



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 115:

Writings and Utterances of Abdu'l-Baha, ca. 1896



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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
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
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- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
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- 127–129. Letters and utterances in the year 1903 I–III
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- 145–146. Letters and utterances in the year 1910 I–II
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Introduction to volume 115

This 1896 volume shows the fourth year of ‘Abdu’l-Baha’s ministry as a period of intense consolidation under pressure. Its dominant note is unmistakably the Covenant: again and again the friends are urged to firmness, protected against “doubts,” “allusions,” and “interpretation,” and taught that steadfastness is now the decisive test of spiritual life. In items such as AB00116, the Covenant is presented not merely as a defensive response to crisis but as the very means by which the post-ascension community is to remain united, teach the Cause, and distinguish the clear text from the insinuations of the violators. Other pieces reinforce the same atmosphere from different angles: AB03469 calls the Covenant an impregnable fortress; AB01886 universalizes it across the Bayan, Qur’an, Torah, and Gospel; and AB12515 speaks in a sharper register, portraying the “people of violation” as already weighed and found wanting. Read together, these letters make plain how central the struggle over succession and authority had become by 1896, while also showing ‘Abdu’l-Baha laboring to transform a moment of acute vulnerability into a theology of steadfastness.

Yet the volume is not confined to internal crisis. It also preserves striking signs of outward expansion and of the broader civilizational horizon that would increasingly mark ‘Abdu’l-Baha’s ministry. Most notable is ABU3690, which retrospectively records a dream from 1896 in which Baha’u’llah announces unprecedented “guests,” interpreted by the Master as the first pilgrims who would come from America. Even if preserved through a later recollection, it is highly suggestive as the earliest intimation in this volume of the stream of Western pilgrims that would so alter the trajectory of the Faith. A second outward-looking strand appears in AB03051, with its bold Christian-apocalyptic language of the “new Jerusalem” and “Alpha and Omega,” and in AB09117, which imagines Persia renewed through peace, industry, commerce, and universalized learning, even with assistance from Europe and America. Alongside these expansive notes stand texts of grief and sacrificial memory, above all AB00396, the prayer on the five martyrs of Turbat, and AB00330, whose meditation on saints writing praise “with the ink of their blood” fuses martyrdom with renewed firmness in the Covenant. The volume therefore stands at a revealing juncture: harrowed by opposition, suffused with sorrow, yet already opening toward a transregional and ultimately global future.

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AB12515

To: Mirza Abu'l-Fadl Gulpaygani

Date: 1896-Feb ca.

- 1 O Abu'l-Fadl! Grace hath appeared embodied in the Temple of the Covenant. Blessed be God, the Best of Creators! The Balance of Justice hath been set up, while the scales of the people of violation have become light, and they are in the abyss of loss, at the lowest of the low.
- 2 The Lamp of the Covenant hath been lit in the Niche of the Horizons, yet those who waver are in great wrath. The Cloud of Bounty hath been raised up and the Rain of Benevolence poureth down, yet the people of negligence are in grief and sorrow at this resurrection.
- 3 Leave them in their base depth and in the bottom of a deep pit. They have made God's Covenant and His Testament objects of ridicule and mockery, and they have derided a Text from God. Soon shall the punishment of a mighty day seize them.

1 يا اباالفضل قد ظهر الفضل على هيكل الميثاق
فتبارك الله احسن الخالقين قد انتصب ميزان
العدل و قد خفّت موازين اهل النقص و هم في
هاوية الخسران اسفل سافلين

2 قد اتّقد سراج الميثاق في مشكاة الآفاق ولكنّ
المتزلزلين لفي غيظ عظيم قد ارتفع سحاب الجود
و يفيض غيث الاحسان ولكنّ اهل الفتور لفي
غم و حزن من هذا النّشور

3 ذرهم في درك سافل و حضيض بئر عميق انهم
اتخذوا عهد الله و ميثاقه سخرى و استهزءوا بنصّ
من الله فسوف يأخذهم عذاب يوم عظيم

QALAM.012

AB11325

To: Baha'is of Manshad

Date: 1896-Mar-15+

O my God! These are Thy servants who have taken shelter beneath the tree of Thy oneness and sought refuge in the sanctuary of Thy divine dominion. O Lord! Aid them to win Thy good pleasure and attract them through Thy sweet-scented breaths. Verily, Thou art the All-Powerful, the Almighty.

الهي هؤلاء عبادك الذين استظلّوا في ظلّ شجرة
وحدانيتك و احتموا بحمي قدس ربوبيّتك اى
ربّ وفقهم على رضائك و اجذبهم بنفحاتك
انك انت القوى القدير

MJMJ3.044a, MMG2#212 p.240

AB05623*To: Hasan Khurasani**Date: 1896-Apr-06*

...O Pure Lord! Draw near this longtime servant to the Supreme Horizon and honor this poor servant in the Great Kingdom. Quench this one who thirsts for favors from the Ocean of Beneficence, and assist this one who is turned to the horizon of Oneness with the confirmation of Thy Glorious Lord. And grant refuge to this wanderer in Thy lane, in the shelter of Thy aid and bounty, in this world and the next. Thou art the Generous, the All-Bestowing.

...ای یزدان پاک این بنده دیرین را در درگاه
علین مقرب نما و این عبد مسکین را در ملکوت
عظیم مکرم فرما این تشنه الطاف را از دریای
احسان سیراب نما و این متوجه افق توحید را
بتأیید رب مجیدت موفق کن و این سرگشته
کوی خویش را در جوار عون و عنایت خود
در دنیا و آخرت مأوی بخش توئی کریم برعطا

MMK5#285 p.214x

AB03268*To: Haji Muhammad Husayn Shabistari**Date: 1896-Apr-22*

- 1 O Haji! Seek steadfastness from God. You have surely observed in the Books and Tablets mention of tests and trials. This servant beseeches the Most Great Unity that you may be protected and preserved under the shadow of His grace - and this is not difficult for God.
- 2 Now in Tiberias, in this corner of solitude, I am engaged in remembering you. Consider how much I love you. Guard this station - nay, hold it dearer than life itself. I swear by the Educator of existence that the gems of divine creation long for this station. Pay no attention now that it is not visible - soon you will witness its effects.
- 3 Regarding the expenses that some had written about, I swear by God that in these days not even a small amount exists. All matters will be resolved - divine assistance is confirmatory. Observe how the unseen Hand granted victory and how it swept away those tyrannical souls there. News of their arrival in Tabriz was received. In any case, trust in God and cling to His most pure robe.

- 1 جناب حاجی از خدا طلب استقامت نما در
کتاب والواح البتّه ذکر امتحان و افتانرا ملاحظه
نموده ای این عبد از حضرت احدیت ملتزم
است که در ظلّ عنایت محفوظ و مصون باشی
و لیس هذا علی الله بعزیز
- 2 الآن در طبریّا در این گوشه تنهائی بذکر تو
مشغول ملاحظه کن که بچه درجه بتو محبت
دارم اینقام را محافظه کن بلکه از جان دوست تر
دار قسم بمری وجود که اینقام را جواهر خلق
الهی آرزو دارند حال ملاحظه مکن که بنظر
نمی آید عنقریب آثارش را مشاهده خواهی نمود
- 3 در خصوص خرجی بعضی مرقوم نموده بودی
بخدا قسم که این ایّام پاره خردی موجود نیست
جمع امور درست میشود عون الهی مؤید است
ملاحظه کن که ید غیبی چگونه نصرت نمود و
آن نفوس طاغیه در آنجا را چگونه برانداخت
خبر وصولشان به تبریز رسید باری توکل بخدا کن
و توسّل بذیل اطهر نما

- 4 Convey to Aqa Nasrullah, on behalf of this servant, the Most Wondrous, Most Glorious Greater Greeting. Deliver the enclosed letter to Sheikh As'ad and always look after him and keep him satisfied and grateful. What I say is purely for your good, otherwise this servant has no thought of remaining in this world. And the Glory be upon you.

4 جناب آقا نصرالله را از قبل این عبد تکبیر ابدع
ابهی ابلاغ کن مکتوب جوف را به شیخ اسعد
یرسان و همیشه مواظب او باش و او را راضی
و ممنون بدار آنچه من میگویم محض خیر شماس
والا این عبد را خیال بقائی در این عالم نه و البهاء
علیک

MKT6.191

AB02035

To: Unknown, in Akka

Date: 1896-May-14

- 1 My God! Thou seest my loneliness and my sorrow and my regret and my grief and my sighing in this wilderness by reason of my deprivation from beholding Thy Face and attaining unto Thy Divine Presence and of my remoteness from Thy most sublime Threshold and Thy land of unfading splendor and Thy rich garden. And Thou seest my longing desire and my great yearning for ascending to the precincts of Thy transcendent mercy and for the earth to contain my mortal frame neath its depths lowly before the greatness of Thy Majesty. And Thou hearest my lamentation and my crying and my wailing in this immensity praying fervently to Thee and in tears before Thy mercy that hath preceded all created things.
- 2 Thou seest, O Lord, the tears flowing from mine eyes like the outpouring from the clouds and the fires of my deprivation flaming like the blazing of a fire that is closing in on the places of the tree of Ghada and the heart pleading the ardor of its love and yearning for Thy Most Glorious Kingdom.
- 3 Do Thou supply me, O Lord, with the cup of death after Thou hast made me taste the bitterness of remoteness from Thee. By Thy Glory, it is most pleasing and sweet and no escape have I from tribulation and grief except to arrive at the door of Thy mercy, O Lord of this world and of the next.
- 4 O Lord, if Thou didst destine for me remoteness from that most holy garden round which have circled the Concourse on high, deny me not the fragrances thereof that perfume the world and the sweet savors thereof that art diffused in the seven heavens. Have mercy, O my Lord, upon my sicknesses and upon my wakefulness and upon my sorrows and upon my burning with

1 [حضرت خادم] علیه بهاء الله الأبهی در روضه
مبارکه قرائت نمایند الهی تری توحدی و تحزنی
و تحسری و تلهنی و تنهدی فی هذه البیداء من
حرمانی عن المشاهدة و اللقاء و هجرانی عتبتک
العلیا و بقعتک التوراء و حدیقتک الغناء و غلیل
شوقی و عظیم توفی الی الصعود الی جوار رحمتک
الکبری و تضمّن الغبراء جسدى تحت اطباقها
متذللاً لعظمتک العظمی و تسمع نیاحی و صیاحی
و صریخی فی هذا الفضاء مبتهلاً الیک و متضرعاً
بباب رحمتک الی سبقت الأشياء

2 ای ربّ تری مدامعی تجری کفیض السحاب و
تلهب نیران حرمانی کلظی نار مؤصدة فی منابت
شجرة الغضا و القلب يشکو الجوى و یحنّ الی
ملکوتک الأبهی

3 ای ربّ ارزقنی کأس الردى بعدما اذقتنی سمّ
النوی بعزّتک انّها اشهى و احلی و لیس لی
من مناص من البلاء و الأسی الا الوفود بباب
رحمتک یا ربّ الآخرة و الأولى

4 ای ربّ ان قدّرت علیّ البعاد عن تلك الروضة
المقدّسة مطاف الملاء الأعلى لا تحرمنی عن نفحاتها
المعطرة للآفاق و فوحاتها المنتشرة فی سبع طباق
ای ربّ ارحم اسقامی و تسهّدی و احزانی و
توقّدی بنار حرمانی و توحدی فی هجرانی

the flame of my separation and upon my loneliness in my remoteness.

5 Do Thou befriend me in my loneliness and rest me from my bewilderment and deliver me from my torment and rescue me from my punishment. By Thy Glory, there is no healing for mine ills nor is there a quenching for my thirst save to perish in the deserts of separation while consumed with the fire of longing. Aid me, O Thou Beloved of the world, by Thy generosity and grace and grant me deliverance by Thy mercy and ease my difficulties and deliver me from abstruse problems.

6 O how I long for passing and O how I thirst for drinking deep of the cup of death, for my bones, O my God, have weakened and my mortal frame hath been consumed by grievous trials and tribulations have been successive in secret and in daylight.

7 Thou art, verily, the All-Powerful the All-Bountiful.

5 آنسنى فى وحشتى و ارحنى من دهشتى و اجرنى
من عذابى و انقذنى من عقابى فوعزتك ليس لى
شفاء لعلتى و لا رواء لغلتي الا الهلاك فى مفاوز
الفراق متلهياً بنار الاشتياق يا محبوب الآفاق
ادركنى بفضلک و جودک و نجنى برحمتک و
هون على المشكلات و خلصنى من المعضلات

6 و ا شوقى للوفاة و وا ظمئى للتجرع كأس الممات
فان العظم يا الهى قد وهن و الجسم انضى من
عظم المحن و البلايا تابعت فى السر و العلن

7 انك انت المقتدر الكريم

INBA21:042, INBA88:121b, BRL_DAK#0533,
MKT2.221, ADH2.098, ADH2_2#18
p.125, MMG2#352 p.393

AB03040

To: Abdu'l-Karim Arbab, in Tihiran

Date: 1896-May-14

1 My Lord, my Hope, my Refuge and my Trust! With all humility and contrition I beseech Thy holy Kingdom and the luminous horizon of Thy mercy to grant this servant a pure heart, a breast expanded by the outpouring of Thy favors, a countenance radiant with the lights of Thy mysteries, a sincere intention in Thy Cause, a spirit at rest through Thy bounty and beneficence, and a goodly future through Thy grace and generosity. O Lord! Assist him in that which Thou lovest and art pleased with. Verily Thou art the Generous, the Bestower.

2 O servant of God! Your services are known, evident and confirmed in the sight of these yearning ones. I beseech God that He may confirm all your affairs in goodwill toward all the servants of God, and make you successful in service to the justice-loving leaders.

3 'Abdu'l-Baha 'Abbas

1 رب و رجائى و ملجئى و رجائى اتى بكل ذل
و انكسار ابتهل الى ملكوت قدسك و افق نير
رحمانيتك ان تجعل لهذا العبد قلباً صافياً و صدرأ
مشروحاً بفيض الطافك و وجهأ مستبشراً بانوار
اسرارک و نيتاً خالصة فى امرک و روحاً مستريحاً
بجودک و احسانک و مستقبلاً حسناً بمتک و
اکرامک رب ایده على ما تحب و ترضى انک
انت الکريم الوهاب

2 اى بنده الهى خدمات شما در نزد اين مشتاقان
معلوم و واضح و مسلم از خدا ميخواهم که کل
احوال شما را مؤيد بر خيرخواهى عموم بندگان
خدا نمايد و موفق بر خدمت سروران عدالت پرور

3 ع ع

- 4 Now is not the time for presence - your services take the place of presence. You have surely heard the story of 'Ali ibn Yaqtin, when they asked His Holiness about the number of pilgrims that year upon returning from pilgrimage. He said there were one hundred thousand pilgrims that year, but the only ones who truly performed the pilgrimage were himself, his camel, and 'Ali ibn Yaqtin - even though Ibn Yaqtin was in Basra as governor on the Day of 'Arafih. But since he was occupied with protecting the loved ones of God, this was greater than pilgrimage. Now since you are engaged in serving the servants of God and are accustomed to goodwill and excellent services to the leaders, surely these good deeds have great rewards. And upon you be glory.

4 حال حضور مقتضی نه خدمات شما حکم حضور دارد حکایت علی ابن یقطین را البتّه شنیده‌اید که چون از حضرت در مراجعت از حجّ سؤال از مقدار حجّاج در آنسال نمودند فرمودند که صد هزار حاج امسال بود ولی کسیکه حجّ نمود من بودم و شتر من و علی ابن یقطین و حال آنکه ابن یقطین در یوم عرفه در بصره بود و والی بود ولی چون بحایت احبّاء الله مشغول بود این امر اعظم از حجّ بود حال شما چون بخدمت بندگان خدا مشغول و به خیرخواهی و خدمات فائزّه بسروان مألوف البتّه این حسنات را ثوابت عظیمه موجود و البهاء علیک

INBA21:023, MJMJ3.092, MMG2#387

p.434

AB03469

To: Ali Akbar Yazdi, in Akka

Date: 1896-May-14

- 1 O you who hold fast to the hem of grace! Your flowing verses were noted. Their meanings were like a breeze carrying the fragrance of the love of God, bringing spirit and delight.
- 2 Among the signs of the confirmations of the Abha Kingdom are occupation with the remembrance of God and holding fast to God's Covenant and Testament. Praise be to God that you are occupied day and night with the remembrance of Truth and are detached from all else.
- 3 This divine Covenant is an impregnable fortress and a mighty stronghold. Whoever enters and holds fast to it is preserved and protected, fortunate and secure. But whoever takes a step beyond it, his end shall be manifest loss, his fate like that of earthworms. Yet transgression from non-transgression is known only to the One designated, not to every whimsical person.
- 4 Give thanks to God that you hold fast to the hem of grace and are sheltered in the fortress of the Covenant. Send the Ridvan ode, for it brings spirit and delight.

1 ای متمسک بذیل عنایت اشعار آبدار ملاحظه گردید معاینش نسیمی بود که شمیم محبت الله داشت و مورث روح و ریحان بود

2 از آثار تأییدات ملکوت ایهی اشتغال بذکر الله است و متمسک به عهده و میثاق الله الحمد لله که شب و روز بذکر حق مشغولی و از دوش بیزار

3 این عهده الهی حصن حصین است و قلعه متین هر نفس داخل و متمسک است محفوظ و مصون است و محظوظ و مأمون هر نفس خطوه‌ئی تجاوز نماید مالش خسران مبین است عاقبتش حال خراطین ولی تجاوز عدم تجاوز را ذات منصوص داند نه هر نوهوس مخصوص

4 تو شکر کن خدا را که بذیل عنایت متمسکی و در حصن عهده متحصن قصیده رضوان را ارسال دار باعث روح و ریحانست

- 5 Since you visited the Holy Shrine on behalf of this servant, I too shall pray on your behalf, God willing, in the night prayer vigils. I hope both will be accepted at the threshold of the Blessed Beauty.
- 6 Convey greetings to Jinab-i-Haji and Jinab-i-Aqa Mirza Husayn and the others, upon them be the Glory of God the Most Glorious.
- 7 And glory be upon you and upon all who remain firm in the Covenant which God took in the world of immortality with the Supreme Pen.
- 5 بالنیابه چون از این عبد در روضه مبارکه زیارت نمودی من نیز انشاء الله بالوکاله از تو در شب مناجات خواهم نمود امیدوارم هردو در درگاه جمال مبارک مقبول افتد
- 6 جناب حاجی و جناب آقا میرزا حسین و دیگران علیهم بهاء الله الاهی را تکبیر برسان
- 7 و البهاء علیک و علی کلّ ثابت علی العهد الذی اخذه الله فی ذرّ البقاء بالقلم الاعلی

INBA21:036

AB03898

To: Haji Abdu'l-Karim Tihirani, in Egypt

Date: 1896-May-14

- 1 My God, my God! You are He Who, through the sublimity of Your sovereignty, the exaltation of Your proof, the greatness of Your power, and the intensity of Your might, has exalted Your Cause and manifested Your dominion in the kingdom of existence, and has encompassed with Your sovereignty the realms of the unseen and the visible. You have sent forth from the source of Your grace the breezes of mercy which preceded the existence of those who bow down in prostration. Among them is this servant who has turned to You and clung to Your robe and whispered to You in the hidden recesses of his heart and the depths of his being, that You protect him from all that contradicts Your good pleasure and opposes Your satisfaction.
- 2 O my Lord! Protect him in the sanctuary of Your protection and shelter him in the cave of Your care. Make him a sign of Your bestowal, a banner of Your love, a lamp of Your knowledge, a meteor of Your guidance, and a torch of Your grace and favor. Make his descendant, who has believed in You and Your verses, preserved by Your preservation and safekeeping, protected by Your power and shelter, mindful of Your remembrance, supplicating to You, imploring at the gate of Your oneness, detached from all else but You, speaking Your praise, diffusing Your fragrances, gladdened by Your favors, illumined by Your light, crying out to You for help, taking refuge at Your
- 1 الهی الهی انت الذی بعلو سلطانتک و سمو برهانتک و عظیم قدرتک و شدید قوتک اعلیت امرک و اظهرت سلطنتک فی ملکوت الوجود و احطت بسلطانتک جبروت الغیب و الشهود و ارسلت عن مهیب عنایتک نسائم الرحمة الّتی سبقت وجود اهل السجود و منهم هذا العبد الذی توجه الیک و تشبّث بذیلک و ناجاک فی خفیات سرّه و کمون کینوته ان تحفظه عن کلّ ما یخالف رضاک و ینین مرضاک
- 2 ای ربّ احفظه فی حمی حمایتک و صنه فی کھف عنایتک و اجعله آیه موهبتک و رایة محبتک و سراج معرفتک و شهاب هدایتک و مشعل لطفک و احسانک و اجعل سلیله الذی آمن بک و آیاتک محفوظاً بحفظک و کلائتک مصوناً بقدرتک و حمایتک متذکراً بذكرک مبهلاً الیک متضرعاً بباب احدیتک و منقطعاً عن دونک ناطقاً بثنائک ناشراً لنفحاتک مستبشراً بألطافک مستضیئاً من نورک مستغیثاً الیک

gate. Verily You are the Powerful, the Mighty, the Forgiving, the All-Merciful, the Most Compassionate.

مستجيراً بياك أنك انت المقتدر العزيز الغفور
الرحمن الرحيم

- 3 Convey on behalf of this servant the Most Glorious, Most Wondrous, Most Splendid greetings to His honor Aqa Mirza Ali-Muhammad and the other friends, upon them be the Most Glorious Glory of God.

3 جناب آقا میرزا علیمحمد و سائر دوستان علیهم
بهاء الله الأبهي را از قبل این عبد تکبیر ابدع
ابی ابلاغ فرمائید

INBA21:046

AB04553

To: Baha'is of Ishqabad

Date: 1896-May-14

- 1 O my Lord, my Hope, my Beloved, my Refuge! These assured ones, whose names are inscribed by Your inspiration in these lines - which are a sign of the recorded Book and the unfurled scroll - have turned their faces toward Your generous countenance and call upon You at eventide and dawn, directing themselves toward the Qiblih of the horizons, clinging to the hem of the robe of Your grandeur and holding fast to the strong cord of Your aid, protection and bounty.
- 2 O Lord! They have arisen and remained steadfast in what You commanded them in Your firm scriptures, scrolls and tablets concerning the teaching, training and education of children who were born in Your days, nursed from the breast of Your love, raised in the cradle of Your care, nurtured in the bosom of Your grace, and brought up in the shelter of Your protection.
- 3 O Lord! Aid them in what they desire through Your generosity and grace, strengthen them in what they seek to attain Your good pleasure, and assist them in what they have undertaken for the advancement of the children of Your Kingdom.
- 4 O Lord! Open before the faces of these children the doors of prosperity through Your kindness and favor, raise them to the heights of success through Your gift and blessing, expand their breasts with the light of knowledge, and make them firm in Your Covenant and Testament, O my All-Merciful Lord!

1 ربّ و رجائی و مهری و ملاذی آن هؤلاء
الموقنین المدون اسمائهم بالهام منك في هذه
السطور التي هي آية الكتاب المسطور و الرقّ
المنشور قد ارادوا وجهك الكريم و يدعونك
بالعشيّ و الاشرار متوجهين الى قبلة الآفاق
متوسلين بذيل رداء كبريائك و متشبثين بالحلل
المتين بعونك و صونك و عطائك

2 اى ربّ قد قاموا و استقاموا على ما امرتهم في
محكم زبرك و صحفك و الواحك من تعليم و
تدريب و تربية ولدان ولدوا في ايامك و رضعوا
من ثدى محبتك و ربوا في مهد رعايتك و نشؤوا و
نموا في حجر عنايتك و انتعشوا في حضن حمايتك

3 اى ربّ أيدهم على ما ارادوا بجودك و فضلک
و شيدهم بما قصدوا الوصول الى رضائك و
وقفهم على ما شرعوا في ترقّي ابناء ملکوتک

4 ايربّ افتح على وجوه هؤلاء الأطفال ابواب
الفلاح بلطفك و احسانك و اعرج بهم الى
معارج النجاح بموهبتك و انعامك و اشرح
صدورهم بنور العرفان و ثبتهم على عهدك و
ميثاقتك يا ربّي الرحمن

INBA21:026

AB04240*To: Aqa Ghulam Husayn**Date: 1896-May-14*

- 1 O my God! This is Your servant and the son of Your servant who was set aflame with the fire of Your love and was attracted by Your holy fragrances. He accepted every affliction in Your path and tasted the heat of all calamities in his love for You, as he was taken captive in Your days, was plundered in Your lands, and was imprisoned in his love for Your beauty. He was expelled from his homeland due to his passionate wandering in search of Your countenance.
- 2 O Lord! He accepted every humiliation in accepting Your Cause and bore every hardship in acknowledging the manifestation of Your mysteries, until his spirit ascended to the vicinity of Your mercy and soared to the Kingdom of immortality through Your grace and gift, and reached the seat of truth through Your pardon and bounty. And he left this servant as a memorial, entrusted him as a trace and successor.
- 3 O Lord! Protect his successor in all ranks, guard him through Your favor, generosity and bounties, make his heart firm in Your Cause, cause him to speak Your praise, sanctify him from all else save You, sever him from other than You, occupy him with naught but You, show kindness to him in the worlds of existence, preserve him, make him constant in prostration, and make him a sign of love among the concourse of the unseen and the seen.
- 4 Verily, You are the King, the Powerful, the Mighty, the Beloved.
- 1 الهی هذا عبدک وابن عبدک الذی اشتعل بنار محبتک و انجذب بنفحات قدسک و قبل کلّ بلاء فی سبیلک و ذاق حرارة کلّ مصائب فی محبتک حیث اسر فی ایامک و نهب فی بلادک و سجن فی حبّه بجمالک و اخرج من الأوطان لشغفه فی هیمائه لطلعتک
- 2 ای ربّ قد قبل کلّ ذلّة فی قبوله لأمرک و تجلّ کلّ مشقّة فی اعترافه لظهور اسرارک الی ان صعد روحه فی جوار رحمته و عرج الی ملکوت البقاء بفضلک و موهبتک و وصل الی مقعد الصّدق بعفوک و احسانک و ترک هذا العبد تذکاراً و ودعه اثرأ و خلفاً
- 3 ای ربّ احفظ خلفه فی جمیع المراتب و احرسه بلطفک و جودک و انعامک و ثبت قلبه علی امرک و انطقه بثناءک و قدّسه عن دونک و اقطعه عن سواک و اشغله عن غیرک و الطف به فی عوالم الوجود و احفظه و ادمه علی السّجود و اجعله آیه الحبّ بین ملأ الغیب و الشّهود
- 4 أنّک انت الملک المقتدر العزیز المحبوب

INBA21:048

AB05444*To: Siyyid Taqi Manshadi, in Akka**Date: 1896-May-14*

- 1 O my Beloved, my Desired One, my Companion in my loneliness and my Solace in my tribulation! I beseech Thee and implore the might of Thy Self-Subsistence to guard Thy servant who hath arisen to serve Thee beneath the shadow of Thy merciful wings, and to protect Thy obedient servant in the fortress of Thy safekeeping. O Lord! He was the means for sending Thy Scriptures and Tablets in Thy days, and arose to serve Thy Cause after Thy ascension and separation. Aid him in all circumstances and conditions, O Thou Lord of Glory and Bounty! Verily, Thou art the Mighty, the All-Knowing. Convey my greetings to each and every one of the loved ones of God, and glory be upon thee. 'Abdu'l-Baha 'Abbas
- 2 The packets that you had sent to Haji arrived. Regarding your coming, God willing, I myself will summon you. Be confident. I hope that through the grace and favor of the Blessed Beauty, divine confirmation will reach you. Never be sad. Engage in the remembrance of God - it is the remedy for all ills and the balm for every wound. 'Abdu'l-Baha 'Abbas
- 3 Please measure and send the length and width of the space of the sacred shrine's sanctuary.

1 یا محبوبی و مطلوبی و انیسی فی وحشتی و سلوقی
فی بلائی اسئلک واتضرع الی عزّة قیومتک ان
تحرّس عبدک الذی قام علی خدمتک فی ظلّ
جناح رحمانتک وتصورن عبدک الطائع لکلمتک
فی حصن حراستک ای ربّ کان واسطة ارسال
زُبرک و الواحک فی ایامک و قام علی خدمة
امرک بعد صعودک و هجرانک ایدّه فی جمیع
الشئون و الاحوال یا ذا الجلال و الاکرام انک
انت العزيز العالم جمیع احبّای الهی را فرداً فرداً
تکبیر برسانید و البهاء علیک ع

2 پاکتهائی که نزد حاجی فرستاده بودید رسید در
خصوص آمدن شما انشاءالله من خودم شما را
خواهم خواست مطمئن باش از فضل و عنایت
جمال مبارک امیدوارم که تأیید قلبی بشما برسد
ابداً محزون مباش بذكر حقّ مشغول شو علاج
جمیع دردها و مرهم هر زخمهاست ع

3 فضای حرم روضه مبارکه را طولاً و عرضاً
اندازه گرفته ارسال دارید

INBA21:030

AB05398*To: Aqa Mirza Muhammad Ali (Shiraz), in Shin**Date: 1896-May-14*

- 1 O tree stirred by the breeze of God! Blessed art thou for having turned thy face toward Him by Whose light the earth was illumined and the Kingdom of the Unseen shone forth and gleamed through the rays of His glory. Before His Essence minds and understandings became insignificant, necks were humbled and heads were bowed, voices were hushed and faces were prostrated before His sovereignty - the Self-Subsisting Lord of earth

1 ایها الشجر المهتزّ بنسمة الله طوبی لک بما وجهت
وجهک للذی اشرقت الأرض بنور جماله و اضاء
و لاح ملکوت الغیب بشعاع جلاله و تضاءلت
العقول و الأفهام لذاته و ذلت الرقاب و خضعت
الأعناق و خشعت الأصوات و عین الوجوه
لسلطانه قیوم الأرض و السموات سبح قدوس

and heavens, the All-Glorious, the Most Holy, the Lord of the Concourse on High and the King of the Most Glorious Kingdom. Glorified and exalted is He above what they describe and speak and attribute unto Him.

رَبِّ الْمَلَأِ الْأَعْلَى وَمَلِكِ مَلَكُوتِ الْأَبْهَى سُبْحَانَهُ
وَتَعَالَى عَمَّا يَصِفُونَ وَيُنْطِقُونَ وَيَنْعَتُونَ

- 2 And then, O my beloved! I have read with utmost joy the verses of thy longing for God and the evidences of thy yearning for the Most Exalted Horizon. I have learned of the firmness of thy feet, the steadfastness of thy heart, the sobriety of thy thought, thy constant remembrance of the Cause of God, and thy conduct along the path of guidance. Such supreme qualities befit one like thee, for thou art related to this Blessed Tree whose root is firm and whose branch extends into heaven. Glorified be my Most Glorious Lord!

2 وَ بَعْدَ يَا حَبِيبِي قَدْ تَلَوْتُ بِمِلءِ السَّرُورِ آيَاتِ
شَوْفَكَ إِلَى اللَّهِ وَ بَيِّنَاتِ تَوْفِكَ إِلَى الْأَفْقِ الْأَعْلَى
وَ أَطْلَعْتُ بِرِسْوَخِ قَدَمِكَ وَ ثُبُوتِ قَلْبِكَ وَ رِزَانَةِ
فِكْرِكَ وَ مَدَاوِمَةِ ذِكْرِكَ فِي أَمْرِ اللَّهِ وَ سُلُوكِكَ
فِي سَبِيلِ الْهُدَى وَ لِمَثَلِكَ يَنْبَغِي هَذِهِ الصِّفَةُ
الْمِثْلِي لِأَنَّكَ تَنْتَسِبُ إِلَى هَذِهِ السَّدْرَةِ الْمُبَارَكَةِ
الَّتِي أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ فَسُبْحَانَ رَبِّي
الْأَبْهَى

INBA21:028

AB05028

To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Egypt

Date: 1896-May-14

- 1 My God! Thou knowest that the two most noble Names did not seek to gather worldly goods nor acquire the ornaments of this abode of sorrows, but rather sought to dwell near Thee and spread Thy remembrance and praise. They became renowned among the nations for their love of Thy Most Great Name, and their fame spread far and wide under this banner throughout most regions of the world. But now their foundation is shaken, their pillars quake, their affairs are scattered, and their ease has turned to hardship. O Lord! Protect them from the gloating of Thine enemies and guard them from the blame of those among Thy creation who detest Thee. Make their affairs prosper through Thy guidance. O Lord! Thou seest me in my solitude and desolation and grief and anguish and estrangement. I commune with Thee in this state which would soften the hardest stone. Answer my prayer and hear my call. Verily Thou art the Answerer of the distressed when they call upon Thee.

1 أَلْهِى أَنْكَ لَتَعْلَمَنَّ أَنَّ الْأَسْمَيْنِ الْإِكْرَمَيْنِ لَمْ يَقْصِدُوا
اجْتِنَاءَ الْحُطَامِ وَلَا اِكْتِسَابَ زَخَرَفِ دَارِ الْأَلَامِ
بَلْ قَصَدُوا السَّكْنَى فِي جَوَارِكِ وَ نَشْرَ ذِكْرِكَ وَ
ثَنَائِكَ فَاشْتَهَرُوا بَيْنَ الْأُمَمِ بِحُبِّهِ اسْمِكَ الْأَعْظَمِ وَ
شَاعَ وَ ذَاعَ صَيْتُهُمْ بِهَذَا الْعُنْوَانِ فِي أَكْثَرِ أَنْحَاءِ
الْعَالَمِ فَالْآنَ تَزْعُزِعُ بَنِيَانَهُمْ وَ تَزَلْزِلُ أَرْكَانَهُمْ وَ
تَشْتَتِ أُمُورَهُمْ وَ تَبْدِلُ بِالْمَعْسُورِ مَيْسُورَهُمْ أَيْ
رَبِّ احْفَظْهُمْ عَنْ شِمَاتِ أَعْدَائِكَ وَ احْرَسْهُمْ
عَنْ مَلَامَةِ الْمُبْغِضِينَ مِنْ خَلْقِكَ وَ هَيَّا لَهُمْ مِنْ
أَمْرِهِمْ رَشْدًا أَيْ رَبِّ تَرَانِي فِي وَحْدَتِي وَ وَحْشَتِي
وَ حَسْرَتِي وَ كَرْبَتِي وَ غُرْبَتِي أَنَا جِيكَ فِي هَذِهِ
الْحَالِ الَّتِي تَلِينَ لَهَا الصَّخْرَةُ الصَّمَاءُ اسْتَجِبْ دَعَائِي
وَ اسْمَعْ نِدَائِي أَنْكَ أَنْتَ مُجِيبُ الْمُضْطَرِّ إِذَا دَعَا

- 2 'Abdu'l-Baha 'Abbas

ع ع 2

- 3 Convey my greetings to the blessed leaf, the honored wife, and caress the face and hair of the leaf Mihrangiz and the young maidservant.

