-Merciful, pass through that heavenly region and territory. Bring every heart to life, make every flower fresh and new, make every sense of smell perfumed and every consciousness fragrant with musk. If, through the bounty of the Most Glorious Beauty, may my spirit be sacrificed for His loved ones, thou art confirmed and assisted in holding fast to the sure handle and clinging to the most pure and glorious hem, and in firmness and steadfastness in God's Covenant and Testament, thou shalt attain all these gifts. Today is the day of awakening, and the time for true worship and love of Truth, not metaphor. Be hopeful in the bestowals of the Lord God, for if thou arisest to carry out the divine counsels, thou shalt be confirmed in every gift and assisted in every grace and bounty. And the Glory be upon thee.

- 2 Everything thou didst request was written and sent.

1 ای متوجه بدیار الهی چون نسیم صبحگاهی و شمیم
گلزار رحمانی بر خطه و دیار ربانی مرور نما هر
دلی را زنده و هر گلی را گلی تازه و هر مشامی را
معطر و هر دماغی را معطر نما اگر بفضل جمال
ابهی روحی لاجبائت الفدا بتشبث بعروه وثقی و
توسل بذیل اطهر ابهی و ثبوت و رسوخ به عهد و
میثاق الله موفق و مؤید گردی بجمع این مواهب
فائز شوی یوم یوم ایقازست و وقت پرستش
و تعشق حقیقت نه مجاز عنایات حضرت یزدان
امیدوار باش که اگر بوصایای الهی قیام نمائی بهر
موهبتی موفق شوی و بهر فضل و جودی مؤید
و البهاء علیک

2 جمیع آنچه خواستی مرقوم شد و ارسال گشت

TISH.560

AB06357*To: Mirza Husayn Zanjani, in Ishqabad**Date: 1893-Oct-06*

- 1 O believer in God and one certain of the verses of God! In the beginning of the Revelation, the hearts of the people of Zanzan were illumined and became as a rose garden from the effulgence of Sinai and the gleam of light. Like an ocean they surged and roared, and became intimate with the voice of the divine spirit. They sacrificed their lives and were captured and imprisoned in the path of the All-Merciful. When those souls ascended to the horizon of sanctity, a few thereafter [departed in purity] and became completely dormant, frozen, deprived and despairing. Those lights became dim and dark, and those fragrances were cut off and forbidden. No sound remained, no call. It is a place of regret and station of sorrow. Praise God that you are a flame of this intense fire and a manifestation of the bounty of these effulgent lights.

- 2 And upon you be glory.

1 ای مؤمن بالله و موقن بآیات الله اهالی زنجان در بدو ظهور از جلوه طور و لمعه نور قلوبشان روشن و گلشن شد چون بحر به جوش و خروش آمدند و همراه آواز سروش گشتند جانفشانی نمودند و در سبیل رحمن اسیر و دستگیر گشتند چون آن نفوس بافق تقدیس عروج نمودند معدودی بعد [پاک رفتند] و بکلی مخمود و مجمود و محروم و مأیوس شدند آن انوار تار و تاریک شد و آن نفحات مقطوع و ممنوع شد نه صدائی و نه ندائی محلّ حسرت است و مقام اسف تو حمد کن خدا را که شعله این نار پر حرارتی و بانوار این اشراق مظهر موهبت

2 و البهاء علیک

INBA72:074, INBA72:154

AB07472*To: Muhammad Rida Yazdi, in Ishqabad**Date: 1893-Oct-06*

- 1 O thou who art love-stricken by the beauty of the true Beloved! Every lover desireth his beloved, and every soul who hath surrendered his heart to his sweetheart is bewildered by the loved one's hair.
- 2 O thou who hast lost thy heart to the Beloved's face at the banquet of God, like the mystic doves in this heavenly garden and divine orchard, perch upon the tree of freedom, sing out thy melodies, and wail and lament, for the face of that laughing, hundred-petaled Rose hath slipped behind the veil, and the beauty of that Sweetheart of the All-Merciful hath become concealed. I beg forgiveness from God! This curtain and veil are due to the deficiency of our vision. For, in truth, that

1 ای شیدائی روی دلبر معنوی هر عاشقی سر معشوقی دارد و هر دلداده ئی پریشان موی دلبری

2 تو که دلباخته روی معشوق بزم الهی هستی چون قمری و فاخته روحانی در این بوستان رحمانی و گلستان یزدانی بر سرو آزاد بنشین و آغاز ترانه کن و فغان و ناله نما که روی آن گل صدبرگ خندان در پس نقاب شد و جمال آن دلبر رحمن در ورای حجاب استغفرالله این نقاب و حجاب نظر بضعف بصر ماست والا آن

Daystar in its essence hath neither rising nor setting. In His Kingdom of glory He is always manifest.

آفتابرا طلوع و غروبى فى حدّ ذاته نه در ملكوت
ابهائش لائحتست

BSHN.140.266, BSHN.144.266, MHT2.066

AB07899

To: Karbala'i Javad, in Ishqabad

Date: 1893-Oct-06

O sign of bounty! The favors of the Sovereign of existence which are given according to merit - which means giving each rightful one their due - fall under the requirements of justice. However, the Most Great Guidance is a supreme gift and pertains to grace and bounty. Therefore, become thou like unto a blossoming flower, and like the disheveled hyacinth, and like the nightingale of the rose garden, begin to sing melodies and raise thy voice in praise of thy Lord, for thou hast attained to this grace and bounty by which the kingdom of existence is illumined. And glory be upon the people of glory, O loved ones of the All-Merciful!

اى آيت جود سلطان وجود الطافى كه باستحقاق
باشد كه اعطاء كل ذى حق حقه است در
مقتضى عدلست ولكن هدايت كبرى موهبت
عظمى است و از متعلق فضلست و جود پس تو
چون گل شكفته شو و چون سنبل آشفته و چون
بلبل گلزار در ستايش پروردگار نغمه و آواز آغاز
كن كه باين فضل و جود كه ملكوت وجود
بان روشن است فائز و واصل و نائل شدى و
البهاء على اهل البهء يا احبباء الرحمن

INBA88:121a

AB08141

To: Muhammad Taqi Milani

Date: 1893-Oct-07

O seeker of divine piety! Piety is righteousness, and in the Glorious Book He saith "and the future belongeth to the God-fearing." For at all times, avoidance of dangers, trials, and harmful perils taketh precedence, while the pursuit of benefits, glad-tidings, virtues and advantages cometh after. For verily, a strong barrier against the onset of disease and protection from the assault of illness is, in truth, the very essence of health and well-being. Therefore in all conditions keep divine piety before thine eyes and hold fast to righteousness, that thou mayest

اى طالب تقوى الهى تقوى پرهيزكارى است و
در كتاب مجيد والعاقبة للمتقين ميفرمايد چه كه
دائماً از مخاطرات و فتن و مضار مهالك احتراز مقدم
و در فوائد و بشائر و صوالح و منافع اجتهاد مؤخر
چه كه سدّ محكم در مقابل عروض امراض و
احتراز از هجوم اعراض فى الحقيقة حقيقت صحت
و عافيت در آنست پس در جميع احوال تقوى
الهى را منظور دار و پرهيزكارى را ملحوظ نما

remain safe and protected from the afflictions of the worlds of self and passion.

تا از آفات عوالم نفس و هوای محفوظ و مصون
مانی

MMK6#159

AB09421

To: Karbala'i Hasan, in Usku

Date: 1893-Oct-07

O thou who seekest the good-pleasure of God! The excellence of the servants of God is of two kinds: some are in a state of excellence and others in a state of highest excellence. Excellence is attained through obligatory acts, while highest excellence is achieved through voluntary deeds. "They ask thee what they should spend. Say: That which is superfluous" pertains to excellence, while "They prefer others before themselves, though poverty be their own lot" manifests highest excellence. "Cast not yourselves with your own hands into destruction" indicates excellence, while "Some men sell their very souls" demonstrates highest excellence in sincerity. Strive thou, therefore, to become a dawning-place of highest excellence.

ای طالب رضای الهی حسن روی بندگان حق
بعضی در مقام حسن است و برخی احسن
حسن از فرائض حاصل و احسن از نوافل
یستلونک ماذا ینفقون قل العفو در مقام حسن
است و یؤثرون علی انفسهم و لو کانت بهم
خصاصه اشراقات احسن و لاتلقوا بایدیکم الی
التهلکة دلالت بر حسن است و من الناس
یشری نفسه در اخلاص احسن پس تو بکوش
که مطلع اشراق احسن گردی

MMK6#045

AB09822

To: Rahim Usku'i

Date: 1893-Oct-07

- ¹ O sign of mercy! In the Qur'an the All-Merciful hath said: "He bestoweth His mercy on whomsoever He willeth." Thou who wert outwardly neither a claimant to knowledge nor a leader of the rebellious, who hadst neither pulpit nor prayer-niche, neither turban nor cloak - through divine bounty thou hast become a manifestation of the knowledge of the Lord and a dawning-place of the gift of the Countenance of the Creator.

¹ ای آیت رحمت در قرآن حضرت رحمن یختص
برحمته من یشاء میفرماید تو که بحسب ظاهر نه
مدعی عرفان بودی و نه سرور اهل طغیان نه
منبری نه محرابی نه مندلی و نه طلیسانی محض
بخشایش الهی مظهر معرفت پروردگار گشتی و
مطلع موهبت جمال کردگار

- 2 Therefore give thanks unto God for this supreme triumph. And the Glory be upon thee. 2 فاشکر الله على ذلك الفوز العظيم والبهاء عليك

MMK6#015

AB02499

To: *Baha'is of SAYSAN*

Date: 1893-Oct-09

- 1 O beloved ones of the All-Merciful and manifestations of certitude! Upon you be the glory of your Lord, the praise of your Creator, the greetings of your Master, and the peace of your generous and ancient Originator and Helper. Night and day, morning and evening, we are occupied with the remembrance of those who are attracted to the fragrances of the All-Merciful, the beloved ones of Sisan. We beseech God that He may keep those illumined hearts alive and fresh at all times through the breaths of the spirit and fragrant breezes, and that the pure seed which the divine Husbandman has scattered in that field may, through the education of the outpouring of the April rain of the All-Merciful's mercy and the heat of the rays of the Sun of the horizon of inner meanings, sprout forth and become verdant and fresh through the moisture of the dew, yielding bounty, blessing, increase and benefit beyond description. 1 ای احبای رحمن و مظاهر ایقان علیکم بهاء ربکم و ثناء بارئکم و تحية مولاکم و سلام موجدکم و منجدم الکريم القدیم در شب و روز و صبح و شام بذكر آن منجدين نفعه رحمن احبای سيسان مشغولیم و از حضرت یزدان مستدعی چنانیم که آن قلوب منوره را در کل احیان بنفحات روح و ریحان تازه و زنده بدارد و آن تخم پاکی که دهقان الهی در آن مزرعه افشاند بتریت فیضان غمام نیسان رحمت رحمانی و حرارت شعاع شمس افق معانی رویانیده شود و سبز و خرم از طراوت شبنم گردد و فیض و برکت و ریع و منفعت زایدالوصف بدهد
- 2 O beloved ones of God! You are the saplings nurtured by the hand of the Ancient Beauty and the trees planted and established by the Best-Beloved of the world. Now is the time for growth and development, the season of blossoms and purity, and the endless time of fruit-bearing and grace. At all times you are stirred by the breezes of grace, and in all conditions you are made fresh and verdant by the rain of mercy. The divine favors toward the beloved ones of Azerbaijan are without limit or end, and the sublime favors of the Eternal flow like the waves of the sea. 2 ای احبای الهی شما نهالهای دست پرورده جمال قدم هستید و درختهای کشته و نشاندۀ محبوب عالم وقت نشو و نماست و هنگام شکوفه و صفا و زمان ثمر و لطافت بی منتهی در کل حین از نسائم فضل مهتر گردید و در جمیع احوال از باران رحمت تازه و مخضر الطاف الهیه نسبت باحبای آذربایجان بی حد و پایان و عواطف جلیله صمدانیه چون امواج دریای عمان
- 3 Therefore, open your tongues in thanksgiving and sing with various melodies in these gardens. And glory be upon you. 3 پس لسان بشکرانه بگشائید و بانواع نغمات در این حدائق بسرئید والبهاء علیکم
- 4 'Abdu'l-Baha 'Abbas 4 ع ع
- 5 O servants of the Most Glorious Beauty and nightingales of the rose-garden of the love of God! You are the manifestations of the favors and bounties of the Supreme Lord and the object 5 ای جمال ابهی قولری و گلزار محبت الله بلبری سز مظهر التفات و عنایت حضرت کبریاسکر و منظور نظر جناب رب ابهی اللهک قیوسنده

of the glance of the Lord of Glory. You are cherished and accepted servants at the threshold of God. It is incumbent to be engaged in thanksgiving.

عزیز مقبول قولر سکر: شکرانه ایله مشغول اولمق
واجب در

MKT9.019, TSAY.474-475

AB06784

To: Ali Asghar Usku'i

Date: 1893-Oct-09

O fragrant flower of the rose-garden of divine knowledge! All garments and robes that the hand of contingent being has woven and the fingers in the realm of created things have knitted are but borrowed attire and customary garments that grow old and ancient, worn and tattered. Cast off these doubtful garments from the temple of existence and swim in this boundless ocean and plunge into the depths of this vast sea, that you may obtain the pearls of light and the hidden gems of the All-Forgiving Lord, becoming intimate with the fish of that Most Great Ocean and harmonious with the whale of the Divine Sea. Strive then in this, for this is the highest glory and the jewel that shines upon the crown of the Kingdom that does not perish. And upon you be glory.

ای ریحان گلستان عرفان جمیع جامه و قیص
که دست امکان نسج نموده و انامل حیّ وجود
ممکات بافته ثوب عاریتی است و قیص عادتی
کهنه و عتیق است و پوشیده و فتیق این ثیاب
پرارتیاب را از هیکل وجود بینداز و در این
بحر بی پایان شنا کن و در عمق این طمطم
ققام خوض نما تا دراری نور و جواهر لآلی
مکنونه رب غفور بدست آری و با حیتان آن
بحر اعظم همراز گردی و با نهنگ قلم الهی
دمساز شوی فاجهد فی ذلک لانّ هذا هو العزّ
الاعلی و الجوهرة التي تتلألأ علی اکلیل الملک
الذی لایفنی و البهاء علیک

HDQI.265, ANDA#33 p.05

AB07900

To: Karbala'i Baqir, in Usku

Date: 1893-Oct-09

- ¹ O sign of the love of God! If thou couldst know in what state of excitement this heart is at this moment, thou wouldst rend thy garment and become swift-moving in the path of God. Thou wouldst kindle the fire of longing and consume the liver of all horizons, and wouldst sacrifice thy soul freely in the path of the Beloved. This is the time, the time of flame and fire, and the season of fervor and longing and burning. Besides this station,

¹ ای آیت محبت الله اگر بدانی که این قلب الآن در
چه حالت و هیجاست پیرهن چاک نمائی و در
سبیل حق چالاک شوی آتش شوقی برافروزی
و کبد آفاق بسوزی و جان رایگان در سبیل
جانان فانی سازی وقت وقت شعله و آتش است
و زمان شور و شوق و سوختن جز این مقام آنچه
ملاحظه نمائی کل سبب نمودت و جمودت

whatsoever thou mayest observe will all cause lethargy and torpidity. And upon thee be glory.

2 'Abdu'l-Baha

3 Convey to that pure leaf, the handmaiden of God, his honored wife, the Most Great, Most Wondrous Abha greeting, and give her the glad-tidings through the fragrant mention.

2 و البهاء عليك ع ع

3 ورقهء طيبه امة الله ضلع آنجناب را بتكبير ابدع
ابهى مكبر شويد و بنفحات ذكر مبشر

MKT8.012b

AB08265

To: Karbala'i Qasim Badkubihi, in Usku

Date: 1893-Oct-09

O thou who gazest upon the Beauty of the All-Merciful! In these days when the lights of the Abha Kingdom have encompassed the worlds of existence, and the waves of the Most Great Sea have filled the shores of contingent beings with the pearls of divine outpourings, the candle of unity hath made the spiritual gathering-place a garden of detachment. The call of encouragement and exhortation is raised from the Abha Kingdom, and the cry of "Hasten to the supreme blessing! Hasten to the mighty gift!" reacheth continuously from the highest heaven to the ears of those who are near to the threshold of the All-Glorious. Therefore, if thou hearest this call with the ear of the spirit, strive to exalt the Word of God, that thou mayest make fragrant the nostrils of the spiritually-minded with divine fragrances.

ای ناظر بجمال رحمن در این ایام که انوار
ملکوت ابهی عوالم وجود را احاطه نموده
است و امواج بحر اعظم سواحل ممکنات را
مملو از دراری فیوضات کرده شمع توحید انجمن
روحانیانرا گلشن تجرید فرموده ندای تشویق و
تحریر از ملکوت ابهی بلند و صلاهی حی
علی الغنیمه العظمی حی علی الموهبة الکبری
از جبروت اعلی بگوش مقربین درگاه کبریا
متواصل پس اگر بگوش هوش این ندا را
مستمعی در اعلاء کلمة الله بگوش تا بنفحات
الهی مشام روحانیانرا معطر نمائی

AHB_125BE #07 p.180

AB08257*To: Muhammad Taqi Charkhi Matanaq, in Usku**Date: 1893-Oct-09*

O thou who speakest in praise of God! In this arena of the world, where the promptings of passion and wickedness have gained ascendancy over the hearts of all created things, and where the manifestations of tyranny and depravity have encompassed the hearts of men, do thou lay hold on the Most Great Handle and cling to the hem of piety, and turn thy face toward the Sun of Guidance, that the verses of divine sanctification may become established signs within the essence of thy being, not merely deposited therein. For deposited verses are like a tree and branch without fruit or benefit, like a reflection in mirrors and hearts that hath no permanence or stability.

ای ناطق بثنای الهی در این عرصهء عالم که
هواجس هوی و شقی قلوب اهل امکان را
استیلا نموده و شئون بعی و فحشا افتدهء ناس
را احاطه کرده است تو تشبث بعروة الوثقی نما
و توسل بذیل تقی کن و توجه بشمس هدی
فرما تا آیات تقدیس غیبی در هویت کینونت
آیات مستقره گردد نه مستودعه چه که آیات
مستودعه عرض و شجر است بی ثمر و فائده و
عکس است در مرایا و افتده ثبوت و بقائی
ندارد

PYB#172 p.02, ANDA#33 p.19

AB08128*To: Qaim Baba brother of Javad Usku'i**Date: 1893-Oct-09*

O thou bright candle of the gathering of the love of God! In this soul-refreshing divine wilderness, spread thy wings and take flight, and begin to warble thy melodies of mystery. If thou art a nightingale of the garden of intimacy and a bird of the holy meadows, know that the rose of the divine garden hath diffused its perfumed fragrance, and the sweet basil of the spiritual garden hath spread its musky scent. The bewitching narcissus hath bloomed, and the verdant hyacinth hath let down its tresses. The free cypress hath raised its stature, and the joyous lily hath loosened its tongue. In truth, the divine garden is in the utmost freshness and delicacy, and the spiritual meadows are in the highest refinement and charm. Now is the time, now is the time - strive thou in this!

ای شمع روشن محفل محبت الله در این صحرای
جانفزای الهی پری بگشا و پروازی بکن و آغاز
راز و آوازی بنما اگر عندلیب حدیقهء انسی و طائر
ریاض قدس گل گلستان الهی رائحهء معطری
نشر فرموده و ریحان بوستان معنوی بوی معنبری
نرگس فتان شکفته و سنبل ریّان چون گیسوی
افشانده سرو آزاد قد کشیده و سوسن خرم زبان
گشوده باری حدیقهء الهی در نهایت طراوت
و لطافت است و ریاض روحانی در منتهای
ظرافت و خرمی وقت است وقت و اجهد فی
ذلک

AHB_125BE #09-10 p.248

AB08755*To: Najaf Ali, in Usku**Date: 1893-Oct-09*

O thou who art intoxicated with the wine of the love of God! The wine of the vineyard and the pleasant beverage yield but a momentary exhilaration, and its turbulent sea is but a dew-drop. The divine wine, however, imparteth eternal joy and delight, and its brimming, triumph-laden chalice is overflowing. Should anyone partake of a drop of this divine wine, he will be roused from unconsciousness to consciousness, and will be delivered from the stupor of heedlessness and the intoxication of ignorance and error. Therefore, one must seek this everlasting nectar and not the bitter, perishable water. And glory be upon those who are intoxicated with the wine of the love of God.

ای سرمست بادهء محبت الله بادهء خلار و می
خوشگوار را نشئه دمیست و دریای پرخروشش
شبنمی لکن بادهء الهی سرور و حورش باقی و
برقرار و جام پرفتوحش سرشار اگر قطرهئی نفسی
از این صهبای الهی نوشد از بیهوشی بهوش آید و
از نهار غفلت و سکر جهل و ضلالت خلاص
گردد پس باید این کوثر باقی را طلبید نه ماء تلخ
فانی و البهاء علی الذین سکروا من نحر محبت الله

MAS5.134

AB08919*To: Siyyid Muhammad, in Usku**Date: 1893-Oct-09*

O thou whose eyes are fixed on the Kingdom of the All-Glorious! If thou dost seek a greater portion of the bounties of the Abha Kingdom and desire that thy face be illumined by the lights of the Sun of Truth and yearn to be revived by a breath of fragrance emanating from the gardens of that most glorious Realm, then strive to raise aloft the Word of God and bend thine efforts to the utmost that the divine zephyr might perfume the world of humanity. Every divine confirmation ariseth from this essential cause and all assistance cometh from this grace. I swear by the Ancient Beauty! A breath of grace exhaled in this path is greater than the worship of this world and the next.

ای ناظر بملکوت ابهی اگر از فیوضات ملکوت
ابهی حظ اوفری خواهی و اگر از اشعهء ساطعهء
از شمس حقیقت وجه انوری جوئی و اگر از
ریاض حدیقهء ملکوت ابهی نفحهء معطری
طلبی در اعلاء کلمه الله بکوش و در نشر نفعات
الله جهد بلیغ نما چه که کل تأییدات در این
شان اعظمست و کل توفیقات در این فضل
اقدام قسم به جمال قدم که نفسی در این سبیل
کشیدن اعظم از عبادت ثقلین است

MMK2#217 p.156, AHB_126BE #07-08

p.18

AB08940*To: Zaynu'l-Abidin, in Usku**Date: 1893-Oct-09*

O thou who standest in the stations of servitude! The requirements of servitude are purity of intention and complete effacement and self-abnegation. That is, in all conditions one must manifest absolute effacement, utter poverty and complete sacrifice, such that no trace or vestige of one's existence and being remaineth. One must arise to fulfill the duties of self-abnegation, which are among the conditions of servitude. In such a state, the lights of unity will shine forth upon that soul from the Dayspring of sanctification in such wise that he will become all light. And upon thee be glory.

ای واقف در مواقف عبودیت از مقتضای عبودیت خلوص نیت و فنا و محویت است یعنی در جمیع شئون فنای محض و فقر صرف و فدائی کلی تأمسست یعنی اثری و شائبه‌ئی از وجود و هستی او باقی نماند و بفرائض محویت که از شرائط عبودیت است قیام نماید در این حال از مشرق تقدیس انوار توحید چنان بر او بتابد که همه انوار گردد و البهاء علیک

MKT8.167b

AB03839*To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Egypt**Date: 1893-Oct-16*

- 1 O fresh and verdant branch of the Blessed Tree! Some time ago, a letter was sent with spiritual breaths and heart attractions, and now also, as the honored Haji is departing, these few words are composed so that the fragrance of remembrance may perfume the gathering and assembly. For some time no news has arrived from you - perhaps the multitude of occupations and distraction of mind have become barriers and obstacles. Do not be saddened by these events and do not become worried. Soon all these waves will be calmed and the preoccupation of mind will vanish.

1 ایها الفرع النضر الخضر من الشجرة المباركة چندی پیش بنفثات روح و جذبات قلوب تحریری ارسال شد و حال نیز چون جناب حاجی عازم بکلماتی چند پرداخته که بنفحات ذکر مجلس و محفل را خوش بوی و معطر نماید چندیست که از آن حضرت خبری نرسیده کثرت مشاغل و پریشانی خاطر گویا مانع و حائل گشته از این وقایع محزون مشو و متفکر مگرد عنقریب جمیع این امواج ساکن و مشغولیت ذهن زائل خواهد شد

- 2 "As for the foam, it passes away as dross upon the banks, while that which is of benefit to mankind remains on the earth."

2 فأما الزبد فيذهب جفاءً وأما ما ينفع الناس فيمكث في الأرض

- 3 That branch of the blessed tree must be green and fresh and moist and fruitful in spring and summer and autumn and winter - that is, in all seasons - so that it may become clear and evident that through the grace of the Abha Beauty it exists in an eternal spring, nay rather, in a springtime that has no

3 آن شاخهء سدرهء طوبی باید در فصل بهار و تابستان و خزان و زمستان یعنی در جمیع فصول سبز و خرم و تر و بارور باشد تا واضح و مشهود گردد که از فضل جمال ابهی در بهار دائمی واقع

autumn to follow. In any case, the effect of your pen was from time to time the cause of spiritual joy and fragrance, and this servant, despite the mighty ocean of occupations and the storm of trials, is still engaged in remembering you. And the Glory be upon you and upon your noble branches.

بلکه ربی که خزان از پی ندارد باری اثر کلک
آن حضرت گاه گاهی اسباب روح و ریحان بود
و این عبد با وجود قلم اکبر مشغولیتها و طوفان
بلایا باز بذکر شما مشغولم و البهاء علیک و علی
فروعک الکریم

INBA87:312, INBA52:317

AB07611

To: Muhammad Salih Kirmani, in Egypt

Date: 1893-Oct-16

O thou who hath fixed thine eyes in the direction of the mercy of the Lord of Glory! Righteousness and piety are even as strong armour, an impregnable stronghold ordained by God. As long as the reality of man remains unsanctified by this quintessential purity and still defiled by the pollution of self and desire, the lights of the Kingdom of Abha will not shine within the soul nor will the liberal effusions from the Supreme Horizon be able to pour down on the receptive soil of the human heart. Thus from the very start one should strive to acquire that righteousness that is born of God and turn all one's attention towards the acquisition of piety and salvation. And upon thee be the glory and upon every one who is assured in the signs of God.

ای ناظر بشطر رحمت رب عزت تقوی و صلاح
درع متین و حصن حصین الهیست و تا این
جوهر تقدیس و ساذج تنزیه در کینونت انسانیه
تمکن تام نیابد و حقیقت بشریه را از آلودگی و
اوساخ هوائیه پاک و طیب و طاهر نفرماید انوار
ملکوت ابهی در خلوتخانه دل نتابد و فیوضات
افق اعلی بر ارض قابلیات نبارد پس باید اول
جمع هم را صرف تحصیل تقوای الهی نمود و
جمع توجه را معطوف صلاح و فلاح رحمانی و
البهاء علیک و علی کل موقن بآیات الله

MMK2#176 p.129

AB05955

To: Muhammad Ali brother of the martyr, in Yazd

Date: 1893-Oct-21

O thou whose brother was martyred in the path of his Lord, the Mighty, the Forgiving! Blessed art thou for being related to that pure, holy and sacred soul! Blessed art thou for being connected to that sincere, pure and luminous being! By thy life! If thou knew the loftiness of thy brother's station and the

یا من استشهد اخوه فی سبیل ربّه العزیز الغفور
طوبی لک بما انتسبت الی النفس الطّیّبة الطّاهرة
القدسیّه طوبی لک بما انتمیت الی الکیئونه
الصّادقه الصّافیة النّورانیة لعمرك لو علمت علو
مقام اخیک و سمو مرتبته لقدیت روحک و

exaltation of his rank, thou would sacrifice thy spirit, thy soul, thy body, thy very being, thy possessions and all thou hast in his love, and would say: "Would that I had been with thee, so I might have attained a mighty triumph!" By God the True One! He is now in the Most Glorious Kingdom, beholding, seeing, witnessing and crying out in the loudest voice: "Would that my people knew how my Lord hath forgiven me and made me one of those who are honored!" And thou, give thanks to God, thy Lord, for having been blessed with this kinship which the denizens of the Supreme Concourse take pride in, and say: "My Lord! Aid me to remain steadfast as Thou didst aid my brother to remain steadfast. Verily, Thou art the Most Generous of the generous ones!"

نفسك وجسمك وذاتك وما لك و عليك
في محبته و قلت يا ليتني كنت معك فافوز
فوزاً عظيماً تالله الحق انه الآن لفي الملكوت
الابهي ينظر ويرى ويشاهد وينادي باعلى النداء
يا ليت قومي يعلمون بما غفر لي ربّي و جعلني
من المكرمين و انتك انت فاشكر الله ربك بما
حظيت بهذه النسبة التي يفتخر بها اهل الملأ
الاعلى و قل ربّ ايدني على الاستقامة التي
ايدت بها اخي انتك اكرم الاكرمين

MMK6#419

AB06491

To: Bibi Tuba sister of Varqa, in Yazd

Date: 1893-Oct-21

O maidservant of God, the pure and goodly Leaf! You have mentioned your brother who strove in the path of God, and your father who sacrificed his wealth, his spirit, his being, his essence and his reality in the path of your Lord, the Merciful, the Compassionate. He arose to call the people to God, proclaiming in the name of God and crying out in the wilderness: "The Kingdom of God has drawn nigh, the Dominion of God has appeared, and the Divine Essence has been manifested!" He traversed valleys and mountains, crossed deserts and plains, all the while aflame and enkindled with the fire of the love of God, until he laid down his burden at your Lord's resting place, in the vicinity of the Most Great Mercy. Therefore give thanks to God, your Lord, for what you have attained, and implore Him and supplicate Him to make you a sign of guidance among the handmaidens and a brilliant flame among the pure and holy leaves. And upon you be glory.

يا امة الله الورقة الطيبة الزكية قد ذكرت اخاك
الذي سعى في سبيل الله و اباك الذي انفق ماله
و روحه و ذاته و كينونته و حقيقته في سبيل
ربك الرحمن الرحيم و قام يدعو الناس الى الله
و ينادي باسم الله و يصرخ في البداء قد اقبل
ملكوت الله و ظهر جبروت الله و تجلّ لاهوت
الله و قطع البوادي و الجبال و طوى الصحارى
و البطاح و هو متأجج و ملتهب بنار محبت الله الى
التي رحله بحظّ نزل ربك جوار رحمة الكبرى
فاشكرى الله ربك بما فزت و اجهلي اليه و تضرعي
اليه ليجعلك آية الهدى بين الاماء و شعلة نورا
بين الورقات الطيبات الطاهرات و البهاء عليك

MKT7.198

AB06516*To: Ahmad Baqiruf, in Baku**Date: 1893-Oct-23*

O thou who hast turned with thy spirit, heart and inner being toward the Most Glorious Kingdom! In this divine gathering and heavenly assembly, Jinab-i-Amin mentioned you and requested the writing of this pure letter. In truth, in such an age and such a time and moment, mentioning the friends is greater than the worship of both worlds, especially at the Holy Threshold which is the circling-place of the Supreme Concourse and the Most Remote Sanctuary of the angels drawn nigh to the Lord of Grandeur. Therefore, in gratitude for this bounty, open thy tongue, for praise be to God, through such a gift thy countenance is illumined, thy heart is a garden of the All-Merciful, and thy soul is a rose-garden of consciousness. I swear by the Ancient Beauty, may my spirit be sacrificed for His sincere loved ones, that today the loved ones of God are confirmed with a bounty that is the ultimate hope of those drawn nigh and the final desire of the believers. And glory be upon thee and upon all the loved ones of the All-Merciful.

یا من توجه بروحه و قلبه و فؤاده الی الملکوت
الاًهیی در این انجمن رحمانی و مجمع ربّانی جناب
امین بیادت افتاد و خواهش تحریر این ورقه طیبّه
نمود فی الحقیقه در چنین عهد و چنین زمانی و
موقعی ذکر دوستان اعظم از عبادت ثقلین است
علی الخصوص در آستان مبارک که مطاف ملأ
اعلی و مسجد اقصای ملائکه مقربین حضرت
کبریاست پس بشکرانه این فضل زبان بگشا
که بحمد الله بچنین موهبتی و جهت نورانی و دلت
گلشن رحمانی و جانت گلزار وجدانیست قسم
بجمال قدم روحی لاحبابه المخلصین فدا که الیوم
احبابی الهی بفضلی مؤیدند که منتها آمال مقربین
است و نهایت آرزوی موحدین و البهّاء علیک و
علی جمیع احباء الرحمن

KHSK.115

AB06939*To: Aqa Mirza Yahya Kalimi Amidul-Atibba, in Rasht**Date: 1893-Oct-23*

1 O thou who gazest toward the horizon of the Lord of the Hosts of Israel! Today in the Kingdom of the Glorious Lord, He boasts of the existence of the children of His Friend who have entered beneath the Blessed Tree, that by God's grace there exist among his progeny souls who today speak in the name of Truth, who remember the remembrance of God, who are alive through the breezes of the Spirit, and who are fresh and verdant through the breaths of the Loving One.

1 ای ناظر باقر ربّ جنود اسرائیل الیوم در
ملکوت ربّ جلیل بوجود ابناء خلیل که در
ظلّ شجره مبارکه وارد متباهی که بفضل حقّ
در سلاله او نفوسی موجود که الیوم باسم حقّ
ناطق و بذکر الله متذکر و بنسائم روح زنده و
بنفحات حقّ و دود تر و تازه‌اند

2 I swear by the Ancient Beauty that today the form of the world and the temple of nations are beneath the Most Great Name, and although people are not aware of it now, ere long the power of penetration of the Divine Word will so influence the pillars

2 قسم بجمال قدم که الیوم هیئت عالم و هیکل
امم در ظلّ اسم اعظمست و حال اگرچه ناس
ملتفت نیستند لکن عنقریب قوه نفوذ کلمه

of the world that all will engage in praising the Glorious Lord and sanctifying the loved ones of the All-Merciful. And glory be upon thee.

الهیّه چنان در ارکان عالم تأثیر نماید که کل بشای
ربّ جلیل و تقدیس احبای رحمن مشغول شوند
و البهاء علیک

MKT6.018b

AB06937

To: Mashhadi Ghulam-Ali Tabrizi, in Rasht

Date: 1893-Oct-23

- 1 O thou who speaketh in remembrance of God! Although outwardly thou art wandering bewildered in the wilderness of separation and the valley of deprivation, give thanks that thou art present and visible in the hearts of the lovers of the Face of the Beloved. "O thou soul who art at rest! Return to thy Lord, well-pleased and well-pleasing. Enter thou among My servants, yea, enter thou My paradise."
- 2 This connection and attachment and unity and harmony are among the special characteristics of this Most Great Cycle, wherein the Sun of Truth from the Dayspring of Oneness hath shed the lights of unity upon the temples of detachment, and the Most Great Sea hath bestowed upon the shores of contingent beings the luminous pearls of unity and detachment. The wider the garment's hem, the more it shall receive. And the Glory be upon thee.
- 3 'Abdu'l-Baha 'Abbas
- 4 12 Rabi'u'th-Thani 1311

1 ای ناطق بذکر الهی هر چند بظاهر در بادیّه هجران
و وادی حرمان حیران و سرگردانی حمد کن
که در قلوب عاشقان روی جانان موجودی
و مشهودی یا ایّها النفس المطمئنّة ارجعی الی
ربّک راضیه مرضیه فادخلی فی عبادی ای قلب
عبادی و ادخلی جنتی

2 این ارتباط و اتصال و اتحاد و اتفاق از خصائص
این کور اعظم است که شمس حقیقت از
مشرق احدیّت افاضه انوار توحید بر هیاکل
تجرید فرموده و بحر اعظم بر سواحل ممکنات
لالی نورانی تفرید و تجرید مبذول نموده هر
دامنی که وسیعتر است نصیب بیش برد و البهاء
علیک

3 ع ع

4 ۱۲ ربیع الثانی ۱۳۱۱

MMK6#603

AB09764*To: Son of Haji Mirza Husayn (Nayriz)**Date: 1893-Oct-31*

O Lord my God! This is a servant who is related to Your servant who was banished and exiled in Your path to the land of Sudan, where his body was consumed like fire from the intense heat, until You delivered him through Your grace. O my Lord! This is his son - make him a sign of Your beneficence, a banner of Your bounty, a lamp of Your love, a light of Your affection, a rose in the gardens of Your knowledge among Your creatures, and sweet basil in the garden of faith in You and Your verses amidst Your creation. Verily, You are the All-Bountiful.

اللهم يا الهى هذا عبد نسبته الى عبدك الذى طُرد و نُفى فى سبيلك الى ارض السودان و نخل جسمه من شدائد الحر كالنيران حتى نَجَّيته بفضلِكَ اى رب هذا ابنه اجعله آية احسانك و رايت امتنانك و سراج حبك و نور محبتك و ورد رياض عرفانك بين برّيتك و ريحان حديقته الايمان بك و بآياتك بين خلقك انتك انت الكريم

INBA87:080b, INBA52:079b

AB01070*To: Mulla Ahmad Ali Nayrizi**Date: 1893-Nov-01*

- ¹ O striver for the exaltation of the Word of God! Your letters have been received and, God willing, will be answered in turn. Letters arrive like successive waves of the Most Great Sea - even if twenty scribes wrote continuously, answering would not be possible. Despite this, for some time due to severe difficulties and grave circumstances, a complete disorder in health occurred and strength was depleted. These past few days the severity has turned to mildness. God willing, from today writing will begin and this is the first letter being penned.

¹ اى ساعى در اعلاء كلمة الله مراسلات آنجناب واصل و انشاءالله بنوبت جواب ارسال ميشود مكاتيب چون امواج بحرا عظيم متتابع متوارد اگر بيست كاتب متواصل مرقوم نمايد جواب ممكن نه باوجود اين چندی بود كه از شدائد متاعب و عظام موارد انحراف كلى در مزاج حاصل و قوى متحلى شده بود اين چند روزه شدت بخفت مبدل انشاءالله از امروز ابتداى بخرير ميشود و اين اول مكتوبست كه ترقيم ميگردد

- ² In any case, the purpose is for you to know and be certain that you have not been and will not be forgotten for a moment. In all conditions we have supplicated and continue to supplicate the Most Glorious Beauty (may my spirit be sacrificed for His loved ones) that He may enable that one intoxicated with the wine of recognition to succeed in exalting the Word of God and assist in igniting and kindling the fire of longing and passion in the hearts of the righteous and the free, so that you may be a brilliant, blazing, luminous torch in the gathering of

² بارى مقصود اينست كه بدانى و يقين فرمائى كه آنى فراموش نشده و نخواهيد شد در جميع احوال تضرع به جمال ايهى روحى لاجبائنه الفداء نموده و مينمائيم كه آن مخمور بادهء عرفان را موفق بر اعلاى كلمة الله فرمايد و مؤيد بر اشغال و اضرام آتش وله و شوق در قلوب ابرار و احرار نمايد تا در انجمن دوستان الهى مشعلهء پرشعلهء افروختهء

God's friends and be confirmed in steadfastness to the divine Covenant and Testament.

نورانی باشی و مؤید ثبوت بر عهد و میثاق رحمانی

- 3 Convey to the spiritual friends and merciful companions the Most Glorious and Wondrous Greetings from this servant and say: O loved ones of the Chosen Beauty! This is not the time for silence, quiet and stillness. It is the time for burning and blazing. These days of life will end and have no fruit. Therefore strive that universal results may be produced from existence and wondrous traces appear in the reality of being. Observe that thousands upon thousands of kings have come and gone in this earthly dust-heap - from none is there any trace, name or sign. They have become purely ephemeral and absolutely non-existent. But the manifest traces of God's loved ones are evident and visible in all divine worlds, even in a speck of dust.

3 دوستان روحانی و یاران رحمانی را از قبل این عبد تکبیر ابداع ابهی ابلاغ فرما و بگوای احبای جمال مختار وقت صمت و سکوت و نخمود نیست هنگام افروختن و شعله است این ایام عمر بسر آید و ثمری ندارد پس بکوشید تا نتایج کلیه از وجود حاصل گردد و آثار بدیعه در حقیقت شهود موجود گردد ملاحظه فرمائید که هزاران کور از ملوک در خاکدان فانی آمده و رفته اند از هیچیک اثری نه و نام و نشانی نه فانی محض و معدوم صرف شده اند لکن آثار باهره احبای الهی در جمیع عوالم ربّانی حتی نقطهء تراب نیز مشهود و آشکار است

- 4 Place your foot upon the crown of kingship, then enter the shade of poverty,

4 پای نه بر فرق ملک آنکه درآ در ظل فقر

- 5 So that you may now behold the eternal kingdom from every direction.

5 تا ببینی ملک باقی را کنون از هر کنار

- 6 This servant has had and continues to have hope in divine confirmations that extraordinary signs of enkindlement will appear from that land - meaning that all the friends will become so ignited by the outpouring of the fire of God's love that the heat of their attraction will influence all regions and directions. For that land has been the source of divine traces from the beginning of the Cause, therefore it must certainly be distinguished from other lands.

6 این عبد امید از تأییدات الهیه داشته و دارد که آثار اشتعال فوق العاده از آن ارضی ظاهر گردد یعنی جمیع احبای از فوران نار محبت الله چنان افروخته گردند که حرارت انجذابشان بتمام اطراف و انکاف تأثیر نماید چه که آن ارض از بدایت امر منشأ آثار حق بوده البتّه باید که امتیاز از سائر اراضی داشته باشد

- 7 And upon you be glory.

7 و البهاء علیک

- 8 'Abdu'l-Baha 'Abbas

8 ع ع

- 9 He is the Most Glorious!

9 هو الاهی

- 10 From the descendants of the martyrs of Nayriz, upon them be from all glory the Most Glorious, record and compile in a register the name of every soul who is firm and steadfast in God's Cause and send it.

10 از بازماندگان شهدای نیریز علیهم من کلّ بهاء ابهی هر نفسی ثابت و راسخ بر امر الهی اسمش را ثبت نموده دفتر ترتیب داده ارسال فرمایند

LMA2.456-457, MSHR2.299x

AB10329*To: Nayrizi, Muhammad Husayn son of Ahmad Ali**Date: 1893-Nov-01*

O my God! This is Your servant and the son of Your servant who has turned his face toward the heaven of Your bounty and the exalted clouds of Your grace, and who seeks to draw down from the clouds of Your generosity the rain of Your favors and bestowals. O Lord! Honor his countenance among the faces of Your servants and illumine his brow with the lights of Your signs. Verily, You are the Generous One.

الهی هذا عبدک و ابن عبدک قد توجه بوجهه
الى سماء عطائک و علاء سخاب فضلک و استمطر
من غیم جودک غیث الطافک و احسانک ای
رب کرم وجهه بین وجوه ارقائک و انر جبینہ
بانوار آثارک انک انت الجواد

MMK5#311 p.225

AB11048*To: Mother-in-law of Haji Mirza Husayn, in Nayriz**Date: 1893-Nov-01*

O my Lord and my Hope! This is a handmaiden who hath believed in Thee and in Thy signs, who hath been afflicted with the hardships of journeying in Thy path, who hath yearned to draw nigh unto Thy mercy, and who hath longed to behold the beauty of Thy oneness. O Lord! Give her to drink, through Thy bounty and favor, from the wine of Thy tender mercies. Verily, Thou art the All-Bountiful, the Most Merciful.

رئی و رجائی هذه امة آمنت بک و بآیاتک
و ابتلت بمصائب السفر فی سبیلک و اشتاقت
جوار رحمانیتک و تافت الی جمال وحدانیتک ای
رب اسقها رحيق الطافک بفضلک و احسانک
انک انت الکریم الرحیم

INBA87:079, INBA52:078

AB10816*To: Wife of Haji Mirza Husayn, in Nayriz**Date: 1893-Nov-01*

O my God! This is a verdant leaf in the gardens of divine knowledge. Pour forth upon her from the clouds of Thy mercy the rain of grace and bounty, that she may be refreshed by the waters of existence among the people of prostration, O Thou

الهی هذه ورقة خضرة فی رياض العرفان افض
عليها من سخاب رحمتک غیث الفضل و الاحسان
لتکن ریانة بمياه الوجود بین اهل السجود یا ذا

Who art the Lord of bounty and favor, and that she may be stirred by the breezes of the spirit and fragrance in the garden of contentment.

الجود والامتنان و تصبح متحركة بنسائم الروح
والرياحان في جنة الرضوان

INBA87:080a, INBA52:079a

AB11074

To: Mother of Mulla Ahmad Ali

Date: 1893-Nov-01

O my Lord and my Trust! This is a handmaiden from among Thy handmaidens who hath sought shelter beneath the shade of the Tree of Thy mercy, who hath turned toward the Kingdom of Thy oneness, who hath spoken the word of Thy unity, and who hath acknowledged the beauty of Thy singleness. O Lord! Perpetuate upon her Thy bounty, extend over her Thy protection, and cause her to dwell within the ark of Thy salvation.

يا مولائي و معتمدی هذه امة من امائك
استظلت في ظل سدره رحمانيتك وتوجهت الى
ملكوت فردانيتك و نظقت بكلمة وحدانيتك
واقرت بجمال فردانيتك اى رب ادم عليها
عطائك واسبل عليها غطائك و اسكنها في
سفينة نجاتك

MMK5#312 p.226

AB11067

To: Sister of Mulla Ahmad Ali

Date: 1893-Nov-01

O my invincible Refuge! This is a fruit from the garden of Thy love, and a servant at the threshold of the gate of Thy Kingdom, and one impoverished before the dominion of Thy bestowal, and one who seeks protection with Thee from deprivation in all things during Thy Manifestation. O Lord! Illumine her heart with the light of Thy remembrance among Thy handmaidens. Verily, Thou art the Generous.

يا ملاذی المنیع هذه ثمرة من حديقة ولائك و
رقية في فناء باب ملكوتك و فقيرة الى جبروت
عطائك و مستجيرة بك من الحرمان في كل
الشئون في ظهورك اى رب نور قلبها بنور ذكرک
بين امائك انک انت الکریم

MMK5#309 p.225

AB11064*To: Nayrizi, Fadlullah son of Ahmad Ali**Date: 1893-Nov-01*

- 1 O my merciful Lord! This is a hyacinth which hath grown in the garden of Thy good pleasure and a twig which hath appeared in the orchard of true knowledge. Cause it, O Lord of bounty, to be refreshed continually and at all times through Thy vitalizing breezes, and make it verdant, fresh and flourishing through the outpourings of the clouds of Thy favours, O Thou kind Lord!

1 يا ربّي الرحمن هذا ريحان في حديقة الرّضوان و
غصن في رياض العرفان اجعلها مهتزاً في كلّ
حين وآن بنفحاتك يا منّان ومخضراً نضراً خضلاً
بفيض سحاب جودك يا حنان

- 2 Verily Thou art the All-Glorious.

2 أنّك انت السّبحان

BRL_APAB#02, BRL_CHILD#11

HUV2.017, MMTF.014

AB11051*To: Nayrizi, Muhammad Hasan son of Ahmad Ali**Date: 1893-Nov-01*

My Lord, my Support and my Trust! I beseech Thy Most Glorious Horizon, imploring, hoping and supplicating that Thou wouldst cause this Thy servant to be numbered among those servants whom Thou hast made dawning-places of the lights of Thy greatest signs in the manifestation of Thy Most Glorious Beauty. Verily, Thou art the Giver of whatsoever Thou wilt to whomsoever Thou wilt.

سيّدى و سندی و اعتمادی ابتهل الى افقك
الابهى سائلاً آملاً متضرّعاً ان تجعل عبدك هذا
في زمرة الارقاء الذين جعلتهم مطالع انوار آياتك
الكبرى في ظهور جمالك الابهى أنّك انت
المعطي لمن تشاء ما تشاء

MMK5#308 p.225

AB11258*To: Nayrizi, Farrukh wife of Mulla Ahmad Ali**Date: 1893-Nov-01*

O Thou my exalted Shelter! This is a maidservant who hath supplicated at Thy door, who hath beseeched Thee, who hath been attracted by the sweet savors of Thy love, and who hath been set ablaze with the fire of Thy affection. O Lord! Dilate her breast through the light of Thy knowledge and cause her to speak Thy praise amidst Thy handmaidens. Verily, Thou art the Munificent, the Bestower.

یا کهنی الرفیع هذه امة مبتله ببابک متضرعة
اليک منجذبة بنفحات حبک مشتعلة بنار محبتک
ای رب اشرح صدرها بنور معرفتک و انطقها
بثنائک بین رقائتک انک انت الجواد المنان

MMK5#310 p.225

AB10131*Date: 1893-Nov-02*

O sapling of the garden of conscience! The Day of God has come when the true Sun rose, appeared and shone forth from the divine horizon, and Its radiant lights from the Sun of Truth illumined earth and heaven. Now It shines in the realm of placelessness while It has set from the horizon of the contingent world. The darkest night has encompassed all. The loved ones of the All-Merciful must each become like a lamp aflame.

