



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 113:

Writings and Utterances of Abdu'l-Baha, ca. 1894



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
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‘Abdu’l-Bahá

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- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
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III. Late ministry

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Introduction to volume 113

This 1894 volume, from the early consolidation of ‘Abdu’l-Baha’s ministry, is marked above all by an urgent concern with steadfastness after Baha’u’llah’s ascension. Again and again the letters define the spiritual health of the community in terms of firmness in the “Covenant and Testament,” while also insisting that this firmness must be joined to gentleness, unity, and active service rather than mere polemic. AB01318 is especially important in this respect: it presents the Covenant as the decisive safeguard of the age, using a dense cluster of images for it, and does so in language that clearly reflects the emergence of opposition and doubt in the community, even as it counsels patience and moderation toward the weak. The same emphasis recurs across many otherwise brief letters, prayers, and exhortations, showing how central the Covenant had already become to ‘Abdu’l-Baha’s interpretation of the post-1892 situation.

A second major theme is the reinterpretation of suffering as the very condition of spiritual vitality and historical triumph. AB00164 argues that the greatness of the Cause is manifested not through worldly ease but through tribulation, rehearses the extraordinary sufferings of the Bab and Baha’u’llah, and insists that the believers must not seek comfort but rather service, sacrifice, and unity. In a more practical key, AB00219 is a standout item for its extended meditation on wisdom in teaching: instead of reckless proclamation, it advocates method, adaptation to time and place, and strategic discernment, illustrated through a striking retelling of Peter’s conduct at Antioch. That combination of ardor and prudence is characteristic of the volume as a whole. AB04059 complements this by promising the aid of the Holy Spirit to those who arise to serve, while calling for detachment from the trivial comforts of the world.

Alongside these letters are several more lyrical or distinctive pieces that enrich the collection’s texture. AB04198 and AB02471 exemplify the recurrent summons to arise, diffuse the “fragrances of God,” and transform affliction into joy-filled labor for the Cause. AB07116 offers a concentrated meditation on the evanescence of worldly glory and the permanence of divine love. AB01731 is notable as a vivid memorial portrait, turning the death of a believer into a lesson in joy, endurance, and reunion. Taken together, the volume shows ‘Abdu’l-Baha in 1894 as both consolidator and interpreter of the community’s next stage: guarding Baha’u’llah’s legacy through the doctrine of the Covenant, transmuting grief and persecution into spiritual capital, and shaping a style of teaching that is at once fervent, disciplined, and historically self-conscious.

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AB04198

To: *Mirza Kazim Namazi, in Haydar Abad*

Date: 1894-Jan-07

- 1 O thou who hast turned to the Self-Subsisting One of all contingent beings on the Day when by His light the earth and heavens were illumined! Thy letter, adorned with mention and faith and certitude and adherence to the Covenant and faith, arrived. From the meanings of its words, sweet fragrances were inhaled. Indeed, every mention has an effect and every tree yields fruit. A breeze that blows from the rose garden of the love of God - its fragrance, like musk, perfumes the nostrils of the soul. And a wave that rises from the ocean of divine knowledge makes verdant and flourishing the shores of hearts. Therefore, O thou who art assured of the signs of God, raise high thy resolve and make noble thy purpose. Cast off entirely these tattered garments from the temple of being and don a shirt of the essence of sanctity. With all thy senses and powers, arise to diffuse the fragrances of God in complete detachment from all else but God.
- 2 No heart yearns toward that Beloved with desire
- 3 None sleeps with such a rose-cheeked one in garments
- 4 Until I make all my remembrances and devotions into a single remembrance, and my state in Thy service eternal.
- 5 In any case, today one must arise in such wise as to shine like a candle in the assemblage of the world.
- 6 And upon thee be glory.
- 1 یا من توجّه الی قیوم الممکات فی یوم بنوره
اشرقت الأرض و السموات ورقهء مطرزه به
ذکر و ایمان و ایقان و تشبث به عهد و ایمان
واصل گردید از معانی کلماتش نفحات خوشی
استشمام گردید بلی هر ذکرى اثرى دارد و هر
شجرى ثمرى نسیمی که از گلشن محبت الله
میوزد رائحه اش چون مشک جان مشامرا معطر
نماید و موجی که از بحر عرفان برخیزد سواحل
قلوب را سبز و خرم کند پس ای موقن بآیات الله
همت را بلند کن و مقصد را ارجمند بکلی این
ثیاب بالیه را از هیکل وجود بینکن و قیصی
از جوهر تقدیس در بر نما و بجمع حواس و قوا
بنشر نفحات الله در کمال انقطاع از ماسوی الله
قیام کن
- 2 سوی آن دلبر نبود هیچ دل با آرزو
- 3 با چنان گلرخ نخسبد هیچکس در پیرهن
- 4 حتّی اجعل اذکاری و اورادی کلّها ذکرّاً واحداً
و حالی فی خدمتک سرمداً
- 5 باری الیوم باید بشأنی قائم شد که چون شمع در
انجمن عالم برافروخت
- 6 و البهاء علیک

MSHR4.041-042

AB02471

To: Mulla Ghulam-Rida, in Jash

Date: 1894-Jan-12

- 1 O thou who hast borne tribulations and afflictions in the path of God, and upon whom the winds of tests have blown severely in the love of God, and whose feet have remained firm and steadfast in God's Covenant and Testament! Blessed art thou, again blessed art thou, for thou hast attained to God's grace and drunk from the fountain of Tasnim and the cup of Salsabil in the garden of the Glorious Lord through the outpouring of God's mercy.

1 یا من تحمل البلايا والرزایا فی سبیل الله واشتدت
ارياح الامتحان علیه فی محبة الله وثبتت ورسخت
قدماه علی عهد الله و میثاق الله طوبی لک ثم
طوبی بما فزت بعناية الله و شربت من عین التسنیم
و كأس السلسبیل فی حديقة الربّ الجلیل من
فیض رحمة الله
- 2 By thy life! If thou knew what hath been ordained for thee in the Most Glorious Kingdom, thou wouldst soar with the wing of longing and the mighty pinions of attraction and the feathers of yearning to the Supreme Companion and the Most Luminous and Exalted Horizon. Glorified be my Most Glorious Lord! He, exalted be He, hath said: "Thy Lord shall soon give thee that wherewith thou shalt be well-pleased."

2 لعمرک لو علمت ما قدر لک فی الملکوت الابهی
لطرت بجناح الشوق و اباهر الانجذاب و قوادیم
الاشتیاق الی الرفیق الاعلی و الافق الانور الاسمی
فسیحان ربی الابهی قال تعالی و لسوف یعطیک
ربک فترضی
- 3 Call out to the loved ones of God: "Hasten to the mighty gift! Hasten to the great bestowal! Hasten to the glorious bounty!" and say: This age is the century of the All-Glorious Lord, and this era is the time of the intense brilliance of the lights of the Abha Kingdom. It is the time of fervor and enthusiasm, and the period of enkindlement.

3 احبای الهی را صلاى حیّ علی الموهبة العظمی
حیّ علی المنحة الکبری حیّ علی العطیة الجلاء زن
و بگو این عصر قرن حضرت کبریاست و این
عهد زمان شدت سطوع انوار ملامّ ابهی وقت
جوش و خروش است و زمان اشتعال در قطب
عالم قدم
- 4 Walk in the path of the All-Merciful and plant your banner upon the highest peaks of the horizons. Through the dawning of the Most Great Luminary, bestow joy and gladness upon this sorrowful world, and kindle the fire of love in the souls of the world and of Adam. Let each one become a brilliant star in the heaven of guidance, and choose your refuge and dwelling in the ark of salvation.

4 قدم در سبیل رحمن نهید و علم بر اعلی قلل جبل
آفاق زیند از اشراق نیر اعظم جهان پرغم را فرح
و سرور بخشید و آتش عشق بجان عالم و آدم زیند
هر یک در فلک هدی ستارهء روشنی گردید و
در فلک نجات مأمن و مسکن گزینید
- 5 Do not sacrifice these days to pain-filled desires, and do not exchange this precious essence for something of no worth. Great is the grace, and the Ancient Beauty - may my spirit be sacrificed for His loved ones - is merciful and generous. Therefore choose what ye desire from the bounty of your Lord, the All-Merciful, the Most Compassionate. And glory be upon you, O servants of the All-Merciful, and upon all who are firm and steadfast in God's mighty Covenant and Testament.

5 این ایامرا فدای آمال پرآلام مکنید و این جوهر
نفیس را تبدیل بشیء خسیس ننمائید فضل
عظیمست و جمال قدم روحی لاجسام احبائه
الفداء رحیم و کریم فاستغیروا ما تریدون من
فضل ربکم الرحمن الرحیم و البهاء علیکم یا عباد
الرحمن و علی کلّ ثابت مستقیم علی عهد الله و
میثاقه الغلیظ

MMK4#106 p.116

AB03090*To: Mother of Ibrahim et al., in Qum**Date: 1894-Jan-12*

- 1 O handmaids of the Merciful and leaves of the Tree of Knowledge! Give thanks to the Intended Lord that in this wondrous cycle you have been gathered together with illumined faces, merciful hearts, conscious realities and spiritual essences under the shadow of the divine Word, and have been confirmed and honored with the Most Great Bounty that gives life to the world.
- 2 You have witnessed the manifest lights from the dawn of certitude and have entered the rose garden of the knowledge of God with radiant countenances. That which the holy maidens and leaves of the Tree of Intimacy longed for, you have freely attained. You have turned your faces away from all else but the Truth, recognized your Beloved, and hastened to the abode of the Friend.
- 3 For such a Glorious Lord the voice of praise and glorification is raised, and to this Luminous Beauty thanksgiving and unity are due - He Who has no partner in His might and sovereignty and power and grandeur and proof. Verily we are all His servants and slaves, and we seek victory from His most glorious Kingdom through hosts you cannot see.
- 4 We supplicate upon the dust of lowliness and implore in the court of poverty and evanescence: "O Lord! Assist us through Thy all-encompassing power to serve at the gate of Thy oneness. Verily Thou art the Generous, the Merciful."
- 1 ای اماء رحمن و ورقات سدره عرفان شکر کنید حضرت مقصود را که در کور بدیع بوجهی نورانی و قلبی رحمانی و حقیقی وجدانی و کینونتی روحانی در ظلّ کلمه الهی محشور شدید و بفیض اعظم محیی عالم مؤید و مشرف گشتید و
- 2 انوار مبین را از صبح یقین مشاهده نمودید و در گلشن معرفت الله با رخی روشن داخل شدید آنچه را طلعات قدس و ورقات سدره انس آرزو مینمودند شما رایگان یافتید و رخ از غیر حق تافتید و محبوب خویش را شناختید و بکوی دوست شتافتید
- 3 و مثل هذا الربّ الجلیل یرفع صوت التّسبیح و التّهلّیل و لهذا الجمال المنیر یلیق التّحمید و التّوحید وحده لا شریک له فی عزّه و سلطانه و قدرته و عظمته و برهانه انا کلّ عبادہ و ارقائه و نستنصر من ملکوتہ الابهی جنوداً لن تروها
- 4 و نبتهل علی تراب الذّلّ و تتضرّع فی ساحت الفقر و الفناء ربّ ایدنا علی عبودیة باب احدیتک بقدرتک المحیطة علی الاشیاء انک انت الکریم الرحیم

MKT7.016b, QUM.071-072

AB12330*To: Mashhadi Husayn et al., in Qum**Date: 1894-Jan-12*

- 1 Glory be to Thee, O my God, the Quickener of my heart, the Protector of my being, the Answerer of my prayers, the Forgiver of my sins, the Pardoner of my errors and mistakes, my
- 1 سبحانک یا الهی و محیی قوادی و مجیر ذاتی و محیب دعواتی و غافر خطیئاتی و عفو هفواتی و

Deliverer from agonies, my Solace in sorrows, and my Companion in my loneliness!

- 2 I beseech Thee by Thy Most Exalted Word of Oneness and by its power pervading the realities of all things, to assist these Thy servants to cling to Thy Most Firm Handle and hold fast to Thy Most Perfect Covenant, which is the greatest means and the most glorious gift.

- 3 O Lord! Make firm their feet, unfurl their banners, heal their ailments, illumine their faces, expand their breasts, refresh their souls, and quicken their hearts through the holy fragrances of Thy sanctity and the sweet-scented breezes of Thy wisdom. Make them radiant lamps, divine proofs, surging seas, and flames of longing enkindled by the breezes of Thy bounty and favor and the winds of Thy grace and bestowals.

- 4 Then send down upon them from the clouds of Thy oneness the rain of Thy blessings, and aid them with hosts of Thy angels and a company of the dwellers of Thy Kingdom. Verily, Thou art the Helper, the Confirmer, the Mighty, the Great.

زَلَّاتِي وَمُنْقَذِي مِنْ سَكَرَاتِي وَسُلُوقِي فِي حَسْرَاتِي
وَمَوْلَانِي فِي وَحْشَتِي

2 اسئلك بكلمة وحدانيتك العليا وقوته النافذة
في حقائق الاشياء ان تؤيد ارقائك هؤلاء على
التشبث بعروتك الوثقى والتمسك بميثاقك
الاوفى الذى هو الوسيلة العظمى والعطية
الكبرى

3 اى رب ثبت اقدامهم وانشروا اعلامهم واشف
اسقامهم ونور وجوههم واشرح صدورهم و
انعش نفوسهم واحي قلوبهم بنفحات قدسك
ونوافج نوافج حكمتك واجعلهم سرجاً نورانية و
ججاً رحمانية ونبجاً متموجة ويران شوق مؤججة
بنفحات جودك واحسانك واريح فضلك
وانعامك

4 ثم انزل عليهم من غمام احديتك غيث بركتك
وايدهم بجنود من ملائكتك وفريق من سكان
ملكوتك انك انت المؤيد الموفق العزيز العظيم

QUM.125b

AB06039

To: Daughter of Mirza Muhammad Sadiq, in Qum

Date: 1894-Jan-12

- 1 O maidservant of God, pure leaf! Adorn your tongue day and night with praise and gratitude to the Forgiving Lord, for praise be to God, you have drunk from the cup whose mixture is of camphor, and from the pure spring of recognition of the manifest Sinai in the Day of Manifestation.

- 2 You have witnessed the lights of the luminous Beauty from the divine dawning-place, and heard the divine call with your spiritual ears, and have entered beneath the shade of the Word of Divine Unity and have clung to God's Covenant and Testament.

- 3 Hold fast to the firm handle in such wise that all the maidservants of the Most Merciful may be moved to yearning, passion, enthusiasm and joy.

1 اى امة الله ورقه زكية شب وروز لسانا به
ستایش و شكرانه رب غفور بيارا كه الحمد لله
از كاس مزاجها كافور آشامیدی و از چشمه
صافی عرفان مجلی طور در يوم ظهور نوشیدی

2 انوار جمال نورانی از مطلع رحمانی مشاهده نمودی
و ندای الهی را بگوش روحانی استماع کردی و
در ظل کلمه وحدانیت داخل شدی و به عهد
و ميثاق الهی تشبث نما و

3 بعروه وثقی توسل چنان که جمیع اماء رحمن در
شوق و شغف و شور و شغف آیند

- 4 Convey greetings on behalf of the servant of the Ancient Beauty to all the pure leaves, and upon you and upon the maidservants who are firm in the Cause of God be the Glory.

4 کَلَّ وِرَقَاتِ طَیِّبَاتِ از قَبْلِ عَبدِ جَمالِ قَدَمِ تَکبیر
بِرِسانِ وِ البَهاءِ عَلَیکَ وِ عَلَی الاماءِ الثَّابِتاتِ عَلَی
اَمْرِ اللَّهِ

MKT9.027a

AB07116

To: *Haji Abdu'l-Karim Tihirani*

Date: 1894-Jan-23

- 1 ...Whatsoever thou beholdest today in this pageant of contingent being shall ere long be made manifest and plain to be but vain imaginings and empty fancies. It shall vanish and perish even as the wave of a mirage, and be effaced and obliterated like an image traced upon water. Its honey shall be turned into deadly poison, and its cradle into a rugged stony waste. Its brightness shall grow dim, and its eye be blinded and confounded. Its measureless glory shall become abiding abasement, and its boundless exhilaration be changed into the pangs of headache and the stupor of remorse.
- 2 That which endureth and remaineth is the love of the Lord, and the radiance of the grace of the Divine Creator. These are the breezes of the Abha Kingdom and the attractions of the exalted Dominion on high. Render thanks and praise, therefore, unto the Self-Subsisting One, in that amidst this most grievous blindness thou hast entered beneath the shadow of His Countenance, hast attained unto the honor of meeting Him, and hast been confirmed in the Most Great Bestowal....

1 ...آنچه الیوم در تماشاگاه امکان مشاهده نمائی
عنقریب مشهود و واضح گردد که اوهام باطله و
خیالات خالیه است چون موج سراب مفقود
و نابود گردد و چون نقش بر آب معدوم
و مطموس شهش سم قاتل گردد و مهدش
سنگلاخ مشکل روشنیش تیره شود و دیده اش
کور و خیره گردد عزّت بی بایش ذلّت پایدار
شود و نشئهء بیهوشیش شدّت صداع و نهمار

2 آنچه باقی و برقرار است محبت پروردگار است
و پرتو عنایت حضرت کردگار نفحات ملکوت
ابی است و جذبات جبروت اعلی پس حمد
و شکر کن حضرت قیومرا که در این کور
اعظم در ظلّ وجه داخل شدی و بشرف لقا
فائز گشتی و بموهبت کبری مؤید شدی...

MMK3#060 p.039x

AB04465*To: Mirza Muhammad Ali (Paqalih), in Isfahan**Date: 1894-Feb-27*

- 1 O thou who gazest upon the Most Glorious Kingdom! What was written was observed, and what was inscribed became known. Praise be to God that those gems of humanity and pearls of the shell of the Lord's mercy have, through the infinite bounty of God and the spring rain of the All-Merciful, appeared with spiritual grace among the hosts of creation. This is the manifest generosity of the Gracious Lord and the ancient bounty of the Mighty Sovereign. This is the gift of the Day of the Most Great Gathering and the supreme blessing of the Most Great Paradise, that in this Cycle of the Ancient Beauty (may my spirit be sacrificed for His loved ones), souls have been raised from the slumber of passion and gathered in the realm of guidance, becoming manifestations of favors and mines of benevolence. Yet these gifts and bounties are still like pure seeds hidden and preserved in the depths of the earth, but will soon become evident and known, and like brilliant lights and gleaming stars become manifest and renowned. And glory be upon the people of glory through this mighty grace.

- 2 The book that you sent - its correct copy has been sent.

1 ای ناظر بملکوت ابی آنچه مرقوم شده بود مشهود گشت و هرچه مسطور بود معلوم گردید حمد خدا را که آن جواهر انسانی و لثالی صدف رحمت ربانی از فیض نامتناهی الهی و باران نیسان رحمانی بلطافت روحانی در بین ملأ امکان ظاهر شدند این جود مبین رب کریم است و این فیض قدیم سلطان عظیمست این موهبت یوم حشر اکبر است و این نعمت عظمای فردوس اعظم که در این کور جمال قدم روحی لاجبائمه فداء نفوسی از رقد هوی مبعوث شدند و در صقع هدی محشور که مظاهر الطاف گشتند و معادن احسان شدند لکن این مواهب و رغائب هنوز چون تخم پاک در کون خاک مستور و محفوظ و عنقریب مشهود و معروف گردد و چون انوار ساطعه و نجوم لامعه معلوم و مشهور شود و البهاء علی اهل البهاء من هذا الفضل العظیم

2 دفتری که ارسال نموده بودید نسخهء صحیحش ارسال شد

MKT8.162

AB04059*To: Youngest son of Adib, in Tihiran**Date: 1894-May-09*

- 1 O thou who seekest the lights of guidance!
- 2 In this divine Cause where the Holy Spirit is the first servant and helper, strive thou to perform excellent service and manifest lofty endeavors, that thou mayest become the object of attention of the Concourse on High and be encompassed by the grace and favor of the Abha Kingdom, and become the manifestation of the confirmation of "He who calls people in My name is of Me, and there shall appear from him that which all on earth are powerless to show."

1 ای مستشرق از انوار هدایت

2 در این امر الهی که روح القدس اول خادم و ساعیست جهدی نما که حسن خدمتی و علوهیتی بنائی تا منظور نظر ملأ اعلی گردی و مشمول توجیها و عنایت ملکوت ابی شوی و مظهر تأیید من یدع الناس باسمی فانه منی و یظهر منه ما یعجز عنه من علی الارض کلها گردی

- 3 Service to the Cause of God consists of detachment and sanctification, abstraction and unity, and the manifestation of merciful attributes among humanity. The fruit and effect of this service is ancient glory for humanity in all divine worlds.
- 4 Even at the point of dust, which is the lowest and basest of stations, observe how even in the world of dust and mineral the traces of certain souls are extant and evident. Draw thy lesson from this and take warning.
- 5 How long shall we remain captive in this snare for the sake of a grain, and stay imprisoned and sorrowful in this cage hoping for a mere morsel? O my Lord! Lift me up to Thee and deliver me from this great sorrow.
- 3 خدمت امر الله عبارت از تنزیه و تقدیس و تجرید و تفرید است و ظهور بشئون رحمانی در بین ملأ انسانی و ثمر و اثر این خدمت عزّت قدیمه انسانست در جمیع عوالم الهی
- 4 حتی در نقطهء تراب که پست و نازلترین مراتب است ملاحظه نما که حتی در جهان خاک و جماد آثار چه نفوسی موجود و مشهود است و از این قیاس کن و عبرت گیر
- 5 تا کی در این دام بجهت دانهئی گرفتار باشیم و در این قفص بامید جبهئی مسجون و محزون بمانیم ربّ ارفعنی الیک و نجّنی من هذا الغمّ العظیم عبدالبهاء ع

MMK2#251 p.180, AKHA_128BE #07

p.a, AKHA_130BE #04 p.a

AB01731

To: Husayn Ali son of Muhammad Javad Isfahani, in Tihiran

Date: 1894-May-10

- 1 O thou who art enkindled with the fire ignited in the Divine Tree!
- 2 For several years thy father had found shelter near the Ancient Beauty and reposed beneath the Lote-Tree of the Utmost Paradise, becoming intoxicated from the cup of nearness and specially blessed with the Most Great Bounty. For a long time, on most occasions, he was gladdened by the heavenly feasts of divine nearness and made drunk with the wine of reunion. Among the loved ones of the All-Merciful he was known and celebrated for his excellent character, manners, conditions and deeds. He was the essence of tranquility and the embodiment of love for the Countenance of the Self-Subsisting. From the holy fragrance of mystical knowledge his mind was perfumed, and from love of the All-Glorious Beauty his collar was rent. Day and night he was occupied with the remembrance of God and was intimately attracted to the breezes of the Spirit. His eye was bright and his soul like a rose garden and meadow, until the most great calamity and supreme affliction occurred.
- 1 ای مشتعل بنار موقدهء در سدرهء ربّانیّه
- 2 جناب ابوی چند سال بود که در جوار جمال قدم پناه یافته و در ظلّ سدرهء منتهی آرمیده و از کأس قرب سرمست و مخمور شده و بفیض اعظم مخصوص گشته مدتی مدیده در اکثر اوقات از موائد قریبهء الهیه محظوظ بود و از شراب وصل مخمور و باحسن اخلاق و اطوار و احوال و اعمال در بین احباء الرحمن محشور و مشهور جوهر سکون بود و ساذج محبت جمال قیوم از نفحهء قدس عرفان دماغی عطرناک داشت و از عشق جمال ذوالجلال گریبانی چاک در شب و روز بذکر حق مشغول بود و بنسائم روح مأنوس و مشعوف چشمی روشن داشت و جانی چون گزار و چمن تا آنکه مصیبت کبری و رزیهء عظمی رخ داد

- 3 All backs were broken and bones turned to dust. Eyes became blind and tongues dumb and mute. Hearts bled and spirits were torn to pieces and grief-stricken. That one devoted to the remembrance of God was so disturbed by deprivation and separation that most of the time he was bewildered and distracted. Finally, the fire of separation blazed so intensely that a constant fever and continuous burning ailment afflicted him.
- 3 جميع کمرها شکست و عظمها رمیم شد دیده‌ها نابینا شد و لسانها گنگ و لال گردید جگرها خون شد و دلها پاره پاره و محزون آن متذکر بذكر الله چنان از حرمان و هجران برآشفته که در اکثر اوقات حیران و سرگردان بود عاقبت حرقت فراق چنان شعله برآفروخت که تب دائمی و حمای مطبقةء مستمری عارض شد
- 4 Throughout his illness, at all times he was engaged in divine remembrance, and in the intensity of the burning heat of fever he was refreshed and filled with joy by the remembrance of God. At the height of his illness and affliction he was reposing on the bed of health and comfort, and whoever went to visit him observed signs of utmost joy in his face and countenance, until smiling and bearing glad tidings, with perfect radiance and joy he hastened to the supreme horizon and the Abha Kingdom.
- 4 در مدت بیماری در جميع اوقات بذكر الهی مشغول بود و در شدت حرقت و حرارت تب پیاد حق سیراب و پر مسرت بود در نهایت زیاده مرض و علت در بستر صحت و راحت آرمیده بود و هر نفسی بعیادت میرفت آثار منتهای مسرت در بشره و طلعتش مشاهده مینمود تا آنکه خندان و مرده‌خوان با کمال بشاشت و بشارت بافق اعلی و ملکوت ابری شتافت
- 5 Blessed is he and excellent is his final abode. Glad tidings to him and excellent is his reward. Glory and honor and pride and joy be unto him in this return. And glory be upon thee, O thou who commemorateth that soul.
- 5 طوبی له و حسن مآب بشری له و نعم الثواب عزّاً و شرفاً و نفراً و سروراً له من هذا الایاب و البهاء علیک یا تذکار ذلک الجناب

INBA87:111b, INBA52:110b

AB12755

Date: 1894-Jul

The remittance sent by the honoured brothers, the Naddaf brothers, upon both of whom be the glory of the All-Merciful, in the amount of twenty-five English pounds, equivalent to one hundred and thirty tumans, was received by this servant, through Jinab-i-Mashhadi 'Abbad—upon him be the glory of God—from the hand of that greatly beloved one, His Honor Ism-i-Jud, upon whom be the Most Glorious Glory, in the sacred month of Muharram, in the year 1312.

مرسله جنابان اخوان ندافان علیهما بهاء الرحمن مبلغ بیست و پنج لیره انگلیزی معادل یکصد و سی تومان به توسط جناب مشهدی عباد علیه بهاء الله از ید محبوب معظم حضرت اسم جود علیه بهاء الله الایبی به خادم رسید. فی محرم الحرام سنه ۱۳۱۲

QUM.113

AB04943

To: Hasan Mastan Effendi, Resident in Halab in Birijik

Date: 1894-Jul-19

- 1 Just as the Beauty of the All-Glorious has no imperfection or decline, the faithful lover and pure-hearted devotee shows no weariness or boredom, no shortcoming or coquetry. Therefore, even if one does not receive a response to one's messenger and message, letter and greeting regarding one's aim and purpose, still one remains like the ocean in its surging, like floods in their overflowing, like mountains in their dignity, like birds in their heart-pleasing sighs and lamentations. Although no reply came to your letter and no response issued to your message [due to] the ascension and passing of the detached spirit attracted to the Beauty of Truth, Mirza Muhammad, upon him be the glory of his Lord, the Self-Subsisting, praise be to God the fragrances of the rose-garden of reality and the breezes of the paradise of oneness continue without end. Therefore, one should neither grow weary nor find boredom. One should remain fresh and tender, alive and spirit-giving from the fragrance of flowers and the morning breeze. Through the spring rain of grace, one should attain infinite freshness, delicacy and radiance. In the gathering of friends, in the presence of the brothers, in solitude and in public, their noble mention is constantly on truthful tongues. May my Lord make them the manifestation of His hidden favors and glorious bounties.

1 جمال ذو الجلالک نقص و زوالی اولمدیغی گئی
عاشق باوفا و آشفته پرفشانک فتور و ملالی
و قصور و دلالی اولماز بناءً علیه پیک و پیامنه
و نامه و سلامنه مقصد و مرادندن بر جواب
آلغنه موفق اولمز ايسه ده ینه دریا گئی جوشقین
سیلر گئی طاشقین طاغیر گئی پرمکن قوشلر
گئی آه و انین دلنشین ایله قرین اولور روح
مجرد مینجذب جمال حق میرزا محمد علیه بهاء
ربه الصمد صعود و عروجیله نامه کزه جواب
و پیام کزه صدور خطاب [اولمدیسه ده] نفعات
گلستان حقیقت و نسماست بوستان احدیت حمد
اولسون باقی و مستمردر بناءً علیه نه کلال ایتملی
نه ملال بولمی نفعه ازهاردن و نسمة اسخاردن
تازه و تر و زنده و روح پرور اولمی فیض نیسان
عنایتیله طراوت بی نهایت و لطافت و نضارت
حاصل ایتملی انجمن یاران ده محضر اخوان ده
خلوات و جلوات ده ذکر شریف لری ورد زبان
صدافت نشاندر ربیم الطاف خفیه سنه و عنایات
بهیه سنه مظهر بیورسون

- 2 15 Muharram 1312

2 ۱۵ محرم سنه ۱۳۱۲

INBA21:098a, MJT.084

AB05490

To: Wife of Ali Qabl-i-Akbar Shahmirzadi, in Tihiran

Date: 1894-Aug-01

- 1 O God! This is Your handmaiden who has believed in the Dawning Place of the Sun of Your Singleness and the Rising Point of the Luminary of Your Oneness, who has witnessed Your signs and verified Your words and submitted to Your sovereignty and was stirred by Your fragrances and spoke Your praise among Your handmaidens and was related to one of Your

1 اللهم هذه امتک التي آمنت بمشرق شمس
فردانیتک و مطلع نیر وحدانیتک و شاهدت
آیاتک و صدقت بکلماتک و خضعت لسلطانک
و اهتزت من نفعاتک و نطقت بثناءک بین
امائک و انتسبت باحد من امنائک الذی

trusted ones who endured every calamity in Your path and was patient through every affliction in Your way and tasted every bitterness in seeking Your good-pleasure and drank the bitter draught of every tribulation in Your decree.

احتمل کل مصیبة فی سبیلک و اصطبر علی کل رزیة فی طریقک و ذاق کل مرارة طلباً لرضائک و شرب نقیع کل مرہر فی قضائک

- 2 Thus did he stand firm and grow, and arise to exalt Your Word openly and spread Your fragrances clearly in the presence of princes and the assembly of ministers in Your kingdom.

2 فثبت فثبت و استقام و قام علی اعلاء کلمتک جہاراً و نشر نفعاتک واضحاً بحضور الامراء و محضر الوزراء فی مملکتک

- 3 O Lord! Aid her in that which You love and are pleased with, and strengthen her with mighty power to remain firm in Your Covenant and Testament, steadfast in her love for Your Word, holding fast to Your sure handle.

3 ای ربّ ایدها علی ما تحبّ و رضی و اشدّد ازرها بشدید القوی ثابتة علی عہدک و میثاقک راسخة علی حبّہ بکلمتک متمسکة بعروتک الوثقی

- 4 Verily You are the Doer of what You will. Verily You are the Generous, the Merciful.

4 آنک انت الفعّال لما تشاء آنک انت الکریم الرّحیم

MKT7.004a

AB01318

To: Hasan Khurasani, in Egypt

Date: 1894-Nov-17

- 1 O you who are firm and steadfast in the divine Covenant! Your countenance is radiant in the Abha Kingdom and your character is like a garden in the assemblage of the world, for you are firm in the Covenant and steadfast in faith and promise like unto a mountain. Today the sure handle, the greatest means, the ark of salvation, the water of life, the strong rope of God, the manifest Book, the sun of the highest heaven, the preserved tablet, the outstretched parchment, the mighty pillar, and the impregnable barrier of iron is the divine Covenant and Testament. From the beginning of creation until now, no such covenant has been established by the Supreme Pen, conjoined with the Most Holy Book whose laws mentioned therein abrogate all mention and ordinance in previous scriptures and tablets. Consider that the Ancient Beauty (may my spirit be sacrificed for His steadfast loved ones) did not leave even a hair's breadth of opening in the Cause as in previous cycles through which anyone could raise an objection. Despite this, people of doubts have appeared and through hints and allusions wish to bring weakness to this mighty foundation. Alas! Alas! Soon they shall find themselves in manifest loss.

1 ای ثابت راسخ بر عہد و میثاق الہی ای روی تو در ملکوت اہی روشن و ای خوی تو در انجمن عالم گلشن چہ کہ بر عہد و میثاق ثابتی و بر ایمان و پیمان چون جبل راسخ الیوم عروہ و وثقی و وسیلہ عظمی و سفینہ نجات و معین حیات و جبل اللہ المتین و کتاب مبین و آفتاب علیین و لوح محفوظ و رق منشور و رکن شدید و سدّ زبر حدید عہد و پیمان الہیست کہ از اوّل ابداع تا بحال عہدی چنین باثر قلم اعلی توأم بکتاب اقدس کہ باحکامہ المذكورہ فیہ ناسخہ لکل ذکر و حکم لم تطابقہا فی سائر الزّبر والالواح گرفتہ نشدہ است ملاحظہ فرمائید کہ جمال قدم روحی لاقدام احبائہ الثابتین فداء مثل سائر کورہا امر را بقدر شعری رخنہ نگذاشتند کہ احدی بتواند نفسی بزند باوجود این اہل شہات پیدا شدہ و بہ کتایہ و اشارات میخواستند کہ وہنی باین اساس اعظم وارد شود ہیات ہیات فسوف یرون انفسہم فی خسران مبین

- 2 And you, hold fast to this handle which God has extended from this nearest shore to the Abha Kingdom, and rejoice in your Lord's supreme bounty, and be steadfast in the Cause, and make firm your steps, and be a mighty fortress and an impregnable barrier resisting Gog of doubts and Magog of allusions. Say: By God the True One, the Cause is more manifest than to be concealed by hidden traditions and secret doubts.
- 3 Praise be to God that your honor was informed of all conditions and was present at the time of the Ascension and was cognizant of all matters. Leave these mentions and turn to the heaven of your Chosen Lord and seek assistance from the hosts of the Abha Kingdom. Soon He will strengthen you with a company of the near angels.
- 4 'Abdu'l-Baha 'Abbas
- 5 Please convey most glorious greetings from this servant to Mr. Mirza Javad and Mr. Mirza Mahmud and the steadfast believers. And if there are any weak ones among the believers, deal with them gently and give counsel - do not be harsh, for harshness causes intensity and obstinacy. Leave them to themselves. The truth of the matters of partnership and its issues is evident to this servant. Therefore be patient as you have been patient.

2 و انتك انت تمسك بهذه العروة التي جعلها الله ممدودة من هذه العُدوة الدنيا الى الملكوت الابهي واستبشر بفضل ربك الاعلى واستقم على الامر وثبت قدميك وكن حصناً حصيناً وسداً منيعاً مقاوماً لاجوج الشبهات و مأجوج الاشارات قل تالله الحق ان الامر اظهر من ان يتستر بالروايات الخفية والشبهات السرية

3 الحمد لله آنحضرت در جميع احوال مطلع و در حين و ايام صعود حاضر بوديد و بر كل امور واقف دع هذه الاذكار و توجه الى لاهوت ربك المختار و استدد من جنود الملكوت الابهي فسوف يؤيدك بقبيل من الملائكة المقربين

4 ع ع

5 جناب آقا ميرزا جواد و جناب آقا ميرزا محمود و احبابي ثابتين را از قبل اين عبد تكبير ابدع ابهي ابلاغ فرمائيد و اگر چنانچه در بين احباء از مستضعفين موجود مدارا كنيد و نصيحت بنمائيد سخت مگيريد زيرا سبب شدت و تعند ميگردد دعوهم بانفسهم حقيقت مسائل شركت و مشاكش نزد اين عبد مشهود است فاصبر كما صبرت

MMK4#163 p.179

AB00164

To: *Burujiirdi, Jamal son of Mull Ali Mujtahid, in Tihiran*

Date: 1894 ca.

- 1 O thou whom God hath reserved for the service of His Cause and the exaltation of His Word! That which thou hadst written was read and perused. Praise be to the Ancient Beauty, Who spoke of comfort and tranquility, of love and affection between hearts, of fellowship and unity among souls. Praise and thanks be unto Him!
- 2 Among the contents was mention of how the Cause appears in the eyes of others. The glory and greatness of the Cause of

1 يا من ادخره الله لخدمة امره و اعلاء كلمته آنچه مرقوم فرموده بوديد قرائت و تلاوت گرديد حمد جمال قدم را كه ناطق به راحت و آسايش و الفت و محبت قلوب و انس و اتحاد نفوس بود حمداً له ثم شكراً له

2 از جمله مضامين ذكر وقع امر در انظار بود عزت و عظمت امر الله در انقطاع و علو امتناع و

God lies in detachment, in its transcendent sublimity, in pure-heartedness, in enduring tribulations, and in the self-sacrifice of the loved ones of God in His path. If we were to always repose in the cradle of safety and security, rest in the haven of heart's ease and peace, and recline upon beds of silk and brocade - with neither wolf nor son of wolf, neither shadow nor darkness, neither hardship nor difficulty, neither affliction nor cruelty, neither calamity nor trouble - we would become like other peoples, and our national rights would remain preserved and protected in the venues and centers of politics.

- 3 Consider how the Exalted One - may my spirit be a sacrifice for Him - and the Ancient Beauty - may my spirit and being be offered up for His steadfast lovers - endured such trials, tribulations and afflictions in the path of exalting the Word of God. That blessed breast was pierced by a thousand bullets, and that holy neck was bruised and worn by chains in the dark pit of prison for a long period. For fifty years, in most instances, He was afflicted with the severest hardships. From the beginning of creation until now, no such events have befallen anyone, nor is it recorded in any history that a soul was exiled from places of banishment to even greater places of banishment, except for the Wronged One of the horizons - may my spirit be a sacrifice for His suffering. From Iran to Iraq in the severity of winter, amid snow and rain, with family and children and bereft of all means; from Iraq to the Great City; from there to Adrianople; and from there to this prison of tribulation and this mighty ruined fortress, the mere mention of which causes horror in tongues and mouths. Such successive tribulations and continuous afflictions have never occurred in any age or epoch.

- 4 The ultimate result was that the greatness of the Cause, the power and might of Truth, and the sublimity and inaccessibility of the Manifestation of Revelation became so evident and manifest that it astonished all eyes and views, and the people, rulers, officials, and pillars of the state, willingly or unwillingly, became submissive and humble. If anyone entered this Most Great Prison, they would not imagine these servants were prisoners. Rather, the greatness of the Cause had so encompassed the pillars of the world that whoever witnessed it became astounded. Otherwise, in His own person, that holy Being had no rest from endless pains and tribulations.

- 5 Now, in the face of these severe trials of the Ancient Beauty, how can one seek comfort for the afflicted or desire adornment

خلوص و تجلّ بلايا و جانفشانی احبّاء الله في سبيل الله است اگر چنانچه این عباد همیشه در مهد امن و امان و در مأمن آسایش دل و جان بیاریم و در بستر پر و پریشان بیساییم نه ذبی باشد و نه ابن ذئب و نه ظلی باشد و نه ظلمتی نه مشقّتی و نه کلفتی نه بلائی و جفائی و نه مصیبتی و نه زحمتی این عباد نیز مثل سائر امم گردیم و حقوق ملیّت در مواقع و مراکز سیاست محفوظ و مصون ماند

3 ملاحظه فرمائید که حضرت اعلیٰ روحی له الفداء و جمال قدم فدیت احبّاء الثابتین بروحی و نفسی چه محن و بلايا و رزایا در سبیل اعلاء کلمه الله تجلّ فرمودند آن صدر مبارک هزار تیر رصاص بر آن وارد شد و آن گردن مقدّس در زیر زنجیر در زندان چاه ظلمانی مدّتی مدید آزرده و خسته گشت و در مدّت پنجاه سال در اکثر موارد باعظم شدائد مبتلا از اوّل ابداع تا بحال چنین واقعهائی در حقّ احدی واقع نشده و در تاریخی مذکور نه که نفسی از محلات نفی و سرگون بخلّات نفی و سرگون اعظم از آن نفی و سرگون گردد مگر مظلوم آفاق روحی لضرّه الفداء از ایران به عراق در فصل شدّت سرما و کثرت برف و باران با اهل و اطفال و فقدان جمیع اسباب و از عراق به مدینه کبیره و از آنجا به ادرنه و از آنجا باین زندان بلا و قلعه خرابه عظمی که ذکرش در السن و افواه سبب استیحاş میگردد این چنین بلايا و متتابعه و رزایا مترادفه در هیچ عهد و عصری واقع نشده

4 نهایت اینست که عظمت امر و قدرت و قوّت حقّ و علوّ و امتناع مظهر ظهور چنان واضح و مشهود بود که اعین و انظار حیران میگشت و ناس و حکام و ضباط و ارکان مملکت طوعاً و کرهاً خاضع و خاشع بودند و اگر کسی باین سبب اعظم وارد میشد گمان نمینمود که این عباد مسجونند بلکه عظمت امر چنان بر ارکان عالم احاطه نموده بود که هرکس میدید حیران میگشت و آلا در نفسی آن ذات مقدّس از آلام و بلايا بی حدّ و پایان آرام نداشتند

5 حال باوجود این صدمات شدیدّه جمال قدم چگونه توان آسایش بجهت دردمندان طلبید و یا

for the friends? Tribulation must be sought through prayer from God, and calamities must be desired with heart and soul. The Exalted One - may my spirit be a sacrifice for Him - says: "O God! If the tribulations of Thy path..."

آرایش بجهت دوستان خواست بلا را باید بدعا از خدا خواست و مصائب را به جان و دل باید آرزو داشت حضرت اعلیٰ روحی له فداء میفرماید

- 6 Had it not been ordained, I would never have consented to come to this world and don the garment of physical existence. Beseech God that He may never withhold the confirmations that accompany trials. During the descent of trials, the steadfast and firm ones shine forth like candles and advance in all stations, while the weak flee, become agitated and waver. Be not saddened by the attacks of the misbelievers; rather, be grieved by the lethargy of some friends. For despite the Ancient Beauty—may my spirit be sacrificed for the dust of His holy feet—having nurtured us for so long with all manner of favors, bounties, and great mercy so that we might today kindle the hearts of the world like a mighty flame, what is this coldness? What time is this for withering? It is the time to serve the Cause of God, to diffuse the divine fragrances, and to detach from all else save God.

6 خدایا اگر بلاهای سبیل تو نبود ابداً من قبول نمی نمودم که باین عالم آیم و در قیص جسمانی درآیم از خدا بخواهید که تأییدات بلائی را در هیچ وقت مقطوع ننماید در حین نزول بلا اهل ثبوت و رسوخ چون شمع و جوهشان روشن گردد و ترقی در جمیع مراتب نمایند و ضعفاء فرار اختیار کنند و مضطرب شوند و متزلزل گردند شما از تعرضات مشرکین محزون نشوید از خمودت بعضی دوستان محزون شوید که باوجود آنکه جمال قدم روحی لثراب اقدامه فداء مدتی مدیده ما را بانواع الطاف و احسان و اعطاف و رحمت کبری تربیت فرمودند که الیوم چون شعله عظمی آتش بقلوب آفاق زینم افسردگی چیست پرمردگی چه وقت خدمت امر الله است حین نشر نفعات الله و انقطاع از ما سوی الله

- 7 There was mention of complaint regarding the infrequency of correspondence. For a long time, illnesses and ailments have been present and prevailing. Moreover, compelling obligations, the continuous arrival of letters and papers from all directions, the necessary responses, and engagement in all essential matters prevent frequent writing. A worthy excuse is acceptable to noble souls. Were such obstacles not present, books would be written every hour.

7 شکایت از قلت تحریر و مکاتبه رفته بود مدت مدیدی علل و امراض عارض و مستولی بود و گذشته از این مشغولیات مجبره و ورود مراسلات و اوراق متتابعه از جمیع جهات و اجوبه لازم و اشتغال بجمع شئون لازمه مانع از کثرت تحریر میشود العذر عند کرام الناس مقبول اگر چنین مواعی در میان نبود هر ساعتی گنجی مرقوم میشد

- 8 Regarding the chief merchant, no mention whatsoever should be made to him concerning material goods. However, if possible, associate with him through holy fragrances in remembrance of God. A letter arrived from him; the reply was from me, hence nothing further was written.

8 در خصوص تاجرباشی از حیثیت متاع فانی ابداً ذکر با او جائز نه و لکن اگر ممکن باشد بنفعات قدس ذکر الله با او مؤانست شود مکتوبی از او رسید جواب تحریر من بود لهذا مجدد چیزی مرقوم نشد

- 9 Concerning your mention of visiting the grave of the elevated one—blessed are you, then blessed are you again.

9 در خصوص زیارت جدث جناب مرفوع مرقوم فرموده بودید طوبی لک ثم طوبی لک

- 10 Regarding the matter of Hajiyih and the sum she submitted—this righteous deed is accepted, but it was given back to Hajiyih herself—upon her be the Most Glorious Beauty of God. Convey to her the Most Glorious and Most Wondrous Greetings and tell her that her services in the path of God are accepted and beloved, but just as I have accepted, you too must accept from me. We beseech God to shower blessings upon her

10 در خصوص مسئله حاجیه و مبلغیکه تسلیم نموده مرقوم فرموده بودید این عمل مبرور مقبول و لکن بخود حاجیه علیها بهاء الله الاهی بخشیده شد شما تکبیر ابداع الاهی باو ابلاغ دارید و بفرمائید که خدمات تو در سبیل الله مقبول و محبوب و لکن بهمین قسم که من قبول نمودم شما نیز باید از من قبول نمائید نسل الله ان ینزل علیها البرکة من

from all directions and to confirm her in steadfastness in the Cause of God. Today, the essence of spending is the diffusion of the fragrances of certitude that must reach the nostrils of all creation—this is spending in the path of the Beloved of all horizons.

- 11 A letter of condolence was written to Mirza Ghulam-Husayn—upon him be the Most Glorious Beauty of God—and sent; it is enclosed in the envelope.
- 12 Concerning unity and harmony about which you wrote—the ultimate desire of this servant and the greatest requirement of this glorious age of the Ancient Lord is the spiritual oneness and unity of God's loved ones. This is the mightiest foundation and the most upright edifice. Surely, in all matters, think about completing this momentous task, for without it, whatever is done will be fruitless. Convey the Most Glorious and Most Wondrous Greetings to the candles of the gathering of the love of God, Jinab-i-Hubb and Haji Muhammad-Husayn and other loved ones.

جميع الجهات و يوقها على الاستقامة على امر الله اليوم جوهر انفاق نفحات ايقانست كه بمشام اهل امكان بايد رساند هذا هو الانفاق في سبيل محبوب الآفاق

11 تعزيتنامه بجناب ميرزا غلامحسين عليه بهاء الله الابهى مرقوم شد ارسال گشت در طي پاكت است

12 در خصوص اتحاد و اتفاق مرقوم فرموده بوديد منتي آمل اين عبد و اعظم لوازم اين قرن مجيد رب قديم جوهر يگانگي و وحدت روحاني احبائي آلميست اين اساس اعظم و بنيان اقومست البته در جميع شئون در فكر اتمام اين امر خطير باشيد كه من دون اين آنچه بشود بي ثمر خواهد بود شمع جمع محبت الله جناب حب و جناب حاجي محمد حسين و سائر احبائي را تكبير ابدع ابهي ابلاغ فرمائيد

MMK2#039 p.029

AB00219

To: Haji Habib, in Qazvin

Date: 1894 ca.

- 1 O ye who are attracted toward the Kingdom and have drunk the Wine, the nature of which is cool and exhilarating! In these days that the Bestowals of the Kingdom of Abha have encircled the visible and the invisible world; the effulgences of the Revelator of the Mountain of Tor are uninterruptedly descending from the unseen heaven like the torrential rain; the waves of the Most Great Sea have washed the shore of existence from the Ideal Realm; the lights of the Generosity of the Beauty of Abha are shining from all the horizons and the Sun of Hope has appeared from the dawning-place of Reality with the rays of singleness;- - we must show forth an effort, render a worthy service in the Threshold of God, take a high flight in the atmosphere of the Clement One, and play on harp and lyre in the Feast of the Lord God Almighty!

1 يا من انجذب الى الملكوت و شرب الكأس التي مزاجها كافور در اين ايام كه فيوضات ملكوت ابهي جبروت غيب و شهود را احاطه نموده است و تجليات مجلي طور از سماء غيب چون غيث هاطل متتابع گشته و بحر اعظم امواجش از عالم پنهان بساحل امكان پيوسته و انوار بخشايش جمال ابهي از جميع جهات تابيده و صبح اميد بانوار توحيد دميده بايد همتي نمود و در آستان الهی خدمتي نمود در اين فضاي رحمانی پروازی كرد و در اين بزم يزداني آغاز ساز و نوازی نمود

- 2 Indifference breeds deterioration; silence is the cause of retrogression; speechlessness leads to forgetfulness; passivity and inactivity produce oblivion, and absent-mindedness. Consequently do ye not seek one moment of rest by day or by night; nay, rather, strive after the composure of heart in the Paradise of Abha. Do ye not look for one second to gain the ephemeral tranquility of the soul, the satisfaction of the carnal desires and the gratification of the worldly joy of consciousness. Seek for divine happiness through the hardships and sorrows of this physical world, and behold spiritual enjoyment in the struggle of this ephemeral life. Extract sugar and honey out of the bitter poison of suffering. See the caress of favor in the dart of tests. Consider the lowest degree of humiliation in the Path of the Blessed Perfection as the highest station of Glory. Know the descent identical with the ascent and believe that death is the essence of life.
- 2 نمودت جمودت آرد و سکوت سبب هبوط گردد و خاموشی فراموشی آرد و صبر و قرار نسیان و اغبرار ایراث کند پس شب و روز آتی آرامی مجو بلکه در جنت ابهی کامیابی خواه و دقیقه‌ئی راحت جان و عافیت روان و مسرت وجدان مطلب بلکه سرور الهی را در مشقات و احزان عوالم جسمانی بجو و لذت روحانی را در زحمت این عالم فانی بین شهید و شکر را در تلخی زهر مکرر بدان و نیش بلایا را مرادف نوش عطایا بین و حسیض ذلت را در وفای بجمال قدم اوج عزّت شمار و هبوط را عین صعود بدان و ممات را جوهر حیات یقین کن
- 3 What is recorded in the Divine Tablets concerning 'wisdom' (or caution) means this: One must use the utmost precision and thoroughness in all the affairs and under all circumstances hold fast to reliable means which are in accord with the spirit of the time and place - - thus the patient may be wholly cured, the illness be diagnosed and the medicine be prescribed according to the nature of the disease. The sick soul must not be abandoned because his malady is grave and outwardly incurable. The temple of existence is diseased and the body of the world is indisposed. If the patient is given up and if the course of treatment is abandoned, more serious and graver complications may result, which might no doubt end in death.
- 3 و آنچه در الواح الهی ذکر حکمت است مقصود اینست که در امور اتقان شود و در هر امری بوسائط کامله و مناسب زمان و مکان تثبیت شود تا مریض معالجه بقاعده گردد و علیل مداوا بنوع موافق شود نه اینکه بکلی از معالجه و مداوا دست کشیده شود هیکل امکان مریض است و جسم کیهان علیل اگر طبیب و پرستار بکلی ترک علاج و دوا نمایند بکلی مهمل و معطل گردد بلکه بمرض موت مبتلا شود
- 4 You must bring to your mind the story of the Apostle Peter. In order to spread and teach the Cause of God, two of the Apostles went to the city of Antioch. No sooner had they arrived than they started to exhort and give counsels to the people. As the inhabitants of the city were totally uninformed of the Divine principles, they started to censure and arraign them, which finally ended in their persecution and torture and imprisonment. The details of these sad events did not reach the disciples, and thus the way of association and communication was entirely barred.
- 4 حکایت شمعون صفا را ملاحظه باید نمود دو نفر از حواریون حضرت روح بجهت تبلیغ امر الله بشهر انطاکیه رفتند مجرّد ورود بنای وعظ و بیان نمودند اهالی چون بکلی از مسائل الهی بیخبر بودند جزع و فزع نمودند این جزع و فزع منتج حبس و زجر شد و بهیچوجه نفوس از تفصیل خبر نیافته راه معاشرت و الفت مقطوع گشت
- 5 But when Peter heard about it, he started for that country without delay. Having entered the city, he commenced in the beginning to associate and fraternize with the people until little by little he became the loving companion and comrade of the nobles and ministers. In a short space of time he became well known for his piety, godliness, virtue, explanation, knowledge, perfections and excellences of the world of humanity. Finally
- 5 و چون این خبر به شمعون صفا رسید عزم آن دیار نمود و چون وارد شد اول بمعاشرت و الفت پرداخت تا با سران و سروران نزد محبت باخت بزهده و ورع و تقوی و بیان و تبیان و فضائل و خصائل عالم انسان در مدّتی قلیله شهرت یافت تا آنکه با سلطان آن مملکت آشنا گشت

he became acquainted with the King of that country, and consorted with him with joy and fragrance.

- 6 When Peter saw that the King was relying upon him with the utmost confidence, trust and assurance - - one night apropos of some question he brought in the names of the Apostles. The King told him that some time ago two such ignorant and illiterate souls had entered his city, and having begun to deliver seditious speeches, he had ordered his officers to arrest them and put them under chains and fetters. His Holiness Peter expressed a passing wish to meet them. The King commanded his attendants to bring them in the audience chamber.
- 7 According to the requirements of the place and the time, Peter appeared not to recognize them, and then asked: 'Who are you? Where do you come from?' They answered: 'We are the servants of His Holiness the Spirit of God (Christ), and we come from Jerusalem. Then he asked about his Holiness the Spirit: 'Who is He?' They said He is the Promised One of the Bible and the Desired One of all the servants.'
- 8 Afterward in a spirit of an antagonist, he asked them the universal and particular questions, and at every step contended with them. Often the very nature of the questions gave them a clue to how to answer. In short, one by one he put the doubts and scruples of the people in the form of questions, and they gave convincing answers. Now and then he would accept a number of their explanations, and anon he would wave aside a set of ethers, bringing forth certain counterpropositions, so that the audience might not find out that he was also one of them.
- 9 In brief, several nights were spent in these interrogations and answers, now in refutation, again in acceptance; then in discussion; and anon in controversial contention - until all those who were present became fully informed with the fundamental principles of God and all their uncertainties were dispelled. Then on the last evening, he dramatically announced that truly all that we have heard conforms with reality; and everyone concurred with him. Then and not until then everyone realized that this third person was the friend of the first two souls. For this reason it is revealed in the Blessed Verse: 'We have glorified them by the appearance of a third person.'
- 10 The above story illustrates fully the meaning of wisdom. Therefore the teacher must speak according to the acceptable standard of the place and the time, so that his words may affect the hearts and the people may understand his address. Teaching the Cause of God in this manner will produce fruits. We must not remain stationary and silent. If the thousand-voiced
- 6 و چون ملک مذکور نهایت اعتماد و اعتقاد را در حق او حاصل نمود شبی بمناسبتی ذکر حواریین شد پادشاه ذکر نمود که دو نفر از جاهلان یخردان چندی پیش وارد این شهر شدند و بنای حرفهای فساد گذاشتند لهذا آنها را گرفته اسیر غل و زنجیر نمودیم حضرت شمعون اظهار میل بملاقات ایشان نمود احضار کردند
- 7 بمقتضای حکمت تجاهل فرمود و سؤال کردند که شما کیستید و از کجا آمده‌اید در جواب گفتند که ما بندگان حضرت روح الله هستیم و از اورشلیم می‌آئیم سؤال از حضرت روح نمود که او کیست گفتند موعود توریة و مقصود جمیع عباد
- 8 بعد بنوع معارض از جزئی و کلی مسائل سؤال نمود و مجادله کرد و از نفس سؤال می‌فهماند که چه جواب بدهید مختصر اینست که شبهات قوم را فرداً فرداً ذکر نمود و جواب دادند گاهی بعضی را قبول مینمود و بعضی را مشکلات بیان میکرد که ملتفت نشوند که او هم از آنهاست
- 9 خلاصه چند شب بر این منوال بسؤال و جواب گذراند گاهی مجادله و گاهی مصادقه و دمی مباحثه و وقتی محاوره می‌فرمود تا جمیع حاضرین از اس مطالب الهیه باخبر شدند و آنچه شبهات داشتند زائل شد در لیلۀ اخیرۀ گفت که حقیقتش اینست که آنچه گفتند صحیح است و جمیع تصدیق نمودند آنوقت فهمیدند که این ثالث نیز رفیق آن اثنین است این است که در آیۀ مبارکه می‌فرماید فعززناهم بثلث
- 10 باری مقصود از حکمت این است که انسان باید بنوع موافقی که در قلوب تأثیر نماید و نفوس ادراک کند تبلیغ امر الله نموده و نماید نه آنکه سکون و سکوت یافت عندلیب هزارآواز اگر ساز نغمه‌ئی ننماید صعوه لال است و بلبل گلزار معانی اگر ترانه‌ئی نسازد عصفور ابکم بی

nightingale does not break into musical thrills and rapturous melodies, it is like a mute sparrow. If the thrush of the rose-garden of significances does not sing tuneful lays and dulcet airs, it is the speechless, wingless jay-bird. If the dove of the garden of mysteries does not coo, it is the raven of the wretched ash-heap. If the peacock of the 'Ferdouss' (Paradise) of immortality does not display its multi-colored plumage, it is the black raven of the desolate ruin of mortality.

پر و بال است حمامه گلشن اسرار اگر تغردی
نفرماید چون غراب گلخن نمودار گردد و
طاوس فردوس بقا اگر جلوه‌ئی نفرماید چون
زاغ خرابه‌زار فناست

- 11 Consequently if ye are of the birds of the gardens of sanctity, flutter ye your wings and soar heavenward. If ye are of the nightingales of the Ridvan of the Lord of Lords, then sing and warble His Glorification. If ye are of the lovers of the Countenance of the Almighty, then raise your voices and demonstrate your sincerity. If ye are of the wooers of the Face of the Beloved, then cry and weep disconsolately - - so that you may throw an earthquake into the pillars of the world, burn the hearts of mankind with the burning Fire of God's conflagration, intoxicate and exhilarate all the lovers and yearning cries with the Wine of devotion, upraise in this Paradise of Abha the Flag of Everlasting Glory and attain to the ultimate hope of the favored ones and the highest aspiration of the sincere ones.

11 اگر از طیور حدائق قدسی بال و پری زن و اگر
از عندلیبان ریاض حضرت انسی آغاز راز و
آهنگی نما و اگر از عاشقان جمال کبریائی آه و
فغانی بکن و اگر از آشفته‌گان روی دلبری ناله
و فریادی برآر تا زلزله در ارکان عالم اندازی و
آتش بجان بنی آدم زنی و جمیع عاشقان و مشتاقانرا
مست و مدهوش نموده در این جنت ابری علم
عزت قدیمه افرازی و بآنچه منتهی آمال مقررین
و نهایت آرزوی مخلصین است فائز شوی

- 12 Upon ye be Baha!

12 و البهاء علیک

DAS.1914-06-20, BSC.439 #798x, SW_v13#07 p.180-181x, BSTW#271d, BTO#05x

INBA72:041, INBA88:116, BRL_DAK#0570, MKT1.471

AB00261

To: Siyyid Asadullah Qumi, in Tihiran
Date: 1894 ca.

- 1 O captive of the Divine Path! The details of the grievous events and disturbing incidents - namely the tragedy of Ardabil, the hardships of the path, and the burden of chains and fetters - were all read, heard and understood. The detailed account that described the known events, written to Aqa Mirza Shu'a'u'llah, was read and perused. What excellent and complete feasts and elaborate banquets these were, containing all that souls desire and eyes delight in - may they be wholesome and agreeable! Rumi says: "The believer's soul surely becomes like a hostage" - meaning that from unbearable blows of wood, club and stick, one becomes plump, fat, rosy-cheeked and silver-bodied. At the time of your departure, reference was made to this pleasant

1 ای اسیر سبیل الهی تفصیل واقعه مؤله و
حوادث مزعجه یعنی فاجعه اردبیل و مشقت
سبیل و زحمت سلاسل و زنجیر کل متلو و
مسموع و معلوم گردید مسطور مفصل مشروح
که ترجمان وقایع معهود و باقا میرزا شعاع‌الله
مرقوم شده بود قرائت و تلاوت گردید خوبست
مهمانیهای مکمل و مائده‌های مفصل بود فیها ما
تشتی الأنفس وتلذ به الأعين هنيئاً مريئاً گوارا
و سازگار باد ملای رومی میگوید نفس مؤمن
اسگری آمد یقین یعنی از ضرب چوب و چماق

feast and blessed table - surely you have not forgotten. Now praise be to God, the promise was fulfilled and from pain came purity.

- 2 O old friend! Why were you so unjust and faithless? You alone partook of all these delicious foods and delightful banquets, never once remembering these poor companions. Was this the condition of faithfulness, good nature and kindness? As it is said: "When you drink, pour a drop upon the earth in remembrance of the fallen." In any case, for now you have won the race and drunk the cup of bounty - let us see what we shall do.

- 3 But I and all others have a complaint, for someone once said to the aforementioned Siyyid Muhammad: "Why did Mirza Yahya immediately flee from every instance of tribulation? He never endured any hardship or difficulty in this Cause. He would always incite discord and then promptly flee, while the Exalted One (may the world's spirit be sacrificed for Him) made His blessed breast the target of a hundred thousand bullets and never, in any instance, sought to protect Himself. And the Blessed Beauty (may the spirit of existence be sacrificed for His trials) personally endured all manner of calamities and dangers in every situation, suffering countless afflictions and trials, and fell into a hundred thousand perils, hardships, imprisonments, and chains and fetters." In response he had said: "Fleeing from the unbearable is among the traditions of the Prophets." This was supposedly following the traditions of the Prophets and emulating the saints.

- 4 And now we have a quarrel with you as well, as to why on that night, when the servants sought to help you escape, you acquiesced and remained still. Surely you too should have followed in the footsteps of the righteous ones of former times! This, however, is according to the saying of Siyyid Muhammad; otherwise, those souls who are intoxicated and inebriated with the divine wine shall never, in the record of true understanding, be accounted among such as seek concealment or can endure separation. Nay, they must become renowned throughout all horizons, be made rapt and love-distraught, seek the cup of tribulation, and tread the path of fidelity.

- 5 Even as the precious pearl of bounty is nurtured within the embrace of the shell of suffering, and as pure gold acquireth

و دگنگ ما لایطاق فربه و سمن و سفیدرخ و سیمین بدن گردد و باین عیش مهیا و سفره مهیا وقت تشریف بردن شما اشاره و ایما شد البته فراموش نفرمودید حال الحمد لله در وعد وفا و از درد صفا پیدا شد

2 ای یار دیرین چرا اینقدر بی انصاف و بی دین بودی جمیع این اطعمه لذیذه و مائده های لطیفه را تنها خوردی و هیچ پیاد این رفقاء فقرا نیفتادی آیا این شرط وفاجوئی و خوشجوئی و دلجوئی بود یا پیاد این فتاده خاک بیز چونکه خوردی جرعهئی بر خاک ریز باری علی العجالة تو گوی سبقت ربودی و جام موهبت نوشیدی تا بینیم ما چه خواهیم کرد

3 لکن من و جمیع دعوی داریم زیرا شخصی روزی به سید محمد معهود گفته بود که چرا میرزا یحیی در جمیع موارد بلا فوراً فرار اختیار مینمود چنانچه در این امر هیچ وهنی و مشقتی و زحمتی بر او وارد نشد همیشه تحریک فساد میکرد و فوراً خود فرار مینمود و حضرت اعلی روح العالمین فدا سینه مبارک را هدف صد هزار گلوله و رصاص فرمودند و ابداً در جمیع موارد محافظه نفس خویش نفرمودند و جمال مبارک روح الوجود لبلائے فدا در جمیع مواقع بلا یا و کل مخاطرات رزایا حاضر بنفس مبارک تجمل انواع مصائب و بلیات میفرمودند و در صد هزار خطرهای و مشقتها و زحماتها و حبسها و تحت سلاسل و اغلالها افتادند در جواب گفته بود الفرار مما لایطاق من سنن الانبیاء این بجہت اتباع سنن انبیا بود و تأسی بحضرات اولیا

4 و حال ما با شما دعوا داریم که چرا آنشب که غلامها خواستند شما را فرار دهند تمکین و قرار یافتید البته باید شما نیز اتباع سنن سلف بفرمائید این نظر بقول سید محمد است والا نفوسیکه از صہبای الهی مست و مخمورند در دفتر دانائی مذکور و مسطور مستوری نخواهند و مہجوری نتوانند شہرہ آفاق شوند و والہ و شیدا گردند جام بلا جویند و راہ وفا پویند

5 چون دردانہ موهبت در آغوش صدف محنت پرورده گردند و چون ذہب ابریز در تاب و تب

its pleasing hue in the heat and fervor of the fire, so do they overflow with thanksgiving. At one time, amid the most great tempest of affliction, they sail their ark as did Noah; at another, when the blasting wind of destiny doth blow, they abide in peace and steadfastness as did Hud. At one moment, like the glorious Beauty of the Friend, Abraham, they kindle their countenance in the furnace of oppression; at another, amid the fierce assault of sickness and disease, they burn and languish with fever like Job.

- 6 And for a moment they make, even as did Joseph, the chains and fetters of the prison, in the love of the Beauty of the All-Merciful, into a golden collar and the baldric of the sovereignty of the realms on high. For an hour they yield up their heads like John the Pure; in an instant, like Jesus, Son of Mary, they become the companions of poverty, pain, and grief, and raise their heads upon the cross. At times, like the Best-Beloved Friend, they endure a hundred thousand wrongs, and at the last, poisoned, wing their flight unto the Supreme Companion. At other times, like that valiant lion, Asadu'llah the Most Mighty, with head cloven yet countenance radiant, they remain serene and smiling. And on another day, like the wronged martyr—that shining, manifest, and evident Luminary—they surrender, thirsting, their lives in the path of God upon the plain of Karbila and tribulation.

- 7 In brief, such events are innumerable and beyond all reckoning. Such is the mark of the lovers of the Beauty of Him Who is the Lord of Glory, and such the distinguishing token of those who are intoxicated by the cup of the love of the All-Merciful.

- 8 In Turkish it is said: "First acquire the disposition of Husayn, Pass beyond fear and hope for the sake of the soul; Enter the Karbila of love with utmost courage."

- 9 At the time of reading your letter, I swear by the Ancient Beauty and by the Most Great Name - may my spirit be a sacrifice for His imprisoned loved ones - that I yearned for such tribulations and ordeals. Indeed, this is the time for sacrificing life, offering the soul, for intoxication and sobriety, for wakefulness and lamentation, so that, God willing, through the assistance of the hosts of the Supreme Concourse and the successive confirmations from the Most Glorious Kingdom, we may quicken the world and its peoples, bestow a new garment upon creation, perfume the East and West with holy fragrances, and illumine the horizons with the brilliant rays of the Sun of Truth. And may glory be upon you and upon every servant who is tried in the path of God, the Beloved of the mystics.

آتش رنگ دلپذیر یابد و لب از شکرانه لبریز کنند
گاهی در طوفان اعظم بلا چون حضرت نوح
کشتی رانند و گهی وقت هبوب صرصر قضا
چون حضرت هود قرار و سکون یابد وقتی چون
جمال خلیل جلیل در نائره جفا رخ برافروزند
و زمانی در شدت سورت علل و اسقام چون
حضرت ایوب از حرارت تب زار زار بسوزند

6 و دمی چون حضرت یوسف زنجیر و سلاسل
زندان را در عشق جمال رحمن طوق زرین و
حائل سلطنت علین سازند ساعتی چون یحیی
حضور سر ببازند و آنی چون عیسی مریم به فقر و
درد و غم هدم گردند و سر بر سر دار برافرازند
گاهی چون حبیب محبوب صد هزار جفا تحمل
نموده عاقبت [مسموم] عروج برقیق اعلی نمایند
و وقتی چون هزبر صائب اسدالله الغالب با سری
شکافته رخی شکفته کنند و روزی چون شهید
مظلوم نیر ساطع مشهود معلوم لب نشسته در راه
خدا در صحرای کرب و بلا جان بازند

7 باری وقایع بسیار نهایت ندارد اینست صفت
عاشقان جمال ذوالجلال و سمت مدھوشان جام
محبت رحمان

8 در ترکی میگوید حسینی مشرب اول بر جان
ایچون خوف و رجادن گچ فضای کربلای عشقه
وار مردانه مردانه

9 در وقت قرائت مکتوب شما قسم به جمال قدم
و اسم اعظم روحی لاجبائنه الاسراء فدا که
آرزوی آن صدمات و بلیات مینمودم باری وقت
جانبازی و جان نثاری و سرمستی و هشیاری و
بیداری و گریه و زاریست که انشاءالله بعون
جنود ملا اعلی و تأییدات متتابعه از ملکوت
ابی جهان و جهانیان را زنده نمود و عالم را
قیص جدیدی بخشید و بنفحات قدس شرق و
غرب را معطر و بانوار ساطعه از شمس حقیقت
آفاق را منور نمود و الهاء علیک و علی کل عبد
ابتلی فی سبیل الله محبوب العارفین

INBA88:223, ANDA#35 p.24, MSHR5.198x,
MSHR5.376x, MUH1.0049

AB00284

To: Siyyid Asadullah Qumi, in Tihiran

Date: 1894 ca.

- 1 O thou who wanderest in the wilderness and desert of the love of God! Although Tabriz was fever-stricken, and Ardibil was brimming with the wine of afflictions and trials, Azerbaijan was chains and prison, and Qazvin and Zanjan were captivity in the hands of dark-hearted oppressors, praise be to God that when you arrived in Tehran, you were delivered from tyranny and aggression, and found shelter and refuge in the house of peace. You found dwelling in the protection of an illustrious person, and made your home in the guest house of a prince who is the refuge of the poor and shelter of the weak, a mighty fortress for the fearful and a secure cave for the distressed, a helper of the oppressed and the absolute protector of the downtrodden. He has a perfumed mind from the fragrances of the rose garden of divine knowledge, and enlightened vision from witnessing the manifest and greatest signs. In the presence of the Most Great Light of Truth, his mention was remembered, and he was known for justice, fairness, and magnanimity.
- 2 We came here O Shah, we found triumph here
- 3 Thou art the host to the dwellers of the horizon
- 4 Through his charm, demeanor, heart-attracting manner, and welcoming countenance, compensation was made for the clubs, sticks, beatings, assaults, and injuries from the people of discord. Open thy tongue in thanksgiving, and like the birds of the gardens of the Kingdom, begin to sing melodies and songs in the rose garden of divine praise and attributes. In all ages and centuries, evil divines existed and were the source of corruption and rebellion of the people of obstinacy. Thus in the Qur'an it states: "And God led him astray despite his knowledge," and in another verse states: "They rejoiced in the knowledge they possessed." And in the tradition it states: "The divines of that time are the most evil divines under the shadow of heaven; through them appeared sedition and to them it shall return."
- 5 Shaykh Baha'i says:
- 6 Knowledge is naught but the knowledge of love
- 7 The rest is the deception of the wretched Satan
- 8 Rumi has said:

1 ای سرگشته دشت و صحراء محبت الله اگرچه تبریز تبخیز بود و اردبیل از باده بلایا و محن جامی لب‌ریز آذربایجان زنجیر و زندان بود و قزوین و زنجان اسیری در دست عوانان سیه‌جان الحمد لله چون به طهران رسیدید از ظلم و عدوان رهیدید و در دار الأمان منزل و مأوی گزیدید در پناه شخص خطیری مسکن نمودید و در مهمانخانه امیری وطن کردید که ملجأ فقرا است و پناه ضعفا حصن حصین خائفان است و کھف متین مضطربان فریادرس مظلومان است و حامی مطلق ستم‌دگان از نسائم گلشن عرفان مشامی معطر دارد و از مشاهده آیات باهرات جلیل اکبر بصری منور در ساحت نیر اعظم حقیقت ذکرش مذکور بود و بعدالت و انصاف و مروّت موصوف

2 آمدیم ایشاه اینجا ما فتح

3 ای تو مهمان‌دار سگان افق

4 از خلق و خوی و احوال دلجوی و گشایش روی آنحضرت تلافی چوب و چماق و ضرب و شتم و جرح اهل نفاق شد زبان بشکرانه گشا و در گلستان محامد و نعوت الهیه چون طبور حدائق ملکوت آغاز نغمه و ترانه نما در جمیع اعصار و قرون علماء سوء موجود و منشأ فساد و طغیان اهل عناد بودند این است که در قرآن میفرماید و اضله الله علی علم و در آیه ثانیه میفرماید فرحوا بما عندهم من العلم و در حدیث میفرماید فقهاء ذلک الزمان شرّ فقهاء تحت ظلّ السماء منهم ظهرت الفتنة و الیهم تعود

5 شیخ بهائی میگوید

6 علم نبود جز که علم عاشقی

7 مابقی تلبیس ابلیس شقی

8 مّلاّی رومی گفته

- 9 Otherwise these deceitful crows
 10 Have learned to imitate the cry of white falcons
 11 If the sand grouse learns the hoopoe's call
 12 Where is the hoopoe's secret and message to Saba?
- 13 In any case, what was clubs and sticks in Ardibil, here became silk and brocade, pavilion and chamber. There, every moment you received a wound; here, with every breath comes a new balm. There was endless hardship and trouble; here is boundless kindness and mercy. There were the burdens of chains and fetters; here is the sweetness of honey, sugar and milk. There was cursing and abuse; here are sweets, almonds and confections.
- 14 Firdawsi says:
 15 If you pass by the charcoal maker
 16 You'll see no trace from him but blackness
 17 But if you pass by the perfume sellers
 18 Your garment becomes all fragrant with ambergris
- 19 What an excellent journey and wandering this is! At times a guest in schools and courts of justice without finding relief, at times secluded in monasteries and retreats without seeking shelter. Sometimes like wine, veiled in the wine-cellar of concealment, and sometimes like the rose, notorious in street and market, companion to friend and stranger alike. At times in the darkness of prison alongside criminals, at times in the court of grace and chamber of rest, head upon silken pillows from India and China. One moment bound in chains and fetters, another moment prince of the realm of ease and peerless bounty. No greater spectacle and journey exists in this world than this. This is the journey of bodies. I beseech God that spiritual journey be made possible and that thou mayest find thy way to the divine pleasure-ground. At such a time prison becometh a palace, the hardship of chains and the sharpness of the sword become as sweet as the honey of the Garden of Paradise. Captivity becometh sovereignty, and death becomes life. Wounds become balm, and poison becomes the greatest medicine. Abasement becomes eternal glory, and tribulation becomes everlasting mercy. The wayfarer at times, like Abraham, sets his face aglow in the fire, and at times, like John, offers up his own blood. Sometimes like Joseph he seeks the well and prison, and sometimes like the Sun of Truth, the martyred Husayn - may my spirit be a sacrifice unto Him - makes his breast the target of arrows and spears. A thousand living
- 9 ورنه این زاغان دغل افروختند
 10 بانگ بازان سپید آموختند
 11 بانگ هدهد گر پیاموزد قطا
 12 راز هدهد کو و پیغام سبا
- 13 باری آنچه در اردبیل ضرب چوب و چماق بود در اینجا پرند و پرریان کوشک و اطاق در آنجا هر دمی زخمی شدید و در اینجا در هر نفسی مرهمی جدید در آنجا مشقت و زحمت بی پایان در اینجا مروت و مرحمت بی کران در آنجا زحمت اغلال و زنجیر در اینجا حلاوت شهد و شکر و شیر در آنجا سب و دشنام در اینجا نقل و لوزینج و بادام
- 14 فردوسی میگوید
 15 اگر بگذری سوی انگشت گر
 16 از او جز سیاهی نه بینی اثر
 17 بعنبرفروشان اگر بگذری شود
 18 جامهء تو همه عنبری
- 19 خوب سیاحت و سیری است گاهی مهمان در مدرسی و دادرسی نیافتی و گاهی گوشه نشین صومعه و خانقاهی و پناهی نجستی گاهی چون صہبا در خمخانہء مستوری پردہ نشینی و گہی چون گل رسوای کوی و بازار و با یار و اغیار ہم نشینی گہی در ظلمتکدہء زندان قرین مجرمینی و گہی در بارگاہ عنایت و خوابگاہ راحت سر بالین پرریان ہند و چین دمی امیر سلاسل و زنجیری و زمانی امیر کشور آسایش و نعمت بی نظیر دیگر تماشا و سیری در این عالم اعظم از این نہ این سیر اجسام است از خدا میطلب کہ سیر روحانی میسر گردد و بتفرجگاہ الہی پی بری در این وقت زندان حکم ایوان یابد و زحمت زنجیر و حدت شمشیر حلاوت شهد روضہء رضوان بخشد اسیری امیری گردد و مردگی زندگی شود زخم مرهم شود و زہر داروی اعظم گردد ذلت عزت سرمدیہ شود و زحمت رحمت ابدیہ گردد و سالک گہی چون خلیل در آتش چہرہ برافروزد و گہی چون یحیی خون خویش سبیل سازد گہی چون یوسف چاہ و زندان جوید و گہی چون آفتاب حقیقت فلک شہادت حسین مظلوم روح الوجود لہ الفداء سینہ را ہدف سہام

hearts are needed on this path, that each breath might sacrifice a hundred souls.