3 ورقهء طیبہ امۃ اللہ ضلع محترمه را تکبیر برسانید
و ورقهء مہر انگیز و امہء صغیرہ را دست بروی
و موی بمالید

INBA21:032

AB05747

To: Shaykh Ali Akbar, in Akka

Date: 1896-May-14

- 1 O thou who art devoted to the path of Truth and descendant of that martyred Shaykh, that illustrious elder who responded with "Yea" to the call of "Am I not?" and who drank from the cup of tribulation from the wine-house of love, and hastened intoxicated and enraptured to the field of sacrifice, and laid down his life in the path of the Beloved. Thou who art the fruit of that tree and the memorial of that aged elder - praise be to God that for many years thou wert honored to attain the presence of the Beauty of the Lord and wert blessed to hearken unto the Word of grace and wert accepted at the Divine Threshold and art firm in God's Covenant and Testament. Well is it with thee for this cup which overfloweth with the choice wine of God's bestowal!
- 2 The poem was read. Its meanings are supremely eloquent. The time for the interpretation of the dream has not yet come. Reflect and it will become clear and evident.
- 3 Convey my greetings to thy sister and all the relatives. And the Glory be upon thee.

1 ای فدائی راه حقّ و سلیل آن شیخ شهید در
سبیل جمال مبارک آن پیر جلیل ندای الست را
جواب بلی گفت و از نخمخانهء عشق جام بلا
کشید و سرمست و مخمور بمیدان فدا شتافت و
جان در ره جانان بباخت تو که ثمرهء آن شجره
هستی و یادگار آن پیر سانخورده حمد خدا را که
سالمای زیاد بشرف لقای جمال پروردگار مشرف
بودی و باصغای کلمهء عنایت فائز گشتی و در
درگاه الهی مقبول شدی و به عهد و پیمان یزدان
متمسکی هنیئاً لک هذه الکأس الطائفة برحیق
موهبة الله

2 قصیده قرائت گردید معانیش در نہایت بلاغت
است هنوز وقت تعبیر رؤیا نیامده است فکر نما
واضح و مشہود گردد

3 ہمشیرہ و جمیع متعلّقین را تکبیر برسان و البہاء
علیک

INBA21:035

AB05933*To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Egypt**Date: 1896-May-14*

- 1 O Lord! Open the gates of the Kingdom of Thy mercy upon the faces of Thy loved ones, expand the breasts of those who love Thee through the manifestation of the signs of Thy favors, illumine the hearts of Thy chosen ones with the holy lights of Thy gifts, and gladden the eyes of Thy pure ones with the joy of remembering Thee in the days of Thy manifestation and concealment.
- 2 O my Lord! Grant to each one of Thy servants pure offspring and holy daughters with the signs of Thy oneness, that they may remember Thee and celebrate Thy praise with glorification, sanctification and exaltation, in exaltation of Thy Cause, in honor of Thy Word, in radiance of Thy light, and in proclamation of Thy manifestation.
- 3 Then assist this servant of Thine in all conditions and circumstances through the manifestations of favors from the Kingdom of Thy greatness and the Dominion of Thy sovereignty, and look upon this maidservant who has turned to Thee with the glances of the eyes of Thy mercy. Verily, Thou art the Generous, the Merciful, the Bestower. And glory be upon all who are firm in the Covenant. ‘Abbas
- 4 Let the newborn daughter be named Shawq-Angiz [Excitement-Stirring], that she may be enkindled with the fire of yearning in the love of her Great Master.

1 ربّ افتح ابواب ملكوت رحمتك على وجوه
احبائك و اشرح صدور اودائك بظهور آثار
الطافك و نور قلوب اصفيائك بانوار قدس
مواهبك و قر عين صفوتك بقرة عين تذكرك
في ايام ظهورك و غيابك

2 اى ربّ اجعل لكلّ عبد من عبادك ذرية طيبة
و بضعات مقدسات بايات توحيدك ليذكروك
و يذكرك بالتسبيح و التقديس و التهليل اجلاً
لامرك و اعزازاً لكلمتك و اشراقاً لنورك و
اعلاناً لظهورك

3 ثمّ ايد عبدك هذا في كلّ الشئون و الأحوال
بمظاهر اللطاف من ملكوت عظمتك و
جبروت سلطنتك و انظر الى امتك المتوجهة
اليك بلحظات عين رحمتك انك انت
الكريم الرحيم الوهاب و البهاء على كلّ ثابت على
الميثاق ع ع

4 مولوده جديده را نام شوق انگيز باد لتشتعل بنار
الاشتياق في حبّ مولاها العظيم

INBA21:029

AB05505*Date: 1896-May-14*

He is God! My God! Thou art He Whose Essence is sanctified from all attributes and descriptions, and every person of insight and justice among the people of ecstasy acknowledges their inability to comprehend Thy reality, and no veils of oppression obscure their vision. All minds are bewildered and all souls are perplexed, and so they have chosen, O my God,

الهي انت الذي تقدّس ذاتك عن كلّ النعوت
و الأوصاف و اقرّ بالعجز عن ادراك كنهك
كلّ عارف من اهل الوجدان و الانصاف و
لم تحجب بصيرته حجب الاعتساف كلّ العقول
ذهلت و كلّ النفوس احتارت فاختارت يا

to acknowledge their powerlessness, abasement and brokenness before the greatness of Thy glory, O my Lord, the Mighty, the All-Choosing. By Thy sanctity which transcends the understanding of the righteous, I have turned away from all else and directed my face toward Thee, O Creator of earth and heaven. I have grasped the hem of Thy mercy and clung to the cord of Thy bounty and held fast to the fringes of Thy loving-kindness, that Thou mayest embrace me with the glances of Thine eye of mercy and immerse me in the seas of Thy forgiveness and purify me from everything that opposeth Thy good-pleasure. O Lord! I call upon Thee in this luminous spot and commune with Thee in this radiant dome and seek Thy pardon in this supreme horizon. Answer my prayer and respond to my call and reach me through Thy grace and bounty. O my God! Verily Thou art the Gracious, the Merciful, the All-Loving.

الهي الاقرار بالعجز والذل والانكسار لعظمة
جلالك يا ربّي العزيز المختار فبِعزّتِكَ المقدّسة
عن درك الأخيار أنّي قد رجعت عن الأغيار
ووجهت وجهي لك يا فاطر الأرضين و
السموات و تشبّثت بذيل رحمتك و توسلت
بعروة موهبتك و تعلّقت بأهداب مرحمتك ان
تشمّلني بلحظات عين رحمتك و تغفرني في
بحار مغفرتك و تطهّرني عن كلّ امر يخالف
رضاكَ اي ربّ ادعوك في هذه البقعة النوراء
واناجيك في هذه القبة البراء و اطلب عفوك
في هذه العدوّة العليا استجب دعائي و اجب
ندائي و ادركني بفضلك و جودك يا الهي
انك انت الكريم الرحيم الودود

INBA21:045

AB05998

To: Haji Muhammad Tahir Qandihari, in Abadih

Date: 1896-May-14

- 1 O God! O Thou Who illuminest the faces of those who are steadfast with the lights of the supreme constancy, and Who expandeth the breasts of those who are firm with the holy breaths in the place of sacrifice!
- 2 Verily, this servant of Thine hath turned toward the Most Exalted Perspective and the Most Glorious Horizon, and hath sought refuge at Thy Holy and Luminous Threshold, that Thou mayest protect him from the sovereignty of passion in the cave of Thy protection and guardianship, O Creator of earth and heaven!
- 3 O my Lord! Preserve him from the arrows of doubts, and the spears of allusions, and the swords of interpretation, through the power of the divine text. Make his heart firm in the Covenant like a building of iron plates. Look upon him with the glance of Thy mercy, O my Glorious Lord, and illumine the glass of his heart with the lamp of Thy sanctification, O my Peerless Master!
- 4 Verily, Thou art God. There is no God but Thee, the Mighty, the Powerful, the Supreme, the Doer of whatsoever Thou

1 اللهم يا منور وجه الثابتين بأنوار الاستقامة
الكبرى و شارح صدور الراسخين بنفحات
القدس في مشهد الفداء

2 انّ عبدك هذا قد توجه الى المنظر الأعلى والأفق
الأبهي و استغاث بعيتك المقدّسة النوراء ان
تجيره من سلطان الهوى في كهف حفظك و
حمايتك يا خالق الأرض و السماء

3 اي ربّ احفظه من سهام الشبهات و سنان
الاشارات و سيوف التأويل بقوة التنزيل و اثبت
قلبه على الميثاق كبنين من زبر الحديد و انظر
اليه بنظر رحمتك يا ربّي المجيد و از رجاجة
فؤاده بمصباح تقدّيسك يا مولاي الفريد

willest. And glory be upon him and upon all who are firm, and who grow, and who hold fast to the Mighty Covenant.

4 أَنْتَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْمُقْتَدِرُ الْمُهَيْمِنُ
الْفَعَّالُ لَمَّا يُرِيدُ وَ الْبَهَاءُ عَلَيْهِ وَ عَلَى كُلِّ مَنْ ثَبَتَ
وَ نَبَتَ وَ تَمَسَّكَ بِالْمِيثَاقِ الْعَظِيمِ

INBA21:025

AB07718

To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1896-May-14

- 1 O thou who art firm and steadfast in God's Covenant and Testament! I have read the two letters thou didst send, and they are two missives that testify to thy complete sincerity in the Cause of God and thy great steadfastness in the Covenant of God. May God increase thy nearness to His Kingdom and thy refreshment from the breezes that waft from His holy garden.
- 2 I beseech the Ever-Living, the Self-Subsisting One to make thee a brilliant star in the horizon of existence and a piercing meteor in the heights of the visible realm.
- 3 Convey my greetings to the young lions, and as for Jasim, he is permitted to come on condition that he remain in Akka for three days, as I am away in Tiberias.
- 4 And upon thee be glory, and upon all who are steadfast in God's Covenant.

1 أَيُّهَا الثَّابِتُ الرَّاسِخُ عَلَى عَهْدِ اللَّهِ وَ مِيثَاقِهِ قَدْ قَرَأْتُ
الْكَاتِبَيْنِ الْمُرْسَلَيْنِ وَ هُمَا صَحِيفَتَانِ نَاطِقَتَانِ بِفَرْطِ
خُلُوصِكَ فِي أَمْرِ اللَّهِ وَ عَظِيمِ ثَبُوتِكَ فِي مِيثَاقِ اللَّهِ
زَادَكَ اللَّهُ قَرَباً إِلَى مَلَكُوتِهِ وَ انْتِعَاشاً مِنْ نَسَائِمِ
تَمَرٍّ مِنْ حَدِيقَةِ قُدْسِهِ

2 وَ أَنِّي ابْتَهَلُ إِلَى الْحَيِّ الْقَيُّومِ أَنْ يُجْعَلَكَ نَجْمًا بَازِغًا
فِي أَفْقِ الْوُجُودِ وَ شَهَابًا ثَاقِبًا فِي أَوْجِ الشَّهَادَةِ

3 وَ قَبْلَ مَنْ قَبْلِي وَ جَنَاتِ الْأَشْبَالِ وَ جَنَابِ جَاسِمٍ
لَهُ إِذْنُ الْحَضُورِ بِشَرَطِ أَنْ يَمْكُثَ فِي عَكَّا ثَلَاثَةَ أَيَّامٍ
لَا تُنْنِي مَعْتَرِبٌ فِي طَبَرِيَا

4 وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى كُلِّ ثَابِتٍ عَلَى مِيثَاقِ اللَّهِ

INBA21:033

AB09036

To: Tabrizi, Husayn (Father of Fatimih Nakhjavani), in Akka

Date: 1896-May-14

- 1 O Lord, heal the eyes of Thy servant and illumine his insight to behold the signs of Thy holiness, and cause him to hear the melodies of the birds of praise in the garden of divine unity through Thy grace and bounty, and make him pure and sincere for Thy gracious countenance. Verily, Thou art the Merciful.

1 رَبِّ اشْفِ بَصَرَ عَبْدِكَ وَ نَوِّرْ بَصِيرَتَهُ بِمُشَاهَدَةِ
آيَاتِ قُدْسِكَ وَ اسْمِعْهُ مِنَ الْخَانَ طُيُورِ التَّسْبِيحِ
فِي حَدِيقَةِ التَّوْحِيدِ بِفَضْلِكَ وَ جُودِكَ وَ اجْعَلْهُ
خَالِصاً مُخْلِصاً لَوَجْهِكَ الْكَرِيمِ أَنْتَ أَنْتَ الرَّحِيمُ

- 2 Write in detail about your eye condition. No complete, detailed report has been received. I hope that through divine grace the illness will be completely eliminated and full healing will be achieved. Ask about the conditions of Jinab-i-Amir and the mother of the children and the children themselves, one by one, on my behalf.

2 تفصیل چشم خودتانرا مرقوم نمائید خبری کامل
مفصل نرسیده امیدوارم بعنایت الهیه که بکلی
مرض زائل گردد و شفای کلی حاصل شود
احوال جناب امیر و والده اطفال و خود اطفال
را یک یک از قبل این عبد پیرس

INBA21:034

AB09678

To: Nephew of Aqa Mirza Abu-Turab, in Tihran

Date: 1896-May-14

- 1 O Lord, O Possessor of forgiveness, pardon and beneficence! This servant is related to one who was embraced by the glances of Thy merciful eyes in the world of lights. He cries unto Thee for deliverance from the evil of the wicked, and seeks refuge in the shelter of Thy mercy, the gathering-place of hopes.
- 2 He seeks assistance through Thy might and power, O Possessor of firm strength and dominion triumphant over all the worlds. Verily Thou art the Deliverer of those in distress, and from Thee is glory upon those who are firm and steadfast.

1 ربّ یا ذا المغفرة والعفو والاحسان انّ هذا عبد
انتسب لمن شملته بلحظات اعین رحمانیتک فی عالم
الأنوار ویستغیث بک عن شرّ الأشرار ویستجیر
الی کھف رحمانیتک محطّ رحال الآمال

2 ویستعین من حولک وقوتک یا ذا القوّة المتین
و العزّة القاهرة علی العالمین انک انت مجیر
المضطّربین و البهائم منک علی الثابتین الراسخین

INBA21:024

AB09665

To: Mirza Aqa Jan Khadimullah

Date: 1896-May-14

- 1 I yearn with heart and soul for His Holiness the Servant, upon him be the Most Glorious Glory of God, and remember him night and day. I beseech the Court of Oneness that he may ever remain in the utmost joy and fragrance, enkindlement and attraction.
- 2 My request is that, on my behalf, they should recite this prayer in the Holy Shrine in a state of weeping, helplessness and supplication, with a voice of imploring and beseeching, with sighs

1 حضرت خادم علیہ بہاء اللہ الأبھی را بہ جان
و دل مشتاقم و شب و روز بیادشان ہستم از
درگاہ احدیت ملتسم کہ ہمیشہ در نہایت روح
و ریحان و اشتعال و انجذاب باشند

2 خواہش من اینست کہ از قبل این عبد در
روضہ مبارکہ این مناجات را در حالت بکا و
عجز و ابتہال بصوت تضرّع و ابتہال و آہ و زاری و

and lamentations and cries, and that those who hear it should beg for its acceptance.

فغان تلاوت نمایند و مستمعین استدعای اجابت کنند

INBA21:044, INBA88:122

AB00330

To: Mirza Abdu'llah Khan, in Tihiran

Date: 1896-Jun-18

1 O my God! How can I make mention of Thee, utter Thy praise, speak of Thy attributes and glories, when my remembrance and praise are but voices raised from lips preoccupied with mention of aught else but Thee, proceeding from a heart distracted by concerns that have kept it from Thy beauty and engaged it with other than Thee? How can such remembrance ascend to the heaven of Thy glorious oneness, or reach the court of Thy divine holiness? O my God! By the might of Thy self-subsistence, I am abashed at my mention and praise of Thee, and ashamed of my descriptions and utterances, for I behold how the sanctified souls inscribe Thy praise with the ink of their blood shed in Thy path upon tablets spread across the horizons, and record Thy glorification and attributes with pens fashioned from their eyelashes and tears from their eyes upon the pages of cheeks and faces radiant with the glad-tidings of the Day of Effulgence.

1 یا الهی کیف اذکرک و انطق بثنائک و اتفوه بنعوتک و محامدک و لم یکن ذکرى و ثنائى الا اصوات مرتفعة من فم اشتغل بذكر غیرک منبعثة من قلب التهى بشئون منعه عن جمالك و اشغله بسواک فكيف یلیق ان يتصاعد الى سماء بهاء احديتک و ينبغى ان یصل الى ساحة قدس حضرة الوهیتک و انى یا الهی بعزة قیومیته اختجل من ذکرى و ثنائى و استجى من نعتى و بیانى فانى ارى بان النفوس المقدسه یحررون ثنائک بمداد دماهم المسفوكه فى سبیلک على الالواح المنشورة فى صحائف الآفاق و یثبتون محامدک و نعوتک باقلام اهدابهم و دموع آماقهم على صفحات الحدود و الوجه الطائفة ببشارات يوم الاشراق

2 Nevertheless, O my God, would it be just for me to part my lips with words of praise and description? Nay, by Thy mighty presence! Neither whisper nor mention, neither praise nor glorification is befitting me before Thee when I turn to Thee and place my trust in Thee. Therefore, O my God, I shall seal my mouth and restrain my tongue from utterance, and hold back the reins in this field, turning instead to mention those souls who were attracted by Thy holy fragrances, were set ablaze with the fire of Thy love, plunged into the oceans of Thy knowledge, soared to the horizon of Thy oneness, winged their flight to the heights of Thy praise, inhaled the fragrance of the flowers of mysteries from the gardens of Thy uniqueness, and breathed the morning breezes from the direction of the gardens of Thy detachment.

2 مع ذلك یا الهی فهل من الانصاف ان اشق شفتى بكلمة من النعوت و الاوصاف لا فو حضرة عزک لا یجوز لى لا همس و لا ذکر و لا نعت و لا تسبیح بین یدیک عند توجهی الیک و توکل علیک اذا یا الهی اصدد فی و امنع نطقی عن البیان و امسک العنان فى هذا الميدان و ارجع الى ذکر نفوس انجذبوا بنفحات قدسک و اشتعلوا بنار محبتک و خاضوا فى بحار معرفتک و طاروا الى افق توحیدک و ساحوا فى اوج تمجیدک و استنشقوا نفحات ازهار الاسرار من ریاض تفریدک و تضلّعوا نسמת الاسحار من مهب حداث تجریدک

3 Among them was the Dove of Thy sanctity who warbled upon the branches of the Tree of Thy mercy, and sang with the most wondrous melodies in the Garden of Paradise with such

3 و منهم ورقاء ایكة تقدیسک الذى تغرد على فروع سدره رحمانیتک و ترتم بابدع الالحان فى جنة

rhythm as stayed the birds from their flight and the waters from their flow, and chanted with such tones as drew unto him the hearts of the Concourse on High and delighted the maidens of Heaven secluded in pavilions of understanding. Each of his notes was a sublime word, nay, a unique radiant pearl, a resplendent virgin, an incomparable gem, whose mention caused the Manifestations of Light to cry out from the most exalted chambers.

- 4 O Lord! From his tender years he drank the wine of Thy knowledge, and the lights of his mysteries shone forth. He rejoiced in the fragrances from the gardens of Thy favors, answered Thy call, was quickened by the breeze of Thy love, found solace in the manifestation of Thy beauty, and was seized by such rapture from the wine of Thy oneness that he forgot his own self, his spirit and being. He flew from garden to grove, warbling, singing, and chanting melodies that stirred the souls and caused them to yearn for the Kingdom of Thy oneness, O Cleaver of the dawn! Illumine the lamp of his countenance with the light of joy on the Day of Meeting. He conveyed Thy Cause, called souls to the Dayspring of Thy revelation and the Dawning-Place of Thy inspiration, diffused Thy fragrances, exalted Thy Word, and guided the seekers to Thy straight path. He took the pure cup whose mixture was of camphor and gave drink to those athirst for the sweet waters of Thy knowledge and those yearning for the flowing springs of Thy bounty.

- 5 He journeyed through the lands and hastened until he stood before the Sovereign of Thy oneness, was honored by meeting the King of Thy singleness, and attained the blessing of hearing the address of the Beauty of Thy Lordship. The Most Great Ocean surged upon him with waves that drowned him in the depths of the grace of Thy Divinity. Then he returned from Thee unto Thee, speaking Thy praise, calling out Thy Name, rejoicing in Thy bounty, and relating Thy favor amongst Thy creatures. When, O my God, he was tried by separation and drank the poison of remoteness, he longed with the longing of those consumed by love for Thy most exalted horizon and Thy most glorious Kingdom. He lamented, wept, cried out and complained, detached himself from the lower realm and clung to the Supreme Concourse. He hastened to the field of sacrifice, celebrating and glorifying, and offered up his spirit in Thy path, O Lord of the first and the last. He was martyred in a state of detachment, attraction, and enkindlement, speaking, supplicating, joyous and gladdened.

- 6 O Lord! I beseech Thee, by his severance from all save Thee, by his attraction to the light of Thy beauty, by his kindling with

الرضوان بايقاع منع الطيور من الطيران و المياه عن الجريان و صدى بنغم جذب به قلوب الملائكة الاعلى و اطرب حوريات الجنان المقصورات في خيام العرفان فكانت كل نعمة منه كلمة عليا بل فريدة نورا و خريدة غراء و يتيمة عصماء تهتف بذكره طلعات النور في الخدود العليا

4 اى ربّ انه شرب رحيق عرفانك منذ نعومة اظفاره و اشرفت انوار اسراره و استبشر بنفحات رياض الطافك و لبي لندائك و احتي بنسمة حبك و انشرح صدرى بظهور جمالك و اخذته نشوة صباه توحيدك اخذاً نسي نفسه و روحه و ذاته و طار من رياض الى غياض و غرّد و صدى و ترنم بنغمات اهتزت منها الارواح و حنت الى ملكوت توحيدك يا فائق الاصباح و منور مصباح وجهه بنور الافراح في يوم الميعاد و بلغ امرك و دعى النفوس الى مشرق وحيك و مطلع الهامك و نشر نفحاتك و اعلى كلمتك و هدى الطالبين الى صراطك المستقيم و اخذ الكأس الطهور مزاجها كافر و سقى المتعطشين لزال عذب معرفتك الظمانين لمعين تسنيم موهبتك

5 و هاجر في البلاد و سرع حتى تمثل بين سلطان احديتك و اشرف بلقاء مليك وحدانيتك و فاز بالاصغاء لخطاب جمال ربوبيتك و فاض عليه البحر الاعظم بامواج اغرقته في طمطم فضل الوهيتك ثم رجع منك اليك ناطقاً بشنائك منادياً باسمك مستبشراً بعطائك محدثاً بنعمتك بين بريتك فلما يا الهى ابتلى بالفراق و شرب سم الابتعاد حنّ حنين اهل الغرام الى افقك الاعلى و ملكوتك الابهى و ناح و بكى و صاح و اشتكى و انقطع عن الحيز الادنى و تعلق بالملا الاسمى و سرع الى ميدان الفداء مهلاً مكبراً و فدى روحه في سبيلك يا مالک الآخرة و الاولى و استشهد منقطعاً منجذباً مشتعل ناطقاً مناجياً فرحاً مستبشراً

6 اى ربّ اسئلك بانقطاعه عن سواك و انجذابه بنور جمالك و اشتغاله بنار محبتك و انسجام

the fire of Thy love, by the flowing of his tears in his love for Thee, by the breaking of his patience in yearning for nearness unto Thee, by the blazing of the fire of his passion in his love for Thee, and by the sacrifice of his spirit in Thy path, to make me of those servants of Thine who hastened unto the scene of sacrifice with such longing that the faces of the Concourse on high were made radiant, and the tongues of the houris in the Abode of everlasting bliss were gladdened.

7 Then make firm the feet of the people of fidelity in Thy Covenant and Testament, O Creator of all being, and aid them to hold fast to the Most Great Cord and to cling to the hem of the mantle of majesty. Then preserve them, amidst Thy mercy, from the widespread doubts that have arisen in certain regions, within the stronghold of steadfastness and the shelter of unshaken certitude, O Thou Who art the Ancient of Days.

8 And make them to be shining lamps within the crystal glasses of attraction, radiant and gleaming stars in the horizons of steadfast adherence to the Covenant, and firm-set mountains upon the earth of certitude and assurance. O Lord! I am poor: enrich me through Thy wealth. I am abased: honor me through Thy sovereignty. I am supplicant: grant me refuge within Thy nearness. I am one who entreateth: lift me up unto Thyself, and deliver me from the slips of the wavering and the whisperings of them that turn back. Verily, Thou art the Generous, the Merciful.

عبراته في حبك وانصرام صبره في شوق جوارك
واضطرام نار غرامه في عشقك وفداء روحه
في سبيلك بان تجعلني من عبادك الذين ركضوا
الى مشهد الفداء بشوق تهلل به وجوه الملائكة الاعلى
وتهلل به السن الحوريات في الجنة المأوى

7 ثم اثبت اقدام اهل الوفاء على عهدك وميثاقك
يا خالق الورى و ايدهم على التمسك بالعروة الوثقى
والتشبث بذيل رداء الكبرياء ثم احفظهم عن
الشبهات المنتشرة في بعض الجهات في حصن
الثبوت و كهف الرسوخ برحمتك يا قديم الذات

8 واجعلهم سرجاً نورانية في زجاجات الانجذاب
و نجوماً زاهرة شعشاعية في آفاق الركوز على
الميثاق و جبلاً راسيات على ارض الرسوخ و
الايقان اى رب انى فقير اغنى بغنائك و ذليل
عزّزنى بسلطانك و متضرّع اجرنى في جوارك و
مبتل ارفعنى اليك و نجنى من زلات المتزلزلين
و همسات الناكسين انك انت الكريم الرحيم

INBA85:513, INBA55:319, MILAN.202

AB06484

To: Hasan Khurasani, in Egypt

Date: 1896-Jun-18

1 O my God! Thou art He Who hath kindled the fire of Thy love in the hearts of Thy loved ones, and hath taken from them the reins of patience and free will, by reason of their being drawn to the fragrance of Thy holiness and their ecstasy from the breezes wafting from the dawning-place of Thy bounty.

2 O Lord! When Thou didst rend their garments in Thy love, and burn their hearts with the flames of longing ignited by Thy remembrance, and remove their restraint in their passion for

1 و انت الذى يا الهى اضرمت في قلوب احبتك
نار محبتك و اخذت منهم زمام الارادة والصبر
لانجذابهم بنفحات قدسك و اهتزازهم من نسائم
مهب عنايتك

2 اى رب لما شققت جيوبهم في حبك و حرقت
قلوبهم بظلى اشواق تسعر من ذكرك و خلعت لهم
العذار في عشقك و اشهرتهم باسمك بين عبادك

Thee, and make them renowned through Thy name among Thy servants, and exalt their names in Thy Books and Scriptures - preserve them from the evil of Thine enemies among Thy creation, and guard them with the eye of Thy protection and care, and shield them from the arrows of the oppressors' tyranny, and protect them from the spears of the treacherous ones' betrayal, and keep them within the sanctuary of Thy help and protection, O Thou Shelter of the righteous who are wronged, and encompass them with the glances of Thy watchful eye, O Thou Refuge of the weak! Verily, Thou art the Preserver, the Guardian, the Defender, the Mighty, the Powerful.

- 3 O my Lord! These are Thy loved ones who have held fast to the cord of Thy oneness and clung to the hem of Thy singleness. Keep from them the hands of evil, through Thy mercy. Abbas.

واعليت اسمهم في كتبك وزبرك احفظهم من شر اعدائهم من خلقك واحرسهم بعين حمايتك ورعايتك وصنهم من سهام ظلم الالاء وقهم من سنان غدر الاشداء واحمهم في حى عونك وصونك يا ملاذ المظلومين الاتقياء واشملهم بلحظات عين رعايتك يا ملجأ الضعفاء انك انت الحافظ الحارس الدافع القوى العزيز

3 اى رب هؤلاء احبتك الذين تمسكوا بحبل توحيدك وتشبثوا بذيل تفريدك امنع عنهم اكف السوء برحمتك

INBA21:049

AB12680

To: *Hadrat Jim (Tihiran) et al.*

Date: 1896-Jun-18

- 1 O my Lord! These two servants have taken refuge in the shelter of Thy mercifulness and have clung to the threshold of Thy Lordship and have turned their faces toward the Kingdom of Thy Self-Subsistence and have purified their countenances in Thy love and have held fast to Thy Most Firm Handle, O Thou Who art the Lord of the First and the Last!
- 2 O my Lord! Assist them to serve Thy servants and aid them to win Thy good-pleasure and exalt them in the Kingdom of existence and illumine them with the lights of Thy bounty in the worlds of the Unseen and the Seen.
- 3 Verily, Thou art the All-Bountiful, the All-Loving.

1 ايرب هذان عبدان قد التجئا الى كهف رحمانيتك ولاذا الى عتبة ربانيتك وتوجهها الى ملكوت صمدانيتك واخلصا وجههما في حبك وتمسكا بعروتك الوثقى يا مالک الآخرة والأولى

2 ايرب وفقهما على خدمة عبادك وايدهما على رضائك وارفعهما في ملكوت الوجود وازهما بانوار فضلك في عوالم الغيب والشهود

3 انك انت الكريم الودود

INBA85:168

AB03051

To: Baha'is of the United States

Date: 1896-Jul-16

- 1 O ye beloved of God! O ye children of His Kingdom! Verily, verily, the new heaven and the new earth are come. The holy City, new Jerusalem, hath come down from on high in the form of a maid of heaven, veiled, beauteous, and unique, and prepared for reunion with her lovers on earth. The angelic company of the Celestial Concourse hath joined in a call that hath run throughout the universe, all loudly and mightily acclaiming: "This is the City of God and His abode, wherein shall dwell the pure and holy among His servants. He shall live with them, for they are His people and He is their Lord."
- 2 He hath wiped away their tears, kindled their light, rejoiced their hearts and enraptured their souls. Death shall no more overtake them neither shall sorrow, weeping or tribulation afflict them. The Lord God Omnipotent hath been enthroned in His Kingdom and hath made all things new. This is the truth and what truth can be greater than that announced by the Revelation of St. John the Divine?
- 3 He is Alpha and Omega. He is the One that will give unto him that is athirst of the fountain of the water of life and bestow upon the sick the remedy of true salvation. He whom such grace aideth is verily he that receiveth the most glorious heritage from the Prophets of God and His holy ones. The Lord will be his God, and he His dearly beloved son.
- 4 Rejoice, then, O ye beloved of the Lord and His chosen ones, and ye the children of God and His people, raise your voices to laud and magnify the Lord, the Most High; for His light hath beamed forth, His signs have appeared and the billows of His rising ocean have scattered on every shore many a precious pearl.
- 1 يا احبّاء الله و ابناء ملكوت الله انّ السّماء الجديدة قد اتت و انّ الأرض الجديدة قد جاءت و المدينة المقدّسة اورشليم الجديدة قد نزلت من السّماء من عند الله على هيئة حورية حسناء بديعة في الجمال فريدة بين ربّات الحجال مقصورة في الخيام مهيّأة للوصال و نادى ملائكة الملائة الأعلى بصوت عظيم ربّان في آذان اهل الأرض و السّماء قائلين هذه مدينة الله و مسكنه مع نفوس زكية مقدّسة من عبيده و هو سيسكن معهم فانهم شعبه و هو الههم
- 2 و قد مسح دموعهم و اوقد شموعهم و فرّح قلوبهم و شرح صدورهم فالموت قد انقطعت اصوله و الحزن و الضّجيج و الصّرخ قد زالت شؤنه و قد جلس مليك الجبروت على سرير الملكوت و جدّد كلّ صنع غير مسبوق انّ هذا هو القول الصّديق و من اصدق من رؤيّا يوحنا القديس حديثا
- 3 هذا هو الألف و الياء و هذا هو الذي يروى الغليل من ينبوع الحياة و هذا هو الذي يشفي الغليل من درياق النّجاة من يؤيّد بفيض من هذا الملكوت فهو من اعظم الوارثين للرسلين و القديسين فالربّ له اله و هو له ابن عزيز
- 4 فاستبشروا يا احبّاء الله و شعبه و يا ابناء الله و حزبه و ارفعوا الأصوات بالتّهليل و التّسبيح للربّ المجيد فانّ الأنوار قد سطعت و انّ الآثار قد ظهرت و انّ البحور قد تموجت و قدفت بكلّ درّ ثمين

SWAB#003, BWF.350-351, SW_v14#12 p.358

INBA21:071, INBA55:333, INBA59:085,
INBA59:202b, UMich962.115-116,
UMich991.053-055, MKT2.103, MNMK#048
p.133, MMK1#003 p.012, MILAN.055,
QT105.1.240, AVK2.188.01x, TZh8.1188,
RHQM1.590-591 (720) (442), MJZ.012

AB01886

To: *Haji Muhammad Baqir Nabil Qazvini*

Date: 1896-Jul-30

1 I praise and thank the Glorious Lord, the Benevolent, the Compassionate, the Beautiful, the Bountiful in gifts, the Great in providence, for what He has bestowed upon His weak servants of magnificent favors, beautiful gifts, consummate wisdom, profitable commerce, abundant wealth, lofty glory, exalted station, penetrating insight and pervading power on the day He shone upon the horizons with the lights of the Covenant and took the mighty Covenant mentioned in His Tablets and Scriptures and in the Bayan and the Qur'an and the Torah and the Gospel. And praise and thanks and glory be upon all who have held fast to this mighty Cord and manifest Serpent which swallows up all ropes and staves. And greetings overflowing with praise and radiating with the light of Glory be upon the luminous Reality, the divine Identity, the heavenly Fragrance, the lordly Breath, and the unitary Essence which gleams upon the crown of ancient glory with a gleaming that has illumined the heavens and earth by its light, and upon those who have remained firm in the Covenant and cast away discord and mounted the celestial steed and called out to all regions: "Hasten to the ancient Covenant! Hasten to the mighty Covenant! Hasten to the manifest Light! Hasten to the straight Path! Hasten to the clear Water! Hasten to the Garden of Delight! Hasten to the great Bounty! Hasten to the Table spread by the generous Lord!"

2 My God, my God! This is Your servant who has turned to the Dawning-Place of Your first Light, the Primal Point, and responded to Your call at the rising of the Sun of Glory in the latter cycle, and has borne every hardship and difficulty and trial, and has become one of Your ancient servants. Illumine his heart forever and eternally with the light of the Morn of Guidance, and expand his breast through witnessing Your greatest signs, and cause him to speak with the proof of Your Covenant which You have taken from the Kingdom of existence, from the unseen and the visible, O Lord of the Supreme Concourse! Preserve him from the arrows of doubts of the people of veils and ambiguities, make his heart firm in the clear verses, and make him a brilliant lamp in the gathering of the Covenant and Testament.