ای نهال باغ وجدان يوم الله آفتاب حقیقی از افق
الهی مشرق و ظاهر و لائح بود و انوار ساطعه
از شمس حقیقت زمین و آسمانرا روشن مینمود
حال در فلک لامکان لامع و از افق امکان
غارب لیل الیل احاطه نموده باید احبای رحمن
هر یک چون شمع برافروزند

MMK4#069 p.077

AB01756*To: Baha'is of Ishqabad**Date: 1893-Nov-28*

¹ He is the Confirmer, the Helper, the Bestower, the Generous One

¹ هو المؤید الموفق الواهب الکرم

² Glorified art Thou, O my God! Thou art He Who hath aided just kings and generous monarchs and perfect governments to

² سبحانه اللهم یا الهی انت الذی آیدت الملوک
العادلة و السلاطین الباذلة و الدول الكاملة علی

attain the highest ranks of glory and the loftiest degrees of honor. Thou hast made them manifestations of Thy power, dawning-places of Thy might, recipients of Thy confirmation, daysprings of Thy grace, signs of Thy sovereignty, and banners of Thy grandeur, and pillars of the edifice of Thy protection and shelter for Thy creatures. Through them the lights of Thy justice have shone forth from the horizon, through them the breezes of Thy generosity have been wafted throughout the realms of possibility, through them Thou hast protected Thy servants from the evil of the rebellious ones, through them Thou hast caused Thy bondsmen to dwell in the cradle of security. Thou hast made them a refuge for every oppressed one, a shelter for every grief-stricken soul, a mighty fortress for every wronged one, and an impregnable stronghold for everyone who is mourned.

- 3 We beseech Thee by Thy conquering power, Thy resplendent might, Thy perfect sovereignty, Thy manifest grandeur, Thy brilliant lights and Thy evident signs, to aid the sovereign of this land and assist the ruler of these cities and regions - he who hath raised the standards of justice and benevolence over the towns and villages of these realms, who hath lifted the banners of victory upon these hills and mountains, who hath tended Thy flock with the eye of grace and kindness, who hath protected Thy creatures with the hosts of justice and compassion, who hath sheltered this wronged community beneath the shadow of his protection, and guarded this excused group in the stronghold of his care, such that they have become as sheep grazing in the meadows of security and safety, and roaming in the gardens of rest and tranquility.

- 4 We supplicate the Kingdom of Thy oneness and implore the court of Thy singleness to assist this glorious king and mighty Alexander to attain the highest aspirations and to ascend to the loftiest degrees of glory, and to aid him in raising the standard of grandeur over the horizons of all regions, and to support him in all conditions through Thy mercy, grace, generosity and beneficence, O my Exalted Lord. And confirm the governor of this city beneath the shadow of Thy mercy and loving-kindness to ascend to the zenith of glory, achieve the greatest hopes, and attain the highest stations among men. Verily, Thou art the Generous, the Merciful, the Giving, the All-Bountiful.

الوصول الى اعلى مراتب الجلال والحصول على اسمى مدارج الاجلال وجعلتهم مظاهر قدرتك ومشارك قوتك ومواقع تأييدك ومطالع توفيقك وآيات سطوتك وآيات عظمتك واركان بيت صونك وحميتك لبريتك بهم اشرفت انوار عدلك عن مطلع الآفاق وبهم نشرت نفحات كرمك في ممالك الامكان وبهم حفظت عبادك عن شر اهل الطغيان وبهم اسكنت ارقائك في مهد الأمان وجعلتهم ملجأ لكل مظلوم وملاذاً لكل ملهوف وحصناً حصيناً لكل مغدور وكهفاً منيعاً لكل مأسوف عليه

- 3 نستلک بقدرتک القاهرة وقوتک الباهرة و سلطنتک الکاملة وعظمتک الظاهرة وانوارک الساطعة وآياتک الظاهرة ان تؤيد ملک هذه الديار وتوفق سلطان هذه المدن والقفار الذى نشر اعلام العدل والاحسان على اعلام هذه الممالك والقرى ورفع الوية النصر على هذه التلول والجبال ورعى رعيتک بعين الفضل والالطاف وحفظ بریتک بمجنود العدل والاعطاف وحى هذه الفئة المظلومة فى ظل حمايته وحرس هذه الثلة المعذورة فى كهف رعايته بحيث اصبحت راتعة فى رياض الأمن والأمان وسارحة فى غياض الراحة والاطمينان

- 4 تتضرع الى ملکوت احديتک وتبتل الى باب رحمة فردانيتک ان تؤيد هذا الملك الجليل والاسکندر العظيم على الوصول الى اعلى مراقى الآمال والصعود الى اسمى مدارج الجلال وتوفقه على اعلاء لواء العظمة على اعلام الأقطار وتنصره فى جميع الأحوال برحمتک وفضلک وجودک واحسانک يا ربى المتعال وان تؤيد امير هذه المدينة فى ظل رحمتک وأفتک على الصعود الى اوج الجلال والحصول على اعظم الآمال والوصول الى اعلى المقامات بين الرجال انک انت الکريم الرحيم المعطى الفضال

INBA59:136

AB11818

To: Baha'is of Ishqabad

Date: 1893-Dec-06

- 1 O divine friends and true companions! Man is in truth a preamble of the Manifest Book of contingent being, and an epitome of the meanings of the Preserved Tablet of this mighty universe, and a concise expression of this unfurled scroll of all ancient and modern times. He is the greatest sign and the banner of the Blessed Beauty.

1 ای یاران الهی و دوستان حقیقی انسان که
فی الحقیقه عنوان کتاب مبین امکان و مختصر
معانی لوح محفوظ این کون عظیم و بیان مجمل
این رق منشور هر قدیم و حدیث است آیت
کبری و رایت جمال مبارکست
- 2 But by "man" is meant the all-embracing reality and the radiant essence that is distinguished from all else by holy attributes and is in harmony with the sanctified breaths of the Abha Kingdom. Just as the spirit permeates and flows through the physical body, giving the form its beautiful countenance, lovely rose-like cheeks, wondrous delicacy and mighty freshness, likewise this all-embracing reality is as the spirit and soul to the body of this vast universe and the form of this extensive contingent world. Its life depends on the grace, bounty and outpouring of existence of this embodied spirit and depicted life. Without it, it would be a lifeless corpse, a frozen form, and a withered and dead thing.

2 ولی مقصد از انسان حقیقت جامعه و کینونت
لامعه است که بجمع صفات مقدسه از مادون
ممتاز و بنفحات قدس ملکوت اهی دمساز است
هم چنانکه روح در حقیقت بدن ساری و جاری
و جسد را صباحت رخسار و ملاحت گلزار و
لطافت بدیع و طراوت عظیم میدهد همچنین این
حقیقت جامعه جسم این کون وسیع و جسد این
امکان فسیح را بمنزله روح و جانست و حیانش
به فضل و جود و فیض وجود این روح مجسم و
حیات مصور است و بدون آن جیفه مرده و
قلب افسرده و میت پژمرده است
- 3 Therefore, O spiritual friends and true divine companions, supplicate and beseech, strive and endeavor that each of you may become, through the grace and gift of the Divine Unity, an all-embracing reality and a perfect essence rising from the dawning-place of the signs of oneness and the dayspring of the lights of detachment. Grace is ever-increasing and confirmation is intense. The sea of favors is surging and the waves of bestowals are rising high. A single drop from its drops bestows eternal life, and an outpouring from its outpourings grants everlasting bounty.

3 پس ای یاران معنوی و دوستان حقیقی الهی
تضرع و ابتهال نمائید و جزع و اجتهاد کنید که
هر یک به فضل و موهبت حضرت احدیت
حقیقت جامعه گردید و خلاصه کامله مشرق
آیات توحید گردید و مطلع انوار تجرید فیض در
مزید است و تأیید شدید بحر الطاف پرموج است
و موج اعطاف رو باوج قطره‌ئی از قطراتش
حیات ابدی بخشد و فیضی از فیوضاتش موهبت
سرمدی
- 4 Jinab-i-Amin has offered the highest praise for the fervor in the hearts of the beloved in 'Ishqabad. This brought great joy and delight, for praise be to God, the beloved in that land are alive, not extinguished, frozen and dead. They have spirit and consciousness. They have understanding. They are firm in the Covenant and Testament. They are preserved from tests and trials. They are intoxicated from the cup of the wine of the All-Merciful. They are overcome by the wine of address of the Lord God. They are occupied with the remembrance of God. They are intimate in the sanctuary of infinite mysteries. They

4 جناب امین از حرارت قلوب احبای عشق آباد
نهایت ستایش را نموده بسیار سبب روح و ریحان
گردید که الحمد لله احبای آن سامان زنده اند نه
مخمود و منجمد و افسرده و مرده جان دارند
و وجدان ادراک دارند راستخند بر عهد و پیمان
محفوظند از امتحان و افتتان سرمستند از جام
باده رحمن مدهوشند از خمر خطاب حضرت
یزدان مشغولند بذکر الهی محرمند در خلوت خانه
اسرار نامتناهی و بیزارند از غیر حق هوشیارند در
امر حق

are detached from all else save God. They are aware in the Cause of God.

- 5 We beseech and implore with humility and need from the Abha Kingdom that they may be assisted and confirmed, mindful and trusting. And glory be upon them and upon all who are firm, steadfast and upright in God's Covenant and Testament.

5 از ملکوت ابهی به ابتهال و عجز و نیاز طلب
مینمائیم که مؤید باشند و موفق و متذکر باشند
و متوکل و الباء علیهم و کلّ ثابت راسخ مستقیم
علی عهد الله و میثاقه

TISH.038-039

AB03613

To: Shirvani, Mashhadi Kazim et al.

Date: 1893-Dec-06

O loved ones of God! Praise be to the Most Holy One who has bestowed His infinite bounties upon His loved ones and honored them with the blessed verse "And We wished to show Our favor unto those who were oppressed in the earth, and to make them leaders and to make them the inheritors." This bounty is among the special characteristics of the Day of God. Therefore, O ye who are intoxicated with the wine of the divine covenant and O ye who are lovers of the countenance of Truth, strive to become the dawning-places of the signs of divine unity and the rising-points of the lights of the Glorious Lord. When the heavenly flood flows forth, each valley receives according to its capacity, as it is said: "We send down water from the sky, and the valleys flow according to their measure, and the flood beareth along a swelling foam. And from that which they heat in the fire for the sake of making ornaments, there ariseth a foam like unto it. Thus doth God set forth truth and falsehood. As for the foam, it passeth away as dross upon the banks, while that which is of use to mankind, remaineth in the earth." Therefore strive, surge forth and cry out so that you may attain to "that which is of use to mankind." And the Glory be upon you, O people of Glory.

ای احبای الهی حمد حضرت احدیت را که
بفیوضات نامتناهیة احبای خویش را فائز
فرموده و بموهبت آیه مبارکه و نرید ان نمن
علی الذین استضعفوا فی الأرض و نجعلهم ائمة
و نجعلهم الوارثین مشرف شدند این موهبت از
خصائص یوم الله است پس ای سرمستان باده
الست و ای عاشقان روی حقّ جہدی نمائید
که مطالع آیات توحید و مشارق انوار رب
مجید گردید چون از فیض سمائی سیل خیزد هر
اودیة بقدر خویش فیضان نماید و از لنا من
السما ماء فسالت اودیة بقدرها فاحتمل السیل
زیداً رابياً و تما یوقدون علیہ فی النار زبد مثله
فأما الزبد فیذهب جفاءً و اما ما ینفع الناس
فیمکث فی الأرض پس بکوشید و بجوشید و
بخروشید تا بما ینفع الناس فائز گردید و الباء
علیکم یا اهل الباء

MMK6#371

AB11940*To: Ali-Akbar Rawhani Muhibulsultan, in Ishqabad**Date: 1893-Dec-06*

- 1 O thou who hast turned thy face to the most glorious Kingdom! Blessed art thou for having drunk the cup of everlasting life from the cup-bearer of faithfulness, and for having spoken in praise in remembrance of the name of thy most exalted Lord, and for having heard the call of God from behind the pavilion of grandeur and majesty, and for having turned thy face toward Him Who created the earth and the highest heavens, and for having inclined thyself toward truth and submitted and beseeched and supplicated and devoted thyself to thy gracious Lord and the Great Announcement. He hath heard thy prayers and accepted thy supplications and showered upon thee the clouds of His mercy and caused the lights of His oneness to shine upon thee and sheltered thee in the protection of His unique bounty. It behooveth thee to thank thy Lord for this divine bestowal, this merciful gift, this unique endowment. Verily the favor of thy Lord upon thee is great and glorious.

1 یا من توجّه الى الملکوت الابهی هنيئاً لک بما شربت کأس البقاء من ساقی الوفاء و نطقت بالثناء فی ذکر اسم ربّک الاعلی و سمعت نداء الله من خلف سرادق العظمة و الکبرياء و وجهت وجهک للذی فطر الارض و السموات العلی و تحنّفت و اسلمت و ابتهلت و تضرّعت و تبتلّت الى ربّک الکریم و النّبأ العظیم فسمع مناجاک و قبل منک دعائک و فاض علیک غمام رحمانيته و تجلّی علیک انوار وحدانيته و اجارک فی جوار جود فردانيته ینبغی لک ان تشکر ربّک علی هذه المنحة الربّانيّة الموهبة الرحمانیّة و العطیّة الفردانيّة انّ فضل ربّک علیک عظیم جلیل

- 2 The Glory be upon thee.

2 و البهاء علیک

INBA79.007

AB10637*To: niece of Ali Askar, in Tihiran**Date: 1893-Dec-06*

- 1 O thou pure leaf! Strive thou by day and by night that thou mayest be kindled like a blazing fire and ignited by the divine Hand of God. Be distinguished amongst the handmaidens of the Merciful and endure every pain and affliction.

1 ای ورقه زکّیه در شب و روز بکوش و بجوش که چون آتش پرشعله برافروزی و از نار موقده ربّانیّه بگدازی و در بین اماء الرحمن سر برافرازی و در سبیل الهی با هر محنت و مصیبتی بسازی

- 2 And upon thee be glory.

2 و البهاء علیک

MMK2#354 p.255

AB05152*To: Zahra Khanum (Thamarih)**Date: 1893-Dec-10*

- 1 O thou who art a fruit of the tree of God's love! When news of the recent calamity reached the ears of these homeless ones, our grief surged like a boundless sea. The waves thereof rose so high that the inmates of the pavilion of glory and the tabernacle of grandeur became grief-stricken and lifeless. Nonetheless, that blessed fruit of the eternal Tree should, under such circumstances, stand firm and steadfast as an immovable mountain, and be neither disturbed nor agitated, for after the Most Great Calamity and Supreme Affliction, which hath convulsed the foundations of the world and set ablaze the harvest of the human spirit with the fire of bereavement, every other calamity falleth short.

1 ای ثمرهٔ شجرهٔ موهبت الله حوادث مصیبت جدیدہ چون بسمع این آوارگان رسید احزان چون بحر بی پایان بموج آمد و این موج چنان اوج گرفت کہ اہل سراق عزت و خیام عظمت را افسردہ و پژمرده نمود ولکن آن ثمرۂ مبارکہ سدرۂ بقا باید در این گونه موارد چون جبل ثابت راسخ متین و برقرار باشند مضطرب نگردند و مشوش نشوند چه کہ بعد از مصیبت عظمی و رزیهٔ کبری کہ زلزله بر ارکان عالم انداخت و آتش حرمان بخرمن جان آدم زد ہر مصیبتی از تأثیر شدید افتاد

- 2 Be thou firm and steadfast in the Cause of God, place thy trust in Him, and hold fast unto the Kingdom of Abha, that thou mayest enter a world wherein, bereft of all else save God, thou findest all to be one being and dost become one of all. When thou possessest Him, thou possessest all; and when thou findest Him, thou findest all. The glory of God rest upon thee.

2 بر امر الہی ثابت و راسخ باش و توکل بحق کن و توسل بملکوت ابہی جو تا بعالمی درائی کہ کل را موجود یابی و واجد جمیع شوی و فاقد ما سوی الله گردی چون او را داری ہمہ را داری چون او را جوئی ہمہ را یابی و البہاء علیک

BSHN.140.529, BSHN.144.517, MHT1a.076,
MHT1b.034

AB02751*To: Ali Askar, in Tihiran**Date: 1893-Dec-14*

- 1 O thou manifestation of the tests of God! Human souls in this earthly dust-heap are of two kinds and are divided into two hosts.
- 2 One host are even as the creeping things of the earth: the layers of dust and the nethermost depths are, for them, the abode of bounty, the seat of ease, the rose-garden of delight, and the tulip-field of favor. This dark and narrow world appeareth, in their lowly sight, exceeding spacious, radiant, and fair as a garden. Wherefore, should the slightest cause of separation

1 ای مظهر امتحانات الله نفوس بشریہ در این خاکدان تراپی بردو قسمند و مقسوم بردو حزبند

2 حزبی چون خراطین ارض موطن نعمت و مقرّ راحت و گلزار مسرت و لالہزار مہبتشان طبقات ترائیہ و درکات سفلیہ است و این جہان تاریک و تنگ در نظر پستشان بسی وسیع و روشن و فسیح و گلشن است لهذا اگر اسباب فرقی فراہم آید حرقی زاید الوصف

arise, an inexpressible anguish seizeth them. They account this fleeting life to be everlasting existence, and deem bodily pleasures the utmost summit of felicity.

- 3 The other host, however, are they who are inebriated with the cup of God, who have been delivered from the conditions and restraints of all save Him, and who have bound their hearts unto the Abha Kingdom and the Supreme Companion. This mortal world they behold as a gloomy prison, and this earthly realm they reckon a dark and dreadful strait. This house of affliction, spread throughout the horizons, they perceive as the dungeon of the yearning heart. Therefore do they, at every moment, long to ascend and soar unto the station of praise, and hasten from place and from all conditioned being unto the realm of the placeless. They are not perturbed by the passing of any dear one, nor are they saddened and shaken by the ascension of any belovedâ€”most especially when that bird of faithfulness hath winged its flight unto the nest of everlasting life, made its habitation upon the Lote-Tree of the Uttermost Boundary in the Abha Kingdom, and, from the Kawthar of bounty, become enraptured with the wine-cup of reunion.
- 4 Grieve not, then, and sorrow not. Rather render thanks that the close of her life was the dawning of divine bestowals. Blessed is she, and blessed the breast that suckled her.
- 5 And the glory be upon thee.

حاصل گردد حیات فانیه را زندگی جاودانی
شمرند و لذائد جسمیه را منتهای کامرانی دانند

3 و حزبی دیگر که از جام الهی مستند و از شئون و
قیود مادون رستند و دل بملکوت ابهی و رفیق
اعلی بستند این عالم فانی را زندان ظلمانی بینند
و این جهان خاک را تنگای تاریک هولناک
دانند و محتکده آفاق را زندان مشتاق یابند لهذا
در کل حین آرزوی صعود و عروج بمقام محمود
نمایند و از مکان و امکان بعرصه لامکان شتابند
از وفات هیچ عزیز می مضطرب نشوند و از صعود
هیچ قریبی محزون و منقلب نگردند علی الخصوص
آن طیر وفا بآشیان بقا پرواز نمود و بر سدره
منتهی در ملکوت ابهی آشیانه نمود و از کوثر
عطا سرمست جام لقا گردید

4 محزون مشو مغموم مباش شکر کن که خاتمه
حیانتش فاتحه الالطاف بود طوبی لها و لئدی
رضعها

5 و البهاء علیک

INBA85:103, BSHN.140.319, BSHN.144.317,
MHT1a.065, MHT1b.023, MUH2.1120

AB03454

To: Aqa Azizullah Kalimi, in Bombay

Date: 1893-Dec-14

- 1 O dear one of God! Praise be to God that you are cherished in the Egypt of divine love and renowned in the city of recognition and certitude. You soar in the heights of teaching and are a lion hunter in the jungle of calling to God. Roll up the sleeve of knowledge and bestow upon the world.
- 2 The Greater Peter, known as Simon the Pure, was outwardly a dyer, and Noah the Pure was outwardly a carpenter. When they received divine confirmation, one saved a people from the

1 ای عزیز الهی حمد کن خدا را که در مصر
محبت الهی عزیزی و در شهرستان عرفان و ایقان
پرصیت و شهیر در اوج تبلیغ بازافکنی و در بیشه
دعوت الی الله نخجیر شیرگیر دست از آستین
عرفان برآر و بر عالم بینشان

2 پطرس اکبر که به شمعون صفا موصوف صباغی
بود بظاهر حتی نوح نجی بحسب ظاهر نجاری
چون تأیید الهی یافتند آن جمعی را نجات از

Most Great Flood and the other illumined a world with the lights of guidance.

- 3 In any case, today is the time for firmness and steadfastness, and the moment for holding fast to the sure handle, which is the Book of God's Covenant and Testament and the text of the Most Holy Book: "Whoso holdeth fast unto it is indeed safe, but whoso turneth away is lost."
- 4 Know thou that the entire Cause hath reverted to this manifest stronghold and appointed reference. None hath any place in the Cause of God except after permission from this existing station. Through this the fortress of God's Cause is preserved from the onset of any weakening and the occurrence of any division. This is among the most precise of matters and upon it rests the establishment of God's religion and the strengthening of God's law. Hold fast unto it with all strength, power, firmness and steadfastness.
- 5 Glory be upon the firm and steadfast ones in the Cause of God.

طوفان اعظم فرمود و این بانوار هدایت جهانی
برافروخت

3 باری الیوم وقت ثبوت و رسوخ است و هنگام
تمسک بعروة الوثقی و آن کتاب عهد و پیمان الهی
است و نص کتاب اقدس من تمسک به نجی و
من تخلف هلك

4 فاعلم بأن الأمر بكلّه قد رجع الى هذا الممكن
المعلوم و المرجع المنصوص فليس لأحد مدخل
فی امرالله الا بعد الاذن من هذا المقام الموجود
حتى بهذا يحفظ حصن امرالله عن حلول كل
فتور و حصول كل شقوق و هذا امر من ادق
الأمور و مبنى عليه استقرار دين الله و استحکام
شريعة الله تمسکوا به بكل قوة و قدرة و ثبوت و
رسوخ

5 و البهاء على الثابتين الرّاسخين في امرالله

INBA88:096, AKHA_105BE #12 p.09,
DUR1.594, MSBH7.501-502

AB03435

To: Aqa Azizullah Kalimi (Bombay)

Date: 1893-Dec-14

- 1 O you who are wandering in the wilderness of the love of God! For some time no letter was apparently sent and no message or messenger was dispatched. The reason was the domination of illness and physical ailments, not forgetfulness contrary to the covenant and testament. The hardships, afflictions and overwhelming difficulties facing that one intoxicated with the wine of love are evident and known. The Persian poet said:
- 2 If like Abraham one must enter the fire
- 3 Or like John have my blood flow free
- 4 Or like Joseph be cast in well and prison
- 5 Or through poverty become like Jesus son of Mary
- 6 Now consider that if souls who in past ages became so intoxicated with just a whiff of the fragrances of the love of God that

1 ایسرگشتهء بادیهء محبة الله چندی بود که بظاهر
نامهئی ارسال نشد و پیامی و پیکی فرستاده
نگشت علت استیلاى عوارض و آلام اجسام
بود نه نسیان منافی عهد و پیمان مشقات و بلیات
و مشکلات مستولیه بر آن سرمست صهبای
عشق مشهود و معلوم شاعر رومی گفته

2 گر در آتش رفت باید چون خلیل

3 و رچه یحیی میکنی خونم سبیل

4 و رچه یوسف چاه و زندانم کنی

5 و ر ز فقرم عیسی مریم کنی

they accepted the cup of trials, how much more should we who are bewildered by the cup of bounty in this Day of Manifestation remain alive and fresh despite severe tribulations. Your brother is among the martyrs in God's path and his face is radiant and luminous in God's Kingdom, but he turned away from claims as they bear no fruit. And the Glory be upon you.

6 حال ملاحظه نمائید که نفوسیکه در اعصار غیبت بنفحهائی از نفحات محبة الله چنین سرمست جام بلا گشتند حال این مدهوشان جام عنایت در یوم ظهور چگونه باید که از شدائد بلایا زنده و تر و تازه باشیم اخوی از شهادی سبیل الهی است و وجهش در ملکوت حق روشن و نورانی لکن از دعاوی چشم پوشید زیرا ثمری ندارد و البهَاء علیک

7 'Abdu'l-Baha 'Abbas

7 عبدالبهاء عباس

8 The loved ones in this area all send their Most Glorious greetings. Convey most glorious, most mighty and most complete greetings from this servant to the loved ones in that region. Through the grace of the Ancient Beauty, may my spirit be sacrificed for His loved ones, we hope they will attain to a new spirit at all times. Do not wait for replies - always send news. And the Glory be upon you.

8 احبابی این جانب جمیع تکبیر ابدع ابهی می‌رسانند احبابی آنصفحات را از قبل این عبد تکبیر اعترّ اوفی الأبهی برسانید از فضل جمال قدم روحی لأحبائه الفداء امیدواریم که در کلّ حین روح جدیدی فائز گردند شما منتظر جواب نباشید همیشه اخبار بفرستید و البهَاء علیک

MSHR4.330-331

AB05494

Date: 1893-Dec-14

1 He is shining and resplendent above the Dayspring of Light

1 هو الطالع الظاهر فی مشرق الانوار

2 O Lord my God! O Thou Who art the ecstasy of my soul, the exultation of my heart, the joy of my spirit! O Thou Who art my companion in my loneliness, my solace in moments of distress, my comfort in time of anguish, my refuge and shelter in my solitude! Thou seest me and beholdest my apprehension and anxiety, my suffering, agitation and despondency, my misery and hardships. And thou hearest my sighs, my groaning and lamentation, my bemoaning and bewailing before the threshold of Thy oneness.

2 اللهم يا الهی و جذبة فؤادی و وله قلبی و فرح روحی و مونسى فی وحدتی و سلوئی فی وحشتی و راحتی فی کربتی و ملجأ و ملاذی فی غربتی ترانی و تشتی و تفرقی و توجعی و شعنی و اغبراری و فقری و اضطراری و تسمع ضجیجی و عیجی و تأوھی و تلهنی و زفریری بفناء باب احدیتک

3 Verily I am well-pleased with the things thou hast ordained for me, and I will remain patient under Thy tribulations. Powerless as I am to magnify Thy praise, yet my heart is kindled with the fire of Thy love. Shouldst Thou deny me access unto Thy Presence, Thou hast dealt equitably in Thy judgement and Thy behest, and shouldst Thou allow me to draw nigh unto Thee, Thou hast treated me most bountifully through Thy grace and loving kindness.

3 و اتنی راض بقضائک و صابر علی بلائک عاجز عن ثنائک مشتعل بنار ولائک ان حرمتنی انت العادل فی حکمک و قضائک و ان قربتني فانت الفضال بجودک و احسانک

- 4 I beseech Thee by the effulgent splendour of Thine august countenance to graciously assist this servant that his soul may be filled with gladness through the breezes of Thy Revelation, that his heart may be set ablaze with the fire of Thy love, that his tongue may proclaim Thy Name, and his entire being be dedicated to Thy service. Verily Thou art the Generous, the Bestower, the All-Bountiful.

4 اسئلك بنور وجهك الكريم ان تؤيد هذا العبد
في روحه ان تستبشر بنفحات وحيك وفي قلبه ان
يشتعل بنار محبتك وفي لسانه ان ينادي باسمك
وفي جسمه ان يقوم على خدمتك انك انت
الجواد الوهاب الكريم

INBA59:023a, AMK.078-078, AMK.084-
084, ADH2.068, ADH2_2#08 p.099,
MJMJ1.024b, MMG2#197 p.225,
MJH.069a

AB07194

To: Wife of Ali Askar, in Tihiran

Date: 1893-Dec-14

O handmaiden of God! Do not begin to wail over the ascension of that pure leaf, and do not weep and lament. Do not be sorrowful, do not be grief-stricken, do not beat your breast, do not scratch your face, do not rend your collar. For that bird of the garden has taken flight to the eternal gardens and with a sweet spiritual voice has begun to sing melodies and songs upon the highest branches of the Tree of Paradise. If you knew what bounty she has attained and what mercy she has achieved, you would soar with the utmost joy and, casting off this earthen frame, would hasten at once to the eternal world and utter upon your tongue "Would that my people could know!" And the glory be upon you.

ای امه‌الله از صعود آن ورقه طیبه فغان آغاز
مکن و گریه و زاری منما مخزون مشو دلخون
مگرد سینه مکوب روی خراش گریبان مدرچه
که آن مرغ چمن بحدائق باقیه پرواز نمود و باواز
خوش روحانی بر اعلی فروع سدره فردوس آغاز
نغمه و ترانه نمود اگر بدانی که بچه نعمتی فائز
گشت و بچه رحمتی نائل از فرط شادمانی پرواز
نمائی و این قالب خاکی را خلع نموده فوراً بجهان
باقی شتایی و یا لیت قومی یعلون بر زبان رانی و
البهاء علیک

INBA85:104, BSHN.140.394, BSHN.144.389,
MHT1b.052

AB11165*To: Hasan Khurasani, in Egypt**Date: 1893-Dec-14*

...In any case, regarding the new building that you have purchased and designated as a Mashriqu'l-Adhkar, what you wrote about this blessed deed is most acceptable and beloved. God willing, it will become the cause of both inner and outer victories. In the Quran it is stated: "He alone maintains the houses of God who believes in God and the Last Day."

باری در خصوص عمارت جدیدی که اشتراء فرمودید و مشرق الاذکار قرار دادید مرقوم نموده بودید این عمل مبرور بسیار مقبول و محبوب انشاء الله سبب فتوح باطن و ظاهر میشود در قرآن میفرماید انما یعمّر مساجد الله من آمن بالله و الیوم الآخر...

MMK6#186x

AB00174*Date: 1893 ca.*

- ¹ O Thou Whose exalted Threshold is my haven and my refuge, Whose hallowed Sanctuary is my shelter and my abode! I entreat Thee, with a heart aglow with the fire of Thy love, and with eyes streaming with tears in my longing to attain Thy presence, in my yearning to gain admittance into the Kingdom of Thy glory, and in my desire to taste the sweetness of faithfulness to Thee, to graciously aid this servant through the breaths of Thy holiness and the delight of communion with Thee. Render victorious, O my God, by the hosts of Thine all-glorious Kingdom and the waves of the seas of Thine all-encompassing bounty, this servant of Thine, who is enraptured by the company of Thine angels on high and enkindled with the fire of Thy love amidst Thy servants. He is engaged in serving Thy Cause amongst the peoples of the world, and in magnifying Thy name before the ministers and rulers. He is occupied in diffusing Thy sweet savours in gatherings held in remembrance of Thee, and hath hoisted Thy banner amidst the masses. He hath turned his face towards the Court of Thy grandeur, and is illumined with the light of unwavering constancy in Thy Covenant and Testament. He is striving to enable all to remain steadfast in that which Thou hast enjoined upon the entire company of Thy chosen ones, which Thou hast foreordained for them that are dear to Thee, and with which Thou hast sealed Thine ultimate decree.

¹ یا من عتبتک السامیه ملیجی و ملاذی و ساحت قدسک مرجعی و معاذی اتضرع بقلب مضطرم بنار محبتک و دمع منسجم فی شوقی الی لقائک و توفی الی ملکوت بهائک و ذوقی حلاوة وفائک ان تؤید بنفحات قدسک و جذبات انسک و تنصر بافواج احزاب ملکوتک الابهی و امواج بحور موهبتک الکبری هذا العبد المنجذب الی ملک الاعلی المشتعل بلظى نیران محبتک بین الارقاء المشتغل بخدمة امرک بین الوری الناطق بشائک بین الوزراء و الامراء الناصر لنفحاتک فی محافل الذکری و الرافع للوائک فی الملاء المتوجه الی ساحة الکبریاء الساطع بنور الثبوت فی عهدک و میثاقک و الساعی فی تثبیت الاقدام علی ما امرت به جمیع اصفیائک و حتمت علی اولیائک و ختمت به خطابک

- 2 O Lord! Assist him through Thine invisible hosts, and strengthen him with the might of Thy holy angels. Make him a brilliant star, a radiant orb, a manifest light, a breeze from the meadows of Thy glory, a fragrance from the flowers of the plain of Thy mercy, a ray of light from Thy divine Kingdom, a bright beam from the sun of the heaven of Thy Oneness, and a standard rippling on the summits of Thy great majesty and singleness. O Lord! Strengthen his loins by Thy triumphant might, and sustain him amidst the people through Thy glorious sovereignty. Grant that all hearts may be attracted to him, all minds astounded in his presence, and all ears made attentive to his utterance; that, moreover, all eyes may turn their gaze towards his cheerful countenance and all hearts marvel at the brightness of his face. Thou art, verily, the Most Powerful, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate, the All-Loving.
- 3 In these days, although this lowly one hath no time or respite whatsoever for correspondence, yet the sweet savours of the love of the beloved of God have so enraptured my heart that, when writing, the reins of volition slip from my grasp and the words flow unrestrained. In particular, whenever my thoughts turn towards thee, whose heart is attracted to God, the act of writing bringeth me joy and happiness, and setting pen to paper is conducive to delight. Hardship turneth into gladness of the heart, and toil is transmuted into blessing for the soul.
- 4 This is the day when we all should gather beneath the shade of the Word of Oneness. Let us burn even as bright candles in every gathering; let us be aflame with the fire of love. Now that the Beauty of the All-Praised hath ascended, and the Day-Star of the Kingdom hath set, whither can we direct our affections, and what comfort can we expect? How are we to find repose, and in what hope can our hearts rejoice? O the pity! A myriad times the pity, if for a single moment we should look for ease or comfort. Alas! A thousand times alas, if we should seek any peace and tranquillity except in trials, tribulations, and suffering sustained in His path.
- 5 That sanctified Being spent His days in chains and fetters, and lived to the end of His life under the threat of the sword. Not a moment's rest did He find; not a tranquil breath did He draw. Not for a single night did He repose on a bed of comfort, nor lay His head upon a pillow of ease. Every bird hath a nest, and every creature dwelleth in its abode, while the Blessed Beauty was consumed by the fire of cruelty lit by His enemies. The people of the world are asleep upon the couch of ease, while the Most Great Name found not a moment's rest, nor drew a
- 2 ای رب آیدہ بجنود لن یروہا خلقک و شیدہ بہجوم من ملائکہ قدسک و اجعلہ نجماً ناجماً و نیراً منیراً و نوراً مبیناً و نسیماً من ریاض احدیتک و شمیماً من عرار نجد رحمتیتک و سطوعاً من انوار ملکوت ربانیتک و بزوغاً من شمس جبروت فردانیتک و علماً متموجاً علی صروح عزک و وحدانیتک ای رب اشد ازہ بشدید القوی و قو ظہرہ بعظیم سلطانک بین الوری و اجعل الافئدة تنجذب الیہ و العقول تذهل بین یدیه و الآذان ممدودة لاستماع بیانہ و الابصار شاخصة من مشاہدہ بشاشتہ و القلوب هائمة فی ملاحظہ نضرہ و وجہہ انک انت المقتدر المتعالی العزیز الغفور الرحیم الودود ع
- 3 در این ایام ہرچند این مستمند ابداً فراغت و فرصت مکاتیب ندارد ولی نفحات محبت احباء اللہ چنان این قلب را منجذب نمودہ کہ در تحریر زمام از دست بکلی میروود من دون اختیار مرقوم میگردد و بالاخص چون پیاد آن منجذب الی اللہ اقم تحریر سبب روح و ریحان میگردد و نگاہت بادی مسرت مشقت راحت جان گردد و زحمت رحمت وجدان
- 4 باری الیوم باید جمیع در ظل کلمہء توحید جمع شویم و در ہر انجمنی چون شمع برافروزیم و در آتش عشق بسوزیم بعد از صعود جمال محمود و غروب آفتاب ملکوت بچہ عالمی دل بندیم و بچہ راحتی چشم داریم و چگونہ بیاساییم و بچہ امید محفل قلب بیارائیم صد ہزار حسرت اگر دقیقہئی آسودہ نشینیم و صد ہزار افسوس اگر بجز بلایا و محن و آلام سبیلش راحت و نعمتی بجوئیم
- 5 آن جان پاک ایامش را تحت سلاسل و اغلال بگذراند و اوقاتش در تحت تهدید تیغ و شمشیر منتهی گشت دمی نیاسود و نفسی راحت نیافت شبی در بستر راحت نیارمید و بر بالین آسایش سر نہاد جمیع طیور و وحوش در لانه و آشیانہء خویش آرمیدہ و جمال مبارک در آتش اذیت اعداء محترق و کل نفوس در بستر راحت غنودہ و اسم اعظم دمی نیاسودہ و نفسی راحت نیافتہ

single breath in peace. By what standard of fairness or fidelity can we seek repose or pursue comfort and rest?

دیگر بچه انصاف راحت و آسایش طلبیم و بچه وفا آسودگی جوئیم

- 6 Praise be to God that thou art engaged day and night in serving the Cause of God, and art earnestly striving to diffuse His fragrances and to propagate the splendours of the light of His knowledge. By thy very life! This is a bounty from amongst the bestowals of the Lord, one that no other bounty in the world of being can ever rival. Ere long its splendours shall shine forth and its musk-scented breaths be shed abroad; the gentle breezes of its meadows shall waft and the soft-flowing waters of its fountains flow. Thereupon, thou shalt see those who taunt and mock yielding thanks, and those who sigh and complain rendering praise. Thou shalt behold the envious becoming remorseful, and the slanderer women cutting their hands, exclaiming, "Great God! No mortal is this! This is no other than a noble angel." "Verily, there is a prosperous issue to the God-fearing."

6 حمد خدا را که آنجناب لیلأ و نهارأ بخدمات امر الله مشغولند و در نشر نفعات الله ساعی و در انتشار انوار معرفت الله جاهد لعمرك هذا لموهبة من مواهب الله التي لاتعادلها موهبة في عالم الوجود فسوف تتشعشع انوارها و تفوح نفعات مسك نوافجها و تمر نسائم رياضها و تتدفق مياه حياضها عند ذلك ترى الشامتین شاكرين و تجدد الشاكرين حامدين و تنظر الاسفين حاسدين و تقطع ايديهن اللاتئمت و يقتلن حاش لله ما هذا بشر ان هذا الا ملك كريم والعاقبة للمتقين

- 7 In brief, after His ascension, He Who is the Self-Subsisting was faithful to His promises. He vouchsafed a remedy to heal the hearts, and caused the gentle breezes of joy to waft. He aided His loved ones with the hosts of the unseen, and confirmed them with the power of the Kingdom. He assisted the friends throughout the earth, and succoured His loved ones in every land. The radiance of His glory spread throughout the East, and His influence was made manifest in the West. His enemies were brought low in all regions, and His foes were everywhere left friendless and forlorn. Each mighty one was rendered weak, and every haughty stirrer of mischief was abased, with none to help them.

7 باری حضرت قیوم بعد از صعود آنچه وعد فرمود وفا نمود و شفای صدور عطا کرد و نسائم سرور بمرور آورد احبای خویش را بجنود غیب تأیید کرد و بقوای ملکوت نصرت فرمود در جمیع نقاط ارض دوستانرا یاری کرد و در کل اقالیم یارانش را یآوری نمود در شرق انوارش ساطع شد و در غرب آثارش باهر گشت اعدایش در جمیع اقالیم ذلیل شدند و دشمنانش در کل ممالک بی ناصر و معین هر ذی قوتی ضعیف شد و هر ذی فساد و سطوتی حقیر و بی مجیر

- 8 Consider how, through the operation of invisible means, the foolish ones of the earth arose to foment discord and strife, made the government of Persia exasperated, engaged in rebellion, and raised a tumult. It became thereby clear that they were the root of all mischief and the source of all malice. Thus were the promoters of peace distinguished from the seditious, and the ensuing events exposed their hidden secrets. Thus was it made plain that they were wolves in the guise of shepherds and thieves garbed as watchmen, an oppressive darkness in the world and a formidable obstacle to the well-being and prosperity of all.

8 ملاحظه فرمائید که اسباب غیبی فراهم آمد که جهلای ارض بر فساد و فتنه برخاستند و حکومت دولت ایران را بسته آوردند و شورش نمودند و آشوب افکندند تا معلوم گردد که اس فسادند و اصل عناد و تا آنکه مصلح از مفسد ممتاز شود و وقوعات کاشف راز و اثبات شود که گرگانند در لباس شبان و دزدانند در صورت نگهبان جهان وجود را ظلمت شدیدند و راحت و آسایش عمومی را مانع عظیم

- 9 In like manner, a group of foes gathered in the Great City and sought through every ruse, plot, and stratagem to bring ruin to the Cause of God, to disperse the gathering of His loved ones, and to cause a breach amongst His people. I swear by the Ancient Beauty! When that company of foes joined hands

9 بهمچنین در مدینه کبیره جمعی معاندین اجتماع نموده و بانواع حیل و خداع و مکر در تضییع امر الله بوده و تشتیت شمل احباء الله و تفریق جمع حزب الله قسم به جمال قدم که آن حزب

with the shameless Jamalu'd-Din, they kindled such a fire of sedition in the Great City that it was feared its flames might reach the lofty abode of Him round Whom circle all that dwell on earth, and that the resulting damage might threaten the very foundations of the Cause of God. Then did the Hand of Omnipotence emerge from His unseen Kingdom and disperse that company in such wise that it was reduced to a handful of scattered dust and condemned to eternal perdition.

- 10 Therefore, in thanksgiving for His divine confirmations, let us strive by day and by night to exalt His Word, to be consumed by the fire of His love, and to raise our voices in His remembrance and praise. Given such tender mercies, such bestowals, such aid and assistance, how can we remain still? How can we sit silent? O how pitiful it would be, were we to tarry, to hesitate, or to fail to offer up our souls! How pitiful, were we to set our hearts on ephemeral attachments rather than quaff of this mystic wine! Woe unto us should we remain occupied with our selfish desires, busy ourselves with our own earthly concerns, and follow the promptings of such passions as deprive us of these bounties and deny us a portion of these bright effulgences. By my life! This, verily, would be naught but manifest loss.

LOTW#39

الذّاء چون به جمال الدّین بی حیا ملحق شدند چنان آتشی در مدینهء کبیره افروختند که بیم آن بود که نائره اش بکنگهء مطاف عالمیان رسد و صدمه اش بنیان امر الله دستی از ملکوت غیبش درآمد و آن جمع را چنان پریشان کرد که هبّاء منبثا شد و بهلاک ابدی گرفتار گردید

10 پس این عباد باید بشکرانهء تأییدات الهیه اش شب و روز در اعلاء کلمه اش بکوشیم و در آتش محبتش بجوشیم و به ذکر و ثنائش بخروشیم باوجود این عنایت و این موهبت و این نصرت و این تأیید چگونه صامت نشینیم و ساکت گردیم فوااسفا علینا لو مکثنا و صبرنا و ماقدینا الارواح و تعلّقنا بالاشباح و ماشرنا ذلک الرّاح و واحسرةً علینا اذا اشتغلنا بهوی انفسنا و التّهیّنا بشئون دنیانا و ابتلینا باهواء تحرّما عن تلک الفیوضات و تمنّعنا عن هذه التّجلیات لعمری انّ هذا لخسران مبین

NURA#39, MMK4#078 p.083

AB00292

To: Haji Mirza Haydar Ali Isfahani, in Tihiran

Date: 1893 ca.

- 1 O thou who art firm and steadfast in the Divine Covenant and Testament! Thy letter was received and its contents were clear and evident. Praise be to God that, through the grace of the glorious Lord, beneath the shadow of the Word of Unity and the resplendent Sign of Oneness, blessed souls have been raised up and confirmed who are firm pillars of the stronghold of the Covenant and solid foundations of the edifice of the Testament. They are mighty deterrents to the hosts of doubts and manifest dispellers of the storms of vain imaginings.
- 2 It is clear and evident that every mighty cause in existence must face intense opposition, and every sturdy ship must encounter massive waves. Similarly, such a Covenant will find violators of utmost strength, and such an ancient Testament

1 ای ثابت راسخ بر عهد و پیمان الهی مسطورات آنجناب واصل و مضامین معلوم و واضح گردید حمد خدا را که در ظلّ کلمهء توحید و آیت باهرهء تفرید بفضل رب مجید نفوس مبارکی مبعوث و مؤید گشته اند که حصن میثاقرا رکن رکینند و بنیان عهد و پیمان را بنیادی متین جنود شبهات را رادع عظیمند و زوابع اوهامات را دافع مبین

2 این معلوم و واضحست که هر امر عظیم را در عالم وجود هجوم شدید محقّق و هر سفینهء متین را امواج کبیر مصادم و مکرّر چنین بنیان پیمانرا

will face opponents of greatest power. The vaster the ocean, the mightier its tempests; the firmer the edifice, the more exposed it is to the force of hurricanes.

ناقضانی در نهایت قوت پیدا خواهد گشت و چنین میثاق قدیمی را مقاومتی در غایت قدرت موجود خواهد گردید بحر محیط هرچه وسیعتر است طوفانش عظیمتر است و بنیان هرچه متین تر است معرض اشتداد قواصف بیشتر است

- 3 Today, the balance of the Cause of God, the protection and preservation of the Religion of God, the well-being of the loved ones of God, the salvation of the servants of God, the safeguarding of the Word of God, and the diffusion of the fragrances of God are all dependent and conditional upon firmness and steadfastness in the Covenant and Testament of God. Should the slightest weakness and laxity occur, all matters would be disrupted and disordered.

3 اليوم میزان امر الله و حفظ و صیانت دین الله و سلامت احباء الله و نجات عباد الله و صون کلمه الله و نشر نفحات الله منوط و مشروط به ثبات و رسوخ بر عهد و میثاق الله است و اگر چنانچه مقدار جزئی و هن و سستی حاصل گردد جمیع امور منقوض و مختل میگردد

- 4 Now, certain souls through subtle stratagems are contemplating the violation and breach of God's Covenant and the breaking and severing of the mighty Testament of the All-Merciful, thinking they shall achieve some result. But evil is that which they imagine! Soon thou shalt see them in manifest loss.

4 حال بعضی نفوس بلطائف الحیل در فکر نقض و کسر عهد الهی و فسخ و قطع پیمان عظیم رحمانی افتاده اند و بگان خویش ثمری حاصل خواهند نمود فبئس ما هم یظنون فسوف تریم فی خسران مبین

- 5 In utmost secrecy, they sometimes say "The Book of God sufficeth us," and at times they utter "the day when God will enrich all through His abundance." At one moment they claim that infallibility is denied and error and mistake are possible and expected; at another, they outwardly profess unity with their tongues while in reality they seek to demean and disparage. They utter "the One Lord hath no partner" yet through these words they aim to confuse minds and disturb thoughts. This is indeed "a word of truth intended for falsehood," for the Ancient Beauty—may my soul be offered up for His exalted threshold—hath no partner or likeness. God forbid! Indeed, befitting servitude and true worship of Him is impossible and unattainable, for He alone wished to be the Beloved of the worlds and the Goal of the mystics.

5 در سرّ سرّ گاهی حسبنّا کتاب الله گویند و گاهی یوم یغنی الله کلاً من سعته بر زبان رانند دمی عصمت منکور است و خطا و سهو ممکن و مأمول است گویند وقتی لسان بتوحید بظاهر بیالایند لکن در حقیقت توهین و تحقیر خواهند ربّ وحید را شریک نباشد بر زبان رانند و باین کلمه تخدیش اذهان و تشویش افکار مراد دارند کلمه حقّ ارید بها الباطل همین است چه که جمال ابهی را روحی لعنتیه السامیه فدا شریک و شبیه استغفرالله بلکه عبودیت لائقه و پرستش بسزایش ممنوع و محالست فانه وحده احبّ ان یکون محبوب العالمین و مقصود العارفین

- 6 However, through such intimations, the people of doubts aim to scatter the Word of God, divide the party of God, and demean the Covenant and Testament of the All-Merciful, so that they might shake the weak souls with ornate speech. When such thoughts cross their minds, they raise the question of infallibility, although no one has claimed infallibility. When the weak-minded accept this, they secretly raise objections, and when this too is heard, they deny the Covenant and Testament from its foundation.

6 ولکن اهل شبهات باین اشارات مقصودشان تشبیت کلمه الله و تفریق حزب الله و تحقیر عهد و پیمان حضرت رحمن است تا نفوس ضعیفه را بزخرف قول متزلزل کنند و چون تصویری چنین بخاطر گذراند مسئله عصمت پیش آرند و حال آنکه مدّعی عصمتی در میان نه و چون این را نیز ذهنی سست عنصران کنند در سرّ سرّ اعتراض نمایند و چون اینرا نیز گوش زد کنند عهد و پیمان را از بنیان انکار کنند

- 7 In truth, the very root and foundation of these insinuations and doubts they have inherited from 'Umar. For in the Sahih

7 باری اصل اساس این اشارات و شبهات را میراث از عمر گیرند که در صحیح بخاری که

of Bukhari—that book of traditions which the people of Sunni Islam account among their sound and authoritative collections, whose transmitters are deemed trustworthy and whose authenticity is held to be above suspicion—it is recorded and set down that when the signs of ascension began to appear upon the blessed countenance of the Messenger of God—may the spirit of all worlds be a sacrifice unto Him—that is, when His radiant face grew flushed, He said: “Bring paper and pen, that I may write and declare something whereby ye shall not go astray after Me, and which ye may follow as your rule of conduct.”

- 8 ‘Umar was present. He said: “The Book of God is sufficient for us.” Thereupon some of the members of the Holy Household said: “Obey His command, [and bring paper and pen].” But the second Caliph, in reply—God forbid!—uttered with his tongue the words: “Indeed the man doth rave,” meaning that, owing to the severity of His illness, the Prophet was speaking deliriously. We seek refuge with God from so false and foolish an utterance.

- 9 At all events, it was ‘Umar who first pronounced the words, “The Book of God is sufficient for us,” and the community of Islam, even unto this day, remaineth afflicted by their grievous consequences. One who is unaware of all the cycles, ages, events, stratagems, and whisperings that have come to pass might imagine that the utterers of “The Book of God is sufficient for us” belonged only to that former age and to none besides. The poor soul knoweth not that it is ever through such whisperings and such devices that disruption hath been wrought in the Religion of God and the Law of God, until the very foundation of the Cause hath been shaken.