- 20 In any case, thou wert fortunate indeed to have fallen under the shadow of this distinguished person. Ibn-i-Abhar experienced imprisonment and incarceration in the shadow of the Amir-Kabir; thou found a palace and court. He experienced severe torment; thou received abundant reward. He tasted the bitterness of wrath; thou found the sweetness of grace and kindness. He found his way to the darkness of the pit; thou to the heights of the moon. The cup of heart's blood and the goblet of wine were each given to different ones - thus do affairs unfold in the circle of destiny.

- 21 In brief, we hope from the hidden favors of the Lord that they may ever be established upon the throne of glory and settled upon the seat of grandeur, that they may remain protected and preserved beneath divine protection, that they may attain their utmost hopes. And peace be upon those who follow guidance.

و سنان سازد زنده دل باید در این ره صدهزار تا
کند در هر نفس صد جان نثار

20 باری علی العجالة تو خوش بخت بودی چه که در
ظل این شخص خطیر افتادی و ابن ابهر در سایه
امیرکبیر آن حبس و زندان دید تو قصر و ایوان
یافتی آن زجر شدید دید تو اجر مزید آن تلخی
قهر یافت تو حلاوت لطف و مهر او بتاریکی
چاه راه یافت تو باوج ماه خون دل و جام می
هر یک بکسی دادند در دائره قسمت اوضاع
چنین باشد

21 خلاصه از الطاف خفیه پروردگار امیدواریم که
همیشه بر مسند عزت مستقر و بر صدر جلال مقرر
یابند و در صون حمایت الهیه محفوظ و مصون
مانند و بمنتهای آمال مقرون گردند والسلام علی
من اتبع الهدی

INBA88:081, BRL_DAK#0760,
MKT2.223, MSHR2.032x, MSBH6.473-476,
YIA.382-383x, QUM.045-046x

AB00293

Date: 1894 ca.

- 1 O thou who supplicatest unto God! Those souls who have entered beneath the Covenant of the Most Great Luminary of the horizons, who have grasped the Most Firm Handle of the Testament, and who are firm and steadfast in the Divine Cause, are like unto the stars of guidance. They are as missiles hurled from the Supreme Concourse, they are standards of guidance, they are waves of the ocean of knowledge, and they are hosts assailing the self and passion. They are flowing springs and flowing rivers, the cause of rest and tranquility, and they strive for the good and welfare of the world of creation. They are manifestations of mercy and dawning-places of the lights of bounty. They are clouds of grace and generosity, and the breeze from the gardens of the loving Lord's favor. They are luminous lamps to the assemblage of the world and fragrant flowers in the rose-garden of existence, in the meadow of reality.

1 ای متضرع الی الله نفوسی که در تحت میثاق نیر
اعظم آفاق داخل و بعروة الوثقای عهد متمسک
و بر امر الهی ثابت و راسخ حکم نجوم هدی دارند و
سطوت رجوم از ملاء اعلی اعلام هدایتند و انوار
عنایت امواج بحر عرفانند و افواج مهاجم بر نفس
و هوی اعین جاریه اند و انهر ساریه سبب راحت
و آسایشند و ساعی در خیر و صلاح جهان
آفرینش مظاهر رحمتند و مطالع انوار موهبت
سحاب فضل و جودند و نسیم ریاض عنایت رب
ودود انجن عالم را شمع روشنند و گلشن وجود
را گل معطر چمنستان شهود

- 2 They associate with all peoples of the world in the utmost spirit of joy and fragrance. In accordance with the decisive Divine texts, they are truthful and obedient and submissive to the government of their country and homeland. They are well-wishers of the sovereign and desire good for the throne of the crown, the shelter of the people. In all conditions they trust in God and hold fast to the cord of patience. Their gaze is fixed upon the Kingdom and their attention is directed to the Lord of Might. They are free from every bond and detached from every thought except obedience to the government, which they render as a Divine command, and submission to the throne of sovereignty, which they offer according to the celestial Book.
- 3 Therefore they are firm in their benevolent intentions and steadfast in their essential services. O thou who art vigilant! Fix not thy gaze upon appearances, but look to the Divine commands. The Lord of all worlds hath entrusted the order of countries and the security of paths to the effort of government and the power of sovereignty, and hath made the comfort of the subjects and the prosperity of the people dependent upon the influence and might of the kings of the world. Should there occur any weakening in this mighty force which preserves the life, happiness, comfort and peace of creation, the felicity of human life would be disturbed, and the base, vile, rejected and ruffraff would become dominant and prevailing. The ease of the world of being would be wholly transformed into hardship, trouble, fear and dread.
- 4 Therefore the more the people show obedience to the government and respect for the throne of sovereignty, the more they have in reality preserved themselves, maintained their own respect and honor, and considered the glory of the nation as a whole. Despite the obvious clarity of this matter like the sun, certain blind and deaf ignorant ones have appeared in Iran who, through some worthless sophistries and false rumors, have intended to overthrow the foundation of comfort and peace. They mislead and deceive people against the government and into ill-will toward the state. They seek ruin while calling it prosperity; they desire bondage while naming it freedom; they perpetrate oppression and tyranny while speaking of justice; they pursue the misery of the people of Iran while terming it happiness.
- 5 In short, the audacity of these ignorant people has reached such a degree that they dared to assault the sacred person of His Majesty and inflicted great cruelty upon the noble form of the King. "Lo! The curse of God be upon every cruel
- 2 با جمیع ملل عالم بکمال روح و ریحان روش و سلوک نمایند و بموجب نصوص قاطعه الهیه صادقند و مطیع و منقاد حکومت هر مملکت و وطن خویش خیرخواه پادشاهند و نیکخواه سریر تاجداری شهریار رعیت پناه در کل احوال توکل بر حق نمایند و تشبث بعروه صبر نظر بملکوت دارند و توجه بسطون جبروت از هر قیدی آزادند و از هر فکری در کار اطاعت حکومت را بامر الهی کنند و انقیاد بسریر سلطنت را بحسب نصوص کتاب آسمانی
- 3 لهذا بر نوایای خیریه ثابتند و بر خدمات لازمه با قدمی راسخ نظر را مقید نمایند بمنظر اوامر الهی نظر نمایند ای هوشیار حضرت پروردگار عالمیان نظم ممالک و امنیت مسالک را بهمت حکومت و سطوت سلطنت گماشت و راحت رعایا و نعمت برایا را منوط بنفوذ و اقتدار ملوک عالم فرمود و اگر در این قوه عظمی که حافظ حیات و سعادت و راحت و آسایش جهان آفرینش است فتوری حاصل گردد سعادت حیات عالم انسانی مختل گردد و هزله و رذله و خذله و اوپاش مسلط و مستولی گردند و بکلی راحت عالم امکان مبدل بزحمت و مشقت و خوف و هراس گردد
- 4 پس رعیت هر قدر اطاعت حکومت بیشتر نماید و مقام سریر سلطنت را محترمتر دارد فی الحقیقه محافظه خویش نموده و احترام و رعایت خود نگه داشته و عزت عموم ملت منظور داشته با وجود وضوح این مطلب مثل آفتاب جمعی کوران و کران نادانان در ایران پیدا شده اند و بمنزخرفی چند از اقوال سخیفه و اراجیف کذب بنیاد آسایش و راحت را اراده نموده اند که براندازند و مردم را بر ضد حکومت و بدخواهی دولت دلالت و اغوا نمایند مطموری جویند نامش را معموری نهند اسارت خواهند و عنوانش را آزادی کنند ظلم و ستم روا دارند و نام عدالت بر زبان رانند نکبت اهل ایران جویند و اسمش را سعادت گذارند
- 5 باری جسارت این قوم جهول بدرجهئی رسیده که جسارت تعرض بنفس نفیس حضرت شهریار نمودند و ظلم عظیم را بر پیکر کریم پادشاه وارد آوردند الا لعنة الله علی کل ظالم هاتک

violator and murderer! Lo! The vengeance of God be upon every presumptuous deceiver!" Consider how these ill-wishing souls have perpetrated a grievous wrong upon the noble person of the king. The curse of God be upon every cruel, insolent, and bloodthirsty oppressor! The wrath of God be upon every audacious deceiver! Consider how these malevolent souls could perpetrate such cruelty and disrespect against the center of sovereignty, which is the most exalted and respected station in the human world. What then would they do to others should they gain power over them?

- 6 In any case, the time has come to weep for the state of Iran and its people, for a seed of corruption has been sown that will yield a hundred thousand harvests of harm, and a sapling of sedition has been planted that will bear a hundred thousand heaps of the bitter fruit of misfortune. Unless the grace of the Lord becomes their helper and supporter, and heavenly confirmations arrive, and this root of corruption be cut off. Therefore, the loved ones of God must turn in complete supplication and lamentation to the divine Kingdom, expressing their utter powerlessness and need, and must pray for the support and confirmation of His Majesty the new Sovereign, whose justice and fairness are renowned throughout the horizons, and whose kindness and mercy are known to all people. He is mercy personified and grace embodied; he is a sign of compassion and a banner of generosity.

- 7 Thus far, from this forbearing monarch, perfect kindness has been manifested toward this community and the light of benevolence has shone forth. To pray for his well-being is an absolute obligation, and loyalty, obedience and servitude are essential and binding without any doubt or hesitation. Likewise, prayers for the well-being of His Excellency the Prime Minister are needed, for truly, in this great calamity and severe affliction, His Majesty the deceased King rendered a great service and provided powerful protection. The throne of sovereignty remained secure, and the generality of the subjects remained content and protected. Such competence, wisdom and justice are truly worthy of praise and commendation. O God! Assist this victorious and mighty King with Thy invisible confirmations, and aid him with heavenly assistance. Protect him from the evil of enemies under the shelter of Thy protection, and encompass him with the glances of the eyes of Thy care. Verily, Thou art the Great Protector.

فَتَاكَ اِلَّا نَقْمَةُ اللّٰهِ عَلٰی كُلِّ مُتَجَاسِرٍ خَدَّاعٍ
مَلَا حَظْلَهُ كُنَيْدَ اِيْنِ نَفُوْسٍ بِدُخْوَاهُ چُوْنِ بِمَرْكَزِ
سُلْطَنَتِ كِهْ دَر دُنْيَا اَعْظَمُ مَقَامِ مُحْتَرَمِ عَالَمِ بَشَرِ
اِسْتِ چَنِینِ ظَلْمِی وِ بِيْ اِحْتِرَامِی رَوَا دَارَنْدِ اَيَا
بِسَائِرِیْنِ چُوْنِ دَسْتِ یَابَنْدِ چِهْ هَا كَنْنَنْدِ

6 باری وقت آنست که بر حال ایران و ایرانیان
گریست چه که تخم فسادی کشته شد که
نتیجه اش صد هزار خرمن مضرت است و نهال
فتهائی نشانده گشت که ثمراتش صد هزار توده
حفظ نکت است مگر لطف حضرت پروردگار
معین و یاور گردد و توفیقات غیبیه برسد و این
ریشه فساد منقطع شود پس باید احبای الهی
بکمال تضرع و زاری بملکوت الهی عجز و نیاز
آرند و طلب تأیید و توفیق اعلیحضرت شهریار
جدید نمایند که عدل و انصافش مشهور آفاقست
و مروت و مرحمتش معروف نزد جمیع ناس
رحم مجسم است و فضل مشخص آیت مرحمت
است و رایت مکرمت

7 تا بحال از این شهریار بردبار نسبت باین طائفه
کمال مرحمت ظاهر و نور مروت باهر دعای
خیر فرض عین است و صداقت و اطاعت و
عبودیت واجب و لازم من دون شک و ریب و
همچنین دعای خیر در حق حضرت جلالتمآب
صدارتپناه چه که فی الحقیقه در این فاجعه
عظیمه و مصیبت شدید اعلیحضرت پادشاه
مغفرت پناه خدمت عظیمی نمودند و صیانت
شدیدی فرمودند سریر سلطنت محفوظ ماند و
عموم رعیت محظوظ و مصون ماندند اینچنین
کفایت و درایت و عدالت فی الحقیقه سزاوار
نعت و ستایش است اللّٰهُمَّ اَیْدِ الْمَلِکَ الْمُظْفَرِ
الْمُعْظَمِ بِتَأْیِیْدَاتِکَ الْغِیْبِیَّةِ وَ وَفِّقْهُ بِتَوْفِیْقَاتِکَ سَمَائِیَّةِ
وَ احْفَظْهُ مِنْ شَرِّ الْأَعْدَاءِ فِی صَوْنِ حِمَايَتِکَ وَ
اَشْمَلْهُ بِلِحَظَاتِ اَعْيُنِ رِعَايَتِکَ اَنْتَ الْحَافِظُ
الْعَظِیْمُ

INBA13:215, INBA55:307, INBA88:384x,
BRL_DAK#0551

AB00320

Date: 1894 ca.

- 1 O people of the blessed village in the Valley of Hijaz, Yathrib, and the plains of Batha, which were the roaming grounds of the tribes of Qahtan and Bani Ya'rub! In the mighty Qur'an and the noble Book, it is described as a valley without water or vegetation, as spoken through the tongue of Abraham, peace be upon him: "O Lord! I have settled some of my offspring in a valley uncultivated by any seed." Particularly Mecca, whose palace was rocky ground and whose mansions were boulders, whose soil grew only thorns, whose verdant tree was the bitter colocynth, whose flowers and fragrant herbs were desert thorns, and whose jasmine and wild roses were wilderness weeds.
- 2 Nevertheless, through the rising of the Sun of Muhammad's Beauty from that region and Arabian clime, it became a brilliant dawning-place and manifest horizon. A piece of earth became supreme paradise, the pride of rose gardens and meadows, and the envy of tulip fields filled with cypress and jasmine. Its soil became fragrant and its thorns transformed into flowers and sweet basil of the Garden of Ridvan. It became the Qiblih of the horizons, the Ka'bih of the illumined ones, the circling-place of all the world and the goal of humanity.
- 3 Yet in the time of that pure Spirit, that ambered earth appeared in the eyes of the heedless as contemptible, indeed the lowest piece of earth. Now observe how from the furthest lands of the world, people journey just to circumambulate that honored House, how throngs of women and men run toward it, and upon returning they display pride and glory, their faces beaming with joy and glad-tidings, saying: "Praise be to God that we pressed our faces and foreheads against that musk-scented soil and ambered earth! Our eyes were illumined and our nostrils perfumed. Blessed are we! Blessed are we!"
- 4 Likewise, consider the birthplace of the Spirit of God, the Most Great Name, Jesus son of Mary, which is called Bethlehem. In the time of that holy Soul, it was an insignificant village, a small settlement without foundation. It had no renown and bore no name among other villages. Outwardly it was a wasteland, a dwelling place for owls and ugly birds, ruined and desolate, condemned and fever-stricken. When it became the birthplace of that abstracted Spirit and the site of that embodied Light's advent, its darkness turned to light and its rocky ground became level. Its withered trunk became a towering

ای اهل قریه مبارکه وادی حجاز و یثرب و صحرای بطحاء که جولانگاه قبائل قحطان و بنی عرب بود در قرآن عظیم و کتاب کریم وادی بی آب و گیاه تعبیر فرموده چنانچه از لسان ابراهیم علیه السلام میفرماید ربّ اتی اسکنت من ذریّتی بواد غیر ذی زرع علی الخصوص مکه که کاخش سنگلاخ بود و قصورش صخور خاکش منبت خاشاک بود درخت سبز و خرّمش حنظل تلخناک گل و ریاحینش خار مغیلاں بود و یاس و نسرينش خاشاک بیابان

باوجود این بطّوع شمس جمال محمدی از آن خطّه و اقلیم عربی مشرق منیر شد و افق مبین گشت قطعه زمین بود بهشت برین گشت نجر گلزار و چمن شد و غبطه لاله زار پرسرو سمن خاکش عطرناک شد و خارش گل و ریحان جنت رضوان قبله آفاق شد کعبه اهل اشراق مطاف عالمیان گشت و مقصد آدمیان

لکن در زمان خود آن روح پاک آن خاک عنبرین در اعین و انظار غافلین حقیر بلکه پست ترین قطعه روی زمین مینمود حال ملاحظه نمائید که از اقصی بلاد عالم محض طواف آن بیت مکرم شد رحال میشود و افواج نساء و رجال میدود و حین رجوع نجر و مباحات مینمایند و روی سرور و بشارات میگشایند که الحمد لله رخ و جبین را بان تراب مشکین و خاک عنبرین سودیم بصرمان منور شد و مشاهمان معطر گشت طوبی لنا طوبی لنا

و همچنین در محلّ ولادت حضرت روح الله اسم اعظم عیسی ابن مریم که نامش بیت لحم است ملاحظه کنید در زمان آن جان مقدّس قریه حقیری بود و ده بی بنیان صغیری اسمی نداشت و نامی میان دهات برنداشت بظاهر خرابه زار بود و کاشانه بوم و جغد بدعذار مهدوم و مخروب بود و مذموم و محموم چون محلّ ولادت آن روح مجرّد شد و موقع قدوم آن نور مجسم ظلماتش

palm tree and its bitter colocynth turned to flowing honey. Its desert sand became pearls and gems, and its lowly dust became fresh ambergris. Its frightful wilderness became a haven for all the world, and its dreadful mountains became the goal of spiritual ones. Its dimmed lamp became a brilliant moon, and its withered vegetation became fresh and fragrant. Its air became musk-diffusing and its clouds jewel-scattering. It became the prostration place of mighty kings and the sanctuary of holy ones at the threshold of the merciful Lord.

- 5 Now observe what garment this blessed village shall be invested with in the future and what bounty it shall be distinguished by. I swear by the Ancient Beauty—may my spirit be sacrificed for His pure threshold—that it is evident and manifest to those possessed of insight and vision what shall come to pass in future times. Consider that when the Spirit of God ascended to the Supreme Kingdom and the Highest Heaven, there were only eleven souls who believed and were assured. According to the texts of the Gospel, these souls became firm and steadfast after His ascension. Similarly, the glad-tidings of the Spirit's appearance and the news of that Mine of Light's advent did not, in His time, extend beyond these regions. Yet at the time of the ascension of the Blessed Beauty, the Most Great Name—may my spirit be sacrificed for His sacred dust—the divine loved ones were countless throughout all regions of the world, and the fame of that Sun of the horizon of unity's rising was celebrated in all climes, the holy fragrances of His celestial kingdom were diffused in every land and region, and the life-giving breezes from His sacred gardens were wafting repeatedly through all parts and regions.

- 6 The splendors of His bounty follow one after another and the lights of His generosity shine forth in both East and West. No region remains untouched, neither the lands of the Arabs and Romans, nor the climes of Sind and Hindustan, nor the countries of the Turks and Persians, nor the realms of Europe, Africa and America. Now, although those who were distant and remote, even strangers, have drawn near and become close, and have been set ablaze with the fire of the love of God, and have shut their eyes to the world and all who dwell therein, and have burned away every veil and barrier—is it fitting that you, who were near and close, should remain cold like the people of Mecca and be occupied with transient affairs? No, by God, never! This was not and is not befitting. Rather, your flame should burn brighter than all others, and your ardor should be greater. Surge forth, strive, and raise your cry until, beneath the shade of the favors and bounties of the Most Glorious Kingdom, you become in this world and the divine world the joy of

انوار شد و سنگلاخش هموار جذع یابسش نخل باسق گشت و حنظل تلخش شهد فائق ریگ هاموش درو گهر گردید و تراب زیوش عنبر تر صحرای پروحشش مامن عالمیان شد و کوهسار پردهشش مقصد روحیان چراغ افسرده اش بدر منیر شد و گنج پرمردده اش تازه و عنبرین هوایش مشکبیز شد و سخاوتش گهرریز بنجده گاه ملوک عظیم شد و خلوتگاه قدسیان درگاه رب رحیم

5 حال ملاحظه نمائید که آن قریه مبارکه در زمان آینده بجه قیصی مخّلع گردد و بجه موهبتی مخصّص قسم به جمال قدم روحی لعنته الطّاهره فداء که عند اولی البصائر و الابصار مشهود و واضح است که در زمان استقبال چه خواهد شد ملاحظه کنید که حضرت روح الله در وقت عروج و صعود بملکوت اعلی و جبروت اسمی یازده نفر مؤمن و موقن بودند و بحسب نصوص انجیل آن نفوس بعد از صعود ثابت و مستقیم شدند و همچنین بشارت ظهور حضرت روح و خبر بعثت آن معدن نور در زمان خود آنحضرت از اینصفحات تجاوز نمود و حال آنکه حین صعود جمال مبارک اسم اعظم روحی لثرا به المقدس فداء احبای الهی لا یعدّ و یحصی در جمیع اقطار دنیا منتشر و صیت طلوع آن شمس افق توحید در جمیع اقالیم مشتهر و

6 نفحات قدس ملکوتش در جمیع خطّه و دیار متضوّع و نسائم جاتبخش حدائق تقدیسش در اطراف و اکثاف متکرّر و متتابع و انوار بزرگواریش در شرق و غرب ساطع نه خطّه تازیان و رومیان ماند و نه اقلیم سند و هندوستان و نه کشور ترک و فارسیان و نه ملک فرنگ و افریک و امریک حال باوجود آنکه دوران و بعیدان حتّی بیگانگان قریب و نزدیک شدند و بآتش محبت الله برافروختند و چشم از عالم و عالمیان بدوختند و هر حجاب و پرده را بسوختند شما که قریب و نزدیک بودید آیا سزاوار است چون اهل مکه مخمّود باشید و بشئون فانیه مشغول لا والله ابداً این سزاوار نبوده و نیست بلکه شما باید شعله تان از جمیع بیشتر باشد و همّتتان بلندتر بجوشید و بکوشید و بجروشید تا در ظلّ عنایت و فیوضات ملکوت

those who love Him and the example for those who are certain.
And upon you be glory.

ابهی در این جهان و جهان الهی سرور محبان
گردید و مقتدای موقنان و البهاء علیکم

MKT5.049b, IQN.079, PYB#228 p.30

AB00517

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

Date: 1894 ca.

- 1 O distinguished branch from the Blessed Tree that speaks forth from the Sinai Tree! Upon you be the glory of God, His praise, His grace, His generosity and His benevolence.
- 2 The great Afnan, the noble branch, upon him be the glory of his Lord the Most Great and his Beloved the All-Bountiful, has ascended from this dark abode of separation to the retreat of the Beloved of all horizons. With utmost yearning, crying "My Lord, receive me!", he hastened to the Abha Kingdom and the most exalted horizon.
- 3 From the beginning of his life, that one attracted to God was confirmed and assisted with such grace and bounty, and was adorned with such a robe of honor. He was of the noblest lineage and was known for the most perfect character. From early childhood and the dawn of youth he was attracted to the Supreme Kingdom and turned toward the Most Exalted Realm. As he grew and developed, he strove to acquire knowledge and wisdom, and tasted the cup of mystical knowledge from the hand of the cup-bearer of grace.
- 4 When the lights of the Divine Morn, through unlimited bounty, illumined the horizons of creation and the holy fragrances perfumed the nostrils of the yearning ones, his eyes were brightened and his soul became a rose garden. He acquired light from the Divine Lamp and gained infinite bounty from the clouds of the All-Merciful. When the Sun of Eternity rose from the horizon of the Most Great Name, like a brilliant star he received illumination from that glorious Luminary and was guided by the light of guidance in the Sinai Vale. He became a noble branch of this Blessed Tree and a lofty bough of this sacred Tree. May the impelling force of divine confirmation and the guide of the bounty of the Lord, the All-Bountiful, make him a cause of guidance in all regions, until he was granted dwelling

1 ایها الفرع المجید من الشجرة المباركة الناطقة فی
سدرۃ السیناء علیک بهاء الله و ثنائه و فضله و
جوده و احسانه

2 حضرت افنان کبیر فرع جلیل علیہ بهاء ربّه
العظیم و محبوبه الکریم از این ظلمتکدهء فراق
بخلوتگاه محبوب آفاق صعود فرمودند و بمنتهای
شوق رب ادراکنی گویان بملکوت ابهی و افق
اعلی شتافتند

3 آن منجذب الی الله از بدایت نشئت بجه فضل
و موهبتی موق و مؤید شدند و بجه خلعتی مخّط
گشتند از اشرف اعراق بودند و باکلی اخلاق
مشهود شدند از سنّ طفولیت و بدو صباوت
منجذب ملکوت اعلی بودند و متوجه جبروت
اسمی و چون نشو و نما نمودند در تحصیل علوم
و حکم کوشیدند و جام عرفان را از ید ساقی
عنایت چشیدند

4 و چون انوار صبح الهی بفیض نامتناهی آفاق
اکوانا منور نمود و نفحات قدس مشام مشتاقانرا
معطر کرد چشمی روشن نمودند و جانی گلشن
کردند اقتباس انوار از مشکاة الهی نمودند و
اکتساب فیض نامتناهی از غمام رحمانی و چون
شمس قدم از افق اسم اعظم طالع و لائح گردید
چون نجم بازغ استفاضهء انوار از آن نیر بزرگوار
نمودند و بنور هدی در بقعهء سیناء مهدی شدند
فرع جلیل این سدرهء مبارکه شدند و افنون رفیع
این دوحهء مقدسه سائق توفیق و دلیل موهبت
رب کریم در آفاق گرداند تا آنکه در ظلّ جمال

and shelter in the shadow of the Ancient Beauty and the protection of the Most Great Name - may my spirit be sacrificed for His loved ones.

- 5 He spent a period of his life in the presence of the Manifest Beauty and the shelter of the mighty fortress, and was the recipient of great favors, mighty confirmations and successive bounties.

- 6 When an earthquake struck the pillars of existence and the essence of all beings and possibilities melted from separation from the Beauty of the All-Merciful, and this world of joy became a dark abode of sorrows, and this rose garden became a thorny furnace, the pillars of the realities of holy souls were scattered and the foundation of life of attracted beings was demolished. Patience vanished and composure was lost. From those days, the state of His Holiness the Afnan was transformed and the intensity of his burning increased moment by moment, until truly for a time he was bewildered and unconscious, until in these days he spread the wings of yearning and soared to the Supreme Companion and the Most Glorious Horizon.

- 7 In that sanctified rose garden he built his nest in the Divine Lote Tree, and in the presence of the Most Great Mercy he found dwelling and shelter, becoming the manifestation of the blessed verse "Peace be upon me the day I was born, and the day I die, and the day I am raised alive." Blessed is he, again blessed is he! Good news to him, again good news to him!

- 8 O my Lord, my Hope, my Refuge and my Shelter! This is a branch from the branches of Thy tree of mercy and a twig from the twigs of Thy divine lote-tree. His heart was consumed by the fire of separation and the breezes of yearning moved him until the flames of longing blazed between his ribs and vitals, and he supplicated to Thy most glorious Kingdom: "My Lord! Return me to Thee and deliver me from the abyss of remoteness and the intensity of ardor and the pit of sorrow, through Thy grace and bounty, O Beauty of the Most High and Lord of the Last and the First! Receive me, receive me, and cause me to dwell near Thy mercy, and nourish me from the banquets of Thy presence, and feed me from the tables of Thy favor, and quicken me with the spirit of beholding Thee, and illumine me with the light of reunion with Thee, and give me to drink from the cup of eternity in the court of meeting, and cause me to hear the melodies of the birds of holiness. My Lord! Answer his prayer and respond to his plea and make his affairs easy and expand his breast and illumine his countenance and gladden his heart and bring joy to his spirit through Thy most great mercy and Thy grace and bounty, O Thou in whose hand is

قدم و پناه اسم اعظم روحی لاجبائه فدا منزل و مأوی عنایت فرمود

5 مدتی از عمر را در جوار جمال مبین و سایه حصن حصین بسر بردند و مظهر الطاف جلیله و عنایات عظیمه و احسانات متابعه بودند

6 و چون زلزله بر ارکان وجود افتاد و کینونت اکوان و امکان از فراق جمال رحمن بگداخت و این جهان سرور ظلمتکده غوم گشت و این گلشن ازهار گلخن آشبار گشت ارکان حقائق نفوس مقدسه متلاشی شد و بنیان حیات ذوات منجذبه مهوم گشت صبر نماند و قرار بباد رفت از آن ایام حضرت افنان حالش دگرگون شد و شدت حرقتش آنآ فآنآ افزون گشت تا آنکه فیالحقیقه مدتی بود مدهوش و بیوش بودند تا آنکه در این ایام بر اشتیاق باز نمودند و بر فیق اعلی وافق اهی پرواز نمودند

7 و در آن گلشن تقدیس در سدره منتهی آشیانه ساختند و در جوار رحمة کبری منزل و مأوی گرفتند و مظهر آیه مبارکه و السلام علی یوم ولدت و یوم اموت و یوم ابعث حیاً شدند طوبی له ثم طوبی له بشری له ثم بشری له

8 ربّ و رجائی و ملجئ و ملاذی هذا افنون من افنان شجرة رحمانیتک و فرع من فروع سدره ربانیتک قد احترقت کیده من نار الفراق و هزته نسائم الاشتیاق حتّی تأججت نیران الاشواق بین الضلوع و الاحشاء و ابتهل الی ملکوتک الایهی رب ارجعنی الیک و نجّنی من وهدة التوی و شدّة الجوی و ورطة الایسی بفضلک و جودک یا جمال الاعلی و ربّ الآخرة و الاولی و ادرکنی ادرکنی و فی جوار رحمتک اسکّنی و من موائد لقائک ارزقنی و من موائد عنایتک اطعمنی و بروج مشاهدتک احیی و بنور وصلک نورّنی و من کأس البقاء فی ساحة اللقا اسقنی و من نعمات طیور القدس فاسمعنی ربّ اجب دعائه و استجب مسئوله و یسر له امره و اشرح صدره و نور وجهه و افرح قلبه و سرّ روحه برحمتک الکبری و فضلک و

the kingdom of all things! Verily Thou art the All-Bountiful, the Most High, the All-Generous.”

جودک یا من پیدک ملکوت الاشیاء انک
انت الفضال المتعالی الکریم

INBA87:481, INBA52:503, MMK6#293,

KHAF.251

AB00614

To: Hand of the Cause Ali Muhammad Ibn Asdaq et al., in Tihiran

Date: 1894 ca.

¹ O thou who gazest upon the Divine Kingdom! Though the weather is intensely hot, and the dwelling's openings are sealed, and the breezes cut off, yet the heart's excitement from the sweet fragrances of the love of God's beloved ones is so evident that it has taken from my hand the reins of patience and forbearance, and with a broken pen I am occupied with the mention of that beloved one. What shall I write and what shall I say? In brief, today is the time for calling out and the season for proclamation and teaching God's Cause. If thou canst, like a divine herald and celestial caller, raise a call to those intoxicated with the wine of ignorance, and from the overflowing cup of the recognition of the Supreme Luminary of the realm of the invisible, bring them to consciousness. Awaken them and make them aware; from the sleep of heedlessness and the intoxication of ignorance, make them drunk and bewildered with the soul-nourishing wine of the love of the Almighty King. This unconsciousness is the pride of consciousness, and this intoxication is the essence of awareness and vigilance.

¹ ای ناظر بملکوت الهی اگرچه هوا در نهایت
سورت حرارتست و منزل منافذش مسدود و
نسائم مقطوع لکن اهتزاز قلب از نفحات محبت
احباء الله بدرجهائی مشهود که زمام صبر و
شکیب را از دست ربوده و با قلم شکسته بذکر
آنحبیب مشغولم چه نویسم و چه گویم مختصر
اینست که الیوم وقت نداست و زمان زمان
صلا و تبلیغ امر الله اگر بتوانی چون سروش
الهی و هاتف رحمانی ندائی بر مدهوشان نمر
نادانی زن و از جام سرشار عرفان نیر اعظم
لامکان بهوش آر و مخمور کن بهوش آر و بیدار
کن از خواب غفلت و سکر جهالت مخمور و
مدهوش نما از صهیای جانپور عشق و محبت
ملیک مقتدر این بیپوشی نقر هوشیاست و این
مخموری جوهر مستوری و هوشیاری

² And the Glory be upon thee and upon every steadfast and firm one. Several posts have passed without news arriving from you and no trace becoming evident. A detailed letter was sent containing multiple pages for the friends in the land of Kha, but no word of their receipt has arrived either. In any case, these days are not for rest and tranquility, nor is it time for deliberation and patience. Why do we not, like celestial heralds, speak in gatherings of fellowship to explain and prove the Blessed Cause? Or why do we not, like the fire of God's love and the torch of divine knowledge, kindle flames in the assemblies of the world? Or why do we not, like an ocean of remembrance and recognition, surge and roar from the divine breaths?

² و البهاء علیک و علی کل ثابت مستقیم چند
پوسته است که خبری از شما نرسیده و اثری
مشهود نگشته و پوسته مفصل ارسال شد که
در جوف آن اوراق متعدده بجهت احبای ارض
خا بود خبر وصول آنان نیز نرسید باری این ایام
وقت سکون و قرار نه و زمان تأتی و اصطبار
نیست چرا چون هاتف ملکوتی بیان و اثبات
امر مبارک در محافل انس نطق ننائیم و یا چون
آتش محبت الله و مشعل معرفت الله در انجمن
عالم شعله نیفزوزیم و یا خود چون بحر تذکر و
عرفان از نفحات رحمن نجوشیم و نخروشیم

- 3 The time has come for the might of the call of those Hands of the Cause of the Kingdom to encompass all horizons, and for the brilliant rays of the Sun of Truth to shine forth in the glass vessels of the hearts of all creation. Can a loved one find rest after the ascension of the Beloved? Or can a lover endure with patience after the concealment of the countenance of the Beloved? No, by God! The expanse of the world becomes as confining as a prison, and the vastness of plain and desert brings distress and agitation.
- 3 وقت آنست که سطوت نداء آن ایادی امر ملکوت آفاقرا احاطه نماید و اشعهء ساطعهء شمس حقیقت در زجاجات افندهء من فی الابداع جلوه نماید آیا بعد از صعود محبوب حبیب آرام گیرد و یا خود بعد از ستر جمال معشوق عاشق صبر و تحمل تواند لا والله فضای جهان چون تنگای زندان گردد و فسحت دشت و صحراء زحمت و ضجرت آرد
- 4 This servant's hope from those confirmed souls is that they may become the most exalted sign of the Word of God and the banner manifesting God's greatness. Time is short and passing like a cutting sword, therefore haste is necessary that the tree of being may yield its fruit and human reality may become the manifestation of the gifts of the All-Merciful. While there is strength in thy feet, traverse the wilderness; while there is power in thy hands, test the strength of thy arms; while there is power of speech in thy tongue, continuously engage in praising the Ancient Beauty and teaching His Cause; while there is strength of vision in thine eye, observe the greater signs; while there is hearing in thine ear, hearken to the call of the invisible Herald.
- 4 امید این عبد از آن نفوس مؤیده آنست که آیت اعلاى کلمة الله گردند و رایت ظهور عظمت الله شوند ایام تنگ است و وقت چون سیف قاطع در مرور پس شتاب لازم که شجرهء وجود ثمرهء خویش بخشند و حقیقت انسان مظهر آثار موهبت رحمن گردد تا در پیاپیست بادهائی پیا و تا در دست اقتدار است قوت بازو بیازمائی تا در لسان قوهء نطقی بشنای جمال قدم و تبلیغ امرش متمادیاً پرداز تا در چشم قوت بصری مشاهدهء آیات کبری فرما و تا در سمع احساسی ندای هاتف غیب استماع نما
- 5 In short, this opportunity must not be lost and time must not be allowed to pass without result. Praise be to God, thou hast always been the object of divine favors, therefore turn to the Ancient Beauty and seek assistance in spreading His fragrances. The hosts of His confirmation will arrive, the breezes of His sanctification will waft, the lights of His oneness will shine forth, and the dawn of hope will break. Then thou shalt witness glad tidings and joy, and observe signs and delight. This is the station of which He says: "By God, if thou reach that station, thou will not be heedless of it even if someone should cut thee to pieces."
- 5 باری نباید این فرصت را از دست داد و وقت را بی نتیجه گذراند الحمد لله همیشه منظور نظر عنایت الهیه بودهئی پس توجه به جمال قدم کن و در نشر نفحاتش استمداد نما جنود تأییدش میرسد و نفحات تقدیسش میوزد و انوار توحیدش میدرخشد و صبح امید میدمد آن وقت بشارت و سرور بین و اشارت و حبور مشاهده کن این مقامست که میفرماید تالله لو تصل الی ذلک المقام لن تغفل عنه و لو یقطعک احد ارباً ارباً
- 6 Regarding the steadfastness you had written about, one detailed collection of papers was sent previously, and hereafter collections will be sent batch by batch. And the Glory be upon thee.
- 6 ثبئی که مرقوم فرموده بودید یک دستهء مفصل اوراق از پیش ارسال شد و من بعد دستهء دسته ارسال میشود و البهاء علیک

PYK.226

AB00663

To: Mirza Siyyid Muhammad Nazimul-Hukama, in Tihiran
Date: 1894 ca.

- 1 O thou who rejoicest in the glad-tidings of God! In every age and century, the Dayspring of the world is made manifest, shining with a particular splendour and revealed through a mighty sign. In the time of the Friend of God, the horizon of existence was illumined with the lights of friendship. During the era of Him Who conversed with God, the dawning-place of creation was brightened by the Light that glowed upon Sinai. In the days of the Spirit of God, the realm of being was perfumed by the sweet savours of holiness. With the dawning of the Day-Star of Medina, the horizon of the world was flooded with the light of love and grandeur. When the veil of concealment was rent asunder from the beauty of the Primal Point, the Morn of divine guidance was adorned with the resplendent rays of the most joyful tidings. And with this Most Great Revelation and the dawning of the Day-Star of the Ancient Beauty, the horizons of the world have been encompassed, blessed, and made evident and complete by all the divine bounties, effulgences, names, and attributes combined. For the Most Great Ocean possesseth and embraceth all the perfections that are to be found in every sea, gulf, river, spring, and stream.
- 2 This was written with a broken-nibbed pen. The pen hath been changed and the theme is now elaborated.
- 3 Consider the Writings of the Blessed Beauty on every matter, and the truth will become clear and evident. Examine the works of the Most Exalted Pen and compare them with all other Scriptures. Reflect upon the manifestation of His overpowering majesty, and ponder how in the Most Great Prison, singly and alone, with none to help or succour Him, He withstood all the peoples and governments of the world in the utmost sovereignty and glory.
- 4 For example, see how during the days of the Apostle of God—may the life of the worlds be offered up for Him—those who repudiated Him would say, as is clearly stated in the Qur'an: "And when they see Thee, they do but take Thee in mockery. 'What! Is this he whom God hath sent as an Apostle?'" In this most mighty Revelation, however, the faithful as well as the froward, the rebellious, and the deniers all speak of the greatness of this Cause and the majesty of the Blessed Beauty—that is, even those that have not accepted and followed the fundamentals of His Faith. As thou hast witnessed, all the widely

1 ای مستبشر بشارات الله در هر عصر و قرنی
 مطلع آفاق بتجلی خاصی مشرق و لائح و آیت
 کبرائی باهر در عصر خلیلی افق وجود بانوار
 خلت ساطع در عصر کلیمی مشرق شهود پرتو
 لمعه طور لامع در قرن روح الهی انحاء وجود
 بنفحات قدس معطر در یوم طلوع نیر یثربی فجر
 ابداع بشعاع حبت و عظمت منور و در وقت
 کشف غطاء از جمال نقطه اولی صبح هدی
 باشعه ساطعه بشارت کبری مزین و در ظهور
 اعظم و طلوع جمال قدم آفاق عالم بجمع فیوضات
 و تجلیات و اسماء و صفات محاط و مستفیض و
 مبرهن و مکمل چه که محیط اعظم دارنده و
 جامع جمیع کالات کلّ بحور و خلجان و نهور و
 عیون و شئونست

2 بقلم سرشکسته مرقوم شده بود قلم تغییر یافت
 مطلب تفصیل جست

3 ملاحظه در آثار جمال مبارک در جمیع مراتب
 فرمائید حقیقت واضح و مشهود گردد اشاره
 میشود در آثار قلم اعلی ملاحظه شود و موازنه با
 سائر آثار گردد و ظهور عظمت و اقتدار دقت
 شود که فرداً وحیداً من غیر ناصر و معین در
 سجن اعظم در کمال سلطنت و عزت مقاومت
 با جمیع ملل و دول عالم فرمودند

4 مثلاً منکرین در زمان حضرت رسول روح
 العالمین له الفداء بصریح آیه قرآن و اذا رأوک
 ان یخذوک الا هزوا و ا هذا الذی بعثه الله
 رسولاً میگفتند و در این ظهور اعظم کلّ السن
 از مقبل و مدبر و معرض و منکر بعظمت امر
 ناطق و بزرگواری جمال مبارک نهایت مؤمن و
 موقن باصل امر نه چنانچه ملاحظه فرمودید که
 جمیع اوراق منوره عالم شهادت داده و میدهند

circulated publications of the world have testified to this. The humility and submissiveness shown by His enemies at all times, even within this afflictive prison, are the greatest proof thereof, as are the signs of the influence of His dawning and transcendent Revelation, whose rays have been shed upon the whole world. Indeed, all historians have regarded this wondrous age, this new century, as the king of all ages and the sovereign of all centuries, and have regarded its achievements as transcending those of all previous ages. That is, shouldst thou compare the achievements of one hundred centuries to those of this single one, they could in no wise compare with it.

- 5 In brief, this Revelation is distinguished and exceptional in all respects. In gratitude for these bounties and bestowals, then, it behoveth us to forget all things in our yearning for the love of the Blessed Beauty and, with all our power and strength, centre our thoughts and words on teaching the Cause of God and diffusing the divine fragrances. In this day, this endeavour, that is, teaching the Cause of God, receiveth confirmation and is assured of victory by the aid of the hosts of the Abha Kingdom.

- 6 I swear by the Ancient Beauty—may my life be offered up for the dust ennobled by the footsteps of His loved ones! Were the weakest of all creatures to arise in this Day to fulfil this momentous task, that is, to diffuse the divine fragrances, it would become the mightiest of all created things. The drop would become like unto a sea, and the atom would attain the power of the sun. Although the hoopoe was a frail and feeble bird, yet the hosts of Solomon were its support. So it was that the Queen of Sheba, with all her legions, could not resist its powers and found no recourse but to surrender. Now, should any soul arise to diffuse the sweet savours of God, the hosts of the Abha Kingdom will be his helpers and succourers, and the Almighty Lord his refuge and shelter.

LOTW#50

و خضوع و خشوع اعدا در جميع مواقع حتّی در
سجن عظیم اکبر دلیست و همچنین آثار ظهور
و علوّ طلوع که پرتوش بر جميع وجود افتاده
چنانچه جميع مورّخين اين عصر مجید و قرن
جدید را سلطان اعصار و قرون شمیدّه و آثارش
را فائق و زاید بر جميع اعصار اولیه مشاهده
کردند یعنی آثار صد قرن را چون موازنه با آثار
این یک قرن کنی مقابلی ننماید

5 باری این ظهور در جميع شئون مستثنا و ممتاز
است پس بشکرانه این الطاف و عنايات باید
جميع مراتب را بقوّه شغف حبّ جمال مبارک
فراמוש نمود و بکمال قوّت و قدرت فکر و ذکر
را در تبليغ امر الله و نشر نفحات الله حصر کرد
اليوم این امر مؤیّد است یعنی تبليغ امر الله و
موعود بنصرت جنود ملکوت ابهی

6 قسم به جمال قدم روحی لثراب اقدام احبائه فداء
که اگر اضعف موجودات اليوم قیام بر این امر
اعظم یعنی نشر نفحات الهی نماید اقوی الممکات
گردد قطره حکم دریا یابد و ذره قوّت آفتاب
هدهد اگرچه طیر ضعیف و طائر نحیف بود لکن
سپاه سلیمانی در عقب ظهیر بود لهذا بلقیس با
جميع جنود مقاومت نتوانست و جز تسلیم چاره
نداشت حال اگر نفسی بر انتشار رائحه رحمن
قیام نماید جنود ملکوت ابهی ظهیر و معین است
و ربّ عظیم پناه و مجیر

INBA85:370, NURA#50, MMK4#103
p.112, YMM.046

AB00742

To: *Haji Mirza Husayn Shirazi (Khartum), in India*

Date: 1894 ca.

- 1 O traveling friend! After a long while, a brief letter arrived giving details of the journey and arrival, and the torpor and rigidity of some and the fiery ardor of others. Praise be to God that you arrived safely, and it is hoped that news will continue to arrive. Today is a mighty day and this age is the age of the Ancient Living One. This is the day when "mankind shall issue forth in scattered groups" so that "they may be shown their deeds." One soars in the highest horizon of the Kingdom and ascends on wings of detachment to the summit of glory of the All-Glorious. Another traverses the lowest ranks of the nethermost depths and makes his nest in the abyss of "then We reduced him to the lowest of the low." One will not be tainted by sovereignty over all possibility, while another seeks comfort in a merchant's shop corner. One will not make silk and brocade his pillow, but makes thorny branches his bed in the path of the All-Merciful, while another finds no rest day or night in desire for a woolen carpet, like a silkworm. One, like the fish of God's sea, is not content with a stream but sets his mind on the Greatest Ocean, while another, like a water insect, passes his life in a puddle. In short, tastes differ and aspirations vary, and "for each is a portion in the Book" and "for each of us is an appointed station."

- 2 The cup of heart's blood and the cup of wine - each was given to someone
- 3 God willing, may the portion of the longing ones be heart's blood, not the brimming cup of the world of water and clay. To one whose palate is not sweetened by the sweetness of detachment and the honey of the love of God, the carob of ruins tastes like pure honey. One who is unaware of the sweet water, the flowing water, the springs, the heavenly water, the fresh water and the celestial fountain finds the stagnant water of a pool palatable. Each has his portion. None should concern himself with another. Each soul knows his own duty. One seeks bewilderment and passionate love and madness in the love of God, while another seeks the veil of seclusion and the corner of contentment and the nook of freedom and the solitude of ease.

- 4 The eternal decree concerning rosewater and the rose was this:

1 ای یار سفر کرده بعد از مدتی مدیده مراسله مختصره وارد و بر تفصیل سفر و ورود و نمود و جمود بعضی و حرارت و قود دیگری اطلاع حاصل گردید حمد خدا را که سالماً واصل شدید و امید چنانست که اخبار متواصل باشد الیوم یوم عظیم و عصر عصر حی قدیمست روز روز یومئذ یصدر الناس اشتاتاً است تا لیروا اعمالهم محقق گردد یکی در اعلی افق ملکوت پرواز نماید و بجناح انقطاع باوج عزت حضرت کبریا عروج نماید دیگری در ادنی مراتب طبقات سفلی سیر کند و در حضيض ثم ردناه آشیانه سازد یکی بسطنت امکان آلودگی نخواهد یکی در گوشه دکان سوداگری و آسودگی جوید یکی پرند و پرینان را باین نسازد و خار مغیلان را در سبیل رحمن بستر سازد دیگری بارزوی فرشی پشمین چون کرم پید مین شب و روز آرام نگیرد یکی چون حیتان بحر الهی بنهر قناعت نکند و هوای محیط اکبر در سر گیرد و دیگری چون حشرات مائی در گودالی بسر برد یاری سلیقه‌ها متفاوت است و همتهای مختلف و لکل نصیب فی الکتاب و لکل منا مقام معلوم

- 2 خون دل و جام می هر یک بکسی دادند

3 انشاء الله نصیب مشتاقان خون دل باشد نه جام سرشار عالم آب و گل کامیکه از حلاوت انقطاع و شهد محبت الله شیرین نباشد خروب خرابه زار نزدش غسل مصفی باشد نفسیکه از بحر سائغ و ماء نایع و معین و تسنیم و نمیر و سلسبیل بی خبر باشد ماء منتن غدیر را گوارا یابد هر یک را نصیبی باشد باید کسی را با کسی کاری نباشد هر نفسی تکلیف خویش میداند یکی سرگشتگی و سودائی و در محبت الله شیدائی جوید دیگری پرده عزلت و گوشه قناعت و کنج آزادگی و خلوت آسودگی طلبد

- 4 در کار گلاب و گل حکم ازلی این بود

- 5 That one should be a bazaar beauty and the other a veiled recluse
- 6 The printed treatise was reviewed. It was very well printed. In Tehran that known person, that is, Safi Ali Shah, was greatly disgraced and embarrassed. Now he says that his intention was that this tradition is weak. However, some of the believers were awakened and some arrived at the shore of the ocean of divine knowledge. In any case, you must concentrate all your thoughts on spreading the divine fragrances. If proper effort is made in that land, it will soon yield complete results and the spirit of God's Cause will so permeate the body of that region that all eyes will be amazed. This servant's hope regarding India is great, for we repeatedly had the honor of hearing from the Pure Tongue that God's Cause will achieve great influence in the lands of India and Europe. In short, who will be the cause of this river's flow and who will arise and bring about the flooding of this mighty Nile?

5 کآن شاهد بازاری وین پرده نشین باشد

6 رساله منطبعه ملاحظه شد خیلی خوب طبع شده در طهران آن شخص معهود یعنی صنی علی شاه بسیار رسوا و مخجول گردید حال میگوید که من مقصودم این بود که این حدیث ضعیف است لکن جمعی از معتقدان بیدار شدند و بعضی بشاطی بحر عرفان وارد گشتند باری آنجناب باید جمیع فکر را در نشر نفحات الله حصر نمائید در آن خطه اگر چنانچه باید و شاید قیام شود عنقریب کلی نتائج بخشد و روح امر الله در جسم آن اقلیم چنان سرایت نماید که جمیع انظار حیران ماند امید این عبد در جهت هندوستان عظیمست چه که بکرات از فم مطهر بشرف اصغا فائز شدیم که امر الله را در خطه هندوستان و فرنگستان نفوذی عظیم حاصل خواهد گردید باری تا کی سبب جریان این سیل گردد و که همت بگارد و باعث فیضان این نیل جلیل شود

MSHR3.224-225

AB00863

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

Date: 1894 ca.

- 1 O nightingale of the garden of fidelity! Thy letter was perused and read aloud, whereupon I rendered thanks to the Lord of Eternity and the Most Great Sovereign, saying: 'O Thou kind Lord! All praise and gratitude be to Thee for that Thou hast cleansed and sanctified the servants of the Threshold of Thy unity from every defilement. By Thine aid which proceedeth from the unseen kingdom of Thine All-Glorious Beauty, Thou hast assisted them. In the tavern of blissful rapture and divine attraction, Thou hast inebriated them with the prepared wine, and even as they revelled in Thy mention and praise, Thou didst intoxicate them with the crimson wine from the time that hath no beginning (from the day God made His Covenant with man). In their hearts Thou didst ignite a candle, and all Thou didst teach the ways, the manner and the utterance of

1 ای عندلیب حدیقه وفاء آنچه مرقوم فرموده بودید قرائت و تلاوت گردید بستايش حضرت رب قدیم و ملیک عظیم مشغول گشتم که ای خدای مهربان شکر ترا و نیایش ترا که بندگان درگاه احدیت را از هر آلايش پاک و مقدس فرمودی و بتأیید ملکوت غیب جمال ابهت مؤید کردی از باده آماده در نهمخانه وله و انجذاب سرمست نمودی و در بزم ذکر و ثنایت مخمور صهای الست کردی در قلوب شمع افروختی و کل را رسم و رفتار و گفتار ابرار آموختی و جگرها را با آتش محبت سوختی

Thy righteous friends. Thou didst burn away their hearts with the fire of Thy love.

- 2 O Divine Providence! Now is the time for the hosts of the Abha Kingdom to charge forth. Now is the hour for the confirmations and assistance of the angels of the Concourse on high. Fulfil that which Thou didst promise (Honour Thou Thy promise), and into our cups, tainted with the dregs of sorrow, pour forth the wine of Thy favour. These friends yearn after Thee and these people are wanderers and destitute for Thy sake. They have no haven or refuge, save Thy mighty stronghold. They seek no goal and no shelter save within Thy fortified sanctuary.

- 3 If Thou dost aid and succour them, these fledging birds shall become as crushing eagles, and with assistance from Thine unseen realm, these feeble ants shall attain majestic splendour. Sheltered by Thy grace, the insignificant atom shall become a luminous sun and the tiny drop, by Thy Most Great bounty, is even as a splendid emerald sea. Lowly though we be, poor, abased, and captive, yet 'neath the shade of Thy favours, we are known and renowned by Thy Blessed Name. Thou art the defender and succourer of every suppliant one.

- 4 Thou knowest, O God, and art well aware that no intention have we save benevolence, and no purpose but peace and good will towards all humanity. We are broken-winged birds, bestow upon us new wings so that we become the cause of peace and tranquillity for the world of creation, the well-wishers of every soul, that we may serve the world of humanity, and strive in the common interest, obey all just leaders and labour with trustworthiness for the welfare of governments, for Thou hast made obedience, trustworthiness, truthfulness and submission towards governments a binding obligation.

- 5 O God! Aid us to act, that we may arise to perform whatsoever Thou hast commanded; that we may seek none but Thee, utter naught save Thy praise, and tread no path save the wilderness of Thy love.

- 6 As to what thou didst write concerning the mischief wrought by certain sowers of corruption: assuredly it shall be made manifest and laid bare, and the faces of the workers of iniquity shall be blackened. God will cause the reality of every deed to be seen. Ruknua€™d-Dawlih himself well knoweth who his enemy is, and what his purpose is in stirring up these disorders. Ere long shalt thou behold the mischief-makers in evident loss. Corruption bringeth no worthy end, nor doth it yield any fruit. Never yet hath any soul reaped good from corruption, nor hath

2 ای پروردگار وقت هجوم جنود ملکوت ابیست و زمان تأیید و نصرت بملائکه ملاً اعلی آنچه وعد فرمودی وفا فرما و این جامهای دردالود را صهبای عنایت افاضه کن این جمع پریشان تو اند و این حزب بی سر و سامان تو ملجاء و پناهی جز رکن شدید ندارند و مرجع و ملاذی جز کھف منیع نجویند

3 اگر یاری و یاورى فرمائی این مرغان ضعیف عقاب کاسر گردند و اگر مدد غیبی رسانی این موران نحیف شکوه سلیمانی بنایند ذره نابود در ظل عنایت آفتاب انور است و قطره ناجیز بفیض اعظمت بحر اخضر اگر حقیریم اگر فقیریم اگر ذلیلیم اگر اسیریم در سایه الطاف باسم مبارکت معروف و شهر و توئی دستگیر و مجیر هر مستجیر

4 خدا یا تو واقعی و دانا که جز خیر نیتی نداریم و بغیر صلح و صلاح با عموم مقصدی نجوئیم طیوریم بال و پر شکسته بال و پری عطا فرما تا سبب راحت و آسایش عالم وجود شویم و علت خیرخواهی کل نفوس گردیم خدمت بعالم انسانی کنیم و همت در منفعت عمومی نمائیم اطاعت سروران عادل نمائیم و بصدقت در خیرخواهی دولت کوشیم چه که اطاعت و صداقت و امانت و انقیاد بحکومت را فرض و واجب فرمودی

5 خدایا ما را موفق بعمل بگردان تا بآنچه امر فرمودی قیام نمائیم جز تو نجوئیم و نگوئیم و جز در بیابان محبت نهوئیم

6 در خصوص فساد بعضی از مفسدین فرموده بودید البته ظاهر و آشکار گردد و وجوه اهل فساد سیاه شود خدا حقیقت هر عملی را مشهود نماید خود سرکار رکن الدوله میداند که دشمنش کیست و مقصودش از این فسادها چه فسوف تری المفسدین فی خسران مبین فساد عاقبت ندارد و ثمری نبخشند تا بحال نفسی از فساد خیر ندیده و فساد هیچ نفس مکتوم نمانده آفتاب حشر است اسرار مکنونه را آشکار میفرماید

the corruption of any person remained forever concealed. The sun of resurrection shall arise and disclose the hidden secrets.

- 7 These souls were ever wont to profess solicitude for the government and the nation; now hath God made plain who is the true reformer and who the corrupter. Praise be to God, the Lord of all worlds. And upon thee be the glory.

7 این نفوس همیشه ادّعی خیرخواهی دولت و ملت مینمودند حال خدا واضح فرمود که مصلح کیست و مفسد که الحمد لله رب العالمین و البهاء علیک

INBA87:610, INBA52:652, MMK2#023
p.015, AKHA_125BE #6-7 p.b,
ANDA#53 p.07x

AB01002

To: Baha'is of Rangoon

Date: 1894 ca.

- 1 O divine friends! When the Sun of Reality, the Most Great Luminary of the manifest horizon, rose from the Most Exalted Dayspring, Its radiant rays made the horizons of the universe envious of the garden of Paradise and jealous of the heaven of Ridvan. When the heat of Its rays shone forth in full intensity, the earth and gardens of the realities of beings brought forth flowers and sweet basil, roses and jasmine of human perfections. The banks of the stream became verdant and flourishing, and the meadow was adorned with cypress and jasmine. The divine nightingales began their lessons of spiritual stations, and the spiritual birds harmonized with melody and song of inner meanings. The king of roses in the garden placed the crown of sovereignty upon his head and began his coquetry and allurements. The morning birds established the custom of bewilderment and love-madness, playing the melody of detachment and freedom, opening their beaks in praise of the Dawning-place of divine unity.

1 ای دوستان الهی شمس حقیقت نیر اعظم افق مبین چون در مشرق اعلی طلوع فرمود اشعه ساطعه اش آفاق کیهان را رشک روضه جنان و غبطه جنت رضوان فرمود حرارت شعاع چون بسورت تمام تایید اراضی و حدائق حقائق موجودات انبات گل و ریاحین و سنبل و نسیرین کالات انسانی کرد طریف جویبار سبز و خرم شد و ساحت چمن مزین به سرو و سمن گردید بلبلان الهی درس مقامات معنوی آغاز نمودند و عندلیبان رحمانی با نغمه و ساز معانی دمساز گشتند و سلطان گل در صحن چمن افسر شاهنشاهی بر سر نهاد و آغاز ناز و دلبری نمود طيور سحری رسم آشفتهی و دلدادگی گذاشتند و نغمه انقطاع و آزادگی نواختند و بتجید مطلع توحید دهان باز نمودند

- 2 Meanwhile the base ravens increased their tyranny, and the dark crows set about their cruelty, opening their beaks in objection and denial, setting traps of deception, and perpetrating a hundred thousand kinds of oppression and transgression. When that hundred-petaled laughing rose witnessed such oppression and enmity, it hastened to its original garden and galloped to the Kingdom of sanctity and holiness, playing the game of love with its own beauty, making the world dark and narrow in the eyes of the birds of the garden of unity.

2 و زاغان گلخنی رسم ستمگری بیشتر نمودند و غرابان ظلمانی آهنگ جفاکاری کردند و بر اعتراض و انکار لب گشودند و دام حیل گذاشتند و صد هزار گونه ظلم و تعدی نمودند آن گل صبرگ خندان چون این ظلم و عدوان مشاهده فرمود بگلشن اصلی خویش شتافت و بملکوت تنزیه و تقدیس بتاخت و با جمال خود

نزد محبت باخت و عالم را بر چشم طیور حدیقه
توحید تنگ و تاریک فرمود

3 Therefore the nightingales of the divine garden yearn for the eternal paradise, and the birds of the garden of immortality are possessed with desire for the divine rose-branch. Each one, with perfect yearning, longs to ascend and soar, and cannot endure separation and longing. Thus if we are truly enamored of that Beloved One and bewildered by that luminous Countenance, we must become detached from the world and all within it and make for that garden.

3 لهذا بلبلان گلزار حقیقی آهنگ گلشن باقی دارند و عندلیبان حدیقه بقا هوای گلبن رحمانی در سر گرفتند هر یک بکمال شوق آرزوی صعود و عروج دارد و تحمل فراق و اشتیاق نیارد پس اگر فی الحقیقه دلدادۀ آن دلبریم و آشفته آن روی انور باید از جهان و جهانیان بیزار شویم و آهنگ آن گلزار نمائیم

4 However, there are two kinds of return: one is the return of dust to the court of "were it not for thee," and the other is the return of the ray to the sun. If we are successful in serving the Cause and arise to diffuse the divine fragrances and strive to exalt the Word of God, and like the morning breezes pass over the lands of God giving new life to the dead and boundless vigor and expansion to the withered, guiding the temples of ignorance to the fountain of knowledge, awakening heedless souls and arousing the sleepers - then like sovereign kings with might and glory and numerous hosts we shall beat the drums and from the nearest horizon hasten to the most glorious Kingdom, hearing with complete admiration the soul-stirring divine call from the supreme realm. That return is the return of the atom to the sun and the nightingale to the rose-garden.

4 لاکن رجوع بدو قسمست یک رجوع خاک بساحت لولا کست و رجوع دیگر رجوع شعاع بآفتاب اگر بخدمت امر موفق گردیم و بنشر نفعات الله به پردازیم و در اعلاء کلمۀ الله بکوشیم و چون نسائم صبح گاهی بر بلاد الله مرور نمائیم و مرده را جان تازه بخشیم و پژمرده را نشاط و انبساط بی اندازه دهیم هیاکل جهل را بمعین علم دلالت نمائیم و حقائق غافله را متنبه کنیم و خفتگانرا بیدار نمائیم آنوقت چون سلاطین با شوکت و شکوه و لشکر انبوه طبل و دهل بکوبیم و از افق ادنی بملکوت ابدی شتاییم و ندای جانفزای الهی را بتحسین تمام از جبروت اعلی شنویم آن رجوع رجوع ذره بآفتاب است و عود بلبل بگلزار

5 And greetings be upon those who follow guidance.

5 و السلام علی من اتبع الهدی

MMK4#137 p.140

AB00986

To: Baha'is of Tihiran et al.

Date: 1894 ca.

1 O beloved of God and handmaidens of the All-Merciful! The Prisoner, bound and fettered, captive in chains and shackles in the path of the Luminous Orb of the worlds of the seen and unseen - upon Him be the glory of God, His praise, His bounty, His grace, and His radiance - hath written numerous letters, and in each one hath, with utmost supplication and entreaty

1 ای احبای الهی و اماء رحمانی حضرت مسجون و مکبول و اسیر سلاسل و زنجیر در سبیل نیر منیر عوالم غیب و شهود علیه بهاء الله و ثنائۀ و جوده و فضلۀ و ضیائۀ مکاتیب متعدده مرقوم فرموده و در هر یک بنهایت تضرع و ابتال

at the Threshold of the All-Glorious, expressed humility and contrition, that those dawning-places of the lights of the love of God may at all times be regarded with the glances of the eye of favor and be protected from all afflictions beneath the shade of the Divine Tree. He hath expressed boundless gratitude and appreciation that in this severe prison the noble affections of the beloved of God have been directed toward Him, and the kindness and favors of true friends have been a solace to His heart in all tribulations. Therefore, He hath beseeched from the Court of Unity a goodly reward and recompense of bounty on their behalf, and hath requested this servant to implore from the Threshold of Oneness that this supplication of His may be accepted in the Abha Kingdom and this need be fulfilled.

- 2 O Lord, O Thou the Compassionate! These souls are a gathering of Thy lovers and friends, devoted to Thy Path, enamored of Thy countenance, and bewildered in search of Thee. They are scattered and distressed, their hearts are wounded, and they are without rest. Show mercy and bestow favor, that they may be regarded by the glances of the eye of Thy bounty beneath the shade of Thy Divine Tree, and find repose under the wing of Thy gifts and the pavilions of Thy mercy. They are thirsting for the sweet waters of Thy favors - lead them to the Most Great Ocean. They are lost in the desert of longing - show them the way to the pavilions of reunion. They are captives in the chains of Thy love - free them from every bond. They are guides to the straight path of Thy good-pleasure - grant them guidance. They thirst for Thy heavenly spring - give them to drink. They are wounded by the arrows of separation from Thee - gladden them with the breezes of the tidings of union.

- 3 Now that Thou hast concealed Thy luminous countenance in the horizon of possibility, bestow the life-giving breezes of Thy celestial gardens, and since Thou hast withheld the verbal outpourings of Thy words, grant abundantly the hidden spiritual effusions. O Pure God! They are supplicating at the Threshold of Thy Oneness - come to their aid. They are entreating at the door of Thy Unity - grant them refuge and shelter. Thou art the Mighty, the Kind. Thou art the Powerful, the All-Merciful.

بدرگاه ذوالجلال عجز و انابه نموده که آن مطالع
انوار محبت الله بلحظات عین عنایت در کل
حین ملحوظ باشند و در ظل سدره رحمانیت
از جمیع آفات محفوظ اظهار ممنونیت بینهایت
نموده اند و بیان شکرانیت فرموده اند که در این
سجن شدید عواطف جلیله احبای الهی معطوف
بایشان بوده و نوازش و الطاف دوستان حقیقی
در جمیع شدائد تسلی خاطر گشته لهذا از درگاه
احدیت جزای خیر و پاداش عنایت در حق
ایشان خواسته و از این عبد رجا نموده که
مستدعی از درگاه احدیت شوم که این رجای
ایشان در ملکوت ابهی مقبول و این حاجت
روا شود

2 پروردگارا مهربانا این جمع محبان و دوستان تو
عاکف کوی تواند و دلدادۀ روی تو و آشفته
راه در جستجوی تواند پریشانند و دلرباشند و
بی سر و سامانند رحمی فرما و مرمحتی کن که
در ظل سدره رحمانیت بلحظات عین عنایت
منظور گردند و در سایه جناح موهبت و خیام
مرحمت بیارمند تشنگان زلال الطافند بر بحر
اعظم وارد کن و گمگشتگان بادیۀ اشتیاقند
بقباب وصلت راه بنما اسیر زنجیر حبّ تواند از
هر قیدی آزاد فرما و دلیل راه راست رضای
تواند دلالت فرما تشنه سلسبیل تواند سیراب
کن و خسته تیر هجران تواند بنفحات بشارت
وصل مسرور فرما

3 حال که جمال نورانی در افق امکانی مستور
فرمودی بنسائم ریاض ملکوت جان احسان
کن و فیوضات شفاهیۀ کلمات را منع
فرمودی فیوضات غیبیۀ روحانیۀ را ارزان کن
پاک یزدانا متضرع بدرگاه احدیتند بفریاد رس
و مبتل بباب حضرت واحدیتند ملجأ و پناهی
بخش توئی مقتدر و مهربان توئی توانا و رحمن

INBA17:265, MJMJ2.057x, MMG2#159
p.180x

AB01222

To: Shaykh Kazim Qazvini (Samandar)

Date: 1894 ca.

- 1 O Thou Who heareth the clamor of my secrets and seeth the blazing of my fire and my burning from the flames of separation and my intense longing and my extreme passion and my abundant ardor to ascend to Thy Most Exalted Threshold and the court of Thy vast and most great mercy with devotion and supplication and yearning and humility and entreaty!
- 2 O Lord, the earth has become strait for me from all directions and calamities and tempests have intensified from all quarters and the clouds of tribulation have rained upon me and drowned me in mountain-like waves and my pillars have been shaken and my limbs have trembled and my parts have been torn asunder and my components scattered and my gathering dispersed and my tears have overflowed and my dwellings have become barren. I have no refuge except the cave of Thy grace and no escape except the protection of Thy mercy.
- 3 By Thy might! I have detached from all things except returning to Thee and have shut my eyes to every gift except lying beneath layers of dust and arriving before Thee, and have turned away from every blessing except returning to the station of evanescence and reaching the realm of nothingness where no sound or whisper of mine will be heard. By Thy might! This is what I have longed for in the depths of nights and passing of my days, and this is what I seek with all my heart and innermost being.
- 4 O Lord! Shorten my days and bring near the day of my return and hasten my annihilation and place me in the pit of my obscurity and lift my spirit to Thy lofty threshold and the gate of Thy all-sufficient preceding mercy. Verily Thou art my Merciful, the Generous.
- 5 Thou seest, O my God, how the gems of existence from among Thy sincere loved ones are hastening toward Thee and the subtleties of being in the realm of existence from among Thy dear ones are rushing to Thy presence out of longing to meet Thee, and the assured souls wish to attain Thy presence even if it means splitting their very beings, and the attracted hearts race to arrive before Thee even if it means drinking from cups of death whose mixture is poison and more bitter than colocynth and zaqqum.

يا من يسمع ضجيج اسرارى ويرى اجيج نارى
واحتراقى من نيران فراقى وفرط اشتياقى وشدة
ولعى وكثرة غرامى الى الصعود الى عتبتك
العلياء وفناء حضرة رحمتك الواسعة العظمى
بتبتل وتضرع وتحسر وتخضع وابتال

اي رب ضاقت على الارض من كل الجهات و
اشتدت على التائب والزواجر من جميع الارجاء
وامطرت على غمام البلاء واغرقنى فى امواج
كالجبال وتزعزعت اركانى وتزلزلت اعضاءى و
تقطعت جوارحى وتشتت اجزائى وتفرقت شملى
وافاض دموعى واحملت ربوعى ليس لى ملجأ
الا كهف عنايتك وليس لى مهرب الا جوار
رحمتك

فوعزتك قد انقطعت عن كل شئ الا الرجوع
اليك و غضضت بصرى عن كل موهبة الا
الرقود تحت اطياف التراب والوفود عليك و
انزجت من كل نعمة الا العود الى مقر الفناء
والوصول الى حيز الانعدام فى مقام لا يسمع لى
لاصوت ولا همسا فوعزتك هذا ما تمنيت فى
جنح الليالى ومرور ايامى وهذا ما ابتغيه بجماع
قلبي وصميم فؤادى

اي رب قصر ايامى وقرب يوم ايابى وعجل فى
فنائى وانزلنى فى حفرة نخولى وارفع روحى الى
عتبتك السامية وباب رحمتك السابقة الوافيه
انك انت رحمانى الكريم

ترى يا الهى جواهر الوجود من خلص اجباك
يسرعون اليك ولطائف الوجود فى حيز الشهود
من اودائك يهرعون الى جوارك شوقاً للقائك
والنفوس المطمئنة يمتنون الوصول اليك ولو بشق
الانفس والقلوب المنجذبه يتسابقون فى الوفود
عليك ولو بالتجرع من اقداح المنون مزاجها سموم
وامر من الخنظل والزقوم

- 6 All this, O my God, is from the terror that has seized Thy servants in separation from Thee and the shock that has befallen hearts after the setting of the Sun of Thy Beauty. And how can it be, O my God, with the state of the perishing atom in its deprivation from Thy brilliant rays, and what can be the condition of the lowly drop when distant from the waves of Thy surging, billowing seas?
- 7 By the might of Thy majesty! The cup of death is among Thy greatest bounties and the drink of bitter aloe among Thy greatest favors. Oh what longing for Thy Kingdom! Oh what thirst for the Euphrates of Thy presence! Oh what joy in the confines of graves after the disappearance of Thy beauty! Oh what delight from the sound of death's call after the setting of Thy sun!