1 احمد واشكر الربّ الجليل البرّ الرؤف الجميل جزيل
العطاء عظيم الولاء على ما اولى عباده الضعفاء
من نعم جليلة و منح جميلة و حكم بالغة و تجارة
رابحة و ثروة طالحة و عزّة شاحنة و مرتبة باذخة و
بصيرة كاشفة و قوّة نافذة يوم اشراقه على الآفاق
بأنوار الميثاق و اخذه العهد الجليل المذكور في
صفحه و الواحه و في البيان و الفرقان و التوراة و
الانجيل و حمد و شكر و اثني على كل من تمسك
بهذا الحبل المتين و الثعبان المبين التي تلقف كل
حبال و عصي و التحيّة الطالحة بالنّاء و الفائضة
بنور البهاء على الحقيقة التورانية الهويّة الرّحمانيّة
و النّفحة الصّمدانيّة و النّفحة الرّبانيّة و الجوهرة
الوحدانيّة التي تتلأأ على اكيل المجد الأثيل تتلأأ
اشرقت بنوره السّموات و الأرضين و على الدّين
ثبتوا على الميثاق و نبذوا الشّقاق و ركبوا البراق
و نادوا في الآفاق حيّ على العهد القديم حيّ على
الميثاق العظيم حيّ على النور المبين حيّ على الصّراط
المستقيم حيّ على الماء المعين حيّ على جنة النّعيم
حيّ على الفضل العظيم حيّ على المائدة المدودة من
الربّ الكريم

2 الهى الهى هذا عبدك الذى اقبل الى مشرق
نورك الأوّل النقطة الأولى و لبيّ لدائك عند
طلوع شمس البهاء فى الكرة الأخرى و حمل
كلّ تعب و مشقة و بلاء و اصبح من عبيدك
القدماء نور قلبه ابداً سرمداً بنور صبح الهدى
و اشرح صدره بمشاهده آياتك الكبرى و
انطقه ببرهان ميثاقتك الذى اخذته من ملكوت
الوجود من الغيب و الشّهادة يا ربّ الملاء الأعلى
و احفظه من سهام شبهات اهل المحجبات و
المتشابهات و ثبت قلبه على المحكمات و اجعله
سراجاً وهاجاً فى محفل العهد و الميثاق

BRL_DAK#1154, MKT2.289

AB02175

To: Aqa Siyyid Jafar

Date: 1896-Jul-30

- 1 Praise be to God Who has illumined existence with the light of His oneness, and has made the signs of His Kingdom witnesses to His uniqueness, and has manifested upon the temples of unity a light shining from the traces of His lordship, and has appeared to the eyes of the detached ones as brilliant rays from the sun of His divinity, whereupon all faces submitted, humbled themselves, prostrated, and bowed down before His eternal presence. And greetings, praise, light and glory encompassed and shone forth in an upright reality through the texts of His lordship.
- 2 And then, O beloved of hearts, have you seen or heard or has it occurred to any mortal mind or has anyone imagined anything greater than the sovereignty of your Lord, the All-Merciful, and the power of your Master, the All-Bountiful? Indeed His light has dawned, His manifestation has appeared, His lamp has been lit, His morning has breathed, the breeze from the gardens of His gifts has wafted, and the fire of His generosity and bounties has been kindled on a day when the nations agreed and the peoples of the world gathered to lower His banners, fold His sails, and obliterate His signs. Yet through the power of His Most Great Name, revealed from the Kingdom of the Unseen upon the horizons of the nations, He made the manifest standard wave upon every lofty edifice and His ancient light to shine and illuminate the horizons with intense brilliance. They desire to extinguish God's light with their mouths, but God refuses except to perfect His light, though the unbelievers detest it.
- 3 And you, O lamp within which is lit the light of the love of God, shine forth with the light of knowledge in the gatherings of utterance, that the mystery of exposition may be revealed in human reality, and eyes may be illumined by witnessing the signs of your Lord, and ears may comprehend words that are the Mother of the Book, and spirits may be stirred by fragrant breaths wafting from the direction of God's gift. By God the True One, this is better for you than a mighty kingdom, a powerful sovereignty, and incomparable wealth, for it is a kingdom that will not perish for as long as God, the Ancient, endures.

1 الحمد لله الذى اشرق الوجود بنور وحدانيته و غدت آيات ملكوته شهودا بفرديته و تجلى على هياكل التوحيد نور لاخ من آثار ربانيته و ظهر على ابصار اهل التجريد اشعة ساطعة من شمس الوهيته فخفضت و خشعت و بخت و عنت الوجوه لحضرة قيوميته و التحية و الثناء و النور و البهاء شملت و سطع فى حقيقة شاخصة بنصوص ربوبيته

2 و بعد يا حبيب القلوب هل رايت او سمعت او خطر ببال بشر او تصور لاحد امر اعظم من سلطان ربك الرحمن و قوة مولاك المنان انه اشرق نوره و ظهر ظهوره و اضاء مصباحه و تنفس صباحه و هب نسيم رياض مواهبه و شبت نار جوده و رغائبه فى يوم اتفق الأمم و اجتمع اهل العالم على تنكيس اعلامه و طى شراعه و طمس شعائره و هو بقوة اسمه الأعظم المجلى من ملكوت الغيب على آفاق الأمم جعل العلم المبين يتوج على كل صرح عظيم و نوره القديم يشرق و يضىء على الآفاق بسطوع شديد يريدون ان يطفئوا نور الله بافواههم و يأبى الله الا ان يتم نوره ولو كره الكافرون و

3 انك انت يا ايها المشكاة الموقد فيها مصباح محبة الله فاشرق بنور العرفان فى محافل البيان ليظهر سرّ البيان فى حقيقة الانسان و تجلى الأبصار بمشاهدة آيات ربك و تعى الأذان من كلمات هنّ أمّ الكتاب و تهتزّ الأرواح من انفاس طيب عبت من مهبّ موهبة الله تالله الحق ان ذلك خير لك من ملك عظيم و سلطان قويم و غناء ليس له مثيل فانه ملك لايفنى بدوام الله القديم

MKT6.060, MNMK#047 p.132

AB02856

*To: Baha'is of Shiraz**Date: 1896-Jul-30*

- 1 O God, my God! I supplicate to the Kingdom of Thy sanctification and the Dominion of Thy oneness, confessing my grievous sins and acknowledging my great transgressions, submitting and humbling myself before Thy sovereignty that prevails over all things, imploring Thy mighty dominion that encompasses the world of creation, that Thou would confirm and strengthen the pillars of the house of Thy manifest religion, Thy straight path, and Thy exemplary way among humanity, and reinforce the backs of Thy loved ones in Thy noble Cause and mighty Message, O my Most Exalted Lord, and exalt Thy supreme Word and diffuse the fragrances of Thy holiness throughout all regions, and make manifest Thy luminous Law and Thy bright Faith among the people.
- 2 O Lord! The bones of Thy loved ones have weakened through intense hardship and tribulation, the earth with all its vastness has grown narrow for them, crises have intensified from all directions, calamities have encompassed them, and hope has nearly been cut off.
- 3 O Lord! Take them not to task for the deeds of the foolish ones, the heedlessness of the ignorant, the tyranny of the base, the discord of the vile, and the hypocrisy of the simple ones who speak Thy remembrance yet deviate, who make claims yet do not act upon them, and who wander about in their stupor.
- 4 O Lord! Expand the breasts of the sincere ones through witnessing the manifest light, heal the hearts of the believers with the cup of Thy grace overflowing with the living waters, open before their faces the gates of ease, shine upon them the lights of joy, shower upon them the rains of bounty, and assist them with the lions of guidance, until the birds of holiness warble in those verdant gardens, and the lions of truth roar in those mighty thickets, and the whales of mystical knowledge swim in those vast pools.
- اللهم يا الهى ابتل الى ملكوت تقدسك و
جبروت توحيدك مقرأً بجبرياتى العظمى و
معرفاً بخطيئاتى الكبرى خاضعاً خاشعاً متصدعاً
لسلطنتك القاهرة على الأشياء متضرعاً الى
عظمة جبروتك الطافحة على عالم الانشاء ان تؤيد
وتشيد اركان بيت دينك المبين و صراطك
المستقيم و طريقتك المثلى بين الورى و تشدد
ظهور احبائك على امرك الكريم و نياك
العظيم يا ربى الأعلى و تعالى كلمتك العليا و تنشر
نفحات قدسك بين الأرجاء و تظهر شريعتك
النوراء و ملتك البيضاء بين الملا
- 1 اى رب قد وهن العظم من احبائك باشتداد
البأساء والضراء وضافت عليهم الأرض برحبها و
اشتدت عليهم الأزمة من كل الأنحاء واحاطت
زواجر البلاء و كاد ينقطع الرجاء
- 3 اى رب لا تأخذهم بأعمال السفهاء و غفلة
الجهلاء و طغيان البلداء و شقاق الزمءاء و نفاق
البلهءاء ينطقون بذكرك و يبرقون و يدعون و
يقولون ما لا يفعلون و فى سكراتهم يعمهون
- 4 اى رب اشرح صدور المخلصين بمشاهدة النور
المبين و اشف قلوب الموحدين بكأس عنايتك
الطافه بالماء المعين و افتح على وجوههم ابواب
الرحاء و اشرق عليهم بأنوار السراء و افض
عليهم بغيوث الندى و ايدهم بليوث الهدى حتى
تصدهح طيور القدس فى تلك الرياض الغنا و
تزتر اسود الحق فى تلك الغياض الغلبا و تعوم
حيثان العرفان فى تلك الحياض الكبرى ع ع

INBA55:344

AB05013*To: Isa Bayk, in Baku**Date: 1896-Jul-30*

- ¹ O God! O Thou Who dost strengthen the sincere ones with hosts from the Most Glorious Kingdom and Who dost confirm those firm in Thy Covenant with legions of angels from the Supreme Concourse! This servant, submissive and humble before Thy exalted Threshold, calls upon Thee, supplicating and imploring before Thy Most Great Mercy, taking refuge in the cave of Thy protection and most mighty safekeeping, that Thou wouldst protect him from the evil of enemies and make his word supreme and the word of his foes and adversaries abased, and heal him from his ailments which have weakened his strength and the maladies that have afflicted him with great force. O Lord! Answer his prayer and prepare guidance for his affairs and open unto him the doors of confirmation from heaven and give him to drink from the cup of healing, O Thou Physician of the hearts of those who love Thee and Healer of the breasts of the God-fearing ones and Helper of the weak ones and Confirmer of those among Thy servants who are firm in Thy Covenant and Testament, which is the most firm handle extended from Thy Most Glorious Kingdom. O Lord! He is weak - strengthen him through Thy mighty power, O Master of the last and the first! Verily Thou art the Generous, the Merciful. O my Most Exalted Lord!

- ² 19 Safar 1314

¹ اللهم يا مؤيد المخلصين بجنود من الملكوت
الأبهي و موقئ الثابتين على عهدك بقبيل من
ملائكة الملائكة الأعلى يدعوك عبد الخاضع الخاشع
بعتبتك السامية العليا متضرعاً متهللاً الى حضرة
رحمتك الكبرى ملتجئاً الى كهف حمايتك و
صون كلائتك الأوقى ان تصونه من شر الأعداء
و تجعل كلمته هي العليا و كلمة عداته و شتماته
هي السفلى و تشفيه من اسقامه التي اورثت له
وهن القوى و العلل التي اعترته بقوة كبرى اي
رب اجب مسئوله و هيأ له من امره رشداً
و افتح عليه ابواب التأيد من السماء و اسقه
كأس الشفاء يا طبيب قلوب اهل الولاء و شافي
صدور اهل التقوى و معين الضعفاء و موقئ
عبادك الذين ثبتوا على عهدك و ميثاقك الذي
هو العروة الوثقى الممدودة من ملكوتك الأبهي
اي رب انه ضعيف قوه بقدرتك العظمى يا
مالك الآخرة و الأولى و انت الكريم
الرحيم يا ربّي الأعلى

- ² ١٩ صفر سنة ١٣١٤

INBA88:146

AB09680*To: Siyyid Hasan Muallim**Date: 1896-Jul-30*

- ¹ The peacock of the holy garden hath spread its wings in the midst of Paradise - blessed be they who behold! The Tree of Life hath brought forth fruits the like of which the eye of creation hath never seen - blessed be they who partake thereof! The heart of contingent being hath been drawn by the radiance

¹ قد انتشر اجنحة طاوس حديقة القدس في
بجوحة الفردوس فطوبى للناظرين قد اثمرت
سدرة البقاء بفواكه [مارأت] بمثلها عين الابداع
فطوبى للفاكهين قد انجذب قلب الامكان من
اشراق وجه اضاء به من في الامكان فطوبى
للبصرين

of a Face that hath illumined all who dwell within the realm
of possibility - blessed be they who perceive!

- 2 Yet He hath concealed Himself behind the veil of clouds - far
be it from those who suffer loss, and woe unto them who are
disappointed!

2 وتواری فی حجاب السحاب فبعداً للغاسرين وتعساً
للخائنين

- 3 Verily thy father Hashim was among those whose breast was
dilated, whose eyes were gladdened, whose spirit rejoiced, and
whose heart was made happy by beholding that manifest Light.

3 و انّ اباک هاشم ممّن انشرح صدره و قرّ عينه
و فرح روحاً و سرّ حبوراً بمشاهدة ذلك النور
المبین

MSBH6.038-039

AB09132

Date: 1896-Jul-30

- 1 O my God! These souls have believed in Thee and in Thy
most exalted Word, and have clung to the hem of Thy favors
in this nether world, turning their faces toward the Concourse
on High, beseeching at the gate of Thy oneness, holding fast
to the cord of Thy divine sovereignty, voicing Thy praise, their
faces radiant with the light streaming from the dawning-place
of Thy oneness.

1 اللهم يا الهی هؤلاء قد آمنوا بك و بکلمتک
العلیاء و تشبثوا بذیل الطافک فی الملکوت الأدنى
متوجّهين الى ملئک الاعلى متضرّعين بباب
احديتک متمسّكين بعروة قیومیتک ناطقين
بنائک متهلّلين بوجوههم بسطوع انوار احديتک

- 2 O Lord! Keep them safe within the stronghold of Thy protec-
tion, shelter them within the cave of Thy guardianship and
preservation, look upon them with the glances of Thy merciful
eye, make them successful in winning Thy good pleasure, assist
them to obtain Thy contentment, and strengthen their backs
through Thy aid and confirmation.

2 ای ربّ احفظهم فی صون حمايتک واسکنهم فی
کهف حفظک و کلائتک وانظر اليهم بلحظات
عين رحمانيتک و وفقهم على رضاک و ابدھم على
مرضاک و شید ظهورهم بعونک و توفیقک

- 3 Verily Thou art the Mighty, the Powerful, the Generous, the
Forgiving.

3 انک انت المقتدر العزیز الکریم الغفور

INBA21:052a

AB09968*To: Mashhadi Ali Milani, in Ishqabad**Date: 1896-Jul-30*

- ¹ O my Lord! Open the gates of Thy knowledge before the face of Thy servant 'Ali, who hath turned unto Thee, who hath laid hold on the Most Great Cord, who hath grasped the hem of the garment of Thy manifest Light, who hath loved to tread Thy Straight Path and to walk in Thy Most Great Way. Verily, Thou art the All-Bountiful, the All-Forgiving, the Most Merciful.
- ² O my Lord! Make firm his feet, facilitate his hopes, and expand his breast through the light of Thy knowledge, O Thou Most Merciful of the merciful ones!

¹ اى ربّ افتح ابواب معرفتك على وجه عبدك
على الذى توجه اليك و تشبّث بالحبل المتين و
تمسك بذيل رداء نورك المبين و احب السلوك
على صراطك المستقيم و المشى فى منهجك القويم
انك انت الكريم الغفور الرحيم

² اى ربّ ثبت اقدمه و يسر آماله و اشرح صدره
بنور عرفانك يا ارحم الراحمين

INBA88:127b

AB12688*To: Muhammad Javad Naraqi**Date: 1896-Jul-30*

O thou who art set ablaze with the fire that hath been kindled! The morn of divine splendor hath breathed forth through the lights of the Covenant, and the dawn of existence hath shone with the light of witness on this witnessed Day, while the heedless remain wandering in their drunkenness. The winds of prosperity have stirred, and the seas of success have surged, and the springs of divine favors have gushed forth, and the floods of bounty have poured down, while those who stray remain in thirst and burning. Leave them to their vain disputations, to their playing.

يا من اشتعل بالنار الموقدة قد تنفس صبح
الاشراق بانوار الميثاق و لاح فجر الوجود بنور
الشهود فى اليوم المشهود و الغافلون لفى سكرتهم
يعمّهون قد هاج ارياح الفلاح و ماج بحار
النجاح و تفجرت ينابيع اللطاف و سالت سيول
الاحسان و التائبون لفى ظمآء و احتراق ذرهم
فى خوضهم يلعبون

INBA85:161b

AB10325*To: Mirza Mahmud**Date: 1896-Jul-30*

- 1 My God! Thou art the One praised in Thy deeds and Thou art the One sought after in Thy kingdom amongst Thy servants. 1 الهى انت المحمود فى فعالك وانت المقصود فى ملكتك بين عبادك
- 2 O my Lord! This servant of Thine hath clung to the hem of the robe of Thy grandeur, and seeketh sustenance from the treasures of Thy bounty and bestowal, and striveth to win Thy good-pleasure, and to be illumined by the lights of the daystar of the horizon of Thy favors. 2 اى ربّ توجّه عبدك هذا بذيل رداء كبرياؤك و يسترزق من خزان جودك و عطائك و يسترضيك و يستنير من انوار كوكب افق احسانك
- 3 O my Lord! Make easy for him that which he desireth and expand his breast through the light of unity. 3 اى ربّ يسّر له ما يريد و اشرح صدره بنور التوحيد

INBA21:051a

AB10328*To: Nawruz**Date: 1896-Jul-30*

My God! This, Thy delicate servant, hath clung to the hem of the robe of Thy lordship and held fast to the fringe of the mantle of Thy divine protection. He seeketh Thy forgiveness for sins and transgressions, and striveth to win Thy good-pleasure in all matters, O my All-Knowing Lord! O Lord! Ordain for him every good, and shield him from every harm. Verily, Thou art the Ever-Forgiving, the All-Merciful.

الهى هذا عبدك الرقيق قد تعلق بأهداب رداء قيوميتك و تمسك بذيل ازار عصمة ربوبيتك و يستغفرک عن الذنوب والآثام و يسترضيك فى جميع الشؤون يا ربى العالم اى رب قدر له كل خير و ادفع عنه كل ضرر انك انت العفو الغفار

INBA21:051b

AB11070*To: Rida Quli**Date: 1896-Jul-30*

O thou who hast clung to the hem of bounty! The veils have been rent asunder, the gleaming rays of mysteries have shone forth, the lights have encompassed all, the seasons and the night and day have become balanced, the springtime of the righteous hath come, the garden of the free hath been adorned, the fountains of sacrifice have overflowed, and the believers are in joy and gladness, might and renown.

يا من تمسك بذيل العطاء قد هتكت الأستار
و اشرقت لمعات الأسرار و احاطت الأنوار و
اعتدلت الفصول و الليل و النهار و جاء ربيع
الأبرار و تأتقت حديقة الأحرار و تدفقت حياض
الايثار و المؤمنون لفي سرور و جود و عز و اشهار

INBA21:052b, INBA59:122c

AB09696*To: Haji Kazim, in Najafabad**Date: 1896-Aug-12*

¹ O Kazim! Forbearance in the face of anger is among the characteristics of the righteous and the qualities of the noble. As much as you can, be patient and endure the cruelty of the wicked. Be not sorrowful, be not grieved, be not downcast, so that you may attain to the praiseworthy station and enter beneath the shade of the Desired One.

¹ يا كاظم كظم غيظ از خصائص ابرار است
و خصائل احرار تا توانی بردبار باش و متحمل
جفای اشرار محزون مشو مغموم مشو محمود مشو
تا بمقام محمود پی بری و در ظل حضرت مقصود
درائی

² This is the Lote-Tree of the Utmost Boundary, and the Farthest Mosque, and “two bow-lengths or even closer” in relation to those souls who dwell in the realm of creation.

² اینست سدره متنی و مسجد اقصی و قاب
قوسین او ادنی بالنسبه نفوسیکه در صقع انشا
واقع

³ And the Glory be upon you and upon all who hold fast to the Covenant of God.

³ و البهاء علیک و علی کل متمسک بعهد الله

MMK6#508

AB03983*To: Zahra Khanum (Thamarih), in Tihiran**Date: 1896-Aug-16*

- 1 O delicate, heavenly fruit of the Tree of Oneness! Give thanks to the Peerless Lord that thou hast drunk from the fountain of Tasnim and Salsabil, and tasted the honey of divine favor with sweetened palate. Thou hast beheld the light of glory from the dawn of guidance, and gazed upon the Day Star of Majesty from the horizon of hopes. Among the handmaidens, shine forth like a candle, turn thine eyes away from the world and all within it, and burn like aloe and ambergris in the fire of the love of the Beauty of Baha, until the darkness of night becomes day and "We have made the sign of the night to pass away and We have made the sign of the day manifest" becomes evident.
- 2 O thou who art attracted to God! This is the time of joy and ecstasy, the moment of gathering and resurrection. Drink the wine of God's love by night, take up the harp and lute, and begin to play the tune of lovers, singing with this melody: "This is the call of the divine angel, this is the outcry, this is the stirring of consciousness: Awaken, awaken! Behold the flame of Sinai! See the fire of Moses! Witness the breath of Jesus! Awaken, awaken!"
- 3 And the Glory be upon thee and upon every fruit that is firmly rooted and growing.

1 ای ثمرهٔ جَنّیهٔ لطیفهٔ شجرهٔ احدیت شکر کن
حضرت بیثال را که از عین تسنیم و سلسال
نوشیدی و از شهد عنایت مذاق شیرین نمودی
از صبح هدی نور بها مشاهده نمودی و از مطلع
آمال نیر ذوالجلال نظر کردی در جمع اماء چون
شمع برافروز و دیده از جهان و جهانیان بدوز
و بنار محبت جمال بها چون عود و عنبر بسوز تا
ظلمت شب روز گردد و محونا آیه اللیل و جعلنا
آیه النهار مبصرة بروز کند

2 ای منجذبهٔ الی الله وقت شوق و شور است و
هنگام حشر و نشور از بادهٔ محبت الله شرب
شبانہ کن و چنگ و چغانہ بدست گیر و
باہنگ عاشقانه آغاز ساز کن و بلین آواز بخوان
بانگ سروش است این آہنگ و خروش است
این ہم جوشش هوش است این بیدار شو بیدار
شو شعلۂ سیناء بین آتش موسی بین نفخۂ
عیسی بین بیدار شو بیدار شو

3 و البہاء علیک و علی کلّ ثمرۃ ثبتت فبتت

MMK3#247 p.177

AB10059*Date: 1896-Aug-21*

- 1 O thou who hast turned to God! Thou hast attained the blessed Spot and stood in the presence of His Supreme Majesty and achieved the honor of circumambulating the gathering-place of the Concourse on High.
- 2 How blessed are thine eyes! How blessed thy heart, which hath become as a rose garden and flower bed! Thou hast watered the holy garden and irrigated the rose garden of oneness.

1 ای متوجۂ الی الله ببقعۂ مبارکہ فائز گشتی و
در آستان حضرت کبریا حاضر شدی و بشرف
طواف مطاف ملأ اعلی فائز گشتی

2 ای دیدۂ تو روشن ای قلب تو گلزار و گلشن
حدیقۂ قدس را تسقیہ نمودی و گلزار احدیت

Therefore, busy thyself with the praise of the Ancient Lord in wilderness and sea, on mountain and by stream.

3 12 Rabi'u'l-Avval 1314.

را آب یاری کردی پس بثنای ربّ قدیم در صحرا
و دریا و کهسار و طرف جویبار مشغول شو

۱۲ شهر ربیع الأول سنه ۱۳۱۴ 3

INBA55:339

AB00234

To: *Mirza Muhammad Taqi Afnan, in Yazd*

Date: 1896-Oct-19

1 Praise be to God Who hath brought forth a white pearl, a radiant gem, a luminous jewel, and a precious, pure pearl, scintillating, gleaming, brilliant, and effulgent like unto the resplendent flower in the highest horizon, manifest through the Most Beautiful Names, dazzling through the Most Exalted Example, possessing the highest attributes, humble before the All-Glorious Beauty, submissive, meek, bowing, prostrating, devoted, and heralding His Promised appearance in the ancient scriptures. It hath flashed forth, shone, gleamed, and illumined, and been made manifest with all perfections, attributes, names and qualities unto all created things, and hath showered all beings with every bounty. It became manifest signs, glad tidings, allusions, meanings, words, realities and essences, and became united as the Preserved Tablet, the Inscribed Book, the Outstretched Parchment, the Torah, the Psalms, the Furqan, and the Gospel, set forth in creative letters, recorded inscriptions, verses of existence, and words of the All-Merciful.

1 الحمد لله الذي ذرّ دَرَّةً بِيضَاءَ و فريدة نوراء و
جوهرة غرّاء و يَتِيْمَةً عَصْمَاءَ مِثْلُثَةً مَتَشَعِّشَةً
سَاطِعَةً لَامِعَةً دَرَّهْرَهَةً كَالزَّهْرَةِ الزَّهْرَاءِ فِي الْاَفَقِ
الْعُلَى ظَاهِرَةً بِالْاَسْمَاءِ الْحُسْنَى بَاهِرَةً بِالْمَثَلِ الْاَعْلَى
جَامِعَةً لِلصِّفَاتِ الْعُلْيَا خَافِضَةً لِلْجَمَالِ الْاِبْيَ
خَاشِعَةً خَاضِعَةً رَاكِعَةً سَاجِدَةً قَانِتَةً مَبْشِرَةً
بظهوره الموعود في الصّحف الاولى فايرقت و
اشرقت و لاحت و اضاءت و تجلّت بكلّ الشّئون
و الكمالات و الاسماء و الصّفات على الممكّات
و افاضت بكلّ الفيوضات على الموجودات
فكانت آيات باهرات و بشارات و اشارات و
معاني و كلمات و حقائق و ذوات و تجمّعت و
كانت اللوح المحفوظ و الكتاب المسطور و الرق
المنشور و التورات و الزّبور و الفرقان و الانجيل
المنصوص بحروف تكويني و نقوش تدويني و
آيات ايجاديّه و كلمات رحمانيه

2 Greetings, praise, blessings and glory be upon His divine Essence, His eternal Identity, His unique Reality, His celestial Tree, His divine Lote-Tree, and upon its branches, leaves, blossoms and fruits, throughout the endurance of His Being, the perpetuity of His attributes, the manifestation of His names, the diffusion of His qualities, His manifestation and His concealment.

2 و التّحيّة و الثّناء و الصّلاة و البهّاء على كينونته
الرّبّانيّه و ذاتيّته الصّمدانيّه و هويّته الفردانيّه و
شجرته اللاهوتيّه و دوحته الالهيه و على افئانه و
اوراقه و ازهاره و اثماره بدوام ذاته و بقاء صفاته
و ظهور اسمائه و شيوع شؤنه و ظهوره و بطونه

3 O God! Grant me from His favors, illumine my face through the effusion of His lights, expand my breast through the light of His knowledge, gladden my heart through the revelation of His traces, make my affairs easy through His aid, remit my sins through His forgiveness, lighten my burden through His beneficence, make me radiant through His light, enlightened through His manifestation, refreshed from His sweet and pure waters,

3 اللهم ارزقني من الطافه و نور وجهي بفيض انواره
و اشرح صدري بنور عرفانه و فرّج قلبي بتجلي آثاره
و يسّر لي امري بامداده و كفر عني سيئاتي بغفرانه
و خفف عني حملي باحسانه و اجعلني مستضيئاً
من نوره و مستنيراً من ظهوره و رياناً من عذبه و

verdant and fresh through the outpouring of His clouds, gladdened by His fragrances, stirred by His breezes, encompassed by His favors, and immersed in the ocean of His mysteries. Verily, Thou art the Generous, the All-Bestowing.

فراثة و خَضَلًا نَضْرًا من فيض غمامه و مستبشراً
من نفحاته و مهتراً من نسماته و محاطاً بالطافه و
مستغرقاً في بحر اسراره انك انت الكريم الوهاب

4 'Abdu'l-Baha 'Abbas

4 ع ع

5 Glorified art Thou, O my God! Thou art the All-Merciful, the Generous, the Bestower. Thou hast made firm the rocks, made easy the difficult, straightened the paths, made clear the ways, adorned the valleys, caused the mountains to grow, quickened the lifeless earth, and poured forth from the clouds of Thy mercy the rain of Thy bounty upon every dead and silent land. The pavilion of Thy great glory and the tabernacle of Thy exalted greatness have been raised up. The face of Thy radiant morn hath smiled, the signs of Thy brilliant dawn have spread, Thy ancient Luminary hath shone forth, and the rays of Thy brilliant and luminous Moon have radiated. The earth hath shone with Thy intense light, been shaken with its earthquake, brought forth its burdens, and related its tidings through Thy wondrous inspiration in Thy new cycle. The great convulsion hath appeared, followed by the mighty catastrophe. The resurrection of the dead hath come to pass, the most great calamity hath been unveiled, the carpet of supreme sovereignty hath been spread, and all who are in earth and heaven have been gathered together by Thy power that encompasseth all things. Thy straight path hath been extended, Thy just balance hath been set up, every penitent servant hath been called to account, and every wicked reprobate. Thy paradise hath been brought nigh unto the God-fearing, and Thy fires have been kindled for the wrongdoers. One group hath attained unto Thy sweet savors in the garden of delight, and another hath fallen into the lowest depths, burning in the fire of hell.

5 سبحانه اللهم يا الهى انت الرحمن وانت الكريم
المنان قد مهدت الصخور و سهلت الوعر و
قومت الطرق و بينت السبل و زينت الوهاد
و ابنتت الجبال و احيت الارض الهامده و
افضت من سحاب رحمتك غيث فيضك على
كل بلدة ميتة خامده و ارفعت خيمة مجدك
العظيم و خباء عظمك الرفيع و تهلل وجه
صبيحك المنير و انتشرت تبشير فجر الساطع
المبين و اشرقت نورك الالامح القديم و سطع
شعاع بدرک اللامع المضى فاشرقت الارض
بنورك الشديد و زلزلت زلزالها و اخرجت افعالها
و حدثت اخبارها بالهامك البديع في كورك
الجديد و ظهرت الرجفة الكبرى و تبعها الرادفة
العظمى و قامت قيامة الموتى و انكشفت عن
الظامة الجلى و نشر بساط السلطنة العليا و حشر
من في الارض و السماء بقدرتك المحيطة على
الاشياء و امتد صراطك المستقيم و نصب
ميزانك القويم و حوسب كل عبد منيب و كل
شقي زعيم و ازلفت جنتك للمتقين و سعرت
نيرانك للمعرضين فريق فاز بنفحاتك في جنة
النعم و فريق سقط في اسفل السافلين يصلى نار
الجحيم

6 O Lord! When the pavilions of Thy great glory were raised up and the tabernacle of Thy ancient might was spread, Thou didst gather all Thy servants beneath its ample shade and didst raise the exalted banner of Thy Covenant and the ancient standard of Thy Testament, causing it to wave over the flagpoles of existence and the towers of kings and subjects, that all might gather beneath the shadow of Thy oneness, unite in exalting the banner of Thy singleness, and strive to spread the sweet savors of Thy divine unity, and that Thy lights might shine forth in the eastern and western parts of Thy lands.

6 اى رب لما ارفع خيام مجدك العظيم و تجلل
خباء عزك القديم جمعت كل عبادك في ظله
الظليل و رفعت علم ميثاقك الرفيع و لواء عهدك
القديم و جعلته يخفق على اعلام الوجود و صروح
الملوك و المملوك حتى يجتمع الكل في ظل كلمة
وحدانيتك و يتفقوا على اعلاء لواء فردانيتك
و يسعوا الكل في نشر نفحات قدس ربانيتك
و تنتشر انوارك في مشارق ارضك و مغارب
بلادك

7 O Lord! Thou seest how firm are the feet of every strong one who hath clung to Thy sure handle, and how the pillars of every weak one are shaken in dire constraint. O Lord! Strengthen

7 اى رب ترى ثبتت اقدام كل قوى تمسك
بعروتك الوثقى و تزلزل اركان كل ضعيف في
اشد الضنى اى رب شيد ازرى على عبوديتك

my back for Thy servitude in this most great revival and make firm my steps upon the path of Thy Cause, O Thou Help of the weak! Verily, Thou art the Powerful, the Mighty to do what Thou wilt.

- 8 O illustrious branch of the Blessed Tree! For some time no news hath come from thee, and the fragrance of the divine Joseph's garment hath not been detected, for the branches of the divine Tree are the bearers of the garment and the harbingers and heralds to the Canaans of today. We must all gird up our loins and occupy ourselves day and night with protecting the Cause of God, safeguarding the loved ones of God, diffusing the divine fragrances, and exalting His Word with the wisdom mentioned in the Book of God. For although this brilliant Star of God's Cause will ultimately shed its rays and its light will become radiant, its beams world-embracing, and the fame of its greatness will reach the ethereal sphere, yet our desire is that we, the branches of the Divine Lote-Tree and this servant, might be instrumental in its spread and exaltation and become the means for enkindling the fire of the love of God, so that our faces might be illumined in the Abha Kingdom and the fragrance of our characters might perfume the nostrils in the Supreme Concourse. Therefore, while time remains, we must strive with wisdom most strenuously and make mighty efforts, so that when we depart from this transient world to the eternal Kingdom, we may, like a victorious host and triumphant army returning from the frontiers to the center of the mighty sovereign's dominion, enter with joy and gladness, with drums and banners. We too, having achieved spiritual victories and conquered the kingdoms of hearts, may ascend victorious and triumphant with drums and standards from this lower realm to the Abha Kingdom, and in the Supreme Concourse may beat the drum of "Glory be to my Lord, the Most Glorious!"