- 10 And now these present sayings are among the hidden secrets of certain shallow-minded men who reckon themselves of the friends and believers; and should they but find a listening ear, they instill them there. The purport is this: that Your Honor should be watchful lest they trouble and unsettle the weak, and that day and night you should strive to strengthen and firmly establish the Covenant of God in the hearts of the friends, in such wise that, even if the hosts of Covenant-breaking should descend from heaven like unto the waves of buckets, they would be powerless to make a breach therein. Verily, thou art aided from this station; and we beseech God to illumine through thee the horizons of the hearts of them that turn unto Him.

کتاب احادیث مسلمّه صحیحہ اهل سنت است مذکور است و روایت ثقات و صحتش بری از شباهتست مرقوم و مذکور است که حضرت رسول روح العالمین له الفداء در وقتی که آثار صعود بر وجه مبارک مبادیش نمودار شد یعنی روی تابناک برافروخت فرمود کاغذ و قلمی حاضر نمائید که چیزی مرقوم و بیان نمایم که من بعد من گمراه نشوید و دستور العمل نمائید

8 عمر حاضر بود گفت حسبنا کتاب الله بعد بعضی از اهل بیت گفتند اطاعت امر نمائید [و قرطاس و قلم حاضر کنید] خلیفه ثانی در جواب استغفرالله بزبان راند که آن المرء لیجر یعنی حضرت از شدت مرض هذیان میگوید نعوذ بالله من القول الباطل السخیف

9 باری این کلمه حسبنا کتاب الله را ابتدا عمر ادا نمود و امت اسلام الی الآن بویال این کلمه مبتلا کسی که از جمیع اکوار و ادوار و وقایع و دسایس و وساوس واقعه یخبر گمان نماید که قائلین حسبنا کتاب الله در این کور است و بس دیگر بیچاره نمیداند که همیشه به این وساوس و دسائس خلل در دین الله و شریعة الله واقع گشت که بنیان امر متزلزل گردید

10 و حال این اقوال از اسرار خفیه بعضی سبکمیزان است که خویش را از دوستان و مؤمنان میشمرند و اگر گواهی یابند تلقین مینمایند مقصد اینست که انجناب مواظب بوده که مبادا ضعف را مضطرب و متردد نمایند و شب و روز در تحکیم و توثیق عهد الهی در قلوب یاران بکوشید بقسمیکه اگر افواج نقض چون امواج دلو از آسمان برسد نتوانند رخنه نمایند فانک مؤید من هذا المقام و نسل الله ان یضیء بک آفاق قلوب المقلین

INBA55:268, AKHA_105BE #12 p.08

AB00298

Date: 1893 ca.

1 He is the Self-Subsisting!

1 هو القيوم

2 Praise be to Him Who hath created a luminous reality, a most merciful essence, a spiritual existence, a divine substance, a radiant pearl, and a brilliant and unique gem, and made it the channel of the supreme bounty, the bond of the Most Great Covenant, and the means of the highest gift. Through it flowed the bounties of its Lord and poured forth the desires of its people. It shone forth, glowed, illumined, radiated, dawned and revealed the mysteries, rent asunder the veils, split the coverings and removed the shroud from a countenance whereby the sun was concealed in clouds. All that is thereon shall pass away, and there shall remain the face of thy Lord, the Lord of Glory and Bounty.

2 حمداً لمن خلق حقيقة نورانية و هوية رحمانية و كينونة روحانية و جوهرة ربانية و درة نورا و فريدة غراء و جعله واسطة الفيض العظمى و رابطة العهد الكبرى و وسيلة الموهبة العليا ففاضت بمواهب ربها و افاضت برغائب اهلها و تشعشت و تلالأت و اضاءت و اشرفت و لاحت و اباحت بالأسرار و هتكت الأستار و شقت الحجاب و ازاحت النقاب عن وجه توارت به الشمس في السحاب كل من عليها فان و يبقى وجه ربك ذو الجلال و الاكرام

3 I offer greetings, praise, peace and glory unto that white pearl, that crimson ruby, that radiant virgin, that divine gem, that eternal essence, that spiritual reality, and that conscious identity. I beseech God to make me one who partakes of its river, who is immersed in its ocean, who receives from its bounty, who is illumined by its radiance, who derives light from its effulgence, who is warmed by its fire, and who is enlightened by its lamp. Glorified be He Who created it, brought it forth, originated it, chose it, and preferred it above all the worlds.

3 و اقدم التحية و الثناء و التسليم و البهاء على تلك الدرة البيضاء و الباقوة الحمراء و الخريدة النيرة الجوهرة الربانية و الكينونة الصمدانية و الذاتية الروحانية و الانية الوجدانية و اسئل الله ان يجعلني مغترفاً من نهرها و مستغرقاً في بحرها و مستفيضاً من فيضها و مستنيراً من اشراقها و مقتبساً من انوارها و مصطبياً من نارها و مستضيئاً من مشكاتها فسبحان من خلقها و انشاها و ابدعها و اختارها و اصطفاه على العالمين

4 'Abdu'l-Baha

4 ع ع

5 God, blessed and exalted be He, hath said: "Until, when he reached the setting of the sun, he found it setting in a muddy spring."² O thou who gazeth toward the Most Glorious Kingdom! Know thou that in this blessed verse, this celestial call, this divine melody, and this spiritual reality there are signs for those who possess insight and traces for those who witness. Observe how that perceiving soul, that knower who stood firm, that wise one acquainted with the mysteries of the Almighty Lord, that one yearning to behold the lights of the Resplendent Beauty, wandered through the realms of existence and traveled from the dawning-place of creation to the setting-place of invention, longing for vision and meeting. He saw no being among beings, no existent among existents, except that he sought therein to witness the light of existence and observe the

5 قال الله تبارك و تعالى حتى اذا بلغ مغرب الشمس وجدها تغرب في عين حمأة الآية يا أيها الناظر الى الملكوت الأسمى فاعلم بأن في هذه الآية المباركة و الرية الملكوتية و النعمة اللاهوتية و الحقيقة الروحية لآيات للتبصرين و آثار للشاهدين فانظر بأن ذلك العالم البصير و العارف الواقف العلم المطلع بأسرار الربّ القدير المشتاق الى مشاهدة انوار الجمال المنير قد ساح في اقاليم الوجود و سافر في مشرق الابداع و مغرب الاختراع و اشتاق الى المشاهدة و اللقاء فرأى كائناً من الكائنات و موجوداً من الموجودات ألا طلب فيه شهود نور الوجود و ملاحظة

²Qur'an 18:86.

reality that flows upon all things - the center of divine inspirations, the dawning-place of heavenly lights, the hidden secret, and the concealed symbol in the unique essence.

- 6 He wandered through the worlds of the unseen and the seen, and plunged into the seas of grandeur and the wildernesses of realms hidden from the eyes of creation, until he was guided to the shore of eternity - that coast concealed from sight, veiled from vision, and hidden from the minds of those possessed of thoughts - the Ancient Dawn, the Greatest Name, the Most Noble Rising-Place, and the Illumined Setting-Place dawning over the horizons of nations. There he found the Sun of Divine Reality, the Most Great Light of the All-Merciful, the Holy Divine Identity, and the Luminous Eternal Essence setting - that is, concealed, veiled, and hidden in an essence that combined the water of existence and the heat of the kindled fire.

- 7 For the Merciful Manifestation, the Divine Dawning-Place, and the Eternal Setting-Place hath two stations in the world of appearance and two ranks in the realm of manifestation. In the first station, He is the source of the water of life, the heavenly spring of salvation, and the spirit that pervades the realities of all things. This mighty outpouring and manifest bounty is expressed as the flowing water, and "from water did We create every living thing." In the second station, He is the fire kindled in the Blessed Tree, the blazing flame in the sacred Sinai, and the luminous flash in the mount of the divine spot, even as Moses, peace be upon him, said: "Tarry ye; lo, I perceive a fire; perhaps I can bring you a brand therefrom or find guidance in the fire." The water flowing from the reality of bounty upon the world of existence in the realm of manifestation, and the intense heat that appeared from the kindled fire, when combined, are expressed as the muddy spring - that is, heated by the warmth of the love of the Mighty, the Loving.

- 8 O thou who gazest upon the Kingdom of existence! Let Us expound unto thee a second meaning of the blessed verse. That most learned one who traverseth the worlds of being with the feet of the heart, who journeyeth through the horizons of creation with the light of divine guidance - when his yearning, his ardour and his longing to witness the effulgence from the light of the horizons grew intense, he wandered in the wilderness of the manifestations of created things and roamed through the wastes and strongholds of the dawning-places of existence, until he reached the axis of the millstone, the center of the circle of being in the Most Exalted Sphere, and the pivot of the Supreme Orb revolving around itself in infinite space. Thus

الحقيقة الفائضة على كلّ موجود مركز السّنوحات الرّحمانيّة و مطلع الأنوار الرّبّانيّة و السرّ المستسرّ و الرّمز المكنون في الكينونة الفردانيّة

- 6 فساح في عوالم الغيب و الشّهود و خاض في بحار الكبرياء و مفاوز عوالم الخفيّة عن اعين اهل الانشاء حتّى اهتدى الى شاطئ البقاء السّاحل الّذي خفي عن الأنظار و ستر عن الأبصار و غاب عن عقول اهل الأفكار الفجر القدم و الاسم الأعظم و مطلع الأكرم و المغرب المنور الطّالع على آفاق الأمم فوجد شمس الحقيقة الرّبّانيّة و النّير الأعظم الرّحمانيّة و الهويّة القدسيّة السّبحانيّة و الذاتيّة التّوراتيّة الصّمدانيّة غاريّة اى مخفية مستورة مكنونة في كينونة جامعة لماء الوجود و حرارة النّار الوقود

- 7 حيث أنّ المظهر الرّحماني و مطلع الرّبّاني و المغرب الصّمداني له مقامان في عالم الظّهور و مرتبتان في حيّز الشّهود و في المقام الأوّل هو فائض بماء الحياة و سلسيل النّجاة و الرّوح السّاري في حقائق الموجودات و هذا الفيض العظيم و الوجود المبين يعبر بالماء المعين و من الماء كلّ شيء حتّى و في المقام الثّاني هو النّار الموقدة في السّدرة المباركة و الشّعلة السّاطعة في سيناء المقدّسة و اللّعة التّوراتيّة في طور البقعة الرّحمانيّة كما قال الكلّيم عليه السّلام امكثوا انّي آتست ناراً لعلّي آتيكم منها بقبس او لعلّكم منها تصطلون فالماء الفائض من حقيقة الوجود على عالم الوجود في حيّز الشّهود و الحرارة الشّديدة الّتي ظهرت من النّار الوقود اذا اجتمعوا يعبران بالعين الحمأة اى حامية بحجارة محبّة العزيز الودود

- 8 يا ايّها النّاظر الى ملكوت الوجود فلنبيّن لك معنى ثانياً في الآية المباركة فإنّ ذلك الأعلّم السّالك في عوالم الابداء بقدّم الفؤاد السّائح في آفاق الكائنات بنور الرّشاد لما اشتدّ فيه الغرام و الصّباية و الأشواق الى مشاهدة الاشراف من نور الآفاق تاه في هيماء مظاهر الكائنات و هام في سباسب و صياصي مطالع الموجودات حتّى وصل الى قطب الرّحى مركز دائرة الوجود في الفلك الأعلى و محور الكرة العليا الدّائرة حول نفسها في الفضاء الّذي لا يتناهى فاهتدى الى نور

was he guided to the light of guidance, the Most Great Word, the Lote-Tree beyond which there is no passing, the Sacred Mosque and the Remote Mosque round about which blessings have been bestowed. There he found that the Sun of Truth was setting in a spring of dark water - that is, the fountain of the water of existence commingled with dark clay, meaning the elements existing in the visible material realm.

- 9 That resplendent and effulgent Light, the Reality of realities, the Most Great Luminary, existed within a human temple, an earthly frame, and an elemental body, manifesting all names, attributes and lights within this Niche - "God is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp."³ And the word "spring" hath seventy meanings in the language, including flowing spring, weeping eye, and also meaning sun, ray, cloud, chief, reality, essence and the like. The commentators have said that it appeared to set in a spring of dark water.

الهدى والكلمة العليا والسّدرة المنتهى والمسجد الحرام والمسجد الأقصى الذى بورك حوله فوجد أنّ شمس الحقيقة غاربة فى مغرب عين الحياة الجمّة اى معين ماء الوجود المختلط بمجأة اى طين من العناصر الموجودة فى حيز الخارج المشهود

9 فذلك النور الساطع اللامع حقيقة الحقائق النيرة الأعظم موجود فى هيكل بشرى وقالب ترابى و جسم عنصري اى متجلى بجميع الأسماء والصفات والأنوار فى هذه المشكاة الله نور السموات والأرض مثل نوره كمشكاة فيها المصباح والعين له سبعون معنى فى اللغة منها عين جارية وعين باكية وبمعنى الشمس والشعاع والسحاب والرئيس والحقيقة والذات وامثال ذلك وقال المفسرون كأنّها تغرب فى عين حمأة

INBA13:390, INBA55:219, INBA59:143,
INBA88:045b, UMich962.034-036,
UMich991.012-015, BRL_DAK#0759,
MMK6#284, ASAT3.126x, AVK2.202x,
YMM.397, YMM.471

AB00444

Lawh-i-Ayat (Tablet of the Signs)

Date: 1893 ca.

- 1 Praise be to Him Who hath made the world of being, and hath fashioned all that is, Him Who hath raised up the sincere to a station of honor and hath made the invisible world to appear on the plane of the visible-yet still, in their drunken stupor, do men wander and stray.
- 2 He hath laid down the foundations of the lofty Citadel, He hath inaugurated the Cycle of Glory, He hath brought forth a new creation on this day that is clearly Judgement Day-and still do the heedless stay fast in their drunken sleep.
- 3 The Bugle hath sounded, the Trumpet hath been blown, the Crier hath raised his call, and all upon the earth have swooned

1 سبحان من انشأ الوجود و ابدع كلّ موجود و بعث المخلصين مقاماً محمود و اظهر الغيب فى حيز الشهود ولكنّ الكلّ فى سكرتهم يعمهون

2 و أسّس بنيان القصر المشيد والكور المجيد و خلق الخلق الجديد فى حشر مبين و القوم فى سكراتهم غافلون

³Qur'an 24:35.

- away—but still do the dead, in the tombs of their bodies, sleep on.
- 4 And the second clarion hath sounded, there hath followed the second blast after the first, and the dread woe hath come, and every nursing mother hath forgot the infant at her breast—yet still the people, confused and distracted, heed it not.
- 5 And the Resurrection hath dawned, and the Hour hath struck, and the Path hath been drawn straight, and the Balance hath been set up, and all upon the earth have been gathered together—but still the people see no sign of the way.
- 6 The light hath shone forth, and radiance floodeth Mount Sinai, and a gentle wind bloweth from over the gardens of the Ever-Forgiving Lord; the sweet breaths of the spirit are passing by, and those who lay buried in the grave are rising up—and still do the heedless slumber on in their tombs.
- 7 The flames of hell have been made to blaze, and heaven hath been brought nigh; the celestial gardens are in flower, and fresh pools are brimming over, and paradise gleameth in beauty—but the unaware are still mired down in their empty dreams.
- 8 The veil hath fallen away, the curtain is lifted, the clouds have parted, the Lord of Lords is in plain sight—yet all hath passed the sinners by.
- 9 It is He Who hath made for you the new creation, and brought on the woe that surpasseth all others, and gathered the holy together in the realm on high. Verily in this are signs for those who have eyes to see.
- 10 And among His signs is the appearance of omens and joyous prophecies, of hints and clues, the spreading of many and various tidings, and the anticipations of the righteous, they who have now attained their goal.
- 11 And among His signs are His splendors, rising above the horizon of oneness, His lights streaming out from the dayspring of night, and the announcement of the Most Great Glad-Tidings by His Herald, the One, the Incomparable. Verily in this is a brilliant proof for the company of those who know.
- 12 Among His signs is His being manifest, being seen by all, standing as His own proof, and His presence among witnesses in every region, among peoples who fell upon Him even as wolves, and compassed Him about from every side.
- 13 Among His signs is His withstanding powerful nations and all-conquering states, and a host of enemies thirsting for His blood,
- 3 و نفخ في الصور و نقر في الناقور و ارتفع صوت السّافور و صقع من في صقع الوجود و الأموات في قبور الأجساد لراقدون
- 4 ثمّ نفخ النفخة الأخرى و اتت الرّادفة بعد الرّاجفة و ظهرت الفاجعة و ذهلت كلّ مرضعة عن راضعها و الناس في ذهولهم لا يشعرون
- 5 و قامت القيامة و اتت السّاعة و امتدّ الصّراط و نصب الميزان و حشر من في الامكان و القوم في عمه مبتلون
- 6 و اشرق النور و اضاء الطّور و تنسم نسيم رياض الرّبّ الغفور و فاحت نفحات الرّوح و قام من في القبور و الغافلون لفي الأجداث لراقدون
- 7 و سّمرت النّيران و ازلفت الجنان و ازدهت الرّياض و تدفقت الحياض و تأتق الفردوس و الجاهلون في اوهامهم لخائضون
- 8 و كشف النقاب و زال الحجاب و انشقّ السّحاب و تجلّى ربّ الأرباب و المحرومون لخاسرون
- 9 و هو الّذى انشأ لكم النّشأة الأخرى و اقام الطّامة الكبرى و حشر النفوس المقدّسة في الملكوت الأعلى انّ في ذلك لآيات لقوم يبصرون
- 10 و من آياته ظهور الدّلائل و الاشارات و بروز العلّام و البشارات و انتشار آثار الأخبار و انتظار الأبرار الأخبار و اولئك هم الفائزون
- 11 و من آياته انواره المشرقة من افق التّوحيد و اشعته السّاطعة من المطلع المجيد و ظهور البشارة الكبرى من مبشّره الفريد انّ في ذلك لدليل لا تحلّ لقوم يعقلون
- 12 و من آياته ظهوره و شهوده و ثبوته و وجوده بين ملأ الأَشهاد في كلّ البلاد بين الأحزاب الهاجمة كالذّئاب و هم من كلّ جهة يهجمون
- 13 و من آياته مقاومة الملل الفاجعة و الدّول القاهرة و فريق من الأعداء السّافكة للدّماء السّاعية في

intent at every moment upon His ruin, wheresoever He might be. Verily this is a matter deserving the scrutiny of those who ponder the signs and tokens of God.

- 14 Another of His signs is the marvel of His discourse, the eloquence of His utterance, the rapidity with which His Writings were revealed, His words of wisdom, His verses, His epistles, His communes, His unfolding of the Qur'an, both the abstruse verses thereof and the clear. By thy very life! This thing is plain as day to whoever will regard it with the eye of justice.
- 15 Again among His signs is the dawning sun of His knowledge, and the rising moon of His arts and skills, and His demonstrating perfection in all His ways, as testified by the learned and accomplished of many nations.
- 16 And again among His signs is the fact that His beauty stayed inviolate, and His human temple was protected as He revealed His splendors, despite the massed attacks of all His foes, who came against Him in their thousands with their darting arrows, spears and swords. Herein is verily a wonder and a warning to any fair judge.
- 17 And among His signs is His long-suffering, His tribulations and His woes, His agony in His chains and fetters, and His calling out at every moment: "Come unto Me, come unto Me, ye righteous! Come unto Me, come unto Me, ye lovers of the good! Come unto Me, come unto Me, ye dawning points of light!" Verily the gates of mystery are opened wide—but still do the wicked disport themselves with their vain cavillings!
- 18 Yet another of His signs is the promulgation of His Book, His decisive Holy Text wherein He reproveth the kings, and His dire warning to that one whose mighty rule was felt around the world—and whose great throne then toppled down in a matter of brief days—this being a fact clearly established and widely known.
- 19 And among His signs is the sublimity of His grandeur, His exalted state, His towering glory, and the shining out of His beauty above the horizon of the Prison: so that heads were bowed before Him and voices lowered, and humble were the faces that turned His way. This is a proof never witnessed in the ages gone before.
- 20 Again among His signs are the extraordinary things He continually did, the miracles He performed, the wonders appearing from Him without interruption like the streaming down of His clouds—and the acknowledgement, even by unbelievers, of His powerful light. By His own life! This was clearly verified, it

هدم البنيان في كلّ زمان و مكان أنّ في ذلك
لتبصرة للذين في آيات الله يتفكّرون

14 و من آياته بديع بيانه و بليغ تبليانه و سرعة نزول
كلماته و حكمه و آياته و خطبه و مناجاته و تفسير
المحكمات و تأويل المتشابهات لعمرك أنّ الأمر
واضح مشهود للذين ببصر الانصاف ينظرون

15 و من آياته اشراق شمس علومه و بزوغ بدر فنونه
و ثبوت كمالات شئونه و ذلك ما أقرّ به علماء
الملل الراسخون

16 و من آياته صون جماله و حفظ هيكل انسانيه مع
شروق انواره و هجوم اعدائه بالسنان و السيوف و
السهم الراسقة من الألوف و أنّ في ذلك لعبرة
لقوم ينصفون

17 و من آياته صبره و بلائه و مصائبه و آلامه تحت
السلاسل و الأغلال و هو ينادى الىّ الىّ يا
ملاء الأبرار الىّ الىّ يا حزب الأخيار الىّ الىّ يا
مطالع الأنوار قد فتح باب الأسرار و الأشرار في
خوضهم يلعبون

18 و من آياته صدور كتابه و فصل خطابه عتاً
للبلوک و انذاراً لمن هو احاط الأرض بقوة نافذة
و قدرة ضابطة و انثل عرشه العظيم بأيام عديدة
و أنّ هذا لأمر مشهود مشهور عند العموم

19 و من آياته علو كبريائه و سمو مقامه و عظمة جلاله
و سطوع جماله في افق السجن فذلّت له الأعناق
و خشعت له الأصوات و غنت له الوجوه و هذا
برهان لم يسمع بها القرون الأولون

20 و من آياته ظهور معجزاته و بروز خوارق العادات
متتابعاً مترادفاً كفيض سحابه و اقرار الغافلين بنفوذ
شهابه لعمره أنّ هذا لأمر ثابت واضح عند العموم
من كلّ الطوائف الذين حضروا بين يدي الحى
القيوم

was demonstrated to those of every persuasion who came into the presence of the living, the self-subsisting Lord.

- 21 And yet another of His signs is the wide-spreading rays of the sun of His era, the rising moon of His times in the heaven of all the ages: His day, which standeth at the summit of all days, for its rank and power, its sciences and its arts, reaching far and wide, that have dazzled the world and astonished the minds of men.

- 22 Verily is this a matter settled and established for all time.

SWAB#004, BSW#11.14x, SW_v09#03 p.032-034, DWN_v3#08 p.070-073, STYLE.043x

21 و من آیاته سطوع شمس عصره و شروق بدر قرنه
فی سماء الأعصار و الأوج الأعلى من القرون
بشئون و علوم و فنون بهرت فی الآفاق و ذهلت
بها العقول و شاعت و ذاعت

22 و أنّ هذا لأمر محتوم

INBA13:398, INBA55:229, INBA59:148,
INBA88:051, UMich962.092-094,
UMich991.047-051, BRL_DAK#0958,
MKT1.137, MNMK#021 p.099,
MMK1#004 p.013, AKHA_124BE #02-03
p.v, BCH.130, DLH2.223, OOL.C008

AB00452

To: Baha'is of Ishqabad

Date: 1893 ca.

- 1 O ye beloved of God! How great is this Dispensation! How bright the effulgence of this Age, the Age of the All-Glorious Lord! All creation hath been set in motion, and the universe vibrateth with tidings of joy and ecstasy. The realities of all things are filled with blissful rapture, and every atom in existence is ecstatic with delight. Souls are attaining unto prosperity and advancement, and the friends are achieving success and progress. The light of Revelation is shining bright, and its signs are shedding light on all regions. The whole earth resoundeth with the praises of the greatness of the Ancient Beauty, and the Day-Star of His majesty shineth resplendent.

1 ای احبابی الهی کور عظیم است و اشراق شدید
و عصر خداوند مجید امکان در حرکت است و
اکوان در وجد و بشارت حقائق کائنات در
شوق و شورند و ذرات موجودات در طرب و
سرور ارواح در فوز و فلاحند و احباب در علو
و نجاح انوار در سطوعست و آثار روشنی بخش
اقالیم و ربیع صیت بزرگواری جمال قدم جهانگیر
گشته و نیر عظمت حضرت احدیتش مشرق و
منیر

- 2 Every assemblage in the world is adorned with the mention of the Most Great Name, and every gathering of the kindreds and peoples of the earth is cognizant of the tidings of the advent of the Most Wondrous Luminary. The East is illumined by His light, and the West perfumed with His sweet savours. This dusty earth hath become a rose-garden through the outpourings of His bounteous favour, and the vast and lofty heavens are filled with delight through the splendours of His sun. The

2 جمیع محافل عالم بذکر اسم اعظم مزین و کلّ مجامع
امم بخبر ظهور نیر اکرم مستخبر شرق از انوارش
منور است و غرب از نفحاتش معطر بسیط غبرا
از فیض سخاوتش گلشن است و فسیح و رفیع
خضرا از انوار آفتابش روشن حقیقت کلّ شیء
در حشر و نشور است و کینونت کلّ شیء در
شوق و شور اشجار طیبه در نشو و نماست و اثمار

realities of all things have been quickened and revived, and the essences of all beings enraptured and enthralled. Goodly trees are growing and flourishing on every side, yielding sweet and luscious fruits. The banner of the Covenant is hoisted in every region, and the ocean of the Testament is surging with such endless billows and raging tempests as to cause every limb to quake.

- 3 In this Most Great Dispensation, the Ancient Beauty—may my soul be offered up for His loved ones—hath vouchsafed unto all the believers a sure testimony, a surpassing mercy and abundant favour, an infallible proof and clear evidence. In the Most Holy Book, which abrogateth all the Books and Scriptures of the past and standeth amongst them all transcendent and supreme, He hath, in clear, explicit, and unequivocal terms, revealed the path and marked out the road to salvation. For five and twenty years did He nurture everyone and fed them from the breast of holiness. In all His Tablets, Books, Epistles, and Scriptures, He made mention of the Covenant and Testament, praising the steadfast and extolling those who cleave tenaciously unto it, while condemning and rebuking those who waver, and even forewarning them of divine punishment and the threat of everlasting chastisement.

- 4 And then the Tablet of the Year of Stress, which is the year of Baha'u'llah's ascension, was revealed and distributed in all regions. In it He clearly and unequivocally stated the severity of the tests and the profusion of the trials. Some time thereafter, the Book of the Covenant and Preserved Tablet of the Testament was revealed by the Supreme Pen, wherein all were bidden, by His clear and explicit behest, to turn unto it and to observe, obey, and follow it, so that when the ocean of the tests and trials of the Year of Stress came to surge, no soul would be perplexed, dismayed, or confused; so that the straight path, the undeviating way, and the manifest light would become evident and clearly known; so that no room would be left for evil whisperings, no differences would arise, and the unity of the Word of God would be safeguarded.

- 5 Now a few capricious souls have appeared and begun to engage in secret whisperings, and as soon as they feel sure of their target, they even openly voice their intentions. One of them saith: "The Blessed Beauty hath made us independent of aught else, and hath left no need unmet." The secret intent of such a statement is that there is no need for an appointed Centre. Another exclaimeth: "Infallibility belonged to the Blessed Beauty alone; no other person is infallible." His inner motive is to assert that the "the one whom God hath purposed" is liable to error. Furthermore, they say that one who was regarded

لطیفه پر حلاوت و صفا علم میثاق است که منشور بر آفاقست دریای عهد و پیمانست که موجش بی پایانست و طوفانش در نهایت شدت و طغیان و مزلزل ارکان

3 جمال قدم روحی لأحبائه الفداء در این کور اعظم بر جمیع احبّا حجت را بالغ و رحمت را سابق و نعمت را سابق و برهانرا واضح و دلیل را لائح فرمودند در کتاب اقدس که ناسخ جمیع الواح و زیر است و مهیمن بر کل بنص صریح واضح مبین صراط را معلوم و منهج نجات را منصوب نمودند و بیست و پنج سنه جمیع را از ندی مقدس شیر داده پرورش فرمودند و در جمیع الواح و کتب و لوائح و صحف ذکر عهد و میثاق نمودند و ثابتین و متمسکین را تحسین و تجحید فرمودند و متزلزلین را توهین و تزییف بلکه انذار بعقوبت الهیه و تخویف بنقمت ابدیه نمودند

4 و لوح سنه شداد که سنه صعود است نازل گشت و در جمیع اطراف منتشر شد و بیان شدت امتحان و کثرت افتتان را واضح و مشهود فرمودند بعد باثر قلم اعلی کتاب عهد مرقوم شد و لوح محفوظ میثاق مکتوب و کل را بتوجه و انقیاد و اطاعت و اتباع بامر واضح صریح امر فرمودند تا چون دریای امتحان و افتتان سنه شداد بوج آید نفسی سرگردان نگردد و مضطرب و حیران نشود صراط مستقیم و منهج قویم و نور مبین موضح و معین و محقق و منصوص و معلوم باشد و مجال همی برای نفسی نماند و وحدانیت کلمه الهیه محفوظ ماند و اختلافی حاصل نشود

5 حال نوهوسانی چند پیدا شده اند در سرّ سرّ زمزمهائی بنا گذاشته اند و چون مطمئن گردند از نفسی واضح نیز ذکر نمایند یکی گوید جمال مبارک کل را غنی فرمود احتیاجی باقی نگذاشت مقصد سرّش اینست که بمقام منصوص احتیاجی نیست دیگری گوید که عصمت محصور در جمال مبارک بود دیگر کسی معصوم نیست مراد باطنیش اینست که من اراده الله جائز الخطاء است دیگر نفسی که در ایام مبارک

with favour, who was a believer or the recipient of a Tablet during the days of the Blessed Beauty, cannot possibly be cast out. Their true objective is to hint that were such a person to arise in opposition, or be so bold as to show enmity, no harm would result. They spread talk of this sort both openly and privily. The whole purpose of these words is to violate the Covenant and Testament. This is that same clamour which the Beloved of the worlds hath foretold in all His Tablets.

- 6 O loved ones of God! Be wakeful, be ever wakeful! Be mindful, be ever mindful! For tests and trials are most severe, and the waverers are exceedingly subtle and destructive in their schemes. Outwardly they proclaim that they are the first to adhere to the Covenant, while secretly they strike an axe at the very root of the Tree of the Covenant and Testament.

LOTW#65

مقبول بود یا مؤمن بود یا لوحی بجهت او نازل نمی شود که مردود گردد مقصد حقیقیش اینست که اگر مخالفت رضا کند و بخصوص اجتناب از این قبیل اقوال در سر و اجهار ترویج نمایند و مقصد از این اقوال کل نقض عهد و میثاق است و این آن نفاقست که در جمیع الواح محبوب آفاق خبر داده است

- 6 ای احبابی الهی بیدار باشید بیدار هوشیار گردید هوشیار چه که امتحان و افتتان بسیار شدید است و متزلزلین در نهایت تدبیر و تدمیر بظاهر گویند که ما اول متمسک بميثاق هستيم و در باطن تیشه بریشه شجره عهد و میثاق زنند

INBA55:288, INBA88:036, NURA#65, MMK4#161 p.175, QT108.120-121

AB00790

To: Baha'is of Bombay

Date: 1893 ca.

- 1 O ye beloved of the Merciful! The Abha Beauty hath shone forth with His manifold names and attributes from the Dawning-Point of all desires. He hath caused this glorious century to become the revealer of His wondrous grace through the effulgence of this new light, and hath set aglow the candle of unity in the world of being. In sweet accents of oneness and in celestial melodies proclaiming Divine Unity, He hath warbled upon the branches of the garden of inner meanings so as to gather the scattered peoples of the world under the shadow of the Word of God and bring the hostile and contentious tribes of the earth together in unity and harmony beneath the canopy of the love of God. For this exalted aim, this sanctified and manifest purpose, He hath offered His breast to a myriad darts of woe, and welcomed countless wounds with utter joy and resignation, even as a healing balm.
- 2 Not for an instant did He rest; not for a moment did His sacred heart find tranquillity. How many a night did He pass under the weight of chains, enduring until dawn a hundred thousand hardships, even as a captive seized within a hostile land. He met the darts of injustice with the target of faithfulness, and

1 ای احبابی رحمان جمال ابهی از مطلع آمال بجمع اسما و صفات اشراق فرمود و این قرن عظیم را باشراق جدید مظهر فیض مجید فرمود و شمع اتحاد را در انجمن عالم ایجاد برافروخت و بر شاخسار حدائق و معانی بانواع الحان یگانگی و نغمات وحدت رحمانی تغنی فرمود تا جمع پریشان عالم را در ظل کلمه الهیه مجتمع و طوائف متخاصمه متنازعه امم را در تحت خیمه محبت ربانیه متحد و متفق فرماید و در این مقصد مقدس و موضوع مسلم منزله صد هزار تبر بلا را سینه هدف فرمود و صد هزار زخم سنان را چون مرهم اعظم بکمال سرور و رضا قبول فرمود

2 هیکل مبارک آتی نیاسود و قلب مقدس دقیقه آرام نگرفت چه شبها که زیر زنجیر بسربرد و چون اسیر و دستگیر دار الحرب بصد هزار مصیبت روز فرمود تیر جفا را هدف وفا بود و زهر بلا

quaffed the poison of affliction as if it were the honeyed draught of immortality. He kissed the sharpened blade as though it were a brimming cup, and fervently yearned for the harrowing prison as if it were a loving embrace. He was exiled from His land and became a wanderer in the wilderness of adversity. He was banished to Iraq and Adrianople, and was finally incarcerated in the most desolate of cities. At last, despite all these afflictive calamities and toilsome tribulations, He planted the Tree of Oneness in the paradise of this new Cycle and raised the tabernacle of unity, peace, and reconciliation above the highest of all standards.

- 3 Then did the morn of hope dawn and the Sun of Truth begin to shine. Its light was shed upon all regions, and the morning breeze wafted forth. The joyful tidings of the Revelation were announced, and the blazing flame and glowing fire of the Burning Bush shone resplendent. The billows of the ocean of unity, even as the hosts of guidance, beat upon the shores of discord and cast the precious pearls of unity and concord far and wide. The divine springtime encircled the earth, heavenly flowers bloomed, vernal showers rained down, and life-bestowing winds blew on every side, till at last all were filled with hope that the beauty of Oneness would be unveiled in the assemblage of the world, and that the brightness of its countenance would shine resplendent throughout all regions.
- 4 Wherefore, O ye beloved of the Lord and friends of God, arise, and with the whole enthusiasm of your hearts, with all the eagerness of your souls, strive to unfurl the standards of unity in the midmost heart of the world and cause, with valiant might, the ocean of oneness to surge. Thus may the body of humankind be freed from the constraint of these variegated robes and patched garments, and be adorned instead with the sanctified raiment of unity.
- 5 This is the principal aim and true purpose of the revelation of the Prophets, the advent of the chosen Ones, and the rising of the Sun of Reality in this most great Dispensation of the King of Glory. Unless this sublime aim be achieved, unless this purpose of the All-Glorious Lord be fulfilled and made manifest in the assemblage of the world, this great Cycle will prove idle, and this mighty Dispensation will yield no fruit. God grant that all endeavours may be dedicated to establishing the ties of unity and concord.
- 6 The glory of God rest upon all who are steadfast in the Covenant and have clung to that holy Testament, through which God shieldeth against all discord.

را چون شهد بقا نوش فرمود تیغ تیز را چون جام لبریز ببوسید و زندان جانگداز را چون آغوش ناز بکمال نیاز آرزو فرمود اخراج بلد شد و آواره صحرائی تعب گشت نفی به عراق و بلغار شد و مسجون اعراب دیار گشت تا آنکه با این زحمت و مشقت و تعب و مصیبت شجرهء توحید را در فردوس کور جدید غرس نمود و خیم اتحاد و صلح و سلام را بر اعلیٰ الاعلام برافراخت

3 صبح امید دمید و بارقهء شمس حقیقت تابید اشراق بر آفاق شد و نسائم صبحگاهی وزید مردهء ظهور رسید و شعلهء نور و لمعهء شجرهء طور درخشید امواج بحر اتحاد چون افواج رشاد بر ساحل اختلاف هجوم نمود و لآلی وحدت و یگانگی بر اطراف فشانند بهار الهی احاطه کرد و شکوفه های رحمانی بر شکفت ابر نیسانی فائض شد و اریاح لوائح از هر جهت متحرک تا آنکه امید حاصل گشت که شاهد اتحاد در انجمن عالم پرده براندازد و رخ برافروزد و جلوه بنماید

4 پس ای دوستان الهی و احبای رحمانی بجان بکوشید و بجوشید که علم اتحاد را در قطب عالم برافرازید و دریای یگانگی را بقوت مردانگی به جوش و خروش آرید تا هیکل عالم از پیراهن مختلف اللون و رداء متنوع الکون خلاصی یابد و رهائی جوید بقمیص تقدیس اتحاد مزین و مخّلع گردد

5 اینست مقصد اصلی و مراد حقیقی از بعث انبیا و ظهور اولیا و اشراق شمس حقیقت در این کور اعظم سلطان احدیت و اگر این مقصد جلیل و مراد حضرت ربّ مجید در انجمن عالم رخ نگشاید و جلوه ننماید کور و دور معطل و معوق گشته بی ثمر ماند جمیع قوی انشاء الله مصروف اتحاد و اتفاق باد

6 و البهاء علی کلّ من ثبت علی العهد و تشبّث بالمیثاق الالهی الذی یدفع به الله کلّ اختلاف

AB00860

To: Baha'is of the world

Date: 1893 ca.

1 O divine friends! The Beauty of the All-Merciful, the Temple of the Self-Subsisting, the Sovereign of the Throne of Glory and the King of the Kingdom of the All-Merciful appeared from the Kingdom of sanctification and transcendence in the realm of similitude, and hastened from the world of abstraction to the world of limitation. He endured all trials and pains, and bore the greatest calamities in His sacred Person. He became the target of the arrow of cruelty and the shield against the sword of tribulation. He was exposed to severe blows and subjected to tremendous hardships. He never rested for a moment nor found comfort for an instant. He was bound in chains and fetters and fell captive to every unparalleled oppressor. He found His dwelling in prison and His abode in the dark corners of the lowest dungeon. The mark of heavy chains was upon His blessed neck, and the sign of stocks and bonds upon the feet of that Dayspring of the horizons. He was exiled to the lands of Iraq and banished to the center of discord in Bulgaria. He was confined in the Most Great Prison and settled in the focal point of intense grief. No morning brought Him peace of soul, and no evening brought Him rest or comfort. The intensity of His sufferings reached such a degree that three years before His ascension, His blessed being was melting like a candle.

2 The purpose of bearing these calamities and trials, and enduring all manner of pain and tribulation, was the education of human souls and their acquiring divine characteristics, and the progress of humanity in the sublime degrees of the most great gifts - so that this lifeless body of contingent beings might be quickened by the life-giving breaths of the All-Merciful, and the brilliant lights of divine perfections might dispel the darkness of human limitations; that the dark night of ignorant morals, thoughts and manners might end and the luminous morn of bounty, grace and divine compassion might dawn; that this furnace of corruption might become a garden of sanctification, and this thorny wilderness of abasement and rejection might be transformed into a rose garden of glory and favor; that this pit of deficiency and ignorance might become the mansion of knowledge and excellence, and this bitter salt sea of ignorance might be changed into the sweet waters of wisdom.

3 Therefore, O true friends and divine companions, forget not the counsels and admonitions of that Kind Beloved, and erase not

1 ای دوستان الهی جمال رحمانی و هیکل صمدانی و سلطان سریر عزّت و ملیک ملک رحمانیت از ملکوت تقدیس و تنزیه در عرصه تشبیه ظهور فرمود و از عالم تجرّد بجهان تحیز شتافت و جمیع بلایا و آلام را تحمل فرمود و اعظم مصیبات را بنفس مقدّس حمل نمود هدف تیر جفا شد و سپر تیغ بلا معرض صدمات شدیده شد و مورد مشقّات عظیمه دمی نیاسود و آتی راحتی ننمود اسیر سلاسل و زنجیر شد و دستگیر هر ستمکار بنی نظیر موطن در زندان یافت و منزل در زوایای تاریک پست ترین بنیان اثر اغلال ثقیل در گردن مقدّس جلیل بود و علامت کند و قید و وثاق در پای نیر آفاق سرگون ممالک عراق شد و نفی بمرکز بلغار پرشفاق در سجن اعظم قرار یافت و در مرکز شدّت ماتم استقرار هیچ صبحی راحت جان نیافت و هیچ شامی سر و سامان نجست شدّت آلام بدرجهائی رسید که سه سال قبل از صعود وجود مبارک چون سراج میگذاخت و

2 مقصود از حمل این مصائب و رزایا و تحمل انواع آلام و قضایا تربیت نفوس انسانیّه و تخلّق باخلاق رحمانیه بود و ترقّی بشر در مراتب سامیه مواهب جلیل اکبر تا این جسم مرده امکان بنفحه حیات حضرت رحمن زنده گردد و انوار ساطعه کالات الهیه ظلمت نقائص بشریه را زائل فرماید شام تاریک اخلاق و افکار و اطوار نادانی منتفی شود و صبح نورانی موهبت و عنایت و عاطفت رحمانی طالع شود این گلخن تلویث گلشن تقدیس گردد و این خارستان ذلّت و خذلان گلستان عزّت و احسان شود و این مظلومه نقص و جهل معموره علم و فضل گردد و این ملح اجاج نادانی عذب فرات دانائی شود

3 پس ای دوستان حقیقی و یاران الهی پند و نصائح آن مشفق مهربانرا فراموش نفرمائید و تعالیم سمائی

from memory the heavenly teachings of that spiritual Friend. Recite the sacred Tablets day and night and obey the holy commandments. Be the manifestations of love and affection and the dawning-places of unity and bounty. Strive and make an effort so that this human world may achieve mighty progress in all degrees, even at the center of the earth, may show forth wondrous signs, and may become, in all aspects of perfection, the manifestation of the glorious signs of the All-Glorious. May the power of the Kingdom be revealed in the center of the world of matter, and may the confirmations of the Loving Lord become the witness in the gathering of the world of existence. May the world become the Abha Paradise, and the universe the Paradise of the Lord God.

- 4 O divine friends! The assistance and bounty of the Abha Kingdom is with you, and the grace and munificence of the Supreme Horizon is your support.

BRL_ATE#064x

آن محبّ معنوی را از خاطر مبرید الواح مبارک را در شب و روز تلاوت کنید و اوامر مقدّس را اطاعت مظاهر الفت و محبت باشید و مطالع وحدت و موهبت همّتی کنید و زحمّتی بکشید تا این عالم انسانی در جمیع مراتب حتی در مرکز خاک ترقّیات عظیمه نماید و آثار عجیبه بنماید و در شئون کمال مظهر آیات باهره ذوالجلال شود قوت ملکوت در مرکز ناسوت رخ بگشاید و تأیید ربّ و دود شاهد انجمن عالم وجود شود جهان جنت ابدی گردد و کیهان بهشت حضرت یزدان

- 4 ای احبابی الهی عون و عنایت ملکوت ابدی با شماست و فضل و جود جبروت اعلی مدّ شما

MMK2#046 p.034

AB00939

To: Mulla Abdu'l-Ghani Ardakani, in Yazd

Date: 1893 ca.

- 1 O thou servant at the Divine Threshold! Although until now there has been shortcoming and deficiency in correspondence, yet in the realm of heart and soul at all times thy remembrance was the companion of my heart and thoughts of thee were the friend of my spirit and soul. The divine friends are present in the gathering and manifest in form - not for a moment is it possible to be free from remembering them. How could forgetfulness and oblivion find any way? I swear by that Perfect Beauty that my heart and soul yearn to sacrifice themselves in love for the divine friends, and the longing and burning of separation has reached its utmost intensity.
- 2 Although in separation and deprivation, letters and writings are better companions, yet the fragrances from the gardens of hearts are the greatest means for consoling souls through the glorious bounties of the Mighty Lord. It is hoped that this noble messenger will become the best of messengers and carriers, and at all times will inhale from the sweet breezes of the gardens of the hearts of the loved ones of God a fragrance whose pure scent will bestow eternal life upon all regions, so that the

1 ای بنده درگاه الهی هرچند تا بحال در مکاتبه فتور و قصور رفت ولی در عالم دل و جان در جمیع احوال یادت مونس قلب و ذکرت انیس روح و ریحان بود یاران الهی حاضر انجمنند و موجود در پیرهن آتی فراغت از یادشان ممکن نیست چگونه فراموشی و نسیان راه یابد قسم بآن جمال پرکمال که دل و جان آرزوی جانفشانی در محبت دوستان الهی دارد و اشتیاق و حرقت فراق در نهایت اشتداد است

2 خطوط و رقم در هجران و حرمان اگرچه بهتر همدست ولی نفحات حدائق قلوب تسلی نفوس را واسطه اعظم از فیوضات جلیله رب مجید چنان امید است که این پیک نیک پی نعم القاصد و البرید گردد و در کلّ اوان مشام از نسیم خوش ریاض قلوب احباء الله عطری

sacred reality of "We have honored the children of Adam" may become manifest and evident at the pole of possibility through endless bounty.

- 3 Adam in the divine cycles and sacred dispensations is the first to believe, for he is the First Original, and the children of Adam are those souls who in that cycle enter beneath the shade of that Word of the All-Merciful and are as his lineage and progeny. Therefore "and preferred them above many of those We created" refers to the excellence of these souls over others, except for those souls who are as fathers, for those souls are exempt, and likewise those souls who have been divested of human nature and have been invested with heavenly attributes - those souls are counted among the Supreme Concourse and the near angels and are designated with the attribute of angelhood. Although those Manifestations are outwardly raised up in human form, in reality they are holy essences and sanctified realities. These sacred realities are also exempt. Reflect and ponder on this brief interpretation, for it suffices without elaboration.

- 4 If I had opportunity and my pen flowed freely, I would interpret this blessed verse with an interpretation that would move hearts and expand breasts and delight ears to hear it, for it is the spirit of life in the heart of man. But what can bear it and what is the remedy? For ears are extended but tongues are restrained and obstacles are evident. We beseech God to open the doors of triumph upon the hearts of the loved ones and to expand their hearts and breasts through the light of His knowledge and cause their tongues to speak with the most wondrous meanings among the Concourse of Light.

- 5 Glory be upon thee and upon all who are firm in the Covenant and hold fast to the sure handle that cannot be broken on the Day of Gathering and Resurrection, for firmness in the Covenant is a magnet for bounty and radiance and attracts every good in all regions.

ADMS#326x

استشمام نماید که رائحه طیبه اش آفاقا حیات
باقیه مبذول دارد تا حقیقت مقدسه و لقد
کرمانا بنی آدم در قطب امکان بموهبت بی پایان
مشهود و عیان گردد

3 آدم در اکوار الهیه و ادوار مقدسه رحمانیه اول
من آمن است چه که بدیع اول است و بنی آدم
نفوسی هستند که در آن کور در ظل آن کلمه
رحمانیه درآیند و بمنزله سلاله و نسل او هستند
لذا و فضلناه علی کثیر مّا خلق مراد فضیلت
این نفوس است بر سائرین ماعدا نفوسیکه بمنزله
آبا هستند چه که آن نفوس مستثنی هستند و
همچنین نفوسیکه از عالم بشریت منسلخ شدند و
بصفات ملکوتیه متّصف گشته اند آن نفوس از
ملأ عالین و ملائکه مقربین محسوبند و بسمت
ملکیت موسوم آن مظاهر اگرچه بظاهر در
هیکل بشری مبعوثند ولی فی الحقیقه هویت
مقدسند و کینونت منزله این حقائق مقدسه
نیز مستثنی هستند تفکر و تأمل فی هذا التفسیر
بالایجاز فانه یغنی عن الاطناب

4 ولو کان لی مجال و قلمی سیال لفسرت هذه الآیه
المبارکة تفسیراً تهتّز له القلوب و تنشرح به الصدور
و تلتدّ باستماعه الآذان فانه روح الحیات فی فؤاد
الانسان ولكن ما یحمله و ما العلاج فان الآذان
ممدوده ولكن اللسان ممنوعه و الموانع مشبوهه و
نرجو من الله ان یفتح علی قلوب الاحباء ابواب
الفتوح و یشرح بنور معرفته الافتدة و الصدور و
ینطق السنتهم بابدع المعانی بین ملأ النور و

5 البهاء علیک و علی کلّ من ثبت علی الميثاق و
تمسک بالعروة الوثقی التي لا انفصام لها فی يوم
الحشر و النشور فان الثبوت علی الميثاق مغناطیس
للفیض و الاشراف و جالب کلّ خیر فی الآفاق

MMK6#256, MAS2.108-110, YMM.153x,
ABDA.086-087

AB00970

Date: 1893 ca.