6 کَلْ ذَلِكْ يَا اَلٰهِي مِنْ الْوَحْشَةِ الَّتِي اخَذَتْ عِبَادَكَ فِي فِرَاقِكَ وَ الدَّهْشَةِ الَّتِي طَرَأَتْ عَلَي الْقُلُوبِ بَعْدَ اِفْوَلِ شَمْسِ جَمَالِكَ وَ اَنِّي يَكُونُ يَا اَلٰهِي حَالُ الذَّرَّةِ الْفَانِيَةِ فِي حَرَمَانِهَا مِنْ اِشْعَتِكَ السَّاطِعَةِ وَ كَيْفَ يَكُونُ شَأْنُ الْقَطْرَةِ الدَّانِيَةِ عِنْدَ بَعْدِهَا عَنْ اَمْوَاجِ بَحْرٍ مَتَدَفِّقَةٍ الْمُتَلَاظِمَةِ

7 فَوَ عِزَّةَ جَلَالِكَ اَنَّ كَأْسَ الْمُنُونِ مِنْ اعْظَمِ نِعْمَاتِكَ وَ شَرَابِ الصَّابِ مِنْ اكْبَرِ اَلْاَتِكِ وَ اَشْوَقَا اِلَى مَلِكُوتِكَ وَ اِظْمَآ اِلَى فِرَاتِ جَوَارِكِ وَ اَفْرَحَا فِي ضَيْقِ الْاَجْدَاثِ مِنْ بَعْدِ غَيْبِيَةِ جَمَالِكَ وَ اطْرَبَا مِنْ صَوْتِ النَّعْيِ بَعْدَ اِفْوَلِ شَمْسِكَ

AYBY.337 #020

AB01284

To: Mirza Hasan Ali Abdu'l-Baha, in Yazd

Date: 1894 ca.

- 1 The dervish's world was consumed by this soul-burning melody divine
- 2 The time has come for You to revive through this plaintive wail
- 3 O you who are enkindled with the divine kindled fire! The Tree of Paradise and the Lote-Tree of the Uttermost Boundary was planted in the blessed spot of the Sacred Valley, raised its stature upon the peak of Mount Sinai, blossomed forth in the Valley of Tuva, perfumed the horizons with holy fragrances, and the divine kindled fire blazed forth in this Tree that is neither of the East nor West. The divine call was raised, and the Beauty of the All-Merciful unveiled His face. A hundred thousand Moses cried out "Show me!", a hundred thousand Mount Sinais of realities were crushed by these divine manifestations, and a hundred thousand abstract essences fell unconscious, intoxicated and stunned upon this plain and wilderness. From every direction arose the cry "The earth shone with the light of its Lord!", and from the Most Glorious Kingdom sublime outpourings descended successively upon subtle realities, and

1 درویش جهان سوخت از این نغمهء جانسوز الهی

2 وقت آنست کنی زنده از این نالهء زار

3 ای مشتعل بنار موقدهء الهیه شجرهء طوبی و سدرهء منتهی در وادی امین بقعهء مبارکه غرس شد و در ذروهء طور سیناء قد برافراخت و در وادی طوبی شکوفه بشکفت و بنفحات قدس آفاقرا معطر نمود و یار موقدهء ربّانیه در این شجرهء لاشرقیه و لاغربیه برافروخت و ندای الهی بلند شد و جمال رحمانی رخ بگشود صد هزار کلیم فریاد ارنی برآورد و صد هزار طور حقائق از این تجلیات ربّانیه مندک گشت و صد هزار کینونات مجرده مست و مدهوش و منصعق در این دشت و صحرا بیفتاد و از هر سمت آواز و اشرفت الارض بنور ربّها بلند شد و از ملکوت ابی فیوضات جلیله متتابع بر حقائق لطیفه نازل گشت و نعمات و ترنمات

the songs and melodies of divine praise and attributes arose from the birds of the holy gardens.

- 4 Yet we still lie dormant and dejected, crouching in the corner of obscurity, clinging to the defilements of this abode of madness - no lament, no cry, no melody, no music, no heart-piercing moan, no passion, no joy, no enkindlement, and no soul-burning sigh. If in this divine springtime of the Most Great Cycle the birds of holiness do not sing the most wondrous Merciful melodies upon the branches of oneness, how can they find rest? And what season, what time are they waiting for? After spring comes autumn, and after summer comes the bitter cold of winter. What then shall we wait for, and what days shall we long for - that we may spread our wings and take flight, and soar aloft, and begin our songs and melodies? Let us not fear the oppression of the ravens of the furnace of cruelty, nor be frightened by the sharp talons of the shameless owls. For if they tear open our breasts, the balm of triumph in the Most Glorious Kingdom is at hand; and if they are blood-thirsty oppressors, victory and success in the Supreme Realm is evident; and if they seize and destroy our nest and dwelling, praise be to God, our nest in the Lote-Tree of the Uttermost Boundary is certain and established. So what shall we fear, and what harm shall frighten us?

- 5 See, our hearts come open like shells, when He raineth grace like pearls,
6 And our lives are ready targets, when agony's arrows He hurls.
7 And may the Glory be upon the people of Glory.

محمد و نعوت الهیه از طیور حدائق قدس بلند شد

4 و ما هنوز مخدود و افسرده در زاویهء خمول خزیده و بالایش شئون این دار جنون چسبیده نه نالدی نه آوازی نه نغمه‌ئی نه سازی نه افغان جان‌گدازی نه شوری نه شعفی و نه اشتعالی و نه آه جانشوزی طیور قدس اگر در این موسم بهاری قرن اعظم الهی بابدع نغمات رحمانی بر شاخسار توحید نسریند چگونه بیاسایند و منتظر چه موسمی چه فصلی هستند پس از بهار خزانست و بعد از اردیبهشت فصل دی پرخمار آیا منتظر چه باشیم و چه ایامی آرزو نمائیم که بال و پری زنیم و پروازی کنیم و جولانی نمائیم و ساز و آوازی آغاز کنیم از جور زاغان گلخن جفا مترسیم و از چنگال تیز جفدان یحیا نهراسیم چه که اگر سینه درند مرهم فوز بملکوت ابری موجود و اگر خونخوار ستمگرند فوز و فلاح جبروت اعلی مشهود و اگر لانه و کاشانه ضبط و خراب نمایند الحمد لله آشیانه در سدرهء منتبی محقق و مثبت پس از چه ترسیم و از چه اذیتی بهراسیم

5 گر در عطا بخشد اینک صدفش دلها

6 و ر تیر بلا آید اینک هدفش جانها

7 و البهاء علی اهل البهاء

HDQI.252, ANDA#25 p.04, MSHR3.231

AB12836

To: *Mirza Ali Muhammad Yazdi (Varqa), in Zanjan*

Date: 1894 ca.

- 1 O Dove of the Garden of Divine Knowledge! That which was inscribed by the pen of attraction was read with utmost joy and fragrance. We beseech and implore the hidden favors of the Most Holy One, that He may cause that faithful bird to sing, from the branches of the bounty of the All-Glorious, the praises and attributes of the Abha Beauty – may my spirit and

1 ای حمامهء حقیقهء عرفان آنچه از قلم انجذاب مرقوم نموده بودید بنهایت روح و ریحان قرائت شد از الطاف خفیهء حضرت احدیت مأمول و مسئولست که آن طیر وفا را بر شاخسار موهبت حضرت کبریا به محمد و نعوت جمال ابری فدیت احبائه بروحی و نفسی متغنی فرماید

my very being be a sacrifice for His loved ones. May He ever keep thee within the glances of His all-merciful eye and under the gaze of His infinite favors. May success be thy companion and divine confirmation thy helper and support.

- 2 O Lord! Bestow wings upon this bird whose feathers are broken, and grant power and strength to this helpless servant. Raise up this fallen one from the dust of impotence and lamentation, and through the breaths of Thy Kingdom make this destitute one glorious.

- 3 As requested, two tablets were sent for Mirza Yusuf and Mirza Abbas, who have recently entered the Divine Path. Muhammad-Javad Isfahani has hastened to the proximity of the Most Great Mercy, and special instructions are being written to Jenab-i-Amin. There is no objection to entrusting the writings and children to Aqa Mirza Husayn-'Ali. Likewise, it is acceptable to practice medicine in a suitable place where it may become a means for spreading the divine fragrances and where the children may also be educated, for physicians, through their practice, enter many places, and the hearts of patients are naturally tender and receptive, and most are supplicating and beseeching. This means is indeed an excellent medium for conveying the Word.

- 4 In brief, the purpose is that you should engage, with the utmost joy and fragrance, in spreading the divine fragrances, exalting the Word of God, and serving His Cause. For now, strive in whatever way possible in Khamseh, that the fire of the love of God may ignite a world-consuming flame. This was written in great haste; pray excuse me.

- 5 And the Glory be upon thee.

- 6 O Dove of the Garden of Knowledge! We are all utter nothingness and absolute void in the Most Holy Court. Indeed, pure servitude at His holy threshold is our radiant crown and our glorious diadem. And glory be upon us if we remain firm and our feet become established upon His Straight Path. And the Glory be upon thee.

- 7 In truth, in all matters and conditions, keep in view that blessed verse which states: "Look not upon the creatures and their actions, but upon God and His sovereignty. Verily, He remembers thee with that which was the source of joy to all the worlds." Convey the Most Glorious, Most Wondrous greetings to the two beautiful lights on behalf of this servant, and likewise to all the other loved ones.

و همیشه بلحظات عین رحمانیت ملحوظ و بنظر الطاف بینهایت منظور نماید توفیق رفیق گردد و تأیید معین و ظهیر

- 2 پروردگارا این مرغ شکسته پروبال را بال و پری عطا فرما و این بنده ناتوان را قدرت و توانائی بخش این افتاده را از خاک عجز و زاری بلند کن و این مستمند را بنفحات ملکوت ارجند نما

- 3 بجهت جنابان آقا میرزا یوسف و میرزا عباس که تازه بشریعه الهیه وارد حسب الاشاره دو ورقه ارسال شد جناب آقا محمد جواد اصفهانی بجوار رحمت کبری شتافت و بجناب امین مخصوص سفارش مرقوم میشود آثار و اطفال را تسلیم آقا میرزا حسینعلی نمودن لا بأس فیه و همچنین در محل مناسبی که طبابت سبب نشر نفحات الله باشد و اطفال را نیز تربیت فرمایند ایضاً مقبول چه که اطباء بواسطه طبابت در اکثر محلات وارد و قلوب مریضان نیز بالطبع رقیق و مستعد و اکثر متبتل و مبتهل این وسیله نعم الواسطه لالقاء الکلمه بوده

- 4 باری مقصود اینست که آن جناب در کمال روح و ریحان بنشر نفحات رحمن و اعلاء کلمه الله و خدمت امر الله مشغول شوید دیگر بهر نوع و هر قسم باشد علی العجله در خمسه بکوشید که آتش محبت الله شعله جهانسوزی زند در کمال استعجال مرقوم شد معاف بدارید

- 5 و البهاء علیک ع ع

- 6 ای ورقاء حقیقه عرفان کلی در ساحت اقدس فانی محضیم و مفقود بحث ان العبودیه المحضه فی عتبه الطاهره تاجنا الوهاج و اکلینا الجلیل و البهاء علینا ان ثبتنا و رستخ اقدامنا علی صراطه المستقیم و البهاء علیک ع ع

- 7 فی الحقیقه در جمیع امور و حالات نظر بهمان آیه مبارکه داشته باشید که لا تنظر الی الخلق و اعمالهم بل الی الحق و سلطانه انه یدکرک بما کان مبدء فرح العالمین نورین جمیلین را از قبل این عبد تکبیر ابداع ابهی ابلاغ فرمائید و همچنین سائر احباب را

AB01452

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

Date: 1894 ca.

- 1 O thou who hast tasted of the sweetness of every affliction in the path of God, who hast arisen with thy spirit, thy being, and thine inmost essence to serve His Cause and to exalt His Word! Upon thee rest the glory of God, the All-Glorious. 1 یا من ذاق حلاوة کلّ بلاء فی سبیل الله و قام بروحه و ذاته و کینوتته علی خدمه امر الله و اعلاء کلمه الله علیه بهاء الله الابهی
- 2 A few days ago, Aqa Siyyid Muhammad-Rida, a resident of Mazindaran, together with Mulla Ramadan—upon them be the glory of God, the All-Glorious—and another person arrived and visited the blessed Shrine. Since then, we have been meeting day and night. 2 جناب آقا سید محمد رضا علیه بهاء الله الابهی از اهل مازندران چند روز است با جناب ملا رمضان علیه بهاء الله الابهی و یک نفر دیگر وارد و زیارت رمس اطهر فائز و شب و روز بملاقات مشغولیم
- 3 One day, during the time in Iraq, the Ancient Beauty—may my spirit, my being, and mine essence be offered up for the earth ennobled by the footsteps of His loved ones—said: “Since Fars is the homeland of the Exalted One—the Primal Point—and is associated with that Holy Being, I deeply yearn for it to be set ablaze with the fire of the love of God.” Shortly thereafter, the Bab’s maternal uncle, the honourable Afnan, arrived, attained His presence, and submitted some questions. The Epistle to the Uncle, titled the “Kitab-i-Iqan”, was thus revealed. The province of Fars was then set aflame with the love of God, and the light of knowledge dawned forth and shone resplendent from that horizon. Many souls entered beneath the shadow of the Word of God, and some, filled with the holy ecstasy of His bounty, hastened to the field of sacrifice and flung away their lives and hearts. 3 در ایام عراق روزی جمال قدم و اسم اعظم فدیت بروحی و ذاتی و کینوتی ارضاً و طئتها اقدام احبائه فرمودند که فارس چون موطن ربّ اعلی و نقطه اولی بود و منتسب بآن ذات مقدّس کمال میل دارم که بنار محبت الله مشتعل گردد مدتی جزئیّه نگذشت که جناب خال حضرت افنان آمدند و مشرف شدند و سؤالاتی نمودند و رساله خال که مسمی بکتاب ایقانست نازل شد و نار محبت الله در ولایت فارس شعله شدید زد و انوار عرفان از آن افق طالع و لائح شد و نفوس کثیره در ظلّ کلمه الهیه داخل شدند و بعضی از جام عنایت سرمست شده بقریباگاه فدا شتافتند و جان و دل باختند
- 4 Now, it is clear and evident from these words of Baha’u’llah what must be His irresistible will and desire for the province of Mazindaran. I swear by His holy Being! The Concourse on high and the denizens of the Abha Kingdom are expectantly awaiting the time when in that blessed region which is associated with the Ancient Beauty—may my life be offered up for His loved ones—the ocean of God’s love will surge and swell forthwith; the flame of the fire kindled in the Burning Bush will ignite every tree, whether green or sere; souls will be raised up who, even as resplendent stars, will illuminate the celestial firmament; and realities will appear who, like unto manifest signs and upraised banners, will exalt the Word of God. 4 حال از این بیان مبارک معلوم و واضح میشود که میل مبارک و اراده مبرمه نسبت به مازندران چگونه است قسم بذات مقدّسش که اهل ملا اعلی و ملکوت ابهی در انتظار که در آن ارض مبارک که منتسب به جمال قدم روحی لاجبائه فداست فوراً بحر محبت الله بجوش و بخروش آید و شعله نار سدره سیناء هر شجر خشک و تر را بسوزد نفوس مبعوث شوند که چون کواکب نورانی افق آسمانرا روشن نمایند و حقایقی مشهود گردند که در اعلاء کلمه الله آیات باهره و ریایات شاهره شوند
- 5 Therefore it behoveth thee to ponder so inestimable a benefit and to seize every means within thy power, that perchance thou mayest manifest God’s irrevocable purpose, exert thyself 5 لهذا آنجناب باید این شأن عظیم را تفکر فرمائید و بجمع وسائل و وسائط تشبث نمائید که بلکه

anew, and render a wondrous service to His Cause. The glory of God rest upon thee.

LOTW#23

اراده قطعیه الهیه را مظهر گردید و در امر
الله خدمت جدیدی و همت بدیعی ثنائید و البهاء
علیک

NURA#23, MMK4#027 p.025

AB01442

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

Date: 1894 ca.

- 1 O noble branch of the Lote-Tree of the All-Merciful! 1 أيها الفرع الجليل من السدرة الرحمانية
- 2 A few days ago a letter was sent [to you], and now, since heart and soul are made glad by the spiritual breezes of the love of the friends of God, I have made pen and ink ready and have busied myself with the mention of that beloved of the heart. We hope, through the hidden bounties of the one Lord, that this blessed branch of the Tree of Mercy may at all times be stirred and awakened by the holy breezes of the All-Merciful, and remain living, verdant, and fresh; and that it may be cheered and dilated by the zephyrs wafting from the gardens of Beauty and the sweet breaths of the pure Paradise of the All-Glorious Lord. 2 چند روزی پیش مکتوبی ارسال شد و حال
چون قلب و روح بنفحات روحانی محبت
احبابی الهی مستبشر خامه و مداد حاضر نموده
و بذکر آن محبوب فؤاد مشغول گردیدم و از
الطاف خفیه سلطان احدیه امیدواریم که
آن فرع مبارک شجره رحمانیه در جمیع احوال
بنفحات قدس رحمن مهتز و زنده و تر و تازه
باشند و بنسائم ریاض جمال و انفاس طیبیه
طیب فردوس یزدان مستبشر و منشرح گردند
- 3 In the city of 'Ishqabad, the Cause of God is renowned, manifest and resplendent; there is no concealment nor any veil remaining. The friends there, in the Most Great House, laid the foundation of a Mashriqu'l-Adhkar and left it unfinished. Now all the other communities in that place, even some elements of the government, are asking and enquiring why it has been left incomplete; and some have interpreted this as a sign of the weakness of this community, saying that until now they have not had the power to erect even a single Mashriqu'l-Adhkar. For in that city no taqiyyih remaineth which could serve as a basis for excuse. 3 در مدینه عشق آباد امر الله مشتهر و واضح و باهر
و بهیچوجه ستر و حجابی در میان نه حضرات در
آنجا در بیت اعظم اساس مشرق الأذکارى نهادند
و ناتمام گذاشتند حال جمیع طوائف سائر در
آنجا حتی بعضی اجزاء حکومت سؤال و استفسار
مینمایند که چرا ناتمام گذاشته اند و بعضی حمل
بر عجز این طایفه نموده اند که تا بحال قدرت بنای
یک مشرق الأذکار ندارند چه که در آن مدینه
تقیه نموده که مدار اعتذار باشد
- 4 Moreover, the portion that hath been constructed hath not been built according to the rules and principles of a Mashriqu'l-Adhkar. Wherefore, its plan hath been drawn up here, that in whatever land they may desire to build one, they may erect it according to this pattern. 4 و از قضا مقداریکه تعمیر شده آن نیز بر قواعد
و اصول مشرق الأذکار بنا نگشته لهذا نقشه آن
در اینجا کشیده شد که در هر جا بخواهند که
بنا کنند بر این منوال تأسیس نمایند
- 5 Now the purpose is that in this matter consultation be held with your good self, as to what you deem advisable; and the plan is likewise being sent. This plan compriseth nine doors, 5 حال مقصد اینست که از آنحضرت در
ایخصوص مشورت گردد که چه قسم مصلحت

nine avenues, nine garden-plots, nine pools, nine sides, nine columns, nine corners, nine surrounding arcades, and nine interior porticos – in sum, nine within nine – thus reproducing the arrangement of the Sacred Shrine.

- 6 And since at present the means are not prepared, the intention is that in the Greater Plot a structure of nine pillars be raised in the very midst of the land, to be completed thereafter according to the requirements of time and the availability of means; while that edifice which hath already been built at the edge of the site should in no wise be interfered with, but remain as it is.

- 7 And upon thee be the Glory of God.

میدانید و نقشه نیز ارسال میشود این نقشه نه باب و نه خیابان و نه باغچه و نه حوض و نه ضلع و نه عمود و نه رکن و نه غلامگردش و نه رواق از داخل است که جمعاً نه اندر نه است که ترتیب روضهء مطهره خواهد بود

6 حال چون اسباب میآ نه مقصد اینست که محلی در ارض اعظم عبارت از نه رکن در وسط ارض بنا شود من بعد بمقتضای وقت و اسباب اكمال گردد و آن بنا که از پیش شده در نگاره واقع بآن هیچوجه تعرض نشود بر حال خود باقی ماند

7 و البهاء علیک

INBA87:470, INBA52:489

AB01463

To: *Abu'l-Hasan-i-Ardikani (Haji Amin)*

Date: 1894 ca.

- 1 O Amin of the Divine Threshold! Give thanks to the Intended Lord and the Beauty of the Worshipped One and the Sovereign of the unseen and seen, that you have been distinguished with such a bounty and blessed with such a gift and honored with such a title. The essences of existence longed for mention at the Most Holy Court, and even yearned for mention among the people - that is, among those who believe in God and are certain of His verses, as stated in the Qur'an: "And grant me an honorable mention among later generations." That is, spread my good mention among Your servants. Now you have been designated as Trustee from the Most Holy Court and are mentioned and renowned and familiar and known by this title in the Supreme Concourse and the Most Glorious Kingdom. Thus if at every moment you were to open a hundred thousand tongues and with each tongue offer a hundred thousand thanks, you would not fulfill the thanks due for this gift.
- 2 Regarding the mention you made of the loved ones of God in your letters - all were considered, and in the Holy Shrine (may my spirit be sacrificed for its pure threshold) we engaged in prayer for them, saying: "O God! By the right of this blessed dust and the diffused fragrances and the brilliant lights and

1 ای امین درگاه الهی شکر کن حضرت مقصود و جمال معبود و سلطان غیب و شهود را که باین چنین عنایتی مخصّص گشتی و بچنین موهبتی موفق و بچنین لقبی ملقب جواهر وجود آرزوی ذکر در ساحت اقدس مینمودند و بلکه تمنای ذکر در میان خلق مینمودند یعنی خلقیکه مؤمن بالله و موقن بآیات الله بودند چنانچه در قرآن میفرماید و اجعل لی لسان صدق علیاً یعنی ذکر خیر مرا در میان بندگان منتشر فرما حال تو موسوم به امین از ساحت اقدس گشتی و باین ذکر در ملا اعلی و ملکوت ابی مذکور و مشهور و مألوف و معروف پس اگر در هر آنی صد هزار لسان بگشائی و بهر لسان صد هزار شکر بخائی از عهدهء شکر این موهبت برنیائی

2 ذکر احبابی الهی را که در مکاتیب خویش نمودی کلّ ملاحظه شد و در روضهء مطهره روحی لعبته الطاهره فدا بدعای ایشان مشغول شدیم که خدایا بحق این تربت مبارکه و نفحات

the radiant beams and the sweet aromas - preserve and protect Your servants from every harm and keep them safe from every tribulation. Grant refuge and shelter under the shadow of Your grace to those who dwell in Your court and are enraptured by Your countenance, and bestow dwelling and abode in the cave of Your mercy to those wandering in mountain and desert for Your sake. Grant remedy to the helpless and bestow means and resources to the destitute. Give joy and gladness to the broken-hearted and grant unfailing warmth and praiseworthy condition to the dispirited. Be the helper of the fallen and the aid and support of the distressed. O Lord! Give these weak ants the power of Solomon and these laggards divine aspiration, guide these poor ones to the treasure of true wealth and these destitute ones to heavenly riches, that they may remain safe and protected in Your shelter and be regarded and considered by the glances of Your merciful eye. You are the Powerful, You are the Mighty, the All-Knowing, You are the All-Seeing and All-Hearing.”

- 3 Convey to all the loved ones of God the Most Great, Most Glorious greetings. And the Glory be upon you.

منتشره و انوار ساطعه و اشعه لامعه و روائع طيبه بندگان درگاهت را از هر ضرري مصون و محفوظ فرما و از هر بلائي مأمون عاكفان كويت و والهان رويت را در ظل عنايت ملجأ و پناهی بخش و سرگشتگان كوه و صحرايت را در كهف رحمت منزل و مأوى عنايت فرما بپيارگانرا چارهائی بخش و بينوايانرا سر و سامانی مرحمت كن دلشكستگانرا سرور و حبورى ده و افسردگانرا حرارت پيفتورى و حالت مشكورى بخش افتادگانرا دستگیر شو و آشفتهگان [را] معين و ظهير اى پروردگار اين موران ضعيف را قوت سليماني بده و اين واماندگان را همت يزدانی و اين فقيرانرا بكنز غناى حقيقى دلالت فرما و اين مسكينانرا بثروت آسمانی تا در پناه تو مصون و محفوظ مانند و بلحظات عين رحمانيت منظور و ملحوظ توى توانا و توى مقتدر دانا و توى بينا و شنوا

- 3 جميع احبابى الهى را تكبير ابدع ابهى ابلاغ فرما و البهاء عليك

INBA88:089b, MMK6#354

AB01645

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran
Date: 1894 ca.

- 1 O thou whom I have loved since the tenderness of my fingernails! The face of the verdant earth has been illumined by the light emanating from the Most Glorious Kingdom, and the mouth of the dusty earth has smiled through the all-encompassing bounty flowing from the Supreme Realm. The regions have been perfumed by the holy fragrances wafting from the gardens of thy Lord's gifts - glorified be my Most Glorious Lord! He has clothed me in the garment of pure servitude to His Beauty, crowned me with the crown of absolute devotion, and honored me with annihilation in His court and extinction in His presence. By God the True One! My servitude is the most radiant jewel gleaming in the glorious crown, and my devotion is the most precious unique gem shining upon the resplendent diadem. I take pride in it

1 يا من احببته منذ نعمة اظفارى قد تهلل وجه الخضرآ بالنور الفائض من ملكوت الأبهى واقترّ نعر الغبرآ بالفيض الشامل من جبروت الأعلی قد تعطّرت الارجآ بالنفحات القدسية الّتی عبقت من حدائق مواهب ربّك فسبحان ربّی الأبهى قد قصّصني قبص العبودية الصّرفه بجماله و توجّني بتاج الرقية المحضه و شرفّني بالفناء فى فائه و الاضمحلال فى [جنباه] تالله الحقّ انّ عبوديتى ابهى جوهره تتلأ فى الاكليل الجليل و رقيت اعصم فريدة تتشعشع على التاج الوهاج و افتخر بها فى ملكوت الوجود من الغيب و الشهود و اتباهى بها بين ملأ العالمين

throughout the kingdom of existence, both seen and unseen, and I glory in it among the peoples of the world.

- 2 And thou, take hold of this firm handle and leave creation behind, cast the hem of thy cloak upon the dusty and verdant earth, turn toward the land of the letter Kha, make thy face sincere for God, confine thy remembrance to the attributes of His Most Glorious Beauty, spread the divine fragrances, proclaim the glad-tidings of God, and exalt the Word of God. By the life of God! His remembrance enriches thee beyond all remembrance, His praise is healing for thy ailment, His glorification quenches thy thirst, His attribute cools thy burning, His proof heals thy breast, His covenant is salvation for thy being, His testament is life for thy essence, His counsels are expansion for thy breast, and His gifts are joy for thy heart. And glory be upon thee.

3 'Abdu'l-Baha 'Abbas

4 He is the Most Glorious

- 5 Regarding what you wrote about the events of Siyyid Asadu'llah, truly the first person has rendered the utmost service in this regard and all the friends of God should pray for him and supplicate and beseech the Most Glorious Kingdom that he may remain protected and preserved in the shelter of the Ancient Beauty's protection - may my spirit be sacrificed for His loved ones. And likewise his other companions. Regarding what you wrote about the sent packets, that their receipt or non-receipt is not known - arrange with Mirza Asadu'llah to establish numbers. We pray for Jinab-i-Intizam that through the aid of the Most Great Name he may achieve his greatest hopes.

- 6 And glory be upon thee and upon all who are firm in God's Covenant and Testament. All the letters you requested have been written and sent.

2 و آنک انت تمسک بهذه العروة الوثقى و دع الوری علی الوراء و الق ذیل الرداء علی الغبراء و الخضراء و توجه الی ارض الخلاء و اخلص وجهک لله و احصر ذکرک فی نعوت جماله الأبهی و انشر نفحات الله و بشر ببشارات الله و اعل کلمة الله لعمر الله ان ذکره یغنیک عن کل ذکر و ثناء شفاء لعلتک و حمده رواء لعلتک و نعتہ برد للوعتک و برهانه شفاء لصدرک و عهده نجاه لکینوتک و میثاقه حیاة لذاتیتک و وصایاه انشراح لصدرک و عطایاه فرح لقلبک و البهاء علیک

3 ع ع

4 هو الأبهی

5 در خصوص [وقایع جناب] سید اسدالله مرقوم نموده بودید حقیقة شخص اول در اینتر حله نهایت خدمت را نموده و جمیع احبای الهی باید در حق او دعا نمایند و تضرع و ابتهاج بملکوت ابهی فرمایند که در صون حمایت جمال قدم روحی لأحبائه فدا محفوظ و مصون ماند و همچنین سائر رفقای او در خصوص پاکتهای مرسول مرقوم فرموده بودید که وصول و عدم وصول معلوم نمیگردد با جناب میرزا اسدالله قرار نموده بگذارید جناب انتظام را دعا میکنیم که بعون اسم اعظم موفق بر حصول اعظم آمال گردند

6 و البهاء علیک و علی کل ثابت علی عهد الله و میثاقه مکاتیبی که خواسته بودید کل مرقوم گردید و ارسال گشت

PYK.228

AB01601

To: Haji Ahmad son of Haji Muhammad Salih Kazirani, in India

Date: 1894 ca.

- 1 O thou who hath fixed thy gaze upon the divine Kingdom! 1 ای ناظر بملکوت الهی
- 2 For some time now no holy breaths have wafted towards these yearning ones from those regions and no rays from the luminous effulgence of the love of God have been shed on the horizon of our desire. Patience beareth the best fruit in all things save the spreading of the divine fragrances. Calm is praiseworthy in every path save that of love for the beauty of the Desired One. 2 چندیست که از آنصفحات نفحات قدسی بمشام این مشتاقان نرسیده و پرتوی از اشعهء ساطعهء محبت الله از مطلع آمال ندیده صبر و سکونست و وفار و تمکین در کل شئون صبر و تمکین میوه شیرین دارد جز در نشر نفحات الله و تأتی و سکون محبوب جز در محبت جمال مقصود
- 3 Therefore, O thou that hath drunk from the overflowing winecup of the Zephyr, lift up thy voice and roar with the fierce roaring of the love of God. Kindle the withered hearts with the flames of that fire fanned by the life-giving breaths of divine grace. Become a fruitful tree, a bright star on the illumined horizon. 3 پس ای مخمور جام سرشار صهبای محبت الله جوش و خروشی کن و شعله و شوری درافکن آتشی بقلوب افسرده بز و نسیمی حیاتبخش از مهب عنایت بجو شجری باثمر شو و کوکبی باهر در افق انور گرد
- 4 These transient days shall soon be gone and ere long shall fade the futile life in the darksome night that follows. These hoarded goods shall soon be scattered, and the strong and powerful surely come to a miserable and abject end. While there is still oil in thy lamp, therefore, while there is yet some strength left in thy body, make thou a mighty effort that thy faith may burn brightly within the globe of divine grace and bounty. 4 این ایام فانی بگذرد و این عمر بی ثمر منتهی شود عاقبت این نهار لیل ظلمانیست و پایان این مجموعی پریشانی و نهایت این توانگری بی سر و سامانی پس تا در این قندیل روغن نیست و در این عنصر ضعیف قوتی جهدی بلیغ لازم که در زجاجهء موهبت افروزد و در مشکاة عنایت بسوزد
- 5 Thus through His heavenly help, thy physical body shall withstand the weights of hardship, the burdens borne in the path God. Should a soul experience exultation through the divine tidings, it shall find such burdens easy to bear, nay even the weakest frame shall be filled with ecstasy and rapture, shall grow and develop anew. 5 و این جسد عنصری بقوت روحانی حمل ثقل اعظم نماید و این ثقل عظیم بلاای سبیل الهیست چون روح بپیشارات الهی مستبشر گردد این جسم نحیف و جسد ضعیف در نهایت راحت این ثقل را عین خفت یابد بلکه متلذذ و متنعم گردد و نشو و نما یابد و تأثیر نماید
- 6 The greatest proof of this is to observe how from a tender age to this present day, these servants have been beset by covert and overt calamities, by hardships and malice which would, of a certainty, have crushed the largest of mountains into oblivion long ago. And yet, God be praised, despite their physical weaknesses, despite their feeble powers, these trials were steadfastly withstood, these tribulations overcome. Thus doth the body obey the spirit and the outer form reflect the inner reality. 6 و برهان اعظم این مدعا آنکه بلایا و محن و رزایاء سر و علن و مشقات و زحمات و مصیبات گوناگون که بر این عباد از سن رضیعی تا بحال وارد اگر بر جبل حدید نازل میشد البتہ مضمحل و نابود میگشت باوجود این الحمد لله در نهایت مکانت مقاومت شد و حال آنکه نحافت جسم در غایت ضعفیت است پس جسم نیز تابع روحست و ظاهر عنوان باطن

- 7 Whilst thou still hast breath within thy body, therefore, strive to abide in a state of enkindlement at all times, be sure to be in motion and inner joy at every moment of thy life.

7 پس تا توانی کاری کن و چاره‌ئی بنا که در
جمع احوال مشعل و متحرک و مستبشر باشی

BRL_DAK#0278, MMK2#071 p.054,

MMK3#220 p.159

AB01584

To: Descendants of martyrs of Nayriz

Date: 1894 ca.

- 1 O descendants of the holy souls martyred in the path of God!
- 2 Those essence of souls rose like brilliant stars from the dawning-place of detachment and shone forth like luminous planets from the divine horizon, and like heavenly lamps they blazed forth in the crystal of the Abha Kingdom. And today from that horizon of sanctification and heaven of glorification they call out to their children saying: "O true sons and cubs of these lions of the field of martyrdom in God's path, and offspring of the very essence and heart of these martyrs in the arena of the Merciful's love!
- 3 You have observed to what station these fathers and ancestors arose, and with what detachment they appeared. How they drank the pure cup from the hand of the cupbearer of grace, and how they became intoxicated with the wine of "Am I not?" How they turned toward the horizon of glory and became articulate in praise of the Truth. Every bitter poison in God's path they tasted as honey and sugar, and every poisoned cup they drank as the supreme antidote. They counted killing wounds as a healing balm, and deadly colocynth as sweet medicine bringing health and well-being. They freely gave up property, possessions, wealth, glory and life in the path of the Beloved, and finally hastened to the altar of God with perfect joy and delight, drinking the cup of martyrdom from the hand of the cupbearer of bounty. And when they concealed their faces from this lower horizon, they shone forth like brilliant stars from the horizons of the Abha Kingdom, and ran to the private chamber of the Truth, attaining the joy of meeting.

1 ای سلالهٔ نفوس قدسیّهٔ مستشهدهٔ در سبیل
الهی

2 آن جواهر نفوس چون زواهر نجوم از مشرق
انقطاع طلوع نمودند و چون کواکب نورانی از
مطلع رحمانی سطوع فرمودند و چون سراجهای
ربّانی در زجاجهٔ ملکوت ابهی برافروختند و
الیوم از آن افق تقدیس و سماء تسبیح مخاطباً
للابناء ندا میفرمایند که ای ابناء حقیقی و اشبال
این غضنفران دشت شهادت در سبیل الهی و
زادگان عصر جان و دل این شهدای میدان
محبت رحمانی

3 ملاحظه نمودید که این آباء و اسلاف در چه
مقام قیام نمودند و بچه انقطاع ظهور کردند کأس
طهور را از ید ساقی عنایت چگونه نوشیدند و از
صهای الست چگونه سرمست گشتند و بافق
عزّت چگونه توجه نمودند و بشای حق چگونه
ناطق گشتند هرزهر تلخی را در سبیل الهی چون
شهد و شکر چشیدند و هر جام سستی را چون
دریاق اعظم نوشیدند زخم کشنده را مرهم
روح بخشنده شمردند و حنظل مهلک را چون
داروی پرحلاوت صحت و عافیت دانستند مال و
منال و ثروت و عزّت و جان را در سبیل جانان
رایگان نمودند و عاقبت بقربانگاه حق بکمال سرور
و شعف شتافتند و کأس شهادت را از دست
ساقی موهبت نوشیدند و چون از این افق ادنی رخ
پوشیدند از آفاق ملکوت ابهی چون ستاره‌های
روشن درخشیدند و بخلولگاه حق دویدند و بفوز
لقا رسیدند

- 4 Therefore you who are the wondrous fruits of these trees and the cubs of the very essence and heart of these lions - strive, surge forth and cry out, that you may make your fathers' faces white and radiant in the divine court, and make the hearts of these loving fathers a rose garden, so that you may become the cause of their pride in the Kingdom of glory and the reason for their glory in the seat of truth before the mighty and powerful King. And this mighty station is achieved through firmness and steadfastness in God's Covenant and Testament and through strong adherence to the divine pledge and faith.

4 پس شما که اثمار بدیعه این اشجارید و اشبال
عنصر جان و دل این شیران بکوشید و بجوشید
و بخروشید که روی پدران را در ساحت کبریا
سفید و روشن نمائید و قلوب این آباء مهربانرا
گلشن نمائید تا سبب مباهات ایشان در ملکوت
عزت شوید و علت افتخارشان در مقعد صدق
عند ملوک مقتدر گردید و این مقام عظیم به
ثبوت و رسوخ بر عهد و میثاق الهی و تمسک
شدید به پیمان و ایمان ربّانی حاصل گردد

LMA1.429

AB01767

To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1894 ca.

- 1 O thou who art gladdened by the divine fragrances! I send thee greetings and praise with a heart overflowing with the love of God and with utmost joy I bring thee the glad tidings that thy dear ones and all those associated with thee have been honored to circumambulate the Supreme Concourse and have inhaled the sweet fragrances of God from the blessed white spot, and today they return to thee preserved under God's protecting care.
- 2 Therefore, O friend, thou must confine thy words and speech to the mention of the Beauty of God and the diffusion of His holy fragrances and the remembrance of His dawning, His verses, His signs, His lights, His proofs, His evidences, His characteristics, His conditions and His ways. For this wise remembrance is the life of existence and the light of every being. When hearts are enkindled with the fire of remembrance of the Beloved, they purify their faces for His sake, and when they become pure for God's sake, those who are firm become established and attain success and their faces are illumined by the lights of God.
- 3 Apart from this, no other mention is permissible, as He, peace be upon Him, hath said: "Until I make all my prayers and remembrances into a single prayer, and my condition in Thy service eternal. This is my way, my path, my course and my road."

1 یا من استبشر بنفحات الله و انّی اهدی الیک
التّحیة و الثّناء بقلب طاف بحبّة الله و بملاّ السّرور
ابشّرک انّ اشبالک و سائر المنتسبین الیک قد
تشرّفوا بمطاف الملاّ الاعلی و استنشّقوا طیب
نفحات الله من البقعة المبارکة البیضاء و الیوم
یرجعون الیک محفوظین فی صون حماة الله

2 فعلیک یا حبیب ان تحصر بیانک و کلامک فی
ذکر جمال الله و بثّ نفحات قدسه و ذکر اشراقه و
آیاته و آثاره و انواره و حججه و براهینه و دلائله و
اخلاقه و شئونه و اطواره لان هذا الذکر الحکیم
حیات الوجود و نور کلّ موجود و متى اشتعل
القلوب بنار ذکر المحبوب یخلصون وجههم له و اذا
اخلصوا لله الذّین ثبتوا فثبتوا و فازوا و استضاء
وجوههم بانوار الله

3 و من دون ذلک لایجوز ذکرما کما قال علیه
السّلام حتّی اجعل اورادی و اذکاری کلّها ورداً
واحداً و حالی فی خدمتک سرمداً هذا مسلکی
و مشربی و سبیلی و صراطی

4 For my Beloved and my Goal hath indeed raised me and His loved ones to exalt His Word, spread His signs, diffuse His fragrances, cause His lights to shine forth, His rays to gleam, His breezes to waft, and His Manifest Book to appear. Let us therefore make all our occupation directed toward this blessed and mighty Cause, and leave aside every remembrance save this wise remembrance, for this indeed is the straight path and the right way.

5 My Lord and my Hope! Strengthen me in this mighty Cause and gird up my loins in Thy service and expand my breast through the spreading of the fragrances of Thy mercy and illumine my sight by witnessing the signs of Thy power and loose my tongue in Thy praise and make flow from my pen the exposition of Thy proofs and evidences and occupy me with establishing Thy Manifestation and make me walk in the path of sincerity in Thy religion and preserve me from every remembrance save Thy remembrance and every praise save Thy praise and deliver me from the depths of my self and desire and free me from the conditions of my own being and essence and make me one of those servants who have purified their faces for Thee, O Merciful, O Compassionate! Verily Thou art the Forgiving, the Generous.

4 فَاَنَّ مَحْبُوبِي وَمَقْصُودِي اَمَّا رَبَّانِي وَاحِبَّائِهِ لَاَعْلَاءَ كَلِمَتِهِ وَاتِّشَارِ اَثَارِهِ وَنَشْرِ نَفَحَاتِهِ وَاشْرَاقِ اَنْوَارِهِ وَسَطْوِ شَعْتِهِ وَهَبُوبِ نَسِيمِهِ وَظُهُورِ كِتَابِ مَبِينِهِ فَلْنَجْعَلِ اشْتَغَالَنا كُلَّهُ مُتَوَجِّهًا اِلَى هَذَا الْاَمْرِ الْمُبَارَكِ الْعَظِيمِ وَنَدْعُ كُلَّ ذَكَرٍ دُونَ هَذَا الذِّكْرِ الْحَكِيمِ وَانَّ هَذَا لهُوَ الصِّرَاطُ الْمُسْتَقِيمُ وَالْمَنْهَجُ الْقَوِيمُ

5 رَبِّي وَرَجَائِي قَوِّنِي عَلَى هَذَا الْاَمْرِ الْعَظِيمِ وَاشْدُدْ اَزْرِي عَلَى خِدْمَتِكَ وَاشْرَحْ صَدْرِي بِنَشْرِ نَفَحَاتِ رَحْمَتِكَ وَنُورِ بَصَرِي بِمُشَاهَدَةِ آيَاتِ قُدْرَتِكَ وَانْطِقْ لِسَانِي بِثَنَائِكَ وَاجْر مِنْ قَلْبِي بَيَانَ بَرَاهِينِكَ وَحُجُجِكَ وَاشْغُلْنِي بِاثْبَاتِ ظُهُورِكَ وَاسْلُكْ بِي فِي سَبِيلِ الْاِخْلَاصِ فِي دِينِكَ وَاحْفَظْنِي عَنْ كُلِّ ذَكَرٍ دُونَ ذِكْرِكَ وَكُلِّ ثَنَاءٍ غَيْرِ ثَنَائِكَ وَنَجِّنِي مِنْ غَمَرَاتِ نَفْسِي وَهَوَايَ وَخَلَصْنِي مِنْ شُؤْنِ ذَاتِي وَكَيِّنُونَنِي وَاجْعَلْنِي مِنْ عِبَادِكَ الَّذِينَ اَخْلَصُوا وَجْهَهُمْ لَكَ يَا رَحْمَنُ يَا رَحِيمُ اَنْتَ الْغَفُورُ الْكَرِيمُ

AADA.161-162

AB01714

To: Shaykh Kazim Qazvini (Samandar)

Date: 1894 ca.

1 O Samandar, Fire kindled by the Lord! For some time there has been a slackening in sending correspondence - not negligence, for negligence occurs when there is the possibility of being remiss. But now occupations, issues, calamities and difficulties are endless. During the day there is not a minute of leisure or rest, and at night no sleep, comfort, bed, health, or attainment of spiritual refreshment. What can one do in such circumstances? Inevitably some slackening occurs. Therefore you must overlook this and view it with forgiveness. Praise be to that pure, fault-covering gaze.

2 Even now I am present in a gathering where all kinds of conversation are taking place, and groups from outside and inside

1 ای سمندر نار موقدهء ربَّانیه چندبست که در ارسال مراسلات قدری فتور رفت نه قصور چه که قصور در صورت امکانست که مسامحه شود ولی الآن مشاغل و مسائل و مصائب و مصاعب بی حد و بی پایان نه روز دقیقهئی فرصت و آرامی نه شام خفتنی و راحت و بستر و صحتی و حصول روحی و ریحانی باوجود این چه توان نمود لابد فتور حاصل میشود لهذا باید شما چشمپوشی کنید و بنظر سماح نظر فرمائید آفرین بر نظر پاک خطاپوشش باد

2 الآن نیز در مجلس جمعی حاضر و از هرگونه سخن در میان و گروهی از خارج و داخل صحبت

are speaking, each explaining their problems and pains. This servant is writing while also listening to their speech and answering questions. On the other hand, it is a Christian holiday and in the outer courtyard there is shouting and the sound of guns and rifles being fired in celebration that deafens the ears, and there is no opportunity for delay.

- 3 In any case, know that at all times you are present in the gathering of the friends of the Merciful and exist in the assembly of the loved ones. Not a moment passes without you being remembered, and not a breath goes by without you crossing the mind. Through the grace and gift of the Abha Beauty, I hope that at all times your nostrils will be perfumed with holy fragrances and your face will be illumined with the lights of sincerity in God's Cause, so that you may witness the confirmations of the Abha Kingdom and observe the assistance of the Supreme Realm. I swear by the Ancient Beauty and the Most Great Name that if today a soul should arise as they ought and hold fast to God's covenant and testament, holy breaths will reach from the Kingdom and they will be assisted by the hosts of the Supreme Concourse. Convey the Most Glorious, Most Wondrous greetings to all the loved ones of God on behalf of this servant.

مینمایند و هر یک مشاکل و درد خویش را بیان میکنند و این عبد هم تحریر مینماید و هم گوش بتقریر آنها میدهد و هم جواب مسائل میگوید و از طرف دیگر عید نصاراست و در میدان جلوی بیرونی داد و فریاد و صدای تیر و تفنگ که بجهت اعلائی مسرت مینمایند گوش را کر میکند و فرصت نیست که تعویق شود

3 باری همیشه بدان که در کلّ احوال در انجمن دوستان رحمن حاضری و در محفل یاران موجودی آنی نمیگذرد مگر آنکه بیاد آتی و دمی نمیرود مگر آنکه بخاطر میگذری و از فضل و موهبت جمال ابدی امیدوارم که بنفحات تقدیس در جمیع اوقات مشام معطر داری و بانوار خلوص در امر الله همه اوقات روی منور کنی تا تأییدات ملکوت ابدی مشاهده کنی و توفیقات جبروت اعلی ملاحظه نمائی قسم به جمال قدم و اسم اعظم که اگر الیوم نفسی چنانچه باید و شاید بر امر قیام نماید و بعهد و میثاق الهی تمسک تامّ کند نفحات قدس از ملکوت رسد و بتأییدات جنود ملأ اعلی موفق گردد جمیع احبابی الهی را از قبل این عبد تکبیر ابدع ابدی ابلاغ فرمائید

AYBY.333 #016

AB01835

To: *Mirza Muhammad (Mazindaran), in Mazandaran*

Date: 1894 ca.

- 1 O thou who art attracted to the remembrance of God! What was inscribed by the pen of fidelity upon the page of faithfulness was witnessed and understood. Praise be to God that it spoke of the remembrance of God and indicated faith and certitude in the Abha Beauty, and became the cause of infinite joy and gladness, for in that region and land which was the physical homeland of the Chosen Beauty and was honored with this greatest distinction, there has appeared a soul who seeks a countenance illumined by the light of the love of God and a nostrils perfumed by the divine fragrances. If such a one remains firm and steadfast in this exalted purpose as he ought

1 ای منجذب بذکر الله آنچه از کلک ولا بر صفحه وفا مرقوم مشهود و معلوم گردید حمد خدا را که ناطق بذکر الله و دال بر ایمان و ایقان بجمال ابدی بود و سبب سرور و حبور بیتی گشت که در آن خطّه و دیار که موطن جسمانی جمال مختار بود و باین شرف اعظم مفتخر نفسی موجود گشته که وجهی بنور محبت الله منور خواهد و مشای بنفحات الله معطر جوید و اگر چنانچه در این مقصد جلیل چنانچه باید و شاید ثابت و راسخ ماند یقین است

and should, it is certain that he will soon become the manifestation of complete confirmations and the dawning-place of wondrous signs. This is not difficult for God.

- 2 O seeker of divine good-pleasure! If thou remainest firm in the love of the Intended Lord and steadfast in the Covenant and Testament of the Worshipped Lord, know with complete certainty that thou shalt be confirmed in such ways that all eyes will be amazed. Thou hast observed how unstable and transient this mortal world is. All those persons who had name and fame in those regions have all been erased and vanished. Therefore, reflect thou, so that, God willing, thou mayest ever shine like a bright star from the horizon of existence.

3 'Abdu'l-Baha

- 4 My Lord, my Hope, and the Ultimate Goal of my desire! This is Thy servant who hath believed in Thee and in Thy verses, who hath accepted Thy words and hastened unto Thee until he attained Thy presence and appeared before Thee and heard Thy verses and sweet utterance. O Lord! Make his feet firm in Thy Covenant and Testament, perfume his nostrils with Thy fragrances, quicken his spirit with Thy breezes, expand his breast through Thy remembrance, and strengthen his back with the hosts of Thy confirmation and assistance. Verily Thou art the Mighty, the Powerful, the Merciful.

- 5 Convey to the pure and sanctified leaf, the honored mother, the Most Glorious and Most Wondrous greetings from this servant, and likewise remember all the brothers and sisters with the divine fragrances. And glory be upon thee.

عنقریب مظهر تأییدات کلیّه گردد و مطلع آثار عجیبه شود و لیس ذلک علی الله بعزیز

2 ای طالب رضای الهی اگر در محبت حضرت مقصود ثابت و بر عهد و پیمان ربّ معبود راسخ مانی بیقین مبین بدان که مؤید بشوئی گردی که جمیع انظار حیران ماند این دنیای فانیرا مشاهده نمودی که چه قدر بی ثبات و قرار است جمیع اشخاص که در آنصفحات اسم و ذکر داشتند کلّ محو و فانی شدند پس تو فکری کن که انشاءالله چون ستاره روشن از افق وجود دائماً بدرخشی

ع ع 3

4 ربّ و رجائی و منتهی منائی هذا عبدک الذی آمن بک و بآیاتک و صدق بکلماتک و سرع الیک حتّی فاز بلقائک و حضر بین یدیک و سمع من آیاتک و لطیف خطابک ای ربّ ثبت قدمیه علی عهدک و میثاقک و عطر مشامه بنفحاتک و احی روحه بنسماتک و اشرح صدره بذکرک و قوّظهره بجنود تأیدک و نصرتک انک انت المقتدر العزیز الرحیم

5 ورقه طیبّه زکیّه حضرت والده را از قبل این عبد تکبیر ابداع اهی ابلاغ فرمائید و همچنین جناب اخوی و اخوات را کلّ را بنفحات الهیه متذکر دارید و الباء علیک

MKT5.028b

AB01785

To: *Mirza Siyyid Muhammad Nazimul-Hukama, in Tihiran*
Date: 1894 ca.

- 1 Your pages were reviewed. All the mentions stemmed from love and sincerity, and the details were present and written. Since it was from your pen, this servant, despite lack of time, read it with utmost eagerness.

1 اوراق آنجناب ملاحظه شد جمیع اذکار منبعث از محبت و خلوص بود و تفصیل موجود و مرقوم و چون اثر قلم آنجناب بود این عبد باوجود عدم فرصت دقیقهئی بکمال شوق قرائت نمود

- 2 However, today we must give preference to what is most important over what is important. Today is a day when these servants must dedicate all times, mentions and conditions to spreading the divine fragrances. We must completely forget ourselves and others and their stations and ranks, and become wholly captivated by the Blessed Beauty. We should know none but Him, see none but Him, think of none but Him. We must serve the root of the Tree of Oneness, for mention of Him suffices in place of mention of all, and His praise and glorification is the praise of all.
- 3 This servant sees himself as evanescent and non-existent before any of His sincere servants, considers himself lowly, and regards any thought of existence as pure misbelief. Given such evanescence and non-existence, how can one imagine stations and ranks? What status does a drop have to speak of its relation to the ocean? What audacity does an atom have to explain its connection to the sun? All servants are His and all act by His command.
- 4 In any case, confine all mentions and prayers to a single mention, and strive day and night to exalt the Word of God and propagate the religion of God, so that you may perfume the nostrils of the spiritual ones with holy fragrances and, through the supreme antidote, grant the body of the world and its peoples eternal divine healing.
- 5 I swear by the Lord of the seen and unseen that if anyone truly succeeds in attaining this station, they will hear with their inner and outer ears cries of praise from the most glorious Kingdom and the supreme Heaven. This is today the mighty triumph, this is today the manifest bounty. Blessed is he who strives and endeavors and becomes enkindled and attracted.
- 6 And may glory be upon you and your family and your relatives and your loved ones and your friends.
- 2 ولی اہم را الیوم باید بر مہم ترجیح داد الیوم یومیست کہ این عباد باید کل اوقات و اذکار و احوال را حصر در نشر نفعات اللہ نمائیم بکلی خود و غیر خود را و مقامات و مراتبش را فراموش نمائیم و بکلی گرفتار جمال مبارک گردیم جز او ندانیم غیر از او نبینیم جز او نیندیشیم اصل شجرہ وحدانیت را خدمت کنیم چہ کہ ذکر او مغنی از ذکر کل است و نعت و ستایش او ثنای عموم
- 3 این عبد خود را در نزد عبدی از عباد مخلصین او فانی می بیند و مضمحل و دانی می شمرد و گمان وجود را شرک محض میداند باوجود این فنا و اضمحلال چگونه تصور مقامات و مراتب نماید قطره را چہ شانی از نسبت خویش بدریا دم زند و ذرہ را چہ جسارت کہ از ارتباط خود بافتاب شرح دهد کل عباد لہ و کل بامرہ یعملون
- 4 باری جمیع اذکار و اوراد را منحصر بذکر واحد فرما و شب و روز در اعلاء کلمہ اللہ بکوش و در نشر دین اللہ تا بنفحات قدس مشام روحانیان را معطر نمائی و بدریاق فاروق اعظم جسم عالم و امم را بشفای باقی الہی فائز کنی
- 5 قسم بمرئی غیب و شہود کہ اگر بایستقام چنانچہ باید و شاید کسی موفق گردد ندای تحسین را از ملکوت اہبی و جبروت اعلیٰ بگوش باطن و ظاہر استماع نماید اینست الیوم فوز عظیم اینست الیوم جود مبین طوبی لمن سعی و اجتہد و اشتعل و انجذب
- 6 و البہاء علیک و علی اہلک و اولی قرابتک و احبائک و اودائک

INBA85:368, MKT8.247, AKHA_127BE

#05 p.a, YMM.039

AB01865

To: Afnan, Aqa Siyyid Mirza son of Aqa Siyyid Mihdi et al., in Yazd

Date: 1894 ca.

- 1 O fresh branch and gentle twig of the Divine Lote Tree! Open thy tongue in gratitude to the Most Holy Presence and occupy thyself with praise, thanksgiving and glorification of the All-Compelling Beauty. For praise be to God, thou art of the Afnan of the Sacred Tree and among the branches of the Tree of Divine Unity. Thou dwellest beneath the favors of the Most Exalted Beauty and in the shade of the Blessed Beauty's grace (may my spirit be sacrificed for His loved ones).
- 2 Especially since thou hast attained to circumambulating the gathering-place of the Concourse on High and been honored to visit the Blessed Spot around which God hath sanctified and blessed - the Valley of Tuwa, the Wilderness of Sinai. Thou hast drunk the pure wine from the hand of the Grateful Cup-bearer and witnessed the lights of mystic outpourings from the horizons and regions of the Promised Land and the White Dome. Thou hast made the dust of the Holy Shrine the collyrium of hope's eye. All these outpourings were from the favors of the Ancient Beauty.
- 3 Therefore, in gratitude for these divine gifts and spiritual bounties, strive to be known among people for qualities, virtues and characteristics worthy of this most exalted station. Like a candle in every gathering, be illumined with divine remembrance. Like a star from every horizon, adorn the rose garden and meadow with infinite lights. Show such firmness in God's Covenant and Testament and faith that the light of steadfastness may shine from thy brow from the lowest earth to the highest horizon, and the grace of constancy may descend from the Abha Kingdom.
- 4 I swear by the Ancient Beauty (may my spirit be sacrificed for His loved ones) that if today a soul should firmly grasp and mightily hold fast to God's Covenant and Testament, which is the firm handle of the All-Merciful Beauty, the confirmations of the Abha Kingdom will surround from all directions, the lights of victory will shine forth from the Kingdom of Mystery, and will so sanctify the reality of his heart and conscience that the verses of his holiness will be recited in the gathering of the righteous.

1 آیه الفروع التضریر و الفن اللطیف من السدرة
الربانیة زبان بشکرانه حضرت احدیت بگشا و به
حمد و ثنا و محامد و نعوت جمال قیوم مشغول شو
که الحمد لله از افنان سدره تقدیسی و از فروع
شجره توحیدی در ظل الطاف جمال اعلائی و
در سایه عنایت محبوب ایهی روحی لأحبائه فدا

2 علی الخصوص که بطواف مطاف ملاً اعلی فائز
شدی و زیارت بقعه مبارکه الّتی قدّست و
بارک الله حولها وادی طوی برّیه سینا مشرف
گشتی جام طهور را از ید ساقی مشکور نوشیدی
و انوار فیوضات غیبیه را از آفاق و ارجاء ارض
المیعاد و قبة البیضاء مشاهده نمودی و تراب
روضه مبارکه را کحل بصر آمال کردی این
فیوضات کل از عنایات جمال قدم بود

3 پس بشکرانه این مواهب الهیه و فیوضات
حقیقت ربّانیه بکوش که به شتون و فضائل
و خصائلی بین خالق محشور شوی که سزاوار
این مقام اعلی باشد چون شمع در هر مجمعی بذکر
الهی روشن شو و چون نجم از هر افقی بانوار
نامتناهی زینت بخش گلزار و چمن گرد بر عهد
و پیمان و ایمان الهی ثبوتی ظاهر نما که نور
استقامت از جبینت از ارض ادنی تا افق اعلی
ساطع گردد و فیض ثبوت از ملکوت ایهی
نازل شود

4 قسم بجمال قدم روحی لأحبائه فدا که اگر الیوم
نفسی بر عهد و میثاق الهی که عروة الوثقی
جمال رحمانیست تمسک تام جوید و تشبّث عظیم
نماید تأییدات ملکوت ایهی از جمیع جهات
احاطه نماید و انوار نصرت از ملکوت غیب
بتابد و حقیقت جان و جان او را چنان مقدس
نماید که آیات تقدیسش در ملاً ابرار تلاوت
شود

5 And glory be upon thee.

5 و البهاء عليك

YBN.261-262

AB01913

*To: Abdu'l-Husayn son in law of Vazir (Isfahan), in Bombay
Date: 1894 ca.*

- 1 O detached one! According to what has been heard, you have entered the ranks of the destitute and joined the company of the impoverished. Your gathering has dispersed and your person is now adrift. Your trade was plundered and your assets became liabilities. Your savings were scattered and your treasury became a ruin. Wealth was transformed into hardship and affluence was converted to poverty.

1 ای پاکباز از قرار مسموع در جرگه مفلسان داخل شدید و در زمره ینوایان وارد جمعت پریشان شد و شخصت بی سر و سامان تجارت بغارت رفت و موجود غرامت گشت اندوخته پراکنده شد و گنجینه ویرانه گردید ثروت بعسرت تبدیل شد و توانگری بمفلسی تحویل گشت
- 2 Blessed are you, then blessed are you! Though you have newly beaten the drum of bankruptcy, we have long been sounding its trumpet and beating its drum. You have become harmonious with us and entered upon the path of the righteous ones.

2 طوبی لک ثم طوبی لک شما اگر طبل افلاس را تازه و حدیث بکوفتید ما از قدیم شیپورش را بناوختیم و توبش را انداختیم با ما همداستان گشتی و براه راستان درآمدی
- 3 However, the condition is this: that you do not sully yourself again and do not immerse yourself once more in the sea of commerce whose end is disgrace and loss. Rather, seek detachment and pursue severance, and think of the greatest profit and most glorious gain and trade in the market of His Holiness the King of Oneness. Strive with detachment to exalt the Word of God and with utmost effort endeavor to spread the divine fragrances.

3 لکن شرطش اینست که دوباره خویش را آلوده ننمائی و در بحر تجارت که عاقبتش رسوائی و خسارت است باز خویش را مستغرق ننمائی بلکه فراغت طلبی و انقطاع جوئی و در فکر ربح عظیم و نفع جلیل و تجارت در بازار حضرت سلطان احدیت اقی بفرافت در اعلاء کلمه الله کوشی و بکمال همت در نشر نفحات الله جهد نمائی
- 4 You have experienced and tested these trades - ancient wealth became evident loss and total profit became great harm. Enormous gain became severe detriment and abundant profit and benefit became manifest loss. Profit became loss and treasure became endless regret.

4 این تجارتها را تجربه نمودی و امتحان کردی ثروت قدیم خسران مبین شد و منفعت کلّیه مضرت عظیمه گشت ربح عظیم ضرر شدید گردید و سود و نفع جسم نقص پدید شد سود زیان گشت و گنج حسرت بی پایان گردید
- 5 Let us serve the Beloved for a time. In the Qur'an He says: "O you who believe! When the call is made for prayer on Friday, then hasten to the remembrance of God and leave off trading." Therefore in this Most Great Day one must engage in the most mighty prayer which is the teaching of God's Cause.

5 یک چند خدمت معشوق و می کنیم در قرآن میفرماید یا ایها الذین آمنوا اذا نودی للصلاة فی یوم الجمعة فاسعوا الی ذکر الله و ذروا البیع پس در این یوم اکبر باید باعظم صلوة که تبلیغ امر الله است پرداخت

6 By God the True One! This indeed is a profitable trade, perfect wealth, conquering sovereignty, brilliant glory, an enduring kingdom, an established throne, and a mighty station with every person of mighty portion.

6 تالله الحقّ أنّها لتجارة رابحه و ثروة كامله و سلطنة قاهره و عزّة باهره و ملك دائم و سرير قائم و شأن عظيم عند كلّ ذى حظّ عظيم

7 And glory be upon you and upon every destitute, impoverished poor one.

7 و البهآ عليك و على كلّ مفلس مقلّ فقير

INBA72:121, MMK6#548, MAS5.084, MSHR5.424x

AB01930

To: Jadhdhab, Azizullah son of Isma'il Namdar, in Marv

Date: 1894 ca.

1 O you who are pure and sincere in the religion of God! Your tribulations, trials and sufferings in the path of God are truly like the waves of the sea and the hosts of the land. If they had befallen rock and stone, they would have melted and turned to water. But it is the power of trust in God that enables resistance, and so it must be, so that it may become clear and evident in the realm of existence that the loved ones of God possess a power other than this elemental power and a strength other than this physical strength. In all matters, even in bearing trials, they are confirmed and assisted. This is why at all times the loved ones of God have accepted with heart and soul the trials and afflictions of His path. To them, calamity was bounty and trials were gifts.

1 مرو جناب آقا عزيزالله عليه بهآ الله الأبهى ملاحظه نمايند اى خالص مخلص در دين الله بلایا و محن و آلام آنجناب در سبيل الله فى الحقيقه چون امواج بحر و افواج برآست و اگر چنانچه سنگ و حجر بود ذائب و آب ميشد لكن قوهء توکلست که مقاومت مينمايد و چنين بايد باشد تا در عرصهء شهود واضح و مشهود گردد که احبای الهى را قوهئ غير از اين قوهء عنصرى و طاقتى غير از اين طاقت جسمانى بوده و هست و در جميع امور حتى حمل بلایا مؤيد و موفّقند اينست که در جميع اوقات احبای الهى بلایا و رزاياء سبيل حقرا به جان و دل قبول نمودند و در نزدشان مصيبت موهبت بود و بلایا عطایا

2 We hope that your trials and sufferings will henceforth be greatly lightened, for you have received more than your share and now it is our turn. It is not fair that you should take all the bounties for yourself - fairness is good too: when you drink wine, sprinkle a drop upon the earth. Our days pass fruitlessly due to the scarcity of trials in the path of the Beloved of the horizons - perhaps you could make an effort and give us a share as well.

2 و امیدواريم که محن و آلام شما من بعد خفت کليه حاصل کند زیرا زياده از قسمت خویش برده ايد و حال نوبت ما باشد رفيق اين نميشود که کل مواهب را تواز میان بیری انصاف هم خويست چو باده نوش کنی جرعهئ فشانی بر خاک ایام ما از قلت بلایا در سبيل محبوب آفاق به یحاصلي میگردد بلکه شما همی کنید و سهمی نیز بما بدهید

3 In any case, you have been and continue to be remembered at all times. We have always been occupied with thoughts of you; not for a minute have you left our mind. Convey the Most Glorious Greatest Greetings to all the loved ones of God.

3 باری در کلّ احیان مذکور بوده و هستيد همیشه بياد شما مشغول بوديم دقيقهئى از خاطر نرفته ايد جميع احبای الهى را تکبير ابدع ابهى ابلاغ فرمائيد

- 4 I hope that through the grace of the Ancient Beauty, in those regions the holy fragrances may be diffused from the gardens of the hearts of the loved ones, such that the nostrils of friend and stranger alike may all be perfumed. May the excellence attested to by the enemies be realized. And may glory be upon all who remain firm and steadfast in God's Covenant and Testament and who grasp the firm handle that cannot be broken.

4 و از فضل جمال قدم امیدوارم که در آنصفحات
از ریاض قلوب احباً نفحات قدسی نشر شود که
مشام دوست و بیگانه کل معطر گردد الفضل
ما شهدت به الأعداء محقق شود و البهاء علی کل
من ثبت و رسخ قدمه علی عهد الله و میثاقه و
تمسک بالعروة الوثقی الّتی لا انفصام لها

MSHR3.084

AB01946

To: *Aminul-Atibba, in Tabriz*

Date: 1894 ca.

- 1 O accomplished physician! In the early part of your life you strove in physical medicine and discovered the causes and illnesses of this contingent body. You learned remedies and treatments and prepared compounds from medicines of India and China. How many sick ones you treated with herbs and essences, and how many patients confined to bed you granted health and comfort through the power of elements and spirits! But this health does not endure and this comfort is not lasting or established. It appears for a few days like a mirage but in reality does not exist. And if you truly observe, physical treatments are merely palliative rather than curative, and health is temporary not permanent, for ultimately this structure must necessarily collapse and in the end this health will certainly decline. So the appearance of this health and its continuance is but a moment, its bounty merely a dewdrop, its sweet drink a mirage, and its honeyed sweetness like pure poison.

1 ای طبیب ادیب در بدایت عمر در طبّ ابدان
کوشیدی و باسباب علل و امراض این جسم
امکان پی بردی دوا و علاج بشناختی و معاجین
از ادویهء هند و چین ساختی چه بسیار بیمار
را که بعقاقیر و خلاصات مداوا نمودی و پسا
مریض اسیر فراش را بقوت اجزا و ارواح صحت
و راحت بخشیدی لیکن این صحت پاینده نه و
این راحت باقی و مقرر نیست روزی چند چون
سراب مشهود است لکن فی الحقیقه غیر موجود
است و اگر فی الحقیقه ملاحظه نمائی معالجات
جسمانی عبارت از تسکین است نه تمکین و
صحت موقت است نه مؤبد چه که در پایان این
بنیان حکماً ویران گردد و در نهایت این صحت
یقیناً منحرف شود پس ظهور این صحت و بقایش
دمیست و فیضش عبارت از شبنمی و شراب
شیرینش سراسر است و شهد و لذت شکرینش چون
زهر ناب

- 2 Now through the grace and generosity of the Intended One and through the abundant bounty of the Beloved Beauty, you have discovered the true divine medicine which is the life of spirits and health of hearts for people of success. At the start of treatment you drank a few cups of the wine of the love of God and took remedy and cure from the divine ruby exhilar which was compounded and prepared in the divine Kingdom's dispensary. You yourself attained perfect health and reached comfort of soul and peace of conscience. Therefore you must

2 حال آنجناب به فضل و جود حضرت مقصود و
از فیض موفور جمال معبود پی بطبّ حقیقی الهی
که حیات ارواح و صحت قلوب اهل فلاحست
برده اید و در بدو علاج یک دو پیما نه از خمر محبت
الله کشیدید و علاج و دوا از مفرح یا قوتی الهی
که در اجزای خانه ملکوت الهی ترکیب و ترتیب
شده گرفتید و خود بصحت کامله رسیدید و
براحت جان و آسایش وجدانت رسیدید پس

undertake treating others and show the skill of Luqman and manifest the power of divine Kingdom healing, so that sick spirits and ailing hearts may be freed from chronic diseases of ignorance and error through these divine medicines. And upon you and upon every physician who has arisen to treat the sick in the Most Merciful's house of healing be glory.

باید دست بمعالجه دیگران بزید و حذاقت لقمان
نمائید و قوت علاج ملکوت الهی ظاهر کنید تا
ارواح مریضه و قلوب علیله باین ادویه ربّانیّه از
امراض مزمنه جهل و ضلالت خلاص شوند
و البهّاء علیک و علی کلّ طبیب قام علی علاج
المرضّاء فی دار شفّاء الرحمن

ANDA#80 p.05

AB02037

To: *Mirza Ibrahim Davafurush, in Qazvin*

Date: 1894 ca.

¹ O Ibrahim, namesake of the Friend of the All-Merciful Lord! Your namesake, when he gazed upon a star, said "This is my Lord" to awaken his people who believed in the real influence of celestial bodies. And when it set he said "I love not those that set." Then when the shining moon appeared, again to awaken the heedless he said "This is my Lord." And when it set he said "I love not those that set." Then when the brilliant sun appeared, again to awaken the veiled ones he said "This is my Lord." And when it set, again he said "I love not those that set." Then when he observed all contingent realities to be evanescent and non-existent in the manifestations of the Sun of the heaven of sanctity, he turned toward the Most Great Scene and said "I have turned my face toward Him Who created the heavens and earth, inclining unto Him, and I am not of those who join partners with God."

¹ ای ابراهیم سمی خلیل ربّ رحیم همنام تو چون
در ستاره آسمان نظر نمود بجهت تنبیه قوم
خویش که عقیدت حقیقت تأثیر اجرام سماویّه
داشتند هذا ربّی فرمود و چون افول کرد
لاحبّ الآفلین گفت پس طلوع ماه تابان شد
باز بجهت ایقاظ غافلان هذا ربّی فرمود و چون
غروب کرد لاحبّ الغاربین گفت پس ظهور
خورشید رخشان گشت باز تنبیهاً للمحتجبین
هذا ربّی فرمود و چون افول نمود باز لاحبّ
الآفلین فرمود پس چون کلّ حقائق امکانیه
را در ظهور تجلیات شمس افق تقدیس محو و
فانی مشاهده کرد توجه بمنظر اکبر فرمود و
گفت انی وجهت وجهی للذی فطر السموات
والارض حنیفاً مسلماً و ما انا من المشرکین

² Now you too, through the blessing of sharing the name of that noble one, close your eyes to all the stars of night and day, and turn toward the true Sun of the Divine Word which is rising and shining from the horizon of unity. Today that all-embracing Word is the Cause of the Ancient Beauty, which encompasses the world of creation and by whose radiance, manifestation and appearance the luminosity of existence is sustained. Today all pure realities and abstract essences are like moons that must derive their light from the Sun of God's Cause and the gleaming Star of God's Law. The greater the opposition, the more brilliantly shine the lights.

² حال تو نیز بمبارکی همنامی آن بزرگوار چشم از
جمع کواکب لیل و نهار پوش و بافتاب حقیقی
کلمه الهیه که از افق توحید مشرق و لامعست
توجه فرما و آن کلمه جامع الیوم امر جمال
قدمست که محیط بر جهان آفرینش است و
نورایت وجود به سطوع و ظهور و بروز آنست
الیوم جمیع حقائق صافیه و کینونات مجرّده بمنزله
بدور است که باید اقتباس انوار از شمس امر
الهی و کوکب لامع شریعة الله نمایند و آنچه
تقابل بیشتر واقع انوار بیشتر لامع

- 3 This grace and gift which is manifest and evident from the horizon of unity - its value must be known and it must be treasured. Not every season is spring, and not every dawn brings the perfumed morning breeze. Therefore while life remains and the Beloved with His great gift is supporting and assisting, effort must be made to gain the most abundant share and the greatest portion.

3 این فضل و موهبت که از افق توحید ظاهر و باهر است قدرش را باید دانست و حرزش باید نمود هر موسمی بهار نه و هر صبحدمی بوی نسیم مشکبار نه پس تا جان باقی و جانان با موهبتی عظیمه مدد و معین باید همتی نمود تا نصیب اوfer برد و بهره اعظم گرفت

INBA13:362, INBA88:333, MKT9.015,
MMK6#137

AB02025

Date: 1894 ca.

- 1 O my God! O my refuge and shelter, my origin and return, my haven and protection, the companion of my heart in my loneliness, the tranquility of my soul in my bewilderment, my solace in my solitude, and my comfort in my tribulation!
- 2 Thou seest me prostrate upon my face in the dust of servitude in humility before Thy Lordship, and casting myself at the threshold of Thy merciful presence in submission and lowliness before the sovereignty of Thy Divinity, and pressing my brow in the dust in supplication, entreaty and contrition before the kingdom of Thy oneness.
- 3 Praise be unto Thee, O my God, for having confirmed me in pure servitude, absolute bondage, complete effacement and utter extinction in the presence of the Manifestations of Thy Self, the Daysprings of Thy Cause, the Dawning-places of Thy signs and the Repositories of Thy clear tokens. How much more so before the rising of the resplendent Sun of Thy Reality and the appearance of Thy Most Exalted Similitude, Thy divine Essence and Thy heavenly Being and Thy merciful Reality!
- 4 Exalted art Thou, O my God, above my comprehension and the comprehension of all created things! Sanctified art Thou, O my Beloved, above my mention and the mention of all existing things! Thou art One, no partner hast Thou; Thou art One, no peer hast Thou; Thou art One, no equal hast Thou; Thou art One, no likeness hast Thou! Thou art unique in Thy oneness and sanctified in Thy singleness.