فی هذه النشئة الكبرى وثبت قدمی علی صراط
امرك یا معین الضعفاء انک انت القادر
المقتدر علی ما یشاء ع

8 ای فرع جلیل سدره مبارکه مدتیست از
آنحضرت خبری نرسید و رائحه قیص یوسف
الهی نرسید چه که افنان سدره الهیه حامل
قیصند و پیران کنعانی را برید و بشیر الیوم باید
ما کل دامن بکمر زنیم و شب و روز مشغول
بصیانت امر الله و محافظت احباء الله و نشر
نفحات الله و اعلاء کلمته با حکمت مذکوره
در کتاب الله گردیم چه که این کوکب منیر
امر الله هرچند عاقبت انوارش ساطع گردد و
شعاعش لامع پرتوش جهانگیر گردد و صیت
بزرگواریش بفلک اثر رسد اما ما را آرزو
چنانست که افنان سدره منتهی و این عبد
خادم انتشار و اعلاء باشیم و واسطه اشتعال
نار محبت الله گردیم تا رویمان در ملکوت ابدی
منور گردد و رائحه خویمان در ملاء اعلی مشام
معطر کند پس تا ایام باقی باید بحکمت جهدی
بلیغ نمود و سعی جهید تا چون از این عالم فانی
قصد ملکوت باقی نمائیم چون جند مظفر و لشکر
منصور که از حدود و ثغور عود بمركز سلطنت
شهریار غیور نمایند با شوق و سرور و کوس و
شیپور وارد شوند ما نیز فتوحات معنوی نموده
و کشور دلها گشوده منصور و مظفر با طبل و
علم از حیز ادنی بملکوت ابدی صعود نمائیم و در
ملاء اعلی نوبت سبحان ربی الاهی بزنینم

INBA21:053

AB00396

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

Date: 1896-Oct-19

- 1 A prayer written concerning the supreme calamity and the most great tribulation of the martyrdom of the five martyrs of the land of Turbat - His Holiness Aqa Mirza Ghulam-Rida, His Holiness Haji Sadiq, His Holiness Ustad Ghulam, His Holiness Ustad Muhammad-'Ali, and His Holiness Ustad Muhammad-Hasan, may my spirit be a sacrifice for them. O God! Unite me with them, O Most Merciful of the Merciful ones.

1 مناجات در مصیبت کبری و رزیه عظمی
شهادت شهدای خمس ارض تربت حضرت آقا
میرزا غلامرضا حضرت حاجی صادق حضرت
استاد غلام حضرت استاد محمد علی حضرت
استاد محمد حسن روحی لهم الفداء مرقوم گشته
اللهم الحقی بهم یا ارحم الراحمین
- 2 The Land of Ya. May His Holiness the Afnan of the Blessed Tree, Aqa Mirza Aqa, upon him be the Most Glorious Glory of God, take note.

2 ارض یاء حضرت افنان سدره مبارکه جناب آقا
میرزا آقا علیه بهاء الله الأبهی ملاحظه نمایند
- 3 He is God

3 هو الله
- 4 O noble branch of the Divine Tree! Years and months, nay ages and cycles have passed, yet I have not sent you a shirt with a bearer of glad tidings through the providence of your Forgiving Lord.

4 ایها الفرع الکریم من السدره الرحمانیه قد قضت
سنون و شهور بل مضت احقاب و دهور و ما
ارسلت الیک قیصاً مع البشیر یرید عنایه ربک
الغفور
- 5 By God the True One, the heart is in grief, the body in tribulation, the spirit in regret, the heart in anguish, the inner being in sighs, the eyes in tears, and the hearts in sorrow from the oppression that has brought darkness from ravenous wolves and rabid dogs who have attacked God's loved ones, His trusted ones, His beloved ones, and the allies of His love. They attacked like the Jews and assaulted like the spiteful bear, they struck like the spotted viper and ravaged God's loved ones like the fierce wolf in the dusty northern mountains. By God, the eyes of the holy maidens in the chambers of Paradise overflowed with tears, and their voices rose in lamentation and weeping like bereaved women. The hearts of the Concourse on High cried out, and wailed, then the people of the Most Glorious Kingdom bewailed them.

5 تالله الحق ان القلب لفی شجن و ان الجسد لفی
محن و ان الروح لفی اسف و ان القلب لفی
لهف و ان الأحشاء لفی زفرات و ان الأعین
لفی عبرات و ان الأفئدة لفی حسرات من ظلم
اورث الظلام من ذئاب ضاریه و کلاب عقوره
ساطیه علی احبآء الله و امنائه و اودآء الله و
حلفآء حبه قد هجموا هجوم اليهود و صالوا کما یصول
الدب الحقود و لدغوا لدغه الحیة الرقطاء و عبثوا
بأحبآء الله کالدب الکسری فی جبال شمال الغبراء
تالله ان اعین حوریات القدس فاضت بالدموع فی
غرفات الفردوس و ارتفعت منهن اصوات الرثاء
و نحب البکاء کالامرأة الثکلی و ضجت قلوب
الملأ الأعلى و ناح و صاح ثم ندبهم اهل ملکوت
الأبهی
- 6 O sorrow for God's loved ones! O regret for the wretched ones in how they violated God's sanctity, slaughtered His trusted ones, devoured God's sheep, and imprisoned them in dark and gloomy places, afflicting them with painful torment from whips and smooth iron rods. Then they took them out and cut them piece by piece, attacking them with swords, arrows, spears, blades, cleavers and sharp edges, dismembering their joints,

6 یا اسفا علی احبآء الله و یا حسرة علی الأشقیاء
بما هتکوا حرمة الله و فتکوا بأمناء الله و افترسوا
اغنام الله و سجنوهم فی امکنه مظلمه دهماء و
مسوهم بعذاب الیم من سیاط و مقامع من حدید
ملساء ثم اخرجوهم و قطعوهم ارباً ارباً و هجموا
علیهم بسیوف و سهام و رماح و سنان و سواطیر

limbs and members. They burned them with the fire of hatred and kindled against them the flames of supreme enmity, destroying them in a blazing fire.

و ظلمات و جعلوهم مقطعة المفاصل والجوارح و
الأعضاء و حرقوهم بنار البغضاء و اضرموا عليهم
نيران العداوة الكبرى و اعدموهم في لهيب نار
تلفظي

- 7 O Lord! No sobbing was heard from them in the painful prison, no moaning arose from them under the iron rods, no groaning was reported from them under the swords of every stubborn tyrant, and no crying rose from them in the intense blazing of the fire - in acceptance of Your decree, in submission to Your will, in attraction to Your Kingdom, in being set ablaze by the fire of Your love, and in longing to meet You.

7 اى رب ما سمع منهم النحيب في السجن الاليم
ولا صعد منهم الحنين تحت مقامع من حديد و
لا روى منهم الانين تحت سيوف كل جبار عنيد
ولا ارتفع منهم الضجيج في اجيج النار الشديد
رضاء بقضائك وتسليماً لارادتك و انجذاباً الى
ملكوتك و اشتعلاً بنار محبتك و شوقاً للقائك

- 8 O Lord! When they brought them out from the prisons under chains and shackles on their necks and fetters on their feet, and they witnessed the crowds, the band of evil ones, attacking with arrows, spears, blades, sharp edges and drawn swords, their hearts overflowed with joy and were filled with spirit, fragrance and gladness. They communed with their tongues and hearts: "O Lord! Praise be to You for bestowing upon us this supreme gift and completing Your mighty bounty upon us, honoring us with this great triumph and shedding our blood in the path of Your love, O our Generous Lord!"

8 اى رب لما اخرجوهم من السجون تحت
السلاسل و الأغلال في الأعناق و في ارجلهم
الكبول و شاهدوا الجموع عصابة الشرور صائلة
ساطية بسهام و سنان و نصال و ظلمات و سيف
مسلول طفحت قلوبهم بالسرور و امتلأت روحاً
و ريحاناً و حبور و ناجوا بلسانهم و جنانهم اى
رب لك الحمد بما انعمت علينا بهذه الموهبة
الكبرى و اكملت علينا عطيتك العظمى و شرفتنا
بهذا الفوز العظيم و اهرقت دماءنا في سبيل
محبتك يا ربنا الكريم

- 9 O Lord! The spirits were gladdened by ascending to You, the hearts overflowed with joy at arriving before You, and the breasts were expanded at being present before You. Accept from us the blood spilled in separation from You, the life-blood poured out in following Your paths, the bodies thrown upon the dust in Your love, the hearts targeted by arrows in Your path, the breasts pierced by spears in Your obedience, the heads severed by the sword in Your servitude, and the bodies burned by fire in Your absence. This is how they communed with You, O my God, when their spirits ascended to the Kingdom of Your sanctity and their souls rose to the Heaven of Your transcendence.

9 اى رب ان الأرواح مستبشرة بالصعود اليك و
القلوب طافحة بالسرور للوفود عليك و الصدور
منشرة للحضور بين يديك فاقبل منا الدم المهرق
في فراقك و الثأر المسفوك للسلوك في مناهجك
و الأجسام المطروحة على التراب في محبتك و
الأجساد المستهدفة للسهم في سبيلك و القلوب
المشبكة باللسان في طاعتك و الرؤوس المقطوعة
بالحسام في عبوديتك و الأجساد المحروقة بالنيران
في غيبتك هذا ما ناجوك به يا الهى عند صعود
ارواحهم الى ملكوت تقديسك و عروج نفوسهم
الى جبروت تنزيهك

- 10 O Lord! Pour upon my heart from the outpourings of their detachment from all but You, expand my breast with the fragrances wafting from the gardens of their hearts, and illumine my face with the lights that shone from their faces as they lay upon the earth as martyrs among humanity, slain and thrown upon the ground, their limbs cut piece by piece, that I may attain what they attained and take refuge in what they took refuge in, and drink the cup overflowing with favors as they drank, and achieve what they achieved. How sweet, O my

10 اى رب افض على قلبي من فيوضات انقطاعهم
عن دونك و اشرح صدرى بنفحات عبقت من
حدائق قلوبهم و نور وجهى بأنوار سطعت من
وجوههم طريحاً على التراب شهيداً بين الورى
قتيلاً مجندلاً على الثرى متقطع الأعضاء ارباً ارباً
لأفوز بما فازوا و الود بما لاذوا و اشرب الكأس
الطافحة بالألطف كما شربوا و اتال ما نالوا ما احلى

God, is the poison of death in Your love, and how delicious is the bitterness of annihilation in Your path, as if it were the bitter wine from the hand of one of wondrous qualities amid pools, gardens and groves.

- 11 O God! Bless me through their blessing, grant me their greeting, gather me with them under Your banner, include me among their company in the Paradise of meeting You, and comfort me with their beauty in the garden of Your bestowal. Verily You are the Confirmer, the Giver, the Generous, the Merciful, the Bestower.

یا الهی سَمِّ الرَّدِّی فی حَبِّک و ما الذَّ مَرَّ الفَنَاء فی سبیلک کأنَّه مَرَّ الشَّمول من ید بدیع الشَّمائل بین حیاض و ریاض و نَحائل

اللَّهُمَّ بَارک عَلٰی بَرَکَتِهِم و ارزقنی تَحِیَّتِهِم و احشرنی معهم تحت لوائک و ادخلنی فی زمرةم فی جَنَّة لِقائک و آتسنی بجمالهم فی حديقة عطائک انک انت الموفق المعطى الکريم الرحيم المنان

INBA21:060, INBA55:355, BRL_DAK#0770, MKT1.178, TISH.367-369, ABDA.374x

AB01125

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

Date: 1896-Oct-19

- 1 O Andalib of the Garden of Meanings! For some time no song from that nightingale of dawn had reached the ears of the yearning ones, when suddenly a new messenger arrived and through the brief missive sent to his honor Aqa Siyyid Hadi, news was heard and a balm was obtained for the wounded heart and injured liver. Praise be to the Ever-Living, All-Powerful Lord that it brought tidings of health and well-being, and inscribed upon the tablets of hearts the traces and lines of ancient love. It became the cause of spiritual joy and gladness of conscience, for it spoke in praise of the Beloved of the Placeless Realm and demonstrated firmness in the Covenant and Testament.

1 ای عندلیب حدیقه معانی مدتی بود که [نغمه‌ئی] از آن مرغ سحری بسمع مشتاقان نرسیده بود که ناگاه برید جدید وارد و بواسطه نمیده مرسله بجناب آقا سید هادی خبر مختصری مسموع و قلب مجروح و کبد مقروح را مرهمی حاصل گردید حمد حضرت حی قدیر را که بشارت صحت و سلامت داشت و بر صفحات قلوب نقوش و خطوط محبت قدیمه مینگاشت سبب روح و ریحان گردید و بادی مسرت وجدان چه که ناطق بثنای محبوب لامکان و دال بر ثبوت بر عهد و پیمان بود

- 2 If you ask about the condition of this wronged exile or request an account: Trials and tribulations are like the mighty ocean, and the waves of denial and pride are at their highest peak, and the storm of attack and oppression is at its most intense, and this wronged one is like a broken ship caught in the whirlpool of a hundred thousand calumnies and accusations, alone and friendless without helper or aid, afflicted in the hands of the wavering ones, immersed in the sea of tribulation and supplicating to the Most Glorious Kingdom that soon the cup of annihilation be granted and departure be made to another world. And hope from previous mercy and abundant grace that this aspiration and desire will soon be fulfilled and

2 اگر از حال این مظلوم آواره پرسش نمائی و یا خواهش شرحی فرمائی بلایاء و رزایاء چون محیط اکبر و امواج انکار و استکبار در اوج اعلی و طوفان هجوم و جفا در نهایت اشتداد و این مظلوم چون سفینه شکسته در گرداب صد هزار اقتراء و اسناد افتاده و وحید و فرید و بی ناصر و معین در دست متزلزلین مبتلا و مستغرق در بحر بلاء و متضرع بملکوت ابهی که بزودی کأس فنا عنایت گردد و بعالم دیگر رحلت شود و امید از رحمت سابقه و نعمت سابقه که این آمال و آرزو بزودی میسر گردد و این کأس عذب گوارا

this sweet, palatable cup will quickly be bestowed, for the cup of tribulation has overflowed - rather, may life be sacrificed in the path of the Beloved.

- 3 O God! O Quencher of every thirsty one's burning from the spring of Thy grace, and O Healer of every sick one through the antidote of Thy mercy, and O Sufficient One for all who seek refuge in the shelter of Thy pardon and forgiveness! I have taken shelter in Thy impregnable cave and Thy lofty fortress, humbling myself at the gate of Thy Lordship, submissive and lowly at the threshold of Thy Divinity, beseeching Thee to raise me up to Thee and cause me to pass away and make my arrival be unto Thee and my presence before Thee. I complain of my anguish and sorrow unto Thee regarding what has befallen Thy wretched, poor servant and Thy weak, humble bondsman from the violators of Thy Covenant after Thee, those who have departed from Thy manifest religion after Thy ascension, those who wavered in Thy ancient Covenant after the Sun of Thy Beauty was veiled by the clouds of Thy mighty glory.

- 4 O Lord! The arrows have been aimed and the spearheads directed and the fires of tyranny ignited, so raise up from among Thy loved ones souls supported by Thy conquering might and Thy dazzling power until they become like an impregnable, solid barrier of iron, preventing and repelling the Gog of doubts and Magog of insinuations who cling to ambiguous verses. O Lord! Protect Thy manifest religion from the evil of the attacking apostates. Verily Thou art the Mighty, the Great.

فوراً عنایت شود چه که جام بلا سرشار شد
بلکه جان در ره جانان ایثار شود ع

3 اللهم يا راوي غليل كل ظمآن من عين عنايتك
ويا شافي كل عليل من درياق رحمتك و يا
كافي كل مستجير بجوار عفوك و مغفرتك قد
آويت الى كهفك المنيع و حصنك الرفيع متذلاً
باب ربوبيتك خاضعاً خاشعاً بعتبة الوهيتك
متضرعاً لديك ان ترفعني اليك و توقيني و تجعل
وفودي عليك و حضوري بين يديك لاشكوري
و حزني اليك عما ورد على عبدك البأس الفقير و
رقيقك الضعيف الحقير من ناقض ميثاقك من
بعدك المارقين من دينك المبين بعد صعودك
المترولين في عهدك القديم بعد ما توارى شمس
جمالک بغمام جلالک العظیم

4 ای رب فوقت السهام و صوب السنان و تظلي
نيران الطغيان فابعث من احبتك نفوساً مؤيدة
بقوتك القاهرة و قدرتك الباهرة حتى يصبحوا
سداً متيناً رصيناً من زبر الحديد حاجزاً مانعاً دافعاً
لأجوج الشبهات و مأجوج الأشارات المتمسكين
بالمتشابهات ای رب احفظ دينك المبين من شر
المهاجين المارقين انک انت المقتدر العظیم

INBA21:069, INBA87:608, INBA52:649,
MMK5#270 p.207x

AB01769

To: Mirza Shukrullah (Shiraz)

Date: 1896-Oct-19

- 1 O thou who wast imprisoned in the path of God with him who was martyred in the path of God!
- 2 Verily, he who was intoxicated with the wine of the most great martyrdom addresses thee from the All-Glorious Companion and says: "O my companion, my intimate friend, and my prison-mate! Upon thee be salutation and praise, and upon thee be mercy and glory from this Supreme Concourse, the

1 يا من سجن في سبيل الله مع من استشهد في سبيل الله

2 ان الذي ثمل من سلاف الشهادة الكبرى
يخاطبك من الرفيق الابهى و يقول يا صاحبي و
خدني و قريني في السجن عليك التحية و الثناء
و عليك الرحمة و البهاء من هذا الملاء الاعلى قبيل

kindred of martyrs and the host of the blessed ones. By thy glory! When they constricted the space around me and treated me with cruelty, and removed me from the prison of great retribution, and bound me to a hellish, fiery mouth that breathed forth flames - when those hellish materials exploded with the force of a crimson inferno and thundered like the sound of thunder in chains and hurled me through the air like a ball propelled upward, and my limbs were torn asunder and my members and parts were scattered - by thy life! I knew not my state until I found myself seated in the highest horizon upon the throne of supreme glory in the Most Glorious Kingdom, crowned with the crown of greatest sovereignty and adorned with the diadem of greatest bounty, overshadowed by the cloud of thy Lord's gracious mercy, and enjoying witnessing and meeting Him.

الشهداء و جيش السعداء فو عزتك لما ضيقوا على الفضاء و عاملوني بالجفاء و اخرجوني من بين النعمة العظمى و ربطوني بقم جحيمي ناري ينفث بالنيران فانفجرت تلك المواد الجحيمية انفجار الجهنم الحمراء و اردت كصوت الرعود في الاصفا و طيرتني في الهواء كالكرة المندفعة الى العلى و تلاشت منى الاعضاء و تآثرت منى الجوارح و الاجزاء لعمرى مادركت حالى الا و انا فى الافق الاعلى جالساً على سرير العزة الكبرى فى الملكوت الابهى مكللاً باكليل السلطنة العظمى و مجللاً بتاج الموهبة الكبرى مظلاً بغمام رحمة ربك الكريم متمتعاً بالمشاهدة و اللقاء

- 3 By thy life, O my beloved friend! The houris emerged from their chambers the midst of Paradise and called out with the most wondrous melodies and spoke with the sweetest words, saying: 'Blessed art thou, O fortunate martyr! Good news to thee, O noble one slain in the path of God!' By God the True One! The denizens of the holy precincts celebrated his arrival and the people of the gardens of fellowship rejoiced at his coming. And now he is in the midst of Paradise among pools and gardens, explaining the verses of greatest mercy and expounding the scroll of supreme bounty among the Supreme Concourse. And peace be upon him the day he entered this earthly life, and the day he was martyred in God's path and attained to the eternal, most great life. Verily, he is in the highest horizon beneath the shade of the Ultimate Tree. Blessed is he, again blessed is he!"

3 لعمرى يا خليلي المحبوب انّ الحوريات من بحبوحة الفردوس اخرجن [رؤوسهن] من الغرفات و هتفن بآدع النعمات و نطقن باحلى كلمات و قلن طوبى لك يا ايها الشهيد السعيد بشرى لك يا ايها القليل المجيد فى سبيل الله تالله الحق انّ اهل حظائر القدس احتفلوا بقدومه و اهل حدائق الانس استبشروا بوفوده و هو الآن فى بحبوحة الجنان بين حياض و رياض يفسر آيات الرحمة الكبرى و يشرح صحيفة الموهبة العظمى بين الملأ الاعلى و السلام عليه يوم دخل فى النشأة الدنّيا و يوم استشهد فى سبيل الله و نال النشأة الابدية الكبرى انه لبالأفق الاعلى فى ظلّ السدرة المنتهى طوبى له ثمّ طوبى ع

- 4 Regarding what you wrote about the severity of hardship, when you become occupied with some work, God willing, the door of sustenance will open. Without resorting to means, God's way has never operated. We shall pray in the Holy Shrine, and the glory be upon thee.

4 از جهت شدت عسرت مرقوم نموده بوديد بكارى چون مشغول گرديد انشاءالله باب رزق مفتوح ميگردد و بدون تشبث اسباب سنّة الله جارى نشده است ما در روضه مبارك دعا خواهم نمود و البهاء عليك

INBA21:065, INBA87:573, INBA52:608

AB05507*To: Abdu'l-Husayn son of Andalib, in Shiraz**Date: 1896-Oct-19*

- 1 O my God, my Refuge, and Haven of those who turn to the Kingdom of Thy supreme sanctification! Thou seest me imploring at Thy exalted threshold and beseeching Thy holy Presence to guard and protect this small servant, the apple of the eye of Thy servant 'Andalib and a piece of his heart, within the shelter of Thy protection, and to rear him in the fortress of Thy providence and the bosom of Thy bounty. O Lord! Nourish him from the breast of Thy favors, and cause him to grow into a goodly plant through Thy grace, Thy generosity and Thy benevolence. Grant him a way out, illumine his face with the light of Thy oneness, expand his breast through the verses of Thy sanctification, and gather him beneath the banner of Thy Covenant and under the shade of Thy gracious standard.
- 2 O Lord! Name him in Thy Kingdom 'Abdu'l-Baha and in Thy realm 'Abdu'l-Husayn, that he may arise to perform the duties of servitude unto Thee and fulfill the conditions of bondage in the kingdom of creation. Verily, Thou art the Confirmer of whomsoever Thou willest, and the One Who rendereth successful whomsoever Thou willest in whatsoever Thou willest. Verily, Thou art the All-Bountiful, the Most Exalted.

1 الهی و ملجئ و ملاذ المقلین الی ملکوت تقدیسک العظیم ترانی مستغیناً بعتبتک السامیه و مترجياً بحضرتک القدسیه ان تحفظ و تصون هذا العبد الصغیر قرۃ عین عبدک عندلیب و فلذۃ کبدہ فی صون حمایتک و تربیہ فی حصن عنایتک و حجر مویبتک ای رب ارضعه من ثدی الطافک و انبتہ نباتاً حسناً بفضلک و جودک و احسانک و اجعل له مخرجاً و نور وجهہ بنور توحیدک و اشرح صدرہ بآیات تقدیسک و اجعله محشوراً تحت لواء میثاقک و مستظلاً فی ظل لوائک الکریم ع

2 ای رب سمہ فی ملکوتک باسم عبدالہاء و فی ملکک باسم عبدالحسن حتی يقوم بفرائض عبودیتک و شرائط رقیبتک فی ملکوت الانشاء انک انت المؤید لمن تشاء و موفق من تشاء علی ما تشاء و انک انت الکریم المتعال

INBA21:068, INBA87:605, INBA52:645b

AB09074*To: Haji Abdu'l- Karim Pilgrim (Qazvin), in Tabriz**Date: 1896-Oct-19*

O thou who art set ablaze with the fire kindled in the Tree of Sinai! We have broken the seal of the perfume of spirits, and the horizons have become fragrant with the sweet-smelling breeze of holiness. The gates of paradise have been opened, and the gardens of the love of God have been adorned with the flowers of fellowship. The leaves of the garden of the knowledge of God have unfurled, and hearts have been refreshed by their sweet fragrance, and breasts have been gladdened by the scent of its blossoms. And thou, O thou who art attracted by the

یا من اشتعل بالنار الموقدة فی سدرۃ السینا قد فضضنا ختام عطر الارواح فتعطر الآفاق من نفحات القدس و قد فتح ابواب الفردوس و تزینت ریاض محبة الله بازهار الانس و تفتحت اوراق حلیقة معرفة الله و انتعش من طیب انفاسها القلوب و انشرح من عبوق ریح زهوره الصدور و انک انت یا ایہا المنجذب بآیات الله

verses of God, be thou gladdened in spirit, set ablaze in heart, and moved in soul by this breeze which hath wafted from it the fragrance of the Spirit. 'Abbas.

استبشر روحاً و اشتعل قلباً و اهتز فؤاداً بما مرّ
عليك هذا النسيم الذي سطع منه شميم الروح

INBA21:064, INBA59:103a

AB09374

To: Ustad Aqa, in Tihiran

Date: 1896-Oct-19

O my Lord! Thou seest me wandering in the wilderness of longing, consumed by the fires of separation. The resurrection of tears hath come to pass, and the flames of burning have been kindled. Wipe away my tears, still my sighs, lighten my sorrows, and awaken me from my stupor through my ascent to the Kingdom of Thy sanctification, my rising to the threshold of Thy oneness, my entrance into the presence of Thy uniqueness, and my arrival before the Beauty through whose light the worlds of the unseen and the seen were illumined, and my attainment unto that court before which the necks of kings and kingdoms were brought low, and the necks of every proud and obstinate one were humbled.

ای ربّ ترانی هائماً فی بیداء الاشتیاق و محترقاً
بنیران الفراق و قامت قیامة الآماق و تأبجت
نار الاحتراق فامسح عبراتی و اسکن زفراتی و
خفف حسراتی و افقنی من سكراتی بصعودی
الى ملكوت تقدیسك و عروجی الى عتبة
توحیدك و دخولی على حضرة تفريدك و
وفودی على جمال اشرفت بنوره عوالم الغیب و
الشهود و ورودی بساحة ذلت عندها رقاب
المالک و المملوك و خضعت اعناق كل جبار
عنید

INBA21:059

AB01647

To: Mahmud Furughi, in Tihiran

Date: 1896-Nov-04

- ¹ O thou whose face hath shone from the horizon of firmness and steadfastness in the Covenant of God! Blessed art thou in partaking of this cup brimming with the choice wine of the love of God. Blessed art thou in receiving this water which hath flowed from the clouds of God's bounty. By thy life! The Concourse on High uttereth praise for every soul steadfast and firm in God's Covenant, and giveth thanks for every diffuser of the fragrances of God, glorifying their Lord morning and evening, and praising Him for having raised up from among

¹ یا من اضاء وجهه من افق الثبوت و الرسوخ على
ميثاق الله هنيئاً لك هذه الكأس الطافحة بصهباء
محبة الله هنيئاً لك هذا الماء الذي فاض من غمام
موهبة الله لعمرک انّ الملاء الاعلى ينطقون بالثناء
على كل ثابت راسخ على ميثاق الله ويشكرون كل
ناشر لنفحات الله و يسبحون بحمد ربهم في العشی
و الاشراق و يمدونه بما بعث من عباده رجلاً

His servants such men whom neither the affairs of creation, nor doubts, nor uncertain matters can distract from the manifest Light, the Straight Path, and the Ancient Horizon.

لاتلهيهم شئون الممكنات و لاتمنعهم الشبهات و
لاتصدّهم المتشابهات عن النور المبين و الصراط
المستقيم و الأفق القديم

- 2 And verily thou, O thou who art attracted by the rays shining from the Sun of Glory, who thirsteth for the sweet waters flowing from the stream of thy Lord's mercy - rejoice in that the All-Powerful hath aided thee to exalt the Word of God, to diffuse the fragrances of God, and to strengthen hearts in the Covenant of God. By thy life! The angels drawn nigh in the Supreme Concourse send their blessings upon thee, and the hosts of victory from the Abha Kingdom give thee support. Therefore gird up thy loins, be thou of good cheer, let thy heart rejoice, let thy spirit be refreshed, and let thy soul be gladdened by these abundant and overflowing favors raining down from heaven. And say: "Praise be to God Who hath enabled me to achieve this, and I am the foremost of those who give thanks."

2 و آنک انت يا ايها المنجذب من الأشعة الساطعة
من شمس الجلال المتعطش الى عذب فرات من
ماء رحمة ربك استبشر بما ايّدك شديد القوى
على اعلآء كلمة الله و نشر نفحات الله و اثبات
القلوب علي ميثاق الله لعمرک يصلين عليك
ملائكة مقربون من الملأ الأعلى و يمددك جنود
النصر من ملكوت الأبهى فاشدد ازراً و انشرح
صدرأ و استبشر قلباً و انتعش روحاً و افرح
فؤاداً بما فاضت عليك تلك السماء المردار
عاماً غداً مجللاً و قل الحمد لله الذي وفقني لهذا
و انا أول الشاكرين

3 'Abdu'l-Baha 'Abbas

ع ع 3

- 4 What you had written was noted and its contents understood. Praise be to God, you were victorious and triumphant in all instances. The assistance of the hosts of the Abha Kingdom with their banners of victory came successively and continuously, and the favors of the Blessed Beauty, may my spirit be a sacrifice for His loved ones, encompassed all. Consider how a servant of the Abha Beauty, all alone, outwardly bereft of all aid and assistance, converseth in the way he did with such a person, proveth equal to the task, and causeth wonder. This is naught but the great power of God's Covenant and the complete might of the Abha Kingdom. And thou shalt witness such confirmations from the Ancient Beauty, may my spirit be a sacrifice for His servants, that thou shalt entirely forget both master and servant, and shalt hear the voice of the angel with both outer and inner ears.

4 آنچه مرقوم فرموده بودید ملحوظ گردید و
مضمون مفهوم شد الحمد لله در جميع مواقع
مظفر و منصور بودید تأیید جنود ملکوت ابهی
با رایات انتصار متتابع و مترادف بود و عنايات
جمال مبارک روحی لاحباته الفداء شامل
ملاحظه کنید که قدرت و سطوت الهیه در
غیب امکان چنان نفوذ نموده که بندهء جمال
ابهی فرداً و حیدراً بظاهر بلا ناصر و معین با
چنان شخص بجه نوع مکالمه مینماید و از عهده
برمی آید و حیران مینماید این نیست مگر از قوت
عظیمهء ميثاق الله و قدرت کلیهء ملکوت
ابهی و چنان تأییدی از جمال قدم روحی لعبیده
الفداء مشاهده نمائی که بکلی مالک و مملوک
را فراموش نمائی و ندای سروش را بگوش سر
و سر هر دو بشنوی

INBA21:073, INBA21:207b (166b),
INBA55:389, INBA88:177a, AHB_127BE
#05-06 p.140, MSBH3.456x

AB00281

Date: 1896-Nov-23

- 1 This supplication was revealed and set down by the Blessed Pen on Monday, the seventeenth day of Jumada al-Akhir, [1314], in remembrance of the ascension of Jinab-i-Mashhadi Fattah and Aqa Muhammad Ibrahim Amir—upon both of whom be the mercy and glory of God—at the gathering held for the recitation of the prayer for the departed.
- 2 He is God
- 3 O my God and my Beloved! Thou seest Thine emigrant servants present in the gathering of devotion unto Thee, and Thy near servants supplicating before Thy All-Merciful Presence with trust in Thee, and Thy chosen ones who have journeyed from distant lands, seeking to circle round Thy luminous Spot and attain Thy presence. They have assembled in this magnificent gathering and comprehensive congregation, supplicating to Thy All-Merciful Presence, beseeching Thy Divine Kingdom, devoted to Thy Singular Might, enkindled with the fire of Thy love, detached from all else but Thee, occupied with Thy remembrance and praise, clinging to the hem of the robe of Thy grandeur, holding fast to the cord of servitude unto Thee, gazing toward Thy Most Glorious Kingdom and Thy Supreme Horizon, that they may inherit from Thy ascended servants and Thy soaring loved ones in this spiritual assembly, and hearken to Thy remembrance and praise of them in this All-Merciful gathering.
- 4 O Lord! We are servants whose necks are bowed before Thy conquering power, whose heads are humbled before Thy manifest grandeur, and whose faces are submissive before Thy radiant sovereignty. We have turned from all directions toward Thy divine Presence, detached ourselves from all in the horizons, directing our faces toward the direction of Thy oneness, despairing of all creation while hoping for Thy aid and protecting care, disappointed from all quarters while relying on Thy preservation and guardianship, heedless of all beings while occupied with Thy remembrance and praise.
- 5 O Lord! We are weak ones; shelter us in the cave of Thy might and power. We are poor; enrich us from the treasures of Thy grace and bounty. We are helpless; we have taken refuge at the gate of Thy oneness. We are sick; we have sought healing
- این مناجات در یوم دوشنبه هفدهم ۱۷ شهر جمادی الآخر [۱۳۱۴] در ذکر صعود جنابان مشهدی فتاح و آقا محمد ابراهیم امیر علیهما رحمة الله و بهائیه در محفل ختم از قلم مبارک صادر و مرقوم گشته
- هو الله
- الهی و محبوبی تری عبادک المهاجرین حاضرین فی محفل التبتل الیک و ارقائک المجاورین مبتلین الی حضرة رحمانیتک بالتوکل علیک و اصفیائک الزائرین المتوجهین من الأقطار الشاسعة الأنحاء قاصدین ان یحفظوا حول بقعة نورانیتک و الحضور بین یدیک قد اجتمعوا فی هذا المحفل الحافل و المجمع الجامع مبتلین الی حضرة رحمانیتک متضرعین الی ملکوت ربانیتک مبتلین الی جبروت فردانیتک مشتعلین بنار محبتک منقطعین عن دونک مشتغلین بذكرک و ثنائک متمسکین بذیل رداء کبریاتک متشبثین بحبل عبودیتک ناظرین الی ملکوتک الأبهی وافقک الأعلى لیرثوا عبادک المتصاعدين و احبائک المتعارجین فی هذا المجمع الروحانی و یستمعوا ذکرک و ثنائک علیهم فی هذا المحفل الرحمانی
- ای ربّ نحن عباد خضعت منّا الأعناق لقدرتک القاهرة و ذلت منّا الرقاب لعظمتک الباهرة و عنت منّا الوجوه لسلطنتک الزاهرة قد رجعنا عن کلّ الجهات الی جهة ربانیتک و انقطعنا عن کلّ من فی الآفاق موجّهین الوجوه الی وجهة فردانیتک قانطین عن کلّ الخلق آملین عونک و صون حمایتک مأیوسین عن جمیع الجهات متوکلین علی حفظک و کلائیک غافلین عن کلّ الوری مشتغلین بذكرک و ثنائک
- ای ربّ نحن ضعفاء اجرنا فی کهف عزّک و اقتدارک و فقرآ اغنا ینکوز لطفک و احسانک و عجزة لذنّا بباب احدیتک و مرضی قد التجأنا الی معدن شفائک ای ربّ ایدنا علی التبتل فی

from the source of Thy cure. O Lord! Aid us to be devoted to Thy Cause, to be free from all that Thy Self doth not desire, to be independent of all else save Thee, to be victorious in diffusing Thy fragrances, to be triumphant in exalting Thy Word. Illumine our faces with the light of service to Thy Faith, perfume our nostrils with the sweet-scented breeze of the spread of Thy verses, brighten our eyes with beholding the unfurling of Thy banners, make our faces sincere for Thy gracious Face, make our hearts thrones for the sovereignty of Thy wondrous remembrance, our spirits dawning-places for the lights of the grandeur of Thy ancient majesty, and our hearts attracted by the radiant beams of Thy holy and magnificent light.