- 1 O my God! Thou art He Who, through the outpourings of Thy bounty and the showers of the clouds of Thy mercy, hast created, brought into being, and called forth luminous, divine realities and celestial, eternal essences. Thou hast nurtured them in the realms of Thy holiness by Thy fostering hand, raised them up through Thy pure favor, caused them to spring forth from the Tree of Thy oneness, and brought them forth from the Lote-Tree of Thy unity. Thou hast made them Thy greatest sign and Thy supreme gift amongst Thy creation.
- 2 Among these realities is this noble Branch, this great Name, this manifest Light, possessed of wondrous character and radiant countenance. O Lord! Thou didst cause him to hear Thy call, to behold Thy beauty, to be guided to Thy path, and to be honored with Thy presence. Thou didst address him with Thy Word, make him the manifestation of Thy favors, the dawning-place of Thy benevolence, and the recipient of Thy inspiration. Thou didst illumine his face with the light of Thy knowledge, perfume his nostrils with Thy fragrances, cause him to speak Thy praise, and expand his breast through Thy verses. Thou didst gladden his spirit through Thy bounty, Thy spirit, and the fragrant breezes from the garden of Thy mysteries. Thou didst make him steadfast in Thy Covenant and Testament, and establish him firmly in the realm of existence through Thy might and power.
- 3 O Lord! When Thou didst guide him to the Fire kindled in the Tree of Eternity, and he was warmed by the Fire of Guidance on the Supreme Sinai, he drank the cup of faithfulness and was intoxicated by the pure wine. He cried out and called, "O my Most Exalted Lord! Enable me to do what Thou lovest and approve, and make my face radiant in the latter life as Thou didst illumine it in the former life."
- 4 When the dawn of guidance breathed, and the Sun of Thy Most Glorious Kingdom shone forth, and Thy lights spread throughout all regions, he turned to the radiance of Thy beauty as the chameleon turns to the sun. He answered Thy call with "Yea!" and wandered in the wilderness of devotion, became enchanted by the light of Thy beauty shining upon all horizons, arose to praise Thee among the concourse of Thy loved ones, placed his trust in Thee, turned to Thee, came unto Thee, stood before Thee, and was honored to hearken with an attentive ear and to witness with keen and sufficient insight.
- 1 و انت الذى يا الهى خلقت و برأت و ذرات
بفيض جودك و صوب غمام رحمتك حقائق
نورانية رحمانية و رقائق كينونات ربانية صمدانية
و ربيتها فى عوالم قدسك بيد ربوبيتك و انشأتها
بصرف فضلك و انبتتها من سدره فردائيتك و
اخرجتها من دوحه صمدائيتك و جعلتها آيتك
الكبرى و موهبتك العظمى بين خلقك
- 2 و من تلك الحقائق هذا الفرع الكريم و الاسم
العظيم و النور المبين ذو الخلق البديع و الوجه
المنير اى رب سمعته ندائك و اريته جمالك و
هديته الى صراطك و شرفته بلقائك و القيت
عليه خطابك و جعلته مظهر الطافك و مطلع
احسانك و مهبط الهامك و اضأت وجهه بنور
عرفانك و عطرت مشامه بنفحاتك و انطقته
بثنائك و شرحت صدره بآياتك و ارحت روحه
بجودك و روحك و روحك و شمم نسيم حديقة
اسرارك و اثبتته على عهدك و ميثاقك و مكنت
له فى ارض الوجود بقوتك و اقتدارك
- 3 اى رب لما هديته الى النار الموقدة فى سدره البقاء
واصطفى بنار الهدى فى سيناء الأعلى شرب كأس
الوفاء و تمثل من سورة المشمولة الصهباء و صاح و
نادى يا ربى الأعلى و قفنى على ما تحب و ترضى
و بيض وجهى فى النشأة الأخرى كما نورته فى
النشأة الأولى
- 4 فلما تنفس صبح الهدى و اشرقت شمس
ملكوتك الأبهى و انتشرت انوارك على كل
الأرجاء توجه الى ضياء جمالك توجه الحرياء
و اجاب ندائك ببلى و هام فى بيداء الولاء و
استهام فى نور جمالك الساطع على الأنحاء و قام
بالثناء بين ملائ الأحباء و توكل عليك و توجه
اليك و وفد عليك و تمثل بين يديك و تشرف
بالاصغاء بأذن واعية و احتظى بالمشاهدة و
اللقاء ببصيرة حديدة كافية

- 5 Thou didst fill him with love, infuse him with passion and ardor, and he communed with Thee morning and evening, at dawn and at dusk. O Lord! His days were completed, his breath ceased, he cast off his garment and shed his raiment, returning unto Thee pure, sanctified, naked, sincere, aflame, attracted, yearning, and stirred by Thy fragrances.
- 6 Make noble his resting place and bring him down to a blessed abode, the best of dwellings near Thy greatest mercy. Raise him to a true position, a holy refuge in Thy Most Glorious Kingdom. Shelter him beneath Thy Lote-Tree beyond which there is no passing, gather him with the Supreme Concourse, give him to drink from the cup of meeting with Thee, and ordain every good thing for those who visit his fragrant and holy tomb, and answer the prayer of those who call upon Thee in the precincts of his verdant garden. Verily, Thou art the Generous, the Merciful, the Great, the Faithful, and verily, Thou art the All-Merciful, O my Most Exalted Lord!

5 و شغفته حباً و ملأ منك عشقاً و غراماً و
ناجاک صیاحاً و مساءً و غدواً و اصلاً ای
رب اکل ایامه و انتهی انفاسه و ترک قیصه و
خلع ثیابه و رجع الیک طیباً طاهراً عریاناً خالصاً
مشتعلاً منجذباً متشوقاً مهتراً بنفحاتک

6 اکرم مثنواه و انزله منزلاً مبارکاً خیر نزل فی جوار
رحمتک الکبری و ارفعه الی مقعد صدق مکنون
قدس فی ملکوتک الابهی و ظلل علیه سدرتک
المنتهی و احشره مع الملأ الاعلی و اسقه کأس
اللقاء و قدر کل خیر لمن یزور رمسه الطاهر
المسکى الشذا و اجب دعاء من یدعوک فی بقعة
روضته الغناء انک انت الکریم الرحیم العظیم
الوفاء و انک انت الرحمن یا ربی الاعلی

INBA87:467, INBA52:486, BRL_DAK#1022,
MKT6.199, MKT2.283, KHAf.090

AB11643

To: *Ibn-i-Abhar, in Tihran*

Date: 1893 ca.

- 1 O thou who art bound in chains and fetters in the path of God! The letter which you wrote to the one named by God was observed and brought the utmost joy and delight. It is evident that the Hands of the Cause must today think about protecting the Cause of God from every direction, so that through the assistance of the Most Glorious Kingdom they may succeed and become manifestations of "Whosoever draws near to Me by a span, I will draw near to him by a cubit."
- 2 As you were aware before, and as was emphasized after the Ascension, all the loved ones and friends must show complete truthfulness, religious devotion and trustworthiness in their obedience and submission to the throne of the supreme sovereignty, becoming sincere well-wishers, for this is among the religious obligations of these servants. The intention is that they should be desirable subjects who willingly serve with perfect good intentions and pure sincerity, not like other groups who act from fear and dread, for they obey out of fear not willingly - they are coerced and compelled, not

1 یا من تسلسل بسلاسل و تقید بالکبول فی سبیل
الله مراسلهئی که بجانب اسم الله مرقوم فرموده
بودید ملاحظه گردید کمال روح و ریحان
حاصل گشت معلومست ایادی امر الیوم باید
از هر جهت در فکر صون امر الله باشند تا بعون
ملکوت ابهی موفق گردند و مظهر من تقرب
الی شبراً اتقرب الیه ذراعاً شوند

2 چنانکه معلوم آنجناب از پیش بوده و بعد از
صعود نیز تأکید گشته که کل احباً و دوستان
باید در کمال صداقت و دیانت و امانت به اطاعت
و انقیاد بسریر سلطنت عظمی باشند و خیرخواه
صمیمی گردند و این از فرائض دینیّه این عباد
است و مقصود اینکه رعیت دینخواه باشند و
تابع طوعی بخدمت بکمال حسن نیت و صداقت
محضه پردازند نه چون سائر طوائف از خوف و
خشیت چه که آنان خوفاً اطاعت مینمایند نه

choosing. In obedience to those in authority, we beseech God that He may enable all friends to be sincere in service to the government, for this is the means of God's good pleasure.

طوعاً مقهورند و مجبور نه مختار در اطاعت اولیاء
امور از خدا میطلبیم که کل دوستان را موفق
بر خلوص در خدمت دولت نماید چه واسطه
رضایت حقست

3 He is the Most Glorious

3 هو الاهی

4 Your services to the Cause of God are as clear and evident as the rays of the sun, and likewise the trials and tribulations you have endured. Well done and congratulations to you for this cup overflowing with the bounty of God's gifts! But a great service remains - that of making feet firm on God's Covenant and promoting the All-Merciful's Testament and Faith as is fitting and proper among the brethren. Today the greatest cause of prosperity, success, protection and preservation by the Beauty of Abha and assistance from the hosts of the Supreme Concourse is to establish signs of firmness and steadfastness in God's Covenant. For soon armies of doubts will spread throughout all lands, and the darkness of violation and insinuations will encompass the hearts of those who waver regarding these clear verses. In any case, God willing, you must be a mighty fortress for the Covenant and an impregnable castle for the ancient Testament.

4 خدمات آنجناب در امر الله چون شعاع آفتاب
واضح و آشکار است و همچنین مصائب و بلايائی
که تحمل نمودید هينئاً و مرئاً لک هذه الکأس
الطالفة بفيض موهبة الله ولی خدمت عظيمی
باقی مانده و آن تثبيت اقدام بر عهد و میثاق الله
و ترویج پیمان و ایمان رحمن کما هو یلیق و ینبغی
بین الاخوان الیوم اعظم سبب فلاح و نجاح و
صون و حمایت جمال اهی و تأیید بجنود ملأ اعلی
تثبیت آیات ثبوت و رسوخست بر عهد و میثاق
الله چه که عنقریب جنود شهبانست که منتشر
در جمیع جهانست و ظلمات نقض و اشارانست
که محیط بر قلوب متزلزلین در این آیات بینانست
باری انشاءالله باید میثاق را حصن حصین باشی
و عهد قدیم را قلعه متین

5 These are days of tests and times of trials. The Cause is mighty and the Covenant severe. The Testament is the Testament of the All-Merciful and the Faith is the Faith of God. The Guardian of this Covenant is the Ever-Living, the Self-Subsisting, and the Protector of this mighty, eternal Cause is the aid and favor of the Lord of existence. Though all the hosts of the seen and unseen should gather together, they cannot make a breach. However, a few deluded ones imagine that through whispers, intrigues, schemes and reports, through various means working in utmost secrecy, they can cause God's loved ones to waver. How evil is that which they imagine! Soon you will see those who waver in manifest loss.

5 ایام امتحانست و اوقات افتتان امر عظیم است
و میثاق شدید پیمان پیمان رحمن است و ایمان
ایمان یزدان حامی این عهد حی قیومست و حافظ
این امر عزیز دیموم جنود غیب و شهود اگر جمع
گردد به عون و عنایت سلطان وجود رخنه نتواند
اما معدودی خوش خیالانرا گمان چنان است که
به وساوس و دسائس و تدابیر و تقاریر در سر سر
بانواع وسائل احبای الهی را متزلزل نمایند فبئس
ما هم یظنون فسوف تری المتزلزلین فی خسران
مبین

BRL_DAK#1010, YIA.361-362

AB01194

To: *Mirza Husayn Khi*

Date: 1893 ca.

- 1 O wanderer in the divine path! Who told you to join the ranks of the homeless ones, to fall in with the assembly of the lovelorn, to enter the circle of the destitute and to join the gathering of lovers? You had a peaceful heart and a soul free from every affliction. You had tranquility of conscience and were intimate with comfort of spirit. You transformed the composure of your mind into distraction and exchanged the repose of your heart for the contamination of tribulation. Like these homeless ones you became rootless, and like these love-smitten ones you became lost in the wilderness and desert. You gave your house over to plunder and paid tribute to the jackals of Shiraz.
- 2 You did not know that you would fall into such severe trials and become caught in such mighty tribulations. After all, you wanted to learn a lesson from the homelessness of these destitute ones and take counsel from the captivity of these oppressed ones. In any case, this is the divine path and this is the way of the Lord - the way of sacrificing one's life and selflessness, of forsaking comfort and prosperity. This purified garment accepts no staining color, and this radiant beauty accepts no ornament or adornment. It comes to the arena stripped of every garment and appears free of every bond. Were it not so, every prisoner of passion would raise the banner of divine love and every one afflicted with pleasure and wealth would pitch high the tent of divine attraction.
- 3 From the first, love was fierce and bloodthirsty
- 4 So that whoever was an outsider might flee
- 5 Indeed, were it not for the trials in the divine path, with what would the palate of the lovers of beauty be sweetened? And were it not for drinking the cup of tribulations and pains in the love of the All-Merciful, with what would the taste of the yearning ones be delighted? His Holiness the Exalted One (may my spirit and the spirit of all existence be sacrificed for His shrine) says in a prayer: "O God! Were it not for the trials in Thy path, I would never have accepted to come from the holy realms to these stations of witnessing."
- ای سرگشته کوی الهی ترا که گفت که در زمره آوارگان آئی و در انجمن دلدادگان درافتی و در حلقه بینوایان داخل شوی و در مجمع عاشقان وارد گردی دلی آسوده داشتی و جانی از هر مصیبتی آزاده آسایش وجدان داشتی و با راحت جان همدم بودی جمعیت خاطر را به پریشانی مبدل کردی و آسودگی دل را بآلودگی محنت مبادله نمودی چون این آوارگان بی سر و سامان شدی و چون این دل باختگان گمگشته صحرای بیابان شدی خانه به تالان و تاراج دادی و بشغلهای شیراز باج و خراج
- باری نمیدانستی که در این مصائب شدیدۀ خواهی افتاد و در این بلایای عظیمه گرفتار خواهی گشت آخر میخواستی که از آوارگی این بینوایان عبرت گیری و از اسیری این ستمدیدگان پند و نصیحت یابی باری این سبیل الهی است و این طریق حضرت ربّانی راه جانبازی و فداکاری و گذشتن از راحت و کامکاری است این قیص مطهر هیچ رنگ آرایش قبول ننماید و این جمال انور هیچ زینت و زیور نپذیرد از هر جامهائی عریان بمیدان آید و از هر قیودی آزاد عیان گردد اگر چنان نبود هر اسیر شهوتی علم محبت الهی برافراختی و هر مبتلای خوشی و ثروتی خیمه جذب ربّانی بلند نمودی
- عشق ز اول سرکش و خونی بود
- تا گریزد آنکه بیرونی بود
- و فی الحقیقه اگر بلایای سبیل الهی نبود کام عاشقان جمال بچه شیرین گشتی و اگر جرعه جام محن و آلام در محبت رحمن نبود ذائقه مشتاقان بچه متلذذ گشتی حضرت اعلی روحی و روح الوجود لساخته فداه در مناجات میفرمایند که خدایا اگر بلایای سبیل تو نبود من هرگز قبول نمینمودم که از عوالم قدس تو باین مقامات شهود آیم

- 6 You too have had a share from this Most Great Sea and have taken a portion from this camphor-mixed Kawthar of truth. But this much is sufficient. It is hoped from God's grace that henceforth heavenly confirmations will arrive and you will attain to all that is the hope and desire of heart and soul. At all times when we attain the pure threshold, we remember you. We beseech God that He may assist that honored one with such a gift that its lights will forever shine, rise and radiate from the horizon of the world.

ADMS#344

6 شما نیز از این بحر اعظم نصیبی داشتید و از این کوثر ممزوج بکافور حق سهم و بهره گرفتید ولی اینقدر کفایت است امید از فضل حق چنانست که من بعد تأییدات غیبیه برسد و بآنچه آمال و آرزوی دل و جان است واصل گردند در جمیع اوقات که در عتبه طاهره فائزیم بیاد شما هستیم از خدا میطلبیم که آنجناب را بموهبتی موفق فرماید که انوارش تا ابد از افق عالم روشن و طالع و ساطع باشد

INBA55:161, INBA88:331, MSHR4.151-

152

AB01420

To: Mawzun, Husayn Quli Qajar (Prince)

Date: 1893 ca.

- 1 O nightingale of the rose garden of praise and glorification! The soul-melting melodies that you sang from your burning throat in the garden of the love of God made the hearts of the yearning ones companions of sighs and lamentations, and made the souls of the distraught ones confidants of the moaning of the heart and the longing of conscience. It cast a burning and passion in hearts and threw a consuming fire and clamor in souls. It made eyes weep and hearts bleed. It set fire to hearts and cast flames to souls. It affected solid rock and sparked in impenetrable stone. The burning separation from the Beloved of all horizons has made the body so weak, the tongue so tied, existence so frail, and hearts so drowned in seas of pain that it cannot be described, and no consolation can be imagined - except that we completely forget our own existence and strive so fully in exalting the Word of God that the perfumed breezes of His confirmation may perfume our nostrils and the Holy Spirit's outpourings may enliven souls and illumine hearts.

1 ای هزار هزارستان گلزار نعت و ثناء نغمات جانگدازی که از حنجر جانسوز در گلشن محبت الله سرودی قلوب مشتاقانرا همدم آه و فغان نمود و جانهای آشفتهگانرا هراز ناله جان و حسرت وجدان جوشش و سوزشی در دلها فکند و حرقت و خروشی در جانها انداخت دیده هارا گریان نمود و جگرها را بریان کرد آتشی بدلها زد و شعلهائی بجانها در سنگ خارا اثر نمود و در صخره صماء شرر انداخت فراق پراحتراق محبوب آفاق نه چنان جسم را علیل و لسانرا کلیل و وجود را نحیل و دلها را غریق بحور آلام نموده که وصف توان نمود و هیچ تسلی تصور نتوان نمود جز آنکه بکلی وجود خویش را فراموش نموده چنان در اعلاء کلمه الله بکوشیم که نفحات معطره تأییدش مشامرا معطر نماید و روح القدس فیوضاتش جانها را زنده و دلها را منور فرماید

- 2 O bird of the garden of inner meanings! It is time for lamentation and melody, time for song and voice, time for heart-rending cry - so that the sleeping may awaken, the heedless become conscious, the lost find their way to divine shelter, the dead come alive, and the dejected enter into ecstasy and love.

2 ای طیر حدیقه معانی وقت ناله و ترانه است و هنگام نغمه و آواز است و زمان فریاد جانگداز تا خفتهگان بیدار گردند و غافلان هوشیار شوند و گمگشتگان پناه الهی پی برند و مردگان زنده شوند و افسردگان به وجد و حب آیند تا رایت

Thus may the banner of certitude be raised high on the hills of hearts and the sign of faith be inscribed in souls. May divine lights encompass the horizons of existence and the brilliant traces of the Sun of Truth illuminate the easts and wests of hearts, so that by the power of the divine Holy Spirit this dark furnace of the world may become the luminous rose garden of the Ancient Beauty, and this dusty earthen realm may become the dawning-place of the lights of the Most Glorious Paradise.

- 3 Convey greetings to all the friends on behalf of this servant of the threshold of the Most Glorious Beauty and say: Do not be dejected and do not sit broken-hearted. Trust in God and be hopeful of the grace of the Most Glorious Horizon. Watch for the descent of confirmation from the unseen realm and await the dawning from the Dayspring of generosity without doubt. I swear by His Beauty that His heavenly hosts confirm hearts and His army of deliverance aids souls.

- 4 And glory be upon you and upon those who are steadfast in God's Covenant.

ایقان بر تلال دها بلند شود و آیت ایمان در قلوب ثبت گردد انوار الهی آفاق وجود را احاطه نماید و آثار باهره شمس حقیقت مشارق و مغارب دها را روشن نماید تا بقوه روح القدس الهی این گلخن ظلمانی عالم گلشن نورانی جمال قدم گردد و این خاکدان ارض غرباء مطلع انوار جنت ابدی شود

3 جمیع دوستان را از قبل این بنده آستان جمال ابدی تکبیر برسان و بگو افسرده مباشید و دل شکسته منشینید توکل بر خدا نمائید و امیدوار بفیض افق ابدی باشید و مترصد نزول تأیید از افق غیب گردید و منتظر اشراق از مطلع جود لاریب باشید قسم بجمالش که جنود ملکوتش تأیید قلوب مینماید و لشکر نجاتش یاری نفوس میفرماید

4 و البهاء علیک و علی الذین استقاموا علی عهد الله

MSBH2.531-532

AB01594

Date: 1893 ca.

- 1 O ye roses in the garden of God's love! O ye bright lamps in the assemblage of His knowledge! May the soft breathings of God pass over you, may the Glory of God illumine the horizon of your hearts. Ye are the waves of the deep sea of knowledge, ye are the massed armies on the plains of certitude, ye are the stars in the skies of God's compassion, ye are the stones that put the people of perdition to flight, ye are clouds of divine pity over the gardens of life, ye are the abundant grace of God's oneness that is shed upon the essences of all created things.

- 2 On the outspread tablet of this world, ye are the verses of His singleness; and atop lofty palace towers, ye are the banners of the Lord. In His bowers are ye the blossoms and sweet-smelling herbs, in the rose garden of the spirit the nightingales that utter plaintive cries. Ye are the birds that soar upward into the firmament of knowledge, the royal falcons on the wrist of God.

1 ای گلهای گلشن محبت الله و ای سراجهای روشن انجمن معرفت الله علیکم نفعات الله و اشراق آفاق قلوبکم بهاء الله شما امواج بحر عرفانید و افواج میدان ایقان نجوم فلک رحمتید و رجوم بر اهل ضلالت حدائق وجود را بخائب رحمتید و حقائق موجود را فیوضات احدیت

2 در لوح منشور امکان آیات توحیدید و بر صرح مشید رایات رب مجید در گلزار الهی گل و ریخانید و در گلستان معنوی بلبلان نالان طیور اوج عرفانید و شاهباز ساعد حضرت رحمان

3 Why then are ye quenched, why silent, why leaden and dull? Ye must shine forth like the lightning, and raise up a clamouring like unto the great sea. Like a candle must ye shed your light, and even as the soft breezes of God must ye blow across the world. Even as sweet breaths from heavenly bowers, as musk-laden winds from the gardens of the Lord, must ye perfume the air for the people of knowledge, and even as the splendours shed by the true Sun, must ye illumine the hearts of humankind. For ye are the life-laden winds, ye are the jessamine-scents from the gardens of the saved. Bring then life to the dead, and awaken those who slumber. In the darkness of the world be ye radiant flames; in the sands of perdition, be ye well-springs of the water of life, be ye guidance from the Lord God. Now is the time to serve, now is the time to be on fire. Know ye the value of this chance, this favourable juncture that is limitless grace, ere it slip from your hands.

4 Soon will our handful of days, our vanishing life, be gone, and we shall pass, empty-handed, into the hollow that is dug for those who speak no more; wherefore must we bind our hearts to the manifest Beauty, and cling to the lifeline that faileth never. We must gird ourselves for service, kindle love's flame, and burn away in its heat. We must loose our tongues till we set the wide world's heart afire, and with bright rays of guidance blot out the armies of the night, and then, for His sake, on the field of sacrifice, fling down our lives.

5 Thus let us scatter over every people the treasured gems of the recognition of God, and with the decisive blade of the tongue, and the sure arrows of knowledge, let us defeat the hosts of self and passion, and hasten onward to the site of martyrdom, to the place where we die for the Lord. And then, with flying flags, and to the beat of drums, let us pass into the realm of the All-Glorious, and join the Company on high.

6 Well is it with the doers of great deeds.

SWAB#210, BSW#15.08

3 پس چرا منخود و خاموشید و افسرده و مدهوش چون برق بدرخشید و چون بحر بخروشید و چون شمع برافروزید و چون نسائم الهی بوزید و چون نفحات مشک جان و فوائح ریاض رحمان مشام اهل عرفانرا معطر نمائید و چون انوار ساطعه از آفتاب حقیقی قلوب اهل علمرا منور کنید نسیم حیائید و شمیم عرار حدیقه نجات مردگانرا جان بخشید و خفتگانرا هوشیار و بیدار کنید در ظلمت امکان شعله نورانی باشید و در بادیه گمراهی چشمه حیات و هدایت ربانی وقت همت و خدمت است و زمان شعله و حرارت تا زمان از دست زفته است این فرصت را غنیمت شمردید و این وسعت را اعظم نعمت

4 عنقریب این چند روزه عمر فانی بسر آید و با دست تہی بحفره خاموشی درآئیم پس باید دل بجمال مبین بندیم و تمسک بجبل متین جوئیم و کمر خدمت بر بندیم و آتشی از عشق برافروزیم و از حرارت محبت الله بسوزیم و زبان بگشاییم و آتشی بقلب امکان زنیم و جنود ظلمت را بانوار هدایت معدوم کنیم و در میدان جانفشانی در سبیل الله جانفشانی کنیم

5 و گنج آستین معرفه الله را بر سر اهل عالم بیفشانیم و با سیف قاطع لسان و سهام نافذ عرفان جنود نفس و هوا را شکست دهیم و بمشهد فدا بدویم و بقربانگاه حق بشتابیم و با طبل و علم آهنگ ملأ اعلی و ملکوت ابہی نمائیم

6 فطونی للعاملین

INBA59:138, MKT1.476, MMK1#210
p.256, AKHA_118BE #01-04 p.?,
BSHN.140.368, BSHN.144.366, DWNP_v5#06
p.004, MHT1a.109, MHT1b.067

AB01958

To: *Haji Nasrullah Khan Anari*

Date: 1893 ca.

1 O thou who art thoughtful about the Kingdom of existence! The foolish ones gazed at the realm of existence, the plane of Nasut, and desired keen sight, and searched and discussed and sought to uncover the mysteries of being, and wished to discover the secrets of creation, and yearned for knowledge of the metaphysical realm. Alas, alas! What madness is this, what imagining of fancy and conjecture! And stranger still that they counted these conjectures as sciences and this madness as wisdom from the peerless world. They searched for power in matter and investigated spirit in bodies.

2 And yet, since their sight and vision were confined to material things, they remained unaware of the world of the soul and bereft of signs from the Kingdom of the Beloved. They dwelt in the mineral world yet sought to discover the power of growth and plants. They lived in the vegetable realm yet craved the qualities of sensing bodies. They pitched their tent in the animal sphere yet yearned to discover human reality. They knew themselves to be of the same genus and species as beasts yet sought knowledge of the world of conscience. They remained imprisoned in the world of nature yet investigated the realities beyond nature. They lived in a cage yet wished to fly. They made their home in the heart of the dusty earth, yet begged for a share and portion of the waves of the Most Great Sea. They were afflicted with a rheum, yet sought to enjoy sweet fragrances. Like the creeping things of the earth they scurried about beneath the ground, yet sought knowledge of the highest heaven.

3 In vain was the work of these conjecturers! They descended into the depths of their ignorance, were veiled from the mysteries beyond nature, and were blind to witnessing the greatest signs. O how great is their regret! O how great is their sorrow! For they are far removed from discrimination and perception and witnessing and existence and life and all that is the true adornment of the human reality!

1 ای متفکر در ملکوت وجود بی‌خردانی در ملک وجود حیز ناسوت نظر نمودند و حدّت بصر آرزو کردند و جستجو نمودند و گفتگو کردند و کشف اسرار کون خواستند و اطلاع بر اسرار خلیقه اراده کردند و از ما وراء الطبیعه آگاهی تمنا نمودند هیات هیات این چه جنون است و این چه تصور وهم و ظنون و عجیبترا آنکه این ظنون را فنون شمردند و این جنون را هوش عالم بچون در موادّ قوت جستجو نمودند و در اجسام روح تحرّی کردند

2 و چون بصر و نظر حصر بر مادّیات بود از جهان جان بیخبر ماندند و از ملکوت جانان بی‌اثر گشتند در عالم جماد بودند و کشف قوه نما و نبات خواستند در حیز نبات زیستند و تمنای شئون جسم حسّاس نمودند در صقع حیوان رحل اقامت انداختند و اکتشاف حقیقت انسان آرزو کردند خود را جنس و فصل ستوران دانستند از عالم وجدان اطلاع خواستند محبوس عالم طبیعت ماندند و از حقائق ما وراء الطبیعه خبر تحرّی نمودند در قفس زیستند و آرزوی پرواز نمودند در قطب مرکز خاک مأوی کردند و از امواج بحر اعظم بهره و نصیب التماس نمودند مزکوم بودند و از طیب مشموم تلذّذ جستند در زیر زمین چون خراطین و کرم مبین تکاپو نمودند و از جهان علّین اطلاع خواستند

3 فباطل عمل الخراصون و انهم فی درکات جهلهم نازلون و عن اسرار ما وراء الطبیعه لمحتجبون و عن مشاهدة الآیات الکبری لغامضون یا حسرة لهم و یا اسفا لهم و هم عن الفصل و الدّرك و الشّهود و الوجود و الحیات و عمّا به یتزین حقیقة الانسان لمبعدون

AB02111

To: *Haji Husayn Yazdi*

Date: 1893 ca.

- 1 O thou who art firm in the signs of God! What you had written to Jinab-i-Haji was observed and we were infinitely delighted. Your services were preserved in the Book and inscribed in the Tablet. Blessed art thou! We were extremely glad about the ardor and enthusiasm of the friends of God and the penetration of the Word of God. We hope it will increase day by day.

ای موقن بآیات الله آنچه بجناب حاجی مرقوم
نموده بودید ملحوظ گردید و بی نهایت محظوظ
شدیم و خدمات شما در کتاب محفوظ مکتوب
گشت و در لوح مسطور مرقوم طوبی لک از
حرارت و اشتعال احباء الله و نفوذ کلمه الله
کمال بشارت حاصل امیدواریم که یوماً فیوماً در
ازدیاد باشد
- 2 However, they must not forget the wisdom enjoined in the Holy Books and Tablets, for this matter is most important. They must absolutely, absolutely not neglect to observe wisdom. Teaching is the greatest service at the Threshold of His Holiness the Most One, but the condition of being accompanied by wisdom must not be neglected, otherwise what is conditional becomes vain and lost. First, Jinab-i-Aqa Mirza Manzar, upon him be the Glory of God, must observe wisdom, and second, whatever His Holiness Afnan of the Sacred Tree, upon him be the Glory of God the Most Glorious, has deemed advisable and commanded should be carried out.

ولی از حکمت مأمور بها در زُبر و الواح غفلت
نکنند که این قضیه بسیار مهم البته صد البته
مراعات حکمت را از دست ندهند تبلیغ اعظم
خدمت است در آستان حضرت احدیت ولی
شرط مقارنت بحکمت شرط متروک شود
مشروط عبث و مفقود شود جناب آقا میرزا
منظر علیه بهاء الله اول باید حکمت را ملاحظه
نمایند و ثانیاً آنچه حضرت افنان سدره علیه بهاء
الله الاهی مصلحت دانسته امر نمودند معمول
دارند
- 3 Convey to the friends of God on behalf of this servant the Most Wondrous, Most Glorious greetings, and say: O friends of God! Be gladdened by the manifest, resplendent favors of His Holiness the Most Merciful, and be stirred by the life-giving breezes from the gardens of the Most Glorious Kingdom. You are under the shade of the Blessed Tree, whose sheltering shade extends from the Supreme Kingdom to the lowest depths, and those who shelter beneath it are in a praiseworthy station.

احبای الهی را از قبل این عبد تکبیر ابدع ابدی
برسانید و بگوئید که ای دوستان الهی بعنایات
ظاهره باهره حضرت رحمن مستبشر گردید و
از نسائم جانبخش حدائق ملکوت ابدی مهتر در
ظل سدره مبارکهئی هستید که ظل ظلیلش از
ملکوت اعلی تا حوض اذنی ممدود و مستظللین
در مقام محمود
- 4 O Lord! Illumine the hearts of Thy loved ones with the lights of Thy bounty, perfume the nostrils of Thy servants with the sweet fragrances of holiness wafting from the gardens of Thy most high paradise, aid them to obey Thy Cause and to remain firm and steadfast in Thy Covenant and Testament, and to be enkindled by the fire burning in the Tree of Thy divinity. Verily Thou art the Protector, the Generous, the Merciful, the All-Powerful.

ربّ نور قلوب احبائک بانوار عطائک و عطر
مشام ارقائک بنفحات قدس عبقت من ریاض
علائک و ایدهم علی اطاعة امرک و الثبوت و
الرسوخ علی عهدک و میثاقک و الاشتعال بالنار
الموقدة فی سدره ربانیتک انک انت الحافظ
الکریم الرحیم المختار
- 5 Among the requirements of wisdom is that one must observe the government and not act in any way that would cause offense

از جمله حکمت باید ملاحظه حکومت نمود
نوعی حرکت نکرد که سبب دلگیری و وحشت

or alarm, for all are explicitly commanded to obey and submit to the government.

شود چه کلّ بنصّ قاطع مأمور به اطاعت و
انقیاد بحکومتند

MKT5.031

AB02036

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

Date: 1893 ca.

- 1 My God and my Lord! Thou seest my attachment to Thy most glorious Kingdom, my longing to ascend to Thy most exalted Threshold, my yearning to witness Thy greatest signs, and my passionate love for the presence of Thy supreme mercy. O Lord! My cries have risen up, the fire in my heart has intensified, my sighs and laments have ascended, my limbs have trembled, my members have shuddered, my body has melted, my bones have wasted away, my heart is aflame, my tears flow, and my patience is exhausted in separation from Thee. The lights of faithfulness have set, and the darkness of estrangement has encompassed all regions, and souls are shaken in Thy Covenant and Testament, O Living One, O Self-Subsisting!
- 2 O Lord! Thou didst take the Covenant through the influence of Thy Most Exalted Pen and through a power that penetrates the realities of all things in the world of immortality, and Thou didst mention in clearest utterance and most evident exposition, in all Thy Tablets and Scriptures and the pages of Thy Kingdom, this mighty Covenant and ancient Testament. Despite this, those in doubt were shaken and arose with all their might to destroy this lofty edifice and mighty foundation of Thy Manifest Cause.
- 3 O Lord! Assist this exalted Branch of the Tree of Thy mercy to remain firm and steadfast, and all who are related to Him in this mighty Covenant which Thou didst take from the realities of the people of the pavilion of holiness in the tabernacle of Thy grandeur, O Generous One, O Merciful One! Make Him a promoter of Thy Cause, a defender of Thy Covenant, a herald of Thy Testament, protecting it with mighty resolve. 'Abdu'l-Baha 'Abbas
- 4 O Lord! A man from among the most evil of Thy creatures has arisen to destroy the word of Thy loved ones and harm Thy servants, and has attacked this exalted Branch of Thy blessed

1 الهی و ربّی تری تعلّقی بملکوتک الاهی و
تشوّق للمصعود الی عتبتک العلیا و تشوّق لمشاهدة
آیاتک الکبری و تعشقی جوار رحمتک العظمی
ای ربّ قد ارتفع منّی الضجیج و اشتدّ فی قلبی
الأجیج و صعد منّی الزفیر و العجیج و ارتجفت
ارکانی و ارتعد اعضاءی و ذاب جسمی و بلی
عظمی و اضطرم قلبی و انسجم دمی و انصرم
صبری فی فراقک و قد افل انوار الوفاء و
احاطت ظلمات الجفاء من کلّ الأنحاء و تنزل
النفوس فی عهدک و میثاقک یا حی و یا قیوم

2 ای ربّ قد اخذت الميثاق باثر من قلبک الأعلى
و قوّة نافذة فی حقائق الأشياء فی ذرّ البقاء و
ذکرت باوضح بیان و اظهر تبیان فی جمیع الواحک
و زبرک و صحائف ملکوتک هذا الميثاق العظیم
و العهد القديم مع ذلك تنزل المرتابون و قاموا
بکلّ قوّة علی هدم هذا البنیان الرقیع و الأساس
العظیم لأمرک المبین

3 ای ربّ أید الفرع الرقیع من شجرة رحمانیتک علی
الثبوت و الرسوخ و کلّ من ینتسب الیه علی هذا
العهد القویم الذی اخذته من حقائق اهل سرادق
القدس فی فسطاط عظمتک یا کریم و یا رحیم و
اجعله مروّجاً لأمرک و مشیعاً لميثاقک و مزیعاً
لعهدک و دافعاً عنه بعزم شدید ع

4 ای ربّ قد قام رجل من اشرآء خلقک علی
ازهاق کلمة احبائک و اذیة عبادک و تعرض
بهذا الفرع الرقیع من شجرتک المبارکة و اطلق

Tree and unleashed his tongue with vile speech to discredit those who believe in Thee and Thy signs. O Lord! Seize him through Thy might and power with the grip of One mighty and powerful, that the hearts of Thy loved ones may find rest and the souls of Thy faithful ones may be gladdened. Verily, Thou art the Powerful, the Avenger, the Generous.

اللسان بالفحشاء تزييفاً لمن آمن بك و آياتك
ای رب خذه بقوتک و قدرتک اخذ عزیز مقتدر
ليستريح قلوب احباك و تطيب نفوس اودائك
انك انت المقتدر المنتقم الكريم

INBA21:039

AB02019

To: Afnan, Mirza Siyyid Muhammad (Aqa Mirza Aqa Nurud-Din) et al.

Date: 1893 ca.

- 1 Although the Sun of Truth may outwardly be veiled by the clouds of concealment, were one to look with a perceiving eye, listen with a hearing ear, and ponder with an awakened heart, it would become evident that the splendours of the Most Great Light have grown stronger and the rays of the lamp of God waxed brighter, that the waves of His most mighty Ocean have surged higher and the outpourings of the heaven of His bounty have become more abundant and manifest. For, until now, the veil of the human temple hath been an impediment to beholding the Sun of Truth. But now, wholly sanctified from all earthly things, that resplendent Orb and Day-Star of the highest heaven shineth forth above the Supreme Horizon and beameth bright from the all-glorious Realm. This is His explicit text: "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 favoured angels."

1 اگرچه شمس حقیقت بظاهر بغمام غیبت مجلل
لکن چون بچشم بینا نگری و گوش شنوا بشنوی
و قلب آگاه بیندیشی انوار نیر اعظم شدیدتر شد
و شعاع سراج الهی روشنتر بحر اعظم کبریا
امواجش عظیمتر گشت و فیوضات سماء رحمن
قویتر و ظاهرتر چه که تا بحال غمام هیکل
بشری مانع مشاهده آفتاب حقیقت بود حال
آن بدر منیر و آفتاب فلک اثر از افق اعلی و
ملکوت ابهی فی الحقیقه مقدس از جمیع شئون
طالع و لائحست و نریکم من افق الابهی و
نصر من قام علی نصره امری بخنود من الملائ
الاعلی و قبیل من الملائكة المقربین نص قاطع

- 2 Even as was clearly seen in the advent of past Manifestations, only after Their ascension did the greatness of the Cause of God and the sovereignty of His Word become clear and evident. Consider, for instance, how during the Dispensation of the Spirit, only a handful of seemingly humble souls were believers at the time of His ascension, and yet, when those feeble ones arose with supreme steadfastness, they were so assisted by divine confirmations and by the effusions of the Holy Spirit that they shone forth above the horizon of the world in such wise that the splendours of their imperishable light continue to illuminate both this nether realm and the realm beyond.

2 چنانچه در ظهور مظاهر احدیه من قبل مشهود و
واضح گشت که بعد از صعود و عروج عظمت
امر الله مشهود و سلطنت کلمه الله معلوم و
واضح گشت مثلاً در کور روح بعد از عروج
معدودی قلیل و بحسب ظاهر عدیدی ذلیل بودند
چون این نفوس ضعیفه باستقامت کبری قیام
نمودند از تأیید و توفیق الهی و فیوضات روح
القدس معنوی از مشرق امکان چنان طالع و
لائح گشتند که انوار سرمیده اش آفاق جهان
فانی و جهان باقیرا روشن و منیر مینماید البدار
البدار

- 3 Hasten, then, O ye loved ones of God and His trustees; hasten unto this most great favour! Rush forth, O ye blessed and chosen ones among His creation, rush forth unto this most exalted and august station!

LOTW#43

3 يا احبّاء الله و امنائه الى هذا الفضل الاعظم
الوحي الوحي يا خيرة الخلق و صفوتهم الى هذا
المقام المتعالى المفتخ

INBA55:105, INBA87:475 , INBA52:495,
NURA#43, MMK4#126 p.131

AB02142

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

Date: 1893 ca.

- 1 Blow O ye sweet fragrances of God! Breath O ye breezes of God! Proceed ye to the city towards the south, a land within which layeth to rest a soul breathed into its heart and soul the spirit of God, a land which embraced a body gathered under the banner of God, and a heart attracted by the sweet fragrances of God, and limbs and members enkindled by the fire of the Love of God.

1 ايا نفحات الله تنسّمى ايا نسّمات الله تنقّسى
واقصدى ديار الطرف القبلى ارضاً فيها توارت
نفس نفث في روعه روح من الله و تضمّنت
هيكلًا حشر تحت راية الله و قلباً انجذب بنفحات
الله و احشأ و اضالع تسعّرت بينها نار محبة الله

- 2 Greet ye that luminous tomb and that pure and sanctified resting-place and say: "May the resplendent light shedding from the Realm of Glory and the ray shining from the Abha Kingdom envelop thy sweet-smelling mausoleum and spark upon thy resting-place that is fragrant with ambergris. May the Sun of Revelation shed limitless lights upon the spot illuminated by thy body and holdth thy mortal frame and containeth within thy human temple - sanctified, pure, glorified, noble, and neath the shade of the clouds of the loving-kindness of Thy Lord, the Compassionate, the Merciful. Blessed is the city that thou were a stranger within, and joyful art the places that thou came nigh unto and glorified is the earth that thou layeth to rest within and exalted is the land that thou art hidden within. On thee be the glory of God and His mercy.

2 و حيّ ذلك القبر المنور و الرّمس الطاهر المطهر
وقولى النور الساطع من الأفق الأعلى و الشعاع
اللامع من ملكوت الأبى جلّ ضريحك
المعطر و سطح فوق رمسك المعبر و تابعت
طبقات النور من شمس الظهور بالتزول على بقعة
توّرت بجسدك و تضمّنت جسمك و احتوت
بهيكلك الزكى الطاهر المجلّل الكريم المظلل بغمام
الطاف ربك الرحمن الرحيم طوبى لديار اغتربت
فيها و بشرى لبقاع اقتربت اليها و يا شرفاً لأرض
تواريت فيها و عزّاً لبقعة اختفيت فيها عليك
بهاء الله و رحمته و

- 3 May God be pleased with thee and bestow upon thee His divine favor, and comfort thy soul with the sweet fragrances that have wafted from the meadows of His oneness, and brighten thy face in the gardens of His Mercy, and illumine thine eyes with the sight of the beauty of His divine essence, and incline thine ears to the melodies of the divine birds warbling in the Paradise of His beholding on the tree of His oneness; for thou hast hearkened unto the Voice and answered the Call and cried out 'here am I' to thy Lord, the Most High, and hath humbled thyself

3 رضى الله عنك و خصّك بموهبته و اراح
روحك بنفحات فاحت من رياض احديته و
الاح وجهك في حدائق رحمانيته و تور بصرك
بمشاهدة جمال هويته و سمع اذنك من الخان
طيور القدس الصادحة في فردوس رؤيته على
سدرة فردانيته بما سمعت النداء و اجبت الدعاء و
لبّيت لربك الأعلى و خضعت لسلطنة محبوبك
الأبى و اشتعلت بنار محبة الله و توكلت على الله

before the sovereignty of thy All-Glorious Beloved, and hath been inflamed by the fire of the love of God, and hath placed thy trust and confidence in God, and hath been consumed by the fires of remoteness and the flames of deprivation until thou returned to God and turned thy face towards Him and sought the shelter beneath the shadow of His transcendent mercy. All this for thou hast been faithful to the Covenant of God and hath made thy steps firm and steadfast in His Testament. Salvation, peace and praise rest upon thee in this world and in the world to come.”

و احترقت بنيران المهجران و لظى الحرمان حتى رجعت الى الله و توجهت اليه و استجرت جوار رحمته الكبرى كل ذلك بما وفيت بميثاق الله و ثبت و رسخ قدماك على عهد الله و التحية و السلام و الثناء عليك في الاولى و الاخرى

INBA87:489, INBA52:513, BRL_DAK#0919,
MKT2.281, KHAf.092

AB02087

Date: 1893 ca.

¹ O wanderer of plain and desert in the path of God! Every soul wanders lost in some wilderness, falling and rising: one strays bewildered in the desert of worldly hopes and desires, another roams confused in the wilderness of self and passion, another wanders aimlessly in the desert of ignorance and error, and yet another searches and strives in the plain of veiling from the Beauty of Truth. Now those who gaze toward God are wanderers in His path through mountain and plain. Therefore give thanks that you are bewildered in this desert and intoxicated with the wine of God's love in these mountains and plains. How blessed you are! How pleasant for you!

¹ ای سرگشته دشت و صحرا در سبیل الهی هر نفسی در بادیئی سرگردان پریشان افتان و خیزان یکی در صحرای آمال و آرزوی جهان ترائی سرگشته و حیران و دیگری در تیه نفس و هوی پریشان و سرگردان و دیگری در بادیء جهل و غوی بی سر و سامان و دیگری در دشت احتجاب از جمال حق ساعی و پویان حال آن ناظر الی الله در راه خدا سرگشته کوه و دشتند پس شکر کن که در این بیابان واله و حیرانی و در این کوه و دشت سرمست باده محبت الهی هنیئاً لک مرثیاً لک

² The details of the martyrdom of his honor Sheikh San'an reached the ears of these heartbroken ones. When this title was bestowed upon him, it became clear that he would encounter great trials in this path. For a time he was a shepherd in this tumultuous desert, tending the sheep belonging to the divine feast. From morning till night he dwelt in these deserts in his own state of joy, singing subtle, true melodies in love of the Ancient Beauty and composing songs. Surely he must have said "My soul be sacrificed for You" a hundred thousand times and recited: "Die if you would be a devoted lover, for you have done all else yet still live," and cried out with his heart's tongue: "Kill me, kill me, O trustworthy ones, for in my death is life upon life." And he would recite the blessed verse of the Best of Stories: "By God, I am verily a heavenly maiden whom Baha gave birth to in a palace of moist red

² تفصیل شهادت حضرت شیخ صنعان بسمع این دل سوختگان رسید و قتیکه این لقب باو عنایت شد معلوم شد که در این سبیل بیلابای عظیمه تصادم خواهد نمود مدتی در این صحرای پرشور چوپان بود و اغنام متعلقه بمأدبة الله را شبان از صبح تا بشام در عالم خود بحالت خوش در این بیابانها بسر میبرد و بنوای حقیقی خفیفی در عشق جمال قدم غزنلوانی مینمود و ترانه سازی میکرد البته صد هزار مرتبه جانم بفدایت گفته این همه کردی نمردی زندهئی هان بمیر ار یار جان بازندهئی خوانده و بلسان قلب اقتلونی اقتلونی یا ثقات ان فی قتلی حیاة فی حیاة فریاد کرده و آیه مبارکه احسن القصص تلاوت نموده تالله

ruby, and I and all in Paradise yearn for a soul that has been slain in His path.”

- 3 In any case, we hope that through God’s favors, confirmations and bounties, we too may, God willing, partake of and receive a share from this cup. And may glory be upon the loved ones of God.

اَنِّي لِحُورِيَّةٍ وَلَدَتْنِي الْبَهَاءُ فِي قَصْرِ مِنَ الْيَاقُوتِ
الرَّطْبَةِ الْحُمْرَاءُ وَ اَنِّي وَ مِنْ فِي الْفَرْدُوسِ لِمَشْتَاقٍ
اِلَى نَفْسٍ قَدْ قَتَلَ فِي سَبِيلِهِ

3 باری از الطاف حقّ و عنایاتش و تأییداتش
امیدواریم که ما هم انشاءالله از این کأس
نصیب بریم و بهره‌ئی برداریم و البهّاء علی احبّاء
الله

INBA55:095, INBA88:347, ASAT4.260,
MAS9.010x, YIK.338-339

AB02226

To: Qaini, Ahmad son of Nabil-i-Qain, in Sin
Date: 1893 ca.

- 1 O youth of the All-Merciful! You have lamented and cried out from separation and deprivation, and expressed grief and anguish from separation from the Beauty of the Beloved. You have kindled a fire of soul-consuming ardor and burned the hearts of the wounded and the livers of the deprived. This burning and consuming cannot be expressed, and this anguish and grief cannot be written or described. What power has the weak pen to give this extensive explanation, and what help can scant ink provide to expand this mighty sea? Therefore it is better and more pleasant to leave these cries and lamentations in the world of heart and soul. When the flame of fire twists within and remains covered and the secret stays concealed, its burning and intensity become greater and its anguish and radiance grow mightier.
- 2 Although these servants have burned in the fire of separation, yet your honored father who ascended to the Most Glorious Kingdom became joyous and glad, attaining to vision and meeting. And the honored Nabil-i-Akbar likewise took flight to the Most Glorious realm, seeking shelter beneath the Lote-Tree of the Uttermost Boundary, attaining the honor of meeting in the highest Paradise and drinking the cup of grace from the hand of the Cup-bearer of Oneness. And the desire of these separated ones is that we may sacrifice ourselves at the place of martyrdom and that the dagger of cruelty may cause waves of blood to flow from this throat of faithfulness. In any case, O bird of the nest of the love of God, strive and endeavor in

1 ایچوان رحمانی ناله و فغان از هجران و حرمان
نمودی و حسرت و حرقت از فرقت جمال جانان
بیان کردی آتشی از سوز جانگداز برافروختی و
قلب مجروحان را و کبد محرومان را بسوختی این
سوز و گداز را بیان نتوان نمود و این حرقت و
حسرت را تحریر و تقریر نتوان کرد قلم ضعیف
را چه قدرت این شرح بسیط باشد و مداد قلیل
را چه یاری بسط این بحر عظیم بود پس این ناله
و فغان را در عالم دل و جان گذاشتن بهتر و
خوشتر است و چون شعله‌ء آتش در درون پیچد
و سرپوشیده ماند و سر نهفته گردد سوزش و
شدّتش بیشتر باشد و حرقت و تابشش عظیمتر
گردد

2 این عباد اگرچه بآتش فراق سوختیم لکن جناب
والد الذی صعد الی الملکوت الاهی مسرور و
مستبشر شد و به مشاهده و لقا فائز گردید و
جناب نبیل اکبر نیز بعالم ابهی پرواز نمود و در
ظّل سدره منتهی مأوی جست و در فردوس
اعلی بشرف لقا فائز گشت و کأس عنایت را از
دست ساقی احدیّت نوشید و این مهجوران را آرزو
چنانست که در مشهد فدا جانبازی نمائیم و خنجر
جفا از این خنجر وفا موجی از دماء بحرکت
آرد باری ای مرغ آشیان محبت الله در سبیل
الهی سعی و کوشش کن و جهد و جوشش

God's path, and exert effort and fervor to promote the religion of God and kindle the fire of the love of God. By My life, this is the mighty gift and the great means for success and attainment in the Most Glorious Kingdom.