1 اللهم يا ملجئ و ملاذی و مبدئ و معادی و مأمن و معاذی و انیس قلبی فی وحشتی و سکون فؤادی فی دهشتی و سلوئی فی وحدتی و راحتی فی بلائی

2 ترانی مکتباً علی وجهی فی تراب العبودیة تذلاً لرؤیتک و مترامیاً علی عتبة حضرتک الرحمانية تخضعاً تخشعاً لسلطان الوهیتک و معقراً جبینی علی الغبراء ابتهالاً و تضرعاً و انکساراً الی ملکوت فردائیتک

3 لک الحمد یا الهی بما ایدتني علی العبودیة المحضة و الرقیة الخالصة و الفناء الصّرف و المحویة البحتة فی فناء مظاهر نفسک و مطالع امرک و مشارق آیاتک و مجالی بیناتک فکیف عند اشراق شمس حقیقتک النوراء و ظهور مثلک الاعلی کینونتک الالهوتیة و ذاتیتک الملکوتیة و حقیقة نفسک الرحمانية

4 تعالیت یا الهی عن ادراکی و ادراک الممکات و تقدست یا محبوبی عن ذکری و ذکر الموجودات وحدک لا شریک لک وحدک لا نظیر لک وحدک لا مثل لک وحدک لا شبه لک تفردت بوحدایتک و تنزهت بفردائیتک

5 اللهم اقبل ذلی و انکساری بیاب احدیتک و زد فی فقری و مسکنتی و جزعی و ابتهالی و ضراعتی

- 5 O God! Accept my abasement and contrition at the gate of Thy oneness, and increase my poverty, neediness, anguish, supplication and entreaty in the court of Thy Lordship. Confirm me in servitude to Thy loved ones and in submission and lowliness before Thy chosen ones.
- 6 Clothe me with this garment which is the life of my spirit, the salvation of my soul, the glory of my being, the honor of my essence, the exaltation of my identity, the sovereignty of my reality, my pride and my glory - it is my surest shield and fullest portion, my Lote-Tree of the Extremity and my Farthest Mosque, my Paradise of Refuge and my Supreme Heaven.
- 7 I seek Thy forgiveness for every attribute save this supreme attribute, and I turn unto Thee in repentance from every quality other than this radiant quality, for it is my Most Exalted Similitude and my Most Perfect Way. I ask Thy forgiveness, I ask Thy forgiveness, O my Most Glorious Lord!
- 6 و البسنى هذا القميص الذى هو حياة روحى و نجاة نفسى و عزّة ذاتى و شرف كينونتى و علوّ هويّتى و سلطنة حقيقتى و نفى و مباهاى و هو درعى الأوقى و حظّى الأوقى و سدرتى المنتهى و مسجدى الأقصى و جنتى المأوى و فردوسى الأعلى
- 7 واستغفرک عن كلّ صفة غير هذه الصّفة العليا و اتوب اليک عنکّل سمة دون هذه السّمة التّوّاء فانّها مثلى الأعلى و طريقى المثلى و استغفرک استغفرک يا ربّى الأبهى

MILAN.206, TZH8.0003, ADH2.054,
ADH2_2#02 p.087, MJMJ1.002,
MMG2#121 p.137, MJH.056, NSR_1978.121,
NSR_1993.134

AB02272

To: Baha'is of Sangsar

Date: 1894 ca.

- 1 O ye souls attracted to the divine fragrances! This is the Cycle of the one true God and this dispensation belongs to the Lord of grandeur. The body of the world of existence has become alive through the breaths of the Holy Spirit and the breath of the Faithful Spirit has framed and shaped and made fresh and verdant all beings to the utmost degree.
- 2 The life-giving breezes of this new springtime have revived all regions and the vernal showers of God have scattered their moisture across the meadows as in the month of May. The fragrances of the Kingdom of Abha have invigorated those who are spiritually inclined and the sacred lights of the Supreme Horizon have illuminated the hearts of all holy souls.
- 3 The world and its people are in a state of excitement and turmoil and the foundation of all things is trembling. The eyes of the people of discernment have been opened and enlightened
- 1 اى نفوس منجذبه بنفحات الله کور کور خداوند يکاست و عصر عصر حضرت کبرياء جسم امکان بنفحه روح القدس زنده و جسد اکوان بفيض روح الامين در طراوت و لطافت بي اندازه
- 2 نسائم جانش ربيع بديع خطّه و اقليم را سبز و خرم نموده و ابر بهارى الهى روى زمين را بساط فروردين گسترده نفحات حدائق ملکوت ابرى مشام روحانيانرا معطر فرموده و انوار مقدسه افق اعلى افتده ربّانيانرا منور کرده
- 3 جهان و جهانيان در شور و ولوله است و ارکان امکان در حرکت و زلزله است چشم

and the conscience of those understanding has bloomed like a rose garden.

- 4 Turn therefore to the unseen horizon and supplicate the divine presence. Though it is no longer visible on the horizon of being the Divine Luminary is manifest in the Unseen world. "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."

- 5 Thus with heavenly power and spiritual strength and susceptibility, with the fragrances of the All Merciful and divine confirmations, with faces open as the flowers in bloom, with a luminous brow and eloquent speech, with the power of utterance and high resolve seek ye to spread the divine fragrances and uplift the Word of God. Surge like an ocean and detached from all but the blessed Threshold of the Abha Beauty, may my spirit be a sacrifice unto His loved ones, ye may achieve renown in all horizons and throughout the seven firmaments.

اهل بصیرت بینا و روشن است و وجدان اهل عرفان گلزار و گلشن

4 توجّه بافق غیب نمائید و تبّتل بحضرت لاریب آفتاب انور اگرچه از افق امکان پنهان شد از مشرق لامکان عیانست و نریکم من افقی الاهی و نصر من قام علی نصرة امری بجنود من الملائ الا علی و قبیل من الملائكة المقربین

5 پس بقوّی الهی و عزّتی روحانی و انبعثاتی وجدانی و نفحاتی رحمانی و تأییدی صمدانی و توفیقی ربّانی و روئی چون گلستان و رخی مزین بنضرة رحمن و نطقی فصیح و بیانی بلیغ و لسانی ناطق و همّتی فائق بر نشر نفحات الله و اعلاء کلمة الله بکوشید و چون دریای پر جوش بخروشید تا باین موهبت شرف نسبت باستانه مبارک اهی روحی لاجبائه فداء در بین ملأ انشاء مشهور آفاق گردید و معروف سبع طباق و البهاء علیکم یا اهل البهاء فی اولیکم و اخریکم مبدئکم و متهاکم

MMK2#214 p.153

AB12208

To: Unknown, in Shahmirzad

Date: 1894 ca.

- 1 O my God, my Lord and my Master! Verily Thy servant, who believed in Thy most great signs and was assured of the manifestation of Thy most exalted Self, who turned to the kingdom of Thy mercy on the day of the great trembling and entered beneath the shadow of Thy most sublime Word, and upon whom fell grievous tribulation and dire adversity, and who was honored in the beginning of the Revelation by arriving at the Fortress wherein Thy blessed servants took refuge in the vicinity of the favors of that luminous Countenance - the Most Holy, the Most Glorious, the Most Resplendent Reality, the Radiant Essence, the White Pearl, the Peerless, Unique and Immaculate One - and who bore every hardship and calamity, every affliction and trial in Thy path, O Thou Who hast the most beautiful names:

1 الهی و سیّدی و مولائی انّ عبدک الذی آمن بآیاتک الکبری و ايقن بظهور نفسک الاعلی و توجّه الی ملکوت رحمانیتک فی يوم الرجفة العظمی و دخل فی ظلّ کلمتک العلیا واشتدّ علیه البأساء والضراء وتشرف فی بدء الظهور بالورود فی القلعة الّتی تحصنت فیها عبادک السعداء فی جوار الطاف الطلعة النوراء قدّوس سیّج الحقيقة الغراء والکینونة البهراء والدّرة البیضاء والفريدة الیتیمة العصماء و تحمل کلّ مشقة و بلاء و کلّ مصیبة و ابتلاء فی سبیل محبتک یا ذا الاسماء الحسنی

- 2 O Lord! His strength hath dissolved and his heart is consumed and he burneth with the flames of separation and weepeth like one bereft in the dark of night at the time of departure from that most blessed habitation, that most exalted Fortress. And verily the moaning of the weaned suckling infant cut off from the precious breast when afflicted by separation from beholding that Luminary by whose lights the horizons were illumined - then his spirit yearned like a dove for the soaring-place of the Supreme Concourse and the beauteous and verdant Garden, and his soul took flight to the most glorious Kingdom in the vicinity of Thy great mercy.
- 3 O Lord! Grant him sustenance from the table of reunion and give him to drink of the cup of glory and shower upon him Thy mighty outpourings in the Garden of Refuge, through Thy mercy, O Bestower of gifts!
- 4 Moreover I beseech Thee, O Thou Who art the Fountainhead of mercy and the Source of bounty and the Sustainer of all existence, to protect his descendant and his daughter in the stronghold of Thy protection and preserve them beneath the shadow of Thy care, and make them two brilliant lamps with the light of Thy knowledge and two mighty signs among Thy loved ones and two rising stars in the horizon of Thy love and two verdant roses in the meadows of Thy bounty and two flourishing leaves on the Tree of Thy oneness and two flames ignited with the fire of Thy unity and two ripe and delectable fruits in the gardens of Thy mercy.
- 5 Verily Thou art powerful over whatsoever Thou willest, and verily Thou art the Mighty, the Powerful, the Generous.
- 2 ای ربّ قد تحلّ قواه واشتعل احشاه واحترق بلظى النوى وبكى بكاء الثكلى فى الليلة اللّيلة عند الجلاء عن موطن السعداء تلك القلعة العلیا وانّ انین الطفل الرضيع المفطوم المقطوع عن الثدي العزیز حینما ابتلى بالفراق عن مشاهدة ذلك النیر الذى بأنواره اشرفت الآفاق ثمّ حنّ بروحه كالحمام الى مطار الملاء الأعلى والحديقة الأنيقة الغناء و طار روحه الى ملکوت الأبهى جوار رحمتک الكبرى
- 3 ای ربّ ارزقه من مائدة اللّقاء واسقه كأس البهاء وافض علیه فیوضاتک العظمی فی الجنة المأوى برحمتک یا واهب العطاء
- 4 ثمّ اسئلك یا سابق الرّحمة و سابغ النعمة و قیوم من فی الوجود ان تحفظ سلیله وابنته فی صون حمايتک و تصونهما فی ظلّ عنايتک و تجعلهما سراجین وهاجین بنور معرفتک و آیتین عظیمتین بین احبتک و نجمین بارغین فی افق محبتک و وردین مؤثّقین فی ریاض موهبتک و ورقین ریانین فی سدره احدیتک و جمیرتین مشتعلتین بنار وحدانیتک و ثمرتین جنیتین شهیتین فی حدائق رحمتک
- 5 انک انت المقتدر علی ما تشاء وانک انت العزیز المقتدر الکریم

BRL_DAK#0904

AB02192

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

Date: 1894 ca.

- 1 O thou who art chained and fettered in the path of God! At dawntide when my heart is free, my soul replete with love, my tongue occupied in prayer and my burning, my spirit lifted in supplication towards the breezes of the kingdom of Abha, at such a time as this, do I remember you. At such an hour do I have you in mind and heart.
- 1 ای اسیر غلّ و زنجیر فی سبیل الله در سحرگاهان که قلب فارغ و جان شائق و لسان ناطق و روح متضرّع و فؤاد مبتهل و نفحات ملکوت ابهى متضوّع بیاد تو افتم و به ذکر و فکر تو پردازم

- 2 When I imagine the weight of chains upon thy frail neck floods of tears come to mine eyes. When I imagine the stocks that fetter thy feet my sorrow swells within me. And when I think of that dark and stygian gloom in which thou hast been bound a cry of anguish rises from my heart.
- چون تصوّر اغلال بر آن گردن ضعیف و نحیف
کم سیل سرشک برخیزد و چون تخطّر کند
وثیق بر آن پای شریف نایم آتش احزان شرر
انگیزد و چون محلّ تنگ و تاریک بخاطر آید
فغان از دل و جان برآید
- 3 But when I recall the reality underlying all this, I see that these chains are messengers of joy from the supreme Kingdom, I see these steel fetters around your neck are the adornment of the all glorious horizon, I see the stocks that bind thy feet are priceless jewels and inestimable gems.
- و چون بحقیقت نگرم آن سلاسل را رسائل
ملکوت اعلی یابم و آن طوق حدید را شوق
جدید افق ابری بینم و آن کند و زنجیر را
خلاخل جواهر بی نظیر مشاهده کنم
- 4 Dost thou know, in truth, with what honours thou hast been invested, with what a glory thou hast been adorned? The prison in which thou languishest was for a certain time the very pit wherein resided the beauty of the All Glorious and that darksome place was the abode where the King of the placeless, the Lord of the unseen world Himself hath dwelt.
- هیچ میدانی که بچه افسری سرفرازی و بچه
موهبتی دمساز در بلا شریک و سهم جمال مبین
شدی و در حبس انیس ربّ قدیم آن زندان
وقتی مسکن و سین جمال رحمن بود و آن محلّ
مکان ملیک لا مکان
- 5 In short, thou hast received this exquisite bounty and we have been deprived of it; thou hast been chosen and we have been disappointed in not receiving it. How blessed art thou in this great bounty, how fortunate art thou in this generous gift, how joyous must thou be for participating at this magnanimous feast, at this wedding banquet!
- علی العجالة تو باین الطاف و عنایت مخصوصی و ما
مهجور و مأیوس طوبی لک من هذا الفضل المبین
بشری لک من هذا الجود العظیم و فرحاً لک من
هذا الفوز الکبیر و سروراً لک من هذا العرس
الباهر الکریم ع ع آنچه ارسال فرموده بودید رسید
سیحان الله حتی در سین در فکر انفاقد آنان که
آزادند باید در انفاق بر مسجونین کوشند لکن
این حال معلومست که بچه درجه احبای الهی
در بحر انقطاع مستغرق و بلوازم فدای مال و
جان قائم

ADMS#352

BRL_DAK#0144, MMK2#296 p.215,
MSBH10.241a, YIA.227

AB12201

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1894 ca.

- 1 O thou who art attracted by the holy fragrances wafting from the Most Glorious Paradise! This is the Day of the Covenant and the time of the dawning of this glorious century, this blessed age and new cycle. It is like a boundless ocean and a vast sea, and souls are like shells therein. Although the life
- یا من انجذب بنفحات القدس المتهبّجة من
فردوس الابهی یوم یوم میثاقست و وقت وقت
اشراق این قرن مجید و عصر سعید و کور جدید
چون محیط بی کران و دریای عمانست و نفوس
بمثابه حقّه های اصداف اگرچه حیات و وجود

and existence of all shells depend upon the bounty and generosity of the sea, yet one shell is filled with brackish slime while another is full of concealed pearls. One is a treasury of precious gems while another is a repository of worthless pottery. Thus it becomes clear and evident that although shells and pottery are all found outwardly in the same place, yet in reality there is a tremendous difference between them.

کُلّ صدفها به فیض و جود دریا مشروط و منوط ولکن یک صدف مملوّ از حمّا مسنونست و دیگری مملوّ از لؤلؤ مکنون یکی خزینہء درّ ابدار است و دیگری دفینہء خزف بی اعتبار پس معلوم و واضح شد اگرچه صدف و خزف کُلّ در یک صقع بظاہر مشہود لکن بحقیقت فرقی عظیم در میان

- 2 Therefore thou, who art an educator in the school of wisdom and a nightingale in the garden of knowledge, strive thou, surge forward and cry out, that thou mayest become a shell full of pearls and gems of wisdom from the Lord of mankind, and a mine of rubies and jewels of divine knowledge, so that thou mayest fill the seekers' hem with pearl-bearing waves from the divine ocean. This is the most great bounty, this is the most exalted and upright station, this is the gift of the Abha Beauty.

2 پس تو که ادیب دبستان حکمتی و عندلیب گلستان معرفت بکوش بجوش و بخروش که صدف پرگهر و لثالی حکمت رب البشر گردی و معدن لعل و گوهر عرفان یزدان شوی تا دامن طالبانرا از امواج گهربار بحر الهی مملوّ از لثالی فرمائی اینست فیض اعظم اینست مقام اکرم اقوم اینست موهبت جمال ابهی

- 3 In every cycle and dispensation, age and era, a matter is confirmed and a station is successful. In this divine cycle, the confirmed matter is the diffusion of the divine fragrances, the promotion of the religion of God and the exaltation of the Word of God. Whosoever strives in this momentous matter will find the gates of victory immediately opened from the divine Kingdom, will witness the confirmations of victory from the Abha Kingdom, will behold the onset of the hosts of the Concourse on High, and will observe the company of the favored, distinguished angels.

3 در هر قرن و کوری و عصر و دوری امری مؤید و شأنی موفق در این کور الهی امر مؤید نشر نفحات اللہست و ترویج دین الله و اعلاء کلمة الله هر نفسی در این امر مهم بکوشد از ملکوت الهی ابواب فتوح فوراً مفتوح گردد و تأیید نصرت جبروت ابهی مشاهده کند و هجوم جنود ملأ اعلی بیند و فریق ملائکہء مقربین مسومین تماشا نماید

- 4 That which you had requested has been sent for some of the friends. And upon thee, and upon all who are firm and steadfast in God's Covenant and Testament, be the Glory.

4 آنچه خواسته بودید بجهت بعضی از احبّا ارسال گردید و الباء علیک و علی کل ثابت راسخ علی عہد الله و میثاقہ

BRL_DAK#1086

AB02188

To: *Kaffash Yazdi, Haji Ahmad et al.*

Date: 1894 ca.

- 1 O beloved of God. In this Most Glorious Dispensation and Cycle of the Greatest Name, the All-Eternal, souls have attained who forsook comfort of spirit and ease of conscience. They sought trials in the path of the Beloved with utmost desire, and yearned for calamities and afflictions as though they were

1 ای احبّای الهی در این کور رحمانی و دور اسم اعظم صمدانی نفوسی فائز شدند که از راحت جان و آسایش وجدان گذشتند بلایای سبیل محبورا بمنتهای آرزو خواستند و مصائب و رزایا را چون مواهب و عطایا تمّنی نمودند ستم مشغومرا

gifts and bounties. They tasted deadly poison as if it were the pure water of grace, and drank the bitter cup of tribulation as though it were the honey of immortality from the cup-bearer of divine bestowal.

- 2 In the path of the Ancient Beauty (may my spirit be a sacrifice for the martyrs in the arenas of His love), they sacrificed wealth and life, and hastened to the altar of love like a radiant sacrifice, offering up their spirits with the utmost joy and delight in the path of the All-Forgiving Lord - and continue to do so. Thus did you observe how the martyrs of the land drank the cup of martyrdom with what joy from the cup-bearer of grace, and with what spirit and fragrance did they hasten in the arena of sacrifice. May my spirit be sacrificed for their spirits, my body for their bodies, my essence for their essences, my blood for their blood, and my being for their beings.
- 3 Think not of those who are slain in God's way as dead. Nay, they are living, with their Lord are they provided for.
- 4 The Exalted One, the Primal Point (may my spirit be sacrificed for the fragrances wafting from His sanctified gardens) speaks in the Qayyumu'l-Asma through the tongue of the Maid of Paradise: "By God! I am verily the Maiden brought forth by Glory in a palace of moist crimson ruby." Then again He speaks through her tongue: "Verily I and all who dwell in Paradise yearn for a soul that has been slain in His path."

چون سلسبیل عنایت چشیدند و جام پردرد بلا را چون شهید بقا از دست ساقی موهبت کشیدند

2 در سبیل جمال قدم روحی لشدهآء میادین حبه فداء مال و جان فدا نمودند و در قربانگاه عشق چون ذبیح صبیح شتافتند و روح را بمنتهای شادی و سرور در راه حضرت رب غفور انفاق نموده و نمایند چنانچه ملاحظه نمودید که شهدای ارض یا کأس شهادت را بچه مسرت از دست ساقی عنایت نوشیدند و در میدان جانفشانی بچه روح و ریحان دویندند فدیت روحهم بروحی و جسمهم بجسمی و ذاتهم بذاتی و دمهم بدمی و کینوتهم بکینوتی

3 لا تحسبن الذين قتلوا في سبيل الله امواتاً بل احياء عند ربهم يرزقون

4 حضرت اعلی نقطهء اولی روحی لنفحات عبقت من ریاض تقدیسه فداء در قیوم اسما از لسان حوریه فردوس میفرماید تالله اتی لحریره ولدتی البهاء فی قصر من الیاقوت الرطبة الحمراء بعد از لسان او باز میفرماید وائی و من فی الفردوس لمشتاق لنفس قد قتلت فی سبيله

MMK6#091, YBN.053

AB02181

To: Children of the martyrs (Yazd)

Date: 1894 ca.

- 1 O my God, my Merciful One, my Compassionate One! Praise, glory and thanks be to Thee for Thy bounties and favors, in that Thou didst create sanctified essences, pure beings, and holy, abstract realities attracted to the signs of Thy oneness, drawn to the Kingdom of Thy singleness, enkindled by the fire blazing in the Tree of Thy Lordship, speaking Thy praise in the presence of Thy All-Merciful sovereignty in the kingdom of command and creation, yearning to meet Thee, thirsting for the cup of reunion with Thee, passionate to behold Thy beauty,

1 الهی وراحی ورحمانی لک الحمد و الثناء والشکر علی النعماء والآلاء بما خلقت کینونات مقدسه و ذاتیات منزّهة و حقائق مجردة مقدسه بآیات وحدانیتک منجذبة الی ملکوت فردانیتک مشتعلة بالنار الموقدة فی سدره ربانیتک ناطقة بثناء حضرة رحمانیتک فی ملکوت الامر و الخلق مشتاقه الی لقائک ظمانه الی کأس وصالک مولعة لمشاهدة جمالك منقطعة عن دونک ملتجئة الی کھفک المنیع و الملاذ الرفیع

detached from all else save Thee, taking refuge in Thy mighty shelter and sublime sanctuary.

- ² O Lord! The wine of detachment made them drunk, the lights of Thy most glorious Beauty attracted them, and the fragrances of Thy Supreme Companion stirred them, such that they hastened to the field of sacrifice and rushed to the wilderness of annihilation in Thy path of love. Their blood was shed and the face of the earth reddened with their gore; their bodies were dismembered, their limbs severed, their parts scattered, their hearts pierced, their heads raised upon spears, their children and women taken captive, their homes destroyed, and their suns darkened - all in pursuit of Thy good pleasure, seeking Thy contentment, longing to meet Thee, yearning for the kingdom of Thy eternity.

² ای ربّ اخذتهم سكرة صباه الانقطاع وجذبهم انوار جمالک الابهی و هزتهم نفحات رفیقک الأعلى بحیث سرعوا الى مشهد الفداء و رکضوا الى مفاوز الفناء فی سبیل محبتک و هرقت دماهم و احمر وجه الارض بآرهم و تقطعت اجسامهم و تفصلت اعضائهم و تفرقت اجزائهم و تشبکت اکبادهم و ارتفعت علی الرماح رؤوسهم و اسرت اولادهم و نسائهم و دمرت بیوتهم و کورت شمسهم فی طریق رضائک طلباً لمرضاتک شوقاً الى لقائک توقاً الى ملکوت بقائک

- ³ O Lord! These are the offspring of those noble band, the progeny of those illustrious company, pieces of the hearts of those distinguished group, the lion cubs of those lions from the Valley of Shara. Assist them with Thy confirmations and make them successful through Thy bestowals, that they may revive the teachings of their fathers' religion, walk in the footsteps of their forebears, and build upon the foundation of their ancestors, so that the fathers may glory in their children in Thy most glorious Kingdom, and the forebears may take pride in their descendants in Thy most exalted Heaven. Make them signs of Thy oneness in Thy dominion and standards of Thy uniqueness among Thy creation. Then make them firm in Thy Covenant and Testament, make steadfast their feet, strengthen their loins, and fortify their backs in this, such that they will not be shaken by anything, even if all the powers of the world were arrayed against them. Verily Thou art the Mighty, the Powerful.

³ ای ربّ هؤلاء ذریة ذلک الرّحط النبلاء و سلاله تلک الثلة الوجهاء و قطعات اکباد تلک العصبه النبهاء و اشبال ذلک الأسود من وادی الشری ایدهم بتأیداتک و وقفهم بتوفیقاتک حتّی یحیوا معالم دین آبائهم و یمشوا علی اثر اجدادهم و یبنوا علی اساس اسلافهم لیفتخر الآباء بالابناء فی ملکوتک الابهی و یتباهی الأجداد بالأحفاد فی جبروتک الأعلى و اجعلهم آیات توحیدک فی ملکک و رایات تفریدک بین خلقتک ثمّ ثبتهم علی عهدک و میثاقک و ریح اقدامهم و اشدّد ازهم و قوّ ظہرهم علی ذلک بحیث لا یتزلزلوا من شیء ولو كانت قوّات العالم کلّها انک انت المقتدر القدير

LMA1.428

AB02295

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

Date: 1894 ca.

- 1 O noble branch of the Blessed Tree! I have read your letter which caused eyes to weep when I learned of its contents, and my heart was consumed by the burning of your fire, the intensity of your flames, and the abundance of your sorrows. And I supplicate to the Most Glorious Kingdom that He may pour forth upon you patience in tribulation and endurance in separation, for leg is now entwined with leg and the Day of the Covenant draws near, and that He may make you a joy to His loved ones, a delight to His friends, a solace to His servants, and a comfort to His chosen ones.

- 2 Your sorrowful words caused an onslaught of pains and griefs. Although the original fire of burning was already in intense conflagration and the armies of sorrow in utmost attack, yet upon reading your writings its flame grew more severe and its assault more powerful. After the ascension of the Beauteous Beloved, it is another tempest of trials that now rages. To seek rest and desire comfort and pursue tranquility is like searching for dry land in the Most Great Sea or seeking coolness and moisture in fire. One must have absolutely no hope for comfort, joy or security. In any case, as you had requested, supplications and entreaties were raised at the Threshold of Oneness that He may bestow such success that you may be entirely freed from troubles and preoccupation with this world of regrets, so that empty, free and pure you may arise to serve the Cause of God and be confirmed in such ways as befit these honored branches. Be not sorrowful, be not grief-stricken. Every trial is like a sword cutting the chains of attachment. In truth this is not tribulation but bestowal. It is not cause for complaint but for gratitude - so that you may know that in all the affairs of this world there has never been and is not now anything but regrets and losses. And the Glory be upon you.

1 ایها الفرع الجلیل من السّدرۃ المبارکۃ قد تلوت کتابک الذی بکت العیون حین اطلاعی علی مضمونه و احترق قلبی من حرقة نارک و شدّة نیرانک و کثرة احزانک و ابتهل الی الملکوت الابهی ان یفرغ علیک الصبر فی البلاء و التحمل فی الفراق اذ اشتدّ السّاق بالسّاق و اقترب يوم الميثاق و ان یجعلک فرحاً لأحبّائه و سروراً لأودائه و سکوناً لأرقائه و مسلیاً لأصفیائه

2 کلمات پرحزن آن جناب سبب هجوم الآم و احزان گشت هرچند از اصل نار احتراق در شدت اشتعال بود و جنود هموم در نهایت هجوم ولكن از قرائت محرّرات شعله‌اش شدیدتر شد و صولتش قویتر گشت بعد صعود جمال مقصود دیگر طوفان بلاست که بر پاست راحت جستن و آسایش خواستن و آرامی طلبیدن در بحر اعظم خشکی تحرّی نمودن و در آتش سردی و تری جستجو نمودن است باید ابداً امید راحت و مسرت و محفوظی نداشت باری همچنان که خواسته بودید بدرگاه احدیت تضرّع و ابتهال رفت که توفیقی عنایت فرماید که بکلی از زحمات و مشغولیت بعالم حسرات خلاص شوید تا فارغ و خالی و خالص بر خدمت امر الله قیام نمائید و بشئونی موفق گردید که از لوازم این فروع مکرم است محزون مشو دلتون مگرد هر بلائی چون سیف زنجیرهای تعلق را قطع مینماید فی الحقیقه این بلا نیست عطا است جای شکوه نیست جای شکر است تا بدانی که در جمیع شئون این عالم جز حسرات و خسارات نبوده و نیست و البهّا علیک

INBA87:291, INBA52:295

AB02396

To: *Haji Husayn Farashahi, in Yazd*

Date: 1894 ca.

- 1 O heart attached to divine love! In these days two stations are visible and two ranks are known and famous. One tells of the highest heaven and the other of the lowest hell. One is the essence of unity and the other the dross of limitation.

1 ای قلب متعلق بحب الهی در این ایام دو مقام مشهود و دو مرتبه معروف و مشهور یکی از اعلیٰ علین حکایت کند و دیگری از اصل یجین یکی جوهر توحید است و دیگری اوساخ تحدید
- 2 The first rank is the station of annihilation in the Blessed Beauty and enkindlement with the fire of love for the Ancient Beauty, and fervor and excitement in remembrance of the Most Great Name, and forgetting all else besides Him, and diffusing the fragrances and exalting His words. And the second rank is preoccupation with tales and stories and narratives and allusions and casting doubts into weak hearts.

2 رتبه اول مقام فنای در جمال مبارک است و اشتعال بنار محبت جمال قدم و جوش و خروش بذکر اسم اعظم و نسیان مادون او و نشر نفحات و اعلائی کلمات او و رتبه ثانی اشتغال به روایات و حکایت و قصص و اشارت و القاء شبهات در قلوب ضعیفه
- 3 Know this much: that whatever you hear that is other than the remembrance of the Ancient Beauty is meant to occupy with that which profits not and heedlessness from the remembrance of God.

3 اینقدر بدان که آنچه استماع کنی که غیر از ذکر جمال قدم باشد مقصد اشتغال بما لایغنی است و غفلت از ذکر الهی
- 4 You who are alert and awakened and spent days in the presence of the Chosen Beauty and heard the address of the Lord - you must so enkindle the divine friends with the ignited fire of the Lord that it burns away everything from marrow to skin except remembrance of the Friend.

4 تو که هوشیار و بیداری و ایامی در محضر دیدار جمال مختار بودی و مستمع خطاب حضرت پروردگار باید احبای الهی را چنان بنار موقده ربانیّه مشتعل گردانید که جز ذکر دوست از مغز و پوست بسوزاند
- 5 You who were in the Most Holy Court for a long time - you observed and heard the conduct and character and manners and mysteries and behavior and utterance of that Essence of Lights and Universal Reality dawning from the Dayspring of mysteries, and you saw the way and bestowal of that King of creation. You must strive with your soul and yearn with your heart to guide all to His good-pleasure and lead them to the stream of eternity and encourage them to diffuse the divine fragrances and urge them to spread the signs of God.

5 تو در ساحت اقدس مدّت مدیدی که بودی سلوک و اخلاق و اطوار و اسرار و رفتار و گفتار آن جوهر انوار و حقیقت جامعه ساطعه از مطلع اسرار را مشاهده و استماع نمودی و روش و دهش آن سلطان آفرینش را دیدی باید بجان بکوشی و بدل بجوشی تا کل را برضای مبارک دلالت نمائی و بر شریعه بقا هدایت کنی و بر نشر نفحات الله تشویق نمائی و بر انتشار آثار الله تحریص نمائی
- 6 And glory be upon you and upon all who are firm and steadfast in God's Covenant and His mighty Testament.

6 و الباء علیک و علی کل ثابت راسخ علی عهد الله و میثاقه الغلیظ

MKT5.023b, AKHA_125BE #01 p.b

AB02413

To: Aqa Muhammad

Date: 1894 ca.

- 1 O thou who gazest toward God! Hajj Sadiq has now arrived and opened his tongue, smiling like a daisy, saying: "Indeed the sweet, euphratic spring is crowded with many, and birds and beasts and peoples and nations are racing toward the pure fountain and flowing spring. Indeed the feverish one flees from the black smoke to the extended shade." Therefore, I hastened to you and came as a delegate before you and appeared in your presence so that you might be the sole intermediary and proper means before a certain person for a poor, sorrowful man - that he might include him within the glances of his eye of care and take him under his protection and guardianship.
- 2 I said in reply: "O esteemed Hajj! I am indeed of little means and great need, devoid of power and stripped of strength, extremely weak and full of compassion. How is this possible for me? Can a drop have waves, or an atom reach heights, or dust have existence, or air have presence? Nay, all affairs are in God's hand - He acts in His dominion as He wishes."
- 3 But he was not satisfied with that and would not walk except upon that path, saying "Everything has its alms-tax and every matter its appointed time. The alms-tax of associating with people of influence and authority is helping the poor in conducting their affairs or identifying resources." He did not accept from me the acceptable excuse and proper response. So I had no choice but to comply and strive for what he sought at that time.
- 4 This letter was written as a joke with Hajj Sadiq. This person is an Afghan who for some time here was in utmost hatred and enmity with the loved ones of God. Later he returned and repented and acknowledged his sin. This was sent for the joy of God's loved ones.
- 1 ای ناظر الی الله انّ الحاجّ صدیق قد حضر الآن وفتح اللسان و تبسم تبسم الأخوان و قال انّ المورد العذب الفرات کثیر الزحام و انّ الطیور و الوحوش و الشعوب و الأقوام تتسابق الی المعین الصافی و النیر الجاری و انّ المحرور یفرّ من الیحموم الی الظل الممدود فبناءً علی ذلك اتی سرعت الیک و وفدت علیک و حضرت بین یدیک ان تكون الواسطة الوحيدة و الوسيلة السديدة عند شخص معلوم لرجل فقير مغموم ان یشمله بلحظات عين رعايته و يأخذه تحت حمايته و کلائته
- 2 فقلت فی الجواب یا جناب الحاجّ اتنی لقليل البضاعة و کثیر الفاقة و عديم القدرة و سلب القوة شديد الضعف کثیر الرأف اتی لی ذلك هل للقطرة من موج او للذرة من اوج او للهباء من وجود او للهواء من شهود بل الامور بيد الله يتصرف فی ملکه كيف يشاء
- 3 ولكن هو لم یقنع بذلك و لا یسلک الا فی ذلك المسالک و یقول لكلّ شئی زکاة و لكلّ امر میقات فزکاة المعاشرة مع اهل الحلّ و العقد معاونة الفقراء فی تمشیة امورهم او المشخص النقد فلم یقبل منی العذر المقبول و الجواب المطبوع فا لی الا التّکین و السعی فی ما یطلبه فی الحین
- 4 من باب مزاح با حاجی صدیق این مکتوب مرقوم شد و این شخص افغانیست که مدتی در اینجا در نهایت بغض و عداوت با احیاء الله بوده بعد راجع گشته و تائب شده و مقرر بذنب خویش گردید بجهت بشاشت احیاء الله ارسال شد

AHB_107BE #01 p.08, MUH2.1076

AB02498

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

Date: 1894 ca.

- 1 O well beloved of God and friends of the All Merciful Beauty! By virtue of the bounties of the Ancient Beauty, the Most Great Name in this Supreme Theophany of the pre-existent Lord, may my body, my spirit, my entire essence and inmost reality be a sacrifice unto His loved ones!
 - 2 my hope is that through His holy outpourings, such close bonds of association and unity are vouchsafed by Him unto attracted and enkindled hearts and souls that all the friends of God may indeed be as one body. My desire is that their inner realities be as one ocean, that they may associate as the waves of one sea, that like unto luminous lamps and scintillating stars they may all be lighted from one source of light and derive their radiance from the most great Luminary of the Concourse on high.
 - 3 If this were the case how could they be separated or alienated from each other? How could they neglect the remembrance of each other or forget each other's cares or be silent in each other's praise?
 - 4 Therefore know ye that ye are, in all truth, seated within this one assemblage; that ye are all the lamps in the one meeting place of the Munificent One. Not for a moment are you forgotten. Nay, at all times ye are remembered. In my presence proximity and remoteness which are the accidents of this contingent world have no significance whatever because the gracious outpourings of Placeless Realm of Singleness encompass us at all times.
 - 5 By the infinite providence of the All Merciful and His Beauty, and by the limitless ocean of His loving kindness! It is my hope that all those who are intoxicated by the wine of His love may become so enthused, so attracted and enraptured that they may raise a great tumult in the world of existence, stir up the congregation of God and quicken the temple of humanity with the breezes of His holiness and grace. "Verily, this is not difficult for God."¹
- ای احبای الهی و دوستان جمال رحمانی از فیوضات مقدسه جمال قدم و اسم اعظم روحی و کینوتی و ذاتی و حقیقتی لاجبائه فداء

آنکه در این کور عظیم و ظهور رب قدیم چنان ارتباطی و اتحادی در بین نفوس منجذبه و افئده مشتعله بنار موقده عنایت فرموده که جمیع یاران حکم هیکل واحد یافته و حقائق منقطعان سمت بحر واحد جسته چون سرج لامعه و نجوم ساطعه بنور واحد روشن و از نیر اعظم ملاء الاعلی بشعاع واحد مستنیرند

در اینصورت چگونه جدا و مفترق گردند و از یاد یکدیگر غفلت و فراموشی و از ذکرشان سکوت و خاموشی حاصل گردد

پس بحق یقین بدانید که در کلّ حین صدر نشین این انجمنید و سراجهای روشن در این بزم ذوالمنن آتی از یاد نرفته و فراموش نشده اید همیشه در خاطر بوده و خواهید بود در این مقام قرب و بعد مکان عالم امکان حکمی ندارد چه که فیوضات اتصال از جهان لامکان احاطه نماید

از فضل بی پایان جمال رحمن و دریای بیکران موهبت حضرت یزدان امیدواریم که آن مخموران نهمخانه باده عشق در این بزم محبت الله چنان به شوق و طرب و انجذاب و وله آیند که ولوله در ارکان عالم اندازند و بنفحات قدس و جذبات هیکل آدمرا زنده و مهتر نمایند لیس ذلک علی الله بعزیز جمیع دوستانرا فرداً فرداً بکمال اشتیاق بابدع اذکار متذکریم

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INBA13:065, INBA13:127, MMK2#185

p.133

¹Qur'an 14:20.

AB02561

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran
Date: 1894 ca.

- 1 O you who strive to exalt the Word of God and serve the Cause of God! Several letters from that one attracted to the fragrances of God arrived and their graceful contents were noted. The reason for the delay in responding was waiting for the results and manifestation of truths from the known communications previously mentioned. Although it is known and clear, yet obligation comes after manifestation. Ours is to deal with outward things, and God takes care of inner matters.

1 ای ساعی در اعلاء کلمه الله و خادم امر الله
چند محرّرات از آن منجذب بنفحات الله وارد و
بر مضامین لطیفش اطلاع حاصل گردید سبب
تأخیر جواب انتظاری حصول نتایج و ظهور
حقائق مخایرات معلومه معهوده بود اگرچه
معلوم و واضحست لکن تکلیف بعد از ظهور
است فعلینا الظواهر و الله یتولّى السرائر
- 2 In any case, night and day we are occupied with your remembrance and we beseech God that He may assist you to achieve such distinctions that you may become a brilliant sign of the Beauty of the Divine Realm at the axis of possibility, and like morning breezes, pure and sanctified from every dust, may waft through the gardens of the love of God and the paradise of the knowledge of God, and kindle such a flame as to burn away the veils of contamination from all in creation and set the world ablaze, until waves of sincerity from hearts and souls reach the shores of the Most Great Sea and the beaches of the Supreme Concourse, such that successive cries of “well done” and “a hundred praises” may reach the ears of awareness from the Most Glorious Kingdom. And glory be upon you.

2 باری شب و روز بذکر شما مشغولیم و از حقّ
میتطلبیم که شما را موفق بشنوی فرماید که در
قطب امکان آیت باهره جمال لامکان گردی و
چون نسائم سحری از هر غباری پاک و مقدّس
در ریاض محبت الله و حدیقه معرفت الله بوزی
و چنان شعلهائی زنی که حجابات الایس من فی
الاکوان را بسوزی و جهانی برافروزی و امواج
خلوص از افئده و قلوب بسواحل بحر کبریا و
شواطی دریای ملأ اعلی رسد حتی ندای تحسین
و صد آفرین از ملکوت ابهی پاپی بگوش هوش
رسد و البهاء علیک ع ع
- 3 ‘Abdu’l-Baha ‘Abbas

3 محرمانه
- 4 Confidential: Today what is incumbent upon all is to hold fast to the divine Covenant and Testament and to remain firm and steadfast in the heavenly faith and pledge. This is the greatest of all mentions and anything less than this causes discord. You must absolutely avoid anything that could cause even an atom of discord. Never allow anyone to create an opening even as small as a hair’s breadth that could lead to division and dispersion. You must protect the mighty fortress of the Cause of God with all your strength.

4 الیوم آنچه تکلیف عمومست دلالت بر تمسک
بعهد و میثاق الهی و ثبوت و رسوخ بر پیمان و
ایمان ربّانیت این ذکر اعظم اذکار و مادون آن
سبب اختلاف است البتّه از آنچه سبب ذرهئی
اختلافست احتراز لازمست ابدأ مگذارید که
احدی بقدر رأس شعری منفذی باز کند که
سبب نشئت و تفرق گردد حصن حصین امر
الله را بجمع قوی باید محافظه فرمائید

PYK.226

AB02759

To: Baha'is of Khusaf et al., in Baghistan

Date: 1894 ca.

- 1 O ye who are attracted to the Beauty of the All-Merciful! Praise be to God that ye were awakened from the sleep of self by the holy fragrances and became renowned in the arena of existence through the raptures of fellowship. Ye have drunk the cup of mystical knowledge from the hand of the Cup-bearer of grace and tasted the heavenly foods at the banquet table of the King of Oneness.

1 ای منجذبان جمال رحمانی حمد خدا را که
بنفحات قدس از رقد هوی مبعوث شدید و
بجذبات انس در عرصه وجود مشهور جام
عرفانرا از ید ساقی عنایت نوشیدید و موائد سمائیّه
را بر خوان نعمت سلطان احدیت چشیدید
- 2 Ye were present in the gathering of divine manifestation and were assembled beneath the shade of the Divine Word with radiant faces, attaining that which was the ultimate hope of the sincere ones and the final desire of those drawn nigh. Ye were raised up in a place where the Holy Spirit would cry out "Thanks be to Thee for gathering me in this plane" and ye were brought together in an assembly where the Faithful Spirit would exclaim from heart and soul "Praise be to Thee, O Sun of Reality, for raising me up on this Promised Day."

2 در محفل تجلی حاضر شدید و با وجوهی ناضره در
ظلّ کلمه الهیه محشور گشتید و بآنچه منتی آمال
مخلصین و نهایت آرزوی مقرّبین بود فائز گشتید
در ساحتی مبعوث شدید که روح القدس فریاد
لک الشکر بما حشرتنی فی هذا الصّقع برآوردی
و در محفل محشور و موجود گشتید که روح
الامین لک الحمد یا شمس الوجود بما بعثتنی فی
هذا الیوم الموعود از دل و جان بلند نمودی
- 3 In brief, beneath the shade of the favor of such a Glorious Lord, Who hath enabled His loved ones to attain such bounty and grace that the Beloved of hearts hath appeared in the realm of existence, we must arise in such praise and glorification and laudation that the fame of His might and the renown of His grace and favor may encompass the pillars of existence, and no call may be heard in the worlds of the seen and unseen save the exaltation of His unity.

3 باری در ظلّ عنایت چنین ربّ جلیلی که احبّای
خویش را بچنین عنایت و موهبتی موفق فرمود
که دلبر مقصود در عرصه شهود جلوه نمود باید
چنان به ستایش و نیایش و محامد و نعوت برخیزیم
که آوازه حضرت عزّتش و صیت فضل و
عنایتش ارکان وجود را احاطه نماید و ندائی در
عوالم غیب و شهود جز اعلای کلمه وحدانیتش
استماع نشود
- 4 O ye who are set ablaze with the fire kindled by the Lord - this is the time for flames and sighs! O ye doves of the garden of the All-Merciful - this is the season for melodies and songs! O ye parrots of the India of mystical knowledge - this is the time to break sugar! And O ye nightingales of the rose-garden of the All-Merciful - this is the moment for spiritual songs!

4 ای مشتعلان بنار موقده ربّانیّه وقت شعله و
زفیر است و ای قریبان حدیقه رحمانیه هنگام
نغمه و صفیر ای طوطیان هندوستان عرفان وقت
شکرشکنی است و از بلبلان گلشن رحمن هنگام
نغمه روحانی
- 5 And glory be upon you and upon all who are firm and steadfast in God's Covenant and Testament.

5 و البّهاء علیکم و علی کلّ ثابت راسخ علی عهد الله
و میثاقه

MKT9.188

AB02716

To: Spiritual Assembly of Baghistan

Date: 1894 ca.

- 1 O divine friends and true companions! The Ancient Beauty and the Most Great Name has shone forth from the horizon of the world with radiant lights upon the realities of existence from the realm of the unseen and the visible, illuminating the dark and gloomy world with divine manifestations, making it bright and luminous. Pure realities and subtle essences, through the bounty of this manifestation, have risen like brilliant stars in the East and West, becoming manifest and evident. Sacred temples have awakened from the slumber of stillness and repose, and have been raised up in the arena of attraction and fame, in the field of longing and enkindlement.
- 2 Among these, when the lights of the Sun shone forth from the Dawning-Place of Radiance and the call of the Most Great Manifestation reached that land and region, the wise became passionate and enthralled, and the rational became attracted and renowned. From the intensity of love, the rational became mad, and the mystics became strangers to heart and soul. The wealthy abandoned their possessions, and the learned became independent of pulpit and prayer-niche. The fire of the love of God blazed so intensely that it consumed everything other than the Friend, from marrow to skin, and the luminous candle of manifestation was kindled from all directions.
- 3 Now for some time there has been stillness in motion and concealment in manifestation, while this is the time for kindling flames and the moment for world-consuming sighs. These few days that remain of enduring life, in which one must light a lamp and adorn a rose garden, will soon pass, and the dispirited will be left in regret.

1 ای دوستان الهی و یاران حقیقی جمال قدم و اسم اعظم از افق عالم بانوار ساطع بر حقائق وجود از حیز غیب و شهود اشراق فرمود و جهان تاریک و ظلمات را بتجلیات رحمانی روشن و نورانی فرمود حقائق صافیه و کینونات لطیفه از فیض این تجلی چون نجوم بازغه در مشارق و مغارب مشرق و لائح گشتند و هیاکل مقدسه از رقد سکون و قرار بیدار شده در میدان جذب و اشتها و در عرصه شوق و اشتعال مبعوث گشتند

2 من جمله انوار شمس چون از مطلع درخش درخشید و صیت ظهور اعظم بآن خطه و دیار رسید دانایان پرشور و شیدا شدند و عاقلان مجذوب و رسوا از شدت عشق عاقلان دیوانه گشتند و عارفان از دل و جان بیگانه توانگران از سر و سامان گذشتند و عالمان از مسند و محراب و منبر مستغنی شدند نار محبت الله چنان شعله زد که آنچه غیر دوست بود از مغز و پوست بسوخت و شمع پرانوار ظهور از جمیع جهات برافروخت

3 حال چند نیست که حرکت را سکون نیست و ظهور را بطون و حال آنکه حال وقت شعله افروزیست و هنگام آه جهان سوزی این چند روز که از حیات باقی باید سراجی روشن نمود و گلشنی بیاراست عنقریب میگذرد و افسردگانرا حسرت است

MKT8.086

AB02809

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

Date: 1894 ca.

- 1 O exalted branch of the Blessed Tree! I am extremely affected and saddened by the trials and difficulties that you have faced. Truly circumstances arose such that you endured great hardship and difficulty. However, if you were to compare all these hardships and difficulties with these endless trials and evident grief of this servant, it would be like comparing a drop to an ocean, or a particle to the sun. I swear by the Ancient Beauty that you would forget all your own difficulties and hardships and would open your mouth in prayer day and night saying: "O God! Grant me aid and bestow upon me strength, for even a mountain of iron could not bear this heavy burden, and the mightiest powers of existence could not endure it. Therefore, O God, grant me ability and bestow divine strength and power."
- 2 Regarding the pure and content leaf, upon her be the Most Glorious Glory of God, about whom you had written - you have thought very well indeed. Truly in these lands comfort and ease are impossible for them. Still, Iran cannot be compared to other places for women - it is their homeland, and they have many relatives and friends there to keep them occupied. Being alone and isolated in a house in Egypt - it is obvious what that means. In any case, send her here now for pilgrimage to the Holy Shrine and for a change of climate, and after being honored by pilgrimage and obtaining rest and health, she can proceed to Iran.
- 3 And the Glory be upon you and upon your lions and your family and upon all the loved ones. 'Abbas.

۱ ایها الفرع الرفیع من السدرة المباركة از جهت بلایا و مشقات آن جناب نهایت تأثر و حزن را دارم حقیقهٔ اسباب چنین فراهم آمد که زحمت و مشقت زیادی کشیدید و لکن اگر جمیع زحمات و مشقات را قیاس باین بلایای بی‌پایان و داغ نمایان این عبد نمائی حکم قطره و بحر دارد و قیاس ذره و شمس باشد قسم بجمال قدم که جمیع مشقات و زحمات خویش را فراموش نمائی و شب و روز بدعا دهان گشائی که خدایا عونی عنایت کن و طاقی احسان فرما چه که جبل حدید این حمل ثقیل را حمل نتواند و قوای اعظم وجود تجمل نکند پس خدایا تو توانائی بخش و قوت و قدرت ربّانی عطا فرما

۲ در خصوص ورقهٔ طیبهٔ راضیه علیها بهاء الله الأبهی مرقوم فرموده بودید بسیار خوب فکری کردید حقیقهٔ در این ممالک بجهتشان راحت و آسایش محال است باز ایران از برای نسوان قیاس بجای دیگر نتوان نمود وطن است و اقربا و دوستان بسیار اسباب مشغولیت است تنها فرید وحید در خانه در مصر معلوم است چه میگذرد باری حال بجهت زیارت روضهٔ مبارکه و تغیر هوا باینجا بفرستید و بعد از تشریف زیارت و حصول راحت و صحت قصد ایران نمایند

۳ و البهاء علیک و علی اشبالک و اهلک و علی کلّ الأحباب

INBA87:311, INBA52:316

AB02965

To: *Jinab-i Ayin Lam Ha Sin Yi Khan, in Shiraz*

Date: 1894 ca.

- 1 O thou who art intoxicated with the wine of the Day of the Covenant! If thou art bound by the Covenant and Testament, take in hand the cup of the love of God and drink and share the wine from the wine-cellar of "Am I not?"
- 2 That which thou hast in the wine-cellar will not break the bile of love
- 3 Of that spiritual wine, O Cupbearer, bring forth an ocean!
- 4 So that this concealed madman may burst into fervor
- 5 So that this divine drunkard may arise from this stupor
- 6 Consider that one intoxicated with the wine from the celestial wine-cellar, His Holiness the Exalted One, may my spirit be sacrificed for his most pure blood, who was so ecstatic and intoxicated that his blessed body followed his spirit and in the path of God was blasted from a cannon's mouth to the highest heaven, may my spirit be sacrificed for his body. This is the station of the lovers of the Most Great Beauty. This is the ancient glory of those enraptured by the countenance of the Most Glorious Beauty.
- 7 My Lord, my Hope, and the Ultimate Object of my desire! Grant me to drink from the cup which Thou didst give to drink through Thy hands of mercy, and provide me from the feast which Thou didst feed from the table of Thy loving-kindness. Verily Thou art the Generous, the Bountiful, the Merciful, and unto Thy sincere servants Thou art possessed of great favor.
- 8 'Abdu'l-Baha 'Abbas
- 9 I was extremely pleased by the care and attention you showed to Mirza 'Abdu'llah Khan. Therefore I supplicate to the Most Glorious Kingdom to ordain for you, as recompense for that care, divine confirmations from the highest horizon. My Lord! Enable me to serve Thy loved ones and to be enslaved to Thy chosen ones. Make me attentive to them and standing ready to serve them morning and evening. O Thou in whose hand is the Kingdom of all things! Verily Thou art the Generous, the Most High.
- 1 ای مخمور بادهء یوم عهد اگر بستهء عهد و پیمانی
پیمانهء محبت الله بدست گیر و صهبای نهمخانهء
الست را بنوش و بنوشان
- 2 آنچه در نهمخانه داری نشکند صفرای عشق
- 3 زان شراب معنوی ساقی همی بجرى بیار
- 4 تا که این مستور شیدائی درآید در خروش
- 5 تا که این مخمور ربّانی برآید زین نهار
- 6 آن مست بادهء نهمخانهء ابهى حضرت مرتضى
را ملاحظه نما روحى لدمه الأطهر فدا که چنان
پر نشئه و مخمور بود که جسم مبارکش نیز متابعت
روح نمود در سبیل الهی از دهن توپ باوج اعلی
شتافت روحى لجسمه فدا اینست شأن عاشقان
جمال کبریا اینست عزّت قدیمهء والهان روی
جمال ابهى
- 7 ربّ و رجائی و منتهی املی انلنى كأس الّتی سقیته
بأیادی رحمتک و ارزقنى من المائدة الّتی اطعمته
من خوان عنایتک انک انت الکریم الفضّال
الرّحیم و بعبادک المخلصین ذا فضل عظیم
- 8 ع ع
- 9 از رعایت و مواظبتی که در حقّ جناب میرزا
عبدالله خان فرموده اید نهایت مسرت حاصل
فأتضرّع الی ملکوت الأبهی ان یقدّر لک
اجر تلك الرّعاية التّأییدات الالهیه من الأفق
الأعلى ربّ و فقتنى علی خدمة احبائک و عبودیة
اصفیائک و اجعلنى ناظراً الیهم و واقفاً لخدمتهم
فی الصّباح و المساء یا من یدک ملکوت
الأشیاء انک انت الکریم المتعال

INBA84:300, MSHR2.038x

AB02968

To: *Shatir Hasan, in Yazd*

Date: 1894 ca.

- 1 O thou who art enkindled with the mention of God! 1 ای مشتعل بذکر الهی
- 2 In the Arabic tongue, "shatir" means "skilled." Therefore, as thou art named with this title, demonstrate skill and proficiency in the Cause of God, and show capability and competence in diffusing the divine fragrances. 2 شاطر در لغت عرب بمعنی ماهر آمده پس تو که باین اسم مسمی شدی شطارت و مهارت را در امر الله ظاهر و مشهود نما و درایت و کفایت را در نشر نفحات الله
- 3 In worldly matters and the affairs of this transient abode, skill and power are no proof of insight and distinction. For the spider is an unequaled geometrician, and the bee is a wondrous and strange architect. The dog is alert and conscious, the ant is prudent and mindful of seasons and times of night and day. The lowly worm beneath the earth displays a hundred thousand masteries, cleverness and intelligence, and shows forth capability and competence - yet all these qualities belong to the lowest depths, not to the manifestation of the evident signs of the highest heaven. 3 در امور دنیویّه و شئون این دار فانیّه مهارت و اقتدار دلیل بر درایت و امتیاز نیست چه که عنکبوت مهندسی بی‌بدیل است و زنبور بنّای عجیب و غریب سگ بیدار و هوشیار است مور مدبر و مواظب فصول و مواسم لیل و نهار کرم مہین در زیر زمین صد ہزار استادی و زیرکی و فطانت مینماید و درایت و کفایت اظهار میکند لکن جمیع شئون اسفل سافلینست نہ ظهور آیات باہرات اعلیٰ علّین
- 4 Therefore, as thou art "shatir" - meaning skilled - demonstrate power and proficiency in divine affairs, and show capability and competence in spiritual stations, that thou mayest become a manifestation of "those who manage affairs" and a dawning-place of "that We might show him of Our greater signs." Let such power and ability be displayed by thee as will prove and demonstrate that thy skill and capability are from heavenly bounties and thy proficiency and power from the confirmations of the realm of might. 4 پس تو کہ شاطر یعنی ماہری اقتدار و مهارت را در شئون رحمانی بنا و درایت و کفایت را در مراتب روحانی تا مظهر والمدبرّات امرأ گردی و مطلع لئریہ من آیات ربّہ الکبریٰ شوی و قدرت و توانائی از تو ظاهر گردد کہ ثابت و مبرهن شود کہ درایت و شطارت از فیوضات ملکوتست و مهارت و قدرت تو از تأییدات جبروت
- 5 And this greatest bounty will become manifest when thou arisest with all thy powers to exalt the Word of God. 5 و این فضل اکبر وقتی مشہود گردد کہ بجمیع قوی بر اعلاء کلمۃ الله قیام نمائی
- 6 And the Glory be upon thee. 6 و البہاء علیک

MMK6#579

AB02969

To: *Mirza Musa Hakimbashi*

Date: 1894 ca.

- 1 O thou who art enkindled with the fire kindled in the Sinaitic Tree and the tree that springs from Mount Sinai, yielding oil and relish for those who eat! His Holiness Moses beheld the luminous flame of divine guidance from the blessed olive tree, neither of the east nor of the west, and heard the divine call from that enkindled fire. This story all read and recite explicitly without any ambiguity in the perspicuous Book, the mighty Qur'an, and show no amazement or astonishment. Yet all express wonder and amazement at the divine call raised in the celestial Tree and the sanctified human reality, although that call was addressed only to Moses while this call is directed to all beings in existence among the concourse of creation, indicating the greatest guidance and quickening dead bodies with the final breath.

1 ای مشتعل بنار موقده در سدره سیناء و شجره
تخرج من طور سیناء تنبت بالدهن و صیغ لاکلین
حضرت کلیم شعله نورانی هدایت رحمانرا از
شجره مبارکه زیتونه لاشرقیه و لاغربیه مشاهده
نمود و ندای الهی را از آن نار مشتعله استماع
فرمود و این حکایت را کل در کتاب مبین قرآن
عظیم بتصریح من دون تلویح قرائت و تلاوت
مینمایند و بهیچوجه تعجب و استغراب نمینمایند
ولی از ندای الهی که در سدره ربانی و حقیقت
مقدسه انسانی بلند شده کل تعجب و استغراب
مینمایند باوجود آنکه آن ندا مخاطب حضرت
موسی بود و این ندا موجه جمیع من فی الایجاد
من ملأ الانشاء و دال بر هدایت کبری و محرک
اجسام میته بالنفخه الاخری
- 2 Refer to the meanings, realities, foundations and subtleties of that call in the Holy Book, and reflect somewhat on the widespread mysteries, sacred realities, heavenly events, supreme manifestations, merciful traces, proofs of divine unity, eternal outpourings and divine revelations. It will become evident and clear what manner this is. What benefit when there is no fairness and no truth is manifest? The dust of vain imaginings has encompassed the horizons of minds, and the clouds of fancy have covered the heaven of understanding. How well it is said: "If 'I am the Truth' is permitted from a tree, why should it not be permitted from one of good fortune?"

2 مراجعت بمعانی و حقائق و مبانی و دقائق آن
نداء در کتاب مقدس شود و قدری نیز در اسرار
منتشره و حقائق مقدسه و سوانح ملکوتیه و
لوائح جبروتیه و آثار رحمانیه و براهین وحدانیه
و فیوضات حمدانیه و تجلیات ربانیه تفکر گردد
مشهود و واضح شود که چه قسم است چه فائده
که انصافی در میان نیست و حقیقتی آشکار نه
غبار اوهامست که آفاق عقول را احاطه نموده
است و غمام گمانست که سماء ادراکاترا فرا
گرفته است چه خوب میگوید روا باشد انا الحق
از درختی چرا نبود روا از نیکبختی
- 3 And the Glory be upon you. In Istanbul, utmost caution is necessary in conversation, rather complete silence is obligatory, for they are lying in wait and Iranians and others, both minor and major, are informed of affairs. They approach in the guise of friendship to create mischief. And you know these servants have no purpose except goodwill and righteousness, but what can be done when enemies lie in ambush and calumnies are beyond count. His Majesty the Sovereign Sultan Abdul-Hamid Khan, may his victory be mighty, is truly just and prayers for his welfare are necessary and obligatory for all. We beseech God to make manifest to him the sincerity of this community, and likewise sincerity toward others.

3 و البهاء علیک در اسلامبول در صحبت نهایت
احتیاط لازمست بلکه سکوت بکلی واجب چه
که در صدد هستند و از امور ایران جزئی و کلی
مطلع ایرانیان و غیره بلباس دوستی پیش می آیند
که فساد می کنند و شما مطلعید که این عباد جز
خیرخواهی و صلاح مقصدی ندارد و لکن چه
توان نمود که اعدا در کمینند و افتراها یجد و
شمار اعلیحضرت شهبیار سلطان عبدالحمید خان
عز نصره فی الحقیقه عادل و بر کل دعای خیر
در حقشان لازم و واجب و از خدا میطلبیم که

- 4 If possible when conversing with the Ambassador, mention only the foundation of this Cause - that it is based on pure good, absolute mercy, the reformation of the world, consideration for all peoples, truthfulness toward heads of government, abandonment of conflict, kindness and righteousness - and nothing more. And say that you thought the enemies of the Blessed Beauty were well-wishers and showed them consideration. Now you have observed what manner of people Aqa Khan and his companions are. In any case, now wake up and know that if the government and nation have any truthful person, it is this community, for they are commanded to observe the utmost truthfulness, trustworthiness, goodwill and service to government and love for the nation, and this matter is an obligation and duty.

خلوص این طائفه را در حقّشان ظاهر فرماید و همچنین خلوص با سائرین

4 با جناب سفیر اگر ممکن شد و صحبتی بمیان آمد ذکر اساس این امر که مبنی بر خیر صرف و رحمت محض و اصلاح عالم و مراعات امم و صداقت با رؤسای حکومت و ترک جدال و رفق و صلاحست بفرمائید و بس و بگوئید که شما اعدای جمال مبارک را گنان میفرمودید که خیرخواهند و مراعات مجری میداشتید حال ملاحظه فرمودید که آقاخان و رفقاییش چه نسخه هستند باری حال دیگر بیدار شوید و بدانید که اگر دولت و ملت شخص صادقی دارد این طائفه است چه که مأمور بنهایت صدق و امانت و خیرخواهی و خدمت دولت و محبت ملت است و این قضیه فرض و واجبست

MMK6#335x, MSHR3.307x

AB12253

To: Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Tihiran

Date: 1894 ca.

- 1 O holy Branch of the divine Lote-Tree!
- 2 Concerning the promissory note of the Chief Merchant and the draft drawn upon you, certain reports current in that land have caused great astonishment. First, the greatest treasure is, God willing, the hearts of the Chief Merchant and his relatives - this is what matters to this servant, and all else is unmentioned. Through the bounties of the Blessed Beauty, we made this supplication: that He would cause them to enter beneath the shade of the palm tree of hope and the stream of the Glorious Lord. Praise be to God, that prayer was answered. As for other matters, whatever form they take makes no difference. Second, if anyone in existence were to draw a draft upon your honor, it would be acceptable in this station.
- 3 Let us set aside these matters and turn to another subject. In these days, the greatest of all things is the diffusion of the divine fragrances and firmness and steadfastness in God's Covenant and Testament. Today the branches of the Divine

1 أيتها الفرع المقدّس من السّدرة الرّبّانيّة

2 در خصوص برات جناب تاجرباشی و حواله بر شما بعضی روایات مرویه در آن ارض بسیار باعث استغراب گشت چه که اولاً آنچه کنز اعظم است انشاءالله قلوب جناب تاجرباشی و خویشانست و آنچه در نزد این عبد مهمّست اینست و ما عدا غیر مذکور ما از عنایات جمال مبارک این استدعا را داشتیم که ایشانرا در ظل نخل امید و بر شریعه ربّ مجید داخل فرماید الحمد لله آن رجا حاصل دیگر امور سائره هر قسم باشد تفاوتی ندارد ثانیاً آنکه اگر کسی بر آنحضرت حواله من فی الوجود بدهد در این مقام مقبولست

3 باری این اذکار را بگذاریم و بذکری دیگر پردازیم در این ایّام اعظم امور نشر نفعات رحمانیست و ثبوت و رسوخ بر عهد و پیمان الهی الیوم افنان

Lote-Tree must grasp all means to ensure that, through God's grace, all may stand firm as immovable mountains in God's Covenant and Testament, arise with heart and soul to exalt the Word of God, and undertake service to the Cause.

- 4 Convey to the Chief Merchant, on behalf of this servant, the Most Glorious and Most Wondrous greetings, and tell him that I have beseeched God that in his locality the lamp of the love of God may become a blazing torch.

- 5 And the Glory be upon you.

سدرهٔ منتہی باید که بجمع اسباب تثبّت نمایند تا بفضل حقّ کلّ چون جبل راسخ ثابت بر عهد و میثاق الله مستقیم گردند و در اعلاء کلمهٔ الله به جان و دل کوشند و بر خدمات امر قیام نمایند

4 جناب تاجرباشی را از قبل این عبد تکبیر ابدع ابهی ابلاغ فرمائید و بگوئید که من از خدا خواسته‌ام که در محلّ آن سراج محبت الله مشعلهٔ روشن گردد

5 و البهاء علیک

INBA85:296

AB03165

To: *Haji Niyaz Kirmani, in Egypt*

Date: 1894 ca.

- 1 O wanderer through mountain and desert and sea, O lost one in the wilderness of the love of God! I am truly very ashamed before you, that circumstances conspired such that you could not rest for a moment nor find peace for an instant. You traversed the wilderness of Egypt and crossed the expanse of the sea and passed over Mount Lebanon and reached the dwelling place of the Friend. Yet before you could even lay down your traveling gear, the cry of "Mount up and depart!" was raised and you set out on the road again. However, you had an agreeable companion, so no harm was done - compensation was achieved. Work does not always proceed according to one's wishes.

- 2 "What peace and comfort can I find in the Beloved's dwelling,

- 3 When at every moment the bell cries out 'Load up the camels!'"

- 4 In brief, there is no time now. Tomorrow, Friday, specifically on your behalf, a prayer of visitation will be chanted with all the friends in the Holy Shrine. And since the gathering will be large and all will be representing you, it will count as a hundred visits for you. What more could you ask for? By Him Who holds my soul in His hand, since this visitation will be performed with utmost sincerity, it is greater than the worship of all humanity and the jinn. By the life of God, it behooves

1 ای سرگشتهٔ کوه و صحرا و دریا و گمگشتهٔ بادیهٔ محبت الله فی الحقیقه از شما بسیار بخجل هستم که اسباب چنین فراهم آمد که نفسی نیاسودید و دقیقه‌ئی آرام نگرفتید بادیهٔ مصر طی نمودید و وسعت دریا قطع کردید و از جبل لبنان گذشتید و بکوی دوست رسیدید هنوز رحل نزول نینداخته ندای حی علی الرحیل بلند شد و رو بطریق نهادید و لکن رفیق موافق بود ضرر نداشت تلافی حاصل شد از جمیع جهات کار موافق طبع واقع نمیشود

2 مرا در منزل جانان چه امن و عیش

3 چون هر دم جرس فریاد میدارد که برنیدید محملها

4 خلاصهٔ الآن فرصت نیست مخصوص بالنیابة از آنجناب فردا روز جمعه با جمیع احباب در روضهٔ مبارکه زیارت تلاوت میشود و چون جمعیت زیاد است و همه نیابت مینمایند حکم صد زیارت شما را دارد دیگر چه حرف داری فوالذی نفسی پیده که این زیارت چون بنهایت خلوص واقع خواهد گشت اعظم از عبادت ثقلین است لعمر

you to rejoice in it in your spirit, essence, being, heart, inner heart and all your conditions.

الله ینبغی لک ان تستبشر بها فی روحک و
ذاتک و کینونتک و قلبک و فؤادک و جمیع
شئونک

- 5 My Lord! Assist Your servant Niyaz 'Ali to serve Your Cause, to exalt Your Word, to spread Your fragrances and to manifest Your signs. Verily You are the Generous Giver, the Merciful.

5 ربّ اید عبدک نیاز علی خدمه امرک و اعلاء
کلمتک و نشر نفحاتک و ظهور آثارک انک
انت المعطی الکریم الرحیم

MSHR5.083

AB09606

To: Mashhadi Husayn et al., in Qum

Date: 1894 ca.

- 1 O divine friends and those intoxicated with the wine of heavenly recognition! What you had written was read, imparting spirit and fragrance and producing joy and eagerness. Glory be to God! What manner of love and connection is this, and what manner of attachment and gladness, that the effect of ink becomes the cause of happiness and delight, and pages of paper produce complete pleasure and expansion of the heart! Indeed, vast gardens and far-stretching wilderness are made fresh and verdant by the passage of a gentle breeze, and an immense territory gains boundless freshness from a single dewdrop.

1 ای یاران الهی و مخموران باده عرفان یزدانی
آنچه مرقوم شده بود قرائت گردید روح و ریحان
مبدول داشت و شوق و اشتیاق حاصل گردید
سبحان الله این چه محبت و ارتباطست و این چه
اتصال و انبساط که اثر مدادی سبب سرور و
نشاط گردد و صفحه اوراق علت حظ کلی و
انشراح بی چنین است حدائق واسع و صحراء
و بیداء شاسعه از مرور نسیم لطیفی تر و تازه
گردد و خطّه عظیم سرزمینی از شبنمی طراوت
بی اندازه یابد

- 2 I swear by the Ancient Beauty that at all times we are gladened by your mention and occupied with your remembrance. Forgetfulness finds no path to the heart and consciousness of those who long for you, and weakness and lassitude cannot enter. You are mentioned at the Holy Threshold and renowned at the Sacred Court.

2 قسم به جمال قدم که در جمیع احیان بذکر شما
مستبشریم و بیاد شما مشغول نسیان بر قلب و
جنان مشتاقان راه ندارد و قصور و فتور حلول
تواند در عتبه مبارکه مذکورید و در آستان
مقدس مشهور

- 3 The hand of supplication is raised to the Abha Kingdom and the tongue of entreaty is engaged in lamentation and plea: "O Lord! Grant a remedy to these helpless ones, bestow healing upon these afflicted ones, and confer bounty and favor upon these destitute ones. Give shelter in Thy protection to these weak souls, and grant strength to these frail and poor ones."

3 دست تضرع بملکوت ابهی بلند است و لسان
ابتهال در زاری و التماس که ای پروردگار این
بیچارگانرا چارهئی بخش و این درماندگانرا درمانی
عطا فرما و این بنوایانرا فضل و احسانی عطا
فرما این نفوس ضعیفه را در پناه حضرت پناهی
ده و این فقیران نحیف را قوتی عنایت فرما

MJMJ2.059x, MMG2#328 p.366x,
QUM.126

AB03373

To: Muhammad Baqir Khalajabadi, in Tihiran

Date: 1894 ca.

- 1 O thou who art firm in the Cause of God! 1 ای ثابت بر امر الله
- 2 Today, what is incumbent upon all and what proves firmness and steadfastness in the Covenant and Testament of the Self-Subsisting Beauty is forgetting all else save God, holding fast to the Covenant of God, and clinging to the sure handle of the religion of God. 2 اليوم آنچه تکلیف عموم و دلیل بر ثبوت و رسوخ بر عهد و پیمان جمال قیومیت نسیان ما سوى الله و تثبث بميثاق الله و توسل بعروه و تقای دين الله است و
- 3 The brilliant effects and resplendent proofs of this station are that whatever appears from the Source of supreme servitude and the Seat of poverty and evanescence in the presence of the Abha Beauty should be accepted with a sincere heart, and with the utmost attraction, rapture, yearning and enthusiasm, one should strive to raise up the Cause of God and exalt the Word of God. 3 آثار باهره و دلائل زاهره اینقام اینست که آنچه در مصدر عبودیت عظمی و مقر فقر و فنا در ساحت جمال ابهی ظاهر بقلب صادق قبول و در نهایت جذب و وله و شوق و اشتعال در ارتفاع امر الله و اعلاء کلمه الله کوشند
- 4 Every thought and remembrance must be forgotten. United, in harmony, and detached unto God, we must strive to diffuse the divine fragrances and educate souls, and we must avoid whatever causes the least discord. 4 هر فکری و ذکرى را باید فراموش نمود متفقاً متحداً منقطعاً الى الله باید در نشر نفحات الله و تربیت نفوس کوشید و از آنچه سبب ادنی اختلافست باید اجتناب نمود
- 5 Praise be to God, the Ancient Beauty and the Most Great Name - may my spirit, my being, and my essence be a sacrifice for His loved ones - did not leave even a needle's point for discord, and the Kitab-i-Aqdas which abrogates differences, and the Book of the Covenant and Testament which is the mighty and firm foundation and the ark of salvation of this supreme Dispensation and among the special characteristics of this Most Great Revelation, are as manifest as a banner unfurled, and this is sufficient and adequate. 5 الحمد لله جمال قدم و اسم اعظم فدیت احبائه بروحی و ذاتی و کینونتی بقدر رأس ابره مدار اختلاف باقی نفرمودند و کتاب اقدس که ناسخ اختلاف و کتاب عهد و ميثاق که بنیان حصین و متین و سفینه نجات این کور عظیم است و از خصائص این ظهور اعظم چون علم بر اعلام مشتهر و این کافی وافی
- 6 And upon thee be glory, and upon every soul who is firm and steadfast. 6 و الهاء عليك و على کلّ ثابت و مستقیم

INBA17:264, MKT8.047

AB03477

To: Muhammad Karim Attar, in Tihiran

Date: 1894 ca.