- 6 O Lord! Make firm our steps in servitude at Thy lofty Threshold, illuminate our inner beings with the lights of the lamp of bondage to Thy All-Merciful Presence, make us steadfast at this mighty center and firm in this exalted station before which the essence of grandeur hath bowed in its might and the reality of glory hath submitted to its supreme greatness, gazing toward Thy Kingdom which hath been adorned with the garments of immortality in the unseen realm of eternity, under whose shade the kingdom of creation hath taken refuge. Verily, Thou art the Generous, the Merciful, the Bestower.

- 7 O Lord! Illumine this gathering of ours with the remembrance of Thy servants who believed in Thee and Thy signs, were certain of Thy manifestation and Thy sovereignty, recognized Thy beauty, loved the lights of Thy countenance, responded to Thy call, migrated unto Thee, dwelt near Thee, came as delegates unto Thee, and were imprisoned in this Great Prison. Among them, O my God, was Thy servant Fattah, for whom Thou didst open the gates of knowledge, immerse in the sea of grace and bounty, and illuminate his heart with the light of certitude until he took shelter under the shade of the word of Thy oneness, drank from the ocean of the mention of Thy singleness, dwelt near the house of Thy divinity, and was content with Thy good-pleasure until he ascended unto Thee, arrived at the gate of Thy generosity and forgiveness, attained the meeting, and drank the cup of fidelity.

- 8 And among them, O my God, was the prince of the throne of Thy love, the seeker of refuge in the cave of Thy remembrance, the intimate of the verses of Thy praise, who was enkindled with the fire ignited in the Tree of Thy love, was illumined by the light shining from the horizon of Thy favor, sought water from the cloud of Thy perfect outpouring, begged from the treasury of Thy complete richness, was afflicted in his homeland with the greatest hardships and tribulations, sacrificed his wealth and soul in Thy path, and fell under the talons of

امرک و التّخلص ممّا لا ترضى به نفسك و الاستغناء عمّا دونک و الانتصار في نشر نفحاتک و الاستظهار في اعلاء کلماتک و انز وجوهنا بنور خدمة دينک و عطر مشامنا بأنفاس طيب نشر آياتک و اجل ابصارنا بمشاهدة خفق راياتک و اخلص وجوهنا لوجهک الكريم و اجعل قلوبنا سرر سلطنة ذکرک البديع و ارواحنا مطالع انوار عظمة جلالک القديم و افقدتنا منجذبة بأشعة ساطعة من نورک المقدس العظيم

6 ای ربّ ثبت اقدامنا على عبودية عتبتک السّامية و نور سرائرنا بأنوار سراج رقية حضرتک الرّحمانية و اجعلنا مستقرين على هذا المركز العظيم و ثابتين على هذا المقام العالی الذی ذلت کينونة العظمة لعزته و خضعت ذاتية الجلال لسمو عظمتہ و ناظرين الى ملکوتک الذی تجلّی بجلال البقاء في غيب العماء و تظلل في ظله ملکوت الانشاء انک انت الکريم الرحيم المتان

7 ای ربّ نور محفلنا هذا بذكر عبادک الذین آمنوا بک و بآياتک و ايقنوا بظهورک و سلطانک و عرفوا جمالک و احبوا انوار وجهک و لبوا لندائک و هاجروا اليک و جاؤروا لديک و وفدوا علیک و سجنوا في هذا السجن العظيم و منهم يا الهی عبدک الفتاح الذی فتحت علیه ابواب العرفان و اغمرته في بحر الفضل و الاحسان و نورت فؤاده بنور الايقان حتّی استظلّ في ظلّ کلمة وحدانيتک و روى من بحر ذکر فردانيتک و جاور بیت ربّانيتک و رضى برضاک حتّی صعد اليک و ورد على باب جودک و مغفرتک و فاز باللقاء و شرب كأس الوفاء

8 و منهم يا الهی امير سرير حبک و مستجير كهف ذکرک و سميع آيات ثنائک الذی اشتعل بالنار الموقدة في سدره محبتک و استضاء بالنور الساطع من افق عنايتک و استسقى من سحاب فيضک الکامل و استعطى من کنز غنائک الشّامل و ابتلى في موطنه بأعظم البأساء و الضراء و فدى ماله و روحه في سبيلک و وقع تحت مخالب صقور صاقرة و ابتلى ببرائن سباع ضارية حتّی

piercing hawks and the assaults of ravenous beasts until he was delivered by Your conquering might and freed by Your resplendent power. He fled as a fugitive to Your luminous City and the seat of the manifestation of Your greatest signs, seeking refuge in You, turning to Your radiant countenance. He served Your beauty for successive years, then migrated with You to the great City, walking as a servant, supplicating, beseeching, and humbling himself. He arose with his whole being to serve You until he traveled with You and dwelt near You in this mighty prison, detached from all save Your gracious face. After Your ascension to the kingdom of Your concealment, O Bestower of gifts, he fell into the abyss of separation. He was consumed by the fire of longing, his frame wasted away, his body grew feeble until he became like a phantom and shadow, a mere reflection and shade. He ascended to the kingdom of Your forgiveness and soared to the horizon of Your pardon and bounty.

- 9 O Lord, honor their abode and cause them to descend in the mansion of Your generosity in the highest Paradise. Let them hear the melodies of the birds of eternity, taste the sweetness of reunion, receive the fruits of the Tree of Paradise, and attain the greatest of gifts. Verily You are the Generous, the Merciful, the All-Knowing, the Wise, the Forgiving, the Pardoning, the Most High, the Most Great.

نَجَّيْتَهُ بِقُوَّتِكَ الْقَاهِرَةِ وَاحْلَصْتَهُ بِقُدْرَتِكَ الْبَاهِرَةِ
فَرَّ هَارِباً إِلَى مَدِينَتِكَ النُّورَاءِ وَمَقَرَّ ظُهُورَ آيَاتِكَ
الْكُبْرَى وَاسْتَجَارَ بِكَ مَتَوَّجاً إِلَى طَلْعَتِكَ
النُّورَاءِ وَخَدَمَ جِهَالِكَ فِي سِنِينَ مَتَوَالِيَاتٍ ثُمَّ
هَاجَرَ مَعَكَ إِلَى الْمَدِينَةِ الْكُبْرَى مَاشِياً خَادِماً
مَبْتَلِئاً مُتَضَرِّعاً مُتَذَلِّلاً وَقَامَ بِكَلْبَتِهِ عَلَى خَدَمَتِكَ
إِلَى أَنْ سَافَرَ مَعَكَ وَجَاوَرَكَ فِي هَذَا السَّجْنِ
الْعَظِيمِ وَانْقَطَعَ عَنْ كُلِّ شَيْءٍ سِوَى وَجْهِكَ
الْكَرِيمِ وَوَقَعَ فِي وَهْدَةِ الْفِرَاقِ بَعْدَ صُعُودِكَ إِلَى
مَلَكُوتِ غَيْبَتِكَ يَا مُعْطَى الْعَطَاءِ وَاشْتَعَلَ بِنَارِ
الْأَشْوَاقِ وَنَحَلَ جِسْمَهُ وَضَعَفَ بَدَنَهُ كَأَنَّهُ وَهْمٌ
وَخِيَالٌ أَوْ عَكْسٌ وَظَلَالٌ وَصَعِدَ إِلَى مَلَكُوتِ
غُفْرَانِكَ وَعَرَجَ إِلَى افْقِ عَفْوِكَ وَاحْسَانِكَ

9 ای رب اکرم مَثَوَاهُمَا وَانْزِلْهُمَا فِي نَزْلِ جُودِكَ
فِي الرَّفِيقِ الْأَعْلَى وَاسْمَعْهُمَا نَغْمَاتِ طُيُورِ الْبَقَاءِ
وَادْفَعْهُمَا حُلَاوَةَ اللَّقَاءِ وَارْزُقْهُمَا ثَمَرَاتِ شَجَرَةِ
الطُّوبَى وَاجْعَلْهُمَا فَائِزِينَ بِأَعْظَمِ الْعَطَاءِ إِنَّكَ
أَنْتَ الْكَرِيمُ الرَّحِيمُ الْعَلِيمُ الْحَكِيمُ الْغُفُورُ الْعَفْوُ الْعَلِيُّ
الْعَظِيمُ

INBA21:078, INBA55:383

AB00198

To: Afnan, Haji Siyyid Mihdi son of Khal Asghar

Date: 1896-Dec-03

- 1 O thou exalted bough of the divine Lote-Tree!

1 ای فرع رفیع سدرهٔ مبارکه

- 2 The honored Aqa Siyyid Mirza, while he sojourned in this place, was a cherished remembrance of that revered one. The utmost joy was attained through meeting him, and we have ever hoped, and still do hope, from God for his confirmation. And we beseech the Almighty that, through His unseen favors, he may be enabled and assisted, and may at all times remain enraptured by the cup of the pre-eternal Covenant. The mention of that honored one is continually voiced in this gathering, and thy remembrance is the companion of this lonely heart.

2 جناب آقا سید میرزا چون در این جا تشریف داشتند یادگار آنحضرت بودند نهایت مسرت از ملاقاتشان حاصل و تأییدشان را از حق آمل بوده و هستیم و از حق میطلبیم که بعنایات غیبیه موفق گردند و همیشه از جام عهد الست سرمست باشند ذکر آنحضرت دائماً در این انجمن مذکور و یادتان مونس قلب مهجور

- 3 When thou art disdained and rejected by the wicked doers be not cast down; and at the power and stiffneckedness of the presumptuous be neither vexed nor sick at heart; for such is the way of heedless souls, from time out of mind. 'O the misery of men! No Messenger cometh unto them but they laugh Him to scorn!'
- از غفلت و استکبار اشرار و عظمت و تعنت تجار مغموم و محزون مشوید و دلگیر و دخنون نگرديد چه که این دأب دیرین و آداب قدیم غافلین است یا حسرةً علی العباد ما یأتیهم من رسول الا کانوا به یستهزؤون
- 4 Indeed, the attacks and the obstructiveness of the ignorant but cause the Word of God to be exalted, and spread His signs and tokens far and wide. Were it not for this opposition by the disdainful, this obduracy of the slanderers, this shouting from the pulpits, this crying and wailing of great and small alike, these accusations of unbelief levelled by the ignorant, this uproar from the foolish – how could news of the advent of the Primal Point and the bright dawning of the Day-Star of Baha ever have reached to east and west? How else could the planet have been rocked from pole to pole? How else could Persia have become the focal point of scattering splendours, and Asia Minor the radiating heart of the beauty of the Lord?
- بلکه معارضه و مقاومت جاهلان سبب اعلاء کلمه الله و نشر آثار الله است اگر تعرض مستکبرین و تهتک مرجفین نبود و فریاد بر منابر و بیداد اکابر و اصاغر و تکفیر جهلا و عربده بلها نبود کی صیت ظهور نقطه اولی روحی له الفداء و آوازه سطوع شمس بها روحی له الفداء بشرق و غرب میرسید و جهان را از کران تا بکران بجنبش و حرکت می آورد و کی خطه ایران را مرکز نور تابان میفرمود و اقلیم روم مرکز جمال قیوم می گشت
- 5 However else could the flame of the Manifestation have spread into the south? By what means could the cries of God have been heard in the far north? How else could His summons have been heard in the continents of America and of Africa the dark? How else could the cock-crow of Heaven have penetrated those ears? How else could the sweet parrots of India have come upon this sugar, or nightingales have lifted up their warblings out of the land of Iraq? What else could set the east and west to dancing, how else could this Consecrated Spot become the throne of the Beauty of God?
- چگونه آوازه ظهور بجنوب منتشر می شد و بچه وسیله ندای حق باقصی بلاد شمال میرسید کشور امریک و افریک تاریک چگونه ندای الهی میشنید و صیاح دیک عرشی استماع مینمود طوطیان هند چگونه شرکخا میشدند و نغمات بلبلان عراق کجا بافاق میرسید و شرق و غرب چگونه مهتر می شد
- 6 How else could Sinai behold this burning brightness, how could the Advent's flame adorn that mount? How else could the Holy Land be made the footstool of God's beauty, and the holy vale of Towa become the site of excellence and grace, the sacred spot where Moses put off His shoes? How could the breaths of heaven be carried across the Vale of Holiness, how could the sweet-scented, airy streams that blow out of the Abha gardens ever be perceived by those that dwell on the Verdant Isle? How else could the pledges of the Prophets, the joyous tidings of the holy Seers of old, the stirring promises given unto this Sacred Place by the Manifestations of God, ever have been fulfilled?
- بقعه مبارکه چگونه اریکه جمال محمود میشد طور سینا چگونه لمعه نورا میدید شعله ظهور چگونه زینت طور میگشت ارض مقدس چگونه موطأ جمال منزّه میشد وادی طوی چگونه بقعه بهراء میگشت و محل خلع نعلین موسی میشد نفحات قدس چگونه در وادی مقدس منتشر میشد شمیم نسیم حدائق ابهی مشام اهل جزیره خضرا را چگونه معطر می نمود وعده های انبیا و بشارات اصفیا و نویدهای مظاهر احدیه باین بقعه مبارکه چگونه تحقق می نمود
- 7 How else could the Tree of Anisa have been planted here, the flag of the Testament be flown, the intoxicating cup of the Covenant be lifted to these lips? All these blessings and bestowals, the very means of proclaiming the Faith, have come about through the scorn of the ignorant, the opposition of the
- شجره انیسا چگونه غرس میشد و علم میثاق چگونه بلند میگشت و جام عهد الست چگونه سرمست مینمود این فیوضات و برکات اسباب ظهور و بروزش بحسب ظاهر استکبار جهلا و تعرض بلها و تعنت ثقلا و تشدد ظلها بود والا

foolish, the stubbornness of the dull-witted, the violence of the aggressor. Had it not been for these things, the news of the Bab's advent would not, to this day, have reached even into lands hard by. Wherefore we should never grieve over the blindness of the unwitting, the attacks of the foolish, the hostility of the low and base, the heedlessness of the divines, the charges of infidelity brought against us by the empty of mind. Such too was their way in ages past, nor would it be thus if they were of those who know; but they are benighted, and they come not close to understanding what is told them.

صیت ظهور حضرت اعلیٰ هنوز باقرب بقاع
نرسیده بود پس نباید از جهل جهلا و تعدی
زما و غفلت فقها و تکفیر بلها محزون شد ذلک
دأبهم فی القرون الأولى اگر میدانستند نمیمودند
ولی نادانند فما لهؤلاء لا یکادون حدیثا

- 8 Wherefore doth it befit thyself, an offshoot of the Holy Tree of God, branched out from that mighty Trunk – and it behoveth ourselves as well – so to burn, through the sustaining grace of the Ancient Beauty – may my life be offered up for His Most Holy Shrine – with this kindled flame out of heaven, that we will light the fire of God's love from pole to pole. Let us take for our example the great and sacred Tree of the exalted Bab – may my life be offered up for Him. Like Him let us bare our breasts to the shafts of agony, like Him make our hearts to be targets for the spears decreed by God. Let us, like candles, burn away; as moths, let us scorch our wings; as the field larks, vent our plaintive cries; as the nightingales, burst forth in lamentations.

8 پس شما که فرع سدره مقدسه الهیه هستید و
افنان دوحه رحمانیه باید بعون و عنایت جمال
قدم روحی لمقرده المقدس فداء چنان بنار موقده
ربانیه برافروزید و برافروزیم که نار محبة الله در
قطب آفاق روشن کنیم و تاسی بدوحه مقدسه
حضرت اعلیٰ روحی له الفداء نمائیم سینه را هدف
تیر بلا کنیم و دل را آماج سهم قضا چون شمع
برافروزیم و چون پروانه بال و پر بسوزیم چون
مرغ چمن بنالیم و چون عندلیب زار بزاریم

- 9 Even as the clouds let us shed down tears, and as the lightning flashes let us laugh at our coursings through east and west. By day, by night, let us think but of spreading the sweet savours of God. Let us not keep on forever with our fancies and illusions, with our analysing and interpreting and circulating of complex dubieties. Let us put aside all thoughts of self; let us close our eyes to all on earth, let us neither make known our sufferings nor complain of our wrongs. Rather let us become oblivious of our own selves, and drinking down the wine of heavenly grace, let us cry out our joy, and lose ourselves in the beauty of the All-Glorious.

9 چون ابر بگریم و چون برق از آوارگی در غرب
و شرق بخندیم و شب و روز در فکر نشر نفحات
الله باشیم نه تتبع در شبهات و ترویج و تأویل و
تشهیر متشابهات فکر خویش را بکار بگذاریم و
از کم و بیش چشم پوشیم نه اظهار تألم نمائیم نه
بهتان تظلم بکلی خود را فراموش نمائیم و از خمر
عنایت و فنا در جمال ابری پر جوش و خروش
شویم

- 10 O thou Afnan of the divine Lote-Tree! We must strive, each one of us, to become as fecund boughs and to yield an ever sweeter and more wholesome fruit, that the branch may prove itself to be a continuation of the root, and the part be in harmony with the whole. It is my hope that out of the bounty of the Greatest Name and the loving-kindness of the Primal Point – may my soul be offered up for Them both – we shall become the means of exalting the Word of God around the world; that we may ever render services unto the Source of our Cause and spread over all the canopy of the true and holy zeal of the Lord. That from over the fields of grace, we may make zephyrs to blow, bringing to man the sweet scents that come from the gardens

10 ای افنان سدره مبارکه باید کلّ بکوشیم تا شاخ
بارور گردیم و میوه خوشگوار تر بار آوریم تا فرع
تابع اصل گردد و جزو تاسی به کلّ نماید از فضل
اسم اعظم و عنایت نقطه اولیٰ روحی لهم الفداء
امیدوارم که سبب اعلاء کلمه الله در جمیع آفاق
گردیم و خدمت باصل امر نمائیم و شراع غیرت
حقیقی الهی را منتشر کنیم و نسیم چمن عنایت
را بوزیدن آریم و شمیم حدیقه رحانیت را بمشامها
رسانیم و آفاق را جنت ابری کنیم و کیهان را
فردوس اعلیٰ

of God. That we may make of this world the Abha Paradise, and change this nether place into the Kingdom of Heaven.

- 11 It is true that every one of God's servants, and in particular those who are on fire with the Faith, have been allotted this task of servitude to Almighty God; still, the duty imposed upon us is greater than that which hath been laid upon the rest. To Him do we look for grace and favour and strength.
- 12 All praise and thanksgiving be unto the Blessed Beauty, for calling into action the armies of His Abha Kingdom, and sending forth to us His never-interrupted aid, dependable as the rising stars. In every region of the earth hath He supported this single, lonely servant, at every moment hath He made known to me the signs and tokens of His love. He hath cast into a stupor all those who are clinging to their vain illusions, and made them infamous in the sight of high and low. He hath caused those who run after their fads and fancies to become objects of general reproach, and hath exposed the arrogant to public view; He hath made those of the friends who proved infirm of faith to serve as a warning to every beholder, and hath caused the leaders of those who waver to love but themselves and sink down in self-conceit. Meanwhile, by the power of His might, He hath made this broken-winged bird to rise up before all who dwell on earth. He hath shattered the serried ranks of the rebellious, and hath given the victory to the hosts of salvation, and breathed into the hearts of those who stand firm in the Covenant and Testament the breath of everlasting life.
- 13 Convey thou the greetings of Abha to each one of the Afnan, branched from the Holy Tree. The glory rest upon thee and upon all the Afnan who remain faithful and true to the Covenant.

SWAB#195

11 هرچند کلّ عباد علی‌الخصوص مشتعلان بنار
رشاد مکلف باین عبودیت ربّ عباد هستند ولی
تکلیف ما اعظم از دیگران است از او توفیق
می‌طلبیم و تأیید می‌جوئیم

12 صد هزار شکر جمال مبارک را که جنود
ملکوت ابهایش در هجوم است و عون و صونش
متتابع چون طلوع نجوم در جمیع نقاط ارض
این عبد فرید و حید را نصرت فرمود و در جمیع
اوقات آثار عنایت ظاهر فرمود اهل شبّهات را
در اشدّ اغما افکند و متمسکین بمتشابهات را
رسوای خاصّ و عامّ فرمود و نوهوسان را محلّ
ملام انام فرمود و خودپرستان را شهره آفاق
کرد احبّای متزلزلین را عبره للناظرین فرمود و
ارکان مذنبین را خودپرست و خودبین فرمود
و این مرغ بال و پر شکسته را در مقابل جمیع
من علی الأرض بقدرت تأییدش قائم فرمود
صفوف عناد را شکست داد و لشکر نجات را
نصرت بخشید و روح حیات در قلوب ثابتین بر
عهد و میثاق دمید

13 حضرات افنان سدره مقدّسه مبارکه را یک یک
تکبیر ابداعی ابهی ابلاغ فرمائید و البهاء علیک و
علی کلّ افنان ثبت علی الميثاق

INBA55:395, BRL_DAK#1203,
MNMK#133 p.246, MMK1#195 p.227,
MAS5.105

AB00800

To: *Mirza Muhammad Hasan Adib, in Tihiran*

Date: 1896-Dec-03

1 O my Lord and Master! This is a servant whom You have chosen from among Your servants and selected from among Your bondsmen. You have made him a sign of Your oneness and an emblem of Your sanctification. You have expanded his breast with the light of Your knowledge and quickened his heart with the spirit of Your bounty. You have caused his tongue to speak Your remembrance and revealed his innermost secrets through passionate love for You. You have illumined his essence with the rays of Your mysteries and made his face radiant in Your Kingdom through his firmness in Your Covenant. You have caused the oceans of his knowledge to surge through the winds of Your love and made his heart rejoice through the signs of Your mercy. You have made his tongue eloquent in presenting Your proof and argument, his face radiant with the splendor of Your divinity, and his breast expanded through the grace of Your uniqueness.

2 O Lord! Make him a brilliant star in the horizon of Your remembrance, a radiant light in the heaven of Your praise, a fragrant breeze from the garden of Your paradise, a wafting zephyr from the direction of Your grace, a ripe fruit from the tree of Your oneness, and a beauteous, blossoming rose in the meadows of Your gift.

3 O Lord! Make him renowned through Your name among Your creation. Let him be consumed with love for You, casting off all restraint in his passion for You and his longing to behold Your beauty. O Lord! Deal with him as befits his connection to You. Enable him to win Your good pleasure through his trust in You. Open before him the gates of prosperity and success through his submissiveness before You. Make him a blessed pillar among Your loved ones, a herald of Your Covenant and Testament among Your chosen ones, a banner raised upon the highest peaks in Your land, and a true dawn in Your heaven, so that he may assist Your Cause, exalt Your remembrance, heal the breasts of the believers in God's unity, illumine the insight of the seekers, open the ears of the deaf, give speech to the mute tongues, remove the veil from blind eyes, guide the thirsty to the waters of Your mercy, direct the hungry to the banquet table of Your feast, clothe the naked in the garments of Your virtue and the robes of Your protection and preservation, settle the fearful in the cave of Your safekeeping and shelter,

1 ای رب و مولای آنّ هذا عبد اصطفيته بين عبادك و اخترته من بين ارقائك و جعلته آية توحيدك و سمة تقديسك و شرحت صدره بنور عرفانك و انعشت فؤاده بروح احسانك و انطقت لسانه بذكرك و اظهرت اسراره شغفاً بحبك و اشرقت كينونته باسعة اسرارك و بيضت وجهه في ملكوتك بثبوته على ميثاقك و موجت البحر عرفانه باريح محبتك و جعلته مستبشر القلب بايات رحمانيتك طلق اللسان ببيان حجتك و برهانك نصر الوجه بنصرة ربانيتك منشرح الصدر بعناية فردانيتك

2 ای رب اجعله كوكباً لامعاً في افق ذكرك و نوراً ساطعاً في فلک ثنائك و نفحة عابقة من حديقة رضوانك و نسمة هابة من مهب عنایتك و ثمرة باعّة من شجرة احديتك و ورداً مؤنقاً مفتحاً في رياض موهبتك

3 ای رب اشتهر باسمك بين بريتك و تهتك بحبك و خلع العذار في عشقتك و الشوق الى مشاهدة جمالك ای رب عامله بما يستحق بانتسابه اليك و وفقه على رضاك بتوكله عليك و افتح عليه ابواب الفلاح و النجاح بخضوعه بين يديك و اجعله ركناً مباركاً بين احبتك و منادياً بعهدك و ميثاقك بين صفوتك و علماً مرتفعاً على اعلى القلل في ارضك و صبحاً صادقاً في سمائك حتي ينصر امرك و يعلى ذكرك و يشفي صدور الموحدين و ينور بصيرة الطالبين و يفتح آذان الصم و ينطق الالسن البكم و يرفع الغشاء عن الاعين العمى و يهدي الظماء العطاش الى فوات رحمتك و يدل الجياع الى خوان مائدتك و يلبس العراة ثياب عفّتك و اردية حفظك و حراستك و يسكن الخائفين في كهف صونك و كلائيك و

make clear the straight path and direct way, and guide others to Your ancient treasure and Your mighty wealth.

- 4 You know, O my God, the intensity of my love for him, my great passion for him, my deep attachment to him, and how constantly I remember him. Give joy to my eyes through witnessing Your confirmations and beholding Your assistance to him in all matters, O my compassionate Lord! Make him a sign before which necks bow down, a banner waving above the seven spheres, a light toward which eyes are fixed, and a lamp by which the horizons are illumined.
- 5 By Your mighty Self-Subsistence! I find no solace in my separation, no cooling for my burning, no healing for my illness, and no quenching of my thirst except in seeing sanctified souls arising through Your divine power to exalt Your Word, merciful manifestations striving to spread Your fragrance, radiant dawning-places from whose faces shine the lights of Your bounty, and sweet water springs and fountains of cool drink. Then my eyes are gladdened, my spirit stirred, my success increased, my face made radiant, and my tongue moved from the depths of my heart to thank You for this abundant blessing, this conclusive proof, this manifest power, and this resplendent night. I say: Praise be to You, O my God, for having perfected Your favor, facilitated Your gift, encompassed all with Your mercy, caused the oceans of Your grace to surge, and stirred the winds of Your loving-kindness. Verily, You are the Generous, the Merciful, the Kind.

يبيّن المنهج القويم والصراط المستقيم ويهتدى الى كنزك القديم وغناك العظيم

4 وانت يا الهى لتعلم شدة حبي وعظيم شغفي به وكثرة تعلقي وفرط تذكري به قر عيني بمشاهدة توفيقاتك ورؤية تأييداتك له في جميع الشئون يا ربى الحنون واجعله آية تخضع له الاعناق و راية تخفق فوق السبع الطباق ونوراً تشخص فيه الاحداق وسراجاً تنور به الآفاق

5 و انى بعزة قيوميّتك لم اجد سلوة في فرقتى و برداً للوعتي و شفاء لعلتي و رواء لغلتي الا ان ارى نفوساً مقدسة قائمة بقوة ربانيتك على اعلاء كلمتك و مظاهر رحمانية ساعية لنشر نفحتك و مطالع نورانية تتلألأ من وجوههم انوار موهبتك و موارد عذبة المياه و مناهل من بارد و شراب عند ذلك تقر عيني و تهتز روحي و يزيد فتوحى و يتلألأ وجهي و يتلهل لسانى من صميم جنانى و اشكر على تلك النعمة السابعة و المحبة الدامغة و القوة الباهرة و القدرة الزاهرة و اقول لك الحمد يا الهى على ما اكملت نعمتك و يسرت موهبتك و احاطت رحمتك و ماجت بحور عنايتك و هاجت ارياح مرحمتك و انك انت الكريم الرحيم العطوف

INBA21:109, BRL_DAK#0878

AB01461

To: *Jadhdhab, Azizullah son of Isma'il Namdar, in Marv*
Date: 1896-Dec-03

- 1 O my God, Refuge of the distressed, Haven of the troubled, Shelter of them that are nigh unto Thee! This, Thy servant, destitute and poor, is firm in Thy Ancient Covenant and steadfast in Thy Straight Path. He is detached from all save Thee and humble before Thee. He hath sacrificed his all in Thy path and offered up his spirit, his being and his existence as an oblation for love of Thee. He hath traversed lands, crossed valleys

1 الهى و كهف المضطربين و ملجأ المضطربين و ملاذ المقرين هذا عبدك البائس الفقير الثابت على عهدك القديم والصراط المستقيم المنقطع اليك المتذلّل بين يديك قد فدى كليته في سبيلك و قدّم روحه و ذاته و كينونته قرباناً في محبتك و جال في الديار و قطع الأودية و القفار و خاض البحار و استعجل فيكلّ

and deserts, plunged into seas, and at all times hastened to distant regions, raising the call of Thy Name, spreading mention of Thee, promoting Thy Cause and proclaiming Thy attributes, gladdened by Thy sweet savors, promulgating Thy signs and exalting Thy Word. O Lord! He hath dedicated his countenance to Thy gracious countenance and sacrificed his soul for Thy resplendent Beauty, and in all conditions he hath called upon Thee.

- 2 O Fulfiller of hopes and Bestower of gifts! Make smooth my path, assist me to serve Thee, enable me to obey Thee, gather me beneath the banner of Thy Covenant, and make me a manifestation of the signs of Thy Testament. O Lord! I am weak - strengthen me to exalt Thy Word; I am feeble - fortify my back for Thy worship; I am frail - gird up my loins for servitude unto Thee.
- 3 O Lord! Necks are bowed before the grandeur of Thy Lordship, voices are hushed before the sovereignty of Thy Divinity, and shoulders are bent before the might of Thy Self-Subsistence. I implore Thee at the threshold of Thy Oneness to illumine his face among the concourse of the near ones, to expand his breast with the light of certitude, to raise his station to the highest heaven, to shelter him beneath the shadow of Thy manifest light, to aid him with the hosts of Thy mighty Kingdom, and to manifest through him the evidences of Thy power among them that profess Thy unity, that he may rend asunder the veils of doubt from the eyes of the wavering ones and scatter the hosts of those who dwell in uncertainties through Thy might and power, O Thou Most Great!
- 4 May he remove the veil, thrust back the spears, take up the Book of Thy manifest Covenant and call out to all the world: "Come ye to the Mighty Covenant! Come ye to the Ancient Testament! Come ye to the Manifest Tablet! Come ye to the luminous Kingdom! Come ye to the cup that overfloweth with the grace of the Lord of Lords! Come ye to the sweet and flowing spring! Come ye to the cool fountain and drink! Come ye to the Straight Path! Come ye to the Right Way! Come ye to the firm handhold and the strong cord!"
- 5 O Lord! He is worthy of this call - let not the blame of the foolish blamers shake him, nor the tempests of trials and tests cause him to waver. O Lord! Make bright his morn, illumine his lamp, loose his tongue, make manifest his exposition, and make him a sign of Thy great mercy. Verily, Thou art the Hearer of Prayer, and verily, Thou art the Mighty, the Powerful.

الأوقات بالتَّغَرَّب في الأفطار منادياً باسمك
ناشراً للذكر مشيعاً لأمرك و مديعاً لشئونك
مستبشراً بنفحاتك مشهراً لآياتك معلماً لكلماتك
إي رب أنه اخلص لوجهك الكريم وجهه و
فدى بجمالك المبين روحه و ناجاك في كل
الأحوال

2 يا ميسر الآمال و معطي النوال يسر لي امري
و ايدني على خدمتك و وفقني على طاعتك
و احشرنى تحت راية عهدك و اجعلني مظهراً
لآيات ميثاقك إي رب اتي ضعيف قوتي
على اعلاء كلمتك و نحيف اشدد ظهري على
عبادتك و نحيل قوازي على عبوديتك

3 إي رب خضعت الأعناق لعظمة ربوبيتك و
خشعت الأصوات لسلطنة الوهيتك و ذلت
الرقاب لعزة قيوميتك اتي اتضرع الي باب
احديتك ان تور وجهه بين ملا المقربين و تشرح
صدره بنور اليقين و ترفع مقامه في اعلى العليين و
تدخله تحت ظل نورك المبين و تنصره بجنودك
من ملكوتك العظيم و تظهره مآثر قدرتك بين
الموحدين حتى يخرج حجاب الشبهات عن اعين
المتزلزلين و يفرق جنود اهل المتشابهات بحولك
و قوتك يا عظيم

4 و يزيح الحجاب و يدفع الظلمات و يأخذ كتاب
عهدك المبين و ينادي العالمين هلبوا الي الميثاق
العظيم هلبوا الي العهد القديم هلبوا الي اللوح
المبين هلبوا الي الملكوت المنير هلبوا الي الكأس
الطالفة بفضل رب الأرباب هلبوا الي المنهل
العذب الفرات هلبوا الي المورد البارد و الشراب
هلبوا الي الصراط المستقيم هلبوا الي المنهج القويم
هلبوا الي العروة الوثقى و الحبل المتين

5 إي رب أنه اهل للنداء لاتأخذه لومة اللآئين
البلهآء و لاتزعزعه قواصف الافتتان و الامتحان
إي رب نور صباحه و از مصباحه و انطق لسانه
و اظهر تبيانته و اجعله آية رحمتك الكبرى انك
انت سميع الدعاء و انك انت القوى القدير

INBA21:106

AB05447*To: Mirza Hubbullah et al., in Tihiran**Date: 1896-Dec-03*

- 1 O thou who seekest guidance by the light of guidance! Dense clouds have arisen and covered the horizons of hardened hearts like a veil, and harmful rains have poured down, with thunder and lightning - yet it was but an empty summer cloud with nothing lasting.
- 2 By God! Even if drawn swords were to threaten me, and deadly arrows were aimed at me, and hostile armies and tyrannical forces were to attack me, my tongue would not tire from praise, nor would my soul weary from prayer, nor would my call in the name of my Most Glorious Lord be cut off among the people.
- 3 Soon you will hear the beating of this drum and the melodies of this trumpet from the Supreme Horizon - Glory be to my Most Glorious Lord! At that time necks will be humbled and heads will bow down and faces will submit before the Ever-Living, the Self-Subsisting.
- 4 The clouds will disperse and the stars will darken and the most glorious jewel of God's religion will shine upon the crown of God's Covenant. On that day you shall see those who wavered in manifest loss.
- 5 And the Glory be upon you.