که ترویج دین الله نمائی و اشعال نار محبت الله
لعمری هذا هو الموهبة العظمی و الوسيلة الكبرى
للفوز و اللقاء فی الملکوت الابهی

YBN.050-051

AB02251

To: *Muhammad Ali Rijalul-Ghayb*

Date: 1893 ca.

- ¹ O sincere seeker and understanding friend! What you had written was noted and read with utmost care. Today the duty of all is to follow whatever has been revealed from the Supreme Pen and believe in whatever is the clear and evident utterance of this servant. They should never interpret or explain, nor seek hidden meanings. I swear by the Lord of the invisible and visible realms, if anyone conceives his own notion or thought, it will become the cause of his veiling and the reason for his doubt.

¹ ای طالب صادق و حبيب موافق آنچه مرقوم
نموده بودی ملاحظه گشت و بمنتهای دقت
تلاوت گردید الیوم تکلیف کل اینست که
آنچه از قلم اعلی نازل آنرا اتباع نمایند و آنچه بیان
صریح واضح این عبد است اعتقاد کنند ابداً
تأویل و تفسیر ننمایند و تلویح ندانند قسم بمرئی
غیب و شهود هر نفسی از خود تصویری نماید و
یا تخطری کند سبب احتجاب او گردد و علت
ارتیاب شود

- ² This is the sincere, true, clear and evident belief of the people of the Most Glorious Kingdom and the dwellers of the Supreme Heaven: that the Universal Manifestations, who are the Primal Points, the Suns of Truth, and the Sources of divine outpourings, culminated in the Most Great Manifestation and the Ancient Beauty (may my spirit be sacrificed for His loved ones' feet). And until before the time mentioned in the Book of God, namely one thousand years, all holy souls that appear are guides, servants and slaves, nay rather dust at the threshold of the Blessed Beauty. All are like lit lamps and shining stars before that Sun of Truth, illumined by a ray from that Sun of Reality. All are servants unto Him and all act by His command. Glory be to God! What relationship is there between dust and the Lord of Lords, and what similarity between an atom and the world-illuminating Sun?

² اینست اعتقاد صمیمی حقیقی صریحی بدیهی
اهل ملکوت ابهی و سگان جبروت اعلی که
ظهورات کلیه که نقاط اولیه و شمس حقیقیه
و مبادی فیوضات رحمانیه هستند منتهی بظهور
اعظم و جمال قدم روحی لاقدام احبائه الفداء
شد و تا قبل از موعد مذکور در کتاب الله یعنی
الف سنه جمیع نفوس مقدسه که موجود شوند
ادلاء و عیاد و ارقاء بل تراب آستان جمال
مبارکند کل در نزد آن آفتاب حقیقی بمنزله سرج
مستظئیه و نجوم مستنیره هستند که بشعاعی از
اشعه آن شمس حقیقت مستفیض گشتند کل
عباد له و کل بامرہ یعملون سبحان الله چه نسبت
است بین تراب و رب الارباب و چه مشابہت
است بین ذره و آفتاب جهانتاب

- ³ As for this servant, his station is that of a servant of 'Abdu'l-Baha and an atom of dust at the threshold of the Most Glorious Beauty. In the presence of His loved ones I am effaced and non-existent, and at the threshold of His servants I am non-existent

³ و اما اینعبد مقامش عبد عبد البهاء و ذرهئی
از خاک آستان جمال ابهی در ساحت احبایش
محو و نابودم و در آستان بندگانش تراب بی وجود
استغفرالله عن دون ذلک یا احبائه الله ولی این

dust. God forbid anything other than this! O loved ones of God! But explain this matter to all with utmost love and kindness, not with harshness and compulsion that would cause discord.

مطلب را بکمال محبت و رأفت تفهیم کل نمائید
نه بعنف و زجر که سبب اختلاف شود

INBA88:132, AHB_118BE #05 p.01,
AYT.440, RHQM2.0847-848 (262) (161)

AB02335

To: Baha'is of Ishqabad

Date: 1893 ca.

- 1 O ye friends of the All-Merciful Lord, my spiritual companions! These are the days of service; this is the time to burn with the love of God. The revelation of the Eternal mystery y and its great wisdom and the grace of the Most Great Name and its blessed fruit require that the loved ones should be distinguished among all others in this new Cycle by their fellowship, their unity and their attraction and should be characterised in particular by their application in deeds of the instructions of that Ancient Beloved in this glorious Dispensation. Those instructions are none other than the strengthening of the sincere bonds of friendship amongst all God's creatures. How much more strong, therefore must needs be the bond between those who are true and spiritual friends. I swear by the Ancient Beauty! Steadfastness in the Covenant and Testament of God in this day means that one must sacrifice e one's life for the friends of the All Merciful. Until such a degree of sacrifice is attained one cannot be accounted among those who are faithful to the Covenant. Not a single drop from the ocean of sincerity can be tasted, nor a breath of fragrant air inhaled from the rosegarden of the All Glorious without this level of sacrifice. O ye true friends! Be kind to each other, therefore in heart and soul! Be sacrificing in the path of love towards each other so that ye may be acceptable in the threshold of the One True God. Rumi the poet says:

1 ای احبابی رحمانی و یاران معنوی ایام قیام بر خدمت و هنگام اشتعال بنار محبت است ظهور اسرار قدم و فیض اسم اعظم یک حکمت عظیمه و ثمره طیبه اش محبت و الفت و اتحاد و انجذاب بین احباب است تا باین موهبت و عنایت بین سائر احزاب محشور و ممتاز گردند علی الخصوص در این کور جدید و دور مجید که بوصایای مؤکده محبوب قدیم باید قیام نمود و آن تشدید روابط الفت صمیمه با جمیع خلیقه است دیگر معلوم است باید با دوستان حقیقی و یاران معنوی چگونه باشد قسم به جمال قدم که الیوم نفسی بر عهد و پیمان الهی ثابت و راسخ که جان خویش را بجهت احبابی رحمن فدا نماید و تا باین درجه انسان نرسد به عهد و میثاق وفا ننموده و قطره ای از بحر صفا ننچشیده و از گلستان جنت ابی رانچائی استشمام نکرده پس ای احبابی حقیقی به دل و جان با یکدیگر مهربان باشید و در محبت یکدیگر جانفشان گردید تا در درگاه احدیت مقبول شوید

- 2 "The fragrance of the spirit comes to me from this camel cloth!"
- 3 For the camel itself came from the court of Uways, the Precious!"
- 4 Consider how the lover can inhale the fragrance of the Spirit itself from mere camel wool because Uways of Qaran was a camel

2 مولوی در غزلیات خویش گفته بوی جان میآید از پشم شتر

3 این شتر از خیل سلطان ویس در

4 ملاحظه فرمائید که چون ویس قرن شتربان بود از پشم شتر بوی جان استشمام مینمود پس

driver. Thus if our senses were spiritually alert how acutely might we be aware of the Joseph of the Love of God from his beauteous robe whose physical expression is found, in effect, among the friends of God. I swear by the righteousness of the Ancient Beauty! Should ye once breathe this God-intoxicated perfume ye would truly sacrifice your very lives in His Path.

اگر مشام روح باز باشد از هیاکل احبای الهی
که قیص یوسف محبت الله هستند چه نفحه‌ئی
استشمام نمایند قسم بجمال قدم که نفحه‌ئی
استشمام نمایند که جان فدا کنند

INBA72:036, INBA72:160, INBA88:120,
MMK2#262 p.189

AB02346

To: Baha'is of Yazd

Date: 1893 ca.

- 1 O ancient servants of the Supreme Lord of the celestial sphere! The lamp of God is lit and the rays of the Sun of Heaven illuminate the rose garden and flower beds. The call of the angel is loud, and the joyous tidings full of enthusiasm give life to every noble one and pauper. The bestowals of the Kind Friend are manifest, and the outpourings of the spring clouds are jewel-bearing. The sea of knowledge and understanding is casting forth pearls, and the fire of the world of heart and soul has flames reaching to the skirts of heaven.
- 2 Therefore, O divine friends and spiritual companions, praise be to the pure God who made such a sun appear from the land of Iran and made manifest such a fruitful tree from the pure soil of the Parsees.
- 3 Raise your hands in supplication to the court of the peerless Lord: O forgiving, beneficent Lord! Praise and glorification befit Thee, for Thou hast made this silent country full of fire, and brought these lifeless unconscious ones to enthusiasm and excitement. Thou gavest hope to the hopeless and showed the way to the treasury of life to the destitute. Thou made the poor wealthy and bestowed order and arrangement upon the helpless.
- 4 O Lord! Make manifest what Thou promised in the heavenly Books and reveal what Thou spoke through the tongues of the Prophets. Show Thy divine power and make evident Thy heavenly bounty. Make this country a supreme paradise and make this East and West luminous throughout the earth. Make these Parsees heavenly beings and make these nameless and traceless ones like radiant stars. Thou art the Powerful, Thou

1 ای بندگان دیرین خسرو چرخ برین چراغ یزدان
روشن است و پرتو مهر آسمان روشنی بخش گلزار
و گلشن بانگ سروش است که بلند است و
مژده پر جوش و خروش است که جان بخش
هر ارجمند و مستمند بخشش یار مهربان است
که نمودار است و ریزش ابر بهاران است که
گوهر بار است دریای دانش و هوش است که
گوهر فشان است و آتش جهان دل و جان است
که زبانه اش تا دامنه آسمان است

2 پس ای یاران یزدانی و دوستان جانی ستایش
پاک یزدان را که از کشور ایران چنین آفتابی
آشکار نمود و از خاک پاک پارسیان چنین دار
پرباری نمودار فرمود

3 دست نیاز بدرگاه خداوند بی نیاز دراز کنید
که ای پروردگار آمرزگار نیکوکار ستایش و
نیایش تو را سزاوار که این کشور خاموش را
پراشت نمودی و این افسردگان بیوش را بجوش
و خروش آوردی ناامیدانرا نوید امید دادی و
مستمندانرا بگنج روان راه نمودی بینوایان را
پرنوایان نمودی و بیچارگانرا سرو سامان بخشیدی

4 ای پروردگار آنچه در نامه های آسمانی نوید
فرمودی آشکار کن و آنچه بزبان پیغمبران گفتی
نمودار فرما نیروی یزدانیت بنا و بخشش آسمانیت
آشکار کن این کشور را بهشت برین ساز و
این خاور و باختر را پرتو بخش روی زمین این
پارسیانرا آسمانیان کن و این بی نام و بی نشانها را

art the All-Seeing, Thou art the All-Hearing, Thou art the
Supporter.

چون اختران پرتوافشان توئی توانا توئی بینا توئی
شنوا توئی پشتیبان

INBA59:251b, BRL_DAK#1126,
MKT1.440, ALPA.010, YARP2.012
p.070, RMT.212-213

AB02440

Date: 1893 ca.

1 He is the Light of God

1 اوست روشنائی یزدانی

2 O loving friends! Though you are in the Eastern land and we are in the Roman realm and Western territory, yet in the feast of oneness we are helper and helped, and averse to estrangement. We gaze upon one another with the eye of the heart and are free from the bonds of others. We seek the radiance of God and tread the path of the merciful Lord and search for the countenance of the ancestors. We desire knowledge and wisdom and hear the call of the divine messenger. We bring the heavenly voice to the ear and surge like the sea and raise our cry and call like the birds of the meadow, saying: O divine friends! The sun of the eternal sphere has cast a ray of divine radiance upon East and West, and in plain and mountain the spring cloud has rained abundantly, and the wind of paradise has made the face of the earth a supreme paradise, and the meadow has received its adornment from the Creator. It is the time of awakening and worthy of awareness. Make for the rose garden of God and sing with Persian melody. Like the free cypress grow tall by this stream, and like the birds of the branches lament in garden and rose bower. Weep like the cloud and laugh like the rose and like the narcissus open watchful eyes and like the violet become intoxicated and bewildered from the wine of the love of the kind Beloved. The table of grace is spread in the vast plain of creation and the cloud of bounty and praise is in nurturing downpour.

2 ای یاران مهربان هرچند در کشور خاورید و ما در بوم روم و زمین باختر ولی در بزم یگانگی یاور و یاریم و از یگانگی بیزار یکدیگر را بدیده دل نگرانیم و آزاده از بند دگران پرتویزدان جوئیم و راه خداوند مهربان پوئیم و جستجوی روی نیاکان کنیم دانش و هوش خواهیم و بانگ سروش شنویم آواز آسمانی بگوش رسانیم و چون دریا بجوش آئیم و چون مرغ چمن بخروش و فریاد برآریم که ای دوستان یزدانی خورشید سپهر جاودانی درفشی از پرتویزدانی بر خاور و باختر زد و بر دشت و کهسار میغ بهاری پیدریغ ببارید و باد اردیبهشت روی زمین را بهشت برین نمود و چمن آرایش از دادار آفرینش یافت هنگام بیداریست و سزاوار هوشیاری آهنگ گلستان یزدان نمائید و باهنگ پارسی بسرائید چون سرو آزاد در این جویبار ببالید و چون مرغان شاخسار در گلشن و گلزار بنالید چون ابر بگریید و چون گل بچندید و چون نرگس دیده نگران بگشائید و چون بنفشه از باده مهر یار مهربان مست و مدهوش گردید خوان بخشایش است که گسترده در پهن دشت آفرینش است و ابر دهش و پرستایش است که در پرورش و ریش است

3 Therefore praise the Lord that you have received such a portion and become honored in such a gathering and become intoxicated and content in such a feast. Take up a cup and give to drink the wine of consciousness and make every bewildered

3 پس خداوند را نیایش کنید که بچنین بخششی بهره مند شدید و در چنین انجمنی ارجمند گشتید و در چنین بزمی سرمست و خورسند شدید ساغری بدست گیرید و باده هوش بنوشانید و

one conscious. It is a day of victory and the time of burning veils and the moment of illuminating faces.

هر مدهوشی را پرهوش نمائید روز فیروزبست و
هنگام پرده‌سوزی و دم دم رخ‌افروزی

- 4 The servant of the threshold of world illumination, 'Ayn

بنده درگاه روشنی جهان ع 4

INBA59:248, INBA88:345, PYB#137 p.04,
HDQI.258, ANDA#29 p.05, ANDA#69
p.08, YARP2.252 p.220

AB02558

Date: 1893 ca.

- 1 O true friends of God! The Ancient Beauty and the Most Great Name (may my spirit be a sacrifice for His loved ones) has shone forth and radiated upon all the realms of creation and regions of existence with all names and attributes. He guided the lost ones to the path of guidance, directed the thirsty to the pure spring, the poor to the treasure of wealth, and guided the abased to the summit of glory, the ignorant to the ocean of knowledge, the heedless to the pure fountain of conscience, called the destitute to the flowing treasury, and delivered the helpless from suffering. Night and day, with wondrous utterance, eloquent exposition, and fluent tongue, He counseled and advised that they should enter beneath the shade of the word of unity and come to the shore of the sea of detachment, drink from the spring of paradise, and strive for the unity of the world, uproot differences between factions from their foundation and eliminate conflicts between nations from their root. The morn of oneness would shine forth and the lights of divine singleness would dawn from the dawning-place of hopes. The life-giving breezes of sanctity would waft from the source of grace and the soul-reviving fragrances of detachment would spread from the rose garden of unity.

1 ای دوستان خالص حضرت یزدان جمال قدم و
اسم اعظم روحی لأحبائه الفداء بجمع اسماء و
صفات بر انحاء کائنات و ارجاء موجودات تجلی
فرمود و اشراق نمود گمگشتگانرا بسبیل هدی
هدایت فرمود و تشنگانرا بمعین صفا فقیرانرا بکنز
غنا دلالت نمود و ذلیلانرا باوج عزت جاهلانرا
ببحر علم هدایت فرمود و ذاهلانرا بچشمه صافی
وجدان فاقدنرا بگنج روان خواند و بیچارگانرا از
رنج روان برهاند شب و روز بیانی بدیع و تبیانی
بلغ و لسانی فصیح پند و نصیحت فرمود که
در ظل کلمه توحید درآیند و بر شاطی بحر تجرید
بیایند از عین تسیم بنوشند و در اتحاد عالم بکوشند
اختلاف احزاب را از بنگاه برکنند و منازعات
امم را از ریشه برآرند صبح توحید بدرخشد و
انوار تفرید از مطلع آمال بدمد نسایم جانبخش
تقدیس از مهب عنایت بوزد و نفحات محی ارواح
تجرید از گلشن وحدت منتشر گردد

- 2 And in this path He endured a hundred thousand grievous afflictions and drank a hundred thousand cups of deadly poison. What afflictions He bore, what calamities He witnessed, and what heart's blood He tasted! Is it now permissible that we should seek comfort and desire the cup of pleasure, seek ease and wish for safety, long for rest on the couch of luxury and bounty? No, by God! This would not be the condition of faithfulness, nor the sign of purity, nor the token of guidance. Therefore, O divine friends, come, let us unitedly sacrifice our

2 و در این سبیل صد هزار بلایای عظیم تحمل فرمود
و صد هزار کأس از سم نقیع تجرع نمود چه بلایا
که کشید و چه رزایا که دید و چه خون دل که
چشید حال جائزاست که ما آرام گیریم و جام
شهدآشام طلبیم راحت جوئیم سلامت خواهیم در
فراش ناز و نعمت استراحت آرزو کنیم لا والله
ایش شرط وفا نباشد و دلیل صفا نگردد و آیت
هدی نباشد پس ای دوستان الهی بیائید متحداً

lives and completely shut our eyes to this transient world. Let us strive until we illumine a face in the Abha Kingdom.

جان فشانی نمائیم و از این دنیای فانی بکلی چشم پوشیم و بکوشیم تا رخی در ملکوت ابهی روشن کنیم

BRL_DAK#1205, SFI09.017b

AB11846

To: *Baha'is of Anarak*

Date: 1893 ca.

- 1 O true divine loved ones! On that dawn when the Sun of Reality shone forth from the horizon of the world upon the temples of nations, its brilliant rays illumined and enlightened East and West, and the spirit of life was breathed into the bodies of all things. Some people grew and developed with plant life, some groups became alive and animated with animal life, some communities were raised up with human spirit, some became living and vital through the spirit of faith, and some souls were resurrected through the divine spirit. These differences in degrees of life result from differences and variations in reality, capacity and aptitude - otherwise the effulgence is one effulgence, the manifestation one manifestation, and the ray is one ray. In a flower garden it produces flowers and fragrant herbs, while in a waste place it brings forth thorns and poisonous weeds. "As for the good land, its vegetation comes forth by permission of its Lord, while that which is bad yields only hardship."

1 ای احبابی حقیقی رحمانی در آن صبحدم که شمس حقیقت از افق عالم بر هیاکل امم اشراق نموده اشعهء ساطعه اش شرق و غرب را روشن و منور فرمود و روح حیات در اجسام کل شیء دمیده شد قومی بحیات نباتی نشو و نما نمودند و حزبی بحیات حیوانی زنده و متحرک گشتند و انجمنی بروح انسانی مبعوث شدند و جمعی بروح ایمانی حی و زنده گشتند و نفوسی بروح الهی محشور شدند و این تفاوت مراتب حیات از تفاوت و تخالف حقیقت و قابلیت و استعداد حاصل والا اشراق اشراق واحد و تجلی تجلی واحد و شعاع واحد است در گلشن گل و ریاحین رویاند و در گلخن خار و خس زهرآگین فالبد الطیب یخرج نباته باذن ربّه و الّٰدی خبث لا یخرج الا نکداً

- 2 Now praise be to God that Anarak was good land, for its vegetation became roses, sweet basil, hyacinth and thyme, and such blessed souls were raised up in that land who became attracted to holy fragrances and hastened to the shade of the blessed Tree planted in the midst of paradise, and became illumined by the divine fire kindled in the human tree. It is hoped that through the heat and flame of the fire of the love of God they will blaze forth in such wise as to illuminate all the surrounding regions and districts.

2 حال الحمد لله که آن بلد انارک بلد طیب بود که نباتش گل و ریحان و سنبل و ضمیران گردید و چنین نفوس مبارکی در آن ارض مبعوث شده اند که منجذب بنفحات قدسی شدند و بظلّ شجرهء مبارکهء مغروسه در وسط فردوس شتافتند و از نار موقدهء ربّانیه در سدرهء انسانیّه مقتبس گشتند و امید چنان است که به حرارت و شعلهء نار محبت الله چنان برافروزند که جمیع اطراف و اکلاف آن نواحی و ضواحی را روشن نمایند

- 3 And upon you be glory.

3 و الهباء علیک

TISH.543-544

AB02717

To: Abdu'l-Ali et al., in Khurasan
Date: 1893 ca.

O divine friends and companions of the All-Merciful! In this mighty Dispensation and enduring Paradise, wherein the divine outpourings and merciful effulgences have encompassed the East and West, the invisible realms and visible horizons, to such degree that every spark has become a piercing flame and every atom a lofty mountain, the lamps of wisdom have become torches and the stars have achieved the brilliance of suns, droplets have become surging seas, the oppressed have become leaders and inheritors, simple forms have donned the garment of knowledge and heads have raised high the banner of learning, the poor have discovered an endless treasure - the friends of God must surge like the ocean and roar like the clouds, sing like nightingales in the gardens of sanctity with the melody of the Beloved, and shine like the stars of guidance from the dawning-place of divine attributes and most beautiful names. They must become fruitful trees and fragrant, delicate flowers, become pearls in the shell of divine knowledge, and channels of the living waters of certitude - drink from the Salsabil of grace and give others to drink, taste the choice wine of bounty and give others to taste. And this most glorious, noble and exalted station cannot be attained except through ardor and joy, attraction and taste, passion and enkindlement, occupation and steadfastness and firmness in the Covenant and Testament of the Lord of Lords. And upon you be glory.

ای دوستان الهی و یاران رحمانی در این کور
 عظیم و نعیم مقیم که فیوضات الهیه و تجلیات
 رحمانیه شرق و غرب عوالم غیبیه و آفاق شهودیه
 را احاطه نموده است بقسمیکه هر شراره‌ئی
 شهاب ثاقب شده و هر ذره‌ئی جبل باذخ
 گردیده سرج حکم مشاعل یافته و نجوم سطوع
 شمس نموده قطرات موج بحور یافته مستضعفین
 آنه و وارثین گشته هیاکل ساده قیص دانائی
 پوشیده و رؤوس با کلاه علم برافراخته
 مستمندان بگنج بی‌پایان پی‌برده باید احبای الهی
 چون دریا بجوش آیند و چون ابر در خروش
 چون عندلیب در حدائق تقدیس بلحن حبیب
 بسرایند و چون نجوم هدی از مطلع صفات
 و اسماء حسنی پدرخشند اشجار بارور گردند و
 ازهار لطیف معطر دراری صدف عرفان شوند
 و مجاری ماء حیوان ایقان از سلسبیل عنایت
 بنوشند و بنوشانند و از صهبای موهبت بچشند و
 بچشانند و این مقام اعتر اکرم اعلی میسر نگردد
 مگر به شوق و شغف و انجذاب و ذوق و
 شغف و اشتغال و اشتغال و ثبوت و رسوخ بر
 عهد و پیمان رب الارباب و البهاء علیکم

MMK4#112 p.121, AHB_134BE #01-02
 p.03

AB02748

Date: 1893 ca.

- ¹ O ye who are intoxicated with the divine wine! The breeze of the All-Merciful wafts from the gardens of eternity, and the radiant morn breaks from the horizon of inner meanings, and the call to awakening reaches from the Abha Kingdom, and the nightingale of the garden of sanctity raises its cry of consciousness.

¹ اینخمران صهبای الهی نفحه رحمانی از ریاض
 باقی میوزد و صبح نورانی از افق معانی میدمد
 و صلائی بیداری از ملکوت ابهی میرسد و
 گلبانگ هوشیاری عندلیب حدیقه تقدیس
 میزند

- 2 The rose garden of divine unity in the paradise of detachment has opened wide and bloomed, and the spiritual flowers and blossoms of divine realities are smiling and unfurled. The flowers and fragrant herbs are green and verdant, and the trees of the divine gardens are fruit-laden and firmly rooted. The rivers of pure water flow, and the spring of eternal bounty gushes forth and streams.
- 2 گلشن توحید در ریاض تجرید باز و گشوده و گلهای معنوی و ازهار حقایق رحمانی خندان و شکفته اوراد و ریاحین سبز و خرمند و اشجار حدائق سبحانی بارور ریشه محکم انهار تسنیم جاری و چشمه فیض جاودانی جوشنده و ساری
- 3 The cypress of freedom grows tall, and the passionate dove laments. The true Layli appears with radiant countenance, and the spiritual Majnun is renowned with burning heart. The nightingale of the divine rose garden harmonizes with spiritual melodies, and the celestial songbird intimately communes with the divine rose.
- 3 سرو آزاد در بالیدن است و قمری مشتاق در نالیدن لیلای حقیقی با رخی افروخته مشهود و مجنونی وجدانی با دلی سوخته مشهور بلبل گلستان الهی بنغمات معنوی دمساز و هزارستان روحانی با روی گل ربّانی همراز
- 4 From every direction comes the sound of song and melody, and from every quarter the hearts of lovers are consumed in burning passion, and from every branch rises the sound of lute and song, and from every palace the strains of harp and lyre. Hear ye the vibrations of the divine strings and listen to the spiritual thirds and doubles.
- 4 از هر سمت صدای نغمه و آواز است و از هر جهة دلهای عاشقان در سوز و گداز و از هر شاخی صوت رود و ترانه بلند است و از هر کانی نوای چنگ و چغانه زمزمهء تار و اوتار الهی بشنوید و آواز مثالث و مثنائی روحانی استماع کنید
- 5 Take up the lute and rebec and in these gardens of sanctity play songs of unity in praise of the Glorious Lord, for ye are the birds of these gardens and the manifestations of these realities. Ye are the dawning-places of the favors of the loving Lord and the rising-points of the lights of the Sun of existence.
- 5 عود و بربط بردارید و در این ریاض تقدیس بالحن توحید بتمجید ربّ مجید بنوازید که طیور این حدائق و شئون این حقایق مظاهر الطاف ربّ ودودید و مطالع انوار شمس وجود
- 6 Divine assistance is with you and infinite bounty encompasses your state. Soon shall the signs of God's grace appear and divine lights illumine East and West.
- 6 عون الهی با شما است و فیض نامتناهی شامل حال شما عنقریب آثار عنایت حق ظاهر گردد و انوار الهی شرق و غرب را روشن کند
- 7 And the Glory be upon you, O loved ones of God!
- 7 و البهاء علیکم یا احبّاء الله

DAS.1913-08-26, ABIE.244, BLO_PN#007

INBA55:114, INBA55:411, MMK4#140
 p.143, AHB_107BE #05 p.92,
 AHB_122BE #02 p.47

AB03055

To: Shaykh, in Alexandria

Date: 1893 ca.

- 1 O thou who art ascending to the Kingdom of Divine Knowledge! This servant hath heard thy cry and thy lamentation, thy sighing and thy groaning, and hath become aware of thy calamities and afflictions, thy exile and distress, and thy great anguish and manifest intense suffering. If thou wert to become aware of my tribulation and affliction, my sorrow and pain, the burning of my heart and the groaning of my soul and the blazing of my inner being, thou wouldst forget the intensity of thy cares and the severity of thy griefs. But this mattereth not, for from the day I was nursed at the breast of grace, I have sacrificed my self and my spirit, my heart and my being, my bones and my flesh and my blood, and have desired naught but the cup of tribulation in the path of Baha. Blessed art thou for being my partner and companion in this!
- 2 By thy life! Glory and exaltation, pomp and comfort, power and wealth, dominion and permanence yield naught at life's end save the failure of hopes. Such as these have lost both this world and the next, and that is the evident loss. Those who believe are guided only by the beginning of favors, and the outcome is for the God-fearing. Soon thou shalt hear the voice of this trumpet and the melody of this horn and the beating of this drum from the Supreme Concourse. So glory be to my Lord, the Most Glorious!
- 3 Meet with His Excellency the Ambassador with utmost courtesy so that they may arise to fulfill what they have mentioned and return may be possible with perfect love. Dignity and composure arising from faith and certitude are most acceptable. These people love the immediate and forsake the hereafter. And glory be upon thee and upon all who trust in God.
- 1 يا أيها المتعارج الى ملكوت العرفان قد سمع هذا العبد ضجيجك و صرختك و حنينك و انينك و اطلع بمصائبك و بلاياك و غربتك و كربتك و كربك العظيم و فرط تضررك العظيم المبين ولو اطلعت بضري و بلائ و حزني و آلامي و حرقة قلبي و ضجيج فؤادي و اجيج احشائي لنسيت فرط همومك و شدة غمومك و لا بأس من ذلك لاني من يوم الذي رضعت من ثدي العناية فديت نفسي و روحي و فؤادي و ذاتي و عظمي و لحبي و دمي و ماتمت الآكاس البلاء في سبيل البهاء و طوبى لك بما كنت شريكى و سهيمى في ذلك
- 2 لعمرک ان العزة و العلی و الحشمة و الرفاه و القدرة و الغنى و السلطنة و البقا لا یورث فی خاتمة الحیات الا خيبة الآمال اولئك خسروا الدنیا و الآخرة و ذلك هو الخسران المبين و لا یهدی الذین آمنوا الا فاتحة الالطاف و العاقبة للمتقين فستسمع صوت هذا الصور و نغمة هذا السافور و نقر هذا التاقور من الملاء الاعلی فسبحان ربی الابهی
- 3 بجانب سفیر در نهایت مدارا ملاقات فرمائید تا بآنچه ذکر نموده اند قیام کنند بکمال محبت رجوع ممکن شود ممدوحست و سکون و وقار منبعث از ایمان و ایقان بسیار مقبول ان هؤلاء یحبون العاجله و یذرون الآخرة و البهاء علیک و علی کل من توکل علی الله

MMK6#154

AB02938

*To: Baha'is of Usku**Date: 1893 ca.*

- 1 O spiritual friends! This earthly dust-heap is the dwelling of unfaithful owls and the nest of blind bats. It is a dark chamber of gloom and a fire-temple of negation and discord for all near and far. Its wine is a mirage and its fresh water torment. Its honey is poison and its love is wrath. Its expansion is constriction and its bounty is miserliness toward the people of divine success. Its royal throne is a sepulchral niche and its bed of pleasure is hard stone. Its stars are missiles and its palaces are tombs. Its light is darkness and its joy is the throes of death.
- 2 Therefore the Ancient Beauty and the Most Great Name - may my spirit be sacrificed for the dust of His loved ones' feet - established in this world an everlasting foundation for His loved ones, and in this earthly realm He set up the degrees and stages of ascent to the divine Kingdom, and from this small window He opened the gates of the ethereal sphere, so that He might give flight to these birds - their wings and feathers soiled with water and clay - to the summit of ancient glory, and might quicken these withered souls with the spirit of eternal life.
- 3 He raised a call from the Supreme Concourse which created commotion and resurrection among the flock of birds. Some, through the power of that call, flew to the Kingdom of the All-Powerful Lord. Others spread their wings and took flight but were afflicted with weariness and lassitude. And some completely submerged their wings in the clay of error.
- 4 Therefore, O birds of the garden of faithfulness, spread the wings of sanctification and through the power of this call, take flight to the Most Glorious Kingdom. And may the Glory be upon you, O loved ones of the All-Merciful.
- 1 ای دوستان رحمانی این خاکدان فانی منزل
جغدان بی‌وفاست و آشیان خفاشان ناپیدا
ظلمت‌گده تاریک است و آتش‌گده نار نفی و
نفاق هر دور و نزدیک شرابش سرابست و
عذیش عذاب شهش زهر است و مهرش قهر
گشایش ضیق است و بخشایش بخل بر
اهل توفیق سریر شهریارش لحد ضربحت و
تخت کامرانش سنگ سخت کربه نجومش
رجومت و قصورش قبور نورش ظلماتست و
سرورش سكرات
- 2 پس جمال قدم و اسم اعظم روحی لثراب
اقدام احبائه الفداء در این جهان تأسیس بنیان
جاودانی بجهت احبای خویش فرمود و در این
عالم ترائی مدارج و معارج صعود بملکوت الهی
نصب فرمود و از این روزنه صغیر ابواب فلک
اثیر بگشود تا این طیور بال و پر آلوده به آب
و گل را باوج عزت قدیمه پرواز دهد و این
نفوس پژمرده را بروح حیات ابدیه زنده فرماید
- 3 صفیری از ملا اعلی زد شور و نشور در جوق
طیور افتاد برخی بقوت آن صفیر تا ملکوت رب
قدیر پرواز نمودند و بعضی بالی گشودند و پری
زدند ولی بوبال ملال و کلال مبتلا گشتند و
برخی بکلی جناح را در طین ضلال غرق نمودند
- 4 پس ای طیور حدیقه وفا شهر تقدیس بگشائید
و بقوت این صفیر تا ملکوت ابدی پرواز نمائید و
البهاء علیکم یا احبائه الرحمن

INBA88:200, MKT8.091b, BSHN.140.315,
BSHN.144.313, DUR4.803, MHT1a.072,
MHT1b.030

AB02988

To: Yazdi, Muhammad Tahir et al.

Date: 1893 ca.

1 O you who speak in praise of God! Your letter was reviewed and from the meanings of its words the utmost spirit and fragrance was evident. Regarding Ibn-i-Yahya, you had written - for the misbeliever this proof of falsehood suffices that his two sons came to this land and disassociated themselves from him. And secondly, he wrote a treatise proving the Cause of God. In truth, in the treatise he strove according to his capacity, and if he has some hidden intention, he knows it himself. We do not look to such matters and there is no reason for him to have hidden intentions since no one guided him or insisted that he write - he undertook the writing himself and outwardly there was no benefit in it for him. If he does not become firm and steadfast, that is his own affair. However, until now nothing but signs of acceptance have appeared from him. He stayed here for several days and returned to Cyprus, continuously expressing faith and certitude. "Let him who will, believe, and let him who will, turn aside. God is independent of all that are on earth."

2 As for what you wrote regarding the visitation prayer for the Prince of Martyrs, peace be upon him - from the visitation prayer itself it is clear that what is meant by the Prince of Martyrs is the martyr of Karbala, the son of Fatimih-Zahra. You should certainly have no doubt about this and not be satisfied with interpretations of the texts. And upon you and upon every believer in God be the Glory.

1 ای ناطق بثنای الهی مکتوبت ملاحظه گردید و از معانی کلماتش نهایت روح و ریحان مشهود در خصوص ابن یحیی مرقوم نموده بودید مشرک بالله را همین دلیل بطلان کفایت که دو پسرش در این ارض حاضر شدند و از او تبرّی جستند و ثانی رساله‌ئی در اثبات امر الله مرقوم نمود فی الحقیقه در رساله بقدر خویش کوشش کرده و اگر چنانچه در باطن سری دارد خود میدانند ما نظر باین شئون نداریم و سببی ندارد که سری داشته باشد چون کسی او را دلالت نمود و اصرار نکرد خود بنوشتن پرداخت و بحسب ظاهر از برای او فائده‌ئی نداشت اگر چنانچه ثابت و راسخ نگردد باز خود میدانند اما تا بحال جز آثار اقرار از او امری ظاهر نگشت و چند روز در اینجا بود و به قبریس مراجعت نمود و متصل اظهار ایمان و ایتقان مینماید فن شاء فلیؤمن و من شاء فلیعرض ان الله غنی عن العالمین

2 و اما در خصوص زیارت سیدالشهداء علیه السلام مرقوم نموده بودید از نفس زیارت معلومست که مراد سیدالشهداء شهید در کربلاء ابن فاطمة الزهراء است البته در اینخصوص شبهه ننمائید و بتأویل نصوص راضی نشوید و البهاء علیک و علی کل مؤمن بالله

Ghazi3072.187-189, KHML.293-296

AB03013

To: Asadullah Anari

Date: 1893 ca.

The days of man and the life of the wise ones consist of an inscribed book, an unfolded scroll, and a preserved tablet wherein in all its pages and tablets events are written, and in all its leaves and wonders realities of occurrences and

ایام انسان و حیات هوشمندان عبارت از کُتاب مسطور و رقّ منشور و لوح محفوظست که در جمیع صفحات و لوائحش وقایع مکتوب و در

mysteries are inscribed. Every leaf you open, you will find a mystery manifest, and every page you unfold, you will observe a meaning made clear. If the recorded events are in accordance with the good-pleasure of the All-Merciful and the cause of the ancient glory of the human world, spirit and fragrance will unveil their countenance and hearts will become joyous and glad. Likewise every day of human life has the status of a leaf from the book and is counted as a page from its pages, and every month is a compilation and every year a manifest book. And deeds and manners and words and actions and conditions and character are like designs and drawings and lines and writing. If the contents of this glorious volume are from the mysteries of the Day of Manifestation and the divine conditions of the One manifested on the Mount, it will make the world bright and luminous, and if its meanings are from the realities required by the human world it will make one sorrowful and grief-stricken. Therefore strive with all your being to be of the books of the exalted ones and of the company of those who are given their book in their right hand, and become free of the wicked ones who are of the pages of Sijjin and the people of the lowest depths. And upon you and upon every one firm and steadfast in God's Covenant and Testament be the Glory.

کَلِّ صَحَائِفَ وَ بَدَائِعِش حَقَائِقِ وَقَوَاعِثِ وَ سَرَائِرِ
مَسْطُورِ هَر وَرَقِ باز کُنِ سَرِ مَشْهُودِ بَیْنِ وَ
هَر صَحِیفَه بَکْشَائِی مَعْنَائِی مَشْهُودِ مَلاحِظَه فَرْمَائِی
اِگَر وَقَائِعِ مَندَرِجَه مَطَابِقِ رِضَایِ رَحْمَنِ وَ سَبَبِ
عِزَّتِ قَدِیمَهٗ عَالَمِ اِنْسَانِ بَاشَدِ رُوحِ وَ رِیحَانِ
رِخِ بَکْشَایَدِ وَ قُلُوبِ مَسْرُورِ وَ شَادَمَانِ گَرَدَدِ
وَ هِمِچَنِینِ هَر یَوْمِی اَز حَیَاتِ اِنْسَانِ حَکَمِ وَرَقِ اَز
کِتَابِ دَارَدِ وَ صَحِیفَهٗی اَز صَحَائِفِ شُمرَدَه مِیشُودِ وَ
هَر مَاهِی مَجمُوعَهٗی وَ هَر سَالِی کِتَابِ مِبینِی وَ اَعْمَالِ
وَ اطْوَارِ وَ کَفتارِ وَ کَرْدَارِ وَ احوالِ وَ اخلاقِ
بِمَنزَلَهٗ نَقُوشِ وَ رُسُومِ وَ سَطُورِ وَ خُطُوطِ اِگَر
مَندَرِجَاتِ اِینِ سَفرِ جَلِیلِ اَز اسرارِ یَوْمِ ظُهورِ وَ
شُئُونِ رَحْمَانِیَهٗ مَجَلِّی طُورِ بَاشَدِ جِهَانِ رَا رُوشَنِ وَ
نُورانیِ گَرْدَانَدِ وَ اِگَر مَعَانِیشِ اَز حَقَائِقِ مَقْتَضِیَهٗ
عَالَمِ بَشَرِیتِ بَاشَدِ حَزینِ وَ غَمِگینِ نَمَایَدِ پَس بَجانِ
بَکُوشِ کِه اَز کُتُبِ عَلَیِّینِ بَاشِی وَ اَز گُروهِ مَن
اَوْتِی کِتَابَه بَیْمِینَهٗ وَ اَز جَافَارِ بَیزارِ گَرْدِی کِه صَحَائِفِ
سَجِّینِ وَ اَز اَهلِ دَرکِ اسفَلِ سَافَلِینَدِ وَ البَهاءِ
عَلِیکِ وَ عَلِی کَلِّ ثَابِتِ رَاخِ عَلِی عَهْدِ اَللّهِ وَ مِثَاقَهٗ

MMK3#171 p.120, PYB#204 p.03,
PYB#114 p.04

AB03189

To: *Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Kirman*
Date: 1893 ca.

- 1 O thou who art inebriated by the heavenly cup! In the wilderness of Sinai in the Holy Land, in the hallowed precincts of the vale of Towa, upon the Mystic Mount from which the Light shone upon Moses, the Divine Lote-Tree was raised high, the Burning Bush was unveiled, and the Voice of the one true God was lifted up, raising a tumult in every land and resounding throughout the East and the West. Upon hearing this soul-stirring Voice, every attentive ear responded, "Here am I!" and cried out, from its inmost self, saying, "O our Lord! We have indeed heeded the Voice of Him that called us to the Faith of God—'Believe ye in your Lord'—and we have believed." And every soul that was the embodiment of the verse "They are

1 ای مَخْمُورِ جامِ الهی در بِرّیّهٗ اَرْضِ مَقَدَّسَهٗ صَحْرایِ
سَینَا بَقْعَهٗ مَبَارَکَهٗ وادی طوی طُورِ تَحَلّیِ بَرِ مُوسَی
سَدْرَهٗ مَنتَی مَرْتَبَعِ گَرْدِیدِ وَ آتَشِ مُوسَی نُمُودِ
رِخِ وَ نَدایِ حَقِّ بَلَنَدِ شُدِ وَ وَلُولَهٗ دَرِ اَقطارِ عَالَمِ
اَنداختِ وَ گُوشِ زَدِ شَرِقِ وَ غَرَبِ گَرْدِیدِ هَر
اَذَنِ وَاعیَهٗ چُونِ اسْتِماعِ اِینِ نَدایِ جَانفِزا کَرْدِ
لَبِیکِ گُویانِ شُدِ وَ فَرِیادِ رَبِّنا اِنّا سَمِعنا مَناذِیاً
یَنادی لَایْمَانِ اَن اَمَنوا بِرَبِّکُم فَامَنّا اَز جانِ بَرآوَرْدِ
وَ هَر نَفْسِی مَظْهَرِ صَمِّ بَکَمِ عَمی فِهْمِ لا یَرْجِعونَ
بُودِ اَن هَذا اِلّا اساطِیرِ الاَوَّلِینِ گُفَتِ

deaf, they are dumb, they are blind and shall return no more” responded, “Lo! This is naught but tales of the Ancients.”

- 2 Gracious God! Those who claimed to have heard the Voice of God calling from every least bush, rock, and clod of earth—even every blade of grass in the wilderness—rejected that Voice when its most wondrous accents rose from the Tree of Man with utmost eloquence and grace. This is a cause of astonishment, a source of pity. Thus shall the light of “He guideth whomsoever He pleaseth” be kindled and shine forth in the lamp of “He singleth out for His mercy whomsoever He willeth.” This, verily, is the truth.
- 3 Aid Thou Thy servant, O my Lord, who hath sought the light of Thy oneness from the Lamp of Thy guidance and hearkened to Thy most sweet Voice which hath been raised from Thy most glorious Kingdom. Assist him by the power of Thy triumphant might, and enlighten his heart by Thy Most Great Sign. Gladden his bosom through the sublime outpourings of Thy grace from Thine exalted Kingdom. Thou art, in truth, the Lord of this world and of the next.

LOTW#55

2 سبحان الله نفوسیکه از شجر و حجر و مدر بلکه
 علف صحرا بادّاعای خویش ندای الهی میشنیدند
 و چون از سدرهٔ انسان در کمال فصاحت و
 بلاغت بابتداع الحان بلند شد انکار نمودند اینجا
 محلّ حیرتست و جای حسرت تا انوار یهدی من
 یشاء در زجاجهٔ یختصّ برحمته من یشاء روشن
 و ظاهر گردد هذا هو الحق

3 ربّ اید عبدک الذی استشرق انوار احدیتک
 من مصباح هدایتک و سمع نداءک الاحلی
 المرتفع من ملکوتک الابهی و ایده بشدید
 القوی و نور قلبه بالآیه الکبری و اشرح صدره
 بفیوضاتک الاعلی من جبروتک الاسبی انک
 مالک الآخرة و الاولى

NURA#55, MMK4#131 p.134, BSHI.104-
 105, MSHR5.145-146, MSHR5.419x,
 MJMJ3.088ax, MMG2#214 p.242x

AB03210

To: Nush (Bombay) et al.

Date: 1893 ca.

- 1 He is the Light of the World!
- 2 O sweet-lipped one! Every lip that moves in praise and worship of the Lord of Creation - its words are like the divine water of life, all sweetness, and its mystery is the voice of the divine messenger. Though the angel be not visible, its sign is evident. What you spoke and what pearls you strung, and the voice you raised in lamentation and supplication, was pleasing at the threshold of God. O you whose face is fair, whose nature is fair, whose speech is fair! It is the divine messenger that comes repeatedly from heaven. It is the host of the highest heaven that is the support of the friends of the Beloved who dwells behind the veil. It is the outpouring of the cloud of bounty of the loving Lord that is like endless rain. Therefore be hopeful and keep your eye watchful. Soon signs of joy and

1 اوست روشنائی جهان

2 ای نوش لب هر لبی که در ستایش و نیایش
 خداوند آفرینش بجنبش آید سخنش چون آب
 زندگانی یزدانی همه نوش است و رازش آواز
 سروش اگر فرشته پدیدار نه نشانه‌اش آشکار
 است آنچه گفتی و در سفتی و به زاری و نیاز
 آواز برآوردی در درگاه یزدان پسندیده آمد ای
 روی تو خوش خوی تو خوش گفتگوی تو
 خوش پیک یزدانست که پایی از آسمانست سپاه
 سپهر برینست که پشت دوستان دلبر پرده‌نشین
 است ریزش ابر بخشش خداوند مهربانست که
 چون باران بی‌پایانست پس امیدوار باش و
 چشم بیدار دار بزودی نشانهٔ خوشی و روزگار

delightful times will appear. Eyes will be brightened and hearts will become flower gardens. The mind will become fragrant and speech will become elegant discourse. It will become the radiance of the world-illuminating sun and the brightness of the shining moon from the pinnacle of the court. Every longtime friend will taste sweet success and have a mouth full of honey. At this moment when you are musk-scented and life-giving like rain and dew, may your soul be bright, your spirit a flower garden, and your heart a rose garden and meadow. 'Abdu'l-Baha

- 3 We remember all the Persian brothers who are intoxicated with the sweet wine and are radiant and bright from the light of God's sun, and we greatly long to see their blessed faces. Convey greetings and messages.

دلکشی پدیدار گردد چشمها روشن گردد و دها گلشن شود مغز خوشبو گردد و سخن نغز گفتگو پرتو آفتاب عالمتاب گردد و روشنی ماه درخشنده از کنکره بارگاه هریار دیرین کامی شیرین کند و دهانی پر از انگبین ایندم که تو مشکین دمی و زندگی بخش چون باران و شبنم جانت روشن باد روانت گلشن و دلت گلزار و چمن ع

- 3 همه برادران فارسیان را که از باده نوش سرمستند و از پرتو آفتاب یزدان تابان و روشن یاد مینمائیم و بسیار آرزوی دیدار رخ فرخشانرا مینمائیم درود و پیام برسانید

INBA13:359, INBA59:253, INBA88:344b, MMK3#262 p.187, YARP2.199 p.189, PPAR.172

AB03314

To: Muayyid, Doctor Habibullah son of Khudabakhsh et al., in Hamadan

Date: 1893 ca.

- 1 My God, my God! Thou seest my poverty and neediness, my burning and the intensity of my anguish, the fierceness of my yearning and the abundance of my thirst for the spring of Thy bounties and the flowing waters of Thy grace. Oh, how passionately I long for Thy beauty! How fervently I yearn to behold the lights of Thy countenance! How intensely I desire to meet Thee and drink from cups brimming with the wine of Thy bestowal!
- 2 O Lord! I am a captive - release me through Thy power. I seek refuge - rescue me from the abyss of my deprivation through Thy might. I am a suppliant - shelter me in the cave of Thy protection and care. I am yearning - raise me to Thy Kingdom. I am distressed - admit me beneath the shadow of Thy preservation and shelter. I am grief-stricken - encompass me with the glances of Thy merciful eyes.
- 3 O my Beloved! How long shall this separation endure? How long shall I burn in the fires of deprivation from my longing? By Thy glory! My breast is constricted, my strength has failed,

1 الهی الهی تری فقری و فاقی و حرقی و شدۀ لوعتی و سورة غلّی و کثرة ظمئ و عطشی لمعین فیوضاتک و سلسبیل عنایتک فوا ولی فی جمالک و وا جذبی لمشاهدة انوار طلعتک و وا شوقی للقاءک و التجرّع من کؤوس طاحفة بصباء عطاءک

2 ایربّ اّنی اسیر اطلقنی بقدرتک و اّنی مستجیر فأجرنی من وهدۀ حرمانی بقوتک و اّنی دخیل فأونی فی کھف حفظک و حمایتک و مشتاق ارفعنی الی ملکوتک و ملهوف ادخلنی فی ظلّ صونک و کلائک و مأسوف علیہ اشملنی بلحظات اعین رحمانیتک

3 ای محبوبی الی متی هذا الفراق و الی متی هذا الاحتراق فی نیران حرمان الاشتیاق فوعزّتک ضاق صدري و ارتخی ازری و انکسر ظهري

my back is broken, my face has grown pale, my hair has turned white, my flesh has melted away, my bones have decayed, my tears flow continuously, my sighs ascend, my agonies intensify, and my regrets increase with each passing moment.