- 1 O manifestation of calamities and afflictions! Although you have drunk the cup of tribulation from the hand of the cup-bearer of fate and been overtaken by a great calamity, surely due to the burning of mourning and separation from that verdant and joyous leaf, you have a dejected heart and withered spirit. However, my hope is that the glad-tidings of the Most Glorious Kingdom and the breaths of the Supreme Heaven will so attract you that you will find yourself in a realm where you lack nothing and are absent from nothing. You will behold that new fruit of the garden of Oneness fresh and moist upon the Tree of the All-Merciful, and you will find that bird of the nest of the love of God engaged in the sweetest melodies upon the branch of grace. And upon you be glory.

- 2 'Abdu'l-Baha 'Abbas

- 3 Please convey to the pure and holy leaf, the mother who has ascended unto God, from this servant, the most wondrous and glorious greetings, and say that through the boundless grace of the Ancient Beauty, the hope is that in such circumstances you will be like the vast ocean, calm and settled and established, and like the firm mountain follow the examples of the manifestations of patience and tranquility and the dawning-places of contentment. Know with certainty that you have not lost that leaf who has ascended unto God, but rather you have entrusted her to the seat of truth with the Powerful Sovereign.

1 ای مظهر بلایاء و رزایاء اگرچه جام بلاء را از
ید ساقی قضاء نوشیدید و بمصیبت عظیمه مبتلا
گشتی یقین است از حرقت ماتم و فرقت آن
ورقهء سبز و خرم خاطری افسرده و قلبی پژمرده
داری لکن امید من چنانست که بشارات
ملکوت ابهی و نفحات جبروت اعلی چنان ترا
جذب نمایند که خود را در عالمی مشاهده نمائی
که فاقد چیزی نیستی و غائب از چیزی نه آن
نوثر باغ احدیت را بر سدرهء رحمانیت تازه و تر
مشاهده کنی و آن طیر ایکه محبت الله را در
شاخسار عنایت بابدع نغمات مشغول و دمساز
یابی و البهاء علیک

2 عبدالبهاء ع

3 ورقهء طیبهء زکیهء والدهء متصاعدهء الی الله را از
قبل عبد تکبیر ابداع ابهی ابلاغ فرمائید و بگوئید
که از فضل بینتهای جمال قدم امید چنانست که
در چنین موارد چون بحر واسع ساکن و برقرار
و استقرار باشی و چون جبل راسی تأسی بمظاهر
صبر و سکون و مطالع رضاء نمائی بیقین بدان
که آن ورقهء متصاعدهء الی الله را از دست
ندادهئی بلکه در مقعد صدق عند ملیک مقتدر
ودیعه گذاشتی

BSHN.140.399, BSHN.144.394, MHT1b.237

AB03607

To: Siyyid Muhammad Tabib, in Manshad

Date: 1894 ca.

- 1 My God! Thou hast been exalted through Thy Most Great Manifestation in the horizons of Thy signs, and glorified through the beauty of Thy Most Noble Name in the kingdom of Thy clear tokens. Blind are the eyes that see not the traces of Thy power which have encompassed the horizons

1 الهی تعالیت بظهورک الأعظم فی آفاق آیاتک و
تعزّزت بجمال اسمک الأکرم فی ملکوت بیناتک
عمیت اعین لم تر آثار قدرتک الّتی احاطت آفاق
الوجود و صمت آذان لم تسمع نداءک فی الیوم

of existence; deaf are the ears that hear not Thy call on the Promised Day; their bargain hath ended in loss, bereft of bounty bestowed; the sightless eye hath failed to witness and behold; and the deaf ear hath been deprived of the joy of hearkening unto Thy most exalted Word and of comprehending the verses of Thy perspicuous Book containing the most hidden mystery.

- 2 O Lord! Thanks be unto Thee for having made us hear the call, enabled us to hearken, fed us with bounties and favors, raised us on the Day of Meeting from the couch of self and passion, guided us to the path of righteousness, illumined our eyes with the light of guidance, dilated our breasts through beholding Thy greatest signs, gladdened our hearts with mighty glad-tidings, strengthened our loins with the hosts of Thy most glorious Kingdom, and reinforced our backs with a company of the angels of Thy most exalted Dominion, until the fame of Thy Manifestation filled the horizons and the traces of Thy presence encompassed the seven layers.

- 3 O Lord! Praise be unto Thee for all this. Aid Thy servant who hath turned unto Thee, clung to Thy cord, and held fast to Thy robe, to achieve that which He loveth and is pleased with in the world to come and in this first life.

- 4 Verily Thou art the All-Bountiful, the Merciful, the Compassionate.

MNSHDE.005-006

الموعود و خسرت صفقتهم عن الرقد المرفود و
عجزت المقلة العمياء عن المشاهدة و الشهود و
خابت الأذن الصماء عن لذة الاصغاء لكلمتك
العليا و الوعى لايات كتابك المبين للسراخفى

2 اى رب لك الشكر بما اسمعنا النداء و وقفتنا
على الاصغاء و اطعمتنا النعماء و الآلاء و بعثتنا
يوم اللقاء من مرقد النفس و الهوى و هديتنا
الى سبيل التقى و نور ابصارنا بنور الهدى
و شرحت صدورنا بمشاهدة آياتك الكبرى و
فرحت قلوبنا ببشارات عظمي و شددت ازرننا
بجنود ملكوتك الأبهى و قويت ظهرنا بفريق
من ملائكة جبروتك الأعلى حتى ملأ الآفاق
صيت ظهورك و احاطت السبع الطباق آثار
شهودك

3 اى رب لك الحمد على كل ذلك ايد عبدك
الذى توجه اليك و تشبث بجلبك و تمسك
بذيلك على ما يحب و يرضى فى الآخرة و الأولى

4 انك انت الكريم الرحيم الرحمن

INBA13:337, MNSHD.007-009

AB03871

To: Muhammad Known as Aqa Buzurg Shirazi

Date: 1894 ca.

- 1 O thou who art consumed by the fire of separation! I have read the letter speaking of thy love for the Beloved of all horizons, thy firmness in the Covenant and Testament, thy drinking from the cup of faithfulness, thy avoidance of the people of hypocrisy, thy yearning to ascend to the Supreme Concourse and to rise to the Most Glorious Kingdom, and thy humble supplication to the Presence of the All-Merciful that He may cause thee to soar in the atmosphere of holiness and the space of fellowship, shelter thee in the proximity of His greatest mercy,

1 يا من احترق من نار الفراق قد تلوت الورقة
الناطقة بحبة محبوب الآفاق و ثبوتك على العهد
و الميثاق و تجرعك من كأس الوفاق و تجنبك
من اهل النفاق و اشتياقك للعروج الى الملأ
الأعلى و الصعود الى ملكوت الأبهى و تبذل
و تضرعك الى الحضرة الرحمانية ان يطيرك فى
هواء القدس و فضاء الأئس و يجيرك فى جوار
رحمته الكبرى و ينزلك فى نزل الوفاء فى جبروته
الأسنى

and lodge thee in the habitation of faithfulness in His most exalted Dominion.

- 2 Blessed art thou for this pure intention and this supreme and mighty resolve. طوبى لك من هذه النية الخالصة والهمة العلية الكبرى
- 3 However, O friend, gird up thy loins, strengthen thy back, and roll up thy sleeves to exalt the Word of God, diffuse the fragrances of God, cause the lights of God to shine forth, and encompass the Word of God. ولكن يا حبيب اشدد ظهرک و قوّ از رک و شمر ذیلک لاعلاء کلمه الله و نشر نفحات الله و سطوع انوار الله و احاطة کلمه الله
- 4 And after God confirms thee in this mighty gift and assists thee in this great bounty, then raise the standards, sound the trumpets, and advance toward the Kingdom of thy Lord with the hosts of service in the Cause of God, and enter the Supreme Companion, the mighty Garden, and the melodious Paradise with a luminous face, a merciful heart and a divine spirit. و بعد ما يؤيدک الله على هذه المنحة العظمی و یوفّقک على هذه الموهبة الكبرى فانشر الاعلام و تقر فی النّاقور و اقصد ملکوت ربّک بجنود الخدمة فی امر الله و ادخل الرفیق الاعلی و الحديقة الغلباء و الروضة الغناء بوجه نورانی و قلب رحمانی و روح ربّانی
- 5 And glory be upon thee and upon all who hold fast to God's Covenant and His mighty Testament. و البهاء علیک و علی کلّ من تشبّث بعهد الله و میثاقه الغلیظ

INBA87:178, INBA52:179

AB03836

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

Date: 1894 ca.

- 1 O exalted branch of the Divine Tree! A few days ago a letter was sent and expressions of longing and yearning were conveyed. Now, as Jinab-i-Haji, upon him be all the most glorious Glory of God, is departing, this brief note is written to say that not for one moment am I free from thoughts of you. Night and day supplications ascend to the Most Exalted Horizon that means may be provided for some comfort and ease to be arranged for your honor. ايها الفرع الرفيع من السّدرۃ الرّحمانية چند روز قبل رقيمه نئی ارسال گردید و مراتب شوق و اشتیاق بیان شد حال چون جناب حاجی علیه من کلّ بهاء ابهاء عازم بلین مختصر اظهار میروند که یک دقیقه از خیال شما فارغ نیستم شب و روز تضرّع بافق اعلى میگردد که اسبابی فراهم آید که قدری راحت و آسایش بجهد آن جناب فراهم آید
- 2 Although in this elemental world ease is neither possible nor attainable, yet the degree of difficulties can vary. While Jinab-i-Haji, upon him be the Glory of God the Most Glorious, is there, God willing he will succeed in resolving the differences. اگرچه در این عالم عنصری آسایش ممکن و میسر نه لکن کثرت و قلت مشقّات ممکن است جناب حاجی علیه بهاء الله الأبهی چندی که در آنجا هستند انشاء الله موفق بر رفع اختلافات خواهند شد

- 3 As you are among the Afnan of the Divine Tree, your attention must be focused entirely on pleasing all, even though hardship may result and difficulties and problems may arise. Be patient and be content with loss. Verily your Lord has bestowed upon you a great, great favor. Consider for a moment the difficulties and hardships of this servant - all trials and troubles become easy.
- 4 Convey to all the Afnan of the Divine Tree most wonderful and glorious greetings from this servant. And the Glory be upon you.

3 آن حضرت چون از افنان سدره الهیه هستید باید نظرتان همه بر ارضاء کل باشد هر چند زحمت حاصل گردد و مشقت پیش آید و مشکلات رخ دهد تحمل نمائید و بضرر راضی شوید آن لربک فضل علیک عظیم عظیم قدری در مشکلات و مشقات این عبد ملاحظه فرمائید جمیع مشقات و متاعب آسان میشود

4 جمیع افنان سدره رحمانیه را از قبل این عبد تکبیر ابدع ابهی ابلاغ فرمائید و الهاء علیک

INBA87:308, INBA52:313

AB03787

To: Alaviyyih wife of Mulla Ali Jan Mahfurujaki

Date: 1894 ca.

- 1 O pure leaf, assured, content and pleasing! That handmaiden of God encountered every calamity in the divine path and was afflicted with every hardship. She drank the cup of tribulation from the hand of the cupbearer of destiny and tasted the soul-consuming poison from the hand of divine decree. She became the target of the arrow of cruelty and the shell containing the pearl of faithfulness.
- 2 She witnessed one dear to her, more precious than life itself, give up his life in the field of sacrifice, and found that delicate body, which had been nurtured in silk and brocade, trampled under the hooves of steeds. No matter! Verily he is seated upon the throne of glory and power. No harm! That body will become a shrine visited by mighty and renowned kings.
- 3 If you knew in what gathering that pure soul is present, what beauty it beholds, in what kingdom it has attained, upon what throne it is seated, what crown it wears upon its head, and what lamp it has lit, you would surely cast aside the veil, raise up a cry, and cause tumult and commotion in the city. You would become the source of upheaval in all regions and be rendered beside yourself with longing. You would freely sacrifice your life and find your body powerless. You would be unable

1 ای ورقه طیبه مطمئنه راضیه مرضیه آن امة الله در سبیل الهی بهر مصیبتی گرفتار شد و بهر مشقتی مبتلا گشت جام بلا را از ید ساقی قضا نوشید و زهر جانگداز را از ید شاهد قدر چشید هدف تیر جفا شد و صدف دردانه وفا گردید

2 شخص خطیر را که از جان عزیزتر داشت در میدان فدا سر داده دید و جسم لطیفی را که پرورده پرند و پرینان بود پایمال سم ستوران یافت لا ضبر انه قد جلس علی سریر العزة و الاقتدار و لا بأس ان ذلک الجسد سیکون مزار الملوک اولى السطوة و الاشتهار

3 اگر بدانی که آن جان پاک در چه انجمنی حاضر و بجه جمالی ناظر و در چه ملکوتی فائز و بر چه سریری جالس است و چه تاجی در سر دارد و چه سراجی روشن البته پرده براندازی و نعره برافرازی و در شهر ولوله و آشوب اندازی فتنه آفاق شوی و آشفته مشتاق گردی جان رایگان فدا کنی و جسد را ناتوان یابی صبر و تحمل نتوانی و بملکوت عزت شتابی

MKT7.149

to show patience and forbearance, and would hasten to the kingdom of glory.

AB11872

To: Mihdi Gulpayigani

Date: 1894 ca.

- 1 O thou who art attracted by the fragrances of God! Praise be to the Peerless Beauty Who, through the breezes of His grace, awakened souls from the slumber of heedlessness and, through the sweet-scented perfumes of His supreme bounty, made their nostrils fragrant. He so enkindled them with the fire of His love that with a single flame they dispelled the coldness of contingent beings and the lethargy of the people of the world, and with the fire of the blessed valley they set ablaze the sacred spot of receptive realities.

1 ای منجذب نفحات الله حمد جمال بیثال را
که بنسائم عنایت نفوسی را از خواب غفلت
بیدار و بروائح موهبت کبری معطر المشام فرمود
و چنان بنار محبتش برافروخت که بشعله‌ئی
برودت امکان و نحمودت اهل جهان را زائل و
بآتش وادی ایمن بقعه مبارکه حقائق مستعد
را مشتعل نمودند
- 2 Today divine confirmation and success shall be the companions of those souls who, with great resolve, abandon and eliminate all attachments and impediments, cast off every unsuitable garment, and with rent garments and bare feet, traverse plains and wilderness out of divine love, summoning and guiding others to the Kingdom of God.

2 الیوم تأیید و توفیق رفیق نفوسی گردد که جمیع
علائق و عوائق را بهمتی ترک و زائل نمایند
و هر ثیاب نالائق براندازند و برهنه و حافی و
گریبان چاک از محبت الهی دشت و صحرا و
بیابان بپیمایند و بملکوت الهی دلالت و دعوت
نمایند
- 3 In every age there is a matter that receives confirmation, and in every era there is an established condition. In this age one must completely forget both self and others, and when the ocean of love surges and overflows, one must spread the holy fragrances of the Lord of Majesty through all conditions and circumstances, so that this heap of dust and expanse of darkness may be transformed into a spot of light, a luminous dome, and a most glorious paradise.

3 در هر عصری امری مؤید است و در هر عهدی
شأنی مقرر در این عصر باید خود و غیر خود را
بکلی فراموش نمود و چون بحر عشق در جوش
و خروش آمد و بجمیع شئون و احوال نفحات
قدس حضرت ذوالجلال را منتشر نمود تا این
توده غبراء و بسیطه ظلماء بقعه بیضاء و قبه
نوراء و جنت ابدی گردد
- 4 And it behooveth one like thee to strive in this exalted cause.

4 و مثلک ینبغی ان یسعی فی هذا الشأن الجلیل

TISH.561

AB04096

To: Aqa Muhammad Mihdi, in Khunsar

Date: 1894 ca.

- 1 O thou who gazest upon the holy Kingdom of the All-Merciful! 1 ای ناظر بملکوت قدس رحمانی
- 2 Although outwardly the distances between places and stations may be a hundred stages, nay thousands of leagues and parasangs, and many plains, deserts, wastelands, wilderness, mountains and valleys may stand as barriers and obstacles between us, yet I swear by the Beauty of the Desired One and His Holiness the Worshipped One (may my spirit be a sacrifice for His loved ones) that not a moment passes except that spirit and soul are stirred and moved by the fragrances of the mention of the loved ones of the All-Merciful, and heart and mind are in ultimate flight through the power of longing for the friends. 2 اگرچه بظاهر فاصلهء مواقع و منازل صد مراحل بلکه هزاران فرسنگ و فراخست و بسا دشت و صحرا و بادیه و بیابان و جبال و ودیان در میان حاجز و مانع و حائل ولکن قسم به جمال مقصود و حضرت معبود روحی لأحبائه فدا که آتی نمیکرد مگر آنکه روح و جان بنفحات ذکر احبای رحمن در حرکت و اهتزاز است و قلب و فؤاد بقوهء اشتیاق یاران در نهایت پرواز
- 3 From the Abha Kingdom, with utmost supplication and imploring, we beseech that He may so move those embodied temples of the love of God with the breezes of the holy gardens that, from the intensity of ecstasy and joy, they may, like the birds of the meadows of the Praised Beauty, astonish the corners of consciousness with melodies of praise and attributes of the Sovereign of Manifestation. 3 از ملکوت ابهی بکمال تضرع و ابتهال التماس مینمائیم که آن هیاکل مجسمهء محبت الله را چنان بنسائم حدائق قدس به حرکت و سرور آرد که از شدت وجد و جبور چون طيور ریاض جمال مشکور بنغمات محامد و نعوت سلطان ظهور حیرتبخش زوایای شعور گردند
- 4 O divine loved ones! Today is the day of proclamation. O spiritual friends! Today is the day of exalting the Word of God. O true friends! This is that "Has not the time come for those who believe that their hearts should become humble at the remembrance of God?" Hold fast to God's covenant and His mighty testament, then leave those who are weak to their vain discussions and play. 4 ای احبای الهی الیوم یوم نداست ای یاران معنوی امروز روز اعلاء کلمه اللهست ای دوستان حقیقی این آن الم یأن للذین آمنوا ان تخشع قلوبهم لذكر اللهست تمسکوا بعهد الله و میثاقه العظیم ثم ذروا المستضعفین فی خوضهم یلعبون

MMK6#543

AB04073

To: Aqa Muhammad Sad Mim, in Qazvin

Date: 1894 ca.

- 1 O King, if thou seekest royal grandeur and kingly glory, serve at the threshold of God and seek servitude at the Most Great Court. The glory of kings is like the abasement of subjects - but for a moment, and the surging ocean of their grandeur is merely a dewdrop. Their brilliant lamp is a dark and extinct morning, and their exalted star sets in the depths of a small grave. That royal sovereignty and kingly grandeur are traces of the lights of ancient glory which, when appearing and manifesting like the white hand from Moses' breast of sanctity, illumine Mount Sinai's breast and brighten the horizons of the white spot, making it the envy of rose garden and meadow. Therefore ask God to make thee king of such a realm and sovereign on the throne of such a domain. That is the crown of the Kingdom and the diadem of the heights of the Realm of Might. And glory be upon thee and upon all who hold fast to the Sure Handle.

- 2 'Abdu'l-Baha 'Abbas

- 3 O my Lord and my Hope! Perfume the nostrils of this Thy maidservant with the holy fragrances of Thy forgiveness, illumine her countenance with the lights of Thy bounty, cause her to enter the paradise of Thy mercy, shelter her in the precincts of Thy Kingdom, and honor her dwelling place through Thy grace and favor. Verily Thou art the All-Merciful, the Most Compassionate, and to Thy servants [art] gracious and kind.

1 ای ملک اگر حشمت ملوکانه و شوکت شاهانه
طلبی بندگی درگاه خدا کن و عبودیت آستان
کبریا جو عزت ملوک چون ذلت مملوک
دمیست و بحر مواج عظمتش عبارت از شبی
سراج منیرش صبح خاموش و تاریکست و نجم
اثیرش آفل در حضيض قبر صغیر آن سلطنت
ملوکانه و حشمت خسروانه آثار انوار عزت
قدیمه است که چون ید بیضاء از جیب تقدیس
موسی ظاهر و لائح شود سینه سیناء روشن
گردد و آفاق بقعه بیضاء منور و رشک گلزار
و چمن گردد پس از خدا بخواه که ملک چنین
اقلیمی گردی و پادشاه سریر چنین روی زمین
آن اکیل ملوکوتست و تاج اوج جبروت و البهاء
علیک و علی کل من تمسک بالعروة الوثقی

2 عبدالبهاء ع

3 ربّ و رجائی عطر مشام امتک هذه بنفحات
قدس مغفرتک و نور وجهها بانوار موهبتک و
ادخلها فی فردوس رحمتک و اجرها فی جوار
ملکوتک و اکرم مئاها بفضلک و عنایتک
انک انت الرحمن الرحیم و بعبادک [رؤوف]
کریم

MMK3#233 p.167

AB04156

To: Siyyid Husayn Afnan, in Shiraz

Date: 1894 ca.

- 1 O noble branch from the Blessed Tree! Seek not refuge or shelter in this mortal world, and desire not sanctuary or dwelling in this dusty earth. If thou art a bird of the immortal Paradise, make thy nest nowhere but in the divine gardens, and if thou

1 ایها الفرع الکریم من الشجرة المبارکة در این جهان
فانی ملجأ و مأمنی مجو و در این خاکدان ترابی
ملاذ و مسکنی نخواه اگر طیر فردوس بقائی جز

art a dove of the sacred realms, seek thy home nowhere but in the all-merciful rose garden.

- 2 In the path of the Ancient Beauty - may my spirit be sacrificed for His loved ones - make thy bed of thorns as silk and brocade, and in the way of God, regard the Most Great Prison as a garden of sweetbriar and lilies. See the heavy iron as the gift of divine confirmation, and observe the chains and sword as the mercy of the All-Powerful Lord. Know the deadly poison as pure honey, and see the fatal venom as the fruit of a lofty palm.
- 3 O thou who art related to that Manifest Light! Consider how that Most Exalted Beauty - may my spirit be sacrificed for Him - made His breast the target of a hundred thousand arrows of affliction in the path of God, and how He passed His days in trials and tribulations. With heart and soul He accepted every hardship and calamity, imprisonment and confinement, and martyrdom in the love of God.
- 4 And The Glory be upon thee.

در حدائق الهی آشیانه منما و اگر حمامه ریاض
قدسی جز در گلشن رحمانی لانه مجو

2 در سبیل جمال قدم روحی لأجائه فدا خار
مغیلانرا بستر پرند و پرنیان کن و در راه خدا
سبجن اعظم را گلزار نسرین و سوسن بدان ثقل
حدید را موهبت تأیید بین و زنجیر و شمشیر را
رحمت رب قدیر ملاحظه نما زهر هلاهل را
شهد فائق بدان و سم قاتل را ثمر نخل باسق بین

3 ای منتسب آن نور مبین ملاحظه فرما که آن
جمال اعلی روحی له فدا در راه خدا سینه سینه
را چگونه هدف صد هزار تیر بلا فرمود و ایامرا
بچه مصائب و بلا گذراند هر مشقت و مصیبت
و اسارت و مسجون و شهادت را در محبت حق
به جان و دل قبول فرمود

4 و البهاء علیک

INBA87:408, INBA52:420

AB04154

To: *Mirza Muhammad Taqi Afnan, in Yazd*
Date: 1894 ca.

- 1 O noble branch of the Divine Lote-Tree! In some of the divine Tablets, these meanings were revealed from the Supreme Pen with this purport: that for the Afnans of the Divine Lote-Tree, the greatest of stations and most perfect of gifts is the teaching of God's Cause and the exaltation of the Word of God. For the loftiness of the Divine Lote-Tree and the elevation of the Tree of the All-Merciful, in terms of all divine worlds both seen and unseen, even in the most outward realm, depends upon the loftiness and elevation of its branches. Therefore, they must strive with the utmost power and resolve, and with complete effort and endeavor, to diffuse the divine fragrances and must grasp all means to do so. Now your presence in that land is necessary, nay rather, essential. How could you separate yourself from it and seek to migrate and depart? The ultimate reality is that its hardships and calamities are beyond count - so be patient as those possessed of constancy were patient.

1 ایها الفرع الجلیل من السدرة الربانیة در بعضی
از الواح الهی از قلم اعلی این مضمون نازل و
این معانی باهر که افنان سدره منتهی را اعظم
مقامات و اکل موهبات تبلیغ امر الله و اعلاء
کلمة الله است زیرا علو سدره الهیه و ارتفاع
شجره رحمانیه بحسب جمیع عوالم الهیه از غیب و
شهود حتی ظاهر ظاهر علو و سمو افانست پس
باید بکمال قوت و همت و منتهای سعی و جهد
در نشر نفحات الله کوشند و بجمیع وسائل تشبث
نمایند الآن وجود آنحضرت در آن ارض لازم
بل الزمست چگونه انفکاک خواهید و هجرت
و ارتحال جوید نهایتش اینست که مشقت و
مصیباتش بی حد و شمار است فاصبر کما صبر
اولوالعزم بلکه لذت و حلاوتش فی الحقیقه در

Indeed, its true pleasure and sweetness lie in the existence of these trials and tribulations. If there were no trials in the path of God, by what pleasure could one's heart be gladdened? For all other pleasures are, in reality, merely the dispelling of pain.

وجود این بلائی و محن است اگر بلائی سبیل
الهی نبود انسان بچه لذتی دل خوش مینمود چه
که سائر لذائد فی الحقیقه دفع آلامست

- 2 And upon you be glory, and upon all who are firm in the Covenant and Testament.

2 و البهاء علیک و علی کلّ ثابت علی العهد و الميثاق

MMK6#488

AB04061

To: Mirza Abbas, in Zanjan

Date: 1894 ca.

- 1 O thou illumined by the light of divine guidance!
- 2 Myriads of mystics have led lives of asceticism for long years and innumerable are the learned souls who endured many a hardship in the path of search. How long did they lament and with what despair of heart and soul did they bemoan their plight in the wilderness of longing and of search. Yet when the Best-Beloved rose in all His beauty above the horizon of creation, when He stepped forth unveiled among them, every one stayed wrapped in his vain thoughts and idle fancies, everyone of them remained deprived of this manifest Beauty. This one was found intoxicated by the dregs from the chalice of illuminist philosophy; that one was lost in the wilderness of theosophy and vain imaginings. A third had sunk to the ocean depths of such learning as can only lead to insanity and still another was trapped in the wasted labyrinth of traditional allusions and signs. It became evident, then, that all their pretensions and claims had been false and insincere, that their yearnings were naught but pure fantasy.
- 3 When one who is truly athirst cometh upon the divine fountain of limpid water, he showeth neither patience nor restraint and when the true lover attaineth his beloved, he loses all control.
- 4 Render thanks that thou wert awakened in such an age and became mindful at such a time. Thou hast drunk of the cup of favour proffered by the Hand of the divine Cup-bearer and hath tasted the sweetness of faith and certitude in the Beauty

1 ای مستنیر بنور هدی

2 صد هزار عرفا و فضلا سالهای دراز ریاضت کشیدند و زهر مشقت چشیدند و راه طلب پیودند و در صحرای اشتیاق نالهء پرحسرت از دل و جان برآوردند و چون جمال جانان از افق امکان اشراق فرمود و در انجمن آفاق کشف نقاب نمود کل محتجب به اوهام و افکار خویش شدند و از جمال معلوم محروم ماندند یکی مدهوش جام پردرد حکمت اشراق شد و یکی سرگشتهء بادیهء تصوّف و اوهام گردید و یکی در عمق دریای فنون پرجنون مستغرق شد و یکی در مزابل اشراط و علامات گرفتار گشت مشهود و معلوم شد که جمیع دعوای کذب بود و جمیع اشتیاقها تصوّر محض

3 تشنه چون سلسبیل الهی بیند صبر و تحمل نتواند عاشق چون جمال معشوق یابد زمام از دست دهد

4 اما تو شکر کن که در چنین عصری بیدار شدی و در چنین وقتی هوشیار جام الطاف از دست ساقی عنایت کشیدی و حلاوت ایقان بجمال رحمن چشیدی طوبی لک ثم طوبی لک و البهاء علیک

MMK2#063 p.049

of the All-Merciful. Happy art thou! Verily, most happy art thou!

AB03946

To: Siyyid Muhammad

Date: 1894 ca.

- 1 O servant of the divine threshold! Although the weather is extremely hot and the sun is at its zenith and the place is surrounded by the heat of the sun from all directions, nevertheless, since the life-giving breezes of the love of the loved ones of God are wafting in the atmosphere of hearts and the cup of affection of the chosen ones of God is overflowing and full, neither does the heat of the weather have any effect nor does the intensity of the burning ether increase. The pen is in motion and the heart is in the utmost joy and delight.
- 2 O servant of the Truth! Give the glad tidings to the loved ones of God that the boundless ocean of the grace and gift of the All-Merciful is surging and heaving, and the clouds of divine favor and mercy are pouring forth. Today, whoever arises to diffuse the divine fragrances and spread the lights of God's gift is assisted and confirmed. His helper is the Abha Beauty - may my spirit be sacrificed for His loved ones - and His supporter is the Most Exalted One - may my very being be offered up for Him. I swear by that Luminous Countenance and those brilliant, radiant rays that if today even a weak gnat should arise to exalt the Word of God, it will influence the realm of the kingdom and contingent being, and like a mighty eagle will soar in this vast expanse.
- 3 And the glory be upon you.

1 ای بندهء درگاه الهی اگرچه هوا در شدت گرما و شمس در وسط ضعی و محل محاط بحرارت آفتاب از جمیع جهات باوجود این چون نسائم جانبخش محبت احباء الله در فضای قلوب میوزد و جام مودت اصفیاء الله لبریز و سرشار است نه حرارت هوا تأثیر دارد و شدت سورت اثیر توفیر میکند قلم در جولانست و قلب در نهایت روح و ریحان

2 ای بندهء حقّ احبّای الهی را خبر کن که دریای بیکران فضل و موهبت رحمن در موج و هیجانات و غمام عنایت و رحمت یزدان در فیضان هر نفس الیوم بنشر نفعات الله و سطوع انوار موهبت الله قیام نماید نفس مؤید و ذات موفق ظهیرش جمال ابهی روحی لاجبائیه فداست و دستگیرش طلعت اعلی کینونتی له الفداء قسم بآن طلعت نورا و اشعهء ساطعهء غرّاء که اگر پشهء ضعیف الیوم باعلاء کلمه الله پردازد عالم ملک و ملکوت امکاناً متأثر سازد و چون عقاب جلیل در این اوج وسیع پرواز کند

3 و البهاء علیک

MKT8.033a

AB12338*To: Varaqatu'l-Firdaws, in Bushruyyih**Date: 1894 ca.*

- 1 O holy leaf of the Most Glorious Paradise! Thou wert ever mentioned in the Most Holy Court and wert gathered beneath the shade of the Blessed Beauty. The glance of favor was directed toward thee and the gaze of loving-kindness encompassed that leaf of the All-Merciful.
- 2 Therefore, in these days thou must arise to diffuse the fragrances of God among the handmaidens of the All-Merciful in such wise that that whole region and territory may become wholly perfumed and fragrant, and from that holy leaf such signs of attraction may appear and become manifest that plains and wilderness, mountain and sea, stone and mineral, grazing and soaring creatures, tree and plant - all may be brought into a state of longing and rapture, love and tumult.
- 3 O garden of the paradise of certitude, this is the time of verdure and freshness! O leaf of the Most Glorious Paradise, this is the time of delicacy and grace! O fruit of the Tree of Tuba, this is the time of sweetness and radiance!
- 4 Therefore, strive thou, through the power of the divine Covenant and Testament, to cast into the hearts of the handmaidens such fervor and enkindlement. And upon thee be Glory.
- 1 ای ورقه طیبہ قدسیہ فردوس ابہی در ساحت اقدس در کل احیان مذکور بودی و در ظل جمال مبارک محشور نظر عنایت متوجہ و لحاظ رحمانیت شامل حال آنورقہ رحمانیہ بود
- 2 پس باید در این ایام چنان بر نشر نفحات اللہ بین اماء رحمٰن قیام نمائی کہ آن خطہ و دیار بتمامہ معطر و معبر گردد و از آن ورقہ قدسیہ شئون انجذاب بقسمی ظاہر و باہر شود کہ دشت و صحرا و کوه و دریا و سنگ و جماد و چرندہ و پرندہ و شجر و نبات کل را در شوق و ولہ و عشق و ولولہ آرد
- 3 ای چمن ریاض ایقان وقت سبزی و خرمیست و ای ورقہ فردوس ابہی وقت طراوت و لطافت است و ای ثمرہ شجرہ طوبی آن حلاوت و نضارت است
- 4 پس بکوش بقوہ پیمان و ایمان الہی شوری و اشتعالی در قلوب اماء افکنی و البہاء علیک
- BRL_DAK#0966

AB04469*To: Haji Muhammad, in Mashhad**Date: 1894 ca.*

- 1 O you who gaze upon the Most Glorious Kingdom!
- 2 In this age and dispensation, when the holy fragrances of the Cause of God have spread throughout the East and West, and the lights of sanctification of the Ancient Lord have illumined and brightened the kingdom of existence, a group of bat-like, darkness-seeking, dark-faced, Satan-natured people have set
- 1 ای ناظر بملکوت ابہی
- 2 در این عہد و عصر کہ نفحات قدس امر اللہ در شرق و غرب منتشر و انوار تقدیس رب قدیم ملکوت وجود را منیر و روشن نمودہ جمعی خفّاش سیرت ظلمت جو تاریک رو ابلیس خو در صدد این افتادند کہ مہر منیر را بہ پردہ های اوہام

out to conceal the brilliant Sun behind veils of fancy and clouds of darkness, and to cut off that sweet divine fragrance with foul odors.

- 3 Glory be to God! What an unripe thought this is, and what a vain and thoughtless imagining - as if the spring of the sun could be sullied by dust stirred up by bats, or the luminous moon could be darkened and eclipsed by the barking of a few dogs!
- 4 No, by God! Rather, they shall bring trouble upon themselves and face severe hardship, and in the end that dust shall settle and those foul odors shall return to the lowest hell, and the light of truth shall illuminate East and West, and the fragrances of truth shall transform the realm of existence into the rose-garden of the All-Merciful.

و غمام ظلام مستور و محجوب نمایند و بروایج کریمه آن بوی خوش عطر الهی [را] مقطوع کنند

3 سبحان الله این چه فکر خامیست و تصور باطل بی تأمل تا بجائی که چشمه آفتاب از غبار انگیزخته خفاش مکرر گردد و ماه منیر از نباح کلاب چند تیره و منخسف شود

4 لا والله بلکه آنان زحمت خود دهند و مشقت شدید بینند و عاقبت آن غبار بنشینند و آن روایج کریمه باسفل جحیم رجوع نماید و نور حق شرق و غرب را روشن نماید و نفحات حق ارض وجود را گلزار رحمن نماید

INBA13:022

AB04471

To: Aqa Muhammad Isma'il, in Nayshabur

Date: 1894 ca.

- 1 O thou who gazeth upon the Kingdom of God! Although the Sun of Truth hath appeared manifest and evident like unto the radiant moon and brilliant sun, yet the eyes of the blind remain bereft and the hearts of the ignorant remain constricted and dark. Like bats they seek darkness, and like dung beetles they pursue the path to the refuse heap.
- 2 How can the lowly worm, whose fortified palace is the depth of earth, know aught of the musk-laden morning breeze? And what effect hath the rose garden of mystical knowledge upon the owl of the ruins of this earthly realm? What portion hath the schoolchild of spiritual truths and meanings, and in the marketplace of those who deal in pottery, how strange is the lustrous pearl! The taste of the sick is deprived of the delights of heavenly foods, and those with jaundice are barred and forbidden from the sweetness of pure honey.
- 3 Therefore, at the outset one must cure these ailments so that no weariness may result and one may embrace the beloved of one's hopes. As much as thou art able, cleanse the earth of true existence from the thorns and thistles of the stubborn,

1 ای ناظر بملکوت الهی شمس حقیقت اگرچه چون مه تابان و خورشید رخشان مشهود و عیان آمده و لکن چشم کوران بی نصیب است و قلب جاهلان تنگ و تاریک خفاش صفت ظلمت جویند و جعل آسا راه گلخن پویند

2 کرم مهین که قصر مشیدش عمق زمین است از نفس مشکین باد صبا چه خبر دارد و جغد ویرانه خاكدانرا از چمنستان عرفان چه اثر طفل سبقخوانرا از حقائق و معانی چه نصیب و در بازار خرفیان لؤلؤ لآلء ان هذا لشیء عجیب مذاق بیماران از لذت موائد الهیه محروم و کام صفرائیان از حلاوت شهد فائق مهجور و ممنوع

3 پس باید در بدایت دفع علل کرد تا ملال حاصل نشود و دست در آغوش شاهد آمال آید تا توانی ارض حقیقت وجود را از خس و خاشاک

scatter the seeds of wisdom and inner meanings, and pray for the outpouring of the April rain.

- 4 And may the Glory be upon thee and upon the loved ones of God.

عنود پاک کن و بذر حکمت و معانی بیفشان و
فیضان ابر نیسانی بخواه

4 و البهاء علیک و علی احبّاء الله

BRL_DAK#0040

AB04466

To: Husayn Ali Tabib, in Yazd

Date: 1894 ca.

- 1 O thou who gazest upon the Abha Kingdom! What was written has been observed and understood, and whatever was inscribed has been noted. Well done! How excellent for thee is this cup brimming with the choice wine of God's bestowal!

1 ای ناظر بملکوت ابهی آنچه مرقوم شده بود
مشهود و معلوم گردید و هرچه مسطور گشته
منظور آمد هنیئاً مرئياً لک هذه الکأس الطائفة
بصهباء موهبة الله

- 2 We beseech the Beloved Lord, the Sovereign of existence, that this new sapling in the garden of the love of God - in the Abha Paradise which has raised its pavilion and tent at the axis of contingent being - may put forth such blossoms and foliage, and grow such branches and leaves, as to become an adornment to this rose garden and an ornament to this stream, bearing delicate and wondrous fruits.

2 از فضل حضرت ودود سلطان وجود سائل
و آملیم که آن نونهال بوستان محبت الله در
جنت ابهی که در قطب امکان خیمه و خرگاه
برافراشته چنان بار و شکوفه نماید و شاخه و
برگ برویاند که تزیین این گلزار شود و زینت
این جویبار گردد و باثمار بدیعه لطیفه بارور
شود

- 3 O thou who gazest toward God! Soon thou shalt observe that all that is visible, existent and known is pure nothingness and mere illusion, while the standards of the Abha Kingdom wave above the mighty edifices of grandeur, and the Sun of the horizon of oneness shines forth in the heaven of eternity, manifest, evident, clear and radiant.

3 ای ناظر الی الله جمیع آنچه مشهود و موجود
و معلومست عنقریب ملاحظه نمائی که فانی
محض و اوهام صرفست و اعلام ملکوت ابهی
فوق صروح عظمت کبری متموج و آفتاب افق
توحید در فلک بقا طالع و لائح و واضح و ساطع

- 4 Blessed are ye, O people of eternity! Glad tidings to you, O people of faithfulness, for what the King of the divine cloud has bestowed upon you - eternal life in His most glorious Kingdom. "Everything on earth shall perish save thy Lord's Face, the Lord of Glory and Bounty."

4 طوبی لکم یا اهل البقاء بشری لکم یا اهل الوفاء
بما انعم علیکم سلطان العماء البقاء فی ملکوتہ
الابهی و کلّ من علیها فان و یبقی وجه ربّک
ذو الجلال و الاکرام

MMK6#516, YBN.053-054

AB04461*To: Haji Muhammad Baqir (Egypt)**Date: 1894 ca.*

¹ O you who are assured of the Ancient Beauty and the Great Announcement! The signs of the Lord's mercy are manifest and evident like a world of lights. "Behold the signs of God's mercy, how He quickens the earth after its death." However, only the seeing eye beholds these brilliant signs and these radiant verses, and only the knowing insight perceives them. The blind are deprived of beholding the shining moon, and the deaf are bereft of hearing the nightingale's melodies. The heedless are oblivious to the bounty of these days, and the indolent are lazy in exalting the Word of God. They have attached their hearts to a handful of dust and sand, and dwell in a dark and gloomy world. They have chosen this transient fireplace and shunned the eternal rose garden. Soon you will find them all disappointed and at loss, sorrowful and grief-stricken, except for those pure souls who are the essence of sanctity and the foundation of unity - they are the subtle realities of existence and are illumined from the praiseworthy station. Like thankful birds, they are content with a few seeds, having made their nest in the Divine Lote Tree. In mornings and at dawn they are engaged in the remembrance of the Lord with various melodies.

² And the Glory be upon you.

¹ ای موقن بجمال قدیم و نبأ عظیم آثار رحمت پروردگار چون جهان انوار ظاهر و آشکار است انظر الى آثار رحمة ربك كيف يحيي الأرض بعد موتها لكن اين آثار باهره و اين آيات زاهره را بصر بينا بيند و بصيرت دانا ادراک نمايد کوران از مشاهده مه تابان ضريرند و کران از استماع نغمات عندليب بنصيب غافلان از فضل ايام ذاهلند و بی همتان در اعلاء کلمه الله کاهل بمشقی خاک و ريگ دل بسته اند و در جهان ظلمانی و تاریک نشستند اين گلخن فانی را اختيار نمودند و از گلشن باقی اجتناب کردند عنقريب کل را خائب و خاسر يابی و محزون و ملهوف بينی جز جانهای پاکی که جوهر تقدیسند و سازج توحيد لطائف وجودند و مستفيض از مقام محمود چون طیور شکور بچند دانه قناعت نموده در سدره منتهی لانه و آشیانه کرده در صباح و استخار بذکر پروردگار بانواع الحان در سرودند

² و البهاء عليك

MMK6#386

AB04247*To: Baha'is of Iraq**Date: 1894 ca.*

O loved ones of God! The bestowals and outpourings of the Ancient Beauty have encompassed the kingdom of existence, both seen and unseen, like the mighty ocean. The breezes of the bounty of the Worshipped One have quickened the lands of souls, and the outpouring of the vernal clouds of grace has made the realm of hearts verdant and flourishing. "Thou seest the earth barren and lifeless, but when We send down the rain upon it, it stirreth and swelleth and putteth forth every kind

ای احبای الهی عنایات و فیوضات جمال قدم چون بحر اعظم ملکوت وجود را از غیب و شهود احاطه نموده است و نسائم جود حضرت معبود اراضی نفوس را زنده فرموده و فیضان سحاب نیسان عنایت خطه قلوب را سبز و خرم کرده و تری الارض هامده فاذا انزلنا عليه الماء اهتزت وربت و انبتت من کل زوج

of luxuriant growth.” The glad tidings of the Abha Kingdom arrive successively, and the holy fragrances from the gardens of the All-Glorious spread and diffuse. The glances of the eye of divine mercy encompass all, and the valleys of realities overflow with the flood of grace and guidance. The eyes of the longing ones are fixed upon the Abha Kingdom, and the nostrils of the sincere ones are perfumed by the sweet scents of the flowers from the gardens of the Most Exalted Horizon. The sea of forgiveness is surging, and the pearls of divine wisdom are scattered upon the shores of realities. The stars of bounty are rising and manifest from the horizon of the heaven of the All-Merciful, and the mighty signs are dawning and resplendent in the supreme Kingdom. Despite this, the heedless are extinguished and the frozen ones are intoxicated. The materialists are caught in the cold of earthly conditions, and the self-indulgent are pleased and addicted to worldly delights. Blessed are the sincere ones in this great bounty.

بهیج بشارت ملکوت ابهی متابع و نفحات
قدس حدائق کبریا منتشر و ساطع لحظات
عین رحمانیت شامل و اودیّه حقائق بفیض
سیل عنایت و هدایت سائل چشم مشتاقین
متوجه ملکوت ابهی است و مشام مخلصین
معطر از شمیم ریاحین ریاض افق اعلی بحر
بخشایش پرموجست و لثالی حکمت الهیه بر
سواحل حقائق منشور و کواکب موهبت از افق
سما رحمانیت مشرق و ظاهر و آیات کبری در
ملکوت اعلی طالع و باهر باوجود این محبوبان
مخمودند و منجمدان مخمور جسمانیان در برودت
شئون فانیه گرفتار و تن پروران بلذائذ دنیویّه
مسرور و معتاد فطوبی للمخلصین من الفضل
العظیم

MMK4#107 p.117

AB04368

To: *Mirza Yusuf et al.*

Date: 1894 ca.

- 1 O two bright lamps in the glass of the love of God! What was written was observed and understood, and what was mentioned was comprehended. Praise be to God that it was a sign of being enkindled with the fire of the love of God, and a fragrance from the garden of attraction to the verses of God. With devotion to the Kingdom of the Unseen and the Supreme Realm of Power and the Most Exalted Companion - may my spirit and all that God has bestowed upon me be a sacrifice for His steadfast and firm loved ones - recite this prayer:

1 ای دو سراج روشن در زجاجه محبت الله
آنچه مرقوم شده بود مشهود و معلوم گردید
و آنچه مذکور بود مفهوم شد حمد خدا را که
آیت اشتعال بنار محبت الله بود و نفحه حقیقه
انجذاب بآیات الله توجه بملکوت غیب و
جبروت اعلی و لاهوت رفیق ابهی روحی و ما
وهبی الله لأحبائه الثابتین الراستخین فدا نموده این
مناجات را بخوانید

- 2 O Pure One! O Peerless One! O Incomparable One! O Lord! Thou art One, with no partner, no equal, no likeness, no similitude. Thou art unique in Thy Godhead and Thy Lordship, and exalted in Thy Oneness and Thy Singleness. All are Thy servants and Thy bondsmen, and Thy signs pointing to Thee in the kingdom of Thy creation. None has existence and none has awareness in the time of Thy manifestation and the day of Thy concealment, in the moment of Thy dawning and the day of Thy parting, even as Thou hast said in Thy decisive

2 پاک یزدانا بی مثل و مانندا بیهمتا خداوندا
وحدک لا شریک لک لا نظیر لک لا مثل
لک لا شبیه لک تفرّدت فی الوهیتک و
ریوینتک و تعزّزت بوحدانیتک و فردانیتک
کل عبادک و ارقائک و آیاتک الدالة علیک
فی ملکوت خلقک لیس لأحد وجود و لیس
لأحد شهود حین ظهورک و یوم بطونک و زمن
اشراقک و یوم فراقک کما قلت فی محکم کتابک

Book: "honored servants who speak not until He hath spoken, and who do as they are bidden." O God! Make us firm in Thy true religion and Thy straight path, and establish us in the Covenant and Testament, and make us among the people of unity.

عباد مكرمون لا يسبقونه بالقول و هم بأمره
يعملون ثبتنا اللهم على دينك القويم و صراطك
المستقيم و استقمنا على العهد و الميثاق و جعلنا
من اهل الوفاق

INBA13:357, INBA55:156, INBA84:353,
INBA84:506, MMG2#100 p.114x

AB04242

To: *Siyyid Asadullah Qumi*

Date: 1894 ca.

- 1 O my God, my Beloved, my Goal! This servant of Thine has journeyed from distant lands and far-reaching regions, crossing plains, deserts and wilderness, traversing mountains, hills and territories, until he reached the sacred and luminous Spot, the blessed white Land, the place of circumambulation of the Supreme Concourse - may the spirit of existence be sacrificed for this exalted Threshold. He has rubbed his face in its pure soil and pressed his forehead against its fragrant and precious dust.
- 2 He stands at the door in humility, submissiveness and supplication, seeking the outpourings of Thy mercy and the rain-clouds of Thy forgiveness for his brother who believed in Thy greatest signs, who acknowledged the words of Thy former Scriptures and later Books, who was attracted by the fragrances of Thy Most Glorious Beauty, who was set ablaze with the fire of Thy love in Thy most exalted Garment, who ascended to Thy most sublime Kingdom and sought shelter in the shade of Thy Ultimate Tree in Thy most elevated Paradise and verdant Gardens.
- 3 O Lord! Honor him with the meeting, and seat him upon the throne of Thy greatest gift in the highest companionship, and make firm the feet of their family and children and those who will be born among their descendants and progeny [upon Thy Covenant and Testament, which no covenant or testament has preceded] in the kingdom of creation. [Abdu'l-Baha]

1 الهى و محبوبى و مقصودى قد سعى عبدك هذا
من بلاده الشاسعه و انحاءها الواسعه و قطع
السباسب و المفاوز و القفار و مرّ على الجبال و
التلال و الديار و تمثل بساحة قدس البقعة النوراء
و انلطة المباركة البيضاء مطاف الملاء الاعلى روح
الوجود لتلك العتبة الساميه فداء و مرّغ وجهه
بترتبه الطاهره و عفر جبينه بغيرته الزكية المسكية
الفاخره

2 و قام لدى الباب خاضعا خاشعا متضرعا و
يطلب فيوضات رحمتك و غيوث مغفرتك
لاخيه الذى آمن باياتك الكبرى و صدق
بكلمات صفحك الاولى و زبرك الاخرى و
انجذب بنفحات جمالك الابهى و اشتعل بنار
محبتك فى قيصىك الاعلى و صعد الى ملكوتك
الاسمى و استظل فى ظلال سدرتك المنتهى فى
جنتك العليا و حداثتك الغلباء

3 اى ربّ شرفه باللقاء واجلسه على سرير موهبتك
العظمى فى الرفيق الاعلى و ثبت اقدام اهلهم و
اولادهم و من تخلق من احفادهم و اسباطهم
[على عهدك و ميثاقك الذى ماسبقه عهد و
ميثاق] فى ملكوت الانشاء [ع ع]

INBA87:045b, INBA52:045b

AB04364*To: Siyyid Kazim et al.**Date: 1894 ca.*

- 1 O two servants of the Divine Threshold! Although you are not physically present in the spiritual gathering and are not seated in the divine assembly, I swear by the Greatest Name that all the friends shine like the full moon in the inner chamber of the heart and soul. Indeed, the essential reality with its original form, spiritual character, perfections of faith, and attributes of mystical knowledge is manifest and apparent in the private chamber of hearts.
- 2 Therefore be glad and rejoice that in this exalted Dispensation you have been blessed with such a wondrous bounty, and in gratitude for this supreme blessing you have remained firm in the Covenant and Testament of the Most Glorious Beauty.
- 3 Through divine power you have made weak souls steadfast, for soon the forces of wavering will attack, the leaves of doubt will spread, and the croaking of every croaker will be raised. One will say "The Book of God is sufficient for us," another will engage in interpreting the clear verses and promoting the ambiguous ones, and with an icy disposition will extinguish the kindled fire in the hearts of the friends and forget the mighty Covenants of the Day of "Am I not?"
- 1 ای دو بنده درگاه الهی هرچند بجسم در محضر روحانیان حاضر نیستید و در محفل ربّانیان جالس نه ولی قسم باسم اعظم که کلّ دوستان در شبستان دل و جان با رخی چون بدر تابان در جلوه چه که حقیقت شاخصه بصورت اصلیه و سیرت روحیه و کمالات ایمانیه و نعوت عرفانیه در خلوتخانه قلوب در جلوه و ظهور است
- 2 پس مستبشر باشید و مستبج که در این کور رفیع بچنین فیض بدیع موفق گشتید و بشکرانه این نعمت عظمی ثابت بر عهد و پیمان جمال ابدی گردید
- 3 و بقوة الهیه نفوس ضعیفه را راسخ گردانید چه که عنقریب جنود تزلزل هجوم نماید و اوراق شهبات منتشر گردد و نفاق هر ناعقی بلند شود یکی حسبنا کتاب الله گوید دیگری بتأویل محکمات و ترویج متشابهات پردازد و با نفسی چون ثلج نار موقده قلوب اولیا را خاموش کند و مواثیق عظیمه یوم الست را فراموش کند

INBA13:275b, MKT8.082a, MUH3.394-395

AB04249*Date: 1894 ca.*

- 1 O beloved ones of the All-Merciful and friends of the Lord God! The gates of bounty are opened and the lights of mercy have appeared. The supreme horizon and the Abha Kingdom from the unseen realm are bestowing grace and confirmation, and the unseen hosts are granting victory and success.
- 2 Through the grace of the Abha Beauty, may my spirit be sacrificed for His loved ones, this lower assembly must be made into
- 1 ای احبابی رحمن و ای یاران حضرت یزدان ابواب موهبت گشوده است و انوار رحمت رخ نموده است افق اعلی و ملکوت ابدی از عالم غیب در فیض و تأیید است و جنود لم تروها در نصرت و توفیق
- 2 باید از فضل جمال ابدی روحی لاجبائنه فداء این ملا ادنی را صورت ملا اعلی داد و این عرصه

the image of the Supreme Concourse, and this earthly realm must be made to reflect the gatherings of the highest heaven, and this contingent world must be made the dawning-place of the signs of the Sovereign of the throne of the realm of divine transcendence.

- 3 I swear by the Ancient Beauty and the Most Great Name that if we move and behave according to the divine counsels and admonitions, and our deeds and words conform to the commands of the Chosen Beauty, this dark world will become a luminous realm and this abode of nothingness will become a radiant world of existence and a place where divine signs are made manifest.
- 4 The lights of truth will shine forth, the mysteries of truth will become clear and evident, the flowers of the divine garden will bloom, and the springtime of the All-Merciful will encompass all regions and realms. The cry of "Glory be to the Originator! Glory be to the Creator! Glory be to the Ordainer! Glory be to the Fashioner!" will be raised from all directions.
- 5 And glory be upon the people of Baha.

زمین را انعکاسات انجمن علّیین نمود و این معرض امکان را مطلع آیات سلطان سریر لامکان کرد

3 قسم به جمال قدم و اسم اعظم که اگر به وصایا و نصائح حقّ حرکت و رفتار شود و کردار و گفتار مطابق اوامر جمال مختار گردد این عالم ظلمانی جهان نورانی شود و این ظلمتکدهء عدم جهان انور وجود و معرض آیات شهود گردد

4 انوار حقّ تابان شود اسرار حقّ آشکار و عیان گردد گلهای گلشن الهی بشکفتد و ربیع رحمانی آفاق و اکوان را احاطه نماید و نعرهء سبحان المبدع سبحان المنشأ سبحان المقدر سبحان المصور از جمیع جهات بلند شود

5 و البهاء علی اهل البهاء

MKT8.007

AB04771

To: Aqa Mirza Muhammad Husayn, in Bushruyyih
Date: 1894 ca.

- 1 O thou lamp of the gathering of the love of God!
- 2 In this Most Great Cycle wherein the weakest of souls, through the power of divine bestowal, are adorned with the robe of "He strengtheneth whom He willeth with His strength" and wherein the servants of the Most Glorious Threshold are invested with the robe of "Thou givest sovereignty to whom Thou willest" and the garment of "He singles out for His mercy whomsoever He pleaseth" - one must make hope powerful and aspiration lofty and noble.
- 3 Be not content with a single cup of the divine Salsabil, nor satisfied with one drop from the infinite bounty. Rather must one turn toward the Abha Kingdom and repeatedly cry out: "O Lord! Increase me from Thy grace, and sustain me with the wine of Thy bestowals, and quicken me with the breaths of Thy

1 ای سراج محفل محبة الله

2 در این کور اعظم که اضعف نفوس بقوت موهبة الله بخلعت آیده شدید القوی فائز و بندگان آستان اہبی بخلعت توتی الملک من تشاء و قیص یختص برحمته من یشاء حائر باید امید را شدید کرد و همت را بلند و ارجمند نمود

3 بجای از سلسبیل الهی قانع نشد و بقطرهئی از فیض نامتناهی سیراب نگشت بلکه باید توجه بملکوت اہبی نمود و متابعا ندای ربّ زدنی من فضلک و علّنی من سلاف فیوضاتک و احینی

holiness, and illumine my face in Thy Kingdom, and expand my breast through the effulgences of Thy Most Glorious Horizon. Verily Thou art the All-Bountiful.”

- 4 This is the great century and the age of the gracious King. This infinite bounty is the quickener of spirits and this endless grace is the ultimate favor.
- 5 The glory be upon thee and upon every servant who hath turned toward the Kingdom of God, the Mighty, the Praise-worthy.

بنفحات قدسک و نور وجهی فی ملکوتک و
اشرح صدری بتجلیات افقک الابهی انک انت
الفضل برآورد

4 قرن قرن عظیم است و عصر عصر ملک کریم
این فیض بی منتهی محی ارواح است و این فضل
بی انتها غایت الطاف

5 و البهاء علیک و علی کلّ عبد توجه الی ملکوت
الله العزیز الحمید

PYB#251 p.03

AB04703

To: Muhammad Rida, in Hisar

Date: 1894 ca.

- 1 O pure soul! Although for some time no letter has been written and no messenger sent, yet the remembrance of that one attracted to God has been present and the companion of hearts. You have not been forgotten for a moment, nor will you be. In all gatherings we mention you, and we implore the Abha Kingdom that in all conditions you may be stirred by the holy fragrances and gladdened by the gentle breezes of intimacy.
- 2 In teaching the Cause of God, become a sign of the Christ-like spirit, and in diffusing the divine fragrances become the bearer of good tidings like unto the fragrance of Joseph's garment. Look not to your own power and capacity - consider instead the bestowal of the Ancient Beauty, may my spirit be sacrificed for His teacher-believers.
- 3 I swear by the Most Great Name that if a deaf and mute person rises to praise the Truth, he will speak with an eloquent and articulate tongue and, like the nightingale of the garden of divine knowledge, will warble melodies in diverse modes upon the branches and twigs of the Lote-Tree beyond which there is no passing.

1 ای پاک جان اگرچه مدّتیست که نوشته‌ئی
مرقوم و مرسولی ارسال نگشت ولی یاد آن
منجذب الی الله موجود و مونس قلوب بود آنی
فراموش نشده و نخواهید شد در جمیع محافل
ذکر بیاد شما هستیم و از ملکوت ابهی مستدعی
هستیم که در کلّ شئون مهتر بنفحات قدس
باشید و مستبشر بنسائم انس

2 در تبلیغ امر الله آیت نفس مسیحائی گردید و در
نشر نفحات الله بشیر قیص یوسفی نظر به قدرت
و استعداد خویش منما ملاحظه در موهبت
جمال قدم روحی لأحبائه المبلّغین فدّاء کن

3 قسم باسم اعظم که اگر شخص اصم ابکم بنّای
حق برخیزد بلسان فصیح بلیغ ناطق گردد و چون
عندلیب گلستان عرفان بفنون الحان بر اغصان و
افغان سدره منتهی نغمه سرائی نماید

4 و البهاء علیک و علی من ثبت علی عهد الله و
میثاقه الذی هو العروة الوثقی الّتی لا انفصام لها

MMK6#052

- 4 And glory be upon you and upon whosoever remains firm in God's Covenant and Testament, which is the firm handle that shall never break.

AB04873

To: Muhammad Taqi, in Nayshabur

Date: 1894 ca.

- 1 O thou who gazest upon the Divine Kingdom! In every moment from the Abha Kingdom, an ocean of bounties is flowing forth, and in every hour, a thousand courts from its pouring rain become green, fresh and verdant. The doors of spiritual victories are opened wide and the means of divine bounties are made ready. The gathering of fellowship, illumined by the lights of confirmation from the Abha Kingdom, is the envy of the highest paradise, and the sanctified assembly, through the outpouring of the Supreme Realm, is coveted by the Garden of Delight. Blessed are they who attain! Glad tidings to those who arrive at the springs of God's gift and the fountains of God's grace!

- 2 'Abdu'l-Baha

- 3 Please convey, on behalf of this servant, the most wondrous greetings to his honor Mirza Ahmad and his honor Mirza 'Abdu'l-Husayn, upon them both be the Glory of God the Most Glorious. With utmost humility, supplication and entreaty, I beseech the favor and generosity of the Sovereign of the unseen and visible realms that He may cause these two saplings in the garden of the love of God to become full of grace and freshness and fruitful through the rain of His bounty and mercy, and grant them such growth and development in these gardens that they may become the adornment of paradise. And upon them both be Glory.

1 ای ناظر بملکوت الهی در هر دمی از ملکوت
ابهی یی از فیوضات فائض و در هر ساعتی
هزار ساحتی از غیث هاطلش سبز و خرم و
ناضر ابواب فتوحات روحانیّه گشاده و اسباب
فیوضات رحمانیه آماده مجلس انس بانوار تأیید
ملکوت ابهی رشک بهشت برینست و محفل
قدس بفیض جبروت اعلی غبطهء جنت نعیم
طوبی للواصلین بشری للواردین علی مناهل موهبه
الله و شرایع عنایة الله

2 ع ع

3 جناب میرزا احمد و جناب میرزا عبدالحسین
علیہما بہاء الله الابهی را از قبل این عبد بابدع
اذکار مذکور دارید از فضل و جود سلطان غیب
و شہود بکمال عجز و زاری و تضرع و ابتہال طلب
مینمایم کہ آن دو نہال بوستان محبت الله را
بباران فضل و رحمت پر لطافت و طراوت و
بارور فرماید و در این ریاض چنان نشو و نما
بخشد کہ زینت فردوس گردند و البہاء علیہما

MMK4#111 p.121

AB04833

To: Aqa Muhammad Husayn son of Pir-i Rawhani, in Qain
Date: 1894 ca.

1 O thou who art enkindled with the fire of the love of God! Consider what a special bounty hath been bestowed upon thee and what a gift hath been granted thee. Thou art the object of the glance of favor of the Beauty of the Self-Subsisting, and thou art regarded by the merciful eye of the Lord of the invisible and visible. The light of the rays of the Most Great Mercy hath shone upon thee, and the illumination of the Sun of the Most Glorious Horizon hath gleamed upon thee, and the holy fragrances of the Supreme Concourse have reached thy nostrils, and thou hast found rest under the shade of the favors of the peerless God.

2 Therefore, in gratitude for this infinite divine bounty, be thou a speaking tongue and a lofty tree. Be thou a brilliant dawn and a flashing daybreak. Be thou an overflowing cup and a spark-scattering fire. Be thou renowned throughout the horizons and a portion of illumination. Be thou like a thirsty fish seeking the sweet and flowing waters. Be thou a burning moth seeking the light-giving candle. Be thou a sugar-eating parrot seeking refined candy. Be thou an early-rising bird striking heart-burning melodies.

3 Make dead souls alive and make withered hearts fresh and verdant, so that thou mayest witness the praise of the Abha Kingdom and hear the call of approval from the Supreme Concourse. And upon thee be glory.

1 ای مشتعل بنار محبت الله ملاحظه نما که بچه فضلی مخصوصی و بچه موهبتی محظوظ منظور نظر عنایت جمال قیومی و ملحوظ لحاظ رحمانیت پروردگار غیب و شهود پرتو انوار رحمت کبری بر تو تابیده و اشراق آفتاب افق ایهی بر تو درخشیده و نفحات قدس ملاً اعلی بمشام رسیده و در ظل الطاف خدای بیہمتا آرمیده

2 پس بشکرانہ این فیض نامتناہی الہی زبانی ناطق باش و شجری باسق صبحی لامع شو و سحری بارق جامی لبریز شو و آتشی شرانگیز شہرہ آفاق شو و بہرہ اشراق خواہ ماہی لب تشنہ شو و بحر عذب فوات بجو پروانہ جانسوز شو و شمع شب افروز طلب طوطی شکرخوار شو قد مکرر بجو مرغ سحرخیز شو نغمہ جگرسوز زن

3 جانہای مردہ زندہ کن و قلوب افسردہ را تر و تازہ نما تا تحسین ملکوت اہی بینی و ندای تلطیف ملاً اعلی شنوی و البہاء علیک

MKT8.139c

AB04792

To: Aqa Buzurg, in Qazvin
Date: 1894 ca.

1 O seeker of true glory and nobility in the divine world! Nobility in the material world is an illusory matter and a blameworthy notion, for the highest degree of worldly glory is sovereignty and dominion over the world, and majesty and kingship. Yet when you look at reality, it is a body without soul, and a

1 ای طالب عزّت و بزرگواری حقیقی در جہان الہی بزرگواری در عالم عنصری امر موهومست و تصوّر مذمومی چہ نہایت مراتب عزّت این جہان سلطنت و جہانباہیست و شوکت و

form without spirit and conscience. It is a reflection without foundation and a shadow without end. It is a mirage, not wine; it is appearance, not water; it is vapor, not cloud. Therefore, true greatness and ancient glory are confined to divine affairs and entry beneath the shade of the Word of God. As much as you can, immerse yourself in this boundless ocean and drink from this pure spring of the Lord and strive in the path of the Glorious One, so that you may place upon your head the crown of eternal glory and sit upon the throne of everlasting grandeur, and rise like the luminous dawn from the horizon of contingent being.

شهریار است و حال آنکه چون بحقیقت نگری
جسم بیجانست و نقش بی روح و وجدان انعکاس
بی اساس است و ظلال بی مال سرابست نه
شراب نمایش است نه آب خلب است نه سحاب
پس بزرگی و عزّت قدیمه محصور در شئون
رحمانی و دخول در ظلّ کلمه الهیست تا توانی
در این بحر بی پایان خوض کن و از این معین
صافی یزدان بنوش و در سبیل حضرت جلیل
بکوش تا بر سر تاج عزّت سرمدی نهی و
بر سریر عظمت ابدی جالس شوی و از افق
امکان چون صبح نورانی طلوع نمائی

- 2 And upon you be the Glory, and upon all who remain firm in God's Covenant and Testament.

2 و البهاء علیک و علی کلّ من ثبت علی عهد الله
و میثاقه

MKT8.120, AKHA_121BE #07 p.d

AB04711

To: Muhammad Ali (Father of Abdu'llah), in Rafsanjan

Date: 1894 ca.

- 1 O you who thirst for the divine Salsabil of heavenly favors! The wailing and crying that arose from your soul reached the ears of the yearning ones and came to the hearing of the wanderers. From the longing in the heart of that spiritual friend, tears flowed in the Holy Shrine and hearts were set aflame. With weeping eyes, we collectively recited the Visitation Tablet on your behalf.
- 2 If you had been present, I swear by the Ancient Beauty that you would have wept and laughed - that is, you would have wept like rain clouds from longing for the days of attaining His presence, and would have smiled like lightning from the joy of attaining this most exalted station wherein a group of servants at the Divine Threshold are visiting on your behalf.
- 3 In any case, this prayer was offered with utmost humility and supplication, and surely signs of its acceptance in the Abha Kingdom have appeared and will continue to appear. Praise be to God that this deputized visitation was accomplished with complete devotion. Praise be to Him, again praise be to Him!

1 ای تشنه سلسبیل الطاف الهی ناله و فغان که
از جان برآوردی بگوش مشتاقان رسید و بسمع
آوارگان درآمد از حسرت قلب آن حبیب
روحانی در روضه مطهره اشک روان شد و
سینه سوزان گشت و با چشمی گریان مجتمعا
بنیابت شما زیارت تلاوت گردید

2 اگر چنانچه حاضر بودی قسم به جمال قدم که
گریان شدی و خندان گشتی یعنی از حسرت
ایام لقا چون ابر گریستی و از مسرت حصول
این مقام اعلی که جمعی بندگان درگاه کبریا بالتیابه
از شما زائرند چون برق خندیدی

3 باری در نهایت تضرّع و ابتهال این مناجات وقوع
یافت و البته آثار قبول در ملکوت ابهی عنقریب
ظاهر شده و خواهد شد الحمد لله در کمال تبّتل
این نیابت واقع شد حمداً له ثم حمداً له

- 4 We hope that through the favors of the Abha Kingdom such grace will be manifested toward you that all eyes and the vision of the notable ones will be amazed. And upon you be the Glory.

4 از الطاف ملکوت ابهی امیدواریم که در حقّ
آنجناب فضلی ظاهر شود که جمیع انظار و اعین
اعیان حیران ماند و البهاء علیک

ANDA#86 p.80

AB04778

To: Muhammad Isma'il, in Yazd

Date: 1894 ca.

- 1 O namesake of God's Sacrifice! Your namesake in the field of sacrifice proclaimed "O my father! Do what thou art commanded. Thou wilt find me, if God so willeth, of the steadfast," and attained unto "We ransomed him with a mighty sacrifice."
- 2 This was naught but the manifestation of one of the divine mysteries and the emergence of a symbol from among the symbols of the All-Merciful Beauty, that the mystery of sacrifice might appear in the realm of being and the mighty sacrifice which was offered up to the Glorious Lord might become known and celebrated.
- 3 In that instance a lamb was offered as a sacrifice at the altar of Isma'il, peace be upon him. But at the altar of the lovers of the Most Glorious Beauty it is the heads of the nobles that have fallen beneath the sword, the breasts of the free that have been pierced by arrows, the hearts of the enthralled that have been consumed by the fire of separation, and the hearts of the distracted that have been set aflame.
- 4 What bounty could be greater than that this weak frame should be sacrificed for the Glorious Lord and this ancient blood should be offered up for the Peerless and Matchless Beloved? And the Glory be upon thee.

1 ای سبّی ذبیح الهی همنامت در میدان قربانی
یا ایت افعّل ما تؤمّر ستجدنی ان شاء الله من
الصّابرين فرمود و به فدیناه بذبح عظیم فائز گردید

2 و این نبود مگر محض ظهور سّری از اسرار الهی
و بروز رمزی از رموز جمال رحمانی تا سرّ فدا
در حیزّ شهود ظهور و بروز نماید و ذبح عظیم که
فدای ربّ جلیل است معروف و مشهور آید

3 در آتمقام میثی بقدائی در قربانگاه اسماعیل علیه
السّلام تقدیم شد و اما در قربانگاه عاشقان جمال
ابهی سرهای سروراست که در زیر شمشیر افتاده
و سینه‌های آزادگانست که خسته تیر گردیده
و جگرهای والهانست که باآتش حسرت سوخته
است و دل‌های آشفته‌گان است که فروخته است

4 چه نعمتی اعظم از اینست که این جسم ضعیف
فدای ربّ جلیل گردد و این خون عتیق قربان
دلبر بی مثل و مثیل شود و البهاء علیک

INBA13:097, MMK6#428

AB12349*To: Aqa Abdu'l-Husayn (Kashan)**Date: 1894 ca.*

- ¹ O thou who art assured by the signs of God! If some defect should afflict thy physical hearing and some weakness befall thy unheeding ear, grieve not and be not sorrowful, for the merciful hearing and the spiritual, attentive ear shall be opened through the grace and bounty of the divine words. This physical ear is essentially unconscious and this hearing is exposed to a hundred thousand dangers. Therefore ask thou of God that He may bestow upon thee a hearing that can hearken unto the call of the Most Glorious Beauty from the most glorious Kingdom, and grant thee an ear that may become attentive and receptive to the melodies of the birds of eternity.
- ² Praise be to God that, through the grace of the Ancient Beauty - may my spirit be a sacrifice for His loved ones - thou art enabled to transcribe the divine verses and art spending thy time in the greatest of services. What bounty is truly greater than this gift? Soon shalt thou behold its effects in the seat of truth with the mighty King, for worldly rewards are temporary, but "the good deeds that endure are best in thy Lord's sight as rewards and best as works to merit."

¹ ای موقن بآیات الله اگر در سامعهء جسم خلی عارض و در اذن غیرواعیه فتوری حاصل غم مخور و محزون مباش چه که سمع رحمانی و اذن واعیهء روحانی به فضل و فیض کلمات الهی باز گردد این گوش از اصل بیپوش است و این سمع معرض صد هزار خطر پس از خدا بجواه که سمعی عنایت فرماید که ندای جمال ابهی را از ملکوت ابهی استماع نماید و اذنی احسان کند که واعیه و سامعهء نعمات طیور بقا گردد

² الحمد لله بفضل جمال قدم روحی لاجبائه فداء موفّق بر کتابت آیات الهی هستی و اوقات خویش را در اعظم خدمات صرف مینمائی چه نعمتی فی الحقیقه اعظم از این موهبت است فسوف ترى آثارها فی مقعد صدق عند ملیک مقتدر چه که ثبوتات دنیوی موقت است و الباقیات الصالحات خیر عند ربّک ثوابا و خیر عملا

INBA85:176

AB04874*To: Aqa Buzurg (Qazvin)**Date: 1894 ca.*

- ¹ O thou who gazest upon the Kingdom! The King of existence, that Promised Beauty and Praised Countenance, appeared at the pole of existence through the bounty of witnessing, becoming both Witness and Witnessed. Yet the blind ones, being gathered without sight or insight, remained veiled and deprived from beholding the Sun of Truth with its mighty rays. For the sightless eye is deprived of the bounty of the morning sun. The holy fragrances are intensely radiating and diffusing, yet one with a blocked nose is deprived of the sweet perfume. The Most

¹ ای ناظر بملکوت سلطان وجود آن جمال موعود و طلعت محمود در قطب وجود بفیض شهود شاهد و مشهود گردید لکن نابینایان چون بی بصر و بصیرت محصور گشتند از مشاهدهء آفتاب حقیقت با آن اشعهء پر قوت محبوب و محروم ماندند فالقطة العمیاء محرومة من فیض شمس الضحی نفحات قدس در شدت سطوع و انتشار است لکن مزکوم از طیب مسموم محروم بحر

Great Ocean is full of waves, yet one lost in the deadly desert remains without water, portionless, shareless and destitute.

- 2 And strange it is that they have not only deprived themselves of God's infinite grace, but worse - they wish to prevent the souls thirsting for the Salsabil of grace from attaining it. Alas! Alas! It seems they have not read the blessed Qur'anic verse which states: "Verily, over My servants thou hast no power."

- 3 These souls have tasted from the sweet, pure spring - brackish water will not please their palate. And these nostrils, perfumed by the fragrance of grace, will not find foul odors pleasant.

اعظم پرموجست لکن گنگشته صحرای مهلک
بی آب بی بهره و بی نصیب و بی نصاب

2 و عجب اینست که خود را از فضل نامتناهی الهی محروم نموده اند سهلست جانهای تشنه سلسبیل عنایت را نیز ممنوع میخوانند بنمایند هیات هیات گویا آیه مبارکه قرآن را تلاوت نموده اند که میفرماید آن عبادی لیس لک علیهم سلطان

3 این نفوس از منهل عذب صافی چشیدند ملح اجاج در مذاقشان گوارا نیاید و این مشام از عطر عنایت معطر گشته رائحه کریمه را خوش ندارند

MMK6#594, AKHA_121BE #07 p.j

AB04823

To: Muhammad who attained

Date: 1894 ca.