1 يا من استهدى على نور الهدى قد ثارت غيوم متكاثفة و غشت آفاق القلوب القاسية كالغاشية وامطرت الغيوث الاغية و ابرقت و ارددت و ما كانت الا سحابة صيف خالية و ليس لها باقية

2 تالله لو سلّ على سيوف شاكية و فوقت الى سهام فاتكة و هجمت على جنود باغية و احزاب طاغية ما كلت لساني عن الثناء و لا ملّت نفسي عن الدّعاء و لا انقطع منى النداء باسم ربّى الأبهى بين الملاّ

3 فسوف تسمع نقرات هذا النّاقور و نغمات هذا السّافور من الملاّ الأعلى سبحان ربّى الأبهى عند ذلك ذلّت الأعناق و خضعت الرّقاب و عنت الوجوه للحيّ القيوم و

4 تنكشف الغيوم و تكفهر النّجوم و تتألأأ ابهى جوهرة دين الله على اكليل ميثاق الله فترى المتزلزلين يومئذ فى خسران مبين

5 و البهاء عليك

INBA21:108a

AB07462*To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran**Date: 1896-Dec-03*

- 1 O God! This is a star that has risen from the horizon of steadfastness in Thy Covenant, and a bird of firmness that has soared in the atmosphere of the glory of Thy Testament and Thy yearning, and a diver of truth who has plunged into the depths of the seas of faithfulness in Thy love.

1 اى شمع روشن در محفل ثبوت الهى الهى هذا نجم يزغ من افق الثبوت على ميثاقك و طير رسوخ طار فى هواء بهاء عهدك و اشتياقك و غواص حقيقة خاض فى عمق بحار الوفاء فى محبتك

- 2 This is a flame of fire kindled from the Tree of Thy mercy, who has arisen with all his strength to establish Thy Covenant, exalt Thy Word, spread Thy laws, manifest Thy signs, and cause Thy lights to shine forth.
- 3 O Lord! He is among the Hands of Thy Cause. Strengthen him with the hosts of Thy Kingdom, and aid him to assist Thy Cause, spread Thy signs, and gather those who are scattered from beneath Thy shade.
- 4 Verily, Thou art the Powerful, the Mighty.

2 و هذا جذوة نار موقدة من سدره رحمتك و
قام بكل قوته في اثبات عهدك و اعلاء كلمتك
و نشر شعائرك و ظهور آثارك و سطوع انوارك

3 اى ربّ انه من ايدى امرك ايده بجنود
ملكوتك و وفقه على نصره امرك و نشر آثارك
و حشر المتفرقين عن ظلك

4 انك انت القوىّ القدير

INBA21:108b, MJMJ3.028x, MMG2#270
p.302x

AB01027

To: *Nayrizi, Mulla Muhammad Shafi son of Mulla Ali Naqi*
Date: 1896-Dec-03

- 1 O my Lord, my Hope, my Refuge and my Shelter! I have stretched forth the hands of supplication and entreaty toward the might of Thy Self-Subsistence and the greatness of Thy Lordship, beseeching Thee to send down every consolation and pour forth every patience upon the heart of Thy servant who answered Thy call, hearkened to Thy summons, was set aflame with the fire of Thy love, whose breast was dilated through knowing Thee, and who received a portion of Thy gift - for grievous trials have intensified against him, severe ordeals have weighed heavily upon him, calamities have befallen him, and mighty hardships have encompassed him. The hearts of both near and far have been burned for his sake, oceans have poured from eyes, the light of joy has been transformed into the darkness of night, the dove of sorrows has warbled with plaintive melodies, embers have been kindled in hearts, souls have fallen into stupor, and waves of tears have clashed together when the hurricanes of Thy destined decree uprooted the trees of the paradise of recognition of the Manifestation of Thy Self-Subsisting Self, causing the leaves of the gardens of certitude to turn yellow and the fruits of the meadows of faith to be scattered, and the pillars of the people of ecstasy to shake.
- 2 O Lord! Honor the resting place of those who have arrived at the gate of Thy Oneness, grant them a blessed dwelling, admit them into the court of Thy holiness, allow them to enjoy the

1 ربّي و رجائي و موئلي و ملاذي قد بسطت
اكتف الضراعة و الابتال الى عزّة قيوّمتك و
عظمة ربوبيّتك ان تنزل كلّ سلوة و تفرغ كلّ
صبر على قلب عبدك الذي اجاب ندائك و
استمع دعائك و اشتعل بنار محبتك و انشرح
صدراً بمعرفتك و اخذ نصيباً من موهبتك بما
اشتدّت عليه البلاء و اثقلت عليه شدائد الابتلاء
و اصابته المصائب و احاطته معظّمات الشدائد و
احترقت عليه اكباد الأقارب و الأبعد و سالت
من الأعين البحور و تبدل نور السرور بظلام
الدّيجور و ناح حمام الأحران بألحان الحسرات و
اضرمت في القلوب الجمرات و وقعت النفوس
في السّكرات و تلاطم امواج العبرات عندما
استأصلت اعاصير قضائك المحتوم اشجار فردوس
عرفان مظهر نفسك القيوم و اصفرّت منها
اوراق حدائق الايقان و تناثرت اثمار رياض
الايمان و تزلزلت اركان اهل الوجدان

2 اى ربّ اكرم مئوى الذين وفدوا على باب
احديّتك و ازلهم نزلاً مباركاً و ادخلهم في

banquets of intimacy in the paradise of Thy Oneness, bestow upon them the grace of meeting Thee, and honor them with beholding Thy Beauty.

- 3 O Lord! He who was named Thy servant has yearned to meet Thee in the Most Exalted Kingdom and the Most Glorious Companion, and has cried out with heart and vitals aflame: O Lord! Save me from burning in the fire of separation and the flames of longing, raise me up to Thee, bring me into Thy presence, give me to drink from the cup of meeting from the hand of the Cup-Bearer of bounty, and deliver me from the blaze of the fire of grief and the intensity of regret and sorrow. Verily, Thou art the All-Bountiful, the Bestower.

4 He is God

- 5 O thou who art surrounded by immeasurable calamity! Verily, those souls who joined the Supreme Concourse were symbols of His grandeur. The Horizon of this world was illumined with the light of their countenance. They were the daysprings of Divine Love and the fountainheads of His Knowledge. By God, their departure from the horizon of this world is the cause of great regret and sorrow, for as those luminous rays returned to the Sun of Truth, as those birds of the Meadow of Recognition winged their way to the Mystic Garden of Oneness like lovers of beauty and truth, they were united with their True Love.

- 6 We should be comforted and remember the afflictions that befell the Ancient Beauty and beseech God that we, too, may drink the eternal camphor from the crystal cup offered by the Hand of His Favor and pray that we, too, may attain such a great bestowal. They have achieved a joyous ending by having responded to the Divine Call, by having attained the recognition of the Ancient Beauty, by having tread the path of His Good Pleasure and by having held fast with the utmost strength to the cord of His Covenant. By God, this is the Most Magnificent Grace.

NYR#104

ساحه قدسک و متعمهم بموائد الأُنس فی فردوس
احدیّک و ارزقهم لقاءک و شرفهم بمشاهدة
جمالک

3 ای ربّ من ستمی بعیدک قد اشتاق لقاؤک فی
الملکوت الأعلی و الرّیفیق الأبهی و نادى محترق
القلب و الأحشاء ای ربّ ادرکنی من الاحتراق
بنار الفراق و نيران الاشتیاق و ارفعنی الیک و
احضرنی بین یدیک و اسقنی کأس اللّقاء من ید
ساقی العطاء و نجّنی من لهب نار الجوی و شدّة
الأسف و الأسی انک انت الکریم الوهاب

4 هو الله

5 ای محاط بمصائب کبری آن نفوس متصاعده
بملاّ اعلی فی الحقیقه آیات کبری بودند و افق
امکان بنور رویشان روشن بود چه که مطلع انوار
محبّت الله بودند و مشارق آثار معرفت الله و البتّه
غروبشان از آفاق جهان سبب حسرت و حرقت
و احزان شدیده است ولی چون آن اشعه نورانیّه
رجوع بشمس حقیقت نمودند و آن مرغان چمن
عرفان بگلزار احدیّت پرواز کردند و آن عاشقان
روی حق بدلبّر حقیقی پیوستند

6 باید متسلّی شد و متذکّر مصیبات جمال قدم
گشت و از خدا خواست که ما نیز بزودی از
کأس بلور مزوج بکافور از ید عنایت بنوشیم و
چون ایشان باین فوز عظیم فائز گردیم چه که
الحمد لله بحسن ختام موفق شدند و جواب نداء
الهی دادند و بعرفان جمال قدم فائز گشتند و
در سبیل رضایش سلوک نمودند و به عهد و
میثاقش بکمال قوت متمسک بودند لعمر الله انّ
هذا هو الفضل العظیم

INBA21:105, NYR#104

AB00880

To: Muhammad Ali Kashani, in Tihiran

Date: 1896-Dec-04

- 1 O thou who hast turned thy face toward Him through Whom the earth and heavens were illumined! Blessed art thou for having stood firm in the Covenant. Glad tidings unto thee for having remained steadfast in God's Covenant. By God the True One! The essences of unity and the temples of oneness speak thy praise and glorify and extol thee for what flowed from thy pen in addressing one who fell unconscious from the whisperings of the people of passion. And the manifestations of thy Lord's greatest signs and the dawning-places of the lights of guidance value thee as thou deservest and describe thee as thou merit, for the blame of no blamer deterred thee in the Cause of God and thy earthly ties prevented thee not from standing firm in God's Covenant.
- 2 O Lord! This is Thy servant who hath clung to the hem of Thy divine robe and held fast to the fringes of the garment of Thy love, and hath detached himself from every connection that bindeth him not to the cord of servitude to the sign of Thy mercy. O Lord! Aid him to remain firm and steadfast in his present state through Thy conquering might and Thy manifest power, that the heat of his love may not be diminished by the coldness of the wavering ones, nor the lamp of his steadfastness extinguished by the doubts of the violators. Rather, increase its heat at all times and make him a brilliant star in the horizon of certitude, a piercing flame against the frozen ones, and a superior deterrent against the seditious ones. Verily Thou art the Mighty, the Powerful.
- 3 Your eloquent letter arrived, its wise contents revealing steadfastness and indicating firmness. Likewise the response letter was truly a decisive proof, clear evidence, firm statement and manifest meaning - and God is the Helper. But what benefit when receptive ears are conditional - "Verily thou canst not guide whom thou lovest, but God guideth whom He willeth." Despite all those counsels, proofs and complete evidence, they gave the message to Master Aqa, and "Among men is he who purchaseth idle tales to mislead from God's path" and "Among men is he who disputeth about God without knowledge or guidance or an enlightening Book." Although he should make the blackness of that ink the kohl of his eyes and its meanings the polish of his vision, "When he read it, he frowned and turned
- 1 يا من توجه الى وجهه اشرفت به الأرض و السموات طوبى لك بما ثبت على الميثاق بشري لك بما رنخت قدماك على عهد الله تالله الحق ان حقائق التفريد و هياكل التوحيد ينطقون بالثناء عليك و يكبرون و يهللون مما جرى من قلبك مخاطباً لمن وقع في الاغواء من وساوس اهل الهوى و ان مظاهر آيات ربك الكبرى و مطالع انوار الهدى يقدرونك حق قدرك و ينعنونك حق نعمت بما لم تأخذك في الله لومة لائم و لم تمنعك روابطك العنصريه عن الثبوت على ميثاق الله
- 2 اى رب هذا عبدك تشبث بذيل رداء الوهيتك و تمسك باهداب ازار محبوبيتك و انقطع عن كل نسبة لم تربطه بجبل عبوديته لآية رحمانيتك اى رب وفقه على الثبوت و الاستقامة على ما هو عليه بقوة القاهره و قدرتك الباهره لئلا تسكن حراره حبه من برودة المتزلزين و لا يخذ سراج ثبوته من شبهات المارقين بل زد في حرارته في كل حين و اجعله نجماً بارزاً في افق اليقين و شهاباً ثاقباً على المنجمين و رادعاً فائقاً على المرجفين انك انت القوى القدير
- 3 نامه ناطق آنجناب واصل مضمون حكمت مشحونش كاشف ثبوت و دال بر رسوخ بود و همچنين رساله جوابيه في الحقيقه برهان قاطع بود و دليل واضح و بيان متين بود و معنى مبين والله هو المعين ولى چه سود كه آذان واعيه مشروط انك لا تهدي من احببت ولكن الله يهدي من يشاء باوجود ان نصائح و دلائل و براهين كامل پيغام با استاد آقا دادند و من الناس من يتخذ له الحديث ليضل عن سبيل الله و من الناس من يجادل في الله بغير علم ولا هدى ولا كتاب منير باوجود انكه سواد آن مداد را بايد سرمه چشم نمايد و معانيش را جلاء بصر كند فلما قرأ عبس

pale and green.” Leave that poor one to himself - doubts surround and encompass him, thus he has no chance to open his eyes, “cast upon him morning and evening.” While before the Ascension of the Blessed Beauty when there was no ulterior motive, no one mentioned his name and if he died no one would visit him - this servant day and night overseen his affairs and let no dust settle upon him. But after the Ascension every wavering one shows him utmost sincerity. He no longer thinks that “I am the same person - how did the page turn?” The poor one has been deceived by these things. Soon thou shalt see him in manifest loss. And thou - leave the wavering ones in their vain discourse playing.

و اغبرّ و اصفرّ و اخضرّ آن بیچاره را بحال خود
نگذارید القاء شبهات بر او محیط و او محاط لهذا
فرصت این ندارد که چشم باز نماید تلقی علیه
بکره و عشیا و حال آنکه پیش از صعود جمال
مبارک که غرضی در میان نبود کسی نامی
از او نمی برد و اگر میمرد کسی عیادت از او
نمیکرد این عبد در شب و روز میمن بامور او
نگذاشتم غباری بر او نشیند ولی بعد از صعود
هر متزلزلی نهایت اظهار خلوص را باو مینماید
دیگر فکر نمی کند که من همان شخصم چه طور
ورق برگشت بیچاره گول این چیزها را خورده
فسوف تراه فی خسران مبین و آنک انت دع
المتزلزلین فی خوضهم یلعبون

INBA17:075b, MMK6#373

AB05491

To: *Mim Shin Mulk, in Tihiran*

Date: 1896-Dec-04

- 1 O my God! Thou art God and there is no God but Thee. Thou confirmest whomsoever Thou wilt in justice and fairness, and Thou abasest whomsoever Thou wilt through their fall into the abyss of tyranny. Thou enablest whomsoever Thou wilt to protect Thy chosen ones, to preserve the blood of Thy servants, to safeguard Thy loved ones, and to aid those dear to Thee. O Lord! Protect every protector of the choicest among Thy creation, preserve every preserver of the most virtuous among Thy creatures, strengthen the loins of every supporter of the oppressed, fortify the back of every helper of the distressed, expand the breast of every minister under the banner of equity, facilitate the affairs of every prince who unfurls the standard of justice and rolls up the carpet of tyranny, renew the foundation of the mercies of those who have gone before, and cause to flow what serves as a goodly example for those who will come after. O Lord! Aid them with the hosts of Thy Kingdom and enable them to attain Thy good-pleasure, O Thou before Whose power all necks bow down in submission. Verily, Thou art the Almighty, the Powerful, the Sovereign, the Help-in-Peril, the Self-Subsisting.

1 اللهم يا الهی انت الله لا اله الا انت تؤيد من
تشاء على العدل و الانصاف و تذلل من تشاء
بالسقوط فی مهاوی الاعتساف و توفق من تشاء
على حماية اصفیائک و حقن دماء ارقائک و
صون احبائک و عون اودائک ای رب احفظ
کل حافظ خلیة خلقک و من کل صائن لبررة
بریتک و اشد از کل ظهیر للمظلومین و قو ظهیر
کل مجیر للمهوفین و اشرح صدر کل وزیر علی
لواء الانصاف و یسر امر کل امیر نشر رایة العدل
و طوی بساط الاعتساف و جدد بنیان مراحم
الأسلاف و اجری ما هو اسوة حسنة للأخلاف
ای رب ایدهم بجنود ملکوتک و وفقهم علی
رضاک یا من خضعت الأعناق لجبروتک انک
انت المقتدر العزیز السلطان المهیمن القیوم

2 28 Jamadiyu'th-Thani 1314

2 ۲۸ شهر جمادی الثانیة ۱۳۱۴

INBA21:074

AB09375*To: Nephew of Jinab-i Nazir**Date: 1896-Dec-04*

1 O my Lord! This is a servant who has turned to the Kingdom of Thy unity, who has been guided by the Fire kindled in the Tree of Thy singleness, and who has supplicated to the Kingdom of Thy detachment, being assured of Thee and Thy verses, holding fast to the cord of Thy favors, hoping for Thy help and protection, seeking Thy good-pleasure, and yearning for well-being through Thy grace.

1 ای ربّ هذا عبد توجّه الى ملكوت توحيدک و اهتدى بالنار الموقدة في سدة تفريدک و تضرّع الى ملكوت تجريدک موقناً بک و بآياتک و متمسکاً بحبل الطافک راجياً عونک و صونک طالباً رضاک و آملاً العافية من فضلک

2 O my Lord! Open unto him the gates of joy, transform all his hardship into ease, and make him to find comfort in all affairs, O my Tender Lord, the All-Merciful, the Most Compassionate.

2 ای ربّ افتح عليه ابواب السرور و بدل کلّ معسوره بيسور و اجعله مرتاحاً في جميع الشؤون يا ربّي الخنون الرحمن الرحيم ع

INBA21:075a

AB01392*To: Hasan Khurasani**Date: 1896-Dec-05*

1 O you who are firm in the Covenant! The response to your letter was somewhat delayed due to many occupations and sorrows, not due to negligence. For some time we stayed at the foot of Mount Carmel at the place of Elias, and day and night we remembered you and sought confirmation. I was somewhat engaged with myself and intimate with the divine fragrances and despairing of all else. Then the governor sent a letter urgently requesting our return, so considering this we returned.

1 ای ثابت بر عهد و پیمان جواب لوح مسطور قدری تأخیر افتاد سبب مشاغل و احزان کثیر بود نه تقصیر چندی در ذیل کوه کرمل در مقام الیاس بسر بردیم و شب و روز بیاد شما بودیم و طلب تأیید مینمودیم قدری بخود مشغول بودم و بنفحات الهی مأنوس و از دون او مأیوس بعد متصرف مکتوبی ارسال داشت و اصرار شدید بر رجوع نمود نظر بملاحظه رجوع گردید

2 Now in the Most Great Prison time passes, and my breast is a target for the arrows and spears of all the peoples of the world.

2 حال در سجن اعظم اوقات در گذراست و سینه سهام و سنان جميع ملل عالمرا سپر جسد در نهايت

The body is utterly weak and in the heart is a burning fire. My companion is a weeping eye and the candle of the gathering is the flame of grief. There is neither a sympathizer nor a kind friend. In any case, we turn to the Supreme Concourse and seek assistance from the Abha Kingdom. Though outwardly we are without helper or assistant, yet the Abha Beauty is our supporter and helper. When love comes from You, O Ultimate Goal, all that is upon the earth is but dust. No one can take away this confirmation and no one can remove this garment of sanctification, and "Verily, it was incumbent upon Us to help the believers."...

ناتوانی و در دل آتش سوزانی همدم چشم گریانی
و شمع محفل شعلهء داغ نمایانی نه غمخواری و نه
مهربانی باری توجه بملأ اعلی داریم و استمداد از
ملکوت ابهی اگرچه بظاہر بی ناصر و معینم ولی
جمال ابهی ظہیر و نصیر اذا کان منک الحب یا
غایة المنی فکل الذی فوق التراب تراب این تأیید
را کسی نزع نتواند و این خلعت تقدیس را کسی
خلع نکند و کان حقاً علینا نصر المؤمنین...

MMK5#120 p.094x

ABU3690

In 1898 when the late Mirza Aqay-i-Afnan, surnamed Nuri'd-Din, was engaged in business in Port Said, he received a cable from 'Abdu'l-Baha, stating essentially, "Port Said. Nur. Western friends will arrive. Provide Eastern hospitality."

This telegram confirmed for the honored Nuri'd-Din a prediction of the Master made two years earlier during His conversation with Haji Muhammad-Isma'ili-Yazdi. That is, two years earlier, 'Abdu'l-Baha one day humorously said to the Haji, "I had a dream and you must interpret it for me." The Haji responded, "But how am to interpret my Master's dream?" For the second time, in humor, 'Abdu'l-Baha insisted that the Haji was to give the meaning of His dream, but the Haji yet again kept his tongue.

Thereupon, the Master related His dream: "Last night the Ancient Beauty appeared in my dream and said, 'I have guests that have never been here before. I want you to receive them most befittingly.' I related Baha'u'llah's command to the Greatest Holy Leaf. Together, we went to the storage [area] and retrieved the set of fine china that the Khal's son (that is, the honored Haji Mirza Muhammad-'Aliy-i-Afnan) had sent from China and got it ready."

After jesting with the Haji some more, 'Abdu'l-Baha explained the meaning of the vision: "The standard of the Faith has been raised in America. A number in that country have embraced the Faith and will come here soon for pilgrimage to the Sacred

Shrine of Baha'u'llah. These friends have never outwardly been here and will now come and share in this blessing.”

LTWS.xix, AFNAN.147

AB00116

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

Date: 1896 ca.

- 1 Glorified art Thou, O God! The least of the signs of Thy Kingdom is, under all conditions, sanctified above all description and praise, and every single reality in Thy dominion is exalted beyond the highest tributes of the people of the world; for the very essence of remembrance is wholly removed from the One remembered, and the inner reality of all praise remaineth veiled from the One praised. The signs of Thy dominion, in their very essence, are immeasurably exalted above the reckoning of the exponents of praise, and are sanctified beyond the grasp of them that are endued with understanding. The most eminent of sages have acknowledged their failure in this regard, confessing that their minds can fathom only that which is within the measure of human capacity and commensurate with the power of the birds of mortal thought when soaring in the heights of knowledge.
- 2 O my God! Given such clear and evident powerlessness, such plain and manifest poverty in recognizing the least of the signs of Thy dominion in the world of creation, how then can I unloose my tongue to make mention of Thine attributes and to proclaim Thy virtues? How can I speak forth Thy praise and celebrate Thy glory in Thy presence? How can I extol the evidences of being and the realities of existence that are found in the world of allusions and the realm of creation?
- 3 I have no recourse but to proclaim: “Hallowed and sanctified art Thou! Immeasurably high, exalted, and glorified art Thou!” and to implore pardon for this sin and transgression of mine, which hath filled me with shame before Thy loved ones. For to proclaim Thy sanctity and holiness is naught but to venture to describe Thee and, as such, is an evident sin, a shameful and palpable error.
- 4 O Lord! I beseech Thee by the Hands of Thy Cause, the Daysprings of Thy remembrance and the Dawning-Places of

1 سبحانك اللهم تقدس ادنى آية من آيات ملكوتك عن المحامد والنعمت في جميع الشئون وتنزهت حقيقة من حقائق ملكك عن المدائح والثناء من اهل الانشاء لان هوية الذكر في معزل من المذكور وحقيقة النعمت محتجة عن المنعمات وآيات ملكك مقدسة حقايقها كما هي عن احصاء اهل الثناء وادراك اولى النبی وکل الاساطین من الحكماء اعترفوا واذعنوا لهذا بان عقولهم ذهلت عنه الا بقدر وسع میدان طاقة الانسان وقوة اجنحة طيور الافکار فی اوج العرفان

2 فاذيا الهی مع هذا العجز الواضح المبين وهذا الفقر اللأخ البدیهی فی عرفان ادنى آية من ملكك فی عالم الابداع والانشاء كيف انطق لسانی واطلق عنانی بالذکر والثناء علیک وبث المحامد والنعمت بین یدیك وتقدس شئون الایجاد وحقائق الانوجاد التي فی حیز الاشارات و صقع الکائنات

3 ما لی الا ان اقول تقدست وتنزهت وتعالیت و تعززت وتجللت واستغفر عن ذنبي هذا وجناحي الذي انجلني بین یدی الاحباء لان التقديس والتزیه هو عين التشبيه وهذا ذنب واضح وخطأ فاضح مبين

4 ای رب اسئلك بايادی امرک ومطالع ذکرک ومشارك حکمک ومواقع النجوم وشهب الرجوم علی الذين يرمقون عن دينک المبين و

Thy command, and by the coursing of the stars and the burning meteors that rain down upon them that deny Thy manifest Cause and stray from Thy straight Path, to assist Thy loved ones who are firm in Thy Covenant and Testament and steadfast in Thy love and remembrance. Help them attain unto every good Thou hast ordained in Thine all-glorious Kingdom. Thou art, in truth, the Powerful, the Mighty.

- 5 That which Jinab-i-Ismu'llah had written was perused. He hath asked for provisions for the journey to the divine Kingdom, and spiritual sustenance for the world to come. As thou well knowest, in this day, such provisions consist in assisting weak souls to become firm and steadfast in the Covenant, diffusing the divine fragrances, protecting the stronghold of the Cause of God, and preserving the distinctive features of His religion. For in the Abha Kingdom there is no greater gift than this, and among the Concourse on high there is no offering more wondrous. It is therefore incumbent upon thee to strive to the utmost, by day and by night, to carry out this important task, so that no breach may be made in the unity of the Word of God, and no divisions may arise in this mighty Covenant and binding Testament. Alas for all whose feet slip and whose hearts waver!

- 6 This servant's highest wish and greatest desire hath ever been that we may all gather together beneath the sheltering shadow of the Word of Oneness, wholly forgetful of every vain imagining; that we may search for none other than His Countenance, seek naught but His abode, and commune only with Him. May we, in truth, offer up our lives wholly for His sake, surrender ourselves in His path, and strive to diffuse the sweet savours of the Beloved far and wide.

- 7 For many years, Baha'u'llah nurtured these servants in the bosom of His loving-kindness, and trained and educated us through His compassion and unfailing bounty. Even as a tender and loving Teacher, He taught us – His children – the requisites of courtesy. In the school of God He instructed us, so that after the ascension of His radiant Beauty we might arise to follow the example of the faithful, and strive to serve the Cause of God and glorify His Word. He promised us His confirmations and assured us of His assistance, saying, "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."

- 8 Praise and thanksgiving be unto the incomparable Lord, Who hath fulfilled His promises and provided all that He had foretold. He hath levelled every rough and rutted road and made

صراطک المستقیم ان تؤید احبتک المستقیمین
على عهدک و میثاقک الراسخین على حبک و
ذکرک على کلّ خیر قدرته فی ملکوتک الابهی
انک انت القوى القدير ع

5 جناب اسم الله آنچه مرقوم نموده بودند ملاحظه
گردید زاد اخروی و توشه راه ملکوت الهی
طلب گردیده در نزد آنجناب واضحست که الیوم
زاد و توشه ثبوت و رسوخ دادن نفوس ضعیفه
است بر عهد و میثاق و نشر نفحات الله و صون
حصن امر الله و حفظ معالم دین الله چه که در
ملکوت ابهی هدیهئی خوشتر از این نه و در ملأ
اعلی ارمغانی دلکشتر از این نیست پس آنجناب
باید در این امر مهم شب و روز نهایت جهد را
مبذول دارند که وحدت کلمه الهیه بتشتیت
نینجامد و تفریق در این عهد محکم و پیمان وثیق
حاصل نگردد و اسفا علی الکّل اذا زلت الاقدام
وتزلزلت القلوب

6 و این عبد را منتهای آمال و اقصى الامانی اینکه
جميع در ظلّ کلمه وحدانیت مجتمع شویم و هر
اوهامیرا فراموش نمائیم جز روی او نجویم و جز در
کوی او نبویم و بغیر از راز او نگویم فی الحقیقه
بکلی فدای او گردیم و فناء سبیل او شویم و در
نشر طیب حبیب بکوشیم

7 سالهای دراز این بندگان را در آغوش الطاف
پرورش داد و بظهور رحانیت و فرط عنایت
تربیت فرمود و تفهیم کرد و تعلیم داد و چون
مشفق مهربان طفلان آموزگار را رسم ادب
پیاموخت و در دبستان الهی درس و سبق داد
که بعد از صعود جمال منیرش بر روش و
سلوک اهل وفا قیام نمائیم و بخدمت امر الله
و اعلاء کلمه الله بکوشیم وعده تأیید فرمود و
نوید توفیق داد و نریکم من افقی الابهی و نصر
من قام علی نصرة امری بجنود من الملائه الاعلی
و فریق من الملائکه المقربین فرمود

8 حمد و شکر حضرت احدیتش را که بآنچه وعد
فرمود وفا کرد و هرچه نوید داد مهیا ساخت
جميع سبل [و عره] را مستوی فرمود و کلّ

smooth every stony path. He hath opened the portals of victory and graced us with the sweet savours of the Holy Spirit. The hosts of His all-glorious Kingdom have rushed forth, and the countless legions of His Company on high have descended with their swords unsheathed. He hath scattered the armies of His foes and defeated the legions of His enemies. Moreover, He hath manifested the signs of His power in all parts of the world and revealed His mighty Cause in every land. The melodies of His holiness have resounded in Europe, and the signs and tokens of His Revelation have been made visible to the Bulgar and the Slav. In America, His lamp hath shed its light upon the darksome night and guided souls from near and far. The fame of His majesty hath been noised abroad throughout Persia, and His servants in Tihiran have come to be truly revered to a degree that is without compare in former times.

- 9 In the Great City, He hath, in these days, thwarted the proponents of the Evil One and exposed their mischief for all to see. He hath completely extinguished that fire and caused their tale to be erased from memory. Indeed, the gathering of the worst mischief-makers and fiercest calumniators of the Blessed Beauty in such a significant location, their incessant efforts by every means to bring ruin to the Cause of God, and their resorting to all manner of whisperings and machinations posed a grave danger to the Cause and provoked grievous malice against the loved ones of God. They had firmly pledged, one and all, to throw this land into turmoil. Through the intermediary of Jamalu'd-Din-i-Afghani, they had penetrated all the ministerial circles. By the aid of that person, they had even gained access to the private royal quarters. Yahya's son-in-law became the personal secretary of Jamalu'd-Din, and Shaykh Ahmad was among the permanent members of his circle. They uttered every possible calumny and seized upon every possible measure to subvert the Divine Edifice and harm these exiles.

- 10 Placing our whole trust in God, we held fast to the cord of resignation, and with sanctified hearts we cleaved tenaciously to patience. At last, a hand emerged from the invisible Realm and tore asunder the veils of hypocrisy and deception of that slanderous band. Their mischief became apparent, their sedition clearly manifest. Their malicious scrolls were revealed, and they were afflicted with the retribution which such behaviour entail. They fell into the grip of justice and were sent to Persia. Take heed lest this matter be misunderstood by the common people.

راههای سنگلاخ را هموار کرد ابواب فتوح گشود و نفحات روح القدس مبذول داشت جنود ملکوت ابهایش هجوم نمود و سپاه بی پایان ملاً اعلايش با سيف مسلول نزول فرمود صفوف اعدایش در هم شکست و جند احزاب را مهزوم کرد در هر نقطه عالم آثار قدرتش را ظاهر فرمود و در هر اقلیمی امر عظیمش را آشکار نمود در ملک فرنگ آهنگ تقدیش بلند شد و در بلغار و صقلاب آثار ظهورش نمودار گردید در امریک سراجش نوربخش شب تاریک شد و هادی هر دور و نزدیک در ایران صیت عظمتش بلند شد و در طهران بدگانش بحقیقت ارجمند گردید بقسمیکه قیاس بسابق نتوان نمود

- 9 در مدینه کبیره در این ایام صنادید شیطان را اسیر خذلان کرد و فسادش را واضح و عیان بکلی آن آتش را خاموش نمود و بتامه آن داستانرا از اذهان فراموش فی الحقیقه تجمع اعظم مفسدین عالم و مقتربین بر جمال قدم در چنین نقطه مهمه و شب و روز و بانواع وسایط و وسائل در هدم امر الله ساعی و مجتهد و بانواع وساوس و دسائس متشبث خطر عظیمی بر امر الله بود و اسباب فساد شدیدی در حق احباء الله جمیع یمین مؤکد نموده بودند که این ارض را منقلب نمایند و بواسطه جمال الدین افغانی در جمیع محافل وزراء راه یافته حتی در خلوت پادشاهی که مابین گفته میشود بواسطه آن شخص بار جسته بودند و داماد یحیی کاتب خصوصی جمال الدین شده بود و شیخ احمد از اعضاء دائمی مجلس او وسیله ننگداشتند که در هدم بنیان الهی و اذیت این آوارگان تشبث نمودند و افترائی نماد که نزدند

- 10 و ما متوکلّاً علی الله بحبل تسلیم تشبث نمودیم و بقلب سلیم صبر و توسل عاقبت دستی از غیب درآمد و پرده تزویر و خداع آن قوم پرلومرا بدرید فسادشان آشکار شد و فتنه شان پدیدار اوراق فسادشان نمودار شد و بجزای اعمال خویش گرفتار شدند به پنجه عدالت درافتادند و به ایران ارسال گشتند شما ملاحظه فرمائید که در نزد ناس عوام کار مشبه نشود

- 11 The point is this, that after His ascension, the Ancient Beauty graciously aided His blessed Cause a hundredfold and vouchsafed divine confirmations unto these helpless ones. All praise and glory, all reverence and honour belong unto such a Lord!
- 12 In brief, the greatest yearning of this servant is to fulfil this sublime aspiration, which is to serve the Cause of God. At no time have I ever cherished any desire of mine own, nor do I regard myself as having any existence before the signs of His Oneness. But I strive to safeguard the impregnable stronghold of His resplendent Cause. I am apprehensive of any corruption of the Text, of any false interpretation, of all discord and division, lest a thousand years from now such matters arise once more and cause a breach in the one true Faith of God. For such a condition would destroy the very foundation and utterly subvert the cornerstone of the Divine Edifice. We would, one and all, be left hopeless and deprived, outcast and condemned. The dispersion of the gathering of the friends and the scattering of the company of the believers would be so great that each one of them would be lost and forgotten in the wilderness of perdition. Naught would remain of the Temple of the Cause of God but an insignificant name in common histories. We must therefore bend all our energies towards keeping the stronghold of the Cause impregnable and its foundation inviolate.
- 13 Thou hast written concerning the holding of gatherings on the occasion of the Day of the Covenant. Nothing greater, more potent, or more momentous can be conceived than the Covenant of God and His Testament! No such thing hath ever occurred in the Dispensations of the past, that an explicit text should be so clearly revealed in such unmistakable language as in the Most Holy Book, a quarter of a century prior to the ascension of its Author; that the Ancient Beauty should nurture and educate all His loved ones through this divine grace; that He should then enter, with His Sublime Pen, into this firmly established and mighty Covenant with them; and that He should mention this Covenant in all His Books and Tablets, encouraging and praising those who hold fast unto it and renouncing those who break it. By what means can the one who hath failed to cling to this firm cord and mighty bond be secured? All the chains and ties of the world would be incapable of binding him fast.
- 14 Should it be thy wish to provide the means of ensuring a firmer adherence to the Covenant, compile thou the words and verses that have been revealed in all the divine Tablets on the subject of the Covenant and the Testament, and, after reading the Book of the Covenant in that gathering, recite those verses, so that the station of the steadfast and the station of those
- مقصود اینست که بعد از صعود صد مرتبه امر مبارکش را بیشتر تأیید فرموده و این عاجزانرا توفیق عنایت کرد و مثل هذا الربّ ینبغی التّسبیح و التّهلّیل و التّقْدیس و التّمجید
- باری منتها آرزوی این عبد این مقصد جلیل و آن خدمت امر الله از خود خیالی نداشته و ندارم و در تلقاء آیات احدیتش وجودی بجهت خویش نشمارم اما در صیانت حصن حصین دین مبینش میکوشم و از تحریف و تأویل و تفریق و تشتیت هراسانم که مبادا هزار سال بعد اینگونه امور واقع گردد و در کلمه توحید تفریق حاصل شود چه که این کیفیت هادم بنیانت و قالع و قانع اصل و اساس ایوان یزدان کلّ مأیوس شویم و محروم و مدحور و مذموم تشّت شمل و تفرّق جمع چنان واقع گردد که هریک از احباء در مفاوز هلاک گم و نابود گردد و از هیکل امر الله اسم غیر مهمی در زاویه تاریخ عوام ماند پس باید بجمع قوا تشبّث نمود که حصن امر مصون ماند و بنیان دین الله مأمون
- اما در خصوص عقد مجالس عهد مرقوم فرموده بودید هیچ قضیهئی اعظم و اقوی و اشد و اکبر از نفس میثاق الهی و ایمان و پیمان ربّانی تصوّر نتوان نمود چه که در هیچ کوری چنین امری واقع نشده که در کتاب اقدس بیست و پنج سال پیش از صعود این نصّ صریح صحیح مخصوص گردد و جمال قدم جمیع احبّایش را باین فیض الهی پرورش و تربیت فرماید و بعد باثر قلم اعلیّ عهدی باین محکم متین بگیرد در جمیع الواح و زیرش ذکر این عهد را یفرماید و تشویق و تحجید [متشبین] را بنماید و تبری از ناقضین بکند اگر کسی باین حبل متین و زنجیر حدید مرتبط نگردد بچه حبلی او را توان بست سلاسل و اغلال عالم وجود او را نبندد
- ولی آنجناب اگر بخواهند که در اینخصوص اسبابی فراهم آرند که سبب شدّت تشبّث گردد آیات و کلماتی که در اینخصوص عهد و میثاق در جمیع الواح الهی نازل جمع فرمائید و بعد از قرائت کتاب عهد در مجلس آن کلمات

who waver may be made clear. This matter is greater than all others.