- 4 Wilt Thou not have mercy upon me, O my God? Wilt Thou not show compassion to me, O my Master? Have I any protector save Thee? Have I any helper besides Thee? Have I any loving one but Thee? Have I any beloved other than Thee? Nay, by Thy mighty presence! Thou art my refuge, my shelter, and my haven in every condition. Protect me, preserve me, and lift me up to the Kingdom near to Thy mercy. Verily, Thou art the Powerful, the Kind, the Merciful.

و اصفّر وجهی و ابيضّ شعری و ذاب لحمی و بلی عظمی و سالت عیراتی و صعدت زفرائی و اشتدّت سكراتی و زادت حسراتی فی كلّ حین

4 اما ترحنی یا الهی اما تتعطف علیّ یا مولائی هل لی مجیر الا انت ام لی نصیر الا انت ام لی حنون الا انت ام لی ودود الا انت لا وحضرة عزّک انت ملاذی و ملجئ و مهربی فی كلّ حالی اجرنی و احفظنی و اعرج بی الی ملکوت جوار رحمتک انک انت المقتدر الرؤف الرحیم

INBA13:395, INBA55:226, INBA59:126, INBA59:146, INBA88:049, MAS5.148, NSR_1978.129, NSR_1993.142, BHQ.198

AB03437

To: Kashani, Ghulam Ali father of Mihdi

Date: 1893 ca.

- 1 O wanderer of plain and wilderness in the path of God! Blessed art thou, for thou callest out in the name of Truth and guidest others to the direction of the Most Great Name. Blessed art thou, for thou hast become bewildered by the Beauty of the Ancient One and wandering in the desert of love for the King of Nations. As much as thou art able, strive earnestly, and as long as thou hast strength, endeavor - with a severance clear and evident like the light of the sun, with a trust resplendent like the world-illuminating lamp, with an utterance like the fountain of divine address, and with a power like the confirmations of the Lord of Lords - to guide all people to complete firmness and steadfastness in the Covenant and Testament of God, and to adherence to the Most Great Handle. For the winds of tests and trials are severe, most severe. Soon a mighty shriek will be heard.

1 ای سرگشته دشت و صحرا در سبیل الهی خوشا بحال تو که باسم حقّ ندا کنی و بشطر اسم اعظم دلالت نمائی خوشا بحال تو که حیران جمال قدم گشتی و سرگردان بیابان عشق سلطان امم تا توانی همّت کن و تا قوّتی داری بکوش با انقطاعی واضح و مشهود چون نور آفتاب و توکلی لا اُخ چون سراج عالمتاب و بیانی چون ینبوع خطاب و قوّتی چون تأیید ربّ الأرباب باری جمیع ناس را بر ثبوت و رسوخ تام بر عهد و میثاق الله دلالت کن و بر تمسک بعروة الوثقی هدایت نما چه که اریاح افتتان و امتحان شدید است شدید عنقریب نعیق عظیم ظاهر خواهد شد

- 2 And the Glory be upon thee. 'A 'A

2 و البهاء علیک ع

- 3 Certain souls have turned toward those regions and are secretly whispering, and are following traces of claimed lineage. Take care that they do not create a breach in the Covenant and Testament. They were not authorized to travel to those regions.

3 نفوسی بآن جهات توجّه نموده در سرّ زمزمهائی دارند و بر سر آثار سیادت ملاحظه داشته باشید که رخنه در عهد و میثاق نیندازند و مأذون بسفر آن صفحات نبوده بسیار این ملاحظه لازم

This matter requires great attention, for they secretly make people weak in the Covenant and Testament.

چه که سرّاً مردم را سست بر عهد و میثاق میکنند

INBA55:293, Ghazi3072.186a-187

AB03561

Date: 1893 ca.

O thou who art turned toward the Kingdom of existence and who hast clung to the hem of the robe of grandeur in the realm of the visible, moving among the people of prostration! Look deeply into the ranks of humanity and thou wilt see them immersed in the lusts which destroy, the sins which expose, the veils which conceal, and the darkness which encompasses - arising from the evil of self and passion, and descent into the abyss of degradation and wretchedness, tormented by the conditions of heedlessness and blindness, and wandering in the wilderness of ignorance and estrangement. Every people awaits the dawning of the Sun of Truth from the horizon of hope, every sect watches for the appearance of brilliant lights from a most luminous dayspring, and every people is promised the manifestation of the Lord of existence - the One promised to the Jews, the One awaited by the people of the Gospel through the grace of the Loving Lord, the One whose appearance in the visible realm was foretold in the tongue of the Praised One Muhammad - so that by His dawning from the horizon of the world, the intense darkness may be dispelled and the dense clouds over the horizons of the nations may be removed, and the forces of ignorance may be scattered while the angel of knowledge and virtue prevails, and those possessed of true understanding may be empowered while the helpers of failure are dispersed, and the morn of guidance may appear and the lamp of wisdom may shine forth, and every crookedness may be straightened and every deviation set right, and all doubts may vanish and the veils may be lifted from the face of reality. But when He came to them with the decisive proof and the brilliant light and the shining evidence, they turned back on their heels, abased, and became among those veiled from the truth.

يا ايّها المتوجّه الى ملكوت الوجود و المتشبّث
بذيل رداء العظمة في حيز الشهود المتقلب بين
اهل السجود فأمعن النظر في طبقات البشر
تراهم منهمكين في الشهوات التي هي المهلكة و
السّيئات الهائكة و الحجب الساترة و الظلمات
الحالكة من شرور النفس و الهوى و الهبوط في
مهاوى الذلّ و الشقى و معذّبين بشئون الغفلة و
العمى و هائمين في هيّماء الجهل و الجفاء فكلّ
الملل منتظر اشراق شمس الحقيقة في افق الأمل
و كلّ فرقة تترصد سطوع انوار ساطعة في مشرق
انور و كلّ قوم موعودون بظهور سيّد الوجود
الموعود عند اليهود و المنتظر عند اهل الانجيل
بفضل ربّ الودود و المبشر بظهوره في حيز
الشهود في لسان الحبيب المحمود حتّى باشرافه
عن افق العالم تنكشف الظلمات الصّيلم و تزول
الغيوم المتكاثفة في آفاق الأمم و يتشّتت شمل
جنود الجهل و ينتصر ملاك العلم و الفضل
و يتمكّن اولو العرفان و يتبدّد عونة الخذلان و
يلوح صبح الهدى و يشرق سراج النّبي و يعتدل
كلّ اعوجاج و يستقيم كلّ انحراف و تزول كلّ
الشّبهات و تنكشف السّبحات عن وجه الحقيقة
فلها جاءهم بالبرهان القاطع و النور الساطع و
الدّليل الالامع انقلبوا على اعقابهم صاغرين و عن
الحقّ من المحتجبين

INBA13:396, INBA55:227, INBA59:147,
INBA88:050, UMich962.141-142,
UMich991.098-099

AB03775

To: *Haji Husayn Farashahi, in Manshad*

Date: 1893 ca.

- ¹ O thou who gazest upon the Kingdom of Divine Sanctification! In this summer season, in the month of June, in the afternoon when its heat is like fire, this servant, in this hot place which cannot be endured, is happy, joyous and glad in remembrance of the friends of God, such that the heat of the air has no effect and the intensity of the warmth has no influence. Rather, it is like the fire of the garden of Paradise, with freshness and boundless delicacy. I have taken up the pen and engaged in mentioning that yearner for the Beauty of the All-Merciful, that perhaps from the effect of this pen and ink a sweet fragrance may reach the nostrils of the hearts of the people of love, and hearts and breasts may become expanded and gladdened through divine remembrance.

¹ ای ناظر بملکوت تقدیس الهی در این فصل تابستان در ماه حزیران در بعد از ظهر که حرارتش چون نیران این عبد در این محل گرم که تحمل نتوان نمود پیاد احبای الهی خوش و مسرور و مستبشرم که ابداً حرارت هواء را تأثیری نه و شدت گرما را حکمی نیست بلکه نیران حدیقه جنانست و طراوت و شدت لطافت بی پایان و قلم برداشته و بذکر آن مشتاق جمال رحمن پرداخته که بلکه از اثر این کلک و مداد نفعه خوشی بمشام فؤاد اهل وداد رسد و قلوب و صدور بذکر الهی منبسط و منشرح گردد

- ² O faithful servant of the Most Glorious Beauty! Thou hast found repose in the shade of the Divine Tree of Providence. O thou who art thirsty for the Salsabil of bounty! Thou hast reached the shore of the sweet Euphrates. O thou who yearnest to behold the Most Great Beauty! Thou art promised [to attain] in the Most Glorious Kingdom. O thou who gazest toward God! Thou art given glad tidings of the most great bestowal. And glory be upon thee.

² ای بنده صادق جمال ایهی در ظل سدره عنایت آرمیده ای و ای تشنه سلسبیل عطا در شاطی بحر عذب فرات رسیده ای و ای مشتاق دیدار جمال کبریاء در ملکوت ایهی موعودی و ای ناظر الی الله بموهبت کبری مبشری و البهاء علیک

- ³ 'Abdu'l-Baha 'Abbas

³ ع ع

- ⁴ Please convey on behalf of this servant most glorious greetings and supreme salutations to his honor brother Aqa Hasan - upon him be the Glory of God the Most Glorious - and likewise to other relatives and family members.

⁴ جناب اخوی آقا حسن علیه بهاء الله الاهی را از قبل این عبد بابدع اذکار تکبیر اعظم اعلی ابلاغ فرمائید و همچنین سائر منتسبین و اقربا را

MKT5.038

AB03649*To: Zoroastrian Baha'is, in Yazd**Date: 1893 ca.*

- 1 O high-nested Zoroastrians! For long years and countless ages, due to the events of time and occurrences of night and day, you had retreated into a corner of withering and were distressed in a pit of dejection. You were in utmost hardship and deprived of all benefits. Now the cloud of the Lord's bounty has risen and bestowed immeasurable grace and rain, engaging in nurturing the pearls of the friends' souls within the embrace of the shell of the love of the All-Merciful Lord. If you are lustrous pearls, show forth joy and gladness, and if you are birds of the divine garden, begin your songs and melodies, spread your wings, and set your hearts upon the lofty nest of God. The sun of the divine sphere has shone forth from the east of love and kindness, casting its light in utmost brilliance upon all the world. The seeing ones became joyful while the blind began to wail and lament.

- 2 Hear with the ear of understanding the call of the divine messenger and listen to the mysterious voice from the radiant heaven. Now is the day of awakening and the time of awareness. The enlightened ones are in joy and gladness while the dead are in sorrow and ignorance. Now is the time to please your ancestors and to improve your soul and spirit. May your souls be gladdened!

1 ای پارسیان بلندآشیان سالهای دراز است و دهرهای بیشمار که از حوادث روزگار و وقایع لیل و نهار در گوشه پرمردگی خزیده و در حفره افسردگی آزرده و طپیده بودید در نهایت شدائد و ممنوع از هر عوائد بودید حال ابر بخشش پروردگار بلند شد و فیض و بارش بی شمار مبذول داشت و پرورش گوهرهای جانهای یاران در آغوش صدف مهر حضرت مهربان پرداخت شما اگر گوهر آبدارید خوشی و شادمانی نمائید و اگر مرغان چمن پروردگارید آغاز بانگ و نوا کنید و بال و پر بگشائید و باشیان بلند یزدان دل بندید آفتاب سپهر یزدانی از خاور مهر و مهربانی درخشید و پرتوی در نهایت روشنی بر جمیع جهان انداخت بینایان شادمان شدند و کوران آغاز آه و فغان کردند

2 بانگ سروش بگوش هوش بشنوید و آواز راز از چرخ رخشان گوش کنید اکنون روز بیداری است و هنگام هوشیاری زنده دلان در خوشی و شادمانی و مردگان در اندوه و نادانی اکنون هنگامی است که نیاکانرا خوشنود کنید و جان و روانرا بهبود نمائید جانها تان شادمان باد

INBA59:247, INBA75:144, AMK.090-090, ALPA.003, YARP2.001 p.065, RMT.210-211

AB03875*To: Mihdi Gulpayigani**Date: 1893 ca.*

- 1 O thou who hast tarried long at the Pure Threshold and been attracted by its perfumed and fragrant breezes!

- 2 For some time thou wert present at the Holy Threshold and intimate with the spiritual breezes. Now travel with a breast

1 یا من مکث امداً مدیداً فی العتبة الطاهرة و انجذب بنفحاتها المعطرة المتعطرة

2 مدتی بود که در آستان مبارک حاضر بودی و بنفحات روح مؤانس حال با صدری منشرح

dilated with the remembrance of God, a heart detached from all else besides God, and nostrils perfumed with the fragrances of God. And ask of God that in this journey thou mayest be a herald of the name of God, a speaker of the mention of God, and a promulgator of the Covenant and Testament of God. For certain souls have gone from this land to the regions of God and have made it appear as though they were specially commissioned. Then, instead of becoming the cause of enkindlement, they became the cause of extinction and frozenness. They extinguished enkindled souls and made living spirits as dead ones.

- 3 Now you, with a joyous spirit, an illumined heart, seeing eyes, an eloquent tongue, and a breast dilated by the Covenant and Testament of God, travel to Ishqabad and Samarkand and those regions. And ask of God that through the luminous flame of the divine Covenant and Testament you may remove the effects of extinction and frozenness caused by those persons. And upon thee be glory and light, and upon those who are enkindled with the fire of the love of God.

بذکر الله و قلبی منقطع از ما سوی الله و مشامی
معطر بنفحات الله سفر نما و از خدا بخواه که
در این سفر منادی باسم الله و ناطق بذکر الله
و ناشر عهد و میثاق الله باشید چه که بعضی
نفوس بیدار الله از این ارض رفته و چنان جلوه
دادند که مخصوص مأمورند پس از آنکه باید
سبب اشتعال شوند سبب نمودت و جودت
شدند نفوس مشتعله را مخمود کردند و جانهای
زنده را میت نمودند

3 حال شما با روحی مستبشر و قلبی مستنیر و چشمی
بینا و زبانی گویا و صدوری منشرح به عهد
و میثاق الهی سفر به عشق آباد و سمرقند و آن
صفحات نمائید و از خدا بخواید که تأثیرات
نمودت و جودت آن اشخاص را بشعله نورانی عهد
و میثاق الهی زائل نمائید و الهاء و الروح علیک
و علی المشتعلین بنار محبت الله

INBA55:128

AB04174

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

Date: 1893 ca.

- 1 Glory be unto Thee, O my God, O Refuge of the distressed ones, O Companion of the yearning ones, O Helper of those who place their trust in Thee, O Shelter of the fearful ones, O Haven of the troubled ones! I beseech Thee by Thy Most Beautiful Names, and Thy Most Exalted Example, and Thy Greatest Sign, and Thy Most High Word, to perfume the nostrils of these Thy servants with the fragrant breezes of Thy holiness, and illumine their faces with the radiance of the lights of Thy oneness, and expand their breasts through beholding the signs of Thy unity, and gladden their hearts through the manifestation of the mysteries of Thy uniqueness, and draw their spirits to the gardens of the sanctity of Thy detachment, and loose their tongues in Thy remembrance and praise, and make firm their feet upon Thy Covenant and Testament, and quicken their hearts with the breezes that waft from the gardens of Thy sanctification and the precincts of Thy glorification, and assist them with the hosts of signs and the banners of clear

1 سبحانک اللهم یا مجیر المضطربین و سیر المشتاقین
و نصیر المتوکلین و ملجأ الخائفین و ملاذ
المضطربین اسئلك باسمائك الحسنی و مثلك
الأعلى و آیتك الكبرى و كلمتك العليا ان
تعطر مشام عبادك هؤلاء بنفحات قدسك و
نور وجوههم باشراف انوار احدیتك و اشرح
صدورهم بمشاهدة آیات توحیدك و فرح
قلوبهم بتجلی اسرار تفریدك و اجذب ارواحهم
الی ریاض قدس تجریدك و اطلق لسانهم
بذکرک و ثنائک و ثبت اقدامهم علی عهدک
و میثاقک و احی افئدتهم بنسائم التي تمر من
حدائق تقدیسك و حظائر تنزیهك و انصرهم
بجنود الآيات برایات من الیئات من ملکوتک
الأبهی و جبروتک الأسفی

proofs from Thy most glorious kingdom and Thy most exalted dominion.

- 2 O my Lord! These have tasted the bitterness of tribulation in Thy path as though it were the honey of immortality, and have found the thorns of the desert like beds of ease, and have found the bitter colocynth of estrangement as pure honey, and have borne every hardship, and fallen into every humiliation, and endured every affliction, and shown fortitude in every calamity and tragedy in their faithfulness to the love of Thy Beauty and their passion for tribulations in Thy path. Have mercy upon them through Thy grace and bounty and beneficence.

2 ایربّ هؤلآء ذاقوا مرّ البلاء في سبيلك كشهد
البقاء و استنعموا شوك القتاد كمضاجع الرفاه
و استحلوا صاب الجفا كالغسل المصفا و تحملوا
كل مشقة و وقعوا في كل مذلة و احتملوا كل
بليّة و تجلّدوا فيكل مصيبة و رزية في وفائهم
بحبّ جمالک و شفائهم بسقام البلايا في سبيلک
ارحمهم بفضلک و جودک و احسانک

Ghazi3072.181-183, ABDA.019-020

AB04063

To: Aqa Siyyid Abu-Turab Tabib (Tihran)

Date: 1893 ca.

O thou who art attracted to the dust of the Holy Threshold! The wise ones of the earth have differed regarding the virtues of the elements and the superiority of one over another. Some maintain that the element of fire is supreme, for its center is lofty and elevated, its penetration intense, and its power strange. It is an asymmetrical body and the cause of life in mineral, plant, animal and human in all conditions. And some maintain that earth is more excellent, and its benefits more evident. It is the refuge of all living things and the source of sustenance for every existing thing. It is trustworthy, not treacherous; rich, not poor. It manifests "Whoever performs a good deed shall receive tenfold," for when you give it a seed, it returns many times over. Plant a grain and it bestows a fruitful tree. When you furrow its breast, it gives forth bounty and blessing. It is gentle and forbearing, trustworthy and generous - unlike fire which consumes whatever you give it and whatever you feed it cries out "Is there more?" It destroys a region in an instant and annihilates a harvest in a moment. It is fierce and ill-tempered, severe and combative. Therefore, O thou who art assured of the signs of God, since thy name is from this generous element, strive to possess these glorious qualities and be characterized by these praiseworthy attributes.

ای مشتاق تراب آستان مبارک دانایان ارض در
فضائل عناصر و ترجیح یکی از دیگری اختلاف
کرده اند قومی برآنند که عنصر نار فائق است
و مرکزش بلند و شاهر نفوذش شدید است و
قوتش غریب جسم غیر موزونست و سبب حیات
جماد و نبات و حیوان و انسان در جمیع شئون و
گروهی برآنند که تراب افضل است و فوائدش
اشهر ملجأ جمیع ذی روح است و منبت رزق
هر موجود امین است نه خائن غنی است نه
فاقد مظهر من جاء بالحسنة فله عشر امثالهاست
چه که تنخی دهی اضعاف پس دهد دانه کاری
شجر پرثمری عطا کند سینه اش را بخراشی فیض و
برکت بخشد سلیم است و حلیم امین است و کریم
بخلاف نار آنچه دهی تمام کند و هرچه بخورانی
هل من مزید گوید اقلیمی در نفسی متلاشی
کند و خرمنی در دمی محو و لاشیء نماید شدید
است و تندخوی حدید است و جنگجوی پس
ای موقن بآیات الله چون است از این عنصر
کریم است بکوش که دارنده این صفات جلیله
گردی و متصف باین اخلاق حمیده شوی

INBA55:136, INBA59:232b, INBA88:102,
INBA89:105

AB04062

To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih)
Date: 1893 ca.

O thou whose senses are perfumed with the sweet fragrance of the garment of the Joseph of eternity! Praise God that in these days thou hast taken shelter beneath the Lote-Tree of the utmost boundary, and hast arrived at the wellspring of faith and certitude. Thou hast been raised up through the Word of God in the most great resurrection, and been nourished from the table of the knowledge of God. Thou hast hastened to the shore of the sea of God's bounty and adorned thy face and hair with the dust of the threshold that is circled by the Concourse on High, and brightened and illumined thine eyes with this collyrium of insight. Now, placing thy trust in God and clinging to the hem of His grace, with cheeks reddened by the fire of His love and heart drawn to the holy fragrances, return to thy familiar homeland and be a power of attraction and magnet of the love of God to all the beloved of the All-Merciful. Beat thy wings and raise such a wave from the ocean of love that all may be stirred and aroused - that every extinguished one may become aflame, every silent one may become illumined, every frozen one may flow, and every stationary one may take flight - so that thou mayest become a manifest sign of the love of God and an upraised banner of the mention of God. Convey greetings to all the beloved of God. Spirit and glory be upon thee and upon every steadfast and firm one.

ای مشامت معطر از رائحه طيبه قيص
يوسف بقا حمد کن خدا را که در این ایام در
ظل سدره منتهی مستظل شدی و بر شریعه
ایمان و ایقان وارد از کلمه الله در حشر اعظم
مبعوث شدی و از مائده معرفت الله مرزوق
بشاطی بحر موهبت الله بشتافتی و بتراب آستان
مطاف ملأ اعلی روی و موی مزین نمودی و
دیده را باین کحل بینش روشن و منور کردی
حال متوکلاً علی الله متشبثاً بذیل عنایتة محمد
الحدود بنار محبتہ منجذب الفؤاد بنفحات قدس
رجوع بوطن مألوف نما و جمیع احبای رحمن را
قوه جذب و مقناطیس محبت الله باش چنان
بال و پری بزنی و از دریای محبت موجی برآر
که جمیع به جوش و خروش آیند تا هر محمودی
آتش افروزد و هر خاموشی روشن گردد هر
منجمدی جاری شود و هر ساکنی طایر تا آیت
باهره محبت الله شوی و رایت مرتفعه ذکر الله
جمیع احباء الله را تکبیر برسان و الروح و البهاء
علیک و علی کل ثابت مستقیم

MKT8.136c

AB04199

Date: 1893 ca.

¹ O thou who art firm in the Covenant and Testament by a power from the highest horizon! By God the True One, verily the people of the Most Glorious Kingdom pray for thee in the heaven of eternity, and the dwellers of the pavilions of the Realm of Might speak in praise of thy firmness in the Covenant of God, thy steadfastness in His Cause, thy striving for the diffusion of His light, the rising of His sun, the manifestation of His signs, the penetration of His Word, and the spreading of

¹ یا من ثبت علی العهد و الميثاق بقوة من الافق
الاعلی تالله الحق ان اهل الملکوت الابهی یصلین
علیک فی لاهوت البقاء و اهل خيام الجبروت
ینطقون بالثناء علی ثبوتک علی [عهد الله] و
استقامتک علی امره و جهدک فی سطوع نوره
و شروق شمس و وضوح آیاته و نفوذ کلمته و نشر
آثاره لعمری یا حبیب کل النفوس الی استظلوا

His traces. By My life, O beloved! If all souls who have taken shelter under the shade of divine favors were as firm as thou art in God's Covenant and Testament, thou wouldst today see the banners of truth waving upon the hills and mountains, and the signs of the Manifestation shining from the highest horizons. May God illumine thy face among the peoples of the world, may He make easy for thee thy task in spreading His manifest Cause, and may He perfume thy nostrils with the holy fragrances which are wafted from the gardens of His mercy and pure bounty unto those who are firm and steadfast. Praise be to God, the Lord of the worlds. Spirit and glory be upon thee, O thou who gazest upon His noble countenance, and upon all who are firm in the ancient Covenant.

فی اظلال الالطاف لو ثبتوا کثیوتک علی عهد
الله و میثاقه لرأیت الیوم رایات الحق خافقة
فی التلال و الجبال و آیات الظهور شارقه من
شواهی الآفاق نور الله وجهک بین ملأ العالمین
و یسر الله لک امرک فی نشر امره المبین و
عطر مشامک بنفحات القدس الّتی نفحت من
ریاض رحمته و فضله الخالص بالثابتین الراسخین
و الحمد لله رب العالمین و الروح و البهاء علیک
یا ایها الناظر الی وجهه الکریم و علی کلّ ثابت
علی العهد القدیم

2 'Abdu'l-Baha 'Abbas

2 ع ع

3 Letters are enclosed. Give them out after considering worthiness and capacity. A telegram was sent to Bombay regarding your stay there. The intention was for you to go to Samarra. Now there is no need - proceed to the divine regions.

3 مکاتیبی در جوفست ملاحظهء استحقاق و
استعداد فرموده بدهید تلغرافی به بمبائی بجهت
مکث آنجناب در آنجا ارسال شد مقصود این
بود که به سامره تشریف ببرید حال لزوم نماند
بدیار الهی توجه فرمائید

TZH8.1119, KHS08.052

AB04557

Date: 1893 ca.

1 The divine candle is lit and the assemblage of the spiritual is adorned and resplendent even as a garden in fresh bloom. The sacred fragrances are scattered everywhere and the soul-reviving breezes wafting from the meadows of the All-Glorious Kingdom bestow gladness unalloyed. The divine Call hath been raised in the invisible realm and the summons from the throne of the All-Merciful have reached the ear of high and low alike. The ocean of His mercy surgeth and the tide of His bountiful grace doth rise. The merciful Gardener hath with His own hands adorned this rose-garden of bounty and the birds that soar above the verdant meadows of His mercy have become the envy of the heavenly flock of God's delectable paradise. The cup of purity hath been tempered at the camphor fountain and the choice wine hath been unsealed, intoxicating the senses of the stars of the heaven of holiness.

1 شمع روشن است و انجمن روحانیان گلزار و
گلشن نفحات قدس منتشر است و نسائم حدائق
ملکوت ابهی روحبخش هر مستبشر ندای الهی
از جبروت غیب بلند است و صلاى رحمن از
جهان پنهان گوشزد هر مستمند و ارجمند بحر
الطاف پرموج است و موج احسان رو باوج
گلزار رحمت است که باغبان عنایت بدست
خویش تزیین نموده و مرغان چمن رحمانیت است
که رشک طیور بهشت برین گشته ریحیق مختوم
است که نشئه بخش دماغ مواقع نجوم است و
کأس طهور است که طالع مزاجها کافور است

- 2 O ye friends! How long will we remain bent low, how long stay dispirited and silent? How long shall ye be cast in the infernal fire and heedless of the station of the One who is All-Praised? The Promised Beauty hath destined so exalted a station for His loved ones that it is the envy and the highest wish of the holy saints among His chosen Ones. That station consists of naught else but the attainment of the good pleasure of God, utterance of His praise and glorification within His sanctified Court. In such a station, one shall attract divine assistance, and be the object of the glance of God's mercy; one shall be aided and confirmed by His strengthening grace. The hosts of this high station are the battalions of the unseen realm on high, its lofty standard is the verse 'O Glory of the All-Glorious', its proof is the knowledge of Him who teacheth with almighty power. Blessed the one who hath attained unto the bounties of the Lord in the Highest.

2 ایدوستان تا چند در زاویهٔ نحولیم و مخمود در این نار و قودیم و غافل از مقام محمود چه که جمال موعود مقامی بجهت دوستانش مقدر فرموده که غبطهٔ اصفیاست و منتهای آرزوی سرور اولیا و آن مقبولیت و محمودیت در ساحت کیریاست آن مقام منصور است منظور است مؤید است موفق است سپاهش جنود لم تروهاست و پناهِش ملکوت ابهی رایش یا بهی الأبهی آیتش علیه شدید القوی طوبی لمن فاز به بفضل ربّه الأعلی

INBA13:402, INBA55:234, INBA59:151,
INBA88:053, MMK2#050 p.039,
AHB_120BE #07 p.000, SFI17:016

AB04962

To: Aqa Muhammad et al., in Yazd

Date: 1893 ca.

- 1 And You are the One Who, O my God, has manifested Your Most Great Name and Your Most Brilliant Light, and through it guided the nations and illumined the world. You have sent down from the heaven of Your mercy the water of Your pardon, forgiveness and clemency, and through this pure, purifying, outpoured water You have cleansed the filth of rebellion, the stain of transgression, the contamination of sins and the dirt of faults. I beseech You by Your all-embracing mercy that encompasses the worlds of the unseen and the visible, and by Your compassion that preceded all created things before their existence, to forgive Your deceased servant, the root of these branches that are stirred by the breaths of Your holiness and made verdant by the outpouring of the cloud of Your forgiveness.
- 2 O Lord! Have mercy on the root for the sake of the branches, and forgive the father out of kindness to the children who cling to the hem of Your Beloved Beauty. O Lord! Your servant who is enriched by Your favors is the accepted intercessor at the gate of Your oneness for that servant who is submerged in

1 و انت الذی یا الهی اظهرت اسمک الأعظم و نورک الأنور و هدیت به الأمم و اشرقت به العالم و انزلت من سماء رحمتک ماء عفوک و غفرانک و صفحک و طهرت بهذا الماء المسکوب الطاهر الطهور خبث العصیان و دنس الطغیان و وضر الذنوب و وبخ العیوب اسألك برحمانیتک الّتی احاطت عوالم الغیب و الشّهود و رحمتک الّتی سبقت الموجودات قبل الوجود ان تعفو عن عبدک المتوفی ارومة هذه الفروع المهتزة بنفحات قدسک النّضرة الرّیانة بفیض سحاب غفرانک

2 ای ربّ ارحم الأصل کرامةً للفروع و اعف عن الأب احساناً للأبناء المتشبّثین بذیل جمالک المحبوب ای ربّ عبدک الغنی بألطافک هو الشّفیع المشفّع فی باب احدیتک لذلك العبد

sins - so immerse him in the seas of Your mercy, O Remover of difficulties and Merciful One to the servant who cries for help in the depths of tribulations. Verily You are the Ever-Relenting, the Merciful, the Generous, the Pardoning, the All-Forgiving.

المستغرق في الذنوب فأغرقه في بحار رحمتك
يا كاشف الكرب و راحم العبد المستغيث
في غمرات الخطوب أنك انت التّواب الرّحمن
الكریم العفو الغفور

INBA21:038

AB04828

Date: 1893 ca.

1 O thou who art yearning for the Kingdom of Abha!	1 ایشتاق ملکوت ابهی
2 The lights of Truth are shining bright	2 انوار حقّ رخشان شده
3 The sea of Truth is surging high	3 دریای حقّ جوشان شده
4 The face of guidance gleams with light	4 وجه هدی تابان شده
5 The bats are taken swift to flight	5 خفاشها پنهان شده
6 The cloud of grace sheds tears of might	6 ابر کرم گریان شده
7 The lightning of advent smiles so bright	7 برق قدم خندان شده
8 The garden of the soul's delight	8 گلشن فضای جان شده
9 Is filled with flowers blooming bright	9 پر از گل و ریحان شده
10 The nightingale with songs of might	10 بلبل بصد الحان شده
11 Stands rapt before the rose's sight	11 در روی گل حیران شده
12 Bewildered, wandering in the night	12 مدهوش و سرگردان شده
13 Drunk with the Beloved's face so bright	13 مست رخ جانان شده
14 Both tipsy and inebriated quite	14 مخمور و هم سکران شده
15 With sighs and cries in sorry plight	15 پرآه و پرافغان شده
16 To God ascending in its flight.	16 سوی خدا نالان شده
17 O Thou my gracious Lord divine!	17 کی مالک رحمن من
18 Forgiver, God of me and mine	18 غفّار من یزدان من
19 O Spirit and sweet basil fine	19 ای روح و ای ریحان من
20 O longing of this heart of mine	20 ای آرزوی جان من

21	O Knower of my hidden shrine	21	ای واقف پنهان من
22	O pain and healing both combine	22	ای درد و ای درمان من
23	These friends assembled here are Thine	23	این جمع یاران تواند
24	Effaced, distracted, all are Thine	24	محو و پریشان تواند
25	Absorbed and wondering, all are Thine	25	سرگرم و حیران تواند
26	Worn from separation, all are Thine	26	خسته ز هجران تواند
27	Dead from deprivation, all are Thine	27	مرده ز حرمان تواند
28	One gleam from Thy face divine	28	یک پرتوی از روی خود
29	One melody from Thy sacred shrine	29	یک نغمه‌ئی از کوی خود
30	Sweet fragrance from those locks of Thine	30	بوی خوشی از موی خود
31	One breath of Thy presence fine	31	یک شمه‌ئی دلجوی خود
32	Bestow on us from grace divine	32	بر ما تو احسانی بکن
33	From Thy munificence divine	33	از جود رحمانی بکن
34	From heavenly bounty so divine	34	وز فضل ربّانی بکن
35	Show mercy from Thy realm divine	35	رحمی یزدانی بکن
36	That we may find new life sublime.	36	تا زندگی یابیم ز نو

BLO_PT#064

INBA13:410, INBA55:132, INBA88:313a

AB05288

To: Muhammad Tahir Kirmanshahi, in Baku

Date: 1893 ca.

O thou who art attracted to the Word of God! Cleanliness and sanctification are the very foundation of the divine religion and the greatest means for attaining infinite degrees of spiritual progress. This pure and refined essence, whether outward or inward, is highly beloved and acceptable. Among physical conditions in the world of existence that have connection with and influence upon spiritual stations is cleanliness, refinement and purity. When thou enterest a place which is pleasant and clean, thou canst inhale the sweet savours of spirituality. Therefore, in this Most Great Cycle, the Ancient Beauty - may my spirit be sacrificed for His loved ones - has greatly emphasized this

ای منجذب بکلمه الله طهارت و تقدیس از اسّ اساس دین الهیست و اعظم وسیله وصول درجات عالیه غیرمتناهی و این جوهر لطیف و نظیف چه در ظاهر و چه در باطن بسیار محبوب و مقبول و در عالم وجود از جمله شئون جسمانی که تعلق و تأثیر در مراتب روحانی دارد نظافت و لطافت و طهارت است چون بجل پاک و طیب و طاهر داخل شوی یک نفحه روحانیتی استشمام نمائی لهذا در این کور اعظم این امر اتمّ اقوم را نهایت تأکید جمال

most perfect and upright matter. However, the essence of sanctification, purification, cleanliness and refinement is the purity of heart from all else save God and enkindlement with the divine fragrances. This is what He says: "Until I make all my prayers and remembrances into a single prayer, and my state in Thy service eternal. Blessed is he who attains to this most mighty, most exalted station."

قدم روحی لأحبائه فدا فرموده اند اما اصل تقدیس و تنزیه [و] پاکی و لطافت طهارت قلب است از جمیع ما سوی الله و اشتغال بنفحات الله اینست که میفرماید حتی اجعل اورادی و اذکاری کلها ورداً واحداً و حالی فی خدمتک سرمداً هنیئاً لمن فاز بهذا المقام الأعزّ الأعلى

INBA89:014a, AKHA_125BE #12 p.722,
AVK3.406.10, GHA.078, AADA.154

AB05300

To: Haji Ahmad Kaffash Yazdi

Date: 1893 ca.

O thou who hath been directed by the supreme guidance! Though the Lord of Oneness is sanctified above all existent beings and transcends and defies all description, yet each living creature derives its existence from just one of the emanations issuing from His all-embracing Being and every attribute is a mere sign of His generosity. When the rays of His all-merciful Self appear unclouded by this contingent world, the essence of transcendent sanctity is made manifest. And when the signs of His singleness shine through the spiritual lamps of illumined souls, the reality of His attributes become evident for all to see. And yet that pure Essence of Divinity is sanctified from and exalted above both these conceptions. In His holy court neither similitudes of reality nor comparisons of transcendence can find admittance. Thus, in order to approach Him one must remove one's self from the realms of both pre-existence and existence, of non-existence and extinction and must betake one's steps instead towards that vast immensity where such stages and stations, such conceptions and thoughts find no place.

ای مهدی بهدایت کبری حضرت احدیت هرچند از هر هستی پاک و مقدس و از هر وصفی مبرا و منزّهست ولی هر هستی از پرتو هستی اوست و هر وصفی آیتی از بزرگواری او چون تجلیات رحمانیه مقدس از وسائط کونیه جلوه نماید جوهر تقدیس و تنزیه تحقق یابد و چون آیات فردانیه در هیاکل روحانیه نورانیه پرده براندازد حقیقت تشبیه و توصیف واضح و آشکار گردد اما آن ذات بحت از هر دو وصف منزّه و مقدس و در آنساحت نه آن تنزیه را جلوهئی و نه آن تشبیه را رخنهئی پس باید قدم را از عالم هستی و عدم و نیستی و قدم هر دو برداشت و در عرصهئی گذاشت که این شئون و مراتب را راهی نه و این تصورات و تفکرات را رونقی نیست

MMK2#067 p.052, AHB_129BE #07-08
p.02

AB05366

To: Mihtar Kaykhusraw Namdar

Date: 1893 ca.

¹ He is the One Beloved, the Kind

² O heavenly friends! Earthly life is something that becomes contaminated with the impurities of this world, while the heavenly essence seeks the comfort of that eternal world. Therefore, those free servants who are all eyes and ears, and who are companions of angels and heavenly messengers, are celestial not earthly, they are light not darkness, they are of the East not the West, they are fortunate stars not ill-fated ones, they are fire not coldness, they are leaders not followers of every indigent one. Their guide is the divine radiance and their guidance is the way and manner of the ancestors. They are high-soaring royal falcons, not vultures feeding on carrion. Like owls they do not approve of desolation and do not desire instability. They seek prosperity and follow the divine path. They turn every battlefield into a divine feast, and every West into the luminous East. They bring the dead of heart to life and bestow spirit upon the withered soul. In brief, O God-loving friends, it is a pleasant time and a heart-attracting companion, for it is the breath of heaven and the companion is the angel and messenger of that world. Do not spend your life in vain. Make every stranger into a friend.

¹ اوست دوست یگای مهربان

² ای یاران آسمانی خاکی جانهایست که آلوده
با لایش اینجهان گردد و آسمانی گوهریست که
آسایش آن جهان جاودانی جوید پس بندگان
آزادگان که همه چشم و گوشند و همدم فرشته
و سروش آسمانند نه خاکی روشنائند نه تاریکی
خاورانند نه باختران اخترانند نه بد اختران آتشند نه
سردی سرورانند نه پیرو هر مستمندی دستورشان
پرتو یزدانست و دستوریشان روش و شیوه نیاکان
باز بلند پرواز شهریارند نه کرکس لاشه خور چون
جغد و ویرانی را نه پسندند و بی بنیادی نخواهند
آبادی جویند و راه ایزدی پویند هر رزمگاهی
را بزم یزدان کنند و هر باختریا خاور خورشید
رخشان مرده دل را زنده نمایند و پژمرده جان
را روان بخشند باری ای یاران یزدان پرست دم
خوشی است و همدم دلکشی است چه که دم
دم آسمانست و همدم فرشته و سروش آنجهان
پیوده زندگانی خویش بسر نبرید هر بیگانه را
خویش کنید

YARP2.228 p.208

AB05317

To: Mirza Ahmad Shirazi

Date: 1893 ca.

¹ O thou who gazest upon the Kingdom of God! In this mighty Cycle and wondrous Age, when the face of the world in its delicacy, freshness, beauty and grace is the envy of the garden of Paradise and object of jealousy to the maidens of Heaven, strive thou to arise in service, to lift away veils, to create melody, to become consumed in the fire of the love of God, and like a flowing spring and the fountain of Tasnim to become the cause of life to the souls of those who advance and the spirits of the

¹ ای ناظر بملکوت الهی در این کور عظیم و قرن
بدیع که روی جهان در لطافت و طراوت و
صباح و ملاحه رشک روضه رضوان و
غبطه حور جنانست کوششی بکن که بخدمتی
پردازی و پردهائی براندازی و نغمهائی بسازی و
از نار محبت الله بگدازی و چون ماء معین و عین
تسئیم سبب حیات نفوس مقبلین و ارواح طالبین

seekers. These days are the century of manifestation and the age of the revelation on Sinai. Count the time as precious and let not the opportunity slip away. Gird up thy loins and roll up thy sleeves and scatter spiritual gifts, that thou mayest behold all existence sheltered beneath the bestowed favors of the Manifest One, and witness all created things as a mirage while the divine outpouring is a surging sea.

گردی این ایام قرن ظهور است و عصر مجلی بر
طور وقت را غنیمت شمر و فرصت را از دست
مده دامنی بکمر زن و آستینی بیفشان و عطایای
روحانی نثار کن تا جمیع من فی الوجود را در ظل
الطاف موهوب مشهود بینی و کل موجودات را
سراب و فیض الهی را دریای پرموج مشاهده
کنی

- 2 And glory be upon thee and upon all who are firm in the Covenant and Testament of God.

2 و البهاء علیک و علی کل ثابت علی عهد الله و
میثاقه

BRL_DAK#0039, SFI15.018

AB05036

Date: 1893 ca.

- 1 O ye loved ones of the Merciful who are attracted to the beauty of God! The ocean of calamities hath buffeted you on all sides, and the river of tribulations hath overflowed its banks. You have been touched by every affliction for the sake of your love of God, and you have been afflicted by every ordeal in the path of the glorious Lord.
- 2 Although this calamity is a glaring injustice and is supremely difficult to bear, still it bestoweth the inebriety of the cup of faithfulness, and it is the cause of sincerity and purity, detachment from all save God, and attraction to the breezes of God.
- 3 Souls who are firm and steadfast, through the severity of the winds of tests and the formidable blowing of the hurricane of hardships, are enabled to evince their attraction and yearning. Their ardor and enkindlement become manifest, their candle burneth brightly, and their unity revealeth the fellowship of the desert of manifestation.
- 4 I swear by the Ancient Beauty (may my life be offered up for His loved ones) that the angels of the celestial concourse desire to taste a single drop of this ocean of calamity, and they glorify the friends of God with sanctified tongues, proclaiming: "Oh, would that we were with you at the scene of tribulation endured for the sake of your all-glorious Beloved, that we, too, might attain a priceless victory!"

1 ای احبای رحمن و منجذبان جمال یزدان بحر بلایا
از جمیع جهات بر شما هیجان و نهر رزایا جریان
نمود بهر مصیبتی در راه محبت حضرت احدیت
گرفتار شدید و بهر محنتی در سبیل رب عزت
مبتلا

2 این بلا اگرچه شدت جفا و مشقت کبری است
لکن نشئه کأس وفا بخشد و مورث خلوص و
صفا گردد سبب انقطاع الی الله شود و علت
انجذاب بنفحات الله

3 نفوس ثابته راسخه از شدت هیجان روائع
مصائب و قوت هیوب زوابع متاعب در شوق و
انجذاب آیند و در وله و اشتعال درآیند شمعشان
پرنور گردد و جمعشان انجمن صحرای ظهور

4 قسم بجمال قدم روحی لأحبائه فداء که ملا اعلی
آرزوی قطره‌ای از این بحر بلا مینماید و دوستان
الهی را بلسان تقدیس میستایند و میفرمایند یا لیتنا
کنّا معکم فی موارد البلاء فی سبیل محبوبکم الاهی
فنفوز فوزاً عظیماً

Ghazi3072.183-185, AKHA_129BE #15
p.a, BSHN.140.460, BSHN.144.454,
MHT1b.218, NANU_AB#58

AB05415

Date: 1893 ca.

- 1 Though all created things universally reflect the signs of God, it is man alone who hath been distinguished and honored with the glory of divine favors and the gift of universal bounties. He is the most great sign and the supreme exemplar; he is the perfect manifestation, the all-encompassing grace, the resplendent light, the towering mountain, the dawning-place of the Names, the dayspring of the most exalted attributes, the all-embracing isthmus, the shining horizon, the meeting place of the two seas, the confluence of the two rivers, and while being the center from which the lights of reality shine forth, he is also the mine of dark evil.
- 2 Should his spiritual powers prevail over his physical nature, he becometh celestial and divine, becometh a mine of love, a manifestation of grace, a dawning-place of bounty, a source of human virtues, a wellspring of divine qualities, and the embodiment of chastity, steadfastness, trustworthiness, knowledge, mercy, valor and servitude. But should his carnal desires and animal characteristics prevail, he becometh a mine of darkness, a source of treachery, a manifestation of ignorance and wickedness.
- 3 O beloved servants of God! Strive ye, and through the grace of the Blessed Beauty, become manifestations of the All-Merciful.
- 1 حقائق کونیه عموماً مظهر آیات الهیه ایسه ده
آنحق شرف کرامت و منقبت موهبت کلیه ایل
سرافراز و ممتاز اولان انساندر آیت کبری در و
نسخه عظمی در مظهر کامل در فیض شاملدر
نور باهردر طور شاهقدر مظهر اسمادر مطلع
صفات علیادر برزخ جامعدر مشرق لامع در
ملتقا بحرین در مجمع نهرین در مرکز سطوع انوار
حقیقتله برابر معدن ظلمت شر در
- 2 قوای روحانیّه مقتضای جسمانیّه غالب اولور
ایسه ملکوتی اولور جبروتی اولور معدن محبت
اولور مظهر عنایت اولور مطلع موهبت اولور
مصدر فضائل انسانیه اولور منبع خصائل رحمانیه
اولور جامع عفت و استقامت و امانت و
معرفت و رحمت و شہامت و عبودیت اولور
جهت شہوانیه و خصائص حیوانیه سی غالب
اولور ایسه معدن ظلمت اولور منبع خیانت اولور
مظهر جهالت و شناعت و شر اولور
- 3 ای اللّٰهک سوگلی قولری چالشملی جمال
مبارکک لطفی له مظهر رحمان اولمی

INBA13:403, INBA55:236, INBA59:152,
INBA88:054, MJT.055

AB05774

To: Karbala'i Qasim Badkubihi, in Baku

Date: 1893 ca.

- 1 O thou who art intoxicated with the wine of divine love! Some people are drunk and joyous from the wine of grapes, yet in the morning they are hung over and sluggish. Some are intoxicated with the wine of pride, but in the end they are harmed and deprived. Others are in ecstasy from the pure wine of the love
- 1 ای مخمور نجر محبت الهی قومی از باده خلاری
پرنشئه و مسرورند لکن بامداد در خمار و فتورند
حزبی از نجر غرور مخمورند عاقبت مضرور و
محرومند جمعی از صہباء محبت الله در شور و
نشورند و از باده معرفت الله در سرور و حبور

of God and in joy from the wine of the knowledge of God. This intoxication is everlasting and this happiness comes from entering the divine gardens. Therefore, if joy is desired, it should not come from impure water, and if intoxication and ecstasy are sought, they should come from divine wine and spiritual drink, which is acceptable and approved.

این نشئه نشوه باقیه است و این سرور و شادمانی از ورود در حدائق الهیه پس اگر سرور باید از آب کثیف نشاید و اگر سکر و نشئه مطلوب از خمر الهی و باده رحمانی مطلوب و مقبول

2 The fever of love cannot be broken by what is in the tavern

2 آنچه در خمخانه داری نشکند صفرای عشق

3 O Cupbearer, bring an ocean of that spiritual wine!

3 زان شراب معنوی ساقی همی بحری بیار

4 Counsel all souls that when the everlasting cup and divine wine are available, no pure nature would be attracted to this transient, putrid water. No, by God!

4 جمیع نفوس را نصیحت نمائید که باوجود آنکه جام باقی و خمر الهی میسر هیچ فطرت پاکی باین آب فانی منتن میل مینماید لا والله

INBA13:008, INBA55:413, MAS5.134,
MAS9.019x, MSHR2.037

AB05845

To: Hurmuz, in Bombay

Date: 1893 ca.

1 He is the Kind Lord

1 اوست خداوند مهربان

2 O wise one, what you wrote and possessed was the word of the truthful ones and the story of the servants of the glorious threshold. The radiant Mehr Hushidar of the divine world was the sun of the bright sphere that gave adornment to the garden of existence. And after him Bahram will illuminate his countenance and reveal his face, and will bring the world of spirit and heart under his signet ring, and will place the crown of divine kingship of the world, and will put on his head the blessed diadem of heavenly glory. The colorful religion and delightful path of the glorious Hushidar will fill the divine culture on the face of the earth, and will make this dark world bright and luminous through the rays of that sun of the supreme sphere. The life-giving spring from that best religion will clothe the world in a garment of rose and hyacinth and jasmine and violet and wild rose and leaf and blossom. May your soul be gladdened.