- 1 O Muhammad! O servant of the Threshold of the Most Great! Though in the eyes of people thou art deemed small, and in the estimation of the chiefs of the people a poor and lowly man, yet at the Threshold of the King of existence thou art great, and in the realm of possibility a renowned person. Though now thou art hidden and concealed, in the future thou shalt become manifest and evident. Abu Dharr was but a shepherd, and Bilal a household slave. 'Ammar was a bearer of burdens, and Salman a barber and bath attendant. Now observe how they shone like brilliant stars and bloomed and smiled like flowers in a rose garden. They became famous throughout the horizons and accomplished scholars without limitation. This is the bounty and gift that makes a small person so great and a lowly one so matchless and precious. Glad tidings to the loved ones of God of this manifest grace and mighty profit!

- 2 'Abdu'l-Baha

- 3 Offer a hundred thousand thanks that in the Days of God thou hast attained the honor of presence and appeared at the Divine Threshold, and wert successful in beholding the Beauty of the

1 ای محمد ای بنده درگاه کبریا اگر در انظار ناس شخص صغیری و نزد صنادید قوم مرد فقیر و حقیر اما در درگاه سلطان وجود کبری و در حیز امکان انسان شهیر حال اگر چه خفی و پنهانست در استقبال جلی و عیان خواهد شد ابوذر شخص شبانی بود و بلال غلام آستانی عمار طبقدار بود سلمان دلاک سرتراش حال ملاحظه کن که چون ستاره روشن درخشیدند و چون گل گلشن شکفته و خندیدند مشاهیر آفاق شدند و نحاریر علی الاطلاق این فضل و موهبت است که انسان صغیر را چنین کبیر مینماید و شخص حقیر را عزیز بنظیر مینماید بشری لأحباء الله من هذا الفضل المبین و الریح العظیم

ع 2

3 صد هزار شکر نما که در ایام الله بشرف لقا فائز شدی و در ساحت کبریا حاضر گشتی و بمشاهده جمال ابهی روحی لأحبائه فدا موفق شدی فنعم اجر الفائزین

TSAY.186-187

Most Glorious - may my spirit be a sacrifice for His loved ones.
How excellent is the reward of those who have attained!

AB04854

Date: 1894 ca.

- 1 O thou who art attracted by the fragrances of God! His honor Aqa Mirza Husayn is present, upon him be the Glory of God, the Most Glorious, and on an occasion he mentioned you, which brought much joy and delight.

1 ای منجذب بنفحات الله جناب آقا میرزا حسین حاضرند علیه بهاء الله الأبهی و بمناسبتی ذکر آنجناب را نمودند بسیار سبب روح و ریحان گردید
- 2 Although outward means and transient conditions have become scattered and dispersed, yet its results will, God willing, bring peace of mind and the bounty of "until I make all my prayers and remembrances into a single prayer, and my state in Thy service eternal." The dispersion of affairs will become the cause of strength and the gathering of holy matters of the Sovereign of Manifestation in the essence of hearts, and "it may be that you dislike something which is good for you" will become evident and manifest.

2 اگر چنانچه اسباب ظاهره و شئون فانیه پریشان و متفرق گردید ولی نتایجش انشاء الله جمعیت خاطر و موهبت حتی اجعل اورادی و اذکاری کلها ورداً واحداً و حالی فی خدمتک سرمداً گردد و نشئت امور سبب قوت و جمعیت شئون مقدسه سلطان ظهور در هویت قلوب شود و عسی ان تکرهوا شیئاً و هو خیر لکم ظاهر و مشهود گردد
- 3 Now, God willing, with complete detachment you will become occupied with the remembrance of God and the breathing in of the fragrances of God and the diffusion of the sweet savors of the love of God, and with divine strength, eternal attraction, heavenly glad-tidings, celestial bounty, glorious might, conscientious gift, merciful fragrance, spiritual confirmation and angelic success you will arise to serve the Cause of God.

3 حال انشاء الله بفراغتی تمام مشغول بذكر الله و استنشاق نفحات الله و نشر روائح محبت الله شوید و بقوتی رحمانی و جذبی صمدانی و بشارتی ربانی و موهبتی آسمانی و عزتی سبحانی و موهبتی وجدانی و راحتهی رحمانی و تأییدی روحی و توفیقی ملکوتی بر خدمت امر الله قیام نمائی
- 4 O God! Enable him to attain an imperishable treasure and profitable trade in Thy most glorious horizon and wealth and riches in Thy most exalted heaven.

4 اللهم وفقه علی الوصول بکنز لا ینفی و التّجارة الرابحة فی افقک الأبهی و الثروة و الغنی فی جبروتک الأعلى

MMK6#043, AADA.154-155

AB05311

To: Ustad Muhammad Ali Banna, in Alexandria
Date: 1894 ca.

...O servant of the Court of the All-Bountiful! Every shadow save the shadow of Truth is utter darkness, and every fortress more fragile than a spider's web. Seek thou a companion who will at every moment refresh and revive thee with divine fragrances, not one who will render thee listless, neglectful, idle and lifeless. Consider those souls who have gone before: though they were kings and ministers, nobles and wealthy ones, dignitaries and renowned throughout all regions, all perished, leaving no trace or fruit behind. In all the divine worlds they became disappointed and frustrated, their names effaced even from the record of the world. But those weak souls who outwardly had neither fame nor sign, because they entered beneath the shadow of the Divine Word, their signs and lights became manifest throughout all the divine realms, even present in the very dust of the earth.

...ای خادم آستان منّان هر ظلی جز ظلّ حقّ
 یحجّوم است و هر حصّنی او هن از بیت عنکیوت
 قرینی بجو که تورا بنفحات الهی در هر آنی تر و
 تازه و دل زنده نماید نه قرینی که مخدود و مهمل
 و معطل و مرده کند در نفوسی که از پیش
 گذشتند ملاحظه نما که باوجود آنکه ملوک و
 وزراء و اِمناء و اغنیاء و وجهاء و مشاهیر آفاق
 بودند کلّ هالک شدند و بهیچوجه اثری و ثمری
 از آنها باقی نه و در جمیع عوالم الهی خائب و خاسر
 گشتند و از دفتر عالم نیز ذکرشان محو و نابود شد
 و لکن نفوس ضعیفه که بظاهر نه ذکر و نه
 نشانی داشتند چون در ظلّ کلمه الهیه داخل
 شدند آثار و انوار آن نفوس در جمیع عوالم الهیه
 ظاهر و مشهود حتّی در نقطهء تراب نیز موجود
 است

MMK3#054 p.034x

AB05322

To: Mulla Amin (Bihnamir), in Bahnamir
Date: 1894 ca.

- 1 O thou who art tried in the path of God! What can I say, when tongues are dumb and mute in describing and praising the Beauty of the Most High? Tongues have failed and become dumb, minds have been bewildered and proved incapable, understanding has fallen short and confessed to inability in this field and insufficiency in this arena. Therefore, let me turn to praising the servants of God and make a balm for the wound of the heart.
- 2 O thou who art aware! Remember the time when thou wert in supreme bliss beholding the radiant countenance of that shining Star, and when thou wert caught in separation, to what affliction thou wert subjected and by what deadly poison thy palate was embittered. Now consider how these wanderers

- 1 ای نفس مبتلیه در سبیل الهی من چه گویم که
 زبانها در نعت و محامد جمال کبریا کال و لال
 است کلت الالسن و خرس و ذهلت العقول
 و عجزت و قصرت الافهام و اعترفت بالعجز فی
 هذا المجال و القصور فی هذا المضمار پس بستایش
 بندگان الهی پردازم و زخم دل را مرهمی سازم
- 2 ای هوشیار بخاطر آر زمانیرا که از مشاهده
 روی تابان آن کوکب درخشان در نعم عظیم
 بودی و چون گرفتار فراق شدی بچه بلائی
 مبتلا گشتی و بچه سم قاتلی تلخکام شدی حال

in the wilderness of deprivation, from the grievous separation from the Beloved of all possibility, are consumed in what burning and melting, and in what fires of regret and sorrow and burning anguish. And the Glory be upon thee.

ملاحظه کن که این گمگشتگان بادیهء حرمان از فرقت پرحرقت محبوب امکان در چه سوز و گدازند و در چه نیران حسرت و اسف و احتراق و الباء علیک

3 'Abdu'l-Baha 'Abbas

3 ع ع

4 Please convey Most Glorious Greetings to the two illustrious descendants together with the two pure and sanctified leaves (upon them be the Glory of God, the Most Glorious).

4 دو سلیل جلیل را مع ورقتین طیبّتین زکّیتین علیهم بهاء الله الابهی را تکبیر ابدع ابهی ابلاغ فرمائید

TSHA2.174

AB05310

To: Muhammad Ali Kashani, in Baku
Date: 1894 ca.

1 O thou who didst utter the word “yea” on the Day of Meeting! A hundred thousand souls pondered for years about the mystery of “Am I not?” and the Day of the Particles,² about existence and the reality of the Purpose. They imagined meanings and sought interpretations in verses and traditions, and solved difficulties. Yet when the Sun of Divine Unity dawned from the horizon of Oneness, and the Divine Call was raised, and the cry of “Am I not?” reached the ears of all contingent beings, they all became dumb and were gathered together deaf and mute. But thou didst answer the Call and raised the cry of “yea”, and entered beneath the shade of the Word of Unity, and drank from the spring of Tasnim, and tasted from the cup whose mixture is of camphor. And glory be upon thee and upon all who are firm in God’s Covenant.

1 ای ناطق بکلمهء بلی در یوم لقا صد هزار نفوس که در سرّ الست و یوم ذرّ وجود و حقیقت مقصود سالها تفکّر نمودند و معانیها تصوّر کردند و تأویلات در احادیث و آیات جستند و مشکلات حل نمودند و چون شمس تفرید از افق توحید طلوع نمود و ندای الهی بلند گشت و صلاى الست گوش زد کلّ اهل امکان شد جمیع لال شدند و اصمّ و ابکم محشور گشتند و تو جواب ندا دادی و فریاد بلی برآوردی و در ظلّ کلمهء توحید درآمدی و از عین تسنیم نوشیدی و از کأس مزاجها کافور چشیدی و البهاء علیک و علی کلّ ثابت علی عهد الله

2 'Abdu'l-Baha 'Abbas

2 عبدالبهاء ع

3 Please convey the Most Glorious Abha greetings from this servant to Jinab-i-Aqa Siyyid Nasru'llah, upon him be the Most Glorious Glory of God.

3 جناب آقا سید نصرالله علیه بهاء الله الابهی را از قبل این عبد تکبیر ابدع ابهی ابلاغ نمائید

MMK6#169, SFI09.015a

BLO_PT#216.031

²Qur'an 7:172.

AB12829*To: Shaykh Ghulam-Ali, in Bombay**Date: 1894 ca.*

- 1 O seeker of pilgrimage to the sanctuary of the Supreme Concourse! Glad tidings unto thee, then glad tidings! Joy unto thee, then joy! Blessed art thou, then blessed art thou! Excellent art thou, then happiness unto thee!
- 2 In this momentous day and wondrous time, when the fragrances of the garden of Ridvan and the breezes of the paradise of certitude have perfumed the nostrils of the spiritually-minded, and the divine fragrance hath made both East and West redolent with musk - when the sweet scent of the hallowed sanctuary hath bestowed life upon the nostrils of the yearning ones, and the fragrance of the blessed dust hath conferred ecstasy upon the minds of the spiritually-minded - no greater bounty could there be than attaining the presence of that holy ground and anointing one's eyes with the dust of that Most Great Threshold.
- 3 And since there hath been and still is the utmost love and kindness towards you, therefore are you being informed: O thou who thirsteth for the living waters of the sea of bounty, hasten to the shore of the Most Great Ocean! O thou who longest to inhale the holy fragrances, turn thyself toward the blessed sanctuary!
- 4 And the Glory be upon thee and upon all who attain His presence.

1 ای طالب زیارت مطاف ملاً اعلیٰ بشری لک
 ثم بشری ویا فرحاً لک ثم فرحاً ویا طوبی لک
 ثم طوبی ویا بخ لک ثم سرورا

2 در این یوم عظیم و زمان بدیع که نفحات روضه
 رضوان و نسائم حدیقه ایقان مشام روحانیان
 را معطر نموده و عطر الهی شرق و غرب را
 معنبر کرده بوی خوش روضه مطهره مشام
 مشتاقان را روح بخشیده و رائحه تربت مبارکه
 دماغ روحانیان را نشئه بخشیده موهبتی از تشرّف
 بآن خاک پاک و تکحّل در تراب آن آستان
 اعظم نبوده

3 و چون کمال حبّ و ملاطفت بآنجناب بوده و
 هست لهذا اخبار میشود که ای نشئه زلال بحر
 عنایت بشاطی طمطام اعظم بشتاب وای مشتاق
 استشمام نفحات قدس به روضه مبارکه توجه
 کن

4 و البهاء علیک و علی کلّ من تشرّف عبدالبهاع

BRL_DAK#1173

AB05340*To: Bibi Rawhani, in Bushruyyih**Date: 1894 ca.*

- 1 O thou spiritual and attracted youth!
- 2 At this time when the call to God and the clarion to wakefulness hath reached the consciousness of the handmaidens from the Abha Kingdom, at this moment when the pleasant breeze of the holy gardens hath revived the souls of the eager ones,

1 ای ورقه منجذبه روحانی

2 در اینوقت که ندای الهی و صلاهی بیداری از
 ملکوت ابهی بگوش هوش ارقاء و اماء میرسد
 و بوی خوش حدائق قدس بمشام جان مشتاقان

when the light of divine illumination hath embraced the horizons of existence and the world is immersed at every moment in a flood of spiritual meaning and significance, it behoveth that handmaiden of God, as well as her daughter, to arise with eloquence of speech, and zeal of spirit, with decisive powers and world thrilling enthusiasm.

- 3 It behoveth these illumined souls to arise together like fragrant breezes, and the bright rays of effulgent light. They should kindle such a fire in the heart and limbs of the world that it becomes totally ignited.

- 4 In this day any of the handmaidens who arises to praise God and to spread the divine fragrances will be assisted by the Holy Spirit and will be confirmed in the spirit of faith.

میجهد نور اشراق آفاق وجود را احاطه نموده
است و سیل معانی در کل آن حقائق رحمانی را
غرق فرموده

3 باید آن امة الله و بنت امته با لسانی ناطق و روحی
شائق و قوتی فارق و نوری ساطع و پرتوی لامع
و شوری جهانگیر و شوقی شررانگیز و نفحاتی
معطر و قلبی منور بین اماء الله مبعوث و مشتهر
گردد و چنان ناری در احشاء و قلوب برافروزد
که جهانی بسوزد

4 الیوم هر [ورقهائی] از ورقات بثنای حق و نشر
نفحات پردازد روح القدس تأیید نماید و روح
الانس توفیق دهد و البهاء علیک و علی الاماء
الثابتة الراستة علی دین الله و عهد الله

MMK2#357 p.256, RSR.042b

AB05377

To: Baha'is of Hizarjarib, in Hizar Jarib

Date: 1894 ca.

- 1 O spiritual friends! The glances of the eye of grace encompass you, and the attentions of divine loving-kindness flow abundantly upon you. You are included in the great affections of the Glorious Lord and immersed in the ocean of favors of the Ancient and Generous God.

- 2 In this Most Great Century of Glory, which is the envy of earlier centuries and manifest over later ones, show forth a high endeavor and pursue noble aims, that whatever is required by this bounty may become evident and manifest.

- 3 Today, whoever holds fast to God's Covenant and Testament, clings to the divine Pledge and Faith, and strives to spread the divine fragrances, will be confirmed by the Holy Spirit and inspired by the Faithful Spirit. They will be assisted in a matter whose sweet fragrances will perfume the nostrils of the dwellers of the Supreme Concourse, and they will hear the voice of praise from the Abha Kingdom.

1 ای یاران معنوی لحظات عین عنایت شامل
شماست و توجهات الطاف رحانیت فائض بر
شما مشمول عواطف عظیمه حضرت رب
جلیلید و مستغرق در بحر الطاف خداوند کریم
قدیم

2 در این قرن اعظم کبریا که غبطه قرون
اولی و مجلی بر قرون اخراست همتی بلند بنمائید و
مقاصدی ارجمند بکنید که بآنچه از لوازم این
موهبت است ظاهر و هویدا گردد

3 الیوم هر نفسی متمسک به عهد و میثاق الهی
شود و متمسک به بیان و ایمان رحمانی گردد و در
نشر نفحات الله کوشد روح القدس تأیید کند و
روح الامین تلقین بنماید و بامری موفق گردد که
نفحات طیبه اش اهل ملاء اعلی را مشام معطر
کند و ندای تحسین را از ملکوت ابهی بشنود

- 4 And glory be upon you and upon all who strive to spread the divine fragrances. 4 والبهاء علیکم وعلی کلّ من سعی فی نشر نفحات الله

MKT8.195

AB05335

To: Wife of Mirza Jafar, in Ishqabad

Date: 1894 ca.

- 1 O leaf stirred and moved by the breaths of God! 1 ای ورقه متحرکه مهتزه از نفحات الله
- 2 My fingers have lost their ability to move and work from excessive writing, my pen has become like the tip of a thorn, and the ink in the inkwell is nearly depleted. Despite this, I am engaged in writing this letter. 2 اصابع از کثرت تحریر از کار و حرکت افتاده قلم حکم نوک خاری یافته مداد دوات قریب تمامیست باوجود این بتحریر این ورقه مشغولم
- 3 O handmaiden of God! Give thanks to God that you have become the companion of a servant near to the threshold of Truth, and the intimate of one enkindled with the fire of love for your Lord. Your spouse speaks in praise of the peerless God, and your relatives are near ones of the threshold of the Lord. The bounties, both outer and inner, are perfect and complete, and the gift of the incomparable Beauty is witness to your state. 3 ای امه الله شکر کن خدا را که قرین بنده مقرب درگاه حق شدی و انیس مشعل نار محبت حضرت رب خویش و پیوندت ناطق بنای خدای بی مانندند و اقاربیت نزدیکان آستان حضرت خداوند نعمت ظاهر و باطن در کمال است و موهبت جمال بی مثال شاهد حال
- 4 Therefore raise your hands in supplication and need to the threshold of the Peerless Lord and say: "O Lord! Thanks be to Thee for what Thou hast bestowed upon me through this gift which was the envy of the hearts of the leaves of Paradise in the highest chambers." 4 پس دست تضرع و نیاز بدرگاه حضرت بی انباز بلند کن و بگو ای رب لک الشکر بما انعمت علیّ بهذه العطیة الّتی کانت غبطة قلوب ورفات الفردوس فی اعلی الغرفات
- 5 And the Glory be upon you and upon your spouse and upon your father and upon your mother and upon your distinguished maternal uncles. 5 والبهاء علیک وعلی قرینک وعلی اییک وعلی امّک وعلی اخوالک العظام

MKT5.042a, AHB_130BE #11-12 p.18

AB05308*To: Nayrizi, Mulla Muhammad Shafi son of Mulla Ali Naqi**Date: 1894 ca.*

- 1 O thou who art always making mention of God! Guide people in the path of God like unto a lighted lamp. Be a herald among the people of the world like the favored angels. Rise like a radiant star from the Horizon of the Love of God. Surge like an overflowing sea by the winds of the Gifts of God. Move like a springtime breeze wafting from the Mystic Garden to Heaven. Lead like the illuminated morning of the Spiritual Horizons to the Placeless Sun of Truth.
- 2 Be a speaking tongue and a true aurora. Be a shooting meteor and a down pouring cloud. Be a shining star and a glowing ray. Be all-embracing truth. Be a humble and modest being, so that you may become an obvious sign, a manifest banner, an absolute proof and a conclusive blessing, so that you may transform the reality of this world into Paradise by the Divine Breezes.
- 3 All of these will be achieved by steadfastness and firmness in the Covenant of God.

NYR#108

1 ای ناطق بذکر الهی در سبیل الهی چون سراج
نورانی هادی امم شو و چون ملائکه مقربین
منادی بین ملأ عالم چون نجم بازغ از افق محبة
الله طالع گرد و چون بحر زاهر از اریاح موهبت
الله پر جوش و خروش شو و چون نسائم بهاری
از ریاض قدس معنوی بر دیار الهی مرور نما و
چون صبح نورانی آفاق روحانی بر شمس حقیقت
لامکانی دلالت فرما

2 لسانی ناطق باش و فجری صادق شهابی ثاقب
باش و سبحانی ساکب کوکبی لامع شو و شعاعی
ساطع حقیقی جامع شو و کینونتی خاضع و
خاشع تا آیت باهره گردی و رایت ظاهره حجتی
بالغ شوی و رحمتی شامل تا حقیقت امکانرا
بنفحات رحمن جنت رضوان نمائی

3 جمیع این مقامات به ثبوت و رسوخ بر عهد و
میثاق الهی حاصل گردد

SFI09.011b, NYR#108

AB05063*To: Mirza Hasan Mustawfi, in Sari**Date: 1894 ca.*

- 1 O remnant of the martyrs in the beauteous path of the All Merciful! May my life be a sacrifice to the friends of Baha'u'llah!
- 2 No sooner did the lovers of that beloved countenance and those enthralled by the beauteous tresses of the manifestation of the Blessed Beauty hear His call, and the moment the seekers of the mystic court of the Adored One and those whose souls have been enkindled by a glimpse of His face heard His question, "Am I not thy Lord?" they responded "Yea! Yea verily Thou art!" with heart and soul. Their passion blazed like the midmost fire and they offered their breasts to the darts

1 ای بقیه فدائیان جمال رحمن

2 آن عاشقان روی جانان و آن افتادگان در دام
موی دلبر فتان و آن قاصدان کوی یار معنوی و
آن منجذبان حسن دلجوی دوست حقیقی چون
منتظر هوی معشوق الهی بودند بمحض استماع
صوت الست فریاد بی از دل و جان برآوردند
و چون شعله نار برافروختند و سینه را هدف
تیر جفا ساختند و علم توحید برافراختند و شهد

of calamity. They drank from the sweet cup of martyrdom and attained their highest desires and aspirations. They freed themselves from the torments of separation and sought reunion and refuge in the street of the Beloved. And they raised up their voices, everyone crying: "Would that my people might know how my Lord hath forgiven me and made of me His honoured servant!"

- 3 Praise be to God, thy Lord, that thou too hast received a portion from their cup of suffering. Thou too wert present in the day of the Manifestation of the supreme luminary and didst attain the knowledge of the Beauty of God.

شهادت را چشیدند و بمنتها آمل خویش رسیدند
و از احتراق فراق رها یافتند و در کوی دلدار
و محفل دیدار مأوی ساختند و بندای یا لیت
قومی یعلون بما غفر لی ربی و جعلنی من المکرمین
ناطقند

- 3 تو شکر کن که از جام بلای آنها نصیبی داشتی
و در یوم طلوع و ظهور این نیر اعظم نیز موجود
بودی و بعرفان جمال رحمن فائز شدی

MMK2#322 p.235

AB05306

To: *Mirza Abbas Quli (Isfahan), in Shiraz*

Date: 1894 ca.

- 1 O thou who speakest in praise of the Chosen Beauty!
- 2 Thanks be to the Beauty of the Self-Subsisting One and the Sovereign of the Kingdom of Ancient Glory, that His faithful loved ones in this realm of extinction and clime of cruelty have forsaken nest and dwelling, and have aimed for the heights of eternity and the most glorious horizons. They have shut their eyes to the waves of mirage and hastened to the zenith of the Lord of Lords. They have passed beyond the dark dust of this mortal world and have ascended to the luminous world and the spiritual, heavenly expanse.
- 3 What a bounty this is from the Lord of Glory, and what a favor from the Sovereign of Oneness, that He has seated weak ants upon Solomon's throne and made young children into divine mystics, that He has made the unlettered into scholars in the school of exposition and made the illiterate cognizant of the mysteries of utterance. "And We desired to show favor unto those who were brought low in the land, and to make them leaders, and to make them inheritors, and praise be to God, the Lord of the worlds."

- 1 ای ناطق بثنای جمال مختار

- 2 شکر جمال قیوم و سلطان ملک عزّت قدیمه را
که احبای باوفایش در این کشور فنا و اقلیم جفا
از لانه و آشیانه گذشتند و قصد معارج بقا و
رفارف ابدی نمودند از موج سراب چشم بستند
و باوج رب الارباب شتافتند از خاک تیره
جهان فانی گذشتند و بجهان نورانی و فضای
روحانی آسمانی صعود نمودند

- 3 این چه موهبت ربّ عزّت است و این چه عنایت
سلطان احدیّت که موران ضعیف را بر سریر
سلیمانی نشاندند و طفلان صغیر را عارفان ربّانی
نمودند نفوس امّی را ادیب دبستان تبیان کردند
و اشخاص بی سواد را واقف اسرار بیان نمودند
و نرید ان غنّ علی الدّین استضعفوا فی الارض
و نجعلهم ائمة و نجعلهم الوارثین و الحمد لله ربّ
العالمین

MKT8.159a

AB05262*To: Mashhadi Mahmud (Ivughli), in Sirjan**Date: 1894 ca.*

- 1 O Mahmud of the Court of the Sovereign of the unseen and seen!
- 2 In this Most Great Cycle, the praiseworthy station is firmness, steadfastness and perseverance in the Cause of the Beauty of the Adored One, for the greater the Cause, the more severe and swift are its trials and tests.
- 3 The small seas that lie between the continents of Asia and Europe and Africa, such as the White Sea and the Black Sea, or between Asia and Africa such as the Red Sea - their waves are few and their turbulence is slight. But the greatest storms occur in the greatest ocean, and mountain-like waves arise in the mightiest ocean. Thus the broader and deeper the sea, the higher its waves surge and the more severe its storms become.
- 4 Therefore, in this Cycle of the Lord of the Witnessed and the Witness, the praiseworthy station is firmness and steadfastness in the Covenant and Testament. And glory be upon you.
- 1 ای محمود درگاه سلطان غیب و شهود
- 2 در این کور اعظم مقام محمود ثبوت و رسوخ و استقامت بر امر جمال معبود است چه که هرچه امر عظیمتر افتانات و امتحانات شدیدتر و سریعتر است
- 3 بحور صغیره که در وسط قاره آسیا و اوروپ و افریق چون بحر ایض و بحر اسود و یا خود بین آسیا و افریق چون بحر احمر موجش قلیل و اضطرابش خفیف است لکن طوفان اعظم در محیط اکبر واقع و امواج کالجبال در اوقیانوس اعظم حاصل پس بحر هرچه وسیعتر و عمیقتر شدت موجش اوج بیشتر گیرد و طوفانش شدیدتر شود
- 4 لهذا مقام محمود در این کور حضرت شاهد و مشهود ثبوت و رسوخ بر عهد و میثاقست و البهاء علیک

MMK6#592

AB05055*To: Khadijih Sultan daughter of Ammih, in Tihran**Date: 1894 ca.*

- 1 O handmaid of God and daughter of His handmaid!
- 2 Although that bird of the garden of love hath hastened to the eternal rose-garden and flown unto the spiritual world, the pain of separation from him hath consumed the hearts of the maidservants of the Merciful, and the dwellers of the sanctuary of grandeur are distraught and disconsolate, heartbroken and bewildered over this news. This is because of the friendship, love, and affection which they spontaneously feel, and it is due to their refinement and tenderness of heart.
- 1 ای امه‌الله و ابنة امته
- 2 اگرچه آن طیر حدیقه محبت بگلشن باقی شتافت و بگلزار معنوی پرواز نمود لکن فرقت پرحرقش آتش در آن قلوب اماء الرحمن افروخت اهل حرم کبریا از این خبر محزون و پریشان و دلخون و گریان شدند این نظر بالفت و محبت و مودت است که من دون اراده متأثر میشوند و این از رقت و لطافت قلب است

- 3 Otherwise those souls who are well-assured rejoice at their departure from this vain-glorious abode and are pleased at their deliverance from this dark and narrow world. That luminous ray hath returned to the Sun of Truth, that tiny drop hath reached the Most Great Ocean, and that flower of the divine rose-garden hath been restored to the paradise of the All-Merciful and the garden of the Kingdom of Abha.
- 4 Therefore, be not grieved and let not thy spirit become extinguished.
- 3 وَاَلَا نَفُوسٌ مُّطْمَئِنَّةٌ اِزْ صُغُودٍ اِزْ اَیْنِ دَارِ غُرُورٍ
مُسْتَبْشِرِنْدٍ وَاِزْ عُرُوجِ اِزْ عَالَمِ تَنَگِ وَاِتَارِیْکِ
مَحْظُوظٍ وَاِزْ مَسْرُورِ اَنِّ شُعَاعِ نُوْرَانِیِّ بِشَمْسِ
حَقِیْقَتِ رَاجِعِ وَاَنِّ قَطْرَةٍ صَغِیْرَةٍ بَحْرِ اعْظَمِ
وَاردِ وَاَنِّ کُلِّ گُلِ گِلِسْتَانِ مَعَانِیِّ بِجَنَّتِ رَحْمَانِیِّ وَاِزْ
گُلِشْنِ مَلْکُوتِ اِهْبِیِّ وَاصِلِ
- 4 مَحْزُونِ مَبَاشْ مَحْخُودِ مَبَاشْ اِذْنِ زِیَارَتِ رَا دَرِ
سَاحَتِ اَقْدَسِ دَاشْتِهْ اَیْدِ

BSHN.140.103, BSHN.144.103, MHT1b.171,
MHT2.143b

AB05312

To: Mirza Siyyid Muhammad Nazimul-Hukama, in Tihiran
Date: 1894 ca.

- 1 O thou who gazest toward the Most Glorious Horizon!
- 2 Today all who are on earth run after a mirage and pursue a fleeting shadow. They have taken a vanishing drop to be a surging ocean and counted a lowly speck as a brilliant luminary. They have imagined the base earth to be the loftiest heaven and considered a heap of soil to be paradise supreme. They have conceived a transient fireplace to be an eternal garden and known an extinguished candle as a radiant flame.
- 3 Therefore they have become immersed in passions and drowned in the sea of darkness. They have become content with a putrid drop of fleeting life and turned away from eternal life in the Most Glorious Kingdom. They have passed by the fountain of life, sacrificed the sun for a particle and the ocean for a drop. Like base worms they have made their dwelling and refuge in the lowest depths of the earth and sought remoteness from the seat of truth in the presence of the Mighty, Powerful Sovereign.
- 4 Such is the condition of people and the fruit of the whisperings of the ungrateful self. Vain indeed is that which they do! Soon thou shalt see them in evident loss.
- 1 اَیْ نَاطِرِ بَاقِیِّ اِهْبِیِّ
- 2 اَلْیَوْمَ جَمِیْعٌ مِّنْ عَلٰی الْاَرْضِ اِزْ پِیِّ سَرَابِ دَوَانِدِ
وَ اِزْ عَقَبِ ظَلِّ زَائِلِ رَوَانِ قَطْرَةٍ فَاَنِیْرَا بَحْرِ
مَوَاجِ دَانَسْتَنْدِ وَ ذَرَّةً دَانِیْرَا نِیْرٍ وَهَاجِ شَمْرَدَنْدِ
خَاکِ مِهِنِ رَا فَلَکِ عَلِیَّیْنِ گَمَانِ مَنُودَنْدِ وَ تُوْدَهْ
زَمِیْنِ رَا بِهَشْتِ بَرِیْنِ اَنْگَاسْتَنْدِ گُلِخَنِ فَاَنِیْرَا گُلِشْنِ
بَاقِیِّ تَصَوُّرِ مَنُودَنْدِ وَ شَمْعِ اَفْسَرْدَهْ رَا شَعْلَهْ نُوْرَانِیِّ
دَانَسْتَنْدِ
- 3 لِهَذَا مَنَهْمَکِ دَرِ شَهْوَاتِ شَدَنْدِ وَ مُسْتَغْرَقِ دَرِ بَحْرِ
ظُلُمَاتِ بَقَطْرَةٍ مَاءِ مَتْنِ حَیَاتِ فَاَنِیْهْ قَانَعِ شَدَنْدِ وَ
اِزْ حَیَاتِ بَاقِیْهْ دَرِ مَلْکُوتِ اِهْبِیِّ چَشْمِ پُوشِیْدَنْدِ
وَ اِزْ بَحْرِ حَیْوَانِ گَزَشْتَنْدِ اَفْتَابِ رَا فِدَایِ ذَرَّةً
مَنُودَنْدِ وَ دَرِیَا رَا قَرْبَانِ قَطْرَةٍ چُونِ کَرَمِ مِهِنِ دَرِ
اَسْفَلِ طَبَقَاتِ زَمِیْنِ مَسْکَنِ وَ مَأْوٰی مَنُودَنْدِ وَ اِزْ
مَقْعَدِ صَدِیْقِ عِنْدِ مَلِیْکِ مَقْتَدِرِ دَوْرِیِّ جَسْتَنْدِ
- 4 اَیْنَسْتِ شَأْنِ نَاسِ وَ ثَمْرَهْ وَ سَوَاسِ نَفْسِ نَاسِپَاسِ
فَبَاطِلِ مَا هُمْ یَعْمَلُوْنَ فَسُوفَ تَرِیْهَمُ فِیْ خُسْرَانِ
مَبِیْنِ

INBA85:377b, YMM.048

AB05200

To: Muhammad Ali Kashani, in Tihiran

Date: 1894 ca.

- 1 O thou who art content with the divine decree! Although calamities and afflictions are indeed difficult to bear, if one were to ponder and reflect, it would become evident that all things are in accordance with divine wisdom and are founded upon concealed mysteries, for the All-Wise and Almighty Lord hath ordained that no destiny should be in vain and no adverse matter without a reason and effect. It is certain, therefore, that it hath a wisdom and a reason. "If the veil were to be lifted, ye would not prefer the present life."
- 2 Moreover, after the Supreme Affliction, ascending unto God is the greatest gift. I swear by God, before Whom there is none other, that were the veil to be removed, all would desire that they themselves, and their dearest relatives and friends, should return unto God as soon as possible. Divine wisdom, however, hath concealed this secret. "That those who died might die after a clear proof; that He might try you which of you is best in conduct."
- 3 In brief, I pray that thou mayest be assured through the glad-tidings of God, and will be sorrowful and grieved no longer. The glory of God rest upon thee.

1 ای راضی بقضای الهی مصائب و رزایا هرچند مصاعب و بلا یاست لکن اگر تفکر و تدبیر رود ملاحظه میگردد که جمیع مبنی بر حکمت الهیه و مبتنی بر اسرار خفیه است زیرا حکیم قدیر تقدیر عیب و امر عسیر بی سبب و تأثیر نمیفرماید پس لابد جهتی دارد و حکمتی در امر است لو کشف الغطاء لاخرتم الواقع و

2 از این گذشته بعد از مصیبت کبری صعود الی الله موهبت عظمی است فوالله الذی لا اله الا هو اگر پرده از میان برداشته شود کل تمنای این مینمایند که خود و عزیزترین بستگان و دوستانشان در نهایت سرعت و تعجیل رجوع الی الله نمایند و لکن حکمت الهیه این سر مکنونرا مستور نموده لیهلک من هلک عن بینة و لیبلوکم ایکم احسن عملاً

3 باری امید چنانست که آنجناب ببشارات الهیه مطمئن باشید محزون و دلخون مباشید البهاء علیک

INBA17:053, BSHN.140.325, BSHN.140.465,
BSHN.144.323, MHT1a.095, MHT1b.163

AB05260

To: Mirza Nabi Khan Khurramabadi (Tihiran)

Date: 1894 ca.

- 1 O thou who art turned toward the Countenance of God! One of the friends of the All-Merciful mentioned in his letter thy rapture and attraction. This mention brought forth spirit and fragrance. I swear by the Ancient Beauty and the Most Great Manifestation [may my spirit and being be sacrificed for His attracted loved ones] that when mention of the divine friends

1 ای متوجه بوجه الله یکی از احبای رحمن در مکتوب خویش ذکر وله و انجذاب آنجنابرا نموده بود از این ذکر روح و ریحان حاصل گشت قسم به جمال قدم و ظهور اعظم [بروحی و ذاتی احبائه المنجذبین] که چون ذکر دوستان الهی از لسان

flows from the tongue or the pen inscribes their names, such a state occurs that pen and paper are moved to ecstasy and delight, and the ink cries out "May my soul be sacrificed for them!"

- 2 O thou who gazest upon God! The Ancient Beauty hath bestowed such grace and bounty that pure hearts have become bound together with mighty bonds, and souls have been raised up like marshalled hosts. Spiritual sensibilities have reached such a degree that hearts have taken on the character of a single heart, and souls the character of a single soul. In thanksgiving for these bestowals, open thy tongue in praise of that Essence of Essences, that thou mayest witness the waves of the sea of "If ye give thanks, I will give you more."

جاری شود یا قلم با سمشان رقم زند چنان حالتی دست دهد که خامه و نامه به وجد و طرب آید و مداد فریاد کند روحی لهم الفداء

2 ای ناظر الی الله جمال قدم فضل و موهبتی فرموده که قلوب صافیه بروابط قویّه مرتبط گشته و ارواح چون جنود مجنّده مبعوث شده احساسات وجدانیّه بدرجهئی رسیده که قلوب حکم یک قلب یافته و نفوس حکم یک نفس تو بشکرانه این عنایات زبان بستایش آن جوهر الجواهر بگشا تا امواج بحر لان شکرتم لأزیدنکم را مشاهده فرمائی

INBA17:259, MKT8.134c

AB05305

To: Muhammad Ali Najjar

Date: 1894 ca.

- 1 O one who speaks with divine evidences! The hidden hand and the pen are marking lines; the horse is prancing yet the rider is unseen. Some believe that a group among the friends of the All-Merciful are the men of the unseen who dispel doubt and uncertainty. They are outwardly absent but in reality present - famous in their effects yet hidden and concealed in person. However, until now the true nature of this matter has remained unknown and unrecognized.
- 2 Jinab-i-Aqa Mirza Haydar-'Ali, upon whom be the Most Glorious Beauty of God, is now present and says that this unknown reality has become clear and evident in this Most Great Manifestation, and that you, Jinab-i-Aqa Muhammad-'Ali, are one who has become a man of the unseen and are known by this title among the people of doubt.
- 3 Glory be to God! What a wondrous matter this is and what a strange tale - that a human should attain the station of angels and a person should become one who derives understanding from the verses of the All-Merciful, such that the effects are visible while the one affecting them remains hidden. This is naught but from the grace of your Lord, the Mighty, the Forgiving.

1 ای ناطق ببینات الهی دست پنهان و قلم بین خطگذار اسب در جولان و ناپیدا سوار بعضی برآند که حزبی از اولیاء رحمن رجال غیبند و دافع شک و ریب بظاهر غائبند و بحقیقت حاضر من حیث الآثار مشهورند و من حیث الشخص مخفی و مستور ولكن تا بحال حقیقت حال مجهول و غیر معروف

2 جناب آقا میرزا حیدر علی علیه بهاء الله الاهی الآن حاضر و میفرماید این حقیقت مجهوله در این ظهور اعظم واضح و مبرهن شد و آن جناب آقا محمد علی هستند که رجل غیب شدند و ملقب باین لقب در نزد اهل ریب

3 سبحان الله این چه امر عجیب است و حکایت غریب که بشر حکم ملائکه یابد و انسان مستنبأ از آیات رحمن گردد بقسمیکه آثار مشهور و مؤثر مستور لیس ذلک الا من فضل ربک العزیز الغفور

4 And upon you be the Glory!

4 و البهاء عليك

MKT9.200b, MSHR3.238

AB05057

To: Wife of Haji Muhammad Kazim the Deceased

Date: 1894 ca.

1 O handmaiden of God, pure leaf! Upon you be the Glory of God, and may God perfume your nostrils with the holy fragrances in every evening and dawn. Although that one who was attracted to the holy fragrances has hastened to the Most Glorious Kingdom and the Supreme Heaven, and outwardly you are left alone, yet praise be to God, you are the object of the glance of His favor and included in the gaze of the Eye of God's mercy. You are blessed with two fruits from that tree of love, in which the delicacy, sweetness, freshness and radiance of that goodly tree is present and visible. Therefore praise God that you are confirmed and assisted with such a gift, and distinguished by such grace and bounty. Ask God that you may remain firm and steadfast in God's Cause and God's Covenant and God's Testament. And the Glory be upon you and upon every leaf who is firm in God's religion.

1 ای امة الله ورقه زکيه عليك بهاء الله وعطر الله مشامک بنفحات القدس في كل عشی و اشراق اگرچه آتمنجذب بنفحات قدسی بملکوت اہی و جبروت اعلی شتافت و بظاہر تنہا ماندی لکن الحمد لله منظور نظر عنایتی و مشمول لحظات عین رحمانیت حق و موفق بدو ثمر از آن شجر محبتی کہ لطافت و حلاوت و طراوت و نضارت آن شجرہ طیبہ در آن موجود و مشہود است پس حمد کن خدا را کہ بچنین موہبتی موفق و مؤیدی و بچنین فضل و احسانی مخصص از خدا بخواہ کہ در امر الله و عہد الله و میثاق الله ثابت و مستقیم مانی و البہاء عليك و علی کل ورقہ ثبتت علی دین الله

2 'Abdu'l-Baha Abbas

2 عبدالہاء عباس

3 You are permitted to turn to the Point of Circumambulation of the Supreme Concourse, so rejoice in this great glad-tidings.

3 مأذون بتوجہ مطاف ملاً اعلی ہستید فاستبشری بہذہ البشارۃ العظمی

MKT7.068

AB05433

To: Afnan, Khadijih Sultan wife of Mirza Aqa Afnan

Date: 1894 ca.

1 O handmaiden of God, O leaf growing upon the Sadratu'l-Muntaha, upon thee be the glory of God and His grace and His generosity and His beneficence in thy first and last days.

1 یا امة الله الورقة النابتة علی سدرۃ المنتہی عليك بہاء الله و فضلہ و جودہ و احسانہ فی اولاک و اخریک

- 2 In truth, when I imagine the difficulties and tribulations and trials and pains and exile and distress of that blessed leaf, the utmost grief and sorrow results. But O pure leaf, do not be sorrowful, for the Exalted One - may my spirit be a sacrifice for Him - and the Ancient Beauty - may my essence and being be a sacrifice for His loved ones - observe what afflictions and calamities They endured in this world. All our tribulations are as a drop and dewdrop compared to Theirs which are as the Most Great Ocean.
- 3 Soon thou shalt behold with grateful eyes the rewards of these hardships and the benefits of these difficulties. Thou art under the eye of His grace and included in the confirmations of His mercy. Be confident and take thy rest.
- 4 And the glory be upon thee and upon thy children and thy descendants in the future centuries.
- 2 فی الحقیقه چون تصوّر مشقّات و بلیّات و محن و الآم و غربت و کربت آن ورقه مبارکه را مینمایم نهایت غموم و هموم حاصل میشود ولی ای ورقه مطهره محزون مباش زیرا حضرت اعلی روحی له الفداء و جمال قدم کینونتی و ذاتی لأحبّائه فداء در این عالم ملاحظه نما چه بلایا و رزایا تحمل فرمودند جمیع مصائب ما حکم قطره و شبنم دارد و آن حکم بحر اعظم
- 3 عنقریب مژوبات این زحمات و حسنات این مشقّات را ببصر ممنونیت مشاهده خواهی نمود ملحوظ عین عنایتی و مشمول توجّهات رحمانیت مطمئن باش و مستریح شو
- 4 و البهاء علیک و علی اولادک و احفادک فی القرون الآتیة

INBA87:345b, INBA52:354

AB05035

Date: 1894 ca.

- 1 O ye beloved of God, manifestations of infinite favors, dawning-places of the merciful bounties, and rising-points of the stars of divine knowledge! May God illumine your faces in His most glorious Kingdom, may He expand your breasts through His breaths wafting from His most exalted Realm, and may He strengthen your loins and backs through the Mighty Power.
- 2 Give thanks to the Lord, the Glorious One, that in this ancient Age you have been gathered beneath the shade of the Noble Lord and have been immersed in the ocean of forgiveness. You have heard the melodies of the birds of the holy gardens that bewilder minds and consciousness, you have reached the ultimate goal, you have witnessed the light of the Sun of Truth from the horizon of glory, and you have observed the lights of the brilliant moon from the horizon of the ethereal sphere.
- 3 Soon we shall witness the fruits of this bestowal and bounty in the Most Glorious Kingdom, and whatever has been sown shall be reaped. I swear by the Ancient Beauty - may my spirit, my being, and my essence be sacrificed for His loved ones - that if
- 1 ای احبّای الهی و مظاهر الطاف نامتناهی و مشارق احسان رحمانی و مطالع نجوم عرفان یزدانی نور الله وجوهکم فی ملکوتہ الابهی و شرح الله صدرکم بنفحاته المنتشرة من جبروته الاعلی و شد از رکم و قوی ظهرکم بشدید القوى
- 2 شکر کنید حضرت ربّ مجید را که در این عصر قدیم در ظلّ ربّ کریم محشور شدید و در بحر غفران مغمور نغمات طیور حدائق قدس که حیرتبخش مدارک و شعور است شنیدید و بمنتهای آمال رسیدید و پرتو شمس حقیقت را از مشرق جلال مشاهده نمودید و انوار بدر منیر را از افق فلک اثیر ملاحظه کردید
- 3 عنقریب ثمرات این بخشش و احسانرا در ملکوت ابهی مشاهده خواهیم نمود و آنچه کشته گشته درو خواهد شد قسم به جمال قدم فدیت احبّائه بروحی و ذاتی و کینونتی که اگر

you become aware of the holy gifts ordained for you, you will
soar like birds in intense joy.

مطلع بر مواهب مقدّره در حقّ خویش شوید
از شدّت مسرتّ چون طیر پرواز نمائید

4 And upon you be glory.

4 و البهاء علیکم

INBA84:435

AB05833

To: Ghulam-Rida (Bihnamir), in Bahnamir

Date: 1894 ca.

1 O thou who gazest upon the Kingdom of God! Be thou distracted and love-smitten in the path of God, and in His way be thou barefoot and headless - that is, strip thyself of every garment that is tainted with the contingent world, and become free and liberated from every attachment. Sacrifice thy head in the path of the Most Glorious Beloved and offer up thy life at the feet of the servants of God. Consider being barefoot and headless in His path as the glory of both worlds, and regard endless abasement in His love as the ancient glory of the All-Merciful.

1 ای ناظر بملکوت الهی در سبیل حقّ و اله و شیدا
باش و در راه خدا برهنه و بی سر و پا یعنی از
هر قیصی که آلوده بشئون امکانست برهنه شو
و از هر تعلقی آزاده و حرّ و خلاص گرد سر
را در سبیل محبوب ابدی فدا کن و جان را در
قدوم بندگان خدا نثار نما بی پا و سری سبیل او
را بزرگواری دارین شمر و ذلّت بی پایان را در
محبت او عزّت قدیمه رحمن بدان

2 Look to the results, not the beginnings. Consider the end, not the start. The abasement and lowliness of the Prince of Martyrs (may my spirit be sacrificed for him) in the desert of Karbila was the glory of both worlds and sovereignty of both realms. The sovereignty and glory of Yazid was eternal curse and everlasting abasement. Thus matters are judged by their consequences, not their beginnings.

2 نظر بنتائج کن نه مبادی دقت در آخر نما نه اول
ذلّت و حقارت حضرت سیدالشهداء روحی
له فداء در صحرای کربلا عزّت دارین بود و
سلطنت کونین سلطنت یزید و عزّتش لعنت
ابدی بود و ذلّت سرمدی پس امور بعواقب
است نه بدایت

3 And the Glory be upon thee.

3 و البهاء علیک

PYB#198 p.03, SFI15.018-019

AB05829

To: Nasrullah Baqiruf, in Baku

Date: 1894 ca.

- 1 O thou who gazest upon the Abha Kingdom! If thou wert present in this gathering at this hour, and witnessing in this assembly, thou wouldst observe that each of those present is occupied with some remembrance and thought, while I am occupied with thoughts of thee, and have taken up the pen to write.

1 ای ناظر بملکوت ابهی اگر در این ساعت در این انجمن حاضر بودی و در این محفل ناظر مشاهده مینمودی که هر یک از حاضرین به ذکر و فکری مشغول و من مشغول بیاد تو هستم و خامه گرفته بنگارش پرداختم
- 2 My spirit and heart are engaged in remembrance of the friends, and my pen inscribes the names of the loved ones, and my tongue is occupied in conversation with those present. Glory be to God! No obstacle can prevent the heart from remembering the divine loved ones, and no barrier can intervene.

2 روح و قلب مشغول به ذکر یارانست و قلم بنام دوستان رقم زن و لسان بتکلم با حاضرین مشغول سبحان الله هیچ مانعی قلب را از تذکر بذكر احبای الهی منع ننماید و هیچ حائلی حاجب نگردد
- 3 O God! What manner of attachment and connection is this, and what manner of love and fellowship, that like an impregnable fortress of steel stands firm and established.

3 خدایا این چه الفت و ارتباطست و این چه محبت و ایلاف که چون بنیان متین از زیر حدید برقرار و استوار است
- 4 In any case, mayest thou ever be the object of the favors of the Glorious Lord, and may the All-Merciful Lord be thy guide in all things. And upon thee be glory.

4 باری در جمیع احوال منظور نظر الطاف حضرت ذی الجلال باش و رهنمون در کل شئون رب رحوم باد و البهاء علیک

MKT5.155a, KHSK.103

AB05698

To: Karbala'i Muhammad Ali from Riz, in Isfahan

Date: 1894 ca.

- 1 O wayfarer among the hills and valley pathways of the All-Merciful God! Every gathering will be dispersed, every home laid to waste and every hearth scattered but thank God that thou are lost in His path! Thank the Blessed Beauty that thou hast forsaken thy hearth and home for the sake of His love.

1 ای سرگردان کوه و بیابان در سبیل رحمن هر جمعی پریشان گردد و هر سر و سامانی بنهایت بر باد رود لکن تو شکر کن جمال قیوم را که پریشان راه او هستی و بی سر و سامان سبیل او
- 2 To be lost and wandering in His way is better than to rest in comfort and tranquillity in a hundred happy homes and to suffer affliction and exile in His path is preferable to staying in a myriad havens. He that thirsts for the divine Kawthar is

2 سرگشتگی چون در بیابان او افتد به از صد هزار آسودگیست غربت پرکرت چون در راه او باشد به از صد هزار مسرت و راحت وطن تشنه کوثر الهی از بحور حیات مستغنی است و طالب موائد سمائی از نعمت جسمانی بینیاز

detached from oceans of water and he that seeketh heavenly nourishment needs no physical food.

- 3 Reunion with the Unperishable Beauty cannot be achieved except through untold tribulation and the Desire of the world cannot be attained except by crossing deserts and wildernesses.

3 وصل جمال بی زوال جز به صدمات و مشقات
بیابان فراق حاصل نگردد و وصول بکعبه
مقصود جز بقطع باده بی آب میسر نشود و
الهیاء علیک ایها الغریب فی سبیل الله رب
العالمین

MMK2#288 p.209

AB05837

To: *Husayn Ali Tabib, in Manshad*

Date: 1894 ca.

- 1 O thou zephyr blowing from the Garden of the Love of God!
- 2 Seek the fragrance of the All-Merciful if thou dost wish to hear the rustling breezes of Divine Recognition. And become light and subtle, if thou dost wish to enter the country of the Well-Beloved In the assembly of those souls who are spiritually enkindled, be even as an incandescent candle and in the congregation of the lovers of the Lordly Reality burn like a spark of knowledge.
- 3 If thou seekest eternal life let the breath wafting from the divine presence be vivid to thy senses and if thou wishest to obtain life everlasting come and abide beneath the shelter of the Word of God. If thou dost long for illumination from the Kingdom adorn thy countenance with beauty of the All-Merciful and if thou desirest consolation for thy soul and Tranquillity in thy conscience seek repose beneath the Sadratu'l-Muntaha.
- 4 Whatsoever thou beholdest is but scattered dust, a baseless mirage, a fleeting shadow and phantom, and joyless imaginings. If thou seekest foundation and reality, it is the world of truth and the sustaining grace of divine bounty.
- 5 As much as thou art able seek this station and as long as thou hast any strength strive after this noble purpose.

1 ای نسیم باغ محبت الله

2 اگر هزیز عرفان خواهی بوی خوش رحمن بجو و
اگر مرور در دیار یاران طلبی لطیف و خفیف
شو در محفل روحانیان چون شمع جمع برافروز و
در مجلس ربانیان چون مشعل عرفان بسوز

3 اگر زندگانی باقی خواهی نفحه الهی بمشام آر و
اگر حیات جاودانی جوئی در ظل کلمه الهی
درا اگر روشنائی ملکوت جوئی رخ بنضره
رحمن بیارا و اگر راحت جان و آسایش وجدان
طلبی در ظل سدره منتهی یاسا

4 آنچه ملاحظه نمائی هباء منبث است و سراب
بی اصل ظل و شبح است و اوهام بی فرح اگر
اساس و اصل جوئی عالم حقیقت است و بدرقه
عنایت

5 تا توانی این مقام طلب و تا قوت و قدرت داری
در پی این مطلب بکوش

BRL_CONF2018#30x, BRL_PDL#04x

BRL_CONF2018P#30x, COMP_PDLP#04x,
MMK2#111 p.086, AKHA_132BE #08
p.a

AB05826

To: Muhammad Isma'il et al., in Manshad

Date: 1894 ca.

- 1 O thou who speaketh in remembrance of God! In this divine century, whose radiant beams shine forth like the sun at Sinai, brighter than all other centuries, strive thou to taste the honey of divine knowledge, and endeavor to surge forward that thou mayest create waves and reach the heights. Kindle thou a flame that shall consume the veils of contingent being, spread thy wings that thou mayest take flight, light a candle that shall adorn the rose garden, raise thyself up that thou mayest bear fruit, and be content with trials and tribulations that thou mayest witness the signs of the Most Great Mercy and Joy. And upon thee be glory....

- 2 Jinab-i-Aqa 'Ali-Akbar: We beseech God that he may be great in the Kingdom of Truth and be accepted and honored in the court of the Desired One. May he wear the ring of servitude to the Ancient Beauty in his ear and glory over all the kings and peoples of the world. This is the great attainment....

1 ای ناطق بذكر الله در این قرن الهی که چون آفتاب در سیناء سائر قرون اشعهء ساطعه اش بارق و روشن است جهدی کن که شهدی بپیشی و کوششی بنا که جوششی بتوانی و موجی بزنی تا اوجی بیایی و شعلهء برافروز تا حجاب امکان بسوزی و پری برگشا تا پروازی کنی و شمع روشن کن تا گلشنی بیارائی و قدی بفراز تا باری برآوری و به محنت و بلا بساز تا آثار رحمت و مسرت کبری بینی و البهاء علیک...

2 جناب آقا علی اکبر از خدا میطلبیم که در ملکوت حق اکبر باشند و در ساحت قبول حضرت مقصود مقبول و محترم حلقهء بندگی جمال قدم در گوش کنند و بر جمیع ملوک اقالیم و امم مفتخر و متباهی گردند هذا هو الفوز العظيم

INBA13:099x

AB05746

To: Muhammad Ibrahim brother of Ali Akbar, in Qazvin

Date: 1894 ca.

- 1 O thou who hast attained to the supreme bounty! On the Day of Meeting, on the Day of Manifestation, thou didst attain the honor of presence before Him Who was revealed on Sinai, and didst drink from the pure cup whose mixture was of camphor. Thou wert honored to hear the divine words from the purified mouth, and wert addressed by the Lord of Lords. This is among the special bounties that He bestoweth on whomsoever He willeth and giveth to whomsoever He pleaseth.

- 2 Soon the grandeur of this bounty of attaining His presence, just as it is witnessed in the divine realms of the Kingdom, will become evident and manifest in this world as well. At

1 ای فائز بموهبت عظمی در یوم لقا در یوم ظهور مجلّی بر طور بشرف حضور فائز شدی و از کأس طهور مزاجها کافور شارب گشتی و باصغای کلمات الهیه از فم مطهر مشرف شدی و بخطاب ربّ الأرباب مخاطب شدی این از خصائص مواهب تعز من تشاست و تؤتی من تشاء

2 و عنقریب عظمت این فوز لقا چنانچه در عوالم ملکوت الهی مشهود است در این عالم ظاهر نیز

that time, the lovers of the Beauty of the Beloved will say to those who denied that Beauty and that Merciful Countenance: "This is He concerning Whom ye wronged me!" And they too will cry out from their hearts and souls: "This is not a mortal! This is none other than a noble angel!", just as ye have observed in previous Dispensations.

- 3 And the Glory be upon thee and upon all who are firm and steadfast in God's Covenant and Testament.

واضح و مشهور گردد آنوقت عاشقان جمال جانان
بمکران حسن و آن وجه رحمن هذا الذی ملتئنی
فیه خواهند گفت و آنان نیز ندای ما هذا بشر ان
هذا الا ملک کریم از دل و جان برآرند چنانچه
در کورهای سابق مشاهده نمودید

- 3 و البهاء علیک و علی کلّ ثابت و راسخ علی عهد
الله و میثاق الله

MMK6#212

AB05722

To: Mulla Yahya (Sangisar) Hidayati, in Sangsar

Date: 1894 ca.

- 1 O thou candle of the gathering of friends! The lamp is aflame in burning and melting, and his heart is in utmost vibration from the fragrances of the favors of the Self-Sufficing Lord. Though the opposing winds of nations and peoples prevail with utmost force, he remains enkindled and illumined, trusting in God.
- 2 This lamp has the glass of protection of the Abha Beauty, and this candle has the niche of steadfastness in the Cause of the Lord of Majesty. Although this candle yearns for extinction and hopes for the dominion of the winds of cruelty - for extinction in the path of God is illumination and dimness is brightness - would that this candle were beheaded at every moment and every hour, that it might burn more brightly, and consume its soul that it might learn the way of servitude.
- 3 God willing, we shall one day witness this perpetual desire, and God willing, we shall sometime attain this eternal blessing. My Lord! Aid me to extinction in Thy path and martyrdom in Thy love.

1 ای شمع محفل یاران سراج افروخته در سوز و
گداز است و قلبش از نفحات الطاف حضرت
بنی نیاز در نهایت اهتزاز بادهای مخالف ملل و امم
بنهایت قوت مستولی و او متوکلاً علی الله مشتعل
و مستضیء

2 این سراجا زجاج صون حمایت جمال ابهیست
و این شمع را مشکاة استقامت بر امر حضرت
ذو الجلال اگرچه این شمع را آرزوی فناست و
امید تسلط اریاح جفا چه که خاموشی در سبیل
الهی روشنیست و افسردگی افروختگی کاشکی این
شمع در هر آنی و هر ساعتی سربریده گشتی تا
زیاده برافروختی و جان سوختی تا رسم عبودیت
آموختی

3 این آرزوی دائمی را انشاءالله روزی مشاهده
نمائیم و این نعمت ابدی را انشاءالله وقتی حاصل
نمائیم ربّ ایدنی علی الفناء فی سبیلک و الشهادة
فی محبتک

MMK5#271 p.207

AB05835*To: Mirza Ahmad, in Shiraz**Date: 1894 ca.*

- 1 O thou who gazest upon the Most Great Scene! 1 ای ناظر بمنظر اکبر
- 2 The effulgences of the All-Merciful Lord of humanity have illumined and brightened the horizon of the world with infinite bounty, and the rain of mercy from the Most Great Beauty has watered and saturated the lands of capacity with the flood of divine knowledge. Yet from good soil sprouted hyacinth and rose, jasmine and sweet basil emerged, lily and violet bloomed, and narcissus and wild rose blossomed forth. But from barren ground came forth thorns and thistles, and the thorns of the acacia tree were produced. 2 تجلیات رحمانیه رب بشر افق عالم را بفیض نامتناهی منور و روشن نمود و باران رحمت جمال اکبر اراضی قابلیت را بسیل عرفان سقی و سیراب فرمود لکن از اراضی طیبه سنبل و گل روئید و نسرین و ضیمران نابت شد سوسن و بنفشه دمید و نرگس و نسترن شکفته گردید ولی از ارض جرز خار و خاشاک پیدا شد و شوک مگیلان انبات گشت
- 3 "Your creation and your resurrection are but as a single soul." Every soil according to its capacity and worthiness produced its vegetation, yet the bounty was one bounty and the effulgence one effulgence. 3 و ما خلقکم و مابعثکم الا کنفس واحده هر ارضی بحسب استعداد و لیاقت خویش گیاهی انبات کرد لکن فیض فیض واحد بود و تجلی تجلی واحد
- 4 Therefore, blessed is the state of those souls who gained the greatest share from this most mighty Dispensation and found the greatest elixir from this most perfect gift. And glory be upon thee and upon every penitent servant. 4 پس خوشا حال نفوسیکه از این کور اعظم نصیب اوfer بردند و از این موهبت اتم اکسیر اعظم یافتند و البهاء علیک و علی کل عبد منیب

MMK6#388

AB05723*To: Ghulam Husayn Davachi, in Tihiran**Date: 1894 ca.*

- 1 O thou who art enamored of the beauteous face of Truth! This sphere of dust is the nest of earthly birds and creatures of darkness. Therefore the birds of the divine gardens do not make their nest in this ancient ruin, nor do they seek dwelling and shelter in this perishable dunghill. Rather, at all times they long for the garden of the All-Merciful and yearn for a nest in the spiritual branches. They seek deliverance from the cage of this mortal realm and search for life in the expansive atmosphere of the heavenly Kingdom. 1 ای شیدای روی دلجوی حقّ این کره خاک آشیان مرغ خاک و پرندۀ ظلمانیست لهذا پرندگان حدائق الهی آشیان در این خرابه دیرینه ننمایند و منزل و مأوی در این گلخن فانی نخواهند بلکه در کل اوقات اشتیاق گلشن رحمانی نمایند و آرزوی لانه در شاخسار روحانی کنند از قفس ناسوت نجات طلبند و در فضای دلگشای جبروت حیات جویند

- 2 Especially that bird of the garden of faithfulness who has taken flight to the Abha paradise and made its nest upon the branches of the divine Lote-Tree in the holy gardens. So if you are grief-stricken and heartbroken over this calamity, know that she is in the utmost joy and delight, engaged in praise and glorification and sanctification near the Most Great Mercy.
- 3 O Lord! Admit this pure and sanctified leaf into the gardens of Thy oneness and the paradise of Thy sanctification. Verily Thou art the Forgiving, the Kind, the Merciful.

2 علی‌الخصوص آن طیر حقیقه وفا که بگلستان
ابهی پرواز نمود و در ریاض قدس بر فروع
سدره منتهی آشیانه ساخت دیگر شما اگر از
این مصیبت محزون و دلتون هستید او در نهایت
سرور و جود در جوار رحمت کبری به تهلیل و
تسبیح و تقدیس مشغول

3 ربّ ادخل الورقة الزّكية الطّاهرة في حدائق
توحیدک و جنة تقدیسک آنک انت الغفور
العطوف الرحیم

INBA85:546a, BSHN.140.433, BSHN.140.469,
BSHN.144.427, BSHN.144.462, MHT1a.180,
MHT1b.138, MHT1b.185, DBR.035

AB05674

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1894 ca.

O divine friend! Although in all degrees the bounties of the Ancient Living One descend like torrential rain and all atoms receive their share and portion from the manifestations of the names and attributes, yet divine manifestations may be like deposited verses, which expression refers to something borrowed and transient without essence - it has no permanence and produces no universal results. However, when true manifestations, which are the established divine verses, are realized, their brilliant effects encompass the horizons of contingent being and illuminate the East and West of the world of existence. For example, consider lightning, which is but a display - however repeatedly it may appear, the path remains unseen and mountain, plain and desert remain unrevealed. That which adorns the horizons and reveals all things absolutely is the effulgence of the Greatest Luminary.

ای دوست الهی اگرچه در جمیع مراتب فیوضات
حضرت حیّ قدیم چون غیث هائل نازل و کلّ
ذرات از تجلیات اسما و صفات بانصیب و بآبره
ولی تجلیات الهیه چون آیات مستودعه باشد و
این عبارت از امر عاریت و عارضه بی ثبات
و بی ماهیت است بقائی و نتائج کلیهئی ندارد و
اما چون تجلیات حقیقیه که آیات مستقره الهیه
است تحقّق یابد آثار باهره اش آفاق امکانرا احاطه
نماید و شرق و غرب عالم وجود را روشن و منور
کند مثلاً برقرا ملاحظه نمائید که عبارت از
نمایشی بود هرچند متتابع ظاهر گردد راه دیده
نشود و کوه و دشت و صحرا مکشوف نگردد
آنچه آرایش آفاق است و کاشف علی الاطلاق
اشراقات نیر اعظم است والسلام

MMK4#127 p.132

AB05802

To: Abdu'l-Husayn son in law of Vazir (Isfahan)

Date: 1894 ca.

- 1 O thou who art attracted by the fragrances of God! Though there may be shortcomings in writing, yet the remembrance of that brilliant candle is hidden in my heart. The eye of hope is open and waiting for that lamp of the gathering of the love of God to shine forth in the assembly of the world with a world-illuminating ray and a radiance like the sun. Forget every occupation and pursuit, and confine all prayers and invocations to a single remembrance. This is the contingent world that thou seest - its drink is a mirage and its clouds are but foam. Its joy lasteth but a moment and its roaring sea is but a dewdrop. Its prosperity is infamy and its life everlasting hardship.

1 ای منجذب بنفحات الله اگر در تحریر تقصیر
میرود لکن یاد آن شمع منیر مضمیر ضمیر است
دیدهء آمل باز و در انتظار است که آن سراج
محفل محبت الله در انجمن عالم پیرتوی جهانتاب و
شعاعی چون آفتاب برافروزد هر شغلی و شغونی
را فراموش نمایند و جمیع اوراد و اذکار را بذکر
واحد محصور این عالم امکانتست که مشاهده
میفرمائی شرابش سرابست و سخایش عباب
سرورش دمبست و دریای پرخروشش شبنمی
کامرانش بدنامیست و زندگانش مشقت
جاودانی

- 2 O God! O Helper of the longing ones! Assist this servant of Thine to gather what is scattered and to unite what is separated. Transform his many cares into a single care and his many remembrances into a single remembrance - and that is the exaltation of Thy Word, the dawning of the lights of Thy Oneness, the diffusion of Thy holy fragrances, and the waving of the standards of Thy Cause. Verily Thou art the All-Powerful, the Most Exalted, the Most High, the Most Great.

2 اللهم يا معين المشتاقين ابد عبدك هذا على جمع
شمله و لم شعته و صبر همومه هما واحداً و اذكاره
ورداً واحداً و هو اعلاء كلمتك و سطوع انوار
احديتك و نشر نفحات قدسك و خفق رايات
امرک انک انت المقتدر المتعالی العلی العظيم

MMK3#051 p.032

AB05779

To: Mirza Abdu'l-Husayn son of Haji Muhammad Ali

Date: 1894 ca.

- 1 O thou who art illumined by the Sun of Guidance! Every bounty is possible to be bestowed according to capacity, worthiness, merit and capability, except the bounty of faith and certitude which is purely a gift and solely a bestowal, and is among those things pertaining to "He singles out for His mercy whomsoever He pleases."

1 ای مستشرق از شمس هدی هر رحمتی ممکن
است که به استعداد و استحقاق و لیاقت و
قابلیت افزایه گردد مگر فیض ایمان و ایقان که
صرف موهبت و مجرد عنایتست و از متعلقات
یختص برحمته من یشاست

- 2 Therefore, since you have attained this bounty, open your tongue in thanksgiving to the Most Merciful Lord that you

2 پس بحصول این فضل لسان بشکرانه حضرت
رحمن بگشا که بچنین موهبتی فائز شدی و بچنین

have been blessed with such a gift and have reached such a bestowal, have entered such a rose garden and achieved such a blessing. You have become intoxicated from the wine of the love of God and filled with the ecstasy and fervor from the Kawthar of the knowledge of God. You have found the pearls of wealth from the sea of bounty and discovered the eternal treasure, and have turned your face toward the Creator of earth and heaven, and have won the ball of precedence and excellence from the greatest scholars of the earth.

عنایتی واصل در چنین گلشنی داخل شدی و
 چنین نعمتی نائل از جام محبت الله مست و مخمور
 شدی و از کوثر معرفت الله پر نشئه و شور از
 بحر عطا لالی غنا یافتی و بر گنج روان پی بردی
 و بوجه فاطر الارض و السموات توجه نمودی و
 گوی سبقت و پیشی را از اعظم علمای ارض
 ربودی

INBA88:150a, MMK6#010

AB05825

To: *Rayhan Rayhani*

Date: 1894 ca.

- 1 O thou who uttereth the praise of the All-Merciful in assemblies full of spirit and sweet fragrance! Blessed art thou, for like a rose and sweet basil thou hast sprung forth from beside this stream, and like the wild rose and thyme thou hast spread thy sweet fragrance in this garden. Like the violet, thou hast become intoxicated and bewildered, fallen from the wine of the love of God, and like the narcissus thou hast opened thine eyes to behold the beauty of the King of the Rose Garden. Like the cypress in the garden of knowledge thou hast grown tall, and like the nightingale thou hast sacrificed head and soul, lamenting with various melodies. Blessed art thou! Blessed art thou!
- 2 I beseech God that He may grant such confirmation that thou mayest become distinguished among the leaders in the realm of mystical knowledge and crowned sovereign among the eminent ones in the kingdom of certitude. Wonder not that one without refuge or shelter may, through God's grace, become a refuge and shelter, and that one without position or status may, through the Lord's bounty, become the founder of the house of peace.

1 ای ناطق بنای رحمان در محافل پر روح و
 ریحان خوشا بحال تو که چون گل و ریحان از
 کنار این جویبار دمیدی و چون نسرين و ضیمران
 در این گلستان رائحه طیبه بخشیدی چون بنفشه
 سرمست و مدهوش و افتاده صهباء محبت الله
 گشتی و چون زرگس چشم بمشاهده جمال
 سلطان گل گشودی و چون سرو در سروستان
 معرفت بالیدی و چون فاخته سر و جان باخته
 بانواع نعمات نالیدی خوشا بحال تو خوشا بحال
 تو

2 از خدا میطلبم که تأییدی فرماید که در میان
 سران کشور عرفان سرفراز شوی و مابین
 سرفرازان ملک ایقان شهریار و تاجدار تعجب
 مکن که بی ملجاء و پناهی از فضل حق ملجاء
 و پناه شود و بی سر و سامانی بعنایت پروردگار
 بانی دارالامان گردد

MMK3#234 p.168

AB05849

To: Wife of Mirza Haydar Ali

Date: 1894 ca.

- 1 O pure and assured leaf, handmaiden of God, the All-Compelling, the Self-Subsisting! Give thanks to God that you have entered under the protection of one of God's servants who is an embodied spirit and an illumined candle. His time, night and day, is spent teaching the Cause of God, and his days are devoted to exalting the Word of God. His tongue speaks the praise of God and his feet hasten in the divine path. His face is radiant with the light of the All-Merciful and his nostrils are perfumed with the fragrances of the Lord.
- 2 Praise God that you are blessed with such a bounty and distinguished by such loving-kindness. Although since the day of your marriage you have not found comfort or rest, nor reposed in a bed of ease, yet since these hardships are in God's path, they will surely result in the greatest gift and the greatest mercy. Therefore thank God for this magnificent bounty.

1 ای ورقه طیبه مطمئنه امه الله المهيمن القيوم
شکر کن خدا را که در تحت عصمت پنده ئی از
بندگان حق داخل شدی که روح مجسم است
و شمع منور اوقاتش شب و روز مصروف تبلیغ
امر الله است و ایامش موقوف اعلاء کلمه الله
لسانش ناطق بثناء الهی است و قدمش ساعی در
سبیل رحمانی رویش بنضره رحمن منور است و
مشامش بنفحات حضرت یزدان معطر

2 حمد کن خدا را که بچنین فضلی موفقی و
بچنین رأفتی مخصّص اگرچه از یوم انتساب
راحتی ننودی و آسایش نیافتی و در بستر خوشی
نیارمیدی اما چون این زحمات در راه خدا
است البته نتیجه موهبت کبری است و رحمت
عظمی فاشکری الله علی هذا الفضل العظیم

MKT7.231b

AB05777

Date: 1894 ca.

- 1 O bird of the meadow of certitude! In this meadow of contingent being and this rose garden of existence, every rose, hyacinth, thyme, basil, violet, lily, herb, plant and jasmine is growing and developing. All flourish through the bounties of the vernal cloud, the warmth of the rays of the Eastern King, and the life-giving wafting of fertilizing winds.
- 2 But you, who are human and endowed with recognition, beseech God that in this garden you may be a laughing hundred-petaled rose rather than mere herb, basil and thyme; not a worthless weed but an intoxicated violet; not a bitter, despised chicory. May you be the envy of rose and hyacinth and the enchantment of nightingale and bulbul. May you become a cypress by the stream and a free lily. May you become the glory

1 ای مرغ چمن ایقان در این چمنستان امکان و
گلستان اکوان هر گل و سنبل و ضمیران و
ریحانی و بنفشه و سوسنی و اعشاب و گیاه و سمنی
نابت و در نشو و نماست و جمیع از فیوضات ابر
بهاری و حرارت شعاع خسرو خاوری و هبوب
اریاح لواغ جان پروری در سبزی و خرمیست

2 ولی تو که انسان و صاحب عرفان هستی از خدا
بخواه که در این بوستان گل صدبرگ خندان
باشی نه گیاه و ریحان و ضمیران گردی نه حشیش
بی صفا و بنفشه مخمور باشی نه کاسنی تلخ منفور
غبطه گل و سنبل گردی و فتنه جان عندلیب
و بلبل سرو جو بیار شوی و سوسن آزاد رونق

of meadow and garden, and the purity of the rose garden full of cypress and jasmine.

چمن و گلشن گردی و صفای گلزار پر سرو و سمن

- 3 This is not possible except through the grace of the Most Glorious Beauty and firmness and steadfastness in God's Covenant.