LOTW#41

را تلاوت فرمائید که شأن ثابتین چه و شأن متزلزلین چه این از جمیع امور اعظم است

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AB00111

To: *Bashir Ilahi, Mirza Aqa (Bashirus-Sultan) et al., in Bushihr*

Date: 1896 ca.

1 O divine friends and true companions of the Lord of the Worlds! Through His all-embracing mercy, He brought all created things from the realm of nothingness into existence, and from the treasury of the unseen into the visible world. He endowed each reality among created things with excellences and perfections befitting its station and realm, such that these characteristics, excellences and perfections would become its eternal felicity and true paradise. And when deprived of these qualities and excellences, it would be buried in the lowest depths of hell. Thus it became clear that when a courtyard or mountainside brings forth flowers and fragrant herbs, it becomes a sublime paradise, and when deprived of this great bounty and eternal blessing, it becomes the furnace of hell fire. And likewise with all other created things.

1 ای یاران الهی و دوستان حقیقی پروردگار عالمیان
جمیع کائنات را بفیض رحانیت از کتم عدم
بحیز وجود آورد و از کنز غیب بعرصه شهود
هر حقیقتی از کائنات را به فضائل و کمالاتی که
بمقتضی رتبه و صقع آن شیء است تخصیص داد
که آن خصائص و فضائل و کمالات سعادت
ابدیه و جنت حقیقیه آن شیء گردد و چون از
آن خصائل و فضائل محروم شود در اسفل بحیم
و سعیر مطمور گردد پس معلوم و واضح شد که
صحن منزل و طرف کهسار چون گل و ریاحین
برویاند گلشن بهشت برین گردد و چون از این
فیض عظیم محروم شود و از این نعیم مقیم ممنوع
گلخن بحیم سعیر گردد و قس علی ذلک سائر
الکائنات و الموجودات

2 Among created things is the sacred human being, whom the Divine Realm has distinguished and honored with excellences, characteristics and qualities that make humanity the very essence of all created things and the spirit of all realities. Among the celestial characteristics of this sacred reality are reason and intelligence, and justice and fairness through heavenly inspiration. These divine powers have been bestowed to be put into action, not to be neglected and suspended. For instance, reason has been granted so that one may deeply contemplate and reflect on the beginnings and consequences of matters with penetrating thought, to distinguish between right and wrong actions, to perceive what is harmful and beneficial, to act with justice and fairness, and thus become a

2 از جمله ممکات حضرت مقدس انسانست که
این حضرت ملکوتی را حضرت لاهوت به
فضائل و خصائص و خصائلی مشرف و ممتاز
فرموده است که عین عین موجودات است و
روح حقائق ممکات از جمله خصائص ملکوتی
این حقیقت مقدسه عقل و هوش است و عدل
و انصاف از فیض سروش و این قوای الهیه
باو عنایت شده که در حیز فعل مجری دارد نه
مهمل و معطل انگارد مثلاً عقل عنایت شده
است که در میادی و عواقب امور بفکر ثاقب
تعمق نماید و تأمل کند تا اعمال و افعال صحیح
و سقیم را امتیاز دهد و مضر و نافع را ادراک
کند و به عدل و انصاف حرکت نماید و مظهر

manifestation of the Most Merciful's grace and the dawning-place of the light of God's mercy. These two sacred powers of reason and justice are two great signs of the Lord of Grace.

3 In these days, distressing news and incidents of great oppression against His Majesty the perfect Sovereign and just Monarch are arriving from all directions through newspapers. Truly, all of Iran, nay rather all the people of the world, should weep with utmost regret and raise cries of lamentation and distress for this monarch.

4 Firstly, for a long time this zealous king held the reins of affairs in his capable hands and attended to the cry of every oppressed one, whether stranger or kin. In the beginning of his reign, the reins of public affairs were in the hands of ministers who implemented whatever they wished according to their own judgment. But for a long time, the king personally attended to dispensing justice and implemented perfect justice and fairness. Throughout all regions of Iran, he responded to the cry of the oppressed, and in all corners of the protected realms, he wiped away the tears of the wronged. He was the refuge of the helpless and the shelter of the dispossessed.

5 Secondly, he fell victim to such a treacherous people who, through this severe oppression, caused him to fly to the eternal world. One must weep for the oppression of any soul, especially such a leader who cared for all.

6 Thirdly, the Iranian nation became disgraced and infamous among all nations, and this infamy will remain as a black mark in the pages of world history for all time.

7 And fourthly, consider how many harmful consequences follow from this oppression and cruelty, and how much corruption and sedition lie in the wake of this savagery and recklessness. The ignorant souls perceive not the evil consequences of these matters, but the person of insight weeps tears of blood and burns in the fire of anguish and regret. Now if that rejected murderer and stubborn violator had possessed even a modicum of wisdom and intelligence, or fairness, how would he have dared to commit such a grievous wrong? Verily, the curse of God be upon the base murderer and violator! Verily, the wrath of God be upon all who are content with this great oppression!

8 Observe how His Majesty the late sovereign 'Abdu'l-'Aziz Khan fell into the hands of traitors, and in the end they were

لطف رحمن شود و مطلع انوار رحمت حضرت
یزدان و این دو قوهٔ قدسیهٔ عقل و عدل دو
آیت کبرای ربّ متان است

3 در این روزها خبر مکّدر و حوادث ظلم عظیم
است که بر اعلیحضرت شهربار کامل و خسرو
عادل واقع از جمیع اطراف بواسطهٔ روزنامه
ها میرسد فی الحقیقه باید جمیع ایران بلکه جمیع
جهانیان بر این پادشاه بکمال افسوس بگریند و ناله
و زاری و بیقراری نمایند

4 اولاً آنکه مدّت مدیدی بود که این پادشاه غیور
زمام امور را در کف کفایت خویش گرفته و
بفریاد هر مظلومی از بیگانه و خویش رسیده
در بدایت سلطنت زمام امور جمهور در دست
صدور بود آنچه میخواستند برای خویش مجری
میداشتند ولی مدّت مدیدی بود که پادشاه
بنفس نفیس خویش بدادرسی میپرداخت و
کمال عدل و انصاف را مجری میفرمود در جمیع
نواحی ایران بفریاد مظلومان میرسید و در کل
نقاط ممالک محروسه سرشک چشم ستمدگان
را پاک مینمود ملجأ بیچارگان بود و ملاذ
آوارگان

5 ثانیاً آنکه در دست چنین قوم غدارى مبتلا شد
که باین ظلم شدید بجهان جاوید پرید بر مظلومیت
هر نفسی باید گریست علی الخصوص چنین سرور
غمخوار عموم

6 ثالثاً آنکه ملت ایران در بین جمیع ملل رسوا و
بدنام شد و این بدنامی تا جهان باقی در صفحات
تاریخ عالم نقطهٔ سیاهی و

7 رابعاً آنکه این ظلم و ستم را چه قدر نتایج مضرّه
در پی و این درندگی و بی باکی را چه قدر فساد
و فتن در پس نفوس جهول پی بوخامت عواقب
این امور نبرند ولی شخص هوشیار با چشم اشکار
در آتش حرقت و افسوس میسوزد حال آن قاتل
مردود و هاتک عنود اگر فی الجمله عقل و هوش
و یا انصاف داشت چگونه باین ظلم عظیم اجتناب
مینمود الا لعنة الله على القاتل الهاتک اللّیم الا
غضب الله على کلّ من رضی بهذا الظلم العظیم

8 ملاحظه فرمائید که اعلیحضرت خاقان مغفور
عبدالعزیز خان مرحوم در دست خائنان گرفتار

not content with his deposition, but dared to murder that oppressed monarch. They imagined this deed would bring great benefits to the traitors - but observe its results and fruits: how chaos ensued and affairs fell into the hands of base, contemptible, abandoned and ignorant groups. The reins of power slipped from the hands of a monarch who wished good for his people, resulting in the Russian war. Two million souls and vast treasures were lost, hundreds of thousands of families and households were scattered and forced to migrate, vast territories of Islamic lands fell into foreign hands, and finally those wretched souls themselves found their abode in the depths of hell, humiliated and at loss. All these harms befell the Islamic world due to the oppression of that monarch. Were it not for the statesmanship, political skill and foresight of His Majesty the accomplished sovereign 'Abdu'l-Hamid Khan, by now the Ottoman state and nation would have been completely effaced due to the evil consequences of that oppression and rebellion. But by God's grace, after that severe chronic disease afflicted the body of state and nation, this skilled and accomplished physician appeared, who is still engaged in treating that deadly malady. We hope, through the grace of the Glorious Lord, that they will succeed in effecting a complete cure, and this mighty state will be cleansed of all pain, tribulation and disease.

شد و عاقبت بخلع اکتفا نمودند بلکه اجتناسار بر قتل آن پادشاه مظلوم نمودند و همه گمان مینمودند که این قضیه بجهت خائنین مورث منافع عظیم خواهد شد به نتایج و ثمراتش ملاحظه نمائید که چگونه هرج و مرج شد و کار در دست گروه هزله رزله خذله جهله افتاد زمام امور از دست پادشاه خیرخواه جمهور بدر رفت و حرب روس نتیجه یافت دو کور نفوس و صد کور اموال بهدر رفت صد هزاران خانواده و خاندان بر باد رفت و هجرت نمود قطعات جسیمه از ممالک اسلام بدست دول خارجه افتاد و عاقبت خود آن نفوس بدبخت خائناً خاسراً در طبقات جحیم مقرر یافتند جمیع این مضرات از مظلومیت آن شهریار بعالم اسلام وارد گشت و اگر چنانچه کاردانی و مهارت سیاسی و دوراندیشی حضرت پادشاه کامل عبدالحمید خان نبود تا بحال از وخامت و سوء نتیجه آن ظلم و طغیان دولت و ملت عثمانیان بکلی محو و نابود شده بود ولی این بود که از فضل خدا بعد از استیلاء آن مرض مزمن شدید بر جسم دولت و ملت این طیب حاذق ماهر پیدا شد که هنوز بمعالجه آن مرض مهلک مشغولند و امید از فضل خداوند مجید آنست که موفق بر علاج تام کلی گردند و این شخص و هیکل دولت قوی الشوکت جسمش از جمیع آلام و محن و امراض پاک و مبرا گردد

9 O loved ones of God! Although that kind sovereign bid farewell to this world, praise be to God that the throne of Iranian sovereignty was adorned by the auspicious accession of a just monarch, who became established on the fortunate throne of sovereignty in this eastern land. This justice-spreading leader is in truth a sign of divine mercy and the embodied reality of boundless justice. His heart is compassionate and his tenderness is like the fragrance of the morning breeze. During his governorship of Azerbaijan, he hurt no one's feelings and broke no heart. He showed kindness to the well-wishers and dealt tolerantly with ill-wishers, rebels and insurgents. He overlooked faults and acted with forgiveness and pardon. Therefore raise your hands in supplication and bow down at the threshold of the Self-Sufficient Lord, saying:

9 ای احبابی الهی اگرچه آن خسرو مهربان بدرود این جهان فرمود حمد خدا را که سریر تاجداری ایران بجلوس میمنت مأنوس شهریار عادل مزین گشت و بر تخت جوانخت شهریار این کشور خاوری استقرار یافت این سرور دادپرور فی الحقیقه آیت رحمت یزدانست و حقیقت مصوره عدل بی پایان قلبش رحیم و رقت دلش چون نکعت نسیم است در این مدت حکومت آذربایجان خاطریا نیاززد و دلی را نشکست خیرخواهانا نوازش فرمود و بدخواهان طاغیان باغیانرا مدارا کرد چشم از قصور میبوشید و به عفو و صنف معامله میفرمود پس دست به عجز و نیاز بلند کنید و بدرگاه بی نیاز نماز آرید که

10 O Lord! Keep this fortunate monarch safe in the shelter of Thy protection, and keep this justice-spreading sovereign under the

10 ای خداوند این شهریار جوانخت را در کف حفظ و حمایت خویش محفوظ دار و این تاجدار

gaze of Thy favor. Aid him with Thy heavenly hosts and assist him with Thy celestial armies. Increase his might and make his sovereignty firm and established. Preserve this crown and throne from the evil of traitors to the state, and protect it from the corruption of rebels and insurgents. Add to his might day by day, and gladden the eyes of his well-wishers.

دادپرور را بعین عنایت ملحوظ دار بجنود ملکوتت نصرت کن و بسپاه آسمانیت یآوری فرما شوکتش را افزوده کن و سلطنتش را ثابت و مستقر فرما از شر خائنین دولت این سریر تاجدار را محفوظ دار و از فساد باغیان طاغیان مصون کن روز بروز بر شوکتش بیفزای و دیده خیرخواهان را روشن کن

- 11 O loved ones of God! Observe how in all the divine Tablets ye are bidden to obedience and submission, and are commanded to serve with sincerity and faithfulness, and to manifest servitude to the divinely-ordained throne of sovereignty. Therefore, arise to render service with utmost truthfulness of purpose, with goodly intent and obedience to government, and sacrifice your lives in the discharge of your duties as subjects. Know ye that the glory of this crowned sovereign is the glory of all the people of Iran, and the comfort of this monarch is the felicity of all who call this land their home. Act in such wise that your services to the throne of majesty may become the guiding thread for all the peoples of the world.

11 ای احبابی الهی در جمیع الواح رحمانی ملاحظه نمائید مأمور به طاعت و انقیادید و مجبور به خدمت و صداقت و عبودیت سریر سلطنت خداداد پس بکمال صدق طویت و حسن نیت و اطاعت حکومت قیام بر خدمت کنید و در اجراء وظائف رعیتی جانفشانی نمائید و همچو بدانید که عزت این تاجدار عزت عموم اهل ایرانست و راحت این شهریار سعادت کافه داعیان کاری کنید که خدامتبان بر سریر شوکت مصیر سر رشته عموم جهانیان گردد

INBA55:295, INBA88:063, MMK2#122
p.094, MMK3#154 p.107

AB00148

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

Date: 1896 ca.

- 1 ...strive with perfect steadfastness and firmness to protect and safeguard the mighty fortress of God's Cause, and encourage and urge all to remain firm and steadfast in God's Covenant and Testament, so that all the loved ones of God may each, like a manifest standard, wave in the breezes of the Covenant and Testament upon the hills of the horizons.
- 2 Today, the greatest of all matters and the most important of affairs is the teaching of God's Cause and the diffusion of the divine fragrances. One must arise to promote this by all possible means. Today this endeavor is confirmed, and the hosts of the Abha Kingdom are the supporters of this station and servants of this purpose. This is the time for foundation-laying, not embellishment; the time for promotion, not modification.
- 3 Beseech and pray to God that He may enable us all to succeed in this mighty endeavor and grant us a portion of this

1 ...بکمال ثبوت و رسوخ در حفظ و صیانت حصن حصین امر الله بکوشید و در ثبوت و استقامت بر عهد و پیمان الهی تشویق و تحریص فرمائید تا جمیع احبابی الهی هر یک چون علم مبین بنفحات عهد و میثاق متموج بر اتلال آفاق باشند

2 و الیوم اعظم امور و اهم شئون تبلیغ امر الله و نشر نفحات الله است بجمیع وسائل بجهت این ترویج قیام باید نمود و الیوم این امر مؤید است و جنود ملکوت ابهی ناصر این مقام و خادم این مقصد زمان زمان تأسیس است نه تزیین و وقت وقت ترویج است نه تعدیل

bounty, and that we may become the manifestation of "We shall show you from My horizon the most glorious" and "We shall assist whosoever ariseth to aid My Cause with the hosts of the Concourse on High."

- 4 We visit the Holy Shrine at all times on your behalf and implore the outpourings of the Abha Kingdom that, God willing, you may be so successful in serving God's Cause and unifying the Word that the voice of praise from the invisible Realm and the Concourse on High may reach the ears of all these yearning souls. The time has come when, like the breezes from the gardens of sanctity wafting over the consciousness and souls of the friends, perfuming them with holy fragrances, all become so stirred, moved and gladdened that they rush dancing and clapping to the arena of the men of the field of divine knowledge.

- 5 Be not dejected or grieved by circumstances and events. This is not the time for dejection and withering, but the season of freshness and vigor. Praise be to God that the bestowals and confirmations of the Ancient Beauty - may my spirit, my being, and my essence be sacrificed for His pure dust and His steadfast, assured servants - are like successive, consecutive, and continuous waves of the Most Great Sea, and the outpourings of divine mercy are continuous from all directions, and we are promised the assistance of the near angels, which are divine confirmations. What sorrow then remains and what grief do you bear? One must be a man of the field, of polo and mallet. And peace be upon you....

3 از خدا بخواهید و دعا کنید که جمیع ما را موفق بر این امر عظیم فرماید و از این موهبت نصیبی بخشد و مظهر و نزیکم من افقی الاهی و نصیر من قام علی نصرة امری بجنود من الملائة الاعلی گردیم

4 در روضهء مبارکه در جمیع احوال بالنیابه از آنجناب زیارت مینمائیم و از فیوضات ملکوت ابدی میطلبیم که انشاءالله چنان بر خدمت امر الله و توحید کلمه موفق گردید که ندای تحسین از جبروت غیب و اهل ملاء اعلی بسمع جمیع این مشتاقان برسد وقت آنست که چون نسائم ریاض تقدیس بر مشام جان و وجدان دوستان مرور نمود و بنفحات قدس معطر کرد و جمیع را چنان مهتر و متحرک و مستبشر نمود که رقص کمان و کف زنان بمیدان مردان مضمار عرفان بشتابند

5 از شئون و حوادث افسرده و آزرده مباشید وقت افسردگی و پژمردگی نه هنگام تری و تازگیست الحمد لله که عنایات و تأییدات جمال قدم روحی و ذاتی و کینونتی لترتبه الطاهره و عباده الموقنین الثابتین فدا چون امواج بحر اعظم مترادف و متتابع و متواصل و تجلیات رحمانیه از جمیع جهات متواتر و بنصرة ملائکه مقررین که تأییدات الهیه است موعودیم دیگر چه غم داری و چه غصه میخوری باید مرد میدان و گوی و چوگان بود والسلام ...

MMK5#214 p.164x

AB00150

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

Date: 1896 ca.

- 1 O honored Amin, upon thee be the glory and praise of God! Thy services at the Divine Threshold, both during the days of the Manifestation and after His ascension, are evident, and this is among the greatest confirmations of the Lord of Hosts.

1 ای حضرت امین علیک بهاء الله و ثنائیه خدمات آن جناب در آستان الهی چه در ایام ظهور چه بعد از صعود مشهود و این از اعظم توفیقات ربّ جنود است فاشکر الله علی ذلک و اثن علیه این

Therefore give thanks unto God for this and praise Him. This is through the bounty of the Blessed Beauty, that one such as I and those like me are enabled and confirmed in this gift. Therefore, raise thy suppliant hands to the court of the All-Glorious and begin thy entreaty:

- 2 O Lord! Through Thy mighty grace and profound favor, Thou hast given shelter to the destitute and ruined, granted access to Thy divine court, bestowed awareness, guided through the light of dawn and infinite bounty, and enabled service. Thy benevolence and generosity have so encompassed existence that particles have gained the properties of luminous orbs and drops have manifested the waves of seas. Through Thy continuous grace and bounty and the radiance of the sun of Thy gifts, every plant has become a fruitful tree, and every herb has transformed into flowers, sweet basil, hyacinth and thyme. Keep this servant steadfast in Thy service until his final breath.

3 'Abdu'l-Baha 'Abbas

- 4 Several successive letters were sent and will, God willing, arrive soon. In these days, the winds of tests will blow from the direction of trials, and the whirlwind of examination will move from every direction, and all that was foretold in the divine Tablets shall appear. Since the Cause is mighty, surely the tests will be mighty. Every year whose spring rivals Paradise itself, whose season is gentle and wondrous, whose flowers and herbs, hyacinths and thyme are the essence of freshness and grace, and whose fruits and perfumed produce are the height of sweetness—surely its stormy rains, winter blizzards, snow and ice, and rushing flood waters will also be more severe. Until this intense cold encompasses all, that life-giving spring will not adorn the world, the beauty of flowers will not unfold, the birds of the meadow will not sing, and mountain and plain will not rival the highest paradise. In brief, as the tests and trials of the Cause of God become more intense and severe, its power and might will become more evident in the world, and its light will shine more brilliantly in the East and West of the world.

- 5 Praise be unto the Ancient Beauty and the Most Great Name, Who hath uprooted the pillars of discord in the great city and utterly severed the root of dissension. He hath rendered the obstinate Shaykh Ahmad and the rejected Aqa Jan, together

از فضل جمال مبارک است چون من و چون امثال من باین موهبت موفق و مؤید میگردد پس کفّ ابتهال را بدرگاه ذوالجلال باز کن و آغاز نیاز فرما که

2 پروردگارا محض فضل عظیم و لطف عمیم نابود و تباهی را پناهی عنایت فرمودی و در بارگاهی الهی راه دادی و آگاهی بخشیدی و بنور صبحگاهی و فیض نامتناهی هدایت فرمودی و بر خدمت موفق کردی احسان و جودت چنان وجود را احاطه نموده است که ذرات حکم تیرات یافته است و قطرات موج بحیرات پیدا نموده از فضل و فیض دمادمت و پرتو آفتاب موهبت هر گیاهی درخت بارور شده است و هر اعشایی گل و ریحان و سنبل و ضمیران گردیده است این عبد را تا نفس پایان بر خدمت مستدام دار

3 ع ع

4 چند مراسله پیاپی ارسال گردید انشاءالله خواهد رسید عنقریب در این ایام اریاح امتحان از شطر افستان بهبوب آید و گردباد آزمایش از هر جهت بحرکت آید و آنچه در الواح الهیه اخبار داده شده است کلّ ظاهر گردد و چون امر عظیم است البته امتحان عظیم خواهد بود هر سال که بهارش رشک فردوس چنان است و ربیعش لطیف و بدیع و گل و ریحانش و سنبل و ضمیرانش در غایت طراوت و لطافت و میوه و بارش و فواکه مشبکبارش در نهایت حلاوت البته طوفان بارانش و بوران زمستانش و برف و یخ و طغیان سیل روانش نیز شدیدتر است تا این شدت برودت احاطه ننماید آن بهار جان‌پرور جهان را نیاراید و جمال گل چهره نگشاید و مرغان چمن نسراید و کوه و دشت رشک بهشت برین نگردد باری امر الله آنچه امتحانش عظیم و افتتانش شدید شود قوت و قدرتش در عالم ظهور پدید گردد و انوارش در شرق و غرب جهان ساطع و مضیء شود

5 حمد جمال قدم و اسم اعظم را که ارکان نفاق را در مدینه کبیره از بنیاد برانداخت و ریشه شقاق را بکلی قطع نمود شیخ احمد عنود و آقا جان مردود را با جمیع عونه اسیر ذلّ و خذلان فرمود و در جمیع نقاط عالم امرش را

with all their supporters, captive to abasement and frustration. Throughout all regions of the world He hath confirmed His Cause, and in every instance hath aided His loved ones through the hosts of the Concourse on High, while humbling His opponents in all places. He hath made manifest before all the sincerity of purpose, goodness of intent, truthfulness, trustworthiness and religiosity of His followers, while exposing the corruption, enmity, sedition and malice of His ill-wishers. He hath proven and established before all the governments of the world that this community is commanded to obedience and harmony, and is forbidden from conflict and discord. They are well-wishers of the government and lovers and friends of the sovereignty; they are obedient and submissive to the imperial throne, and are willing and devoted servants of the royal court, faithfully attending with heart and soul. These qualities were hitherto unknown; indeed, quite the contrary was suspected and unclear. Now, praise be to God, through the aid and favor of the Most Great Name, the truth of the matter hath become known and evident, all paths have been made straight, and every rocky terrain made smooth. No external difficulties remain, and no mighty opponents or adversaries persist. The remaining opponents have neither rank nor standing, and the inveterate enemies neither worth nor presence. This concerneth the various groups and the vanquished foes.

- 6 As to His manifest Cause and His mighty Tidings: five and twenty years before, in His Most Great Aqdas—that divine Preserved Tablet and heavenly Mother Book—He had, in explicit and unequivocal terms, with clear and decisive utterance, made plain the ancient, undeviating path and the straight and direct way, and had set forth in shining splendor its weighty proof. He left no partner and no sharer in His great Cause and manifest sovereignty. Throughout this long span He nourished all His loved ones, as tender infants, from this precious breast, and made that mighty pillar manifest and evident.

- 7 Thereupon, through the influence of the Most Exalted Pen, He took from the Concourse of creation, from the denizens of the Realm on high, and from the inmates of the Pavilion of holiness beyond the veils of eternity, a covenant and solemn pledge, and caused oath and faith to be sworn: that He would aid the steadfast with the hosts of the Abha Kingdom, support the firm and rooted with companies of angels from the highest horizon, abandon the violators to the captivity of utter loss, and leave the wavering as hirelings of Satan. He concealed no matter, and left no room for doubt. Yet, notwithstanding so great a covenant, some grievous wavering must assuredly appear; and despite so firm a testament, some breaker and

تأید کرد دوستانش را در کلّ مواقع بجنود ملأ اعلیٰ نصرت کرد و معاندان را در جمیع مقامات ذلیل نمود صدق طویتی و خیریت نیت و صداقت و امانت و دیانتشان را نزد کلّ واضح و مشهود فرمود و فساد و عناد و فتنه و کینه بدخواهان را مشهود و معلوم کرد و نزد جمیع حکومت عالم ثابت و مقرر داشت که این حزب مأمور باطاعت و وفاعد و ممنوع از مخاصمه و شقاق خیرخواهان دولتند و محبان و دوستان سلطنت سریر شهریاری را مطیع و منقادند و درگاه خسروی را بجان و دل بنده آزاد طوعاً خادمند و بطیب خاطر ملازم این کیفیت تا بحال مجهول بود بلکه برعکس مشتبه و نامعلوم حال الحمد لله بعون و عنایت اسم اعظم حقیقت حال معلوم و مشهود گردید و جمیع راهها استوار شد و هر سنگلاخ هموار از خارج مشکلی نماند و از اعدا صندید و معاندی نماند معاندان باقی را شأن و وجودی نه و دشمنان صمیمی را قدر و شهودی نیست این از جهت طوائف سائره و اعداء خاسره

- 6 اما در امر مبین و نبأ عظیمش نیز بیست و پنج سال پیش در کتاب اقدس عظیمش که لوح محفوظ الهی و امّ الکتاب ربّانی بود بنصّ صریح و فصل خطاب صحیح منهج قویم قدیم و صراط مستقیم را واضح و دلیل جلیش را لائح فرمود و شریک و سهیم در امر عظیم و سلطان مبینش نگذاشت و جمیع دوستانش را چون طفل رضیع از این ثدی عزیز در این مدت مدیده شیر داد و رکن شدید را آشکار و پدید کرد

- 7 پس باثر قلم اعلیٰ از ملأ انشاء و اهل ملأ اعلیٰ و اهل سرادق قدس خلف حجاب بقا عهد و پیمان گرفت و قسم و ایمان یاد فرمود که ثابتین را بجنود ملکوت ابهی نصرت فرماید و راسخین را بقبیل ملائکه از افق اعلیٰ حمایت مارقین را اسیر خذلان کند و متزلزلین را اجیر شیطان امری را مستور نداشت و شبههائی نگذاشت ولی پیمان باین عظیم را البتّه متزلزل شدید حاصل گردد و میثاق باین وثیق را البتّه ناقض و ناقص غیر مستقیم مشهود آید این از سنن الهیه است و از امتحانات لاریبیه و لن تجد لسنة الله تبدیلا

transgressor, deviating from the straight path, must needs be seen. Such is the way of God and His unerring tests, and thou shalt find no change in the way of God.

- 8 We cherish the hope that such things may not come to pass, and that no such whisperings may be brought into the field. First, because the Covenant is strong and the foundation of the Testament is of sheets of iron. Second, because this servant hath neither estrangement from any soul nor desire to assail anyone. I bear no claim, seek no distinction, and am but a perishable servant at the threshold of the Blessed Beauty and a humble watchman at the sacred court. I contend with none and strive against no one. I bow my head in submission and possess a sound heart. Whoso willeth, let him hold fast unto the Most Firm Cord of God and His strong rope; and whoso willeth, let him waver in His weighty Covenant and His manifest Cause.

- 9 In any case, know this: if all the loved ones of God, God forbid, should waver, this servant will not utter a word of reproach against anyone nor speak a word. I will leave it to God and hold fast to the handle of submission and resignation. But know this: no veil can obscure this manifest light and no covering can conceal it. Soon thou shalt see the wavering ones in evident loss.

- 10 'Abdu'l-Baha 'Abdu'l-Baha

- 11 O my God! O my God! This is a servant truthful in Thy service, faithful among Thy creation, striving with his spirit, being and body in Thy Cause, seeking naught but Thy good-pleasure, desiring nothing but the exaltation of Thy Word, the dawning of Thy lights and the manifestation of Thy signs. He hath spent what he possessed and all that was bestowed upon him in Thy path, and hath expended his all in Thy love. Verily, Thou art the Powerful, the Helper, the Generous.

8 امیدواریم که اینگونه امور واقع نگردد و از این قبیل وسوسه بمیدان نیاید اولاً اینکه میثاق شدید و بنیان پیمان از زیر حیدر ثانی اینکه این عبد را با نفسی کلفتی نه و تعرضی نیست تکلیفی ندارم و تمیزی نجویم درگاه جمال مبارک را عبد فانیم و آستان مقدس را پاسبانی دانی با کسی معارضه نکم و منازعه ننمایم سر تسلیم دارم [و] قلبی سلیم من شاء فلنتمسک بعروة الله الوثقی و حبله المتین [و] من شاء فلنزلزل فی میثاقه الغلیظ و امره المبین

9 باری این را بدان اگر کلّ احبّای الهی نعوذ بالله متزلزل شوند این عبد در حقّ نفسی توبیخ روا ندارم و حرفی بر زبان نرانم بخدا واگذارم و بعروه تسلیم و رضا تشبّث نمایم ولی این را بدان که این نور مبین را هیچ حائل نگردد و هیچ نقابی سائر نشود فسوف تری المتزلزلین فی خسران مبین

10 ع ع

11 الهی الهی هذا عبد صادق فی خدمتک امین بین بریتک ساع بروحه و ذاته و جسده فی امرک لا یطلب الا رضائک و لا یتنّی الا اعلاء کلمتک و سطوع انوارک و ظهور آیاتک قد انفق ما له و علیه فی سبیلک و بذل کلّ ما احشاه فی محبتک انک انت القوى المعین الکریم

INBA88:214, INBA89:036, MMK4#144
p.150, RHQM1.616 (750bx) (460x),
MAS5.222x

AB00199

To: *Mirza Abbas, in Tabriz*

Date: 1896 ca.

1 Praise be to God, Who hath called into being, within the world of existence and from out the unseen realm of all created things, a luminous and abiding Reality, shedding its grace upon all that is possible of being; and hath made it the very image of the All-Merciful, and fashioned therein, with manifest clarity, the divine perfections and the verities of the universe; and hath ordained it to be a perspicuous Book, vocal with the fairest exposition, the sweetest and most eloquent utterance. Thus hath it become a point embracing within itself all the mysteries deposited in the world of mystic knowledge, and the center of ecstasy and inner perception. Therefrom it was differentiated and multiplied, spread abroad and expanded, and became the source of letters and words in the Preserved Tablet and the Unfolded Scroll. And upon that perfect Reality, that all-embracing Being, that comprehensive Identity, that resplendent Manifestation, that radiant effulgence, that shining proof, and that all-pervading grace, be glory and praise and salutation and exaltation; and likewise upon whosoever hath kindled his light from the Dayspring of mysteries and received abundance from the Center of traces, the Revealer of the hidden, shining over all regions in glory and praise unto everlasting ages and eternal cycles and centuries.