2 ای هوشیار آنچه نگاشتی و داشتی سخن راستان بود و داستان بندگان آستان بزرگوار مهر تابان هوشیدر جهان یزدان آفتاب سپهر روشن بود که آرایش بگلشن کیهان داد و بهرام پس از او چهره برافروزد و رخ بگشاید و جهان جان و دل را در زیر نگین آرد و دیهم شهنشاهی گیتی یزدانی نهد و افسر فرخنده بزرگواری آسمانی بر سر نهد آئین رنگین و روش دلنشین بزرگوار هوشیدر فرهنگ آسمانی را در روی زمین پر کند و این جهان تاریک را بپرتو آن مهر سپهر برین روشن و درخشنده نماید بهار جانبخش از آن آئین بهین جهانرا پیرهن از گل و سنبل و سمن و بنفشه و نسرين و برگ و شکوفه بپوشاند جانت شاد باد

INBA88:344a, YARP2.238 p.213

AB05767

To: Muhammad Ali Khan Baha'i, in Tihiran

Date: 1893 ca.

O thou who art sorely afflicted by calamities, and who hath sustained continuous hardships and ordeals! Be not disheartened. The Ancient Beauty (may my soul be offered up for His Most Great Name), during the whole time this contingent world was illumined by His brilliant light, enjoyed not a moment of ease, nor even a minute of tranquility. A hundred thousand torments rained down upon Him at every instant, and with every breath He endured countless afflictions. Even so, in all circumstances, whilst undergoing adversity, He manifested joy and gladness. Therefore, thou who hast removed the collar through true love of Him should give thanks that thou art a partner and associate of that peerless Beloved. God willing, through divine grace, thou wilt become a confidant and companion of the Concourse on high in the Kingdom of Abha. I pray that this bounty may descend upon thee: that thou wilt be joyful under all conditions.

ای مبتلای آلام از مصائب وارده و مشقات حاصله و بلایای متوالیه محزون مباش جمال قدم روحی لاسمه الاعظم فدا در مدت مدیده که افق امکان بانوار ساطع لائح بود آنی راحت نفرمودند و دقیقه‌ئی آسایش نیافتند صد هزار بلا در هر آنی وارد و صد انواع رزایاء در هر دمی حاصل باوجود این در جمیع احوال از موارد بلا اظهار سرور فرمودند پس تو که گریان را بحسب حقیقی او چاک کردی شکر کن که در موارد بلا شریک و سهیم دلبز بهمتا هستی و انشاءالله در ملکوت ابهی انیس و جلیس ملأ اعلی از فضل الهی امیدوارم که عنایتی در حق آنجناب واقع شود که در جمیع شئون مسرور باشی

MNMK#140 p.254, BSHN.140.223,
BSHN.144.223, MHT2.103, MSBH8.339-
340

AB05575

To: Haji Husayn Farashahi, in Yazd

Date: 1893 ca.

- 1 O ancient servant of the Pre-existent Beauty! Blessed art thou for being associated with this Threshold and counted among the servants at this Court. I swear by the Most Great Name that soon this association will become the desire of the world's sovereigns and the source of pride for the kings of nations. And with what ease didst thou attain this bounty and become intoxicated from this cup of grace!
- 2 Therefore, arise to fulfill thy obligation and guide the friends to firmness and steadfastness in God's Covenant and Testament. Take in hand a cup of pure wine for the general guidance of all people, and make the world intoxicated with the wine whose

1 ای بنده دیرین جمال قدم خوشا بحال تو که باین آستان منسوبی و باین درگاه از بندگان محسوب قسم باسم اعظم که عنقریب این نسبت آرزوی شهریاران عالم گردد و سرمایه افتخار ملوک امم و توبچه سهولت باین موهبت فائز گشتی و از این جام عنایت سرمست شدی

2 پس بوفای حق قیام کن و احباب را بر ثبوت و رسوخ بر عهد و پیمان الهی دلالت کن و عموم ناس بر منبج هدایت جامی از صهباء طهور در دست گیر و از نمر مزاجها کافور عالم را

mixture is of camphor. This is the work, O thou who art conscious yet intoxicated!

- 3 I swear by the Resplendent Beauty that self-sacrifice in His path is sweet, not the pursuit of pleasure. And may glory be upon thee and upon all who remain firm in the Covenant and Testament.

سرمست نما کار این کار است ای هشیار مست

3 قسم بجمال انور که در سبیل جانفشانی خوش
است نه کامرانی و الباء علیک و علی کلّ من
ثبت علی العهد و الميثاق

MKT5.014, AKHA_124BE #07 p.z,
MSHR4.234-235

AB05531

To: Aqa Mirza Ataullah Tabib (Abadih) Sirajul-Hukama

Date: 1893 ca.

O fire enkindled by the flame of God's love! While in this earthly homeland bind thy heart to the world of purity, and while in this dark domain turn thy face unto the illimitable realm. From a mere drop, return unto the sea; from a mote, return unto the sun; from a brackish well, hasten to the sweet Euphrates; from this gloomy patch of earth, turn unto the dawning-place of the sun; from utter loss, direct thy gaze toward abundant gain; from sheer nothingness, return unto pure existence; from non-being, set foot in the world of eternity; and from neediness, advance into the world of independence. Thy refuge and haven is the Kingdom of Abha, and thine asylum and safe shelter is the Supreme Horizon. Why then art thou dejected and lifeless? Remove the yoke of silence from around thy neck, soar upward to the summit of contentment, set not thine affection upon this desolate abode of vain hopes, and offer up thyself to the Beloved's beauty.

ای آتش افروخته شعله محبت الله در این
کشور خاک دل بعالم پاک بریند و در این
عرصه تنگ آهنگ جهان پرگشایش نما از
قطره بحر راجع شو و از ذره بشمس عائد از
سراب بدریای عذب فرات توجه کن و از
ظلمتکده تراب بمطلع آفتاب از فقدان صرف
بوجدان قدم روی نما و از اضمحلال بحت
بوجود محض راجع گرد از عدم بعالم قدم قدم
نه و از بیچارگی بجهان آزادگی نظر نما ملجأ و
پناهت ملکوت ابدست و ملاذ و کھف امانت
افق اعلی از چه افسردهئی و از چه پژمرده سر
در گریبان نحول مبر باوج قبول پرواز کن جان
در این خرابه زار آمال هدر مده فدای جمال
جانان کن و الباء علیک و علی کلّ ثابت علی
عهد الله و میثاقه

MMK2#110 p.085, BSHN.140.472c,
BSHN.144.465c

AB05560*To: Mirza Abdu'llah brother of Mirza Ahmad**Date: 1893 ca.*

O servant of the Beauty of Abha! This is a title that the essences of existence, both seen and unseen, desire and long for. However, I beseech and am hopeful of the unprecedented grace and ancient kindness of the Glorious Lord that, God willing, the reality of this servitude - which is the greatest hope of the Manifestations of Oneness - may become realized, evident and embodied in the essence of the loved ones of the All-Merciful. Its appearance and emergence is through the holy fragrances of the Manifestations of fellowship. Therefore, if you wish to place this glorious crown upon your head and don this beautiful robe, become manifest and apparent in the gathering of the world through the character, morals, manners, conduct and speech of His servants, and arise to fulfill the Covenant and Testament. And the Glory be upon you.

ای بنده جمال ابها این عنوانیست که جواهر وجود از غیب و شهود تمنا و آرزوی آنرا مینمایند لکن من از فضل بدیع و لطف قدیم حضرت ربّ جلیل سائل و پرامیدم که انشاءالله حقیقت این عبودیت که اعظم آمال مظاهر احدیت است در کینونت احبای رحمن محقق و مبین و مجسم گردد و ظهور و بروزش بنفحات قدس مظاهر انس است پس تو اگر خواهی که این اکیلی جلیل را بر سر نهی و این خلعت جمیل را در بر نمائی بشیم و اخلاق و اطوار و رفتار و گفتار بندگان او در انجمن عالم واضح و آشکار گرد و بوفای عهد و میثاق قیام کن و البهاء علیک

MMK5#233 p.183

AB05841*To: Nush (Bombay)**Date: 1893 ca.*

1 He is the All-Knowing

1 اوست دانا

2 O sweet-voiced, wise and intelligent bird - may your soul be happy and your heart illumined - who begins by reciting the name of God! O wise one whose heart is sweet to every intelligent person! For every poison there is an antidote and for every sting there is sweetness. In truth, know that for the poison of unconsciousness there is consciousness, and for the sting of ignorance there is sweetness. For the pain of the suffering there is healing, and for the wound of the disturbed there is a balm for heart and soul. Though the body of the world is pleasant, charming and attractive, it is a body without soul and dark lowly dust. The soul of the world and motion of the universe is essentially fire, and this is an attractive force, but this fire is the fire of the burning flame of heart and soul, not the essence of the world of water and clay. Therefore, O weak

2 مرغ خوش آواز نوش پرهوش که جاننش خوش و دلش روشن باد بخواند نام خداوند آغاز سخن دانشمند است ای نوش دل هر هوشمند هر زهریرا پادزهریست و هر نیشی را نوشی برآستی بدان زهر بیپوشی را هوشی و نیش نادانرا نوشی درد دردمندان را درمانی و زخم آشفگانرا مرهم دل و جان کالبد جهان هرچند دلپسند و دلنشین و دلبر است ولی تن بی جانست و خاک پست تیره ناک جان جهان و جنبش کیهان بگوهر آتش است و این نیروی دلکش ولی این آتش آتش پرزبانه جان و دلست نه گوهر جهان آب و گل پس ای نوش تن ناتوان جهان را نوش دارو باش و درد دردمندانرا درمان شیرین خوشگوار

bodily one, be an antidote for the world and a sweet healing remedy for the pain of the suffering. Be a wise physician for the hospital of the ignorant, and be a sugar-eating parrot in the sugar-garden of praise and prayer.

بیمارستان نادانان را پزشک دانا شو و شکرستان
ستایش و نیایش را طوطی شکرخا

INBA59:252, MMK3#263 p.188,
YARP2.200 p.190, PPAR.172

AB05830

Date: 1893 ca.

- 1 O thou who gazest upon the Kingdom of Abha! Open the eye of insight, that thou mayest behold the effulgent lights and brilliant manifestations from the Kingdom of Abha and the realm of the invisible. Make thy eyes bright by beholding the mighty signs, and establish thyself upon the throne of assurance and the seat of certitude, that thou mayest discover and make thy eyes bright with the divine bestowal ordained for thee.

1 ای ناظر بملکوت ابهی چشم بصیرت باز کن
تا مشاهده انوار ساطعه و تجلیات لامعه از
ملکوت ابهی جبروت غیب مشاهده نمائی و
بملاحظه آیات کبری چشم روشن نمائی و بر
سریر اطمینان جالس گردی و بر کرسی یقین
مستقر تا بموهبتی الهیه که برای تو مقرر پی بری
و دیده روشن نمائی

- 2 'Abdu'l-Baha 'A

2 عبدالبهاء ع

- 3 Convey to all the beloved of God that the winds of tests are severe and the power of trials mighty. This is the time for firmness and steadfastness in the Covenant and Testament, and the moment to arise to uphold the pledge and compact. Certain souls have appeared who, through writings, speeches and schemes, with the utmost deception, are secretly causing people to waver in the Covenant and Testament. Your honor must, God willing, like Alexander's wall of iron, withstand the Gog of the violation of the Covenant and the Magog of the breaking of God's pledge and Testament, that not a single soul may create the slightest breach.

3 جمیع احبای الهی را ابلاغ فرمائید که اریاح
افتتان شدید است و قوت امتحان عظیم وقت
ثبوت و رسوخ بر عهد و میثاقست و هنگام قیام
بر عهد و پیمان نفوسی پیدا شده اند که به تحریر و
تقریر و تدبیر بنهایت تزویر بهمسات سریه ناس را
بر عهد و پیمان سست کنند آنجناب باید انشاءالله
چون سدی سکندری از زیر حدید مقاومت
یأجوج نقض میثاق و مأجوج کسر عهد و پیمان
الهی نمایند تا نفسی نتواند ادنی رخنهائی نماید

INBA88:149a, Ghazi3072.185-187,
MMK5#243 p.192

AB06212

Date: 1893 ca.

- 1 O gracious Lord! Thou dost witness and art well aware that in this hopeless plight of separation, so forsaken am I—so besieged, grieved, and stricken with sorrow—that I can scarcely breathe, and every moment of repose is wrested from me. My eyes are weeping, my heart burning; my vitals are aflame, and the searing fire of my fervent yearning can clearly be seen.
- 2 O Thou kind Lord! Bestow Thy mercy and show forth a token of Thy pity. Put a stop to this consuming separation and bring to an end this incurable affliction of remoteness. What fruit hath been borne by this annihilated atom, and what mark hath been made by this existence of mine which is even as nothingness itself? In the days of Revelation, which made up the season of joy, I did not rest for an instant. Now, in this eve of separation and this time of deprivation, how can I demonstrate patience and forbearance or have any share of comfort? Thou art supremely mighty and powerful; do Thou dispel this venom of separation with the antidote of reunion, and heal this incurable affliction of remoteness with the remedy of attaining Thy celestial court....

ADMS#349x

1 ای ربّ کریم تو آگاهی و گواه که در این شدرد
فراق چنان محصورم و مهجور و مغموم و مهموم
که نفس منقطع و دمی آسایش منسلب است
چشم گریان است و دل سوزان و جگر بریان و
شعله داغ اشتیاق نمایان

2 مهربان یزدانا مرحمتی فرما و آیت رحمتی بنما و
این فرقت پر حرقت را پایانی بخش و این هجران
پر حرمان را نهایی ده این وجود نابود را چه ثمری
و این هستی مفقود را چه اثری در ایام ظهور
که موسم سرور و حبور بود دمی نیاسودم حال
که شام هجران است و زمان حرمان چگونه صبر
و شکیب آرم و از آسایش نصیب برم تو مقتدری
و توانا این سم فراق را بتریاق وصال زایل کن
و این درد بی درمان هجران را بداروی وصول به
ایوان علاج نما...

AKHA_133BE #14 p.406x, AYT.427x

AB06209

*To: Baha'is of Bombay**Date: 1893 ca.*

O longtime friends! Many long years and countless cycles have passed while you remained hidden in the corner of silence, heads bowed in disorder and distress. At times you wandered lost in the desert of Sistan, at times were heartbroken in a corner of India, some dejected in the ruins of Iran, and sometimes captive to oppressors. Now your extinguished lamp has been lit, your covered firepit has become a rose garden and flower bed, your western star has become the eastern sun, and your crown of nobility sits atop the world and realm. Your dry spring has become abundantly flowing, and your nameless sea has become tumultuous. Your sapling of hope has become

ای دوستان دیرین پروردگار سپهر برین سالهای
دراز و گردشهای بیشمار گذشت و شما در کنج
خاموشی خزیده و در بی سر و سامانی سربگریان
پریشانی کشیده گهی سرگشته بیابان سیستان
بودید و گاهی دلشکسته در گوشه هندوستان و
برخی افسرده در ویرانههای ایران و گهی دستگیر
ستمکاران اینک چراغ خاموشتان روشن شد و
گلخن سرپوشتان گلزار و گلشن اختر باختریتان
خورشید خاور شد و افسر یزرگواریتان بر سر
جهان و کشور چشمه بی آبتان پر جوش شد
و دریای بی نامتان پر خروش نهال امیدتان بارور

fruitful, and your garden of desire has become full of fresh fruit. Your mental knowledge has become heavenly bounty, and your insight and hearing have been blessed with celestial light and melody. It is a time for joy and freedom from sorrow.

شد و باغ آرزوتان پر از میوه تر دانش هوشتان
بخشش آسمانی شد و بینش و گوشتان به پرتو و
سروش آسمانی برخوردار گشت وقت شادیست
و از اندوه آزادی

INBA59:251a, YARP2.212 p.198

AB06254

To: Mashhadi Husayn, in Ishqabad

Date: 1893 ca.

O bird of the nest of divine knowledge! In every head there is a secret, and in every heart a thought and longing. If you seek a secret, seek divine mysteries, and if you desire thought and longing, be attached to the love of the All-Merciful Beauty. If you seek the ultimate goal, connect yourself to the Abha Kingdom, and if you seek the divine Lote Tree, be steadfast in the Cause of God. If you desire expansion of spirit and breadth of consciousness, adorn your heart with the knowledge of the Manifest Beauty, and if you seek everlasting joy and delight, harmonize with the sweet fragrances of the Lord of the Day of Resurrection. If you want heart's assurance, begin the remembrance of God, and if you desire an imperishable kingdom, enter beneath the shade of the Lote Tree of poverty and evanescence. And if you seek sovereignty over both worlds, set your foot upon the crown of sovereignty and the world. And the Glory be upon you and upon the loved ones of God.

ای طیر آشیان عرفان در هر سری سرّیست و
در هر دلی فکری و سودائی اگر سری جوئی
اسرار الهی طلب و اگر فکر و سودائی خواهی
محبّت جمال رحمانی دلبد اگر غایه القصوی جوئی
بملکوت ابهی تعلق یاب و اگر سدره منتهی
طلبی در امر الله مستقیم شو اگر فسحت جان
و وسعت وجدان خواهی عرفان جمال مبین دلرا
پیارای و اگر سرور و حبور باقی جوئی بنفحات
مالک یوم النّشور دمساز شو و اگر اطمینان قلب
خواهی ذکر الهی آغاز کن و اگر ملک لایفنی
خواهی در ظلّ سدره فقر و فنا درآی و اگر
سلطنت دو جهان طلبی پای بر فرق ملک و
جهان نه و البهّاء علیک و علی احبّاء الله

PYB#198 p.04

AB06267

To: Yazdi, Ustad Ali Akbar Banna et al., in Ishqabad

Date: 1893 ca.

O burning ember of the fire of the love of God! The peoples of the world have each become veiled from the Beauty of the Known One and the King, the Self-Subsisting, by some veil. One group sought pomp and wealth and yearned for grandeur

ای قبهء پرشعله نیران محبّت الله اقوام عالم
هر یک بجای از جمال معلوم و ملک قیوم
محتجب شدند قومی طالب حشمت و دولت
بودند و مشتاق عظمت و عزّت چون بلایای

and glory. When they witnessed the tribulations in the path of God, they fled and became restless. Another faction took the signs and tokens of the Manifestation according to common interpretation and remained heedless of the true purpose of the Lord of mankind. Some imagined for God, according to their own delusions, certain attributes and characteristics and a spiritual identity and form. When they found it contrary to that, they remained behind the veil. In any case, you who have rent asunder all these veils and torn away these coverings - give thanks unto God, give thanks unto God.

سبیل الهی را دیدند فرار کردند و بیقرار شدند
حزبی علامات و اشارات ظهور را بحسب
اصطلاح عوام گرفته‌اند و از حقیقت مقصد
سید انام غافل شدند جمعی از برای حق بحسب
اوهام خویش صفت و سمتی و هویت و صورتی
معنوی تصور نمودند چون مخالف آن یافتند در
پس پرده ماندند باری تو که جمیع این حجاب را
دریدی و این سبجات را خرق نمودی شکر کن
خدا را شکر کن خدا را

MMK4#182 p.225

AB06292

To: Yunis Afrukhtih, in Qazvin

Date: 1893 ca.

O fish of the boundless sea! When His Holiness Jonah, peace be upon him, became the companion within the whale of natures and elements, and was afflicted in the darkness of the sea of contingent existence - that is, he became separated from the realm of the Kingdom of existence which is the lights of the placeless realm, and came to exist in the realm of place - therefore the reality of Dhun-Nun was his distinctive essence, and the whale was his elemental body and human temple and his outward reality, and the sea was the contingent world and the dark conditions of existence. And when he fell into this narrow and dark strait, from the reality of the soul and consciousness he cried out "Glory be to Thee! I have turned unto Thee!" Therefore you who have fallen to the depths of this sea, make supplication and entreaty that you may be drawn to the shore of salvation and enter beneath the blessed tree which is the comfort of the soul and the repose of consciousness.

ای ماهی دریای بی‌پایان حضرت یونس علیه
السلام چون مونس درون حوت طبایع و عناصر
شد و در ظلمات بحر امکان مبتلا گشت یعنی
از عالم ملکوت وجود که انوار لامکانست جدا
شد و در حیز مکان موجود گردید پس حقیقت
ذوالنون کینونت شاخصه او و حوت جسد
عنصری و هیكل بشری و حقیقت ظاهره او
و بحر عالم امکان است و شئون ظلمانی اکوان
و چون در این تنگای تنگ و تاریک افتاد از
حقیقت جان و وجدان ندا کرد سبحانک اتی
تبت الیک پس تو که در قعر این دریا افتادی
تضرع و ابتهال نما که رخت بساحل نجات کنی
و در ظل شجره مبارکه که راحت جان و آسایش
وجدانست داخل شوی

INBA13:361a, MMK6#314, YMM.446

BSTW#116

AB06121

To: Mulla Ghani, in Shamakhi

Date: 1893 ca.

O thou who thirst for a drop from the ocean of God's riches! In the blessed verse "On that day God will make all rich through His bounty," He states that this richness, amplitude and vastness of mercy truly encompasses all degrees of existence. Thus it is observed that through the grace of the Most Glorious Beauty (may my spirit be sacrificed for His loved ones), the ocean of wealth is surging and the spirit of affluence is in tumult. The freely-given treasure flows like a flowing stream, spreading everywhere, and the wealth of the Most Glorious Kingdom pours forth and descends upon the horizons of heart and soul. The sciences of the first and the last are made manifest from a single word, and truths and meanings shine forth from every letter. Ancient outpourings are like a surging sea and the lights of the All-Merciful like a brilliant star. This is true wealth and riches. Blessed is the one who is enriched with these riches.

ای تشنه قطره‌ئی از بحر غنای حق در آیه
مبارکه یوم یغنی الله کلاً من سعتہ میفرماید این
غنا و سعت و وسعت رحمت شمول جمیع مراتب
وجود حقیقی دارد چنانچه ملاحظه میشود که
از فضل جمال اہبی روحی لأحبائہ فدا دریای غنا
در جوش است و روح توانگری در خروش گنج
رایگان چون نہر روان جاری و ساری و ثروت
ملکوت اہبی بر آفاق دل و جان فائز و نازل
علوم اولین و آخرین از کلمہ‌ئی ظاہر و حقائق
و معانی از ہر حرفی باہر فیوضات قدیمہ چون
بحر مواج و انوار رحمانیہ چون کوکب و ہاج
اینست ثروت و غنای حقیقی طوبی لمن ہو غنی
بہذا الغناء

MMK6#108

AB06371

To: Haji Muhammad Javad, in Yazd

Date: 1893 ca.

- 1 O thou whose eyes are turned towards God!
- 2 In this transient world, in this dust heap of the earth, in this arena of darkness there did shine forth a luminous reality and all the horizons of existence became illumined by it and that most bright pearl that unique gem is none other than the love of the Abha Beauty and attraction to the supreme horizon.
- 3 This supreme reality is a great bounty, an everlasting providence around which circle the inner reality of all things. All the powerful forces of the world are brought to nothing by virtue of its sovereign potency.
- 4 Consider the earlier centuries how much the peoples of those times strove, struggled and showed great violence and ferocity,

- 1 ای ناظر الی الله
- 2 در این جہان فانی و خاکدان ترابی و عرصہ
ظلمانی یک حقیقت نورانی جلوہ نمودہ و چہرہ
گشودہ کہ افق وجود بآن روشن و حیز شہود
گلشن گشتہ و آن فریدہ نراء و یتیمہ عصماء
محبت جمال اہبی و انجذاب بافق اعلاست
- 3 این حقیقت مہبت عظیمہ و عنایت قدیمہ است
کہ حقائق مقدسہ کل شیء حول او طائف و
قوای اعظم عالم از سطوتش مضمحل و واقف
- 4 ملاحظہ در قرون اولی فرمائید کہ چہ قدر
کوشیدند و جوشیدند و خروشیدند و خونہا

how much blood they shed but ultimately they only uprooted each other and entered the abyss of humiliation and remoteness.

ریختند عاقبت ریشهء خویش بریدند و در
حفرهء خذلان و سوراخ حرمان خزیدند و البهائ
علیک و علی کلّ ثابت مستقیم

MMK3#058 p.037

AB06477

Date: 1893 ca.

- | | | | |
|----|--|----|---------------------------------------|
| 1 | O candle of Truth's most secret hall, Shed light to the horizons—one and all. | 1 | شع شبستان حقّ نور بافاق بخش |
| 2 | From the Sun of Suns thy fire obtain, Be flame and radiance, blaze and reign. | 2 | مقبس از شمس شو شعله و اشراق بخش |
| 3 | Make East resplendent with rising flame, Make West sweet-scented with heaven's name; | 3 | شرق منور نما غرب معطر نما |
| 4 | Give frozen spirits breath once more, And weave new light through heaven's floor. | 4 | روح بصقلاب ده نور بافلاق بخش |
| 5 | The world's frail body, weary and worn, By age and anguish sorely torn— | 5 | جسم علیل جهان خسته شده ناتوان |
| 6 | Be balm to every hidden pain, Be sovereign cure, be healing rain. | 6 | مرهم هر زخم شو داروی دریاق بخش |
| 7 | Seek not the world's seditioned snare, Nor walk where Adam learned despair; | 7 | فتهء عالم مجو در ره آدم مپو |
| 8 | Empty this clamor, this futile call, Bestow instead pure virtue's thrall. | 8 | خالی از این گفتگو نور باخلاق بخش |
| 9 | Now flash like lightning, swift and bright, Now fall like spring-clouds soft with light; | 9 | گاه چو برق سحاب گاه چو ابر بهار |
| 10 | Give smiles to lips where joy is born, Give tears to depths long left forlorn. | 10 | خنده بلها بده گریه بآماق بخش |
| 11 | O Joseph of my Canaan-heart, How fair Egypt's bazaar of art! | 11 | یوسف کنعان من مصر ملاحت خوشست |
| 12 | Unveil thy beauty, rich and rare, Give every watching eye its share. | 12 | جلوه ببازار کن بهره باحداق بخش |
| 13 | The grace of Baha is lamp and flame, His aid the glass that guards the same; | 13 | فیض بهائی سراج عون بهائی زجاج |
| 14 | The dust beneath His threshold trod Crowns thee a king—bear news to God's. | 14 | خاک درش بر تو تاج مرده بمشتاق بخش جان |

- 15 Such beauty snares both angel, man, A trial devised by Love's
own plan; پچنین دلبری آفت انس و پری 15
- 16 Grant but one plume, one moment's flight, And lovers soar
beyond their sight. گر بدهی برپری فرصت عشاق بخش 16
- 17 Come, nightingale of speaking breath, Sing in the garden,
shame all death; بلبل گویا بیا نغمه بگلشن سرا 17
- 18 Cry aloud the Name—Ya Baha! Till heaven and earth in trem-
bling sway. صیحه یزن یا بهاء رجنه باطباق بخش 18

BLO_PT#064

INBA13:404, INBA55:237, INBA59:153a,
INBA88:055, DWNP_v5#07-8 p.006-007x,
MJH.049

AB06639

To: Mashhadi Yusuf Milani, in Ishqabad

Date: 1893 ca.

O thou servant of the Ancient Beauty! When Josephâ€”peace be upon himâ€”unveiled his bright countenance in the Egypt of beauty, he set ablaze the souls of a myriad buyers. Now the Joseph of the celestial Canaan, the ruler of the Egypt of the spirit, with a face radiant as the sun and a beauty far above the praise and description of such as are endued with understanding, hath rent asunder the veils and emerged resplendent in the midmost heart of the world. But alas, all the buyers have busied themselves with the world of water and clay, have pursued their selfish desires, and have hence been deprived of beholding His Countenance and attaining His presence. Render thou thanks unto God that thou hast been among the buyers who seek that Divine Beauty, and among those who are enamoured by the Mystic Beloved. The glory of God rest upon thee and upon all those who have been enraptured by His Beauty.

LOTW#70

ای بنده جمال قدم حضرت یوسف علیه السلام در مصر جمال رخنی افروخت و جانهای صد هزار خریدار بسوخت لکن حال یوسف کنعان الهی و عزیز مصر رحمانی با رخنی چون آفتاب و جمالی خارج و زاید از وصف و نعت اولو الالباب در قطب عالم کشف نقاب و خرق حجاب فرمود جمیع خریداران به آب و گل مشغول شدند و به شئون و هوای جان و دل پرداختند و از مشاهده و لقا محروم شدند تو حمد کن خدا را که از خریداران آن جمال حقیقی بودی و از شیدائیان روی محبوب معنوی و البهاء علیک و علی الدین انجذبوا بجمال الله

NURA#70, MMK4#034 p.034, TISH.600

AB06936*To: Nasrullah Khan, in Nayshabur**Date: 1893 ca.*

1 O you who speak in praise of the Ancient Beauty and the Greatest Name! If you were to learn of the bounties flowing from the clouds of the Most Glorious Kingdom, you would raise from your soul the cry “O glad tidings! O glad tidings!” and would send the call “O joy! O joy!” to the Pleiades, and from the intensity of delight and ecstasy you would not be contained within the dwelling of your body, but rather like a poor man who discovers a treasure, or like a sick person who finds relief from suffering, you would appear among the people of the contingent world clapping your hands, dancing and rejoicing, and would raise your voice to its highest saying: “Blessed am I! Happy am I and all my loved ones for this cup overflowing with the choice wine of God’s grace, dripping with the pure water of God’s gifts!”

2 And the Glory be upon you and upon all who are firm in God’s Covenant.

1 ای ناطق بثنای جمال قدم واسم اعظم اگر از فیض سخائب ملکوت ابهی خبر گیری نعره یابشری یابشری از جان براری و فریاد یاطوبی یاطوبی بکھکشان رسانی و از شدت فرح و وجد در کاشانه کالبد نگنجی بلکه چون فقیری که بگنجی پی برد و چون مریضی که از رنجی نجات یافت کف زنان پاکوبان شادی کان در بین ملأ امکان مشهود گردی و بأعلی النداء آواز برآوری هنیئاً لی مریئاً لی و لكل احبائی هذه الکأس الطافحة بصهباء عناية الله المترشحة بزالال موهبة الله

2 و البآء علیک و علی کل متمسک بعهد الله

YBN.054b

AB06593*To: Sister of Muhammad Ali (Yazdi)**Date: 1893 ca.*

O handmaiden of God! In this divine cycle and All-Merciful dispensation, when the sun of divine bounty has risen and is shining from all points of existence in the East and West, be thankful, for those lights have radiated from both male and female dawning-places and from manifestations of majesty and veiled ladies alike. Through this mighty grace, leaves were raised up who, like the greatest of men, rode forth in the arena of sacred glory and were confirmed with such power that they withstood all who exist. They never became sorrowful at the ascension of their children, nor did they weep at separation and deprivation from their offspring. Therefore, you too should be

ای امة الله در این دور الهی و کور رحمانی که آفتاب بخشش یزدانی از جمیع نقاط وجود در مشارق و مغارب طالع و ساطعست شکر نما چه که آن انوار از مطالع ذکور و اناث و مظاهر جلال و ربآت جمال هر دو اشراق نمود و از این فیض جلیل و رقاتی مبعوث شدند که چون اعظم رجال در میدان عزت مقدسه اسب راندند و بقوتی مؤید گردیدند که مقاومت من فی الوجود نمودند ابداً از صعود اطفال محزون نگشتند و از هجران و حرمان زادگان نگرستند پس تو نیز

patient and forbearing like those pure essences. And upon you be glory.

چون آن جواهر مجرّده صبور و حمول باش و
البهاء علیک

MKT9.025b

AB06979

To: Wife of Ahmad Shirazi, in Yazd

Date: 1893 ca.

O assured leaf! The request you had made of the handmaiden of God, the pure leaf who resides nearby, the mother of His Holiness Ismu'llah, upon him and her be the Glory of God the Most Glorious, they mentioned. Give thanks to the Ever-Living, the Self-Subsisting that you have such an intercessor, and this servant, with utmost supplication, begs of His Majesty, the All-Glorious, that you may attain to the greatest hopes of men and shine forth like a brilliant light in the gathering of the leaves of the gardens of divine knowledge. This intense bounty and great victory is the love of the Manifest Beauty and firm steadfastness in the mighty Covenant of the Lord, the Generous. O Lord! Make firm the hearts of Thy sanctified handmaidens in Thy Covenant and Testament. And the Glory be upon thee and upon every handmaiden whose feet are firmly established in this mighty Covenant.

ای ورقهء موقنه تمنائی که از امة الله ورقهء
طیبهء مجاوره والدهء حضرت اسم الله علیه و علیها
بهاء الله الابهی نموده بودید مذکور نمودند شکر
کنید حی قیومرا که چنین شفیعہئی دارید و این
عبد بکمال اقبال از حضرت ذوالجلال استدعا
مینماید که باعظم آمال رجال فائز شوی و در
انجمن ورقات حدائق عرفان چون نور ساطع
لامع گردی این فیض شدید و فوز عظیم محبت
جمال مبین است و ثبوت قوی بر میثاق غلیظ
رب کریم رب ثبت قلوب امائک المقدسات
علی عهدک و میثاقک و البهاء علیک و علی کلّ
امة ریخت قدماء علی هذا العهد العظیم

MKT7.170

AB06790

To: Mirza Ali Akbar Rafsanjani

Date: 1893 ca.

- ¹ O thou who art bewildered with love! This is the time of freedom and rapture, nay rather of readiness and disgrace. How long wilt thou remain bewildered and perplexed, confused and distracted? If thou seekest peace of mind, become distracted in His path, and if thou desirest a lofty palace, become homeless and wandering in His way. If thou seekest ancient glory, bow thy head to the dust in His love, and if thou desirest

¹ ای سرگشتهء سودائی وقت آزادگی و شیدائی
بلکه آمادگی و رسوائیست تا چند سرگشته و
حیرانی و آشفته و سرگردانی اگر جمعیت خاطر
خواهی در سبیل او پریشان شو و اگر قصر مشید
طلبی در راه او بی سر و سامان گرد اگر عزّت
قدیمه جوئی بر ذلت خاک در محبت او سر بنه

eternal sovereignty and majesty and everlasting glory and dignity, hasten forth into the desert of hardship in search of Him. Traverse the wilderness of difficulty and calamity that thou mayest drink the wine of reunion and find thy way to the Holy Presence.

و اگر سلطنت سرمدیّه و شوکت و شکوه عزّت
ابدیه طلبی در بیداء مشقّت در طلب بتاز بادهء
مشقّت و مصیبت به پیمای تا بادهء وصلت به پیمائی و
در حضرت قدس راه یابی

- 2 And the Glory be upon thee and upon all who stand firm in God's Covenant.

2 و البهآء علیک و علی کلّ ثابت علی میثاق الله

SFI16.023b

AB06872

To: Muhammad Salih (Kirman)

Date: 1893 ca.

O thou who art yearning to discover! The discoverers of the mysteries of existence and those who comprehend the qualities and hidden secrets hold that a wondrous force of attraction and a strange magnetic power of connection permeates and encompasses all these infinite beings and successive contingent things, both physical and spiritual, and is equally present in them all. And it is through this universal force that the individual essences of the different simple elements come together, and due to the diversity and differences of parts, the multiplication and contrast of the infinite diverse realities of existing things come into being. The world of matter has become a rose garden of wonders and a garden of subtle and elegant mysteries. In truth, every thing has unveiled itself through that universal attractive force with a manifestation and light and has displayed its beauty. And in human reality it has become the power of yearning, bringing about enthusiasm and passion and attraction. And the Glory be upon thee!

ایمشتاق دیدار کاشفان اسرار کون و واقفان
خواصّ و سرائر مکنون بر آنند که قوهء
انجذابى عجیب و مقناطیس ارتباطی غریب در
اینوجودات غیرمتناهی و ممکنات متوالی چه
جسمانی و چه روحانی منتشر و محیط و مستوی
است و از این قوهء کلیّه است که جواهر
[فردیهء] عناصر بسیطهء مختلفه مجتمع گشته
از جهت تنوّع و تخالف اجزاء تکاثر و تناقض
حقایق [متنوعهء] غیرمتناهیّهء موجودات وجود
یافته جهان موادّ گلستان بدایع و بوستان لطائف
و ظرائف گشته و در حقیقت هر شیء از
آن قوهء جاذبهء کلیّه بجلوه و [نوری] کشف
نقاب نموده و عرض جمال کرده و در کینویّت
انسانیه قوهء اشتیاق گشته و به شور و شوق و
انجذاب آورده و البهآء علیک

VUJUDE.183-184

AVK1.143.11, MAS9.009-010, VUJUD.127

AB06743*To: Mulla Khudadad**Date: 1893 ca.*

O Dad-Khuda! The greatest gift of the All-Giving Lord is the recognition of the Lord and Forgiver. Praise be unto Him Who illumined thy heart with that light. And the first bounty is praise and glorification of the Creator, Who is worshipped in the day of the shining of His radiant Sun. Blessed be He Who made thy soul to profit thereby and thy head to be honored. Therefore, O thou who art consumed by the fire of the love of God, raise up in this rose garden a tumult and chant and song. Blend thy voice with the mystery of the Self-Sufficient, that it may, like the spirit and like the soul, bestow life in the world and bring freedom and purity. May the rays of the divine eastern Sun illumine thy face and make thy countenance a lamp of the gathering.

ای داد خدا بزرگتر دهش دادار شناسائی
پروردگار و آمرزگار است سپاس او را سزاست
که دلت را بان پرتو روشن نمود و نخستین
بخشش ستایش و نیایش کردگار است که در
روز درخشش مهر تابان او پرستش گردد درود
او را که جانت بان بهره مند و سرت ارجمند
شد پس ای سوخته آتش مهر یزدان در این
گلشن شوری و رود و سرودی بزن آوازت را
با راز بی نیاز دمساز کن تا در جهان چون جان
و مانند روان زندگی بخشد و آزادگی و پاکی آرد
پرتو آفتاب خاور خدائی رویت روشن کند و
رخت را چراغ انجمن نماید

INBA88:335a, ALPA.079a, BSHN.140.406,
BSHN.144.401, MHT1b.238, YARP2.092
p.121

AB07544*To: Haji Mahmud Effendi, in Shamakhi**Date: 1893 ca.*

O thou who art enriched! Regarding the Station of Mahmud, in the mighty Qur'an it is revealed addressing the Beauty of Muhammad: "It may be that thy Lord will raise thee to a Station of Praise (Maqam-i-Mahmud)."⁴ This Station of Praise is the assemblage of all perfect attributes and complete bounty and all-encompassing grace - that is, it is the holy Will and the manifestation of all the merciful qualities. This station is like the mighty ocean whose waves strike the shores of contingent realities, and like the most luminous sun whose rays reach the mirrors of pure hearts. Therefore, O thou seeker of spiritual beauty, arrive at the shore of this divine ocean, and O thou

ای مستفیض در مقام محمود در قرآن عظیم
بجمال محمدی خطاب عسی ان یبعثک ربّی
مقام محمودا میفرماید این مقام محمود مستجمعیت
صفات کمالیه و فیض کامل و فضل شاملست
یعنی مشیت قدسیه و مظهریت جمیع شئون
رحمانیه است این مقام چون بحر اعظم است
امواجش بر سواحل حقائق امکانیه میزند و
چون آفتاب انور است پرتوش بر محالی قلوب
صافیه میرسد پس تو ای طالب جمال معنوی
بر ساحل این بحر الهی وارد شو و ای خریدار

⁴Qur'an 17:79.

purchaser of the gems of inner meanings, present thyself at the beach of this pearl-scattering sea. And the Glory be upon thee.

جواهر معانی بر شاطی دریای گوهرفشان حاضر
گرد و البهآء علیک

MMK6#261

AB07608

To: Mashhadi Baba Samaduf Shirvani, in Tiflis

Date: 1893 ca.

O thou who speakest in remembrance of God! In these days when the bounties of the All-Merciful have encompassed the kingdom of possibilities, and the favors of the Lord of Mercy have quickened all existence and contingent beings, the breezes of the divine springtime have made meadow and plain verdant and flourishing, and the all-encompassing grace of the Celestial Beauty hath adorned the flower garden and rose bower. Therefore must that fragrant herb of the garden of the love of God attain to such delicacy and sweetness that it may become a clear sign of the garden of the All-Merciful and a manifest token of this springtime of the Lord of all being, that it may attain unto universal good and become the recipient of the bounties of these days. And the Glory be upon thee and upon every penitent servant.

ای ناطق بذکر الهی در چنین ایام که فیض رحمن
ملکوت امکانرا احاطه نموده و الطاف حضرت
رحمن کون و امکانرا زنده کرده نسائم بهار الهی
چمن و دمن را سبز و خرم کرده و فیض شامل
جمال معنوی گلزار و گلشن را مزین نموده باید
آن ریحان بوستان محبت الله به لطافت و عطری
موفق شود که آیت مبین حدیقه رحمن گردد
و آثار باهره این فصل بهار کردگار شود تا بخیر
کل فائز و بفیض ایام حائز آید و البهآء علیک و
علی کل عبد اوآب

PYB#233 p.04

AB07362

To: Mashhadi Habib, in Tiflis

Date: 1893 ca.

O noble Habib! Some believe that love is greater than intimate friendship, arguing that the title of the Lord of Messengers and the Secret of existence, may my soul be sacrificed for His prostration, was "Beloved" (Habib) not "Friend" (Khalil). The fire of love is fundamental while intimate friendship is derivative. Others believe that intimate friendship is more specific than love and is among the special characteristics of His Holiness the illustrious Friend (Abraham). However, in reality these

ای حبیب نجیب قومی برآند که محبت اعظم از
خلت است و استدلال بر این نمودند که عنوان
سید رسل و سر وجود روح الوجود لسیجوده
فداه حبیب بودند نه خلیل آتش محبت اصل و
خلت فرعست و قومی برآند که خلت اخص از
محبت و از خصائص حضرت خلیل جلیل است
لکن فی الحقیقه این دو عنوان شیء واحد و هر

two titles are one and the same thing, each being more specific than the other from a certain perspective, and both pertain to the Divine Beauty. "Say: Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names."⁵ And upon you be glory.

یک بنظری اخصّ از دیگری است و مخصوص
تعلق بجمال الهی قل ادعوا الله او ادعوا الرحمن
فأیّاً ما تدعوا فله الأسماء الحسنی و البهاء علیک

MMK6#273

AB07467

To: Ghulam-Ali or Ghulam-Ali (Yazd)

Date: 1893 ca.

O candle of the love of God! In this great century which is even as the light and life of bygone ages and a radiant sun compared with other times, thou shouldst exert thyself with all thy might so as to become the manifestation of the signs of God's mercy and the dawning place of His light. Cherish these days and regard this time even as a potent elixir. Whilst thou hast strength within thee still, take thou a step towards the divine realm and so long as thou hast breath, renounce the transient things of this dark and decrepit world. Thus shall thou become a scintillating jewel, a shining gem in the diadem of glory which crowneth the world of being.

ای شمع محبت الله در این قرن عظیم که چشم و
چراغ قرون اولی و شمس مشرق لامع بر قرون
اخیرست بکوش تا مظهر آیات رحمن گردی و
مطلع انوار حضرت یزدان این ایامرا غنیمت شمر
و این اوقاترا اکسیر اعظم دان تا رمتی باقی قدمی
بردار و تا نفسی موجود آرزو و هوس جهان
الهی کن تا در این کهنه رباط تنگ اسیر آب
و رنگ ثمانی و چون گوهر تابناک در اکلیل
جلیل وجود مقریابی و البهاء علیک و علی کل
ثابت مستقیم

INBA88:088, MMK2#049 p.039,
AKHA_134BE #10 p.a

AB07499

To: Nasrullah brother of Muhammad Ali, in Yazd

Date: 1893 ca.

O thou who hast attained the presence in the Day of Meeting! Thy letter which thou hadst written to my brother was considered. From the meanings of its words and the foundations of its allusions, firmness and steadfastness in the Cause of God was

ای فائز در یوم لقا مکتوب شما که باخوی
مرقوم نموده بودید ملحوظ گردید از معانی
کلماتش و مبانی اشاراتش ثبوت و رسوخ بر امر
الله معلوم و مشهود شد احسنت الف احسنت

⁵Qur'an 17:110.

evident and manifest. Well done! A thousand times well done! Today the loved ones of the Ancient Beauty must, through His aid and confirmation, manifest such firmness and steadfastness that the eyes of all who dwell on earth shall be amazed and all tribes and peoples shall be astonished and bewildered at what divine power and indubitable might this is, that a soul can withstand all who are on earth. In short, today the greatest of all things is steadfastness in the Covenant and Testament.

الیوم احبای جمال قدم باید بعونه و تأییده چنان
ثبوت و رسوخی ظاهر فرمایند که اعین من
فی الامکان حیران و جمیع قبائل و امم مبهوت
و سرگردان گردند که این چه قوت غیبیه و
قدرت لاریبیه است که نفسی مقاومت من
علی الارض مینماید باری الیوم اعظم امور
ثبات و استقامت بر عهد و میثاقست

MKT9.158a

AB07470

To: Jinab Shahriyar

Date: 1893 ca.

O Shahriyar! The Pure Lord has been your friend, that you have gained entry to this court and discovered the path to the heavenly palace of the Guardian of the world. You have drunk the wine of wisdom from the divine chalice and goblet, and partaken of the living waters from the spring of recognition. Be joyful and glad that you have entered this feast and gained a portion from this celebration. In gratitude for this bounty, offer praise to the Lord of the highest heaven and give thanks to the One God of heaven and earth, for you have been honored with such a gift and become intimate and confidant through such a bounty. Soon the radiance of the divine Sun of the world will fall upon you and illuminate your face in the realm above.

ای شهریار یزدان پاک یار بوده که باین دربار
بار یافتی و بایوان جهانان جهان آسمان پی بردی
باده دانائی را از ساغر و مینای خدائی
نوشیدی و آب زندگانی را از چشمه شناسائی
آشامیدی خوشی کن و شادمانی نما که در
این بزم درآمدی و از این جشن بهره ئی بردی
پاداش این بخشایش ستایش یزدان سپهر برین
کن و سپاس یگا خداوند آسمان و زمین که
بچنین دهش سرافراز شدی و بچنین بخشش
دمساز و همراز گشتی بزودی پرتو آفتاب جهان
یزدان بر تو افتد و رویت را در جهان بالا روشن
کند

INBA88:334, ALPA.047b, YARP2.056

p.100

AB07466*To: Muhammad son of Abdu'llah**Date: 1893 ca.*

- 1 O thou candle of the love of God! Be radiant and brilliant in this luminous gathering so that thy rays may ascend and reach the threshold of the Kingdom. For the candles of the material world will ultimately grow dim and be extinguished. And if thou desirest that the lights of that candle be mentioned in the divine gathering, remain firm and steadfast in God's Covenant and Testament, and be not shaken by the winds of tests and trials. For faith and certitude without tests provide no assurance or reliability - they may vanish due to some minor matter or illusory doubts, and their light may set.

1 ای شمع محبت الله در این انجمن پرنور و ساطع باش تا اشعه اوج گیرد و باستان ملکوت رسد چه که شمع عالم ملک عاقبت افسرده و خاموش گردد و اگر خواهی که انوار آن شمع در محفل رحمانی مذکور گردد بر عهد و میثاق الهی ثابت و راسخ باش و از اریاح افتتان و امتحان متزلزل نگردد چه که ایمان و ایقان بدون امتحان اطمینان و اعتباری ندارد شاید بواسطه امر جزئی و شبهات موهومی زائل گردد و نورش آفل شود

- 2 And the Glory be upon thee and upon all who strive to diffuse the divine fragrances.

2 و البهاء علیک و علی کل من سعی فی نشر نفعات الله

DUR1.532

AB08245*To: Mirza Mihdi, in Baku**Date: 1893 ca.*

O thou who art confirmed by Divine guidance! There are several kinds of guidance. There is guidance by the tongue, which consists in acknowledging and recognizing the oneness of the Beauty of the All-Merciful and in the heart's admission and certitude, which is a bounty from the Lord God. But complete bounty and perfect guidance consist in the radiant lights of the Sun of Truth encompassing the wayfarer from all directions of his being and essence. That is, the luminous lamp of guidance is kindled within the glass of his heart, and its radiant beams shine forth so brightly through the glass of his members and faculties that it illumines a whole world. This guidance is perfect guidance, and this gift is universal bounty. And upon thee be glory.

ای موفق بهدایت الهیه هدایت بر چند نوعست هدایت لسانست که اقرار و اعتراف بر وحدانیت جمال رحمن است و اذعان و ایقان قلب و وجدانست که فیض حضرت یزدانست اما فیض شامل و هدایت کامل انوار ساطعه شمس حقیقت است که از جمیع جهات وجود و کینونت سالک را احاطه نماید یعنی سراج نورانی هدی در زجابه قلب برافروزد و اشعه نورانیه اش چنان از زجاجات اعضا و جوارح ساطع شود که جهانی را روشن نماید این هدایت هدایت کامله است و این موهبت موهبت شامله و البهاء علیک

MKT6.019

AB08276*To: Karbala'i Zaynu'l-Abidin (Milan)**Date: 1893 ca.*

O thou assured soul! His Holiness, the Lord of the Prostrating Ones, was engaged day and night in bowing down and prostration, and in communion with the Sovereign of existence. The sweetness of the divine remembrance so delighted his palate that he withdrew to a secluded corner and spent all his time in the remembrance of the Glorious Lord. I swear by the Ancient Beauty—may my spirit be sacrificed for the feet of His detached loved ones—that there is no pleasure greater than this, and no blessing more delightful than this. Therefore one must ask God to bestow a sound taste, that the sweetness of the remembrance of God may become evident.