3 این میسر نه جز بعنایت جمال ابدی و ثبوت و رسوخ بر عهد و میثاق الله

ANDA#65 p.04

AB06223

To: Nasrullah Baqiruf, in Baku

Date: 1894 ca.

- 1 O you who strive in service to the Divine Cause! All your troubles, hardships, difficulties, obstacles and tribulations are evident and clear, and in all these matters I am your partner and share your burden. If today there were means of comfort and peace of mind, anyone would arise to serve the Cause of God. Then where would special distinction and striving and effort become apparent? Neither would those souls who arise to exalt the Word of God through pure intention and detachment from all else become known, nor would the negligent and unknown become manifest and recognized.

1 ای ساعی در خدمات امر الهی جمیع زحمات و مشقات و متاعب و مصاعب و مصائب آنجناب مشهود و واضح است و در جمیع این امور من شریک و سهیمم اگر چنانچه الیوم اسباب آسایش و راحت وجدان باشد هر نفسی قیام بر خدمات امر الله نماید دیگر اختصاص و سعی و اجتهاد در کجا معلوم گردد نه نفوسیکه بصرف نیت خالصه و انقطاع از ماسوی قیام بر اعلاء کلمه الله نمایند معلوم و نه نفوسیکه مهمل و مجهول مشهود و معروف

- 2 Therefore, the more trouble and hardship there is, the more one should offer thanks and praise, for it becomes the cause of confirmation and bounties from the Most Glorious Kingdom. And upon you and upon all who are firm in [God's Covenant] be the Glory.

2 پس هرچه زحمت و مشقت بیشتر باشد باید شکر و حمد نمود که سبب ظهور تأیید و عنایت ملکوت ابدیست و البهاء علیک و علی کل ثابت علی [عهد الله]

MKT5.147b, AKHA_129BE #09 p.a

AB06476*To: Ali Naqi Bayk, in Bushihr**Date: 1894 ca.*

- 1 Glory be unto Thee, O my God! Thou art He Who, through the effulgence of the lights of Thy oneness, hath given life to all created things, and through the radiance from the Dawning-Place of Thy mercy, hath illumined all contingent beings.
- 1 سبحانک اللهم یا الهی انت الذی تجلّی من انوار احدیتک احییت الموجودات و باشرایق من مطلع رحمانیتک نورت الممکات
- 2 I beseech Thee by Thy Most Great Name, and Thy Most Ancient Light, and Thy Most Resplendent Beauty, and Thy Straight Path, and Thy Right Way, and Thy Supreme Mediator, and Thy Most Exalted Means, and Thy Greatest Sign, to assist this servant of Thine to hold fast to Thy Most Firm Handle, and Thy Glorious Gift, and Thy Most High Bounty.
- 2 استلک باسمک الاعظم و نورک الاقدم و جمالک الانور و صراطک المستقیم و منهجک القویم و واسطتک العظمی و وسیلتک العلیا و آیتک الکبری ان تؤیّد عبدک هذا علی التمسک بعروتک الوثقی و موهبتک الجلاء و منحتک العلیاء
- 3 Then ordain for him every good that Thou hast ordained for the choicest among Thy creation, and prepared for the most virtuous among Thy servants, and bestowed upon the noble scribes of Thy words. Make him steadfast and upright in Thy Cause and in Thy love.
- 3 ثم قدر له کلّ خیر قدرته لخیرة خلقک و هیئته لبررة عبادک و اعطيته لسفرة کرام لکلماتک و اجعله ثابتاً مستقیماً علی امرک و حبک
- 4 Verily, Thou art the Generous, the Bestower of gifts, and the Merciful to those in bondage. Thou doest what Thou wilt and ordainest what Thou desirest. Verily, Thou art the All-Forgiving, the Most Great.
- 4 انک انت الکریم ذو العطاء و الرحیم بالارقاء تفعل ما تشاء و تحكم ما تريد و انک انت الغفور العظیم

INBA55:382, INBA87:163a, INBA52:160b

AB06255*To: Aqa Mirza Baqir Bassar, in Ishqabad**Date: 1894 ca.*

- 1 O sweet-singing bird of the garden of praise! For some time the melodies of that dove of the gardens of divine glorification have not reached the ears of the yearning ones. Why are you downcast and withered?
- 1 ای طیر خوش الحان حدیقهء ثنا چندیست که نغمات آن حمامهء ریاض محامد الهی بسمع مشتاقان نرسیده چرا افسرده و پژمردهئی
- 2 It is time for singing and beginning the melody of mysteries. Open your tongue in praise of the Ancient Beauty and the Greatest Name, and harmonize with wondrous melodies. In
- 2 وقت آواز و آغاز ساز راز است در ستایش جمال قدم و اسم اعظم لسان بگشا و بیدایع نغمات دمساز شو و در این عالم افسردگی ولوله و شوری

this world of dejection, create tumult and passion. Set aflame the frozen souls and attract the extinguished spirits.

- 3 Give every unconscious one a cup of awareness to drink, awaken and make conscious every sleeping one, and make every heedless one yearning for the divine encounter, so that in this mortal furnace they may hear the song of the nightingale of meanings, and in this dusty earthly realm they may inhale the fragrances of the eternal rose garden.
- 4 And upon you and upon the people of God be the Glory.

افکن نفوس منجمده را ملتهب کن و ارواح
مخموده را منجذب نما

3 هر بیهوشی را جام هوش بنوشان و هر خفته
را بیدار و هوشیار کن و هر غافلانیرا مشتاق
دیدار نما تا در این گلخن فانی آواز بلبل معانی
شنوند و در این خاکدان ترابی نفحات گلشن
باقی استشمام کنند

4 و البهاء علیک و علی اهل الله

MUH3.023a

AB06365

To: Siyyid Muhammad, in Kashan

Date: 1894 ca.

- 1 O thou who speaketh the praise of the Lord! If thou seekest an illumined candle, light the lamp of the love of God. If thou seekest a radiant light, enter the gathering of the All-Merciful. If thou seekest a shining star, appear from the horizon of the Covenant and Testament. If thou seekest a boundless ocean, seek the outpourings of the Abha Kingdom. If thou desirest the most luminous sun of the highest heaven, fix thy gaze upon the Divine Word. If thou wishest for the divine chalice, take in hand the cup of mystic knowledge of the Beauty of the All-Merciful. If thou seekest heavenly sustenance, comprehend the meanings of the divine verses. If thou art thirsting for the spring of Tasnim, drink of this living water. If thou art intoxicated with the cup of the love of God, hasten to the field of sacrifice. If thou art enthralled by the Abha Beauty, yearn for the Most Exalted Companion.

- 2 And upon thee be Glory.

1 ای ناطق بثنای پروردگار اگر شمع روشن طلبی
سراج محبت الله برافروز اگر نور تابان جوئی در
انجمن رحمن داخل شو اگر کوکب رخشان
خواهی از افق عهد و پیمان پیدا گرد اگر بحر
بی پایان طلبی فیوضات ملکوت ابهی جو و اگر
آفتاب انور فلک اعلی آرزو کنی بکلمه الهیه
نظر نما و اگر جام صهبای الهی خواهی قدح
عرفان جمال رحمن بدست گیر و اگر مائده
سمائی جوئی معانی کلمات الهیه ادراک نما و
اگر تشنه عین تسنیم از این ماء معین بنوشید و
اگر سرمست جام محبت الله هستید بمیدان فدا
بشتابید و اگر آشفته جمال ابهی هستید اشتیاق
رفیق اعلی کنید

2 و البهاء علیک

MKT8.157a

AB12438*To: Muhammad Ali, in Kirmanshahan**Date: 1894 ca.*

- 1 O thou lamp kindled by the fire ignited from on high! Although outwardly thou art a thousand leagues distant and remote, and art intoxicated with the wine of longing, yet in reality a hundred thousand leagues are as but a single step, and neither mountain nor wilderness nor desert can act as barrier or veil or obstacle.
- 2 If thou art far removed from the standpoint of physical sight, yet through insight thou art near, and if thou art distant in body, praise be to God, thou art close in heart and spirit.
- 3 Therefore, O thou who art intoxicated with the wine of the favor of the sovereign Lord of Revelation, gaze with the eye of thy heart and soul, that thou mayest find thyself present in the gathering of the friends, and observe with the vision of the longing ones, that thou mayest perceive thyself existent and visible in the assembly of the loved ones.
- 4 Incline the ear of inner consciousness toward the unseen Kingdom, that thou mayest hear the call of the Abha Beauty and the melody of the Supreme Concourse.
- 5 And upon thee be Glory!

1 ای چراغ افروخته از نار موقده هرچند بظاهر هزار فرسنگ دوری و مهجوری و از باده اشتیاق مخموری ولی بحقیقت صد هزار فرسنگ حکم قدمی دارد و مسافه کوه و بیابان و صحرا مانع و حائل و حاجب نگردد

2 اگر از جهت بصر دور است ببصیرت نزدیک است و اگر از جهت جسم بعید است الحمد لله به قلب و روح قریب است

3 پس ای مخمور صهبای عنایت سلطان ظهور بنظر دل و جان بنگر تا خود را در محفل یاران حاضر بینی و ببصر مشتاقان ملاحظه نما تا خود را در انجمن دوستان موجود و مشهود نگری

4 گوش هوش متوجه ملکوت غیب فرما تا ندای جمال ابهی و سروش جبروت اعلی استماع کنی

5 و البهاء علیک

INBA85:164b

AB06238*To: Abdu'l-Majid Tabib, in Maraghih**Date: 1894 ca.*

- 1 O thou candle enkindled with the love of God! In this earthly world and perishable dust-heap, strive to become a manifest sign of the spiritual Friend and an evident upraised banner of God.
- 2 Rise from the dawning-place of existence with a luminous countenance, and shine forth from the horizon of contingent being with a light like unto the rays of the stars. Sparkle like the

1 ای شمع افروخته محبت الله در این عالم ترابی و خاکدان فانی جهدی کن آیت باهره دوست معنوی گردی و رایت ظاهره مرتفعه الهی

2 از مشرق وجود با رخی روشن لائح گردی و در مطلع امکان با نوری چون پرتو انجم طالع شوی

morning star and, like the morning breeze, waft over the gardens of hearts.

- 3 When thou attainest to this most exalted station and art confirmed in this supreme bounty, thou shalt become a light of guidance in the dawning-place of creation and a ray of radiance in the horizon of eternity.
- 4 Blessed is he who attaineth unto this glorious station, this great bounty, this manifest light. And upon thee and upon every steadfast and firm one be glory, and praise be to God, the Lord of all worlds.

چون ستاره صبحگاهی بدرخشی و چون نسیم صبا بر ریاض قلوب مرور نمائی

3 و چون باین مقام بلند اعلیٰ فائز شوی و باین موهبت کبری مؤید گردی در مطلع ابداع نور هدی شوی و در مشرق بقا لمعه ضیا گردی

4 طوبی لکل من فاز بهذا المقام الکریم و الفضل العظیم و النور المبین و البهاء علیک و علی کل ثابت مستقیم و الحمد لله رب العالمین

MKT8.116b

AB06372

To: *Haji Aziz Khan, in Qazvin*

Date: 1894 ca.

- 1 O thou who gazest toward God! In the path of the spiritual Friend and true Beloved, sacrifice soul, spirit and peace of mind, so that thou mayest become the manifestation of divine grace from all directions. How excellent is what was said:
- 2 When thou didst turn away from Him, all things were turned away from thee;
- 3 When thou becamest wholly His, all things became thine.
- 4 This verse contains word play with repetition and parallel structure. In any case, "Whoever is for God, God is for him." If you were to learn of the glorious gifts of the Abha Kingdom, I swear by the Educator of the seen and unseen that from the intensity of gladness and joy you would blaze out like a ball of fire and ignite the hearts of all horizons, kindle a bright lamp in the glass of contingent being, and freely give your heart and soul in the path of the Beloved. And upon you be the Glory.

1 ای ناظر الی الله در سبیل دوست معنوی و یار حقیقی جان و روان و آسایش وجدان را فدا کن تا مظهر آثار بخشایش الهی از جمیع جهات گردی فنعم ما قال

2 چون از او گشتی همه چیز از تو گشت

3 چون از او گشتی همه چیز از تو گشت

4 این بیت تجنیس مع ترصیع است باری من کان لله کان الله له اگر از مواهب جلیله ملکوت ابی خبر گیری قسم بمری غیب و شهود که از شدت بشارت و سرور چون کره نار برافروزی و آتشی بقلب آفاق زنی و شمع روشنی در زجاجه امکان مشتعل نمائی و جان و دل را در سبیل جانان رایگان کنی و البهاء علیک

MSHR3.087, YQAZ.534, YQAZ.663

AB06506

To: Mulla Yahya (Sangisar) Hidayati, in Sangsar

Date: 1894 ca.

- 1 O thou who art illumined by the lights that have shone forth from the Sinai Tree! 1 يا من استضاء بأنوار سطعت من سدرة السينا
- 2 The world hath been set ablaze by the fire kindled in the Lote Tree of the Far Boundary, and all realities have lamented under the weight of the Most Great Trust. The ocean of grandeur hath been stirred by breezes wafting from the blessed white spot. The hearts of the faithful have been dilated by this all-embracing mercy from the Creator of earth and heaven, while the hearts of the unfaithful have been constricted by this all-encompassing outpouring from the Supreme Kingdom. 2 قد اشتعل العالم من النار الموقدة في سدرة المنتهى و ناحت الحقائق من ثقل الأمانة الكبرى قد ماج قلزم الكبرياء بنسائم هاجت من البقعة المباركة البيضاء قد انشرفت صدور اهل الوفاء بهذه الرحمة العامة من خالق الأرض و السماء و ضاقت قلوب اهل الجفاء من هذا الفيض الشامل من الملكوت الأعلى
- 3 When the Sun of Guidance disappeared behind clouds of might and grandeur, they imagined that the fire kindled on the Mount of Revelation in the right valley of Paran of love, in the dome of pomegranate, had been extinguished. How evil were their imaginings! They returned with a losing bargain, with disappointed hearts, blind eyes, sealed ears, dumb tongues and despairing hearts. Verily, they are counted as the lowest of creatures in the sight of Truth. 3 فلما غاب شمس الهدى وراء سحب العظمة و الكبرياء ظنوا ان قد نحمدت النار الموقدة في طور الظهور وادى الأيمن فاران المحبة قبة الرمان فيئس الظنون ظنونهم و رجعوا بصفقة خاسرة و قلوب خائبة و اعين مطموسة و آذان مسدودة و السن خرسة و افئدة مبلسة الا أنهم من اسفل الخلق عند الحق معدودا
- 4 And glory be upon thee. 4 و البهاء عليك

MMK5#217 p.167

AB06304

To: Haji Husayn Farashahi, in Tihiran

Date: 1894 ca.

- 1 O thou who journeyest from God unto God! 1 ای مسافر من الله الى الله
- 2 Several letters from you arrived continuously, and from their contents the signs of spirituality were evident and manifest, and the qualities of steadfastness and firmness were apparent and clear. 2 چند مراسله آجناب متواصل و از مضامینش آثار روحانیت ظاهر و باهر و شئون ثبوت و رسوخ مشهود و لائح
- 3 Raise the hand of supplication to the court of the peerless Lord and say: O Lord! Praise and glory befit and beseem Thee, for Thou hast bestowed life upon this lifeless and dejected one, 3 دست نیاز را بدرگاه ربّ بی‌انبار بلند کن و بگو ای پروردگار ستایش و نیایش ترا لائق و سزاوار که این مرده افسرده را جان بخشیدی و این

and guided this lost and wandering one to the shelter of safety. Thou hast given refuge to this homeless one in the haven of Thy favors and quenched the thirst of this parched soul with the sealed wine and sweet living waters. For Thou hast caused him to attain the Most Great Guidance and singled him out for the Most Great Gift. O Creator! Thanks be to Thee, praise be to Thee, glory be to Thee, laudation be to Thee.

- 4 The letters you requested will be sent, God willing.

گمگشتهء سرگشته را بدار الامان راه دادی این
بی سر و سامان را در مأمن الطاف پناه دادی
و این تشنهء سوخته را بر حیق محتوم و ماء عذب
حیوان سیراب فرمودی چه که بهدایت کبری
فائز داشتی و بموهبت عظمی مخصوص کردی
کردگارا شکر ترا حمد ترا ستایش ترا نیایش ترا

4 مکاتیبی که خواسته‌اید انشاءالله بعد ارسال
میشود

MKT5.026, AKHA_124BE #07 p.v,
MJMJ3.069x, MMG2#137 p.153x

AB06364

To: Muhammad Ali Tabbakh, in Tihrah

Date: 1894 ca.

- 1 O you who speak in praise of God! Your outstanding services at the Divine Threshold are accepted and beloved, and the difficult trials you have endured are remembered and known. If in the previous Dispensation it was revealed "Whoso performeth a good deed shall receive a tenfold reward," praise be to God, in this mightiest Dispensation a hundredthousandfold reward is ordained and established.

- 2 Though the greatness of services to the Cause may not be visible to eyes now, ere long it shall become evident and manifest and apparent, and likewise the reality of these bounties shall be realized in the Abha Kingdom. The growth and development and loftiness and freshness and leaves and flowers and fruit of the seed are not visible within the earth below ground, rather they become evident and manifest in the outer realm which is the highest realm and Kingdom of Names.

1 ای ناطق بثنای الهی خدمات فائقهء آنجناب در
درگاه احدیت مقبول و محبوب و زحمات مشکلهء
متحملہ مذکور و معلوم اگر در کور سابق من
جاء بالحسنه فله عشر امثالها نازل الحمد لله در این
کور اعظم صد هزار امثال مقدر و مقرر

2 اگر حال عظمت خدمات امر در انتظار مشهود
نه عنقریب ظاهر و عیان و مشهود و نمایان گردد
و همچنین حقیقت این الطاف در ملکوت ابدی
محقق شود نمو و نشو و علو و نضر و اوراق و زهر
و بار و بردانه در بطن ارض زیر زمین نمودار نه
بلکه در خارج که عالم اعلی و ملکوت اسمای
اوست ظاهر و عیان گردد

MMK6#143

AB06294

To: *Muhammad Hashim Rizzi, in Tihiran*

Date: 1894 ca.

- 1 O thou who art afflicted with trials in the path of God! Although this cup is turbid to drink in the estimation of the wise, and bitter and unpalatable to the taste of those who cherish their comfort, yet to the lovers it is honey and sugar, and double-refined candy. Its sting is life-giving sweetness and its poison is the greatest antidote.
- 2 Its spirit and fragrance has always been reserved exclusively for the Prophets and holy ones who were captives in the path of God and bound in chains for the love of God, who passed their days in prison and dungeon, who forsook comfort and ease, and became homeless and wandering in the world.
- 3 Ere long these grievous days and severe times shall pass away and the beauty of assurance will unveil itself from the manifest horizon, and thou shalt see the wrongdoers in manifest loss. And upon thee be Glory.

1 ای مبتلای بلا در سبیل خدا اگرچه این کاس در مذاق عاقلان کدرآشام و در کام تن‌پروران تلخ و ناگوار است اما در کام عاشقان شهد و شکر است و قند مکرر نیشش نوش جانست و زهرش دریاق اعظم

2 روح و ریحان این عنایت همیشه مختص به انبیا و اولیا بوده که اسیر راه خدا بودند و مقید زنجیر در محبت الله و اوقات را در سجن و زندان گذراندند از راحت و آسایش گذشتند و در جهان بی سر و سامان شدند

3 عنقریب این ایام شدید و اوقات شداد بگذرد و جمال تمکین از افق مبین کشف نقاب نماید و تری الظالمین فی خسران مبین و البهاء علیک

AKHT2.449, BSHN.140.410, BSHN.140.411, BSHN.144.405, MHT1b.209b, MHT1b.212a

AB06350

To: *Aqa Husayn Alaquhband, in Yazd*

Date: 1894 ca.

- 1 O thou who art guided by the light of guidance!
- 2 In the Abha Kingdom there is a station which is the ultimate goal of those near to God and the highest aspiration of the sincere ones. That station is absolute evanescence in the Blessed Beauty - that is, the station of "her love intensified." In this state, the fragrances of the Beloved and the attractions of the Desired One so encompass the wayfarer that he becomes embodied spirit and personified light, attaining the degree where "I will make all my remembrances and prayers into a single prayer, and my state in Thy service eternal."
- 3 This is the station wherein the wayfarer, upon achieving it, hears the call of the spiritual herald from all directions and

1 ای مهتدی بنور هدی

2 در ملکوت ابهی مقامیست که منتهی آمال مقربین و غایت آرزوی مخلصین است و آن مقام فنای محض در جمال مبارک است یعنی مقام شغفها حباً است که نفحات محبوب و جذبات مقصود چنان سالک را احاطه نماید که روح مجسم و نور مصور کند و رتبه حتی اجعل اذکاری و اورادی کلها ورداً واحداً و حالی فی خدمتک سرمداً میسر گردد

3 اینقامست که سالک چون بآن فائز شود از جمیع جهات ندای هاتف روحانی استماع نماید

witnesses the greatest signs from every quarter, and strives so earnestly to promote the Faith of God that he becomes confirmed by the Holy Spirit.

و از کل اطراف مشاهده آیات کبری کند و چنان بر ترویج دین الله کوشد که مؤید بروح القدس گردد

- 4 And the Glory be upon thee and upon all who are firm in God's Covenant and Testament.

4 و البهاء علیک و علی [کل] ثابت علی عهد الله و میثاقه

MMK6#208, AADA.155

AB06356

To: Aqa Muhammad Rida

Date: 1894 ca.

- 1 O thou who art firm in the verses of God! According to news received, your brother's daughter, that is, their daughter, has passed away. Therefore, a letter of consolation was written and is enclosed with this letter. You should also write a letter of consolation and sympathy and place this letter inside it and send it. According to what has been heard, he has become very sorrowful and affected.

1 ای موقن بآیات الله از قرار اخبار وارده اخوی زادهء آنجناب یعنی بنتشان وفات نموده است لهذا تسلینامه مرقوم شد و در طی این مکتوبست شما نیز تسلی و تعزیت نامه مرقوم نمائید و این مکتوب را در جوفش گذاشته ارسال دارید از قرار مسموع بسیار محزون و متأثر شده است

- 2 We beseech and implore the divine confirmations and the infinite bounty of the Lord of creation that all the loved ones of God may rest in the shadow of the Word of Oneness and remain firm and steadfast in the Covenant and Testament of the All-Merciful, for this is the sure handle and the strong rope of God between earth and heaven.

2 از تأییدات الهیه و فضل بی نهایت رب البریه مستدعی و ملتمسیم که احبای الهی کل در ظل کلمهء وحدانیت مستریح باشند و بر عهد و پیمان رحمانی ثابت و برقرار چه که اینست عروهء وثقی و جبل الله المتین بین ارض و سماء

- 3 In any case, you have always been and are in our thoughts, and I ask God that you may be confirmed and assisted.

3 باری همیشه در نظر بوده و هستید و از خدا میخواهم که مؤید و موقف گردید

MMK6#054

AB06369*To: Mirza Baqir Nayrizi**Date: 1894 ca.*

- 1 O thou who gazeth toward God! What was written was understood and comprehended. A sweet fragrance was inhaled from the rose garden of its meanings, and an intense sweetness was present in its expressions and words. How excellent is the composer and dictator! Praise be to God that it was clear and evident proof of firmness and steadfastness, and testimony of steadfastness in the Cause of the Sovereign of existence.
- 2 In the Holy Garden, may my spirit be sacrificed for its pure threshold, forgiveness and pardon were sought from the Lord God, and likewise support and confirmation were beseeched for your honor and the children and ladies mentioned in the letter. We hope from the grace and gift of the Divine Unity that they may be assisted in that which is the divine good-pleasure.
- 3 We remember Mr. Mirza Ahmad-'Ali, upon him be the Glory of God the Most Glorious, with longing and with the Most Wondrous and Most Glorious greeting. And the Glory be upon thee.
- 1 ای ناظر الی الله آنچه مرقوم بود مفهوم و معلوم گشت نفحه خوشی از گلزار معانیست استشمام گردید و حلاوت شدیدی در عبارات و کلماتش موجود بود فنع المثنی والمملی حمد خدا را که دلیل واضح لائح بر ثبوت و رسوخ بود و شواهد استقامت بر امر سلطان وجود
- 2 در روضه مبارکه روحی لعتبة الطاهره فداء طلب عفو و غفران از حضرت یزدان شد و همچنین استدعای توفیق و تأیید بجهت آنجناب و انجال و مخدرات مذکورین در مکتوب گردید از فضل و موهبت حضرت احدیت امیدواریم که موفق بر آنچه رضای الهیست بشوند
- 3 جناب میرزا احمد علی علیه بهاء الله الاهی را مشتاق و بتکبیر ابدع الاهی یاد مینمائیم و البهاء علیک

MKT5.036b

AB06040*To: Mother of Mirza Ataullah**Date: 1894 ca.*

- 1 O handmaiden of God, pure and sanctified leaf! News of the new calamity has caused a flood of sorrows to prevail and tears to flow from eyes. It made the eyes weep and the heart burn. The sea of grief surged and the fire of sorrow and distress blazed forth, for the whirlwind of destiny encompassed that young sapling of the divine garden, and the winds of fate overtook that candle of the gathering of the All-Merciful.
- 2 But do not be sorrowful and grieved. Though that peerless sapling was cut off from this contingent meadow, it was planted in the divine garden and transferred to the supreme paradise of
- 1 ای امه الله ورقه طیبه زکیه اخبار مصیبت جدیده طوفان احزانرا مستولی نمود و دموع از اعین جاری کرد دیده را گریان نمود و قلب را بریان کرد بحر حسرت بموج آمد و آتش اسف و کدورت شعله برافروخت که آن نونهال بوستان الهی را گردباد قضاء احاطه نمود و آن شمع محفل رحمانرا بادهای تقادیر مستولی شد
- 2 ولی محزون مباش و دلخون مشو اگر از این چمنستان امکان آن نهال بی همال بوستان لطف یزدان منقطع گشت در باغ الهی غرس شد و

the All-Merciful. That lamp was lit in the niche of the Abha Kingdom and kindled in the glass of the court of grandeur. Blessed is he and excellent is his final abode.

بیهشت برین فردوس رحمانی نقل گشت و آن
سراج در مشکاة ملکوت ابھی روشن شد و در
زجاجهء ساحت کبریاء مستوقد گشت طوبی
له و حسن مآب

AYBY.436 #161

AB06374

To: *Siyyid Ahmad (Nayriz)*

Date: 1894 ca.

To be typed.

PN_various p020

AB06021

Date: 1894 ca.

¹ O ye friends of God! In this merciful cycle, through the grace of God, the drop hath been united with the surging sea and the lowliest of atoms hath attained the summit of grandeur. The feeble birds of the lowest abyss have ascended to the heaven of Mercy and the dejected souls have stepped forth confidently with the power of Divine assistance, beneath the shelter of His Word.

¹ ای احبابی الهی در این کور رحمانی که قطرات
بفضل الهی موج دریا یافته و ذرات باوج عزّت
شتافته طیور ضعیفه از حضيض هوان بسماء
رحمن عروج نمودند و نفوس عاجزه در ظلّ کلمه
بقوّت مؤیّده ظاهر شدند

² Mere children occupy might occupy the seats of glory through the degrees of inner understanding, whereas the renowned divines, bereft of divine assistance and through human pride, have fallen to a contemptible station before the eyes of the world. These powers are vouchsafed by the Ancient Beauty who hath vouchsafed His protection and loving kindness to the wretched and hath led the hapless unto the court of His divine generosity.

² اطفال در مراتب عرفان در صدر جلال نشستند
و علمای مشاهیر از عدم توفیق و نخوت بشریّه در
محافل تبیان بصفّ نعال رسیدند این عظیم جمال
قدیمست که بیچارگانرا در ظلّ الطاف پناه عنایت
فرمود و مأیوسان را در ساحت احسان راه داد

³ Loose your tongues, then, in gratitude for the bounties of the Creator and say: 'O Divine Providence! Praised be unto Thee for Thou hast led these abandoned ones unto the tabernacle of Thy bestowals and these indigent ones to the treasury of Thy

³ پس لسان ناطق را بشکرانهء الطاف حضرت
خالق بگشائید و بگوئید پروردگار! ستایش ترا
سزاست که این بیکسان را بنخام عنایت
راه دادی و این فقیرانرا بکنز غنایت دلالت

bounties and these lowly ones unto Thine ancient grandeur.
All praise and thanks be unto Thee, O Divine Providence.

فرمودی و این ذلیلان را بعزت قدیمه هدایت
کردی حمد ترا شکر ترا ای پروردگار

MMK2#014 p.008, MJMJ2.044ax,
MMG2#128 p.145x

AB06384

Date: 1894 ca.

- 1 O thou who art enamored and enthralled! Every gathering shall be scattered, and every assembly shall be disordered, except for those who, like the tresses of the Friend, become disheveled for the sake of that peerless Beauty's enchanting countenance, and who enter beneath the unfurled standard, the praised station, the extended shade, and the Witness and the witnessed.

1 ای واله شیدائی هر جمعی پریشان گردد و هر
انجمنی بی سر و سامان شود بجز جمعی که چون
موی یار پریشان روی دلجوی آن جمال بیثال
شوند و در ظل لواء معقود و مقام محمود و ظل
مدود و شاهد و مشهود درآیند
- 2 For this gathering there is no scattering to follow, and for this refuge and shelter there is no ruin or desolation to come after. This intoxication hath no hangover, and this existence hath no annihilation or extinction.

2 این جمعا از پی پریشانی نه و این ملجأ و پناها از
عقب خراب و ویرانی نیست این مستی را خماری
نه و این هستی را فنا و اضمحلالی نیست
- 3 If thou seekest the circle of this gathering, become disheveled for His sake, and if thou searchest for a protected refuge, become disordered in His path. Vanish from the horizon of contingent non-existence and rise from the dawning-place of unconstrained existence, that thou mayest behold the grandeur of the Abha Kingdom and witness the glory of the Concourse on High.

3 اگر حلقهء این جمع طلبی پریشان او شو و اگر
ملجأ مصون جوئی بی سر و سامان در سبیل او
گرد از افق نیستی امکان متواری شو و از مشرق
هستی لامکان طالع گرد تا شکوه ملکوت ابدی
بینی و شوکت ملاء الاعلی مشاهده کنی
- 4 And glory be upon thee.

4 و البهاء علیک

MMK6#593

AB06598*To: Gawhar (Tihiran), in Kaf**Date: 1894 ca.*

- 1 O handmaiden of God, relative of the servant of the Divine Threshold!
- 2 Praise God that in these days you have come into existence and appeared in the realm of being, have believed in the verses of God and opened the eye of certitude, have turned to God and held fast to the Most Firm Handle. You were related to the servant of the threshold of the All-Merciful. All this is from the infinite bounty of the pure Lord God that you were blessed and confirmed in it. This celestial call is pure bounty and generosity, and these kindnesses are from the overflowing characteristics of the Lord of Clear Proofs upon the subtle realities of beings, which have received and continue to receive emanations from the all-encompassing Reality. And glory be upon you and upon the handmaidens of the All-Merciful.

1 ای امة الله منسوب خادم درگاه الهی

2 حمد کن خدا را که در این ایام در عرصه وجود موجود شدی و در حیز شهود مشهود گشتی مؤمن بآیات الله شدی و چشم ایقان گشودی توجه الی الله نمودی و توسل بعروة الوثقی کردی منسوب خادم آستان حضرت رحمن بودی این کل از فضل بیتهای حضرت یزدان پاک است که بآن فائز و مؤید گشتی این بانگ سروش محض فضل است و جود و این تعطفات از شیم فائضه رب البینات بر لطائف موجودات است که استفاضه از حقیقه جامعه نموده اند و افاضه مینمایند و الباء علیک و علی اماء الرحمن

MKT7.065a

AB06966*To: Muhammad Baqir Ha'i, in Najafabad**Date: 1894 ca.*

- 1 O thou Baha'i! The letter "Ha" of Identity [huviyyat] has two bright seeing eyes and two hearing ears. One eye is turned toward and watchful of the Abha Kingdom and beholds the effulgent lights from the highest horizon. The other eye gazes upon the lower kingdom and observes the greatest signs.
- 2 That first eye is so full of light and radiance that the Kingdom of Light has established its seat therein. And the second eye becomes illumined when it observes that the lights of remembrance and the rays of the Ancient Beauty's grace have cast their radiance from the faces of the loved ones of God upon

1 ای هائی بهائی هاء هویت دو چشم روشن بیناء دارد و دو گوش شنوا یک چشم متوجه و مراقب ملکوت ابری است و مشاهده انوار ساطعه از افق اعلی مینماید و چشم دیگر ناظر بملکوت ادنی است و ملاحظه آيات کبری میکند

2 آن چشم اول چنان پرنور و روشن است که ملکوت نور در او مقرر یافته و چشم ثانی وقتی روشن گردد که ملاحظه کند که انوار ذکر و اشعه فیض جمال قدم از وجوه احباء الله بر

all horizons, and the lower kingdom has become like the Abha horizon and the Supreme Concourse.

جميع آفاق پرتو انداخته و ملکوت ادنی طبق افق
ابهی و ملأ اعلی گشته

3 And upon thee be glory.

3 و البهاء علیک

ADMS#031

MKT9.211b, TABN.253a

AB06890

To: Yusuf Nayrizi

Date: 1894 ca.

1 O thou who art enamored of the Joseph of the divine Egypt! The Joseph of Canaan appeared with grace and beauty in the market of earthly Egypt, but the Joseph of the true Beauty appeared in the divine Egypt with a luminous countenance, divine comeliness, heavenly grace, lordly beauty, glorified charm, a brilliant dawning-place, and an appearance like a rose garden in the market of manifestation. And when He found the buyers to be pretenders and the seekers to be heedless, He concealed His luminous countenance behind the veil of the unseen and hid His divine beauty behind the clouds of concealment. What regret that in the days of His appearance and manifestation they remained veiled and deprived, and in the time of His revelation on the Mount they became extinguished and forbidden!

1 ای مفتون یوسف مصر الهی یوسف کنعان با
صباح و ملاحی در بازار مصر ترا بی جلوه
نمود ولی یوسف جمال حقیقی در مصر رحمانی
با رخی نورانی و حسنی رحمانی و آتی یزدانی
و ملاحی ربانی و صباحی سبحانی و مطلعی
روشن و منظری چون گلشن در بازار ظهور
تجلی فرمود و چون خریدارانرا مدعیان و طالبانرا
غافلان یافت روی نورانی در پرده غیب مستور
فرمود و جمال رحمانی را در پس غمام پنهانی مخفی
کرد زهی حسرت که در آیام جلوه و ظهور
محبوب و محروم شدند و در اوقات تجلی بر طور
مخمود و ممنوع گشتند

2 And upon thee and upon all who attain be the Glory!

2 و البهاء علیک و علی کلّ فائز

ADMS#200

MKT9.176, AHB_129BE #03-04 p.02

AB06583

To: Aqa Allah Viridi, in Saysan

Date: 1894 ca.

1 O Allahverdi! We have hearkened unto the poems and verses that were raised with celestial melodies and spiritual modes and hymns from the throat of Divine love, with the ear of longing and asked for limitless grace and eternal bestowals from the Threshold of the Supreme Singleness. May God crown thy

1 ای الله ویردی الحان روحانی و مقامات و انفاس
و جدانیله حنجر محبت رحمانیدن چیقان اشعار
و ابیات قلاغ اشتیاق ایله استماع ایدوب درگاه
احدییدن سزک ایچون بخشش و احسان معنوی

endeavours and make thee a manifestation of His good-pleasure at all times.

- 2 The friends of God are regarded with the eye of loving-kindness and beheld with the glance of bounty. The aid of God shall sustain thee and His shelter preserve thee. The Abha Beauty shall assist thee and the confirmations of the Kingdom on high are abundant.
- 3 Glad tidings! The gate of the Abha Kingdom is flung open and the bounties from the unseen world are infinite. The call of Divine assistance is raised and the hosts of His confirmation come from the Realm of the Unseen.

طلب ایلدک جناب حق سزی هر جهتجه موفق
و حسن رضاسنه مظهر بیورسون

2 احبای الهی چشم عنایتله ملحوظ و نظر
موهبت ایلله منظوردرلر عون الهی سزه معیندر
و صون رحمانی سزه مجیددر جمال ابهی سزه
ظهیردر ملکوت اعلی سزه مفیضدر

3 بشارت اولسون مردهلر اولسون که ملکوت
ابهی قیومی آچقدرو فیض عالم غیب پاپیدر
عالم پنهاندن هائف تأیید ندا ایدر و جهان
مستوردن لشکر توفیق گلر

TSAY.223-224

AB06792

To: Aqa Husayn, in Tabriz

Date: 1894 ca.

- 1 O thou who art intoxicated with the wine of love for the All-Glorious! Majnun of Layla says: "Indeed, all my relatives blamed me for my love of her - my father, my mother's son, my uncle and my maternal uncle."
- 2 Among the requirements of love and affection are trials, blame and taunts. Thus in the Surih of Ya-Sin He says that the deniers said: "For us, we augur an evil omen from you: if ye desist not, we will certainly stone you, and a grievous punishment indeed will be inflicted on you by us."
- 3 In any case, be not grieved by the harm from relatives and be not saddened by the trials from the ill-wishers. Soon they will say "God forbid! This is not a mortal, this is none other than a noble angel."
- 4 If your coming does not cause any words, meaning it does not become a cause of fresh talk, there is no harm. However, if forbearance is possible, not moving at present is preferable. And the Glory be upon you.

1 ای سرمست بادهء عشق ذیالجلال مجنون لیلی
میگوید لقد لامنی فی حبها کل اقاربی ابی و ابن
امی و عمی و خالیا

2 از لوازم عشق و محبت محنت و ملامت و شتمات
است اینست که در سوره یس میفرماید که
معرضین میگفتند انا تطیرنا بکم لئن لم تنتهوا
لنرجنکم او یمنکم منّا عذاب الیم

3 باری از اذیت خویشان آزوده مشو و از محنت
بدکیشان محزون مباش عنقریب حاش لله ما هذا
بشران هذا الا ملک کریم خواهند گفت

4 اگر در آمدن شما سبب حرف نباشد یعنی باعث
گفتگوی تازه نگردد ضرری ندارد لکن اگر
تخل ممکن الآن عدم حرکت اولی و الباء علیک

MMK6#415, MSHR1.104x

AB06943

To: Abdu'llah Sahihfurush, in Tihran

Date: 1894 ca.

- 1 O thou who hath fixed thy gaze upon the Kingdom of His signs! 1 ای ناظر بملکوت آیات
- 2 The sweet-smelling flowers and herbs of the earth have perfumed the senses of its peoples and made redolent the assemblage of humanity. But the fine-scented musk of the spirit and the subtle perfume of All-Merciful doth revive the human soul and doth refresh the hearts of the free. The fragrance of the garment of Joseph bestoweth life anew upon the Jacob of desire, and the delicate savours of the divine rose-garden delighteth the mystic nightingale that warbleth amid its blooms. 2 نفحات خوش گل و ریاحین مشام خاکباز را معطر و محفل جسمانی را معنبر نماید لکن بوی مشک جان و رائحه عطر رحمن جهان روحانی را معطر و قلوب آزادگان را زنده و مهتر نماید رائحه قیص یوسفی یعقوب مشتاق را جان بخشد و نفحه گلستان الهی در مشام عندلیب گلزار معانی مقبول و محبوب آید
- 3 Pure honey is delicious to the palate of the healthy and the light of the dawn is beloved to the sight of those who bask in the warmth of the sun. But the crow of deceit grows gloomy at the song of the nightingale of sincerity, and the owl of shamelessness is caged in impotence before the splendour of the peacock, fanned out in their beauty in this fair garden. 3 شهد فائق در مذاق سالم مطبوع است و نور صباح در چشم حریبا مقبول و محمود غراب بی وفا از نعمات بلبل گلزار صفا محمود و ملول گردد و جغدان یحیی از جلوه طاووسان باغ دلگشا محصور و مقهور شوند و الهاء علیک

MMK2#055 p.043

AB06825

To: Muhammad Tahir Malmiri, in Yazd

Date: 1894 ca.

- 1 O pure and holy one! True purity and cleanliness is to purify and sanctify the heart with the water sent down from the heaven of divine manifestation. This subtle, luminous water is the divine words which have risen like waves of grace from the Most Great Ocean. And when you wash the essence of your being with the pure, crystal waters of the meanings of divine words - that is, when you adopt the merciful characteristics that are inherent in the divine verses - you will become both pure and holy, both radiant and brilliant. 1 ای طیب طاهر اصل طهر و پاکی قلب را بماء منزل از سماء تجلی پاک و مقدس نمودنست و این ماء لطیف نورانی کلمات الهیه است که چون موج عنایت از بحر اعظم برخاسته است و چون حقیقت کینونت را بزال صافی معانی کلمات الهیه غسل دهی یعنی تخلّق باخلاق رحمانیه که در هویت آیات ربانیه است نمائی هم طیب شوی و هم طاهر هم زاهر گردی هم باهر
- 2 We hope that you will become thus. You have been and are always in our thoughts. His honor your brother has always mentioned you in the Holy Shrine and has remembered you. 2 امیدواریم که چنین شوی و در جمیع اوقات در خاطر بوده و هستی جناب اخوی همیشه ذکر شما را در روضه مقدسه نموده و بیاد شما افتاده

3 And upon you be the Glory.

3 و البهاء علیک

MKT8.123a, KHML.257-258

AB06796

To: *Darvish Isma'il*

Date: 1894 ca.

- 1 O namesake of the Sacrifice! Praise be to the One God that thou hast found thy way to the altar of love and discovered the place of sacrifice, and hast drunk the brimming cup of attraction from the hand of God's cupbearer, and heard with thy soul's ear the call of the angel host of the Supreme Concourse.
- 2 Yet hear thou from this servant: if thou hast entered this altar, accept not sacrifice, but rather mount the steed of supreme martyrdom and gallop from the lowest horizon to the summit of the Most Glorious Kingdom, and crown thyself with the diadem of sovereignty in the eternal realm.
- 3 If thou wilt look with the eye of truth, thou wilt see that all stations and conditions in this fleeting world are places of sacrifice, yet the sacrifices differ - one becomes a sacrifice to disease, another a sacrifice to aversion, another a sacrifice to earthly affairs. But thou, ask God that thou mayest become a sacrifice to the Beauty of the All-Merciful.

1 ای سئی ذبیح حمد حضرت احدیت را که
بقربانگاه عشق راه یافتی و بمشهد فدا پی بردی و
جام سرشار انجذاب را از یدی ساقی هدایت
الله نوشیدی و ندای سروش ملأ اعلی را بگوش
جان شنیدی

2 ولكن از این عبد بشنو اگر در این قربانگاه داخل
شدی فدا قبول مکن بلکه سمند شهادت کبری
سوار شو و از حضيض افق ادنی باوج ملکوت
ابهی بتاز و افسر شهریاری جهان باقی بر سر نه

3 اگر بحقیقت نظر نمائی جمیع مواقع و موارد این
جهان فانی محلّ قربانیست و لکن قربانها مختلف
یکبست قربان امراض گردد و دیگری قربان
اعراض و دیگری قربان شئون عالم خاک و لکن
تو از خدا بخواه قربان جمال رحمن شوی

INBA85:111, BSHN.140.416, BSHN.144.410,
MHT1b.244

AB06838

To: *Mirza Buzurg Afnan Alai*

Date: 1894 ca.

- 1 O graceful and wondrous branch of the Blessed Tree! Though outwardly thou art distant from this Most Great Prison and the blessed threshold of the Ancient Beauty (may my spirit be a sacrifice for His Afnan), in truth thou art in this supreme paradise and art companion and intimate both night and day.

1 ای فرع بدیع لطیف سدرهء مبارکه اگرچه بظاهر
از این سین اعظم و عتبهء مبارکهء جمال قدم
روحی لأفنانه فداء دوری لکن فی الحقیقه در
این بهشت برینی و شب و روز مؤانس و همنشین
انی

- 2 We are never unmindful of thee and we beseech the Intended One that He may make that beloved branch a flower in the spiritual rose-garden of the Most Exalted Beauty (may my spirit be sacrificed for Him) and a peerless sapling in the most glorious and sweetest garden.
- 3 Ask of God that thou mayest be assisted to manifest such conduct, deeds, behavior and words as would make thee accepted and beloved at the threshold of the Ancient Beauty and the Most Great Name (may my spirit and being be sacrificed for His Afnan).
- 4 And upon thee be glory.
- 2 از یادت فارغ نیستیم و از حضرت مقصود مسئلت مینمائیم که آن فرع محبوب را گل گلشن روحانیت جمال اعلی روحی له فداء فرماید و نهال بیهمال روضهء الطف احلی
- 3 از خدا بخواه که موفق به اطوار و کردار و رفتار و گفتاری گردی که در درگاه جمال قدم و اسم اعظم فدیت افنانه بروحی و ذاتی مقبول و محبوب گردی
- 4 و البهاء علیک

INBA87:215a, INBA52:218a

AB06807

To: *Mirza Muhammad Ali (Rasht)*

Date: 1894 ca.

- 1 O thou Candle ignited by the Love of God!
- 2 This Day is the day of reliance upon God and this time is the time of imploring Him. This season is the season of excitement and enthusiasm and this moment the urgent moment when confirmations come from the Angel of divine assistance. The eye of the Concourse on High is expectant to see what offerings the lovers of the Abha beauty will bring to Him in the fields of sacrifice and what light will they shed in the assemblage of Guidance, what lessons will they teach in the School of existence and what they will learn from the Divine Teacher.
- 3 This is the time to soar into the atmosphere of knowledge and to rise and expound the divine mysteries. Concentrate your thoughts on the human heart and seek communion with the spirits of the Kingdom. Seek ye to educate souls and encourage those who attain such virtues. Spread the divine fragrances and to exemplify your beliefs with your conduct and your behaviour as well as your words.
- 1 ای شمع افروختهء محبت الله
- 2 الیوم وقت توکل است و هنگام توکل زمان جوش و خروش است و دم تأیید هاتف و سروش چشم ملأ اعلی در انتظار است که فدائیان جمال ابهی روحی لارقائه فدا در میدان وفا چه جانفشانی کنند و در انجمن هدی چه نورافشانی در دبستان عالم چه سبقی درس دهند و در نزد ادیب الهی چه دانشی آموزند
- 3 باری وقت پرواز است و دم آغاز نشر اسرار بقلوب پردازید و با ارواح دمساز گردید نفوس را تربیت کنید و فائزین را تهنیت فرمائید در نشر نفعات الله بکردار و رفتار و گفتار بکوشید

INBA17:094, MMK2#219 p.157,
AKHA_116BE #09 p.288

AB06949

Date: 1894 ca.

- 1 O thou who gazest upon the Most Great Scene! Strive in the world of contingent being to make thy nest and home in the realm of placelessness. Sacrifice thy transient existence that thou mayest find true, eternal being. Seek spiritual perception that thou mayest discover the divine fragrance. Open thy inner vision that thou mayest behold the Beauty of God from the horizon of the most glorious Kingdom. Unclose thy spiritual ear that thou mayest become intimate with the call of the celestial Herald. Gird up the loins of service to the Cause of God that thou mayest be exalted in the assemblage of the beloved.
- 2 This Bird of the Nest of Wonder hath raised a soul-burning cry from Its throat, that the birds of the meadow of love might come into tumult and ecstasy and adorn the gathering of contingent being with wondrous melodies of praise and glorification, until it becometh the envy of the Garden of Paradise and the object of jealousy of the tulip field and rose garden of heaven.
- 3 And the glory be upon thee.

1 ای ناظر بمنظر اکبر در جهان امکان بکوش
که لانه و آشیانه در جهان لامکان سازی و
وجود تراپرا فدا کن تا وجود حقیقی جاودانی
یابی مشام روحانی بجو تا نفحه الهی یابی و
بصیرت بگشا تا جمال یزدانرا از افق ملکوت
ابهی مشاهده کنی و گوش وجدانی باز کن
تا با بانگ سروش روحانی همراز شوی دامن
خدمت امر الله بر کمر زن تا در انجمن احبا
سرفراز گردی

2 این طیر آشیانه حیرت ناله جانسوز از حنجر
برآورد تا طیور صحرای محبت بجوش و خروش
آیند و بدایع نغمات تسبیح و تقدیس محفل
امکان پیاریند تا رشک باغ رضوان شود و
غبطه لاله زار و گلستان جنان

3 و البهاء علیک

SFI112.024

AB07529

*To: Mirza Husayn Zanjani, in Ishqabad**Date: 1894 ca.*

- 1 O thou who art turned toward the Creator of earth and heaven!
- 2 This Herald who caused the divine call to reach the ears of East and West made no distinction in His summons and established no differences. With a single call He invited all to the shore of the sea of grace. However, some, being parched with thirst for the Salsabil of guidance, ran forward and reached the ocean of bounty, while others remained seated in their distant stations and raised the cry of thirst, and still others, entirely heedless and idle, burned with the heat and intensity of their waterless state yet remained unaware. And glory be upon the people of

1 ای متوجه فاطر ارض و سما

2 این منادی که ندای الهی را بگوش شرق
و غرب نمود در دعوت تفاوتی نگذاشت و
اختلافی تأسیس نفرمود بیک ندا کل را بشاطی
بجر عنایت خواند لکن بعضی چون لب تشنه
سلسبیل هدایت بودند دویدند و بدریای موهبت
رسیدند و بعضی در مقامات بعد خویش نشستند
و نعره و اعطشا برآوردند و بعضی بکلی غافل
و کاهل از حرقت و شدت بی آبی سوختند و

glory who remained firm in God's Covenant and held fast to His strong and mighty cord.

ملتفت نشدند و البهآء على اهل البهآء الذين ثبتوا
على ميثاق الله و تمسكوا بجبله المحكم المتين

INBA72:075, INBA72:155

AB07589

To: Abu'l-Qasim Nayrizi

Date: 1894 ca.

O thou who art assured by the verses of God! Be thou as a candle among the friends and burn away the veils of the people of possibility with the flame of love for the Beauty of the All-Merciful. Be thou a manifest sign of the Self-Subsisting Lord and a clear standard of the known Sun. Be thou a breeze from the rose garden of oneness and a fragrance from the meadows of the sanctification of the Glorious Lord. Be thou a cloud pouring forth meanings and a piercing flame driving away the satans of idle fancies. Become thou a bird of the garden of mysteries and a nightingale of the bower of realities and traces. Turn thy face to the Kingdom of the Unseen and seek recourse to the horizon of certitude, that thou mayest witness the infinite bounty and behold the revelation of the All-Merciful. And upon thee and upon all who turn to God be the Glory.

ای موقن بآیات الله در جمع دوستان چون شمع
برافروز و حیات اهل امکانرا بشعله محبت جمال
رحمن بسوز آیت باهره رب قیوم باش و علم مبین
مشرق آفتاب معلوم نسیم گلشن توحید باش و
شمیم ریاض تقدیس رب مجید سحاب فائض معانی
گرد و شهاب ثاقب طارد شیاطین اوهای مرغ
گلشن اسرار شو و بلبل گلبن حقائق و آثار توجه
بملکوت غیب کن و توسل بافق لاریب نما تا
فیض نامتناهی بینی و تجلی رحمانی مشاهده کنی
و البهآء علیک و علی کل متوجه الی الله

MKT5.033a

AB07614

To: Muhammad Taqi Khan, in Nayriz

Date: 1894 ca.

- 1 O thou who gazest upon the Abha Kingdom!
- 2 In the path of the Beloved, sacrifice both soul and heart that thou mayest attain an immortal soul, and in the divine path offer up all existence as an oblation that thou mayest gain everlasting life. Give up thy mortal head that thou mayest raise high thy spiritual head and be exalted in the highest horizon. Sacrifice thy physical frame that thou mayest find

1 ای ناظر بملکوت ابهی

2 در سبیل محبوب جان و دل را فدا کن تا جان
باقی یابی و در طریق رحمانی ما فی الوجود را
قربانی نما تا حیات جاودانی بدست آری سر ترا بی
بده تا سر رحمانی بلند کنی و در افق اعلی سرفراز
گرددی و جسم عنصری فدا کن تا روح ربانی
بیابی از خاکدان بگذر تا انوار جهان بالا بینی

a heavenly spirit. Pass beyond this earthly plane that thou mayest behold the lights of the realm above and attain the celestial sovereignty. Free thyself from the vain imaginings of the ignorant that thou mayest raise aloft the banner of divine mysteries.

و سلطنت آسمانی بکف آری و از اوهام نفوس
جاهله بیزار شو تا علم اسرار الهی بلند ثنائی

- 3 The Glory be upon thee and upon all who are firm and steadfast in the Cause of God.

3 و البهاء علیک و علی کلّ ثابت مستقیم علی امر
الله

MKT5.037

AB07607

To: Unknown, in Nayriz

Date: 1894 ca.

- 1 O thou who speakest the praise of God! Although for some time my dear brother hath been sick, ill, weak and frail, his body helpless and his strength declining, yet he hath spent his lifetime in striving in the path of the Lord and serving at the Threshold of the All-Merciful. The attraction of divine bounties guided him to this station - a station which is the ultimate desire of them that are nigh unto God and the final goal of them that are united with Him.

1 ای ناطق بشای الهی جناب اخوی اگرچه
مدتیست علیل و مریض و ضعیف و نحیف
است جسمش ناتوان و قوتش رو بنقصان
است ولیکن مدّت زندگانی در مجاهده در
سبیل ربّانی و خدمت آستان رحمانی بگذراند
سائق مواهب الهی باین مقام دلالت نمود این مقام
مقامیست که منتهی آرزوی مقربین است و
غایت آمال موحدین

- 2 God's bestowal requireth no capacity,

2 داد حقرا قابلیت شرط نیست

- 3 For capacity itself is His bestowal.

3 زانکه شرط قابلیت داد اوست

- 4 In all conditions he remembereth you and will never forget you. Supplicate God that He may grant him success and deal with him through pure bounty, that the doors of goodness may be opened in all directions and in all things. And the glory be upon thee and upon them that are assured.

4 در جمیع احوال بذکر شما متذکر است ابداً فراموش
نموده و نخواهد نمود از خدا بخواهید که موفق
بفرماید و محض عنایت معامله نماید که ابواب
خیر از جمیع جهات بجمع شئون گشوده گردد
و البهاء علیک و علی الموقنین

MSHR3.189

AB07765*To: Matushqaf Sahib, in Qaf**Date: 1894 ca.*

- 1 May Sarkar-i Matushqaf remain safe and protected under the safeguarding shelter of the Lord, and contented and secure through the favors of the Creator.
- 2 Your services in this divine gathering are clear and evident, and your radiant light in the horizon of the world is bright and most clearly visible like the morning star. Know thou with certainty that every image and form thou observest in the pages and sheets of the world will soon vanish and become like an insubstantial shadow and like a temporary star that sets, but this luminary of your services will shine bright and resplendent from the dawn of existence.
- 3 A hundred thousand thanks are due that you have attained to this bounty. And the Glory be upon you.
- 1 سرکار ماطوشقف صاحب در صون حمایت
پروردگار محفوظ و مصون باشند و بالطف
کردگار خوشنود و مأمون
- 2 خدمات آنحضرت در این انجمن الهی واضح و
مشهود و نور ساطعش در افق عالم چون ستاره
صبحگاهی روشن و در اشد وضوح یقین بدان
که هر نقشی و صورتی که در صحائف صفحات
عالم مشاهده میفرمائی عنقریب زائل و چون سایه
بی مایه و چون نجم حادث آفل و لکن این نیر
خدمات سرکار از فجر وجود متللاً و باهر
- 3 صد هزار شکرانه لازم که باین موهبت فائز گردید
و الباء علیک

TZH8.0465

AB07542*To: Aqa Abdu'llah**Date: 1894 ca.*

- 1 O thou who art happy with the glad tidings of divine bestowal!
- 2 There are those who believe that the cause of salvation is none other than a confession of Divine Unity. There are those who say: "This is not sufficient. Belief in Divine Unity must be combined with righteous deeds as prescribed by the All-Merciful." There are still others who aver that the above must be combined with a most praiseworthy character blessed by God. And yet again there are those who assert that one must encompass all the grades of spiritual perfection and attain the beauty of an inner conscience before one can be truly saved.
- 3 But undoubtedly, what is most certain, most sure and incontrovertible, what the People of God cling to most confidently is that the true cause of salvation is none other than steadfastness in the Testament and firmness in the Covenant of the
- 1 ای مستبشر بالطف یزدانی
- 2 قومی برآند که سبب نجات اقرار بوحدانیت
الهیست و حزبی برآند که این کفایت ننماید بلکه
منظم باعمال صالحه رحمانی و شزذهئی برآند
که مؤید یاخلاق حمیده ربّانی و طائفهئی برآند
که جامعیت جمیع مراتب کمال روحانی و جمال
وجدانی
- 3 و آنچه در نزد اهل الله مسلم و متحتم و متین و
متیقن و محکم است ثبوت و رسوخ و استقامت
بر عهد و پیمان و میثاق حضرت رحمانی چه که

All-Merciful. This faithfulness is the particular characteristic of our belief in the Manifestation of God in this Day. This is the truth enshrined in the safeguarded Mystery of this Cause and verily, in this faithfulness can be found all the other grades and standards of salvation.

از خصائص این ظهور اعظم و حقائق این رمز
منم است و جامع جمیع مراتب

MMK2#196 p.140

AB07570

To: Aqa Mirza Mahmud

Date: 1894 ca.

- 1 O thou who art attracted by the love of God! Give a hundred thanks to God that thou hast walked the path of guidance by the lights of the fire of the Blessed Tree in the Sinai of the Divine Tree, and hast drunk the wine of bounty from the hand of the Cup-Bearer of favor.

1 ای منجذب محبت الله صد شکر کن خدا را
که بانوار نار شجره طوبی در سدره سیناء راه
هدایت پیودی و از ید ساقی عنایت باده موهبت
پیودی
- 2 From the breast of knowledge thou hast shown forth the white hand of certitude, and on the Mount of communion thou hast loosed thy tongue with "My Lord, show me Thyself that I may look upon Thee."

2 از جیب عرفان ید بیضای ايقان نمودی و در طور
مناجات ربّ ارنی انظر الیک زبان گشودی
- 3 Although the grace of attainment was not achieved in the nearest horizon, God willing, thou shalt attain in the Most Glorious Kingdom and succeed in receiving the effusions from the cloud of the station of "Then he drew nigh and came down till he was at the distance of two bows' length or even nearer."

3 اگر چنانچه فیض لقا در افق ادنی حاصل
نشد انشاء الله در ملکوت ابهی فائز شوی و
باستفاضه از غمام مقام دنی فتدلی فکان قاب
قوسین او ادنی موفق گردی
- 4 And glory be upon all who are firm and growing in the Cause of God.

4 و البهاء علی کلّ ثابت ثابت فی امر الله

MMK6#505

AB07613*To: Haji Zaynal Sayyan (Zaynu'l-Abdin)**Date: 1894 ca.*

- 1 O thou who gazest upon the Abha Kingdom! ۱ ای ناظر بملکوت ابهی
- 2 In this supreme Paradise and manifest beatitude whereinto thou hast entered through the bounty of the Best-Beloved of the worlds, look with the eye of insight and beware of heedlessness. For the gift is manifest and evident only when the recipient is mature and awake. Otherwise the suckling babe is unaware of the father's bounty and the mother's care and honor and respect; nay, through ignorance and unconsciousness he may consider kindness to be harshness, honey to be poison, comfort to be pain, and the antidote to be increased suffering. ۲ در این بهشت برین و نعم مبین که بعنایت محبوب عالمین وارد شدی بقوت بصیرت نظر نما و از غفلت حذر کن چه که موهبت در وقتی مشهود و نمودار است که موهوب علیه بالغ و بیدار است و الا طفل رضیع از عنایت پدر و رعایت مادر و عزّت و تکریم بی خبر است بلکه شاید از نادانی و بی هوشی لطف را قهر و شهادت را زهر و نوش را نیش و دریاقرا بیش نگارد
- 3 May God protect us and you from ignorance, O people of God! And glory be upon those who follow guidance. ۳ اعاذنا الله و ایاکم من الجهل یا اهل الله و البهء علی من اتبع الهدی

TSAY.203-204

AB07404*To: Jalal son of Ali Naqi (Isfahan) et al.**Date: 1894 ca.*

- 1 O ye two birds in the garden of the love of God. You have made your nest in the garden of divine providence on the branches of the tree of love and divine bounty, and you are engaged in the utmost harmony and oneness chanting the melodies of the remembrance and praise of the Lord of Names. ۱ ای دو طیر حقیقه محبت الله در ریاض عنایت بر شاخسار سدره محبت و موهبت آشیانه نمودید و در کمال الفت و وحدت بادیع نعمات بذکر و ثنای مالک اسما و صفات مشغول گردیدید
- 2 When two birds sing on the branches of a cedar with sweet melodies in remembrance of God those melodies will reach the highest summit from this nether region and it will exhilarate the denizens of the temples of the Kingdom. ۲ چون دو طیر در [آشیانه‌ئی] در گلستانی بر سرو بوستانی بالخان خوش بذکر الهی بسریند آن محامد و نعوت از حسیض ادنی باوج اعلی رسد و معتکفان صوامع ملکوت را بوجد و طرب آرد
- 3 O Lord ordain that this reunion and this marriage be blessed with all thy blessings and receive the glances of the eye of Thy ۳ ای رب اجعل هذا الاتصال و الاقتران محفوفاً ببرکتک العظمی و مشمولاً بلحظات اعین

mercy. Thou art verily the Creator of all things and Thou art the Compassionate the Clement One.

رحمانیتک الکبریٰ آنک انت خالق الاشیاء و
آنک انت [الرؤوف] الرحیم عبدالهاع

MMK3#006 p.003

AB07358

To: Mirza Javad Khurasani (Egypt)

Date: 1894 ca.

- 1 O thou lamp enkindled by the hand of the love of God. 1 ای چراغ دست افروختهء محبت الله
- 2 In this world of dust all plants can grow through the bounties of the rain cloud, the heat of the sun's rays and the passing freshness of the breeze of spring. They can grow tall and increase their beauty and grace with each season. 2 در جهان ترابی هر نهالی بفیض ابری و شعاع و حرارتی و مرور بادی بهاری نشو و نما نماید قد بفرازد و طراوت و لطافت بیفزاید
- 3 Thou too art a plant growing in the gardens of loving providence and a delicate shoot that has sprung forth in the meadow of God. Grow green and fresh through the bounties flowing from the clouds of grace, therefore and spread thy flowers and fruit before the feet of the King of existence at all times. Let thy branches reach the high heavens that their beauty and fragrance may astonish all minds. 3 تو که نهال باغ عنایت الله و سبزهء نوخیز چمن محبت الله هستی باید در کلّ احیان از فیض غمام موهبت سلطان احدیت چنان طری و مخضر و مزهر و مثمر باشی که شاخ و برگت در ذروهء سما و بوی و رنگت مدهش عقلا باشد
- 4 O my Lord aid this growing soul with the sweet rain from the clouds of Thy loving providence. 4 ربّ ایده بامطار سخائب عنایتک آنک انت الفیاض

MMK2#372 p.265, PYB#160 p.04

AB07204

To: Wife of Muhammad Baqir Khalajabadi

Date: 1894 ca.

- 1 O maidservant of God! Give thanks to God that you have become associated with one who believes in God and is assured of the signs of God, and you have drunk from the cup of God's love from the chalice of His grace, and you have entered beneath the shelter of His all-embracing Word, and you have been illumined by the lights of recognition from the horizon of 1 ای امة الله شکر کن خدا را که منتسب بمؤمن بالله و موقن بآیات الله شدی و جام محبت الله را از کأس عنایت نوشیدی و در ظلّ کلهء جامعه داخل گشتی و از افق توحید بانوار عرفان منور شدی و از فضل آفتاب فلک تقدیس بموهبتی

divine unity, and through the bounty of the Sun of the heaven of sanctity you have been specially favored with a gift, for the radiance of the lights of "He singles out for His mercy whomsoever He pleases" has encompassed you from all directions.

- 2 Although the greatness and nobility of this station is not now evident and clear, yet ere long it shall appear and become manifest from the horizon of possibility like unto the shining moon.
- 3 And may the Glory rest upon you.

مخصّص گشتی که پرتو انوار یختص برحمته من
یشاء از جمیع جهات احاطه نموده است

2 اگرچه حال عظمت و بزرگواری این مقام مشهود
و واضح نه لکن عنقریب چون مه تابان از افق
امکان ظاهر و لائح گردد

3 و البهاء علیک

INBA17:248

AB07218

To: Unknown, in Bahnamir

Date: 1894 ca.

- 1 O thou who art a surviving trace of former generations, and art regarded with the eye of loving-kindness! Thou art of the ancient believers, and from the forebears of the friends and companions. From the very dawn of the rising of that Day-Star which hath illumined the horizons, thou didst enter beneath the shadow of the Word of Divine Unity, and from the first dawning-place of the Sun of Truth thou didst find thy way into the company of the self-sacrificing. Thou wast made inebriated with the wine of the Day of "Am I not?", and, like the rapt companions of the path of God, didst become drunken with the celestial wine.
- 2 Render thanks unto God that thou hast entered within that mighty stronghold, attained unto the presence of that manifest Sinai, and in the path of God hast witnessed the utmost measure of trials and tribulations. And when the morn of creation was illumined by the rising of the Sun of Guidance, and the call of "Am I not?" was raised, thou, enraptured, didst cry out "Yea!", bow thy head in submission, and turn thy face in meek acquiescence. Blessed art thou for this fair and blessed end. And upon thee be the glory.

1 ای آثار اسلاف و ملحوظ بعین الطاف تو از
قدمای احبابی و از اسلاف دوستان و یاران از
بدایت اشراق نیر آفاق در ظلّ کلمه وحدانیت
داخل شدی و از مبداء طلوع شمس حقیقت در
انجمن فدائیان وارد شدی سرمست صهای یوم
الست شدی و چون رندان راه خدا از باده الهی
می پرست گشتی

2 حمد کن خدا را که در آن حصن متین داخل
شدی و بلقای آن تور مبین فائز گشتی و در سبیل
الهی منتهای مصائب و بلایا را مشاهده نمودی و
چون فجر ابداع بطلوع شمس هدی روشن گشت
و ندای الست بلند شد سرمست فریاد بی بر
آوردی و سر تسلیم نهادی و رخ تمکین نمودی
فطوبی لک فی حسن مآب و البهاء علیک

TSHA2.171

AB08418*To: Mother of Aqa Muhammad Ali (Ardikan), in Ardakan**Date: 1894 ca.*

- 1 O handmaiden of God and daughter of His handmaiden! 1 یا امة الله و ابنة امته
- 2 Give thanks that the light of thine eyes hath become a servant at the Divine Threshold and hath been employed in the days of the Manifestation, and hath drunk from the cup whose admixture is of camphor from the hand of the Cup-bearer of bounty, and with his own eyes beheld signs of grace and mercy dawning from the Dayspring of the Manifestation, and with his own ears heard the Divine Call, and attained the presence of the Dawning-Place of the Manifestation, the Focus of loving-kindness. 2 شکر کن که نور دیده‌ات در آستان الهی خادم گشت و در ایام ظهور مستخدم شد و کأس مزاجها کافور از ید ساقی عنایت نوشید و از مطلع ظهور آثار فضل و رحمت ببصر خود مشاهده کرد و ندای الهی را بگوش خویش شنید و در حضور مظهر التفات مشرق ظهور گردید
- 3 As thou art his mother, pray for him—for the prayers of mothers are answered—that he may advance day by day. 3 تو که والده او هستی در حق او دعا کن که دعای والدها مستجابست تا یوماً فیوماً ترقی نماید

ABDA.118

AB07908*To: Unknown, in Bahnamir**Date: 1894 ca.*

- 1 O remnant of the companions in the impregnable fortress, that one intoxicated with the wine of the love of God is a memorial to those souls who were martyred in the path of God. 1 ای بقیة اصحاب جمال مبین در حصن حصین آن مخمور باده محبت الله یادگار آن نفوس مستشهدة فی سبیل الله است
- 2 Those blessed souls drank the cup of martyrdom from the hand of the Cup-bearer of divine favors and attained unto the Abha Kingdom and the highest horizon, while we are still afflicted with deprivation in this wilderness of separation. Blessed are they, and glad tidings be unto them, and alas for us! 2 آن نفوس مبارک کأس شهادت را از دست ساقی عنایت نوشیدند و بملکوت ابهی و افق اعلی رسیدند و ما هنوز در این بادیة هجران مبتلای بحرمان طوبی لهم و بشری لهم و وا اسفاً علینا
- 3 Beseech God that thou mayest become intoxicated with their cup and unconscious through their wine, so that thou mayest attain unto the station of “Think not of those who are slain in God’s way as dead. Nay, they live, finding their sustenance in the presence of their Lord.” 3 از خدا بخواه که از جام آنها مدهوش شوی و از باده آنها بیهوش تا بمقام ولا تحسین الذین قتلوا فی سبیل الله امواتاً بل احياء عند ربهم یرزقون فائز گردید

4 And the glory be upon thee.

4 و البهاء علیک

TSHA2.170

AB08206

To: Qazvini, Abdu'l-Husayn nephew of Muhammad Baqir Nabil, in Kaf

Date: 1894 ca.

1 O thou that yearneth for the loving providence of the All-Merciful and for His Beauty! That which thou hadst written hath been perused. Praised be God that thou art inebriated by the cup of generosity that belongeth to the Lord of Creation, and art radiant and illumined by the effulgent rays of the Sun of Truth.

1 ای مشتاق الطاف جمال رحمن آنچه مرقوم نموده بودید ملاحظه گردید و مطالعه شد حمد خدا را که از کأس بخشایش سلطان آفرینش مست و مخمورید و از انوار ساطعه از شمس حقیقت مستضی و مستنیر

2 Ye are immersed in the endless ocean of His favours and roam in the rose-gardens of His divine guidance, delighted by His beauty. Forfeit not these immense bounties and treasure ye His infinite providence, that the hidden seed may germinate in the inmost being of the contingent world and this shining star appear forth above the horizon of the Placeless.

2 در بحر عنایت مستغرقید و در گلزار هدایت سائر و مستفیض این اعظم مواهب را از دست مده و این الطاف بی پایانرا قدر بدان تا این دانه پنهان در هویت امکان بروید و این نجم تابان از افق لامکان بتابد

3 Then wilt thou behold the light resplendent.

3 آنوقت انوار مشاهده کنی

MMK2#087 p.067

AB08258

To: Mirza Baba Known as Muhammad Sadiq Nayrizi

Date: 1894 ca.

O thou who speakest in praise of the Lord! Open thine eyes and gaze with keen vision, that thou mayest behold the splendors of the Abha Beauty from the invisible Kingdom. Some of the veiled ones have imagined that the doors of heavenly bounties are closed, that the rain of great mercy hath been cut off, and that the lights of mighty grace have been extinguished. How evil is that which they imagine! Despite them, today successive confirmations and continuous bestowals from the Abha Kingdom and the most exalted Realm, like brilliant rays, have

ای ناطق بشای پروردگار چشم بگشا و دیده باز کن تا تجلیات جمال ابدی را از ملکوت غیب مشاهده نمائی جمعی از محجوبان چنان گمان نموده اند که ابواب فیوضات مسدود شد و باران رحمت کبری مقطوع گشت و انوار موهبت عظمی خاموش گردید فبئس ما یظنون رغماً لهم الیوم تأییدات متتابعه و توفیقات مترادفه از ملکوت ابدی و جبروت اعلی چون اشعه

encompassed the kingdom of existence. Say: O thou heedless and ignorant one! Open thy vision that thou mayest witness their signs and their lights.

ساطعه ملکوت وجود را احاطه نموده است
قل یا ایها الغافل الجاهل فافتح بصرک لترى
آثارها وانوارها

INBA55:126

AB08198

To: Badi son of Muhammad Zargar, in Qazvin

Date: 1894 ca.

- 1 O thou who art turned toward the Most Exalted Horizon! For every path a guide is needed, and on every road a companion is required. If thou desirest to attain the gardens of the Most Glorious Kingdom, take as thy guide the sweet and life-giving fragrance of the flowers of inner meanings. And if thou seekest the path that leads to the sanctuary of the Beauty of the Most Great Name, take as thy companion the aid of the Abha Beauty, that the truth of "First the companion, then the path" may be fulfilled.

1 ای متوجه بافق اعلى در هر سبيلی دلیلی لازم و
در هر طریقى رفیقى واجب اگر عزم وصول
حدائق ملکوت ابهى دارى نفعهء خوش
جانبخش گلهاى معانیرا دلیل نما و اگر سبیل
ورود بساحت قدس جمال کبریا جوئى عون
حضرت جمال ابهى را رفیق طلب تا مثل الرفیق
ثم الطريق تحقق نماید

- 2 The Sun of Truth hath no greater guide than its world-encompassing rays, and the Most Great Ocean no mightier evidence than its sanctified waves. For the radiant moon its shining face sufficeth, and for the flower of the rose-garden its soul-refreshing fragrance is proof enough.

2 آفتاب حقیقت را دلیلی اعظم از انوار
جهانگیرش نه و بحر اعظم را اثری اکبر از
امواج تقدیسش نیست ماه تابانرا روی روشن
کافی است و گل گلستانرا بوی جانپرور شاهد
وافی

ANDA#65 p.17

AB08259

To: Haji Abdu'l- Karim Pilgrim, in Qazvin

Date: 1894 ca.