ای نفس موقنه حضرت سید الساجدین لیلاً و نهراً در رکوع و سجود و بمناجات با سلطان وجود مشغول بود و حلاوت ذکر الهی کامش را چنان شیرین نمود که در کنج انزوا خزید و اوقات را جمعاً صرف ذکر ربّ جلیل فرمود قسم بجمال قدم روحی لاقدام احبائه المنقطعین فدا که هیچ لذتی اعظم از این نیست و هیچ نعمتی اعذب از این نه پس باید از خدا خواست که ذائقهء سالمی عنایت فرماید تا حلاوت ذکر الله معلوم گردد

ANDA#78 p.19

AB08264*To: Isma'il (Tiflis)**Date: 1893 ca.*

O thou who gazest upon God! The honored namesake was the Truthful in Promise and Trustworthy, and thus did he attain to this most exalted and highest station at the place of sacrifice. Though some have considered Isma'il, the Truthful in Promise, to be other than the Sacrifice, yet both are one and the same. Promise is of two kinds: existential and verbal. The existential is greater than that which is verbal. Since human reality, through the pure bounty of the All-Merciful, has been honored with the distinction of existence, it has, by virtue of its coming into being and existence itself, made a promise to arise in servitude before His Lordship. Therefore, the Truthful in Promise is that blessed soul who, in this Most Great Cycle, arises to fulfill the requirements of servitude. And upon thee be glory.

ای ناظر الی الله سمی بزرگوار صادق الوعد امین بود لهذا باین مقام بلند اعلی در مشهد فدا فائز و واصل اگرچه بعضی اسمعیل صادق الوعد را غیر ذبیح دانسته اند لکن هردو یکیست وعد بر دو قسم است وجودی و لسانی وجودی اعظم از زبانی چون حقیقت انسان محض بخشایش رحمن بشرف وجود فائز من حیث الفوز و الوجود وعد بقیام بر عبودیت حضرت ربوبیت داده پس صادق الوعد نفس مبارکیست که در این کور اعظم بلوازم عبودیت قیام نماید و البهاء علیک

YMM.182

AB08268*To: Muhammad Hasan Bulurfurush Ahdiyyih, in Tihiran**Date: 1893 ca.*

O thou who gazest upon the Kingdom of God! That which thou hadst written was specifically read and noted, and became the cause of thy good mention in this gathering of the All-Merciful. The glances of the Eye of the All-Merciful are directed towards thee and the drops from the clouds of mercy are raining upon thee. The divine favors encompass thee from all directions, and the sea of the All-Merciful's bounty is surging and overflowing. Therefore, be thou joyous and gladdened in spirit, and be thou expansive and elated in heart, for thou art the object of this eye of providence and art singled out for this grace and beneficence. This was written with the utmost haste, and glory be upon thee.

ای ناظر بملکوت الهی آنچه مرقوم نموده بودید مخصوص مطالعه رفت و ملاحظه گشت سبب ذکر خیر در این محفل رحمانی شد لحظات عین رحمانیت متوجه شما و رشحات غمام مرحمت نازل بر شما الطاف الهیه از جمیع جهات محیط است و دریای موهبت رحمانیه پرموج و فیضانگیز پس بجان مسرور و مستبشر باش و بدل مشروح و منبسط که باین عین عنایت منظوری و باین لطف و احسان مخصوص در نهایت استعجال مرقوم شد و الباء علیک

INBA87:031, INBA52:031

AB08766*To: Mirza Husayn Zanjani, in Ishqabad**Date: 1893 ca.*

O namesake of His Holiness the Desired One! A hundred thousand thanks be unto the Lord, the All-Loving, that thou hast attained in this Promised Day and achieved that which was the ultimate aspiration of noble souls and pure spirits. Thou didst endure hardships in the path of the Glorious Lord, and now thou art firm in the Covenant of the King of Splendor. Be confident in the aid and protection of the Ancient Beauty and engage thyself in His affairs. I cherish the hope that through the grace of Baha thy face may be illumined with faithfulness and thy heart may, through purity, become the envy of the rose garden.

ای سمی حضرت مقصود صد هزار شکر ربّ ودود را که در یوم موعود فائز گشتی و بآنچه منتها آمال نفوس جلیله و ارواح طیبه بود نائل شدی در سبیل ربّ جلیل تحمل مشقات نمودی و حال متمسک بميثاق ملیک اشراق هستی مطمئن به عون و صون جمال قدم باش و مباشرت در امور کن امید از فضل بها دارم که بوفای رویت روشن گردد و بصفای قلبت رشک گلزار چمن

INBA13:156b

AB09049*Date: 1893 ca.*

- | | | | |
|----|--|----|------------------------------|
| 1 | Whoever keeps watch at that exalted Door Becomes the warden of a realm secure; | 1 | کیم که بو درگاهده دربان اولو |
| 2 | The kingdom of the soul, the heart's domain, Finds in his hand a sovereign's reign. | 2 | کشور جان و دله سلطان اولور |
| 3 | Though weak as ants that crawl upon the ground, By His command they Solomon are crowned; | 3 | مور ضعیف اولسه بیله بسبتون |
| 4 | Their rule extends to every land and sea— All realms submit to such authority. | 4 | جمله اقالیمه سلیمان اولور |
| 5 | A mote that dances in the solar ray Reveals the Truth no shadow can gainsay; | 5 | ذره صفت پرتو خورشیدده |
| 6 | So shines reality, unveiled and clear, When touched by Light that casts out fear. | 6 | حقیقتله نمایان اولور |
| 7 | A drop that deems itself as naught, undone, Becomes an ocean rich with pearl and sun; | 7 | قطرهء نابود وجود اولسه بیله |
| 8 | From seeming loss, abundance takes its birth, And nothingness outweighs the earth. | 8 | در و گهردن دولو عثمان اولور |
| 9 | A servant poor, despised, and frail in sight Is crowned the head of kings by Heaven's right; | 9 | بندهء ناچیز ضعیف اولسه اگر |
| 10 | The lowliest brow is raised, adorned, and blest, A diadem upon the humblest crest. | 10 | تاج سر جملهء شاهان اولور |
| 11 | Should armies of ignorance fiercely assail, The field shall yet know victory, not fail; | 11 | لشکر جهل ایتسه هجوم باشنه |
| 12 | For there shall rise, with banner lifted high, The marshal of the host—undaunted, nigh. | 12 | میر سپه صفدر میدان اولور |
| 13 | The candle of Truth weeps as it burns bright, Yet from its pain is born the guiding light; | 13 | شمع حقیقت اولور آغلر یینار |
| 14 | The flame of guidance, fierce and pure, Consumes, yet heals—endures to cure. | 14 | نور هدی شعلهء سوزان اولور |
| 15 | Who gives his life to the Beloved fair Becomes the King of martyrs, crowned in air; | 15 | دلبر جانانه جانی فدا |
| 16 | Through sacrifice his throne is won, His reign begins when life is done. | 16 | ایدر شاه شهیدان اولور |
| 17 | From every snare of strife and faithless plot He stands released, untouched, forgot; | 17 | آفت هر فتنه دن او قورتولور |

18 His covenant secure—By faith made sure.

18 سنخ پیمان اولور

INBA13:405, INBA55:239, INBA59:153b,
INBA88:056a

AB11998

To: Dhikr Ali Milani, in Ishqabad

Date: 1893 ca.

O thou who gazest upon the Divine Beauty! Raise up thy hands of supplication to the Court of the Self-Sufficient Lord and open thy tongue in thanksgiving for this manifest grace and mighty blessing, that thou hast in this great Day attained to the Ancient Bounty and in this glorious century hast reached the gracious favor of the All-Praised One. Thou hast acquired the lights of guidance from the Dawning-Place of Oneness and obtained the signs of bounty from the Dayspring of loving-kindness. And upon thee and upon those who are guided by the guidance of God be the Glory.

ای ناظر بجمال الهی دست نیاز بدرگاه حضرت
بنی نیاز برافراز و لسانرا بشکرانه این فضل مبین و
فیض عظیم بگشا که در این یوم عظیم بفیض
قدیم فائز شدی و در قرن مجید بفضل عزیز
حمید واصل گشتی انوار هدایت را از مشرق
احدیت اقتباس نمودی و آثار موهبت را از مطلع
عنایت اکتساب کردی و البهاء علیک و علی
الذین اهتدوا بهدایة الله

TISH.306

AB09491

To: Aqa Muhammad (Yazd) et al., in Nayriz

Date: 1893 ca.

O thou who art yearning for attainment! Every head hath its secret, and every heart its desire and passion. If thou art of them who possess the mystery of sanctity, then lay thy head in the wilderness of love and gallop in this boundless expanse. And if thou longest for the divine precinct, freely offer up heart and soul. Otherwise this journey will never reach its end, the goal will remain unattained, and the Beloved will not unveil His countenance. And the Glory be upon thee.

ای مشتاق دیدار هر سری را سرّیست و هر دلی
را هوس و هوایی تو اگر از اهل سرّ تقدیسی سر
در بیابان عشق بگذار و در این فضای بیپایان
جولان کن و اگر سودای کوی الهی داری دل
و جان رایگان نما و گرنه این منزل بآخر نرسد و
مقصود حاصل نگردد و چهره خویش معشوق
نگشاید و البهاء علیک

AHB_107BE #10 p.211, YBN.046-047

AB09676*To: Haji Hasan, in Saryazd**Date: 1893 ca.*

My Lord and my Hope! This is Thy servant who hath bowed down before the King of Thy oneness, who hath humbled himself before the presence of Thy singleness, who hath believed in the Beauty of Thy uniqueness, and who hath supplicated the Kingdom of Thy self-subsistence. O my Lord! Answer his prayer, facilitate the fulfillment of his hopes, grant his supplication, bestow upon him his heart's desire, expand his breast, gladden his heart, and make him joyous through Thy gladtidings and moved by Thy fragrances and quickened by the breezes of the realities of Thy mysteries. Verily, Thou art the Generous, the Bestower.

رَبِّ و رَجَائِی هَذَا عَبْدُكَ الَّذِی خَضَعَ لِلْمَلِکِ
سُلْطَانِ احْدَیَّتِکَ وَ خَشَعَ لِحُضْرَةِ وَحْدَانِیَّتِکَ
وَ آمَنَ بِجَمَالِ فِرْدَاوِیَّتِکَ وَ ابْتَهَلَ اِلَى مَلْکُوتِ
صَمْدَانِیَّتِکَ اِی رَبِّ اجِبْ دَعَائِهِ وَ یَسِّرْ اَمَالَهِ وَ
اسْمَحْ لَهُ رَجَائِهِ وَ اعْطِ مِنْاَتِهِ وَ اشرحْ صَدْرَهُ وَ
فَرِّحْ قَلْبَهُ وَ اجْعَلْهُ مُسْتَبْشِرًا بِبِشَارَاتِکَ وَ مُهْتَزًّا
بِنَفْحَاتِکَ وَ حَیًّا بِنَسَائِمِ حَقَائِقِ اسْرَارِکَ اَنْکَ
اَنْتَ الْکَرِیْمُ الْمُنَّانُ

INBA88:089a, MJMJ2.100x, MMG2#314

p.353

AB09573*To: Bibi Fatimih wife of the brother of who attained, in Yazd**Date: 1893 ca.*

O pure and sanctified leaf! The favors of God, like a boundless ocean, surge over His servants and handmaidens, and like the clouds of winter, quicken and refresh the flower garden and meadow of the hearts of those who are attracted to Him. Since thou art assured of His verses and art a believer in His words, take thou a handful from that ocean and be not content with but a drop of this bounty. And the Glory be upon thee and upon every maidservant who hath believed in God.

اِی وَرْقَهء طَیِّبَهء زَکِیَّه الطَّافِ حَقِّ چُونِ دِرِیای
بِی پَایانِ مَوْجِ بَرِ سَرِ عِبَادِ و اِمَاءِ مِی زَنَدِ و چُونِ اَبَرِ
بِهَمَنِ کَلْزَارِ و چَمَنِ قُلُوبِ مَنجَلْبَانِ رَا زَنَدِه و
تَر و تَاَزِه مِی نَمَایَدِ تُو کِه مَوْقِنِ بَآیَاقِی وَ مَصَدَّقِ
بِکَلِمَاتِ اَز اَن دِرِیَا غَرَفَه ئِی بَر دَارِ و اَز اِیْن فِیضِ
بِقَطْرِه ئِی کَفَایَتِ مَنمَآ و الْبَهَاءِ عَلَیْکَ وَ عَلَی کُلِّ
اُمَّة اَمَنْتُ بِاللّٰهِ

MKT7.146b

AB09191*To: Haji Muhammad 'Ali Kashani**Date: 1893 ca.*

- 1 O sweet-voiced nightingale of the rose-garden of love! Now is the time when by reason of our tormenting bereavement from the King of Flowers thou shouldst weep, lament, and burn with anguish in the open meadow. Warble then this melody, sing out this song, and enrapture the hearts thereby:
- 2 O luminous Sun! O embodied Spirit! O celebrated Light! We cry out in separation from Thee!
- 3 O Daystar of Truth! O Light of His Essence! O Candle of Guidance! We cry out in separation from Thee!
- 4 The glory of God rest upon thee and upon His loved ones from this poor and lowly servant.

1 ای بلبل خوش‌الخان گلشن عشق وقت آنست
که از فرقت پرحرقت سلطان گل در صحن چمن
بنالی و بزاری و بسوزی و بگدازی و این ترانه
آغاز کنی و باین نوا بنوازی و کار دلها بسازی

2 ای مهر منور ای روح مصور ای نور مشهر فریاد
ز هجرانت

3 ای شمس حقیقت ای نور هویت ای شمع هدایت
فریاد ز هجرانت

4 و البهاء علیک و علی احبّاء الله من هذا العبد
البائس الفقیر

INBA55:134, AKHA_119BE #09-10 p.h,
BSHN.140.186, BSHN.144.186, HDQI.167,
ANDA#02 p.05, MHT2.123

AB09778*To: Karbala'i Rahman, in Mamaqan**Date: 1893 ca.*

O my God, my Refuge, my Shelter and my Trust! I beseech Thee by the Sun of the heaven of Thy mercy, and the Luminary of the firmament of Thy oneness, and the Dawning-Place of Thy singleness, and the Temple of Thy self-subsistence, and the Beauty of Thy oneness shining forth, gleaming and luminous, to encompass Thy servant with the glance of Thine eye of loving-kindness and preserve him in the cave of Thy protection and safeguarding. Verily, Thou art powerful over whatsoever Thou wilt, and verily, Thou art the Mighty, the Strong, the Generous.

الهی و ملجئ و ملاذی و معتمدی اسئلک
بشمس فلک رحمانیتک و نیر سماء وحدانیتک
و مطلع فردانیتک و هیکل قیومیتک و جمال
احدیتک المشرق اللّائخ المنیر ان تشمل عبدک
بنظر عین عنایتک و تحفظه فی کھف حفظک و
کلائتک انک انت المقتدر علی ما تشاء و انک
انت العزیز القویّ الکریم

BSHN.140.098, BSHN.144.098, MJMJ3.047,
MMG2#141 p.159, MHT2.184a

AB10155

To: Fatimih Sultan wife of Haji Ahmad Kaffash, in Yazd
Date: 1893 ca.

O faithful leaf! Divine bounties are of two kinds - physical and spiritual. The physical have no permanence, but the spiritual endure. Now observe what divine bounties and heavenly favors have been bestowed upon thee. The greatest of bounties is the recognition of God, love for the Blessed Beauty, and association with one who is a burning brazier of the fire of the love of God. This is a mighty favor and an evident grace.

ای ورقه موقنه نعم الهیه متنوع جسمانی و روحانی جسمانیرا بقائی نه روحانی پایدار حال ملاحظه نما که چه نعم الهیه و آلاء رحمانیه بتو عنایت شده است اعظم نعماء عرفان حق محبت جمال مبارک و مقارنت با نفسی که مجمر نار محبت الله این فضل عظیم است و جود مبین

MKT7.175b

AB10033

To: Firaydun Ardishir
Date: 1893 ca.

¹ He is the Powerful, the Speaking, and the Seeing

¹ اوست توانا و گويا و بینا

² O Feridun, Feridun who nurtures the sphere of intelligence, who guides the wise ones to culture and knowledge! Be thou the world-reflecting mirror of that brilliant jewel. Ardeshir was the wrathful lion of the battlefield - be thou the lion of the plain of God's love, so that thou mayest become valiant in the battlefield against demons and evil spirits, and that through thy manliness a world may come under the protection of the Lord and find rest in the abode of tranquility.

² ای فریدون فریدون پرورنده سپهر هوش دانایان را به فرهنگ و دانش رهنمونست تو آئینه جهان نمای آن گوهر تابناک شو اردشیر شیر پرخشم رزمگاه بود تو شیر دشت مهر یزدان شو تا دلیر رزمگاه با دیوان و اهریمنان گردی و تا از مردانگی تو جهانی در پناه خداوند درآیند و در خانه آسایش بیارامند

INBA88:340c, YARP2.173 p.178

AB10138*To: Hurmuz**Date: 1893 ca.*

1 He is All-Knowing and All-Powerful

1 اوست دانا و توانا

2 O Hurmuz, you must become, in the path of God, like a heavenly messenger - wayfaring and agile - and like a pure and radiant beam of light illumine every darkness and make every soul, far and near, aware of this bounty which is the first gift of the Creator God. The truthful ones, when they find the path of God, become guides. May your soul be happy!

2 ای هرمز باید در راه خدا چون پیک آسمان
ره‌نورد و چالاک شوی و چون پرتو روشن پاک
و تابناک هر تاریک را بروشنی بیارائی و هر
دور و نزدیک را باین بخشش که نخستین دهش
خدای آفرینش است آگاه نمائی راستان چون
راه خدا یابند راه نمایند جانت خوش باد

YARP2.227 p.208

AB09787*To: Isfandiyar**Date: 1893 ca.*

1 He is the All-Knowing, the All-Powerful

1 اوست دانا و توانا

2 They say that Isfandiyar was invulnerable, fighting against the mighty warrior. Sword and axe had no effect upon him, and arrow and shaft could not penetrate. But his eye, which is the light of spirit and soul, was wounded and afflicted by a gentle arrow. Therefore, become thou the invulnerable ancient sovereign, that thou mayest be safe from every harm from head to foot and receive tidings of eternal existence.

2 ای اسفندیار گویند که اسفندیار روئین تن بود
همچنگ تهمتن تیغ و تبر در او کارگر نبود و تیر
و خدنگ را گذر نه ولی چشم را که روشنائی
جان و روانست به تبری آهسته خسته و آزرده
نمود پس تو روئین تن شهریار دیرین شو تا سراپا
از هر آسیبی آسوده باشی و از هستی جاوید خبر
گیری

INBA88:337a, YARP2.318 p.268

AB10653*To: Badiih**Date: 1893 ca.*

O faithful leaf! If thou wert to become aware of the hidden divine favors that are ordained in the Abha Kingdom for the handmaidens of the All-Merciful, I swear by the Ancient Beauty that thou wouldst soar in flight from intense rapture, stand erect and cry aloud: "Blessed are the handmaidens of the All-Merciful who have attained to this supreme grace!" And glory be upon thee.

ای ورقهء مؤمنه اگر از الطاف خفیه الهیه که
در ملکوت ابدی در حق اماء الرحمن مقدر شده
است خبر گیری قسم بجمال قدم که از شدت
وجد پرواز نمائی و قد علم کنی و فریاد بر آری
طوبی لاماء الرحمن اللائی فزن بهذا الفضل العظیم
و البها علیک

MKT7.176b

AB10442*To: Bahram Khusraw Ruzbih**Date: 1893 ca.*

¹ He is the heavenly Friend

¹ اوست دوست آسمانی

² O Bahram! May your day be blessed, for on this day you stepped into the world of existence and hastened to the rose-garden of truth. This is the most joyous Naw-Ruz day which bestows new life and shows forth the way of the Lord. If you but knew on what auspicious day you donned the garment of existence and drank the wine of truth, you would rend your garments in joy and become enraptured and bewildered.

² ای بهرام روز تو به باد که در این روز در
جهان هستی پا نهادی و بگلستان راستی شتافتی
خوشترین روز نوروزیست که جان نوبخشد و راه
پروردگار نموده گردد اگر بدانی که در چه روز
پرشکون جامهء هستی پوشیدی و بادهء راستی
نوشیدی از شادمانی جامهء بدری و شیدا و
آشفته شوی

INBA88:337c, YARP2.320 p.269

AB10441*To: Bahram Surush (Bombay)**Date: 1893 ca.*

1 He is the Illuminator of the Path.

1 اوست روشنی راهنما

2 O Bahram! The call of Surush rings out from the celestial realm, and its resounding melody reaches the ears of inner awareness. Awaken, awaken! And become detached, become detached from demons and evil spirits. Keep your distance, keep your distance from the ignorant and the self-centered priests, so that you may experience the surge and resonance of Surush.

2 ای بهرام بانگ سروش است که از جهان بالا میزند و آهنگ پرخروش است که بگوش هوش میرسد بیدار شو بیدار شو و از دیوان و اهریمنان بیزار شو بیزار شو و از نادانان و دستوران خودپرست در کار شو در کار شو تا جوش و خروش سروش یابی

INBA88:343c, YARP2.222 p.204

AB10477*To: Jahanbakhsh**Date: 1893 ca.*

1 He is the Bestower of life and existence.

1 اوست بخشندهء جان و جهان

2 O World-Illuminator! The Pure Lord is the Bestower of the world and the Heaven is its Illuminator. The Merciful God - the world of dust is narrow and dark, while the radiant world is vast and near. If thou canst, follow the path of thy forebears so that thou mayest witness the nurturing care of God and bestow eternal life. For when thou walkest the path and showest others the way, thou becomeest a bestower of life and existence and givest flowing life.

2 ای جهانبخش بخشندهء جهان پاک یزدانست و رخشندهء جهان آسمان خدای مهربان جهان خاک تنگ و تاریکست و جهان تابناک پهن و نزدیک اگر توانی روش نیاکان گیر تا پرورش یزدان بینی و جهان جاویدان بخشی زیرا چون ره پیمائی و ره بنائی جهانبخش و جانبخش شوی و زندگانی روان دهی

INBA88:343b, YARP2.172 p.177

AB10610*To: Mihraban**Date: 1893 ca.*

1 He is the All-Loving, the Kind.

2 O Mihraban! Love is a ray from the sun of divine love and a bounty from the limitless ocean of the Kind Lord. When this bright ray strikes the soul, it becomes a rose garden, and when it touches the heart, it becomes a flower-filled meadow. It becomes the power of culture and wisdom, and harmonious with angel and inspiration. It becomes the lamp of mystery in the house of the heart, and the wine from the wine-cellar of the feast of rose and nightingale.

1 اوست مهرپرور مهربان

2 ای مهربان مهر پرتوی از مهر سپهر یزدانست و بخشش از دریای پیکران ایزد مهربان این پرتو روشن چون بجان زند گلشن گردد و بدل زند گلزار و چمن شود نیروی فرهنگ و هوش گردد و دمساز فرشته و سروش چراغ راز خانه دل گردد و بادهء نخمخانهء بزم گل و بلبل

INBA88:340a, YARP2.169 p.176

AB10609*To: Mihraban Furud**Date: 1893 ca.*

1 He is the kind Friend

2 O Mihraban Furud! Though Tus showed kindness in every way, men were stirred to wrath; and for all the gentleness and solicitude he manifested, he met only anger and recklessness—for he had cast in his lot with them that cleave unto the dust. Kindness is a ray of God, and graciousness the brightness of heaven; yet in pure hearts there is light, while in sorrow-laden souls there is darkness. Look not upon this one or that one: be thou kind.

1 اوست یار مهربان

2 ای مهربان فرود فرود آنچه مهربانی نمود طوس برآشف و آنچه خوشخوئی کرد و دلجوئی نمود خشم و بی باکی دید چه که با خاکبان درافتاد مهربانی پرتو یزدانست و خوشخوئی روشنی آسمان ولی در دلهای پاک روشنائیست و در جانهای اندوهناک تاریکی نگاه باین و آن مکن مهربان باش

INBA88:338c, YARP2.322 p.270

AB10506*To: Rustam**Date: 1893 ca.*

1 He is the peerless mighty one.

2 O Rustam, strong of body as an elephant, who was powerful as the demon-binding hero - he overthrew the foundation of brave men. You, through divine power, overthrow the evil ones like the grandson of Nariman, so that you may become like Tahmtan, the army-breaking sovereign and the knight of the battlefield against Ahriman. Where that one took life, you give life; where he cast down, you raise up.

1 اوست توانای بیهمتا

2 ای رستم تهمتن پیلتن چون دیوبند توانا بود
مردان دلیران را بنیاد برانداخت تو به نیروی
یزدان اهریمنانرا چون نیرهء نریمان برانداز تا
تہمتن شہریار لشکرشکن گردی و شہسوار
رزمگاہ با اہرمں شوی آن جان میگرفت تو جان
بخش او از پامی انداخت تو بلند کن

INBA88:343a, YARP2.170 p.176

AB10510*To: Rustam Bahram**Date: 1893 ca.*

1 He is the light of the universe, the one God

2 O Rustam! Oppression hath encompassed the world, ignorance and heedlessness like a dark night hath seized both East and West and rendered them dark. If thou art the divine champion, bind the demons in chains, and if thou art the brave warrior of the battlefield, cast the necks of the ignorant into thy noose. To break the enemy and to be a champion is easy, but to bind Ahriman is difficult.

1 اوست روشنی کیہان یزدان

2 ای رستم ستم جہانرا فرو گرفته نادانی و بیہوشی
چون شب تاریک باختر و خاور را گرفته و تار
نمودہ اگر تہمتن یزدانی دیوانرا در بند کن و اگر
مرد دلیر جنگ گاہی گردنہای نادانان را در
کند افکن دشمن شکستن و تہمتن بودن آسان
ولی اہرمں در بند نمودن دشوار

YARP2.174 p.178

AB04573*To: Muhammad Mustafa Baghdadi, in Beirut**Date: 1893 or <*

- ¹ O my spiritual beloved! I have read your noble letter which speaks with clear proof of your firmness in the love of God, your steadfastness in the religion of God, and your sincerity in the path of God. Blessed are you and those who are attracted by the fragrances of God and are enkindled by God's fire burning in the Tree of Sinai. Such befits one like you, for you drank from the cup whose mixture was of camphor, from the hand of your Lord's bounty, before the trumpet was blown and the horn was sounded, while eyes were still veiled from that radiant and light-enshrouded Countenance. Blessed are you, again blessed are you! I can hardly forget the days in Iraq, the day of radiance, when you were like a flame of fire among the righteous and chosen ones - the heat of your love burning the attracted hearts within breasts while people were in doubt and lethargy, occupied in play. I ask God to increase your firmness and steadfastness and to illuminate through you the hearts of the free ones. And glory be upon you. 'Abdu'l-Baha

¹ يا حبيبي الروحاني قد تلوت الكتاب الكريم
الناطق بالبرهان المبين على ثبوتك في محبة الله و
رسوخك في دين الله و خلوصك في سبيل الله
فهنيئاً لك و لمن انجذب بنفحات الله و اشتعل
بنار الله الموقدة في سدرة السناء و لمثلك ينبغي
مثل هذا فانك شربت كأس التي مزاجها كافور
من يد عطاء ربك قبل ان ينفخ في الصور و
يرتفع صوت السافور و الاعين محجوبة عن تلك
الطلعة الالامعة المجللة بالتور طوبى لك ثم طوبى
لك لا اكاد انسى ايام العراق يوم الاشراق
حينما كنت كشعلة النار بين الابرار و الاخيار
تحرق حرارة حبك القلوب المنجذبة في الصدور
و الناس في وهم و فتور و شغل يلعبون و اسئل
الله ان يزيدك ثبوتاً و رسوخاً و يضيء بك
قلوب الاحرار و الهباء عليك ع

- ² Convey my greetings to the loved ones: Jinab Haji 'Abbas and Jinab Aqa 'Abbas and Jinab Jasim and Haji 'Ali and Haji 'Ali Tihrani and Ibn Mirza 'Abdu'llah and the others. And we kiss the cheeks of Husayn Effendi and the other protected ones.

² بلغ تحيتي على الاحباء جناب حاجي عباس و
جناب آقا عباس و جناب جاسم و حاجي علي و
حاجي علي طهراني و ابن ميرزا عبدالله و السائرين
و نقبل وجنات حسين افندي و سائر المحروسين

MMK6#569

Study guide to this volume

This volume, gathering writings from the second year of *'Abdu'l-Baha's* ministry, shows the transition from the immediate crisis of Baha'u'llah's ascension toward a more settled, though still intensely demanding, new configuration of the community. The tone shifts from the acute grief of the 1892 letters toward something more constructive and more far-ranging: the letters of 1893 define what the community must become, not only what it must endure. Unity, as an active spiritual and social force rather than merely a doctrinal affirmation, becomes the dominant keynote; the believers are called to embody oneness so radiantly that estranged peoples are drawn into its orbit. Alongside the communal dimension, a rich and distinctive anthropology begins to emerge: the human being as the "all-embracing reality" of the contingent world, the "greatest sign" of God, the living recapitulation of the universe's meanings — a being whose dignity is urgently pressed against a reductionist materialism that would confine knowledge to the sensory plane. Steadfastness under the ongoing trials of the "year of Shidad" (the year of severity that followed the ascension) is repeatedly invoked, alongside the physician metaphor — the world as a sick patient whose only remedy is the love and recognition of the Beauty of God. The volume is at once a pastoral companion, a metaphysical argument, and a manifesto for a new kind of human community.

Unity as the Purpose of the Manifestations: One Sea, One Tree, One Sun

Key Passages

O beloved of God! Ye are the waves of one sea and the drops of one cloud, illumined by the lights of one sun and brightened by the rays of one supreme luminary. The Pure One sayeth: Ye are all the fruits of one tree and the leaves of one branch. — AB05259

This is the time of oneness and unity, the season for the hearts to show forth love and affection. The Holy Manifestations of God stepped into the physical world from the horizon of creation for the purpose of binding together all who dwell on earth, and accepted the garment of human form, bearing all these tribulations and trials in pursuit of this mighty goal and glorious purpose. Now the beloved of God must rise from the horizon of oneness in such wise that all who dwell on earth become intoxicated from the wine of unity, become immersed in the sea of oneness, and partake of the fruits from the garden of detachment. — AB05259

O thou spark ignited by the fire of divine love! The divine friends must manifest such unity under the shade of the Word of Oneness that the fragrances of that unity and

oneness will gather together the different, opposing, conflicting and hostile nations of the world at the banks of the divine sea of oneness. They must remove the custom of estrangement from among the peoples of the world so that they may be adorned with the beauty of oneness. Gather ye at the center of the circle of existence so that ye may partake of the bounties of the praiseworthy station. — AB05632

O ye that have a listening ear and seeing eye! This is the time of burning and attraction, and the moment of surging and outpouring. The atoms of existence are in motion and the drops of the sea of being are in waves and blessing. And you who are the essence of the human world must be vibrating and moving like the spirit in the body of contingent being, so that this lifeless body may become alive and this contingent world may become the dawning-place of the lights of the worlds of the unconstrained. — AB04764

Context for Study

The unity teaching in this volume operates on two registers simultaneously: it is a mystical claim about the ontological ground of all being (all are waves of one sea, fruits of one tree, illumined by one sun), and it is a practical mandate addressed to a specific community in a specific historical moment (go and gather the estranged nations at the banks of oneness). The metaphors are organic rather than architectural — waves, drops, leaves, fruits — which is a significant theological choice: unity here is the expression of a shared life-source, not the product of a contract or a structure. This resonates with the Sufi doctrine of *wahdat al-wujud* (unity of being) as developed by Ibn 'Arabi, in which all existing things are modes of the single divine self-disclosure, but the Baha'i text gives this metaphysics an irreducibly social and historical dimension: the unity that is ontologically true must also be practically achieved through the community's behavior. Students may compare this with the Pauline doctrine of the body of Christ (1 Corinthians 12) in which the biological organism is the image of an achieved communal reality, with the Confucian concept of *ren* (humaneness/benevolence) as the quality that makes social harmony possible, with the Buddhist notion of *pratityasamutpada* (dependent origination) as the metaphysical ground of compassionate solidarity, and with Hegel's doctrine of *Sittlichkeit* (ethical life) in which the individual finds genuine freedom only within the ethical institutions of community. The phrase “the fragrances of that unity and oneness will gather together the different, opposing, conflicting and hostile nations of the world” sets an extraordinarily ambitious social goal for a tiny, persecuted community — and frames the community's inner unity as itself a form of missionary service.

Questions for Reflection

1. The organic metaphors for unity — waves of one sea, fruits of one tree, drops of one cloud — present oneness as a shared origin rather than a constructed agreement. How does this grounding of unity in a common source compare with contractarian theories of political unity (Hobbes, Locke, Rousseau), with the Pauline body-of-Christ imagery, and with the Confucian grounding of social harmony in the cultivation of *ren* (humaneness)?
2. The declaration that the “Holy Manifestations of God stepped into the physical world for the purpose of binding together all who dwell on earth” makes the social unity of humanity the primary purpose of prophetic revelation. How does this teleological reading of religious history compare with Christian salvation history (whose telos is the redemption of the individual soul

and the cosmic renewal of creation), with the Islamic concept of the *ummah* (community) as the goal of prophetic mission, and with the Buddhist concept of the *sangha* as one of the Three Jewels?

3. The text calls on the believers to embody unity so completely that the fragrance of their oneness draws estranged nations toward them. This is a missionary strategy grounded entirely in communal witness rather than in argument or proclamation. What are the strengths and limits of this strategy, and how does it compare with the evangelical tradition of the explicit verbal proclamation of a message?
4. The phrase “atoms of existence are in motion and the drops of the sea of being are in waves and blessing” uses the language of physical reality (atomic vibration, oceanic motion) as an image of spiritual dynamism. What does this suggest about ‘*Abdu'l-Baha*’s understanding of the relationship between the physical and spiritual worlds? How does it compare with Teilhard de Chardin’s vision of a universe evolving toward the Omega Point, with Whitehead’s process theology of a universe of events rather than substances, and with Buddhist teachings on impermanence?
5. The community being addressed was small, persecuted, and scattered across Persia and a few other regions. The goal assigned to it — gathering “different, opposing, conflicting and hostile nations of the world” into oneness — is cosmically ambitious. What theological premise about the power of spiritual reality makes such an assignment intelligible rather than merely utopian?

The Human Reality as Epitome of the Universe

Key Passages

O divine friends and true companions! Man is in truth a preamble of the Manifest Book of contingent being, and an epitome of the meanings of the Preserved Tablet of this mighty universe, and a concise expression of this unfurled scroll of all ancient and modern times. He is the greatest sign and the banner of the Blessed Beauty. — AB11818

And yet, since their sight and vision were confined to material things, they remained unaware of the world of the soul and bereft of signs from the Kingdom of the Beloved. They dwelt in the mineral world yet sought to discover the power of growth and plants. They lived in the vegetable realm yet craved the qualities of sensing bodies. They pitched their tent in the animal sphere yet yearned to discover human reality. They knew themselves to be of the same genus and species as beasts yet sought knowledge of the world of conscience. They remained imprisoned in the world of nature yet investigated the realities beyond nature. They lived in a lower world yet sought the higher world: and this is naught but vain endeavor and foolish imagination. — AB01958

Therefore, O wayfarer upon the path of the Beloved, know thou that the fundamental purpose of this Holy Tradition is to mention the stages of the appearance and concealment of the Absolute within the thrones of Reality which are the Dawning-Places of

the Grandeur of Its Essence. For example, before the kindling and manifestation of the fire of Primal Unity by itself and for itself, the totality of the manifestations are within the Invisible Essence. This is the station of the “Hidden Treasure.” And when that blessed tree is lighted by itself and for itself and that Divinely-kindled fire is alight by its essence for its essence, this becomes the station of “and I desired to be known.” And when there has shone forth, with all the limitless Divine Names and Attributes, from the Dawning Place of Creation upon and for the sake of Possible Being, that is the station of the appearance of a wondrous creation and a new handiwork which is the station of “and so I created the Creation.” — AB11009

Context for Study

The anthropology articulated in this volume is among the most elevated in the Baha’i writings: the human being is a “preamble” to the Book of existence, an “epitome” of the universe’s meanings, the “greatest sign” of God. This is a metaphysical claim as much as a spiritual one: the human being stands in a relationship to the rest of creation analogous to the relationship of a *précis* to the book it summarizes — all the meanings are there, compressed and distilled. This tradition of the human being as microcosm (*al-insan al-akbar*, the Greater Human) is one of the oldest in Islamic philosophy, running from the Ikhwan al-Safa through Ibn ‘Arabi’s doctrine of the *insan al-kamil* (the Perfect Human as the axis of existence) through Mulla Sadra’s account of the soul’s identity with the rational order of the universe. In Western tradition, the same claim appears in the Platonic doctrine of the soul’s kinship with the Forms, in Pico della Mirandola’s *Oration on the Dignity of Man*, and in Kant’s characterization of the person as the only thing that has dignity (*Würde*) rather than mere price. The critique in AB01958 of a reductionist materialism that seeks to understand higher levels of reality from within lower levels is precisely structured: one cannot discover plant-growth by investigating only mineral matter; one cannot discover consciousness by investigating only animal sensation; and one cannot discover the soul by investigating only the brain. This is the epistemological argument for a hierarchical anthropology, and its target — the naturalist who assumes that the highest can always be explained by the lowest — is as relevant to contemporary debates about consciousness and artificial intelligence as it was to the scientific materialism of the 1890s.

Questions for Reflection

1. The description of the human being as an “epitome of the meanings of the Preserved Tablet of this mighty universe” draws on the tradition of *al-insan al-kabir/al-insan al-akbar* (the Human as the Greater/Greatest World). How does this Islamic philosophical tradition of the human as microcosm relate to the Platonic doctrine of the soul’s kinship with the Forms, to Pico della Mirandola’s Renaissance vision of human dignity, and to the Kantian claim that persons have dignity (*Würde*) rather than mere price?
2. AB01958’s argument that materialists seek to understand higher levels of existence from within lower levels — the plant from within the mineral, consciousness from within mere sensation — is a structural argument against reductionism. How does this argument compare with Aristotle’s doctrine of the levels of the soul (nutritive, sensitive, rational) as irreducible to one another, with contemporary philosophy of mind’s debates about the “hard problem of

consciousness,” and with the Baha’i principle that the spiritual world cannot be derived from the material?

3. The passage from AB11009 describes the stages of divine self-disclosure (Hidden Treasure, the desire to be known, the act of creation) in cosmological terms. How does this cosmogony relate to the human being described in AB11818 as the “preamble” and “epitome” of creation? What is the relationship between the logic of divine self-disclosure and the privileged place of the human in the order of being?
4. If the human being is genuinely the “greatest sign” of God — the form in which divine reality is most fully legible — what follows for how we should treat other human beings, and for how communities should be organized? How does this anthropological claim ground the Baha’i social principles of equality, justice, and universal education?
5. Contemporary debates about the nature of consciousness, the possibility of artificial general intelligence, and the moral status of animals all turn on questions about what is unique to the human being. How does the Baha’i anthropological vision engage these debates? Where does it offer resources that secular frameworks lack, and where must it engage the challenges those frameworks pose?

The World as Patient: The Physician Metaphor and the Remedy of Love

Key Passages

O spiritual physician! The weak body of the world is afflicted with a hundred thousand chronic, fatal diseases, and the ailing existence of humanity is exposed to great dangers, restless and suffering. If you were to prepare the antidote of the supreme theriac, if you were to make the effort and save souls from these beds of sickness — when you look carefully it becomes evident that this severe malady has no cure except the love of the True Physician, and these great symptoms and pains have no remedy except the recognition of the Beauty of the All-Merciful, and these dangerous wounds have no salve except the character of the Beloved of all horizons. Therefore, O physician, it is time for healing and treatment, it is time for bandages and salves, until divine confirmation determines what will transpire. — AB06250

O thou who hast borne trials and tribulations for the sake of the Abha Beauty! Give thanks unto the Self-Subsistent Beauty that the escort of His loving-kindness and the source of His overflowing bounty have arrived and been vouchsafed unto thee, and that in the path of His love thou hast quaffed the cup of woe and tasted the venom of unyielding cruelty. In the fires of oppression and animosity thou hast blossomed like a rose and remained undisturbed by the relentless persecution of the ungodly. Deadly poison taken for the love of the wondrous Friend is a delicious candy, and the bitterness of a lethal drug is sweeter than the soft-flowing waters of Paradise. The blows of enemies suffered in the path of God are a blessing to the friends, and the persecution of the unjust is a boundless mercy, for our days are passing quickly and life without bearing hardships and ordeals for the sake of God is without benefit and fruit in the end. — AB02579

Should He bestow bounty's pearl, behold its shell, the heart.

And should adversity's arrow arrive, behold its target, the soul.

— AB02579

Context for Study

The physician metaphor is one of the oldest and most persistent images for the prophetic function in religious literature: in the Gospels, Jesus describes Himself as a physician sent to the sick rather than the healthy (Mark 2:17); in Islamic tradition, the Prophet is the “physician of souls” (*tabib al-arwah*); in Buddhist tradition, the Buddha is compared to a physician who diagnoses the disease of suffering, identifies its cause (craving), prescribes a cure (the Eightfold Path), and administers the medicine. What distinguishes the Baha'i deployment of this metaphor in AB06250 is the specificity of the diagnosis: the world is not suffering from ignorance alone (as an Enlightenment physician might diagnose it) or from structural injustice alone (as a Marxist physician might), but from the absence of divine love and the failure of recognition of the Manifestation — conditions that no human remedy, however well-intentioned, can address. The treatment is correspondingly specific: the “character of the Beloved of all horizons,” which in context means the embodied character of 'Abdu'l-Baha Himself as the exemplar of what Baha'u'llah's love produces in a human life. The complementary passage AB02579 offers the inverse paradox: the bitterest medicine, taken in the path of divine love, becomes sweeter than the “soft-flowing waters of Paradise.” This is the theology of trial as gift, familiar from the Islamic tradition of *bala'* (divine testing as a mark of election), from the Christian theology of suffering as participation in Christ's passion, and from the Sufi tradition in which the pain of separation from the Beloved is itself a form of nearness.

Questions for Reflection

1. The physician metaphor implies that the world's malady has been correctly diagnosed and the appropriate remedy identified. How does the Baha'i diagnosis — that the world suffers from the absence of divine love and the failure of recognition of the Manifestation — compare with secular diagnoses (structural injustice, ignorance, material deprivation) and with other religious diagnoses (sin and the need for redemption, ignorance and the need for enlightenment, the accumulation of bad karma)?
2. AB02579 describes the “deadly poison taken for the love of the wondrous Friend” as “a delicious candy.” This is the classic paradox of the theology of trial: suffering in the path of love is experienced as its own reward. How does this paradox compare with the mystical tradition's claim that the pain of separation is inseparable from the joy of love (in Rumi's reed flute, in John of the Cross's “dark night of the soul,” in the Songs of Songs), and where does it risk sanctifying suffering in ways that are spiritually or psychologically dangerous?
3. The letter AB06250 is addressed to someone described as a “spiritual physician” — apparently a believer with healing gifts or medical training who is being urged to apply the remedy of love. What is the relationship between conventional medical treatment and spiritual healing in the Baha'i understanding? How does this compare with the Christian tradition of healing ministry, with Islamic *tibb al-nabi* (prophetic medicine), and with contemporary integrative medicine?
4. The couplet “Should He bestow bounty's pearl, behold its shell, the heart. / And should adversity's arrow arrive, behold its target, the soul” invites meditation on the human being

as the site where both divine gift and divine trial are received. What does it mean for the soul to be the “target” of adversity, and how does this image transform the meaning of suffering?

5. The physician metaphor places the healer in a position of asymmetrical authority over the patient (who is sick and does not know the remedy). How does this metaphor sit alongside the Baha'i principle of the independent investigation of truth? Where does spiritual authority appropriately take the form of prescription, and where must it give way to the individual's own discernment?

Steadfastness under Trial: The Iron Wall of the Covenant

Key Passages

O thou who art attracted to the realms of inner meanings! In these days when the winds of tests and trials have encompassed the horizons from all directions, and the hardships of the year of Shidad have cast those in all lands into trembling and perturbation, and the sea of sorrows is surging and the flood of grief is flowing, the fire of anguish is ablaze and the moths of the candle of the Friend's beauty have burned their wings, the pillars of existence are shaking and trembling and the foundations and supports of contingent being are in turmoil — the loved ones of God must arise with such steadfastness and firmness that they will astonish the people of the world. — AB03765

O you who trust in the grace and providence of God! One of the signs of His oneness has been the firmness and steadfastness of the loved ones of God in His blessed Cause — they are as firm as mountains and as strong as the iron barrier of Dhul-Qarnayn. They freely sacrifice their lives in the path of the Beloved, and in the place of sacrifice they soar like the birds of faithfulness with joy and delight. They hasten to the altar of love with utmost eagerness and drink the wine of self-sacrifice with supreme joy from the hand of the cup-bearer of evanescence. Blessed is he who hastened to the place of sacrifice seeking God's good pleasure. — AB06383

O thou who art revived with the breezes of the love of God! Make mention of the Remembrance of God and soar in the atmosphere of Divine Recognition and Knowledge so that thy soul may be invigorated and revived. At all times let His remembrance be thy companion and His mysteries thy confiding hope. Shouldst thou search for a beauty, seek the Beauty of the Everlasting One and should thou desire perfection turn towards the acquisition of divine qualities and attributes so that from the dawning place of this contingent existence thou mayest blaze forth with honour and with infinite glory. Blessed are the steadfast, blessed are those who are firm in the Covenant and all glory and spirit be upon the beloved ones of the All-Merciful in all conditions and in all circumstances. — AB05694

O thou candle of the assemblage of the merciful friends! 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. — AB06813

Context for Study

The “year of Shidad” (year of severity) is an evocative phrase for the period immediately following Baha’u’llah’s ascension, a time when the community was assailed simultaneously by external persecution, internal violation, and the sheer spiritual vertigo of loss. The letters of this volume repeatedly invoke it as the context within which steadfastness is both demanded and made possible, and they do so through a remarkable range of images: the iron barrier of Dhul-Qarnayn (the legendary wall that Alexander the Great built to restrain Gog and Magog, Q18:94–98), the birds of faithfulness soaring through the place of sacrifice, the candle burning in the marketplace. These images are drawn from the Quran, from Persian mystical poetry, and from the lived experience of a small community under sustained pressure. The theology that underlies them is consistent: steadfastness is the supreme spiritual quality of this hour, and its ground is the Covenant — the explicit appointment of ‘Abdu’l-Baha that gives the community a clear center when every other landmark has been swept away. Students may compare this with the Stoic concept of *autarkeia* (self-sufficiency achieved by aligning the will with reason), with the Buddhist concept of *upekkha* (equanimity) and *virīya* (energy/effort) as complements in the noble eightfold path, with the Christian virtue of *perseverantia* (perseverance in grace), and with the Shi’i theology of *sabr* (patient endurance) as the supreme virtue of the believer who awaits the return of the Hidden Imam. The insistence that steadfastness will “astonish the people of the world” is particularly significant: the community’s constancy is itself a form of proclamation, a spiritual phenomenon visible to the outside world as evidence of the truth of the Cause.

Questions for Reflection

1. The letter AB03765 frames steadfastness as the appropriate response to a time of “trembling and perturbation,” when “the pillars of existence are shaking.” How does the exhortation to remain immovable in a time of cosmic shaking compare with the Stoic ideal of the sage who is unaffected by external conditions, with the Buddhist teaching on equanimity (*upekkha*) as one of the Four Brahmaviharas, and with the Christian virtue of *fortitudo* as defined by Aquinas?
2. The image of the believers as “firm as mountains and as strong as the iron barrier of Dhul-Qarnayn” draws on the Quranic image of Alexander’s wall built to restrain the forces of chaos (Q18:94–98). What does the choice of this particular Quranic image reveal about the theology of the Covenant as a protective spiritual structure? How does the image of a wall differ spiritually and socially from images of unity as organic growth (fruits of one tree, waves of one sea)?
3. The letters consistently frame self-sacrifice in the path of God as a source of joy — those who hasten to the altar of love do so “with joy and delight,” drinking the wine of self-sacrifice “with supreme joy.” How does this theology of joyful sacrifice compare with the Christian theology of the Cross as both suffering and liberation, with the Sufi tradition of annihilation in God (*fana’*) as the highest bliss, and with the Shi’i theology of the martyr who rejoices in his death?
4. The letter AB05694 pairs steadfastness with active remembrance (*dhikr*) and the pursuit of divine qualities. This suggests that steadfastness is active rather than merely passive — it is maintained through practice, not merely through resolve. What spiritual disciplines does

'*Abdu'l-Baha* imply are needed to sustain steadfastness under sustained trial, and how do these compare with the disciplines recommended by other traditions for perseverance under persecution?

5. AB06813 calls on a believer to “burn away the veil of silence and muteness” and speak openly of the love of God. How does the call to public witness (*tabligh*) relate to the call to inner steadfastness? What is the relationship between the private cultivation of constancy and the public proclamation of the Cause, and how has the Baha'i community navigated the tension between discretion and openness across different cultural and political contexts?

A Guiding Question for the Whole Volume

The writings of ca. 1893 show '*Abdu'l-Baha*'s ministry taking on a more definite and ambitious profile: the community is being asked to hold together an elevated anthropology (the human being as the epitome of the universe), a demanding social vision (unity so complete that it gathers hostile nations), a therapeutic vocation (the spiritual physician of a sick world), and an inner life of steadfastness that is simultaneously private practice and public witness. These are facets of a single reality, and their integration is itself a spiritual task.

A guiding question for the whole volume might therefore be: **How can a community maintain simultaneously the inner depth of a mystical anthropology, the outward reach of a universal social vision, and the practical constancy of service under sustained adversity — and what does '*Abdu'l-Baha*'s ministry in its second year reveal about the personal and communal resources such integration requires?**