- 1 O thou who speakest the praise of the Lord! In these days when the morn of certitude hath dawned from the dayspring of divine knowledge and the light of the Lord of Hosts shineth forth from the horizon of bounty, when the clouds of generosity pour down their rain and the mercy of the seen and unseen world is manifest, when the ocean of favors is surging and the

1 ای ناطق بثنای پروردگار در این ایام که صبح
ایقان از مطلع عرفان طالع و نور یزدان از فجر
احسان ساطع غمام جود فائزست و رحمت
غیب و شهود واضح بحر الطاف مواجست و
سراج اعطاف وهاج آتش موسی در سدرهء

lamp of bestowals is brightly burning, when the Fire of Moses blazeth forth in the Tree of Sinai and the breath of Jesus from the invisible Kingdom wafteth like the fragrance of ambergris and musk - open thine eyes and behold the divine rose-garden, and unstop thine ears and hearken to the call of the Most Glorious Beauty and the summons of the Most Exalted One from the heaven of the unseen realm.

سیناء شعله‌ور است و نفحه عیسی از ملکوت
غیب چون بوی عبیر و عبهر چشمی بگشا و
تماشای گلزار الهی ثما و گوشه باز کن و ندای
جمال ایهی و صلاهی محبوب اعلی را از سماء
غیب استماع فرما

2 And the glory be upon thee.

2 و البهاء علیک

HDQI.249, HDQI.304, ANDA#48 p.04

AB08283

To: Unknown, in Tihiran

Date: 1894 ca.

O thou plant growing in the garden of the love of God! Stretch forth thy branches in this rose garden of divine bounty and let thy leaves and buds bloom. Enrich the orchards of God with thy rare fruits, and adorn the meadows and fields with gracefulness and charm. Thou art a memorial of that Tree of God's love; thou art a remnant of that sign of divine bounty. I beseech the Lord of existence, by His kindness and generosity, to reveal the truth of the saying "the child is the secret essence of its sire" in the inner reality of that new flower of the garden of recognition. Thus mayest the branch follow the way of the root "and that is not difficult for God."

ای نهال بوستان محبت الله در این ریاض موهبت
قدی بفرازی و برگی و شکوفه‌ئی بساز از انمار
جنت احدیت مزین شو و به طراوت و لطافت
زینتبخش گلزار و چمن گرد تو یادگار آن شجره
محبت الله هستی و بقیه آن آیت موهبت الله
از فضل و جود رب وجود مستدعی هستیم
که حقیقت الولد سرّ ایه در کینونت آن نوگل
گلستان عرفان تحقق یابد و فرع تابع اصل گردد
و لیس ذلک علی الله بعزیز

MMK2#366 p.261

AB08396

To: Aqa Ali Muhammad

Date: 1894 ca.

1 O my God! O my Lord! This servant who is intoxicated with the brimming cup of Thy love, and who, at the feast of long-ing, with goblet in hand, yearns for Thy path and seeks Thy

1 خدایا پروردگارا این بنده که از جام لبریز محبت
سرمست است و در بزم اشتیاق ساغر بدست
آهنگ کوی تو دارد و روی دلجوی تو جوید از
پیگانه بیزار است و در عشق دلبر یگانه پیقرار

beauteous face, is detached from all else but Thee and restless in his love for the One Beloved.

- 2 Kindle in his heart and soul a fire from the love of the Abha Kingdom, that he may find the true rose-garden, and light within the glass of his breast a ray from the effulgent splendors of the Sun of Truth, that he may witness the revelation of the lights of the Mount of Manifestation.
- 3 Raise up a wave from Thy Most Great Ocean that he may discover the hidden and preserved pearls.

2 آتشی از شوق ملکوت ابهی در دل و جان
روشن کن تا گلشن حقیقی یابد و نوری از
اشعه ساطعه از شمس حقیقت در زجاجه
صدرش بیفروز تا تجلی انوار طور ظهور ببیند

3 و موجی از بحر اعظمت برآر تا لآلی مکنون
مصون یابد

DUR1.488

AB08126

To: *Mirza Ibrahim*

Date: 1894 ca.

- 1 O thou who art kindled with the fire of the love of God! The strong gales of adversity caused by the enemies of the Faith have assaulted the torches of God's love from all sides, yet the birds of the hearts of the sincere ones are now soaring into the heights of His bounty.
- 2 The morn of divine guidance is shining brightly from the dawning-place of the Cause of God and the Day Star of God's immutable Word shineth clear and resplendent from the horizon of the placeless.
- 3 Happy are they who, in this day are inebriated by the wine of fidelity, and who have drunk from this pure beverage! Through the bounties of their Lord, they possess hearts enamoured with the mention of the Abha Beloved, and through His boundless grace, they possess faces blossoming through the gentle breezes wafting from the Concourse on High.

1 ای شمع برافروخته از نار محبت الله اریاح شدیده
از مهب عدوان بر مشاعل محبت الهیه از هر طرف
در وزیدن است و طیور افتده مخلصین باوج
عنایت در پریدن و

2 صبح هدی از مطلع امر الله مشرق و تابان و
شمس کلمه الله از افق لامکان لائح و نمایان

3 خوشا نفوسیکه در این ایام از کأس وفا
سرمستند و از نخر صفا باده پرست از الطاف
الهیه دلی آشفته ذکر محبوب ابهی دارند و از
فضل نامتناهی رخی شکفته از نسائم ملأ اعلی و
البهآ علیک

MMK2#310 p.227

AB08346*To: Mirza Yusif Munshi**Date: 1894 ca.*

- 1 O Joseph of the Egypt of God's love! Through divine assistance and the boundless outpouring of mercy, the cherished one rose from the depths of the well to reach the zenith of the moon.
- 2 Thou who art enamored of the beauty of the divine Joseph, not of Canaan, and art abased before the honored one of God's Egypt, not of possibility - we hope that, through the power of God, thou wilt find deliverance from the dark pit of contingent worlds and from the narrow gloom of earthly conditions, attaining to the heights of ancient glory and entering the vast expanse of everlasting sovereignty.
- 3 Thus in the Egypt of existence thou shalt behold the Sovereign upon the throne of manifestation, and in the realm of knowledge thou shalt become a noble and gracious prince.
- 4 And the glory be upon thee.

1 ای یوسف مصر محبت الله عزیز مصر بعون الهی و فیض رحمت غیرمتناهی از قعر چاه برآمد و باوج ماه رسید

2 تو که دلدادۀ جمال یوسف رحمانی نه کنعان و ذلیل عزیز مصر یزدانی نه امکان امیدواریم که از بئر ظلمانی عوالم امکانی بقوۀ الهی و تنگای تاریک شئون جهان فانی نجات یافته باوج عزت قدیمه رسی و در فضای وسیع سلطنت باقیه داخل گردی

3 تا در مصر وجود شهریار سریر شهود بینی و در کشور عرفان عزیز کریم کامران گردی

4 و الهاء علیک

MSHR4.147

AB07896*To: Muhammad Rahim Attar**Date: 1894 ca.*

...O my Lord! I am but a feeble ant, a frail gnat with broken wings, my feet weary from traversing the wilderness of separation. Behold my weeping eyes and witness my burning heart. My sighs and lamentations have caused all the birds to cry out, and the anguished sigh of my heart, like a consuming flame, hath set the world ablaze. From Thine all-glorious horizon, shower forth the effulgence of Thy lights, and from Thy most exalted Kingdom, bestow the gift of Thy mysteries. O Cloud of Grace, pour forth Thy copious rain, and O Sun of Truth, shed abroad Thy abundant radiance, that perchance these frozen hearts may be quickened and renewed, and these lifeless souls may attain boundless life.

...پروردگارا مور ضعیف و پشه نحیف بال و پری شکسته دارم و پائی از دوری بادیه حسرت خسته چشم گریانم بین و جگر سوزانم نظر فرما آه و فغانم جمیع طیور را بفریاد آورده و آه پر حسرت قلم چون شعلۀ سوزان بجای جهان آتش زده از افق ابهیت فیض انوار کن و از ملکوت اعلایت بذل اسرار نما ای نیسان عنایت بارش و ریزش ارزان کن و ای شمس حقیقت تابش و رخشش فراوان نما شاید این

قلوب افسرده تازه و زنده گردد و این نفوس
مرده حیات بی اندازه یابد

DUR1.531x, ADH2_1#27 p.137x,
MMG2#308 p.345x

AB08269

To: Mulla Yusif Ali

Date: 1894 ca.

O thou who gazest upon the Kingdom of Verses! The time hath come for thee to witness all the signs within thine inmost being and to observe all the signs in the universe in every atom, that thou mayest behold with both outer and inner vision how each and every thing containeth the meaning of all things. Thus mayest thou attain to the station in thy spiritual journey referred to in the words "We shall show them Our signs in the horizons and in themselves," and reach the seat of truth mentioned in "that We might show him of Our greater signs," and drink from the fountain of certitude, and taste the honey of absolute certainty, and arrive at the station of witnessing and beholding. And upon thee be glory.

ای ناظر بملکوت آیات وقت آنست که کلّ
آیات انفسیه را در حقیقت کینونت مشاهده
نمائی و کلّ آیات آفاقیه را در هر ذره‌ئی ملاحظه
فرمائی تا کلّ شیء فیہ معنی کلّ شیء را به بصر
و بصیرت بنگری و بمقام سیر و سلوک ستریم
آیاتنا فی الآفاق و فی انفسهم برسی و بمقتد صدق
لنریه من آیات ربّ الکبریٰ فائز شوی و از کوثر
یقین بنوشی و از شهد حق یقین پچشی و بمقام
مشاهده و شهود برسی و البهاء علیک

MMK6#474

AB08266

To: Shaykh Mihdi

Date: 1894 ca.

- 1 O thou who gazest upon the Kingdom of Glory!
- 2 Although the Friend of God heard the voice of Gabriel and received divine outpouring through this means, in truth He heard this call from the sacred Valley of Tur, from the blessed Mount Sinai of His heart, and the lights of revelation shone forth in that blessed Spot, and the morn of guidance dawned from the horizon of that luminous dome, and the hosts of revelation arrived from the Kingdom of Glory.

- 1 ای ناظر بملکوت ابدی
- 2 اگرچه خلیل جلیل ندای جبریل شنید و افاضه
باین واسطه شد لکن فی الحقیقه این ندا از وادی
طوی طور ایمن قلب مبارک شنید و انوار تجلی
در آن بقعه مبارکه تأیید و صبح هدی از افق آن
قبّه نوراً دمید و جنود وحی از ملکوت ابدی
رسید

3 Glorified be He Who in every Revelation hath manifested Himself through one of His attributes, and in every Dayspring among the Daysprings of His oneness hath appeared through one of the mysteries of His Manifestation. His is the greatness and the glory, and His is the sovereignty and tremendous power.

3 سبجان من تجلی فی کلّ ظهور بشان من شئونه
و ظهر فی کلّ مشرق من مشارق احدیته بتجلی
من اسرار ظهوره له العظمة و المجد و له السلطنة
و الاقتدار العظیم

4 And upon thee be glory.

4 و البهاء علیک

MKT9.203a

AB07869

To: Afnan, Siyyid Aqa son of Aqa Mirza Aqa Nurud-Din

Date: 1894 ca.

1 O Afnan of the Divine Lote-Tree, for some time no news has reached from you and no light has shone from your horizon. Surely you must be very occupied. Praise be to God, this is not due to lethargy, for the Afnans of this blessed Tree must, God willing, yield such fruits as to become the manifestation of "By their fruits ye shall know them."

1 ای افنان سدره منتهی چندیست که بهیچوجه
خبری از شما نرسیده و روشنی از افقتان ندیده
البته مشغولیت زیاد دارید الحمد لله از خمودت
نیست زیرا افنان این شجره مبارکه باید انشاءالله
بثمراتی مثمر باشند که مظهر من اثمارهم تعرفونهم
گردند

2 O branch of the Tree that is neither of the East nor of the West, strive and be stirred, that the holy qualities of this blessed Root may be made manifest in all ways through these branches, so that the subtleties, wonders and perfections of the roots may be proven and established through the testimony of their character.

2 ای شاخ شجره لاشرقیه و لاغربیه بکوش و
بجوش که شئون تقدیس این اصل مبارک در این
فروع بجمع فنون ظاهر و هویدا گردد تا لطائف و
بدایع و کمالات اعراق بشهادت اخلاق مثبت
و محقق شود

3 And the Glory be upon you and upon your brethren, O Afnans of the blessed Tree.

3 و البهاء علیک و علی اخوتک یا افنان شجره مبارکه

INBA87:214, INBA52:217b

AB08263*Date: 1894 ca.*

- 1 O thou who art uttering the praise of the Beloved of the world! If thou hast an eloquent tongue, employ it in praise of the unveiled Beauty. If thou hast clear speech, engage it in extolling the attributes of the Desired One. If thou hast attentive eyes, look then to the Supreme Horizon, and if thou hast keen ears, hearken to the song of the Dove of Holiness.
- 2 Every command in God's Cause hath its effect and every power its clear sign. The signs of vision and insight and the proofs of guidance and truth are indeed manifest and not hidden. The proof of love for the Blessed Beauty is the diffusion of divine fragrances. The sign of recognition of God is aid and assistance from the Spirit of Nearness.
- 3 May the light of Baha rest upon thee and upon all who are aided by the Abha Kingdom.

NYR#110

NYR#110

AB08843*To: Mirza Abdu'l-Ghafur, in Baku**Date: 1894 ca.*

- 1 O thou who art enkindled with the fire that illumineth the world! It is near sunset and the sun is setting. The place is not well-lit, and this servant is weary in hand and eye, nay in all limbs, from excessive writing. Nevertheless, from the fire of love for the friends of God, the heart is so aflame and the spirit so joyous that it will not let the fingers of the pen rest, and waves of longing surge from the ocean of the heart onto the shores of these pages. O how I long for you, O friends of God!
- 2 'Abdu'l-Baha 'Abbas
- 3 Convey to the handmaiden of God, the blessed leaf who is related to you, the Most Glorious, Most Wondrous greetings.

MMK5#131 p.102

AB08499

To: *Haji Mirza Abu'l-Qasim Nazir, in Haifa*

Date: 1894 ca.

- 1 My God and my Hope! This is Thy servant who hath turned unto Thee, who hath clung to the hem of Thy garment and held fast to Thy cord, who hath striven to exalt Thy Word and labored in Thy Cause, who hath traveled through Thy lands until he returned unto Thee and took up his abode near Thee, seeking refuge with Thee in Thy most noble spot.
- 2 O my Lord! Encompass him with the glances of Thine eye of mercy, aid him to serve the Word of Thy oneness, make him successful in the greatest steadfastness and in remaining firm and resolute amidst all mankind, and make him one who speaketh forth in praise, who gazeth toward Thy most exalted Kingdom, and who turneth his face toward Thy most glorious Dominion.
- 3 Verily, Thou art the Generous, the All-Bestowing.

1 الهی و رجائی هذا عبدک الذی توجّه الیک و
تشبّث بذیلک و تمسک بحبلک و اجتهد فی
اعلاء کلمتک و سعی فی امرک و دار بلادک
الی ان رجع الیک و سکن فی جوارک و
استجارک فی اشرف بقاعک

2 ای ربّ اشمله بلحظات عین رحمتک و
ایده علی خدمة کلمه وحدانیتک و وقفه علی
الاستقامه الکبری و الثبوت و الرسوخ بین
الوری و اجعله ناطقاً بالثناء و ناظراً الی ملکوتک
الاعلی و متوجّهاً الی جبروتک الابهی

3 انک انت الکریم الوهاب

MJMJ3.045, MMG2#272 p.304

AB08904

To: *Mulla Husayn son of Mulla Abu'l-Qasim, in Hisar*

Date: 1894 ca.

- 1 O thou who believest in the verses of God! Today the greatest of hopes and the most noble of deeds, which acts as a magnet drawing the bounties of the Abha Kingdom, is steadfastness and firmness in God's Covenant and Testament. For this is the ark of salvation, this is the cause of life, this is the firm handhold, this is the supreme means, this is the greatest sign, this is the extended cord between earth and heaven, this is the ladder of ascent to the highest companion, this is the praise-worthy station in the heaven of might. Well is it with him who hath drunk from this cup that overfloweth with the choice wine of God's bestowal.
- 2 And upon thee be glory.

1 ای مؤمن بآیات الله امروز اعظم آمال و اشرف
اعمال که مقناطیس مواهب ملکوت ابهتست
ثبوت و رسوخ بر عهد و میثاق الله است چه
که اینست سفینه نجات و اینست باعث
حیات اینست عروه و فقی اینست وسیله
عظمی اینست آیت کبری اینست جبل ممدود
بین الأرض و السماء اینست مرقات صعود
برفیق اعلی اینست مقام محمود در جبروت نبی
هنیئاً لمن شرب من هذه الکأس الطاخة بصهباء
موهبة الله

2 و البهاء علیک

BRL_DAK#0962, MMK6#055, SFI12.023

AB08749*To: Siyyid Murtida, in Nayriz**Date: 1894 ca.*

1 O thou lamp of the gathering of the love of God!

1 ای سراج محفل محبت الله

2 The lamp of the horizons needeth oil that it may burn, but the divine lamp requireth the oil of heavenly wisdom that it may burn like a luminous torch. Praise be to God that the hidden outpourings have encompassed the realm of existence from all directions, and the effulgent lights from the Abha Kingdom have illumined the sanctified spiritual realities. Strange it is that the veiled ones are overcome by the darkness of blindness, and the concealed ones are hidden behind the veils of concealment.

2 سراج آفاق را دهن زیتون لازم تا بیفروزد ولی سراج الهی را دهن حکمت رحمانی واجب تا چون مشعل نورانی بسوزد حمد خدا را که فیوضات غیبیه آفاق وجود را از جمیع جهات احاطه نموده است و انوار سیاطعه از ملکوت ابهی حقائق مقدسه روحانیه را منور فرموده عجب در اینست که محجوبانرا ظلمت کوری غلبه کرده است و محتجبانرا حجاب احتجاب در پس پرده نهاده است

3 And upon thee be the Glory.

3 و البهاء علیک

MKT9.136

AB08917*To: Muallim, in Qazvin**Date: 1894 ca.*

1 O thou who gazest upon God! Take thy habitation and dwelling place beneath the shade of the Divine Lote-Tree, and make thy home in the rose-garden of Paradise. Through the grace and bounty of the All-Merciful, seek wings and pinions, and soar in the Abha Paradise which is a reflection and sign of the Abha Kingdom, that thou mayest become a holy dove in the gardens of sanctity and a nightingale of intimacy in the meadows of detachment.

1 ای ناظر الی الله در ظلّ سدره منتهی مأوی و در گلزار جنت مأوی جای و مسکن نما از فضل و موهبت رحمانیه بال و پری تمنا کن و در جنت ابهی که صورت و نشانه ملکوت ابهست پرواز فرما تا حمامه قدس حدائق تقدیس گردی و عندلیب انس ریاض تجرید شوی

2 Blessed are they who are convinced! Glad tidings to them who are firm in the Mighty Cord! Joy be to those who are steadfast and immovable in God's Covenant and His mighty Testament! And upon thee and upon them that are firm be the Glory!

2 طوبی للوقنین بشری للمتمسکین بالحبل المتین روحا للثابتین الراسخین علی عهد الله و میثاقه العظیم و البهاء علیک و علی المتمسکین

AYBY.396 #088, TRZ1.084a

AB08864

To: Ustad Muhammad Ibrahim from Isfahan (Khadra), in Sabzihvar
Date: 1894 ca.

- 1 O thou who art enkindled with the fire ignited by the Lord!
 In this Most Great Resurrection, this Supreme Catastrophe,
 and this Mightiest Gathering, whosoever was raised up in the
 most goodly form became assured of the Great Announcement,
 was intoxicated with the ancient wine, cast aside the veil from
 his face, raised high the call "Would that my people knew!",
 pitched his tent and pavilion in the most exalted station, and
 made the Covenant and Testament of God his refuge and shel-
 ter.
- 2 And upon thee and upon every steadfast one be the Glory.

1 ای مشتعل بنار موقده ربّانیّه در قیامت کبری
 و طامه عظمی و حشر اعظم هر نفسیکه بر
 هیکل احسن التّوّیم محشور شد بنبأ عظیم
 موقن و از صهبای قدیم مخمور گشت برقع از
 چهره برانداخت و ندای یا لیت قومی یعلون
 بلند ساخت و خیمه و خرگاه بر اعلی المقام
 برافراخت و عهد و پیمان الهی را ملجأ و پناه
 خویش بساخت

2 و البهاء علیک و علی کلّ ثابت

MMK6#610

AB08852

To: Aqa Muhammad Ibrahim, in Shahmirzad
Date: 1894 ca.

- 1 O thou who art illumined by the lamp of guidance!
- 2 Previously you sent a letter, and now another missive has ar-
 rived. From reading it, novel meanings were understood and
 delicate mysteries were unveiled. It was the melody of a bird
 in the desert of longing, and the heart-burning lament of one
 afflicted with separation. It complained of the burning pain of
 separation and related the intensity and severity of the flame
 of longing.
- 3 Therefore, permission is granted for you to attain the presence
 of the Most Glorious Threshold and the circling-place of the
 Supreme Concourse, may my spirit be a sacrifice for His loved
 ones. For such glad tidings, to sacrifice one's life would be
 fitting.
- 4 And the Glory be upon thee.

1 ای مستنیر از سراج هدی

2 از پیش مکتوبی ارسال نمودید حال نیز محرّری
 وارد از ملاحظه اش معانی بدیعی مفهوم شد و
 اسرار لطیفی مکشوف گشت نغمه طیر پیداء
 اشتیاق بود و ناله جانسوز مبتلای بفراق شکایت
 از حرقت فرقت داشت و روایت از شدت و
 حدت شعله شوق مینمود

3 لهذا اذن تشرف باستانه ابهی و مطاف ملأ اعلی
 روحی لاحبائه فداء دارید بر این مژده گر جان
 فشانی رواست

4 و البهاء علیک

MSHR2.228

AB08849*To: Mashhadi Muhammad Ali, in Tabriz**Date: 1894 ca.*

- 1 O thou who art illumined by the Greater Sun of Guidance! His Holiness Moses beheld a blazing Fire from the verdant Tree and heard a Voice. He fell unconscious and became the confidant of the celestial Herald and Angel. He brought forth the manifest serpent and drew forth the white hand from the mighty bosom.
- 2 Thou hast beheld the divine Fire kindled in the Tree that is neither of the East nor of the West, and heard the soul-stirring Call of God from the luminous Flame in the human Tree. Blessed art thou, then blessed art thou!

1 ای مستشرق از شمس هدایت کبری حضرت موسی از شجره خضراء شعله ناری مشاهده نمود و ندائی استماع فرمود مدهوش و بیپوش شد و همراز هاتف و سروش گشت ثعبان مبین آورد و ید بیضاء از جیب عظیم برآورد

2 تو نار موقده ربّانیه را در سدره لاشرقیه و لاغربیه مشاهده فرمودی و ندای جانفزای الهی را از شعله نورانی در شجره انسانی شنیدی طوبی لک ثم طوبی لک

MMK4#133 p.136

AB08897*To: Ali Muhammad Kashipaz, in Tihiran**Date: 1894 ca.*

- 1 O thou who art hospitable to the strangers in God's path! Blessed art thou, for thou hast become the host to the captives of the All-Merciful and hast arisen to serve the wayfarers and wanderers on the path of the Lord. Were the veil to be lifted and the covering removed, were the eye of insight to be opened and the beauty of truth to be manifested, it would become evident that this is not service - it is sovereignty over both worlds and dominion over the universe.
- 2 I swear by the essence of existence that this servant envieth thee.

1 ای مهماندار غربای راه خدا خوشا بحال تو که میزبان اسراء رحمن شدی و بخدمت بی سر و سامانان سبیل یزدان پرداختی اگر کشف غطاء گردد و رفع حجاب شود دیده بصیرت گشوده گردد و جمال حقیقت جلوه نماید معلوم شود که این خدمت نیست سلطنت دو جهانست و شهنشاهی کیهان

2 قسم بجوهر وجود که این عبد غبطه مینماید

INBA17:078

AB08746*To: Aqa Jan son of Yaqub, in Tihiran**Date: 1894 ca.*

¹ O thou who hath spoken forth! For thousands of years, religious leaders have kept their vigils in temples and churches and have raised their voices in prayer. Yet when the Day of Revelation dawned, they became silent and scurried back to their nests, like insects and fell into a soundless slumber.

² But thou who hath opened thine eyes in this Day and hearkened to the call of God, loose thy tongue and give praise to the Abha Beauty. Stand forth in the temples of the world and raise thy voice in the Kingdom, that thou mayest be revived therewith and awaken all to the life-stirring call from the Abha Kingdom and the Unseen Realms.

¹ ای زبان گویا در جوامع و بیع و صوامع صد هزار احبار به ذکر و صلوة سالهای دراز مشغول گردیدند و در یوم ظهور مذکور خاموش شدند و چون حشرات در حفرات سکوت و نهمول خزیدند

² تو که زبان گویا شدی و چشم بینا یافتی و گوش شنوا جستی بذکر جمال ابهی در صوامع ملک و ملکوت مشغول شو تا از ندای جانفزای الهی که از ملکوت ابهی و جبروت غیب بلند است بیدار و زنده شوی

MMK2#043 p.033

AB08901*To: Khadim-Bashi (Shiraz), in Tihiran**Date: 1894 ca.*

O thou that hast attained certain faith in the signs of God! Implore the one true God that thou mayest become a true servant at His threshold and be like a moth that encircles the flame of His shining Reality. One meaning of “parvaneh” in Persian is a true and constant servant at the court of the king. It is my prayer that thou mayest become a moth that burns its wings in the flaming candle of the love of God, a salamander of love and desire in the fiery path of God. Thereby shalt thou bring forth a blazing brand of guidance into the world as Moses did: “I have seen fire; perchance I shall bring you a brand therefrom. Or maybe I shall find guidance in those flames” and show forth the “white hand” among the company of the righteous. And upon thee be Glory.

ای موقن بآیات الله از خدا بخواه که در درگاه احدیتش خادم گردی و در ساحت حقیقت و عنایتش فراش و پروانه شوی پروانه در لغت فرس از جمله بمعنی خادم دائم الحضور ملوکست ولی ما از خدا میخواهیم که پروانهء جان سوختهء شمع محبت الله گردی و سمندر آتش عشق و هوی در سبیل الله تا از آن شعلهء نورانی قبسهء اتی اجد علی النار هدی آری و در انجمن ابرار ید بیضاء بمنائی و البهاء علیک

MMK2#275 p.198

AB12611*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihiran**Date: 1894 ca.*

- 1 O thou who art the means of joy and gladness to the hearts of the friends of the All-Merciful! This service to which thou art standing is in truth a great bounty and an exalted station. Though now it be but a hidden seed, yet ere long it shall become the adornment of the rose-garden and shine forth in the garden.
- 2 My Lord! Aid this servant of Thine to serve Thy Cause, to strive in Thy path, to praise Thee, to turn his gaze toward Thee, to enter Thy presence, and to draw nigh unto Thee. Make him a banner raised upon the highest summits in Thy love. Verily Thou art the Bestower, the Mighty, the Generous.

1 ای واسطهء سرور و بشارت قلوب دوستان
رحمانی این خدمتیکه بآن قائمی فی الحقیقه موهبتی
عظیم است و مقامی کریم اگرچه حال دانهائی
است پنهان ولكن عنقریب زینت گلستان
گردد و جلوه در بوستان نماید

2 ربّ اید عبدک هذا علی خدمة امرک و السعی
فی سبیلک و الثناء علیک و النظر الیک و الوفود
علیک و التقرب بین یدیک و اجعله رایة مرتفعة
علی اعلی القلل فی حبک انک انت المعطى العزیز
الکریم

BSHI.116-117

AB08913*To: Muhammad Karim Attar, in Tihiran**Date: 1894 ca.*

- 1 O thou who speakest the praise of God! In this time when the winds of tests have encompassed all the regions of contingent being, plant firm the foot of steadfastness and constancy in the arena of faith and certitude, and in all things hold fast to the Covenant and Testament of the All-Merciful, that thou mayest remain safe and protected from the hints and suggestions and whisperings of those who have broken the Covenant and Testament.
- 2 I swear by the Ancient Beauty—may my spirit be a sacrifice for His loved ones—that the mighty stronghold and the most great handle and the impregnable fortress and the most high and noble refuge is the Covenant and Testament of God.

1 ای ناطق بذکر الهی در این اوان که اریاح افتتان
آفاق امکانرا احاطه نموده است قدم ثبوت و
رسوخ در میدان ایمان و ایقان نه و بر عهد و
پیمان جمال رحمن در جمیع شئون متشبث باش
تا از همزات و لمزات و همسات ناکثین عهد و
میثاق محفوظ و مصون مانی

2 قسم به جمال قدم روحی لاجبائه فداء که وسیلهء
عظمی و عروة الوثقی و حصن متین و ملاذ منیع
رفیع عهد و میثاق الهیست

MMK5#256 p.199

AB08923

To: Mavaddat, Mirza Husayn son of Ali Muhammad Kashipaz, in Tihiran
Date: 1894 ca.

O thou whose eyes are fixed upon the Sublime Vision! In these brief days of earthly life do not contaminate thyself with the embellishments, the comforts and the aspirations of this world. If thou seekest eternal rest take shelter beneath the protection of God's Beauty and if thou seekest everlasting gifts enter beneath the shade of His loving providence and bounty. This protection and providence, this shade of bounty is none other than attraction to the holy fragrances of His divine Beauty.

ای ناظر بمنظر اعلی در این چند روزه حیات
 دنیا خود را به آرایش و آرزوی آسایش آلوده
 منما اگر راحت سرمدی خواهی در صون حمایت
 جمال کبریا درآ و اگر نعمت ابدی جوئی در ظلّ
 عنایت و الطاف رحمانی داخل شو این صون
 حمایت و ظلّ عنایت انجذاب بنفحات قدس
 جمال احدیت است و البهاء علیک

INBA17:079, MMK2#109 p.085,
 AKHA_133BE #16 p.a, AKHA_131BE
 #15 p.a

AB08498

To: Aqa Muhammad pilgrim (Muhammad Avvali Saysan)
Date: 1894 ca.

1 O my God, my Lord and my Hope! This is Thy servant whom the breezes of Thy love have stirred, and the attractions of the verses of ardent devotion for Thy beauty have moved to hasten to Thy pure threshold and to attain unto Thy most merciful presence.

1 الهی و ربّی و رجائی هذا عبدک الذی حرّکته
 نسائم حبّک و جذبات آیات الشّغف فی جمالک
 الی السّعی الی عتبتک الطّاهرة و الوفود الی
 حضرّتک الرّحمانیّة

2 O Lord! Accept from him this deed of his, whereby he sought naught save to attain unto Thy good pleasure and to gain Thy acceptance, to arrive at Thy presence and to enter through Thy spacious gate which Thou hast opened before the faces of all who dwell in Thy earth and heaven.

2 ای ربّ اقبل منه عمله هذا الذی ما اراد به
 الا الوصول الی رضائک و الحصول لمراضاتک و
 الوفود علیک و الورود علی باب رحبیک الذی
 فتحتّه علی وجه من فی ارضک و سمائک

3 Then aid him, through Thy bounty and Thy gift, to stand firm in Thy Cause, to remain steadfast in Thy love, and to be immovable in Thy Word. Verily Thou art the All-Bountiful, the Generous One, and unto Thy servants Thou art Kind and Merciful.

3 ثمّ ایّده بجودک و موهبتک علی الاستقامة علی
 امرک و الثّبوت علی حبّک و الرّسوخ علی
 کلمتک انّک انت الفضّال الکَریم و بالعباد
 رؤف رَحیم

4 And Glory be upon Thee.

4 و البهاء علیک

TSAY.230

AB08912*To: Aqa Shaykh Baqir**Date: 1894 ca.*

- 1 O thou who speakest in praise of the Beloved of the spirit! The call to awakening is reaching forth from the Abha Kingdom: O ye who slumber on the couch of heedlessness, now is the time for vigilance! O ye dwellers in the valley of bewilderment, now is the moment of wakefulness! O ye who thirst for the heavenly waters of reality, now is the time to arrive upon the shore of the ocean of bounty! O ye seekers of the spiritual Beloved's beauty, now is the hour to behold the signs with the eye of insight!
- 2 How long will ye remain in despair? How long will ye continue to be content with your own desires? This is the time of hope! This is the time of faithfulness! This is the time of the divine call! This is the time of detachment! This is the time of exaltation! This is the time of sufficiency!
- 3 Strive ye! Be stirred! Cry out! For time passeth swiftly.

1 ای ناطق بثنای محبوب معنوی صلاهی بیداری
از ملکوت ابهی میرسد که ای خفتگان فراش
غفلت وقت هوشیاریت و ای ساکنان وادی
حیرت زمان بیداریست و ای تشنگان سلسبیل
حقیقت دم ورود بر ساحل بحر موهبت است و
ای طالبان جمال معشوق روحانی وقت مشاهده
آیات بعین بصیرتست

2 تا چند مأیوسید و تا کی بهوای خویش مأنوس
وقت رجاست وقت وفاست وقت نداست وقت
انقطاعست وقت ارتفاعست وقت اکتفاست

3 بکوشید بجوشید بخروشید که زمان میگردد

MKT9.201, HDQI.178a, ANDA#06 p.07,
ANDA#63 p.06

AB08922*Date: 1894 ca.*

- 1 O thou who gazest upon the Kingdom of God! Be thou quick and agile in the path of the love of the Lord, that with a single stride thou mayest traverse the heavens and take thy seat upon the throne of the angels.
- 2 In the earthly realm thou mayest become heavenly, raise thy head from the collar of the realm of might, and hasten to the expanse of the divine realm. Thou mayest become a celestial being and a servant at the threshold of the All-Merciful.
- 3 Thou mayest enter the circle of His chosen ones and be counted among the company of the righteous. The clay of existence may become a ruby of Badakhshan, and the stone of reality a gleaming sapphire.

1 ای ناظر بملکوت الهی در سبیل محبت پروردگار
زیرک و چالاک شو تا بقدمی افلاک را طی
نمائی و در سریر املاک نشینی

2 در عالم ملکی ملکوتی شوی و سر از جیب
جبروت برآری و بفضای لاهوت بثنایی انسان
آسمانی شوی و غلام آستان رحمانی گردی

3 در حلقهء خاصان درآئی و از انجمن راستان
شمرده گردی خزف وجود لعل بدخشان شود
و سنگ حقیقت یاقوت رخشان

- 4 The lamp of the spirit may be kindled in the glass of the Kingdom, and contingent being may be consumed in all its aspects. And the glory be upon thee.
- 4 سراج روح در زجاجهء ملکوت برافروزد و هستی امکانی بجمع شئون بسوزد و البهاء علیک

MKT8.161b

AB09519

To: Abbas Jarrah, in Sabzihvar

Date: 1894 ca.

- 1 O thou who awaitest the dawning rays of divine favors! Turn thy face toward the Kingdom of the invisible Realm of the All-Glorious, that thou mayest witness the most great signs, and bind thy heart to the Most Glorious Beloved—may my spirit and my very essence be a sacrifice for His loved ones—that thou mayest attain attachment to the Supreme Companion and enter the Most Glorious Paradise, the resplendent Garden, and the sublime orchards, and be seated upon the throne of sovereignty at the very heart of Paradise.
- 1 ای منتظر اشراق انوار الطاف توجّه بملکوت غیب جبروت ابدی نما تا مشاهدهء آیات کبری نمائی و دل بجنوب ابدی روحی و کینونتی لأحبائه فدا بند تا تعلق بر فیق اعلی یابی و در جنت ابدی و روضهء غنا و حدائق غلبا داخل شوی و بر سریر تاجداری در قطب فردوس نشینی
- 2 The attainment of this station dependeth upon steadfastness and constancy and the exaltation of the Word of God.
- 2 حصول این مقام ثبات و استقامت و اعلاء کلمه الله است

SFI15.019-020

AB09569

To: Daughter of Siyyid Abutalib

Date: 1894 ca.

O pure leaf! Today all the women and maidens of the earth dwell beneath the shade of the infernal tree and walk in the shadow of darkness. Although this condition is not now evident and clear but rather concealed and hidden, yet ere long it shall become manifest and apparent. When this tree puts forth its blossoms and leaves, reveals its true nature and brings forth its fruit - but thou art beneath the shade of the Tree of Paradise and in the shadow of the Divine Lote-Tree.

ای ورقهء زکّیه الیوم نساء و آنسات ارض کلّ در ظلّ شجرهء زقوم ساکن و بظلّ یحوم ساعی هر چند حال معلوم و واضح نیست بلکه مستور و مکنون ولی عنقریب واضح و لائح گردد چون این درخت شکوفه و برگ نماید و حقیقت خویش را ظاهر کند و گوهر ببار آرد ولی تو در ظلّ شجرهء طوبائی و در سایهء سدرهء منتهی

MMK6#483

AB09541*To: Karim son of Mulla Muhammad the martyr (Nayriz)**Date: 1894 ca.*

- 1 O thou who gazest upon the Most Transcendent Scene! The reality of generosity, like the Most Great Name, became manifest and embodied in this most glorious Revelation, and like the sun became visible and evident at the center of possibility. Consider that every generosity and benevolence belongs to the world of creation and command, but the appearance of the Ancient Beauty and the Sun of the Most Great Heaven (may my spirit be a sacrifice for His loved ones) from the world of Truth - what bounty and favor could be greater than this, and what munificence and generosity more perfect and noble than that?
- 2 Blessed are they who have attained! Glad tidings to the sincere ones!

1 ای ناظر بمنظر اکبر حقیقت کرم چون اسم اعظم
در این ظهور انغم مصور و مجسم شد و چون
آفتاب روشن در قطب امکان مشهود و مبرهن
شد ملاحظه نمائید که هر کرم و احسانی از عالم
خالق و امر است و ظهور جمال قدم و شمس
فلک اعظم روحی لأحبائه فدا از عالم حق چه
لطف و احسانیت اعظم از این و چه جود و
اکرامیت اتم و اکرم از آن

2 طوبی للفائزین بشری للمخلصین

LMA2.429

AB09495*Date: 1894 ca.*

- 1 O thou who hast been set ablaze by the fire of the love of God! Perfume thy nostrils with the holy fragrance of the Divine Beauty, and illumine thy heart with the holy ornaments of the Most Glorious Beloved. Enchant thy ears by listening to the melodies of the birds of the divine gardens, and rise with full strength to promote the sweet-smelling fragrance of the gardens of divine realms so that thou may receive the confirmations of the army of the Abha Kingdom and witness the victory of the hosts of the Concourse on High, and perceive the power and the might of the Ancient Beauty.
- 2 Glory be upon thee and upon all who are firm and steadfast.

1 ای مشتعل بنار محبت الله بنفحات تقدیس جمال
کبریا مشامرا معطر نما و بجذبات قدس محبوب
ابهی قلب را منور کن و باستماع نغمات طیور
حدائق الهی سمع را ملئت نما و بتمام قوی بر نشر
روائح طیبیه ریاض ملکوت رحمانی قیام کن
تا تأیید جنود ملکوت ابهی بینی و نصرت سپاه
ملاً اعلی مشاهده نمائی و قوت و قدرت حی قدیم
ملاحظه کنی

2 و البهاء علیک و علی کل ثابت مستقیم

NYR#117

NYR#117

AB09765*To: Mirza Abdu'llah Tabib, in Rasht**Date: 1894 ca.*

...Convey My greetings to Mr. Mirza Davud Khan, upon him be the Glory of God, the Most Glorious, and say that God declares in the Quran: "O David! We have made thee a vicegerent on earth." This vicegerency means adorning oneself with the attributes of the Most Merciful and acquiring the characteristics of the Lord, the Beloved of the world. Through the favors of the Adored One, we hope that Mirza Mahmud may receive abundantly from the outpourings of the Praised Station, so that in the realm of existence he may become manifest and evident like a sign of the extended shade.

...جناب میرزا داود خان علیہ بہاء اللہ الأبہی
را از قبل این عبد تکبیر برسان و بگو کہ خدا
در قرآن میفرماید یا داود انا جعلناک خلیفۃ فی
الأرض این خلافت اتصاف بصفات رحمن و
تخلق باخلاق حضرت یزدان محبوب امکانست
جناب میرزا محمود بعنایت حضرت معبود
امیدواریم کہ مستفیض از فیوضات مقام محمود
باشند تا در حیز شہود چون آیت ظلّ ممدود
موجود و مشہود گردند

MMK6#438x

AB10148*To: Fatimih mother of Mirza Haji Aqa (Sangisari), in Sangsar**Date: 1894 ca.*

- 1 O accepted leaf! The honored visitor made mention of you and spoke of the intensity of your heart's enkindlement with the fire of the love of God.
- 2 Though outwardly you are numbered among women and in the imagination of people weak and powerless, yet under the sun of reality you have seized the ball of precedence and victory from the field of men and have been raised up with such strength and power that you have carried the Most Great Trust and become the manifestation of the verse "Yet man undertook to bear it."

1 ای ورقہء مقبلہ جناب زائر ذکری از تو نمودند
و از شدت اشتعال قلبت بنار محبت اللہ زبان
گشودند

2 اگرچہ بظاہر از جرگہء نسائی و بحسب اوہام
ناس ضعیف و ناتوان اما در ظلّ آفتاب حقیقت
گوی سبقت و پیشی را از رجال میدان ربودی
و بہ قوت و توانائی مبعوث شدی کہ حمل امانت
کبری کردی و مظهر آیہء حملہا الانسان گشتی

MMK6#398, RAHA.280a

AB09807*To: Wife of Ghulam-Ali, in Shahmirzad**Date: 1894 ca.*

- 1 O handmaiden of God! Thanks be to God, the Most High, that in this glorious Dispensation and mighty Announcement, He created handmaidens who became eloquent in divine praise and heralds of the manifestation of the Beauty of the All-Merciful.
- 2 They became intoxicated from the cup of divine knowledge and enraptured and overjoyed by the wine of attraction. They became renowned throughout all regions and were illumined by the lights of the dawning-place.
- 3 And upon thee be the Glory!

1 ای امة الله شكر ایزد تعالی را که در این کور کریم
و نبأ عظیم امائی خلق فرمود که ناطق بثنای الهی
و منادی ظهور جمال رحمانی بودند

2 از کوثر عرفان مست و مخمور شدند و از ریح
انجذاب مدهوش و مسرور شهره آفاق شدند و
مستفیض از انوار اشراق

3 و البهاء علیک

MKT7.057a

AB09823*To: Abdur-Rahim son of Ali Muhammad Kashipaz**Date: 1894 ca.*

O sign of divine favor! Praise and thanksgiving befit the Ancient Beauty and the Most Great Name, Who has opened wide the gates of the Kingdom of God before the faces of the loved ones of God, and has unlocked the doors to the rose-garden of divine knowledge, and has caused His life-giving Merciful call to reach the ears of the lovers of His manifest horizon from the Most Glorious Horizon, and has raised the cry: "Hasten to the most great bounty! Hasten to the supreme gift!"

ای آیت عنایت شکر و ستایش جمال قدم و اسم
اعظم را لائق و سزااست که ابواب ملکوت
الله را بر وجه احباء الله مفتوح فرمود و درهای
گلستان عرفان را بگشود و از افق ابهی ندای
جانفزای رحمانیش را بسمع عاشقان افق مبینش
رساند و صلاهی حیّ علی الموهبة العظمی حیّ علی
العطیة الکبری زد

PYB#039 p.12

AB09974*To: Aqa Bala**Date: 1894 ca.*

1 O thou who art notorious in the love of God!

2 Though outwardly the people desired to make the loved ones of God notorious, yet God transformed that notoriety into everlasting glory. That abasement and humiliation He made the means of noble dignity. Those sorrows and trials He turned into matchless joy and gladness. Those hardships and tribulations He made the instrument of grace and bounty, until their faces became illumined in the Supreme Concurrence.

1 ای رسوای محبت الله

2 اگر بظاهر خلق رسوائی احباء الله خواستند لکن حق آن رسوائی را عزت جاودانی فرمود آن ذلت و خواری را وسیله بزرگواری کرد آن حزن و محن را سرور و شادمانی بی مانند فرمود آن مشقت و بلا را واسطه لطف و عطا نمود تا آنکه وجوهشان در ملاء اعلی روشن شد

MKT9.133b

AB10123*To: Aqa Sultan Ali**Date: 1894 ca.*

1 O thou who gazest upon the Kingdom of God!

2 In the path of the Beloved of the horizons, sacrifice life and wealth and rest and comfort, that thou mayest become exalted in the divine world and receive a portion and share from the ocean of the merciful favors, that thou mayest drink from the cup of bounty and enter beneath the shadow of the gift, that thou mayest become delighted by the heavenly table in the eternal garden and perfume thy nostrils with the holy fragrances in the gardens of oneness.

1 ای ناظر بملکوت الهی

2 در سبیل محبوب آفاق جان و مال و راحت و آسایش فدا کن تا در جهان خدائی سرافراز گردی و از بحر الطاف رحمانی نصیب و بهره یابی از کأس عنایت بنوشی و در ظل موهبت درآئی در حدیقه یاقیه بموائد سمائی متلذذ شوی و در ریاض احدیه بنفحات قدس مشام معطر نمائی

MKT6.035b

AB10595*To: Aqa Zaynal**Date: 1894 ca.*

O thou who art tried in the path of God! If thou didst but know what glory everlasting is stored up in the trials of the divine path, and what matchless bounty lies in these tribulations, thou wouldst surely, each day, yearn to become distracted and exposed in the path of God, and wouldst hasten to the place of sacrifice, bareheaded and barefooted, in utmost joy and attraction. That which appeareth as abasement is divine glory.

ای ممتحن در سبیل الهی اگر بدانی که بلایای
سبیل الهی چه عزتی پایدار است و چه موهبتی
بیثال است هرآینه هر روز آرزو نمائی که در
سبیل خدا شیدا و رسوا گردی و سر و پا برهنه
در کمال شوق و انجذاب بمشهد فدا بشتابی آنچه
ذلت بینی آن عزت الهیه است

MKT8.144b

AB10426*To: Dargah Quli**Date: 1894 ca.*

¹ O thou servant of the Divine Threshold!

¹ ای بندهء درگاه الهی

² In the path of the Lord become so swift and agile that with a single step thou mayest transcend the heavens, and with each stride traverse a thousand stages. When the grace of the Best-Beloved, the Most Glorious – may my spirit be a sacrifice for His loved ones – becometh thy companion and helper, infinite stations shall be traversed in an instant, and the seats of truth and stations of holiness shall become thy dwelling-place.

² در سبیل پروردگار چنان سبک و چالاک شو
که بقدمی از افلاک درگذری و در هر قدمی
هزار منزل قطع نمائی فضل محبوب ابهی روحی
لاحجائۀ فدا چون یار و یاور گردد در آن مقامات
لانهایه طی شود و مقاعد صدق و مقامات قدس
منزل گردد

MKT6.036a

AB10451*To: Diyaullah Afnan Alai**Date: 1894 ca.*

O fresh sapling of the divine garden! Through the grace of the Beloved of the world, the Ancient Beauty - may my spirit, my being and my essence be sacrificed for His loved ones - I hope that in the meadows of providence thou wilt become a fruitful tree, and in the gardens of mercy a tree laden with fruit. May thou be ever stirred by the breezes of generosity of the Sovereign of existence and be kept fresh and verdant through the outpourings of the cloud of divine mercy.

ای تازه‌نهل حدیقه الهی از فضل محبوب عالم
جمال قدم روحی و کینونتی و ذاتی لأحبائه فداء
امیدوارم که در ریاض عنایت شجری بارور و
در حدائق رحمت درختی پرثمر گردی و از نسائم
جود سلطان وجود دائماً در اهتزاز باشی و از
فیضان ابر رحمانیت تر و تازه گردی

INBA87:339b, INBA52:347a

AB10525*To: Habibullah Afnan Alai**Date: 1894 ca.*

O branch of the divine palace-garden! If thou wert to truly comprehend the favors of the Divine Beauty and the invisible bestowals of the All-Merciful towards thyself and thy brethren, thou wouldst surely, like a bird of Paradise, spread thy wings and soar, and in these holy gardens, from the highest branches, raise sweet new melodies and beautiful songs, and lift up thy voice. And the Glory be upon thee.

ای شاخ کلخ حدیقه الهی اگر بحقیقت الطاف
جمال الهی و عنایات غیبیه رحمانی در حق
خود و اخوان خویش پی‌بری البته چون حمامه
فردوس بال و پر بگشائی و در این ریاض قدس
در اعلی الفروع بنغمات بدیعه و الحان جمیله
نغمه بسازی و نعره برافرازی و البهاء علیک

INBA87:339a, INBA52:346b

AB10360*To: Shirin Baji (related to Ali Ashraf and Bala)**Date: 1894 ca.*

O handmaid of God! In this Most Great Revelation, manliness and valor are shown through the manifestation of the signs of the love of God and the shining forth of the lights of the knowledge of God, not through physical form, body, temple and name. If thou art enkindled with this divine fire that hath been kindled, thou shalt attain the most great station of men and become a valiant one in the arena of glory.

ای امة الله در این ظهور اعظم مردی و دلیری
بظهور آثار محبت الله و اشراق انوار معرفت الله
است به صورت و جسم و هیكل و اسم نه تو اگر
باین نار موقده ربانیّه مشتعل گردی حکم اعظم
رجال یابی و مرد میدان اجلال شوی

HDQI.259, ANDA#32 p.05

AB10972*To: Ibrahim son of Khalil Tabib Arjumand, in Tihiran**Date: 1894 ca.*

O thou who speaketh the meanings of the verses of revelation! In this mighty century when the Ancient Beauty hath appeared with manifest sovereignty, praise God that thou hast become detached from Pharaoh and the Copts and art numbered among the tribe of the All-Merciful Beauty.

ای ناطق بمعانی آیات وحی در این قرن عظیم که
جمال قدیم بسلطان مبین ظاهر گشت حمد کن
خدا را که از فرعون و قبطیان بیزار شدی و در
زمره سبطیان جمال رحمن محشور شدی

CPF.264a

AB10949*To: Mirza Khalil Tabib, in Tihiran**Date: 1894 ca.*

O thou who hast hearing ears! How many souls there were who for countless years raised their lamentations and cries in temples, who called out and implored, and who cried "My Lord, my Lord!" Yet when the divine call responded "Here am I, O

ای گوش شنوا چه بسیار نفوس که سالهای
بیشمار در معابد ناله و فغان نمودند و فریاد و
استغاثه کردند و ربی ربی گفتند چون ندای الهی

My servant!", they became deaf and dumb. Praise be to God that thou didst hear.

به لیبیک یا عبدی بلند شد کر شدند و گنگ
گشتند حمد خدا را که تو شنیدی

CPF.264b

AB10984

To: Mother of Aqa Siyyid Mirza Afnan

Date: 1894 ca.

...O thou who hast believed in the signs of God! Be agitated and sorrowful no more; neither sigh nor weep. Scratch not thy face in grief nor scatter far thy tears of woe. Rather cling unto the robe of fortitude and hold fast to the hem of long-suffering. Please God all of us shall soon return unto the world of God and ascend unto His kingdom of holiness. What blessing is greater than this? The glory of God rest upon thee.

ای موقنه آیات الله جزع و فزع منما و گریه
و زاری مکن روی مخراش و سرشک چشم
گریان را بر اطراف میاش دست بدامن صبر زن
و بذیل تحمل تشبث کن انشاء الله عنقریب کل
بان جهان الهی رجوع نمائیم و بملکوت تقدیس
صعود چه نعمتی اعظم از اینست و البهاء علیک

BSHN.140.191x,

BSHN.144.191x,

MHT2.069ax

AB10983

To: Qiz Khanum (Badkubeh)

Date: 1894 ca.

O pure leaf! Thanks be to the Ancient Beauty that in this Most Great Cycle He has created souls who, though outwardly female, are in character the most courageous and perfect of people. They are lionhearted champions in the arena of divine knowledge and riders in the field of faith and certitude. This is true valor and courage.

ای ورقه زکیه شکر جمال قدم را که در این کور
اعظم نفوسی خلق فرمود که اگرچه بصورت
اناثند لکن بسیرت اشجع ناس و اکل اناس شیر
دلیر میدان عرفاند و سواران جولانگاه ایمان و
ایقان شجاعت و بسالت اینست

HDQI.279, ANDA#40 p.05

AB10834*To: Saadat Khanum daughter of Aqa Bala (Badkubih)**Date: 1894 ca.*

O handmaid of God! Be thou a blessed green leaf in this Most Glorious Paradise, and be thou adorned with the delicacy of sincerity, the freshness of the love of God, and the radiance of the knowledge of God. In the garden of divine favors, remain firm upon the Tree of Affirmation through the manifestation of bounty, and hold fast unto the Covenant and Testament.

ای امه‌الله در این جنت اهی ورقه سبز مبارکی
 باش و به لطافت خلوص و طراوت محبت الله
 و نضارت معرفت الله مزین باش و در گلشن
 عنایت بجلوه موهبت بر سدره اثبات ثابت و
 به عهد و میثاق متمسک شو

DUR1.211

Study guide to this volume

This volume gathers the letters, prayers, exhortations, and communal addresses produced in the second year after Bahá'u'lláh's ascension in May 1892, when 'Abdu'l-Bahá was still a prisoner in 'Akká and the world-wide community was navigating its first crisis of unity. The addressees range from individual believers in Persia, the Caucasus, and India to small congregations of women, to trusted traveling teachers, to the Persian court itself; the genres move from private consolation to communal exhortation, from elaborate elegy to crisp administrative instruction. Throughout, a single organizing question pulses: how is a community to remain spiritually alive when the living Sun has set behind the horizon of glory? The answers the volume offers are multiple but coherent — firmness in the Covenant as the one infallible refuge, suffering willingly embraced as the school of love, wisdom in teaching as the obligation of every active believer, and the ever-present reality of the Concourse on High as the invisible host sustaining those who arise. The volume is thus less a collection of separate pieces than a prolonged pastoral response to bereavement, written with the urgency of a commander whose troops must not falter now that the founding general has passed beyond the veil.

The Covenant as Stronghold: Steadfastness in the Wake of Ascension

Key Passages

O you who are firm and steadfast in the divine Covenant! Today the sure handle, the greatest means, the ark of salvation, the water of life, the strong rope of God, the manifest Book, the sun of the highest heaven, the preserved tablet, the outstretched parchment, the mighty pillar, and the impregnable barrier of iron is the divine Covenant and Testament. From the beginning of creation until now, no such covenant has been established by the Supreme Pen, conjoined with the Most Holy Book whose laws mentioned therein abrogate all mention and ordinance in previous scriptures and tablets. Consider that the Ancient Beauty did not leave even a hair's breadth of opening in the Cause as in previous cycles through which anyone could raise an objection.— AB01318

I swear by the Ancient Beauty—may my spirit be a sacrifice for His loved ones—that the mighty stronghold and the most great handle and the impregnable fortress and the most high and noble refuge is the Covenant and Testament of God. — AB08913

I beseech Thee by Thy Most Exalted Word of Oneness and by its power pervading the realities of all things, to assist these Thy servants to cling to Thy Most Firm Handle

and hold fast to Thy Most Perfect Covenant, which is the greatest means and the most glorious gift. O Lord! Make firm their feet, unfurl their banners, heal their ailments, illumine their faces, expand their breasts, refresh their souls, and quicken their hearts through the holy fragrances of Thy sanctity and the sweet-scented breezes of Thy wisdom. — AB12330

Context for Study

The Bahá'í Covenant differs structurally from its Abrahamic predecessors in possessing a written, explicit center of authority — a distinction 'Abdu'l-Bahá underscores repeatedly by noting that no *opening* has been left through which objection could creep. This structural claim repays comparison with Islamic jurisprudence, where the problem of succession generated the great Sunni-Shí'í rupture, and with Christian canon law, where the authority of Peter's successor remained contested for centuries. The theological density of AB01318 is remarkable: the Covenant is simultaneously a handle, an ark, water, rope, Book, sun, tablet, pillar, and iron barrier — a deliberate cascade of scriptural images drawn from the Qur'án (the "Firm Handle" of 2:256 and 31:22), from the Psalms (God as rock and fortress), and from Christian baptismal theology (the ark of salvation). What 'Abdu'l-Bahá builds with this proliferation of images is a theology of sufficiency: the community needs no other anchor. The prayer of AB12330, with its sequence of petitions for firm feet, unfurled banners, healed ailments, and illumined faces, maps the outward and inward conditions that Covenant-keeping produces. Philosophically, the insistence that all previous covenants left gaps anticipates what later theologians of religion call the problem of interpretive indeterminacy: every sacred community requires some mechanism for settling disputes about meaning. The Bahá'í solution, 'Abdu'l-Bahá argues, is historically unprecedented in its explicitness.

Questions for Reflection

1. In what sense can adherence to an institutional covenant be itself a spiritual practice rather than a merely organizational constraint? How does 'Abdu'l-Bahá's cascade of images — ark, water, pillar, sun — suggest an answer?
2. Compare the Bahá'í Covenant's function of settling interpretive disputes with the role of the Petrine office in Catholicism, the authority of the *Sunna* in Sunni Islam, and the authority of the living *zaddik* in some streams of Hasidic Judaism. Where do the structures converge and where do they diverge?
3. AB01318 specifically counsels gentleness toward "weak ones" rather than harshness. What theology of the human person underlies this pastoral instruction, and how does it connect to the Stoic distinction between the wise person and the progressing one, or to the Pauline category of the "weak in faith" (Romans 14)?
4. How does the image of the Covenant as "the water of life" function differently from the Covenant as "the impregnable barrier of iron"? What do these contrasting images reveal about the dual nature of spiritual authority?
5. If firmness in the Covenant is "the essence of spending" and "the diffusion of the fragrances of certitude," in what ways might institutional loyalty itself become a form of spiritual generosity? Where do you see the risk of this principle being misunderstood?

Suffering as the School of Love: Tribulation and the Heroic Life

Key Passages

The glory and greatness of the Cause of God lies in detachment, in its transcendent sublimity, in pure-heartedness, in enduring tribulations, and in the self-sacrifice of the loved ones of God in His path. If we were to always repose in the cradle of safety and security, rest in the haven of heart's ease and peace, and recline upon beds of silk and brocade — with neither wolf nor son of wolf, neither shadow nor darkness, neither hardship nor difficulty, neither affliction nor cruelty, neither calamity nor trouble — we would become like other peoples, and our national rights would remain preserved and protected in the venues and centers of politics. — AB00164

At one time, amid the most great tempest of affliction, they sail their ark as did Noah; at another, when the blasting wind of destiny doth blow, they abide in peace and steadfastness as did Hud. At one moment, like the glorious Beauty of the Friend, Abraham, they kindle their countenance in the furnace of oppression; at another, amid the fierce assault of sickness and disease, they burn and languish with fever like Job. And for a moment they make, even as did Joseph, the chains and fetters of the prison, in the love of the Beauty of the All-Merciful, into a golden collar and the baldrick of the sovereignty of the realms on high. For an hour they yield up their heads like John the Pure; in an instant, like Jesus, Son of Mary, they become the companions of poverty, pain, and grief, and raise their heads upon the cross. — AB00261

This lamp has the glass of protection of the Abha Beauty, and this candle has the niche of steadfastness in the Cause of the Lord of Majesty. Although this candle yearns for extinction and hopes for the dominion of the winds of cruelty — for extinction in the path of God is illumination and dimness is brightness — would that this candle were beheaded at every moment and every hour, that it might burn more brightly, and consume its soul that it might learn the way of servitude. — AB05722

Context for Study

The theology of redemptive suffering is one of the oldest and most contested of religious ideas. 'Abdu'l-Bahá's contribution to it in this volume has two distinctive features. First, the suffering he commends is explicitly pedagogical: Bahá'u'lláh accepted trials "to instruct the lovers in the ways of love and teach the longing souls the art of servitude" (AB00738). Second, the catalogue of AB00261 — Noah, Abraham, Job, Joseph, John the Baptist, Jesus, and the martyred Imam Husayn — constructs a *typology of bearing witness*, in which each prophet models a distinct modality of endurance. This inter-prophetic solidarity across religious traditions is characteristically Bahá'í: suffering does not belong to any single dispensation but runs as a golden thread through sacred history. The candle image of AB05722 draws on the Persian poetic tradition of *sham va parvānīha* (candle and moth), here interiorized: the servant *is* the candle, and self-extinction becomes the condition of greater illumination. Christian readers will recognize the Johannine grain of wheat that must die to bear fruit (John 12:24) and the Pauline counsel to complete in one's own flesh what is lacking in the sufferings of Christ (Col 1:24). Buddhist teaching on the ego's dissolution and Sufi

doctrine of *faná'* (annihilation in God) offer further convergent illuminations. What 'Abdu'l-Bahá adds that is less common elsewhere is the insistence that tribulation *distinguishes* — it separates the firm from the wavering and serves as the furnace in which the quality of belief is revealed. This is a theology of witness rather than a spiritualization of pain: the lover's willingness to suffer certifies the authenticity of the love.

Questions for Reflection

1. How does the pedagogical interpretation of suffering — that Bahá'u'lláh “accepted trials to instruct the lovers in the ways of love” — differ from theodicies that justify suffering as punishment, purgation, or divine test?
2. The catalogue of prophetic sufferers in AB00261 moves across dispensations without privileging any one. How does this inter-prophetic typology challenge the exclusivist claim of any single tradition that suffering makes ultimate sense only within its own redemptive framework?
3. How does the candle image (“extinction in the path of God is illumination”) compare with the Sufi doctrine of *faná'* in Rumi or Ibn 'Arabī, and with the Christian kenosis tradition of Meister Eckhart? Where does 'Abdu'l-Bahá's formulation differ from both?
4. AB00164 contrasts a community that seeks ease and becomes “like other peoples” with one that embraces tribulation and thereby achieves “transcendent sublimity.” What are the sociological and spiritual risks of this logic? How might a community guard against glorifying suffering for its own sake?
5. What relationship does this theology of redemptive witness bear to the broader Bahá'í teaching on the nature of the human being as a spiritual reality rather than a merely biological one?

Wisdom in Teaching: The Story of Peter at Antioch

Key Passages

Indifference breeds deterioration; silence is the cause of retrogression; speechlessness leads to forgetfulness; passivity and inactivity produce oblivion. Consequently do ye not seek one moment of rest by day or by night; nay, rather, strive after the composure of heart in the Paradise of Abha. Seek for divine happiness through the hardships and sorrows of this physical world, and behold spiritual enjoyment in the struggle of this ephemeral life. Extract sugar and honey out of the bitter poison of suffering. —
AB00219

But when Peter heard about it, he started for that country without delay. Having entered the city, he commenced in the beginning to associate and fraternize with the people until little by little he became the loving companion and comrade of the nobles and ministers. In a short space of time he became well known for his piety, godliness, virtue, explanation, knowledge, perfections and excellences of the world of humanity.

Finally he became acquainted with the King of that country, and consorted with him with joy and fragrance. — AB00219

Service to the Cause of God consists of detachment and sanctification, abstraction and unity, and the manifestation of merciful attributes among humanity. The fruit and effect of this service is ancient glory for humanity in all divine worlds. — AB04059

Context for Study

The extended narrative of Peter at Antioch in AB00219 is one of the most fully developed pedagogical examples in this entire volume. ‘Abdu’l-Bahá uses it to elaborate what the Qur‘án and Bahá‘u’lláh’s writings call *hikma* (wisdom or discernment): the capacity to choose the right moment, medium, and manner for each action. In the story, two apostles rush in and provoke a persecution; Peter arrives slowly, builds relationships, earns trust, and eventually creates the conditions within which the imprisoned teachers can testify to their faith before the king. The moral ‘Abdu’l-Bahá draws is not one of concealment or compromise but of *strategic attentiveness*: the teacher must diagnose the patient and prescribe accordingly. This situational wisdom has ancient roots in the Greek concept of *phronesis* (practical wisdom) as Aristotle distinguishes it from both theoretical knowledge (*epistēmē*) and technical skill (*technē*); it also resonates with the Confucian ideal of knowing the right time (*shi*, 時) for each action. In Islamic tradition, *hikma* was classically paired with *maw‘iza hasana* (beautiful counsel) as the two modes of prophetic address (Qur‘án 16:125). ‘Abdu’l-Bahá’s pedagogical vision in AB04059 — service as the “manifestation of merciful attributes among humanity” — places this practical wisdom within a larger spiritual economy: what the teacher brings to the encounter is not primarily a message but a mode of being. The nightingale image with which the letter closes (one who does not sing “is like a mute sparrow”) places teaching within the natural order of spiritual life, as something that cannot be suppressed without self-betrayal.

Questions for Reflection

1. How does ‘Abdu’l-Bahá’s distinction between hasty proclamation and patient wisdom in teaching compare with Paul’s principle of being “all things to all people” (1 Corinthians 9:22)? Where are the similarities, and where might the approaches diverge?
2. Aristotle distinguishes *phronesis* (practical wisdom about contingent particulars) from universal principles. How does the principle of *hikma* in this letter embody that distinction, and in what ways does ‘Abdu’l-Bahá’s account surpass or transform the Aristotelian framework?
3. The Peter story involves a kind of deliberate ambiguity in which the apostle appears to argue against his imprisoned friends before revealing his identity. How should a reader evaluate the ethics of this pedagogical concealment? How does it compare with the Platonic “noble lie” or the Jesuit accommodation principle in Chinese missions?
4. AB04059 identifies “the manifestation of merciful attributes among humanity” as the substance of service. What does this imply about the relationship between character formation and effective action in the world? How does this compare with the Confucian emphasis on the *junzi* (exemplary person) as the primary agent of social transformation?

5. “Indifference breeds deterioration; silence is the cause of retrogression.” How does this claim about the organic relationship between action and spiritual health challenge modern ideals of contemplative withdrawal, religious privacy, or spiritual self-sufficiency?

Progressive Revelation and the Supremacy of This Day

Key Passages

In every age and century, the Dayspring of the world is made manifest, shining with a particular splendour and revealed through a mighty sign. In the time of the Friend of God, the horizon of existence was illumined with the lights of friendship. During the era of Him Who conversed with God, the dawning-place of creation was brightened by the Light that glowed upon Sinai. In the days of the Spirit of God, the realm of being was perfumed by the sweet savours of holiness. With the dawning of the Day-Star of Medina, the horizon of the world was flooded with the light of love and grandeur. When the veil of concealment was rent asunder from the beauty of the Primal Point, the Morn of divine guidance was adorned with the resplendent rays of the most joyful tidings. And with this Most Great Revelation, the horizons of the world have been encompassed, blessed, and made evident and complete by all the divine bounties, effulgences, names, and attributes combined. For the Most Great Ocean possesseth and embraceth all the perfections that are to be found in every sea, gulf, river, spring, and stream. —
AB00663

Through the rising of the Sun of Muhammad’s Beauty from that region and Arabian clime, it became a brilliant dawning-place and manifest horizon. A piece of earth became supreme paradise, the pride of rose gardens and meadows, and the envy of tulip fields filled with cypress and jasmine. Its soil became fragrant and its thorns transformed into flowers and sweet basil of the Garden of Ridvan. It became the Qiblih of the horizons, the Ka’bih of the illumined ones, the circling-place of all the world and the goal of humanity. — AB00320

Context for Study

The image of progressive revelation as a sequence of Suns — each illuminating the horizon of its age with a characteristic quality, and all culminating in the Most Great Ocean — constitutes one of the central Bahá’í contributions to the philosophy of religion. Where classical Islamic theology identifies Muhammad as the “Seal of the Prophets” (*khātam al-anbiyā’*) and thus closes the cycle of revelation, and where Christian theology affirms the once-for-all (*ephapax*) character of Christ’s incarnation, ‘Abdu’l-Bahá presents revelation as structurally open while insisting that the Bahá’í dispensation gathers and surpasses all previous bounties. Each prophetic name in AB00663 — Friend of God (Abraham), He Who conversed with God (Moses), Spirit of God (Jesus), Day-Star of Medina (Muhammad), Primal Point (the Báb) — is a quality or attribute, not merely a historical personality, and each illuminates a dimension of divine reality that becomes ingredient in the final synthesis. The geographical meditation on Mecca and Bethlehem in AB00320 illustrates how divine presence transforms landscapes: soil that was arid and contemptible becomes the goal of pilgrimage from the furthest lands. Philosophically, this might be compared with Hegel’s account of Spirit’s

self-realization through history, where each stage preserves and supersedes (*aufhebt*) the preceding one. The Bahá'í framework differs significantly, however, in rejecting any inevitability or immanent logic in the sequence: the appearance of each Manifestation is a free divine act, not a dialectical necessity.

Questions for Reflection

1. How does the image of each revelation illuminating a *particular* dimension of divine reality (friendship, divine speech, holiness, grandeur) compare with the Hindu doctrine of successive divine avatars, each embodying a specific divine quality or cosmic function?
2. The claim that Mecca was “the lowest piece of earth” before the Prophet’s appearance challenges the idea that holiness inheres in place itself. What theory of sacred space is implied, and how does it compare with Jewish accounts of the sanctity of Jerusalem or the Christian theology of pilgrimage sites?
3. ‘Abdu'l-Bahá reads the “Most Great Ocean” as containing all the perfections of every prior sea and river. In what ways does this completeness claim create new obligations for Bahá'í believers? Where might it risk producing a dismissive attitude toward the living depth of other traditions?
4. Hegel’s *Aufhebung* (dialectical supersession) preserves what it overcomes. In what respects does Bahá'í progressive revelation follow a similar logic, and in what respects does it differ? What, specifically, does the Bahá'í dispensation claim to preserve from Islam, Christianity, and Judaism?
5. The passage implies that even the “enemies” of each Manifestation are, in practice, instruments of its global spread. How should this observation shape the community’s response to persecution and opposition in the contemporary world?

The World as Body, the Spirit as Cause: A Theology of Historical Action

Key Passages

The body of the world, when thou considerest it in truth, is like unto a human person — that is, a physical frame. And the Blessed Cause and effects of the Most Great Manifestation are like the spirit of life in this mighty body and the most upright, greatest magnet. If the world and universe were not alive through this spirit, which is the qualities and perfections of the Beloved and the Most Merciful Lord, and were not freshened by these divine breaths, it would have the state of a dead body and the condition of a motionless corpse and carcass. It is the grace of the spirit that makes the body of the world a manifestation of victories, and it is the power of the soul that causes this body to soar. — AB02581

If we are successful in serving the Cause and arise to diffuse the divine fragrances and strive to exalt the Word of God, and like the morning breezes pass over the lands of

God giving new life to the dead and boundless vigor and expansion to the withered, guiding the temples of ignorance to the fountain of knowledge, awakening heedless souls and arousing the sleepers — then like sovereign kings with might and glory and numerous hosts we shall beat the drums and from the nearest horizon hasten to the most glorious Kingdom, hearing with complete admiration the soul-stirring divine call from the supreme realm. That return is the return of the atom to the sun and the nightingale to the rose-garden. — AB01002

These transient days shall soon be gone and ere long shall fade the futile life in the darksome night that follows. These hoarded goods shall soon be scattered, and the strong and powerful surely come to a miserable and abject end. While there is still oil in thy lamp, therefore, while there is yet some strength left in thy body, make thou a mighty effort that thy faith may burn brightly within the globe of divine grace and bounty. — AB01601

Context for Study

The organic cosmology of AB02581 — in which the whole of human civilization is likened to a body whose animating principle is the divine Cause — draws on a long tradition of political and spiritual organicism. Plato's *Republic* compares the city-state to a single person; Paul envisions the Church as the Body of Christ in which every member has a distinct function (1 Corinthians 12); Ibn Khaldūn's *Muqaddima* analyzes the rise and fall of civilizations in terms of the organic force ('*asabiyya*, group solidarity) that animates or exhausts them. 'Abdu'l-Bahá's version is metaphysically bolder than any of these: the "spirit of life" of the world-body is not a sociological phenomenon or an ecclesial reality but the very "qualities and perfections of the Beloved" — divine names and attributes materialized in history through the Manifestation. The image of the return in AB01002 is equally distinctive: the soul's passage from this world is reframed as the conclusion of a campaign, in which those who served the Cause return "like sovereign kings" bearing the spoils of hearts they have guided. This is less an eschatology of passive waiting than one of active historical achievement. The urgency of AB01601 — the lamp, the oil, the strength that diminishes — inscribes this vision within the limits of mortal time, creating a spiritual economy in which the present moment has unrepeatable value. Taken together, these three passages define a practical mysticism: the interior life of the believer is inseparable from her or his impact on the body of the world.

Questions for Reflection

1. How does the image of the world as a body animated by the divine Cause compare with the Christian theological category of the *corpus Christi* (Body of Christ), with Ibn Khaldūn's '*asabiyya*, and with Hegel's Absolute Spirit realizing itself through history? What does each model privilege, and what does it occlude?
2. AB01002 distinguishes two kinds of return at death: "the return of dust to the court of 'were it not for thee'" and "the return of the ray to the sun." What does this distinction imply about the moral significance of how one lives? How does it compare with Islamic accounts of the *mizān* (balance) on the Day of Judgment?
3. The lamp-and-oil image of AB01601 suggests that the capacity for service is finite and subject to depletion. How does this anthropology — the believer as a finite resource that must be

directed wisely — relate to modern theories of attention, energy, and burnout? What spiritual resources does ‘Abdu’l-Bahá’s framework offer for sustainment?

4. “We should know none but Him, see none but Him, think of none but Him” (AB01785). How does this counsel of spiritual concentration relate to the practical call to serve the body of the world? Is there a tension between mystical absorption and active social engagement, or do the two resolve into each other?
5. The volume repeatedly insists that “today is the time” for teaching and service. How should a religious community maintain the urgency of prophetic time without succumbing to the spiritual exhaustion that accompanies perpetual crisis consciousness?

A Guiding Question for the Whole Volume

The letters of circa 1894 are written from a prison cell to communities scattered across continents, by someone whose authority rests entirely on a written covenant and whose Father’s physical presence is gone. The volume asks us to consider what it means to maintain a living faith when the luminous center has withdrawn, when Covenant-breakers are exploiting every ambiguity, and when the world continues its indifferent course.

A guiding question for the whole volume might therefore be: **If the Covenant is simultaneously the “water of life” and the “impregnable barrier of iron,” the gentlest consolation and the most demanding discipline, what inner transformation must a believer undergo in order to experience these as two faces of a single reality rather than as contradictions?**