2 O Thou Whose sanctity hath been proclaimed by the tongues of all contingent beings, and Whose attributes all created things have declared to be exalted above every imperfection; Whom all things have praised with fairest speech and glorified with most wondrous exposition! Yet Thou, in the reality of Thine Essence and the identity of Thy Being, remainest exalted above all descriptions. No attribute from those of former generations hath attained unto Thee, nor any praises from those of latter ages. Lord! How can the abject fly aspire to wing its way unto the heights where soareth the eagle of the ethereal realm? And how shall the spiders of men's minds weave with their threads upon the loftiest canopy of transcendent glory, though they be aided by the utmost strength? The mote is confounded when it would describe the rising sun, and the drop is thwarted when it seeketh to portray the surging seas. Such is the condition of all created things, and such the majesty of the All-Merciful, sanctified be the Almighty, the All-Bounteous. Is there, then, any path unto praises and commendations? Nay, by Thy glory, O

1 الحمد لله الذي أنشأ في عالم الكيان غيب الأكوان حقيقة ثابتة نورانية فائضة على الامكان وجعل لها صورة الرحمن وابدع فيها من الكمالات الالهية و الحقائق الكونية بوضوح العيان وجعلها كتاباً مبيناً ناطقاً بأحسن تبيان واحلى وافصح بيان فكانت نقطة جامعة لجميع الأسرار المودعة في عالم العرفان ومركز الوجد والوجدان فتفصلت وتكثرت و انبسطت وتوسعت وكانت مبدء الحروفات والكلمات في اللوح المحفوظ والرق المنشور والبهاء والتناء والتحية والسناء على الحقيقة الكاملة والكيثونية الشاملة والهوية الجامعة والجلوة الالامعة والشعشة الساطعة والحجة الباهرة والنعمة السابغة وعلى من اقتبس الأنوار من مطلع الأسرار واستفاض من مركز الآثار الكاشف للأستار المشرق على الأقطار بهاءً وثناءً الى ابد الآباد وسرمد الأحقاب والأدهار

2 يا من نطقت السن المكات بتقديس ذاته و دلت جميع الموجودات بتنزيه صفاته و اثنت عليه كل الأشياء بأحسن بيان وحمده بأبدع تبيان و هو في حقيقة ذاته وهوية كينونته مستغنى عن كل الأوصاف فلم يصل اليه نعت من نعوت الأسلاف ولا المحامد من الأخلاف رب اتى للذباب الحقير الطيران الى اوج عقاب الأثير و كيف تستطيع عناكب العقول ان تنسج بلعابها في اعلى رفرف العلى ولو كان مؤيداً بأشد القوى فالذرة خاسرة عند وصفها للشمس الطالعة و القطرة خائبة اذا ارادت نعت اليجور الزاخرة هذه صفة الامكان وتلك عزرة الرحمن و قدس العزيز المتان فهل من سبيل الى المحامد والنعوت لا وعزرتك يا رب الملكوت انك انت المنزه المقدس المتعالى العزيز الودود

Lord of the kingdoms of earth and heaven! Thou art verily the sanctified, the exalted, the inaccessible, the mighty, the best-beloved.

- 3 What refuge have I, then, O my Lord, and what path remains before me, O my Beloved, save that I call upon Thee with tongue and heart, and implore Thee to cast Thy gaze of mercy upon these radiant faces, these speaking souls, these overflowing realities; that Thou mayest enfold them in the tenderness of the sovereignty of Thy singleness, strengthen them to walk steadfastly in Thy Cause and remain firm in Thy Covenant, and assist them to proclaim Thy verses and guide the peoples of Thy lands, until Thy memorials be spread throughout the horizons and the splendors of Thy Manifestations become renowned along every path and passage of the world. Thou art, verily, the One Who aideth and confirmeth, the Generous, the Mighty, the Loving; and Thou art indeed the Lord, the Compassionate, the Glorious, the Praised.

3 فَا حِيلِي يَا رَبِّي وَمَا سَبِيلِي يَا مَحْبُوبِي إِلَّا أَنْ
ادْعُوكَ بِلِسَانِي وَفُؤَادِي وَأَرْجُوكَ أَنْ تَنْظُرَ
إِلَى الْوُجُوهِ الْبَاهِرَةِ وَالنَّفُوسِ الْنَاطِقَةِ وَالْحَقَائِقِ
الْفَائِضَةِ بِلَحْظَاتِ عَيْنِ رَحْمَتِيكَ وَتَشْمَلَهُمْ
بِعَوَاطِفِ سُلْطَانِ فِرْدَاوَيْسِيكَ وَتُوَيِّدَهُمْ عَلَى
الْإِسْتِقَامَةِ فِي أَمْرِكَ وَالثَّبُوتِ عَلَى مِيثَاقِكَ وَ
تَوْفِّقَهُمْ عَلَى تَبْلِيغِ آيَاتِكَ وَهَدَايَةِ مَنْ فِي بِلَادِكَ
حَتَّى تَنْشُرَ فِي الْأَفَاقِ مَآثِرَكَ وَتَشْتَهَرَ عَلَى مَرِّ
الْأَثَارِ أَشْرَاقَ مَظَاهِرِكَ أَنْتَ أَنْتَ الْمَوْفِقُ الْمُؤَيَّدُ
الْكَرِيمُ الْعَزِيزُ الْوَدُودُ وَأَنْتَ أَنْتَ الرَّبُّ الرَّؤُوفُ
الْجَلِيلُ الْحَمِيدُ

- 4 O distinguished seeker! Thou hast inquired concerning divers abstruse questions, and hast desired that they be explained and expounded as is fitting. This, however, is a matter requiring leisure of time and respite from afflictions and adversities. Yet I, 'Abdu'l-Baha, amidst the confusion of circumstances, the lack of opportunity, the multitude of dangers, and the abundance of occupations and preoccupations, do swear by thy life that I find not, even for the twinkling of an eye, any pause for rest, nor any occasion for stillness and repose. Nevertheless, we shall recount unto thee, in brief and wondrous words, that which sufficeth; and do thou, from the hint, attain unto the truth.

4 أَيُّهَا السَّائِلُ الْجَلِيلُ قَدْ سَأَلْتَ عَنْ عَدَّةٍ مَسَائِلَ
مَعْضَلَةٍ وَطَلَبْتَ شَرْحَهَا وَبَسْطَهَا عَلَى مَا يَنْبَغِي
لَهَا وَهَذَا أَمْرٌ يَسْتَدْعِي فُرْصَةً مِنَ الْأَوْقَاتِ وَمَهْلَةً
مِنَ النَّوَائِبِ وَالْبَلِيَّاتِ وَأَنْتَ عَبْدُ الْبَهَاءِ مَعَ تَشْتَتِ
الْأَحْوَالِ وَعَدَمِ الْمَجَالِ وَكَثْرَةِ الْغَوَائِلِ وَفُورِ
الْمَشَاغِلِ وَالشَّوَاغِلِ لِعَمْرِكَ لَا يَجِدُ طَرْفَةَ عَيْنٍ
مَهْلَةً لِلرَّاحَةِ وَلَا فُرْصَةً لِلسَّكُونِ وَالْهَدَنَةِ مَعْذَلِكُ
سَنَقْصُ عَلَيْكَ بِكَلَامٍ مُوجِزٍ مُعْجِزٍ وَعَلَيْكَ بِأَنْ
تَهْتَدِيَ بِالْإِشَارَةِ إِلَى الْحَقِيقَةِ

- 5 As to the lamentation of Adam for seventy thousand years, it is not to be understood as these familiar years and numbered ages. Rather is it a designated span comprehending a prolonged duration, even as the Day of Resurrection was expressly ordained to be fifty thousand years, yet was accomplished in but a single instant, like unto the twinkling of an eye, nay less than that. Nevertheless, matters which could scarcely have been fulfilled in fifty thousand years were consummated, brought to pass, and realized in one moment. Even so was the lamentation of Noah: it was like unto a mourning that extendeth through seventy thousand years. This is the meaning thereof.

5 وَهُوَ أَنَّ نُوحَةَ آدَمَ فِي سَبْعِينَ أَلْفَ سَنَةٍ لَيْسَتْ
عِبَارَةً عَنِ السَّنِينَ الْمَعْرُوفَةِ وَالْأَعْوَامِ الْمَعْدُودَةِ بَلْ
أَتَمَّ زَمَنٌ مَفْرُوضٌ يَسْتَوْعِبُ زَمَانًا مَمْدُودًا كَيَوْمِ
الْقِيَامَةِ كَانَ مَنْصُوصًا بِأَنَّهُ خَمْسُونَ أَلْفَ سَنَةٍ فَقَضَى
بِدَقِيقَةٍ وَاحِدَةٍ كَطَرْفَةِ عَيْنٍ بَلْ أَقَلَّ مِنْ ذَلِكَ
وَلَكِنَّ الْأُمُورَ الَّتِي لَا تَكَادُ تَتِمُّ إِلَّا فِي خَمْسِينَ أَلْفَ
عَامٍ قَدْ تَمَّتْ وَوَقَعَتْ وَتَحَقَّقَتْ فِي آنٍ وَاحِدٍ
وَهَكَذَا نُوحَةُ نُوحٍ كَانَتْ كَالنِّيَاحِ الَّذِي يَمْتَدُّ فِي
سَبْعِينَ أَلْفَ سَنَةٍ هَذَا عِبَارَةً عَنْ ذَلِكَ

- 6 And as to the She-Camel of God mentioned in the Surih of Counsel, it signifieth His own sacred Self, which fell into the hands of the enemies, who hamstrung it—that is, they tormented Him, flayed Him with sharp tongues, chastised Him, and wreaked their vengeance upon Him, until, through their

6 وَأَمَّا نَاقَةُ اللَّهِ الْمَذْكُورَةُ فِي سُورَةِ النَّصْحِ فَهِيَ
عِبَارَةٌ عَنْ نَفْسِهِ الْمُقَدَّسَةِ الَّتِي وَقَعَتْ بِيَدِ الْأَعْدَاءِ
فَعَقَرُوهَا أَيْ عَذَّبُوهَا وَسَلَخُوهَا بِالسِّنِّ حَدَادَ وَ
عَاقَبُوهَا وَنَقَمُوا مِنْهَا حَتَّى احْتَرَقَ بِظُلْمِهِمُ الْفُؤَادُ

tyranny, the heart was consumed. Therefore did their Lord overwhelm them for their sin—that is, He deprived them of the divine bounties, seized them, and abandoned them in their heedlessness, their misery, their deprivation, and their ignorance unto everlasting ages.

فدمدم عليهم ربهم بذنبهم اى حرم عليهم المواهب
الالهية واخذهم وتركهم فى غفلتهم وشقوتهم
وحرمانهم وجهلهم الى ابد الآباد

- 7 And as to that which hath been recorded in the Visitation Tablet of the Lord of Martyrs—may the souls of them that are nigh unto God be a sacrifice unto Him—namely: “Through Thy calamity the Point forsook its station and chose for itself a place beneath the Ba’ “—know thou that the station of the Point is the sign of the Book of Creation. The Point unfoldeth itself into the Alif, and the Alif is repeated in numbers, whereupon the exalted letters and the perfect words appear. And since martyrdom in the path of God signifieth effacement and utter self-annihilation, and is the mystery of sacrifice, it was required that the Point descend beneath the Ba’. Thus did it fall senseless and thunderstruck, in grief and sorrow for the Lord of Martyrs—may the souls of them that are nigh unto God be offered up for Him—and so, swooning, it came to rest beneath the Ba’.

7 واما ما ورد فى زيارة سيد الشهداء روح المقربين
له الفداء وهى بمصبيتك تركت النقطة مقرها
والتحذت لنفسها مقاماً تحت الباء اعلم ان
النقطة مقرها عنوان كتاب الانشاء وان النقطة
تتفصل بالالف والالف تتكرر فى الأعداد
فتظهر الحروف العاليات والكلمات التامات و
حيث ان الشهادة فى سبيل الله عبارة عن المحو
الفناء وسر الفداء فاقضى النقطة تدخل تحت
الباء نفرت مغشياً عليها صعقاً حزناً واسفاً على
سيد الشهداء روح المقربين له الفداء فاستقر مغشياً
عليها تحت الباء

- 8 And as to the blessed verse, “And on that Day eight shall bear the throne of thy Lord,” know thou that the eight beareth the nine. This is an allusion to the fact that the number of the Most Great Name, sanctified be it, is nine, for it sitteth upon the eight that bear its throne.

8 واما الآية المباركة ويحمل عرش ربك يومئذ
ثمانية اعلم ان الثمانية حاملة للتسعة وهذه اشارة
ان عدد الاسم الأعظم المقدس تسعة لانها جالسة
على الثمانية الحاملة لعرشها

- 9 And as to that which was revealed in the Surih of Pilgrimage, that God hath ordained for the circumambulator to hearken to the Call of Truth whilst performing his circumambulation, and if he hear it not, to repeat the circumambulation until he do hear the Call—the meaning of this Call is the Call of the All-Merciful in the right-hand valley of the human heart. This is that blessed Spot whence the Call is raised, and which the attentive and heedful ear doth hear; but from hearing it are withheld the hardened hearts.

9 واما ما نزل فى سورة الحج ان الله فرض على
الطائف ان يستمع نداء الحق حين طوافه و اذا
لم يستمع يكرر الطواف حتى يستمع النداء فالمراد
من النداء نداء الرحمن فى وادى الأيمن من قلب
الانسان وهذا هو البقعة المباركة التى يرتفع منها
النداء ويسمعا اذن واعية صاغية ويحرم عن
الاستماع القلوب القاسية

- 10 And as to thunder and lightning: lightning signifieth the coming together of two mighty forces, the negative and the positive—that is, the attractive force and the repelling force. When these two powers are joined, the lightning doth flash, cleaving the air and leaving a void in space. Then the air returneth to fill that empty place, and from this there ariseth a wave in the air; and the nerve of the ear is affected by that undulation, and this is thunder.

10 واما الرعد والبرق فالبرق عبارة عن اجتماع
قوتين عظيمتين السلبية والايجابية اى القوة
الجاذبة والقوة الدافعة فتى اجتمعت هاتان
القوتان يبرق البرق ويخرق الهواء ويخلو الفضاء
ثم يرجع الهواء لحل الخلاء ويحصل منه تموج
فى الهواء فيتأثر من تموج الهواء عصب الصماخ
فيكون هو الرعد

- 11 This is a brief exposition—wondrous, sufficient, convincing, and satisfying for him who perceiveth the meanings, despite the concision of the words. Upon thee be greeting and praise.

11 هذا بيان موجز معجب مقنع مشبع لمن يدرك المعاني مع ايجاز الالفاظ و عليك التحية و الثناء

INBA88:185b

AB00282

To: *Baha'is of Baku (Badkubih)*

Date: 1896 ca.

- 1 O thou servant of the Holy Threshold! We have read what flowed out from thy pen in thy love for God, and found the contents of thy letter most pleasing. My hope is that through the bounty of God, the breaths of the All-Merciful will at all times refresh and renew thee.
- 2 Thou didst write of reincarnation. A belief in reincarnation goeth far back into the ancient history of almost all peoples, and was held even by the philosophers of Greece, the Roman sages, the ancient Egyptians, and the great Assyrians. Nevertheless such superstitions and sayings are but absurdities in the sight of God.
- 3 The major argument of the reincarnationists was this, that according to the justice of God, each must receive his due: whenever a man is afflicted with some calamity, for example, this is because of some wrong he hath committed. But take a child that is still in its mother's womb, the embryo but newly formed, and that child is blind, deaf, lame, defective—what sin hath such a child committed, to deserve its afflictions? They answer that, although to outward seeming the child, still in the womb, is guilty of no sin—nevertheless he perpetrated some wrong when in his previous form, and thus he came to deserve his punishment.
- 4 These individuals, however, have overlooked the following point. If creation went forward according to only one rule, how could the all-encompassing Power make Itself felt? How could the Almighty be the One Who “doeth as He pleaseth and ordaineth as He willeth”?
- 5 Briefly, a return is indeed referred to in the Holy Scriptures, but by this is meant the return of the qualities, conditions, effects, perfections, and inner realities of the lights which recur in every

1 ای بنده درگاه الهی آنچه از خامه محبت الله جاری قرائت گردید و از مضامینش معانی دلنشین ادراک گردید امید از موهبت رب مجید چنان است که در کل احیان بنفحات رحمن زنده و تر و تازه باشید

2 در خصوص مسئله تناسخ مرقوم نموده بودید این اعتقاد تناسخ از عقاید قدیمه اکثر امم و ملل است حتی فلاسفه یونان و حکمای رومان و مصریان قدیم و آثوریان عظیم و لکن در نزد حق جمیع این اقوال و اوهام مزخرف

3 و برهان اعظم تناسخیان این بود که مقتضای عدل الهی اینست که اعطای کل ذی حق حقه شود حال هر انسان ببلائی مبتلا شود گوئیم که گاهی نموده است و لکن طفلی که هنوز در رحم مادر است و نطفه اش تازه انعقاد کرده است و کور و کر و شل و ناقص انخلقه است آیا چه گاهی نموده است که بچنین جزائی گرفتار شده است پس این طفل اگرچه بظاهر در رحم مادر خطائی ننموده و لکن پیش از این در قالب اول جرمی کرده که مستوجب چنین جزائی شده

4 ولی این نفوس از این نکته غافل گشته اند که اگر خلقت بر یک منوال بود قدرت محیطه چگونه نمودار می شد و حق چگونه یفعل ما یشاء و یحکم ما یرید میگشت

5 باری ذکر رجعت در کتب الهی مذکور و این مقصد رجوع شئون و آثار و کمالات و حقایق

dispensation. The reference is not to specific, individual souls and identities.

- 6 It may be said, for instance, that this lamplight is last night's come back again, or that last year's rose hath returned to the garden this year. Here the reference is not to the individual reality, the fixed identity, the specialized being of that other rose, rather doth it mean that the qualities, the distinctive characteristics of that other light, that other flower, are present now, in these. Those perfections, that is, those graces and gifts of a former springtime are back again this year. We say, for example, that this fruit is the same as last year's; but we are thinking only of the delicacy, bloom and freshness, and the sweet taste of it; for it is obvious that that impregnable center of reality, that specific identity, can never return.

- 7 What peace, what ease and comfort did the Holy Ones of God ever discover during Their sojourn in this nether world, that They should continually seek to come back and live this life again? Doth not a single turn at this anguish, these afflictions, these calamities, these body blows, these dire straits, suffice, that They should wish for repeated visits to the life of this world? This cup was not so sweet that one would care to drink of it a second time.

- 8 Therefore do the lovers of the Abha Beauty wish for no other recompense but to reach that station where they may gaze upon Him in the Realm of Glory, and they walk no other path save over desert sands of longing for those exalted heights. They seek that ease and solace which will abide forever, and those bestowals that are sanctified beyond the understanding of the worldly mind.

- 9 When thou lookest about thee with a perceptive eye, thou wilt note that on this dusty earth all humankind are suffering. Here no man is at rest as a reward for what he hath performed in former lives; nor is there anyone so blissful as seemingly to pluck the fruit of bygone anguish. And if a human life, with its spiritual being, were limited to this earthly span, then what would be the harvest of creation? Indeed, what would be the effects and the outcomes of Divinity Itself? Were such a notion true, then all created things, all contingent realities, and this whole world of being—all would be meaningless. God forbid that one should hold to such a fiction and gross error.

- 10 For just as the effects and the fruitage of the uterine life are not to be found in that dark and narrow place, and only when the child is transferred to this wide earth do the benefits and

و انواری است که در هر کور عود می نماید نه مقصد اشخاص و ارواح مخصوصه است

- 6 مثلاً گفته میشود که این سراج دیشب امشب عود نموده است و یا آنکه گل پاری امسال باز در گلستان رجوع کرده است در این مقام مقصد حقیقت شخصیه و عین ثابته و کینونت مخصوصه آن نیست بلکه مراد آن شئون و مراتبی است که در آن سراج و در آن گل موجود بود حال در این سراج و گل مشهود یعنی آن کالات و فضائل و مواهب ربیع سابق در بهار لاحق عود نموده است مثلاً این ثمر همان ثمر سال گذشته است در این مقام نظر به لطافت و طراوت و نضارت و جلالت آن ثمره است و الا البته آن حقیقت متعینه و اعین مخصوصه رجوع ننموده

- 7 آیا از یکمرتبه وجود در این عرصه شهود اولیای الهی چه نعمتی و راحتی دیدند که متصلاً عود و رجوع و تکرر خواهند آیا یکمرتبه این مصائب و بلاها و رزایا و صدمات و مشکلات کفایت نمیکند که تکرر این وجود را در این عالم خواهند این کأس چندان حلاوتی نداشته که آرزوی متابع و تکرر شود

- 8 پس دوستان جمال ابدی ثوابی و اجری جز مقام مشاهده و لقا در ملکوت ابدی نمیجویند و جز بادیه تمنای وصول برفرف اعلی نمیجویند نعمت باقیه خواهند و موهبت سرمدیه که مقدس از ادراکات امکانیه است

- 9 چه که چون ببصر حدید نظر فرمائی جمیع بشر در این عالم ترابی معدّبند مستریخی نه تا ثواب اعمال حیات مکرر سابق ببند و خوش حالی نیست که ثمره مشقات ماضیه چنید و اگر حیات انسانی و وجود روحانی محصور در زندگانی دنیوی بود ایجاد چه ثمره داشت بلکه الوهیت چه آثار و نتیجه می بخشید بلکه موجودات و ممکنات و عوالم مکنونات کل مهمل بود استغفر الله عن هذا التصوّر والخطاء العظیم

- 10 همچنانکه ثمرات و نتایج حیات رحمی در آن عالم تنگ و تاریک مفقود و چون انتقال باین عالم وسیع نماید فوائد نشو و نما آن عالم واضح و مشهود

uses of growth and development in that previous world become revealed—so likewise reward and punishment, heaven and hell, requital and retribution for actions done in this present life, will stand revealed in that other world beyond. And just as, if human life in the womb were limited to that uterine world, existence there would be nonsensical, irrelevant—so too if the life of this world, the deeds here done and their fruitage, did not come forth in the world beyond, the whole process would be irrational and foolish.

- 11 Know then that the Lord God possesseth invisible realms which the human intellect can never hope to fathom nor the mind of man conceive. When once thou hast cleansed the channel of thy spiritual sense from the pollution of this worldly life, then wilt thou breathe in the sweet scents of holiness that blow from the blissful bowers of that heavenly land.
- 12 The Glory rest upon thee, and upon whosoever turneth toward and gazeth on the Kingdom of the All-Glorious, which the Lord hath sanctified beyond the understanding of those who are neglectful of Him, and hath hid from the eyes of those who show Him pride.

SWAB#156, TAB.642-645, BWF.391-393x, COC#1750, PN_1900_heh p035

میگردد همچنین ثواب و عقاب و نعم و بحیم و مکافات و مجازات اعمال و افعال انسان در این نشئه حاضر در نشئه اخروی عالم بعد از این عالم مشهود و معلوم میگردد و همچنانکه اگر نشئه و حیات رحمی محصور در همان عالم رحم بود حیات و وجود رحمی مهمل و نامربوط میگشت همچنین اگر حیات این عالم و اعمال و افعال ثمراتش در عالم دیگر نشود بکلی مهمل و غیر معقول است

11 پس بدان که حقاً عوالم غیبی هست که افکار امکانی از ادراکش عاجز است و عقول بشری از تصوّرش قاصر چون مشام روحانی را از هر رطوبت امکانی پاک و مطهر فرمائی نفحات قدس حدائق رحمانیه آن عوالم بمشام رسد

12 و البهآء علیک و علی کلّ ناظر و متوجّه الی الملکوت الابهی الذی قدّسه الله عن ادراک الغافلین و ابصار المنکرین عبدالبهآء عباس

INBA21:100, INBA88:056b, MKT1.248, MNMK#155 p.288, MMK1#156 p.178, MILAN.103, BSHN.140.120, BSHN.140.492, BSHN.144.120, MHT1a.079, MHT1b.037, MHT2.166, YMM.231

AB00392

To: *Mirza Husayn Zanjani, in Ishqabad*

Date: 1896 ca.

- 1 O thou whose gaze is fixed to the Abha Kingdom!
- 2 How great is the blessedness of those souls whose innermost beings have become attracted unto God and who, led by the lodestone of their love, have hastened to the field of martyrdom. Such souls as these have abandoned hearth and home and have detached themselves from all that runneth contrary to the will of the Beloved. Like unto the gentle Ishmael they hastened to the field to martyrdom and with the eloquence of Christ they chanted soul-entrancing prayers on the cross. Like the glorious Abraham they threw themselves in the fire of Nimrod and like Moses became a captive in the hand of the Copts. Like Joseph

1 ای ناظر بملکوت ابهی

2 خوشا حال نفوسیکه بصر فطرت منجذب الی الله گشتند و بمغناطیس محبت سارع بمشهد فدا از جان و خائمان بیزار شدند و از آنچه غیر رضای حضرت دوست بود در کار گشتند چون ذبیح ملیح بقربانگاه شتافتند و چون مسیح فصیح بر صلیب بلسان بلیغ مناجات نمودند چون خلیل جلیل در آتش نمرودیان فتادند و چون موسای کلیم در دست قبطیان چون یوسف صدیق در سبیل الهی اسیر زندان شدند و چون نوح نجی

they became imprisoned for bearing witness to the truth in the path of God and like Noah the flood of wicked rebellion swept them up. Again like the chaste John the Baptist they fell captive in the hands of unbelievers and like the wronged Zechariah they were imprisoned in the snare of the proud. Like Muhammad, they were surrounded by innumerable calamities and hardships, and with the Prince of Yathrib Medina and the Lord of Batha Mecca suffered continuously from the denial and the humiliation of the infidels. And again like the wronged Husayn the oppressors ensnared them and in Karbala they suffered utmost pain until they finally gave up their souls. They all rode the steed of sacrifice and left the narrow confines of this world with swiftness and great haste to attain the Abha Kingdom. How great the blessedness of all such souls as these, how fortunate their fate.

- 3 If thou didst only know the mystery of sacrifice in the path of God which cometh of this peculiar bounty from the love of God, if thou didst only know of the mystery of martyrdom which God ordains for such of His servants who are particularly near to Him, I swear by God that thou wouldst rush forth with passionate zeal into the field of abnegation calling, "Make haste, make haste to this great bounty! Come quickly to this supreme act of grace, make speed, make speed to reach this gift of God -!â€ But God in His wisdom hath chosen to hide this light and conceal this mystery. He hath kept this secret close so that His cause might be glorified and the station of His holy ones might be protected, so that the mystery of choice might eventually be revealed and the light of this special grace would radiate from its own niche. Verily, He giveth to whomsoever He willeth and doeth whatsoever He willeth and preventeth whoever He willeth and chooseth in His mercy those whom He desireth and confirmeth in giving whatever He desireth. And verily He is the most Generous, the greatest Giver of all.

- 4 The soil of Zanjan is mixed with the blood of the friends and its air is heated from the fire of sacrifice. Its gardens are colored with their pure blood and its anemones have become beautiful from the revenge of the faithful ones. How many souls in that gathering drank the cup of bestowal from the cup-bearer of sacrifice with utmost joy and eagerness, and how many precious beings rolled like scattered pearls in that dust and blood. Therefore that region and territory is, in the presence of the Lord, a piece of the rose garden of unity, and that land in the sight of those possessed of certitude is among the most exalted stations.

- 5 Thus it is of greatest importance and necessity that there be souls present there who, like heavenly assistance, support the

در طوفان طغیان ستمکاران چون سید حضور در دست قوم کفور افتادند و چون ذکریاء مظلوم در دام اهل غرور چون سید یثرب و امام بطحاء در صدمات و مشقات لایحصى افتادند و در تعذیب و تکفیر و توهین اهل شقا چون حسین مظلوم در دست قوم ظلم گرفتار شدند و در کربلا در شدت کرب و بلا افتادند و عاقبت جان باختند و در میدان فدا اسب تاختند و از این تنگای عالم ادنی بملکوت ابهی شتافتند طوبی لهم و بشری لهم من هذا الفضل الذی اختص الله به من شاء من عباده المقربین

3 لعمرک ان اطلعت بسر الشهادة في سبيل الله و سر القربان في محبة الله لسرعت منجذباً الى ميدان الفداء منادياً الوحي الوحي الى الموهبة الكبرى البدار البدار الى الرحمة العظمى العجل العجل الى الغنيمة العليا ولكن الله ستر هذا النور و كتم هذا السر المكنون و الرمز المصون اجلاً لا لامره و صوناً لمقامات قدس احبته حتى يظهر سر الاختصاص و يشرق انوار الموهبة في مشكاة الخاص انه يهب من يشاء و يعطي من يشاء و يمنع ممن يشاء يختص برحمته من يشاء و يوفق على الاتفاق بفضل الله من يشاء انه هو الكريم الفضل عبدالبها عباس

4 ارض زنجان تراش بخون دوستان آغشته و هوايش از حرارت نار قربان تافته حداثتش بدم اطهرشان رنگين شده و شقائقش از ثار اهل وفا خوش رنگ گشته بسا نفوس که در کمال شعف و شوق در آن محفل از دست ساقی فدا جام عطا نوشيدند و چه بسيار جواهر وجود که چون لؤلؤ منشور در آن خاک و خون غلطيدند لهذا آن خطه و ديار در ساحت پروردگار قطعه‌ئی از گلزار توحيد است و آن سرزمين در نزد موقنين از مواقع عليين

5 لهذا اهميت کبری داشته و لزوميت عظمی که نفوسی در آنجا موجود باشند که چون مدد

divine cultivation, and like the fragrance of flowers and morning breezes, bestow eternal life upon the hearts of the inhabitants. They must become spiritual movers of the people of that land and divine motivators of the descendants of the martyrs. They must spread divine fragrances and raise up the banners of the All-Merciful. This is very necessary and obligatory. If it is possible for that honored one to return to that land and engage in the craft that you were occupied with in the City of Love, and in this process also engage in service to the Cause, this would be most desirable.

آسمانی تأیید زرع الهی نمایند و چون نفحات
ازهار و نسیمات اسرار قلوب ساکنین را حیات
جاودانی بخشند اهل آن ارض را محرک
روحانی گردند و بازماندگان شهدا را مشوق
ربانی نفحات الهیه را ناشر گردند و رایات
رحمانیه را رافع این بسیار لازم و واجب اگر
آنجناب ممکن باشد که مراجعت بآن ارض
فرمایند و بصنعی که در مدینهء عشق مشغول
در ارض زا مشغول شوند و الفیض و البرکة
من الله و در این ضمن نیز مشغول بخدمت امر
گردند بسیار بنظر مرغوب میآید

- 6 O Lord! I beseech Thee with all humility, supplication, imploring and contrition to assist every servant who arises to serve Thy Cause, and every one enkindled with the fire of Thy love who strives to exalt Thy Word, and every hero who loosens the reins in the arena of spreading Thy traces, and every speaker who speaks with most eloquent tongue in explaining Thy lights and the mysteries of Thy Book. O Lord! They are servants whom Thou hast distinguished with Thy grace and bounties in this mighty cycle and whom Thou hast blessed with the sweetest of Thy favors in this glorious gathering, and whose faces Thou hast illumined in Thy radiant Kingdom and whose beauty Thou hast made to shine forth from Thy manifest horizon. O Lord! They are the angels of Thy inspiration and the treasuries of Thy knowledge and the mighty ones among Thy creation and the repositories of Thy mystery and the dawning-places of Thy grace and the rain clouds of Thy generosity and the lions of Thy thickets and the fish of Thy pools and the flowers of Thy gardens. O Lord! Assist me through their holy breaths and enable me to serve them through Thy gentle fragrances. O Lord! Make them the dawning-places of Thy confirmation and the rising-points of Thy oneness and the eyes of Thy wisdom and the stars of Thy bounty and the emblems of Thy religion and the signs of Thy kingdom and the banners of Thy might. Verily Thou art the Generous, the Giver, the Bestower.

6 ربّ استلک بكلّ عجز و ایهال و تضرع و انکسار
ان تؤید کلّ عبد یقوم علی خدمة امرک و کلّ
مشتعّل بنار محبتک یسعی فی اعلاء کلمتک و
کلّ بطل یطلق العنان فی مضمار نشر آثارک و
کلّ ناطق ینطق بافصح اللسان فی بیان انوارک
و اسرار کتبک ای ربّ هم عباد اختصاصتہم
بفضلک و مواهبک فی هذا الکور العظیم و
رزقہم من الذّ نعماتک فی هذا الحشر الجلیل و
نورّت وجوہہم فی ملکوتک المنیر و اشرفت
بانوار جامہم فی افقک المبین ای ربّ هم ملائکة
الهامک و خزنة علمک و اعترّة خلقک و مواقع
سرّک و مطالع فضلک و غیوٹ جودک و
لیوٹ غیاضک و حیطان حیاضک و اوراد
ریاضک ای ربّ ایدنی بانفاسہم القدسیہ و
وقفنی علی خدمتہم بنفحاتک الانسیہ ای ربّ
اجعلہم مشارق تأییدک و مطالع توحیدک و
اعین حکمتک و انجم موهبتک و شعائر دینک
و آیات ملکوتک و رایات جبروتک انک انت
الکریم المعطی الوہاب

INBA72:031, INBA72:156, MMK2#315
p.230, AKHA_129BE #10 p.a,
AKHA_119BE #07 p.j, AHB_133BE
#07-08 p.66, TSAY.522, RHQM2.0638
(016x) (012x), TISH.468-469x, MAS5.165x

AB10444

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran
Date: 1896 ca.

- 1 O you who are without head or foot, come to Mount Sinai! Cease your complaints! Although that bewildered and enraptured one considers the door of peace and reconciliation closed, this servant knows that the doors are open and the end will be like the beginning. No event can lock this door, and no occurrence can make this health invalid. The foundation of fellowship is firm, and the basis of love is ancient. The foundation is laid on solid rock, and the pillar is on a base of iron. The realm above is different - what concern or fear or dread or misgiving could there be? Therefore, however much you may lament and recite prayers of mourning and complain and cry out and wail and write grievances, it will have no effect on us. You know and I know that it is superficial, not spiritual; incidental, not real; verbal, not heartfelt. Do not trouble yourself needlessly or cause yourself hardship. However much you may complain and lament, no one will believe it.
- 2 In any case, if you knew how many occupations this servant has, and how his hands and neck are bound, and in what degree the waves of occupations are surging, and to what extent the floods of calamities are in rebellion - despite all this, I have surely written until now the equivalent of one treatise by my own pen for your honor or through your intercession for others. Yet still you raise cries and laments, and sigh and moan, and weep and wail - you have no right! Those who have written multiple letters over two years and have seen and heard no response - if they weep and wail and lament, they have the right. You are like a nightingale, delighting in union with the rose, yet mourning at the time of fulfillment, sighing and moaning and raising cries and laments.
- 3 All these statements are in jest and humor. The truth is that I love you with heart and soul, and I ask God that you may be a cause of the glory of the Cause and the divine friends, and that you may be so successful that your face will shine in the Abha Kingdom, and all the friends will suck you like sugarcane and taste you like honey and nectar. In any case, strive with heart and soul that the means of fellowship and love may exist and be prepared between all, and that each may maintain respect and consideration for others with utmost vigilance according
- ای بی سر و سامان حق در طور بیا ترک گله
کن هر چند آن واله شیدائی در صلح و آشتی را
مسدود دانسته اند ولی این عبد چنان میداند که
درها باز است و انجام طبق آغاز هیچ حادثه‌ئی
این باب را مقفول ننماید و هیچ سانحه‌ئی این صحت
را معلول نکند اساس الفت متین است و بنیان
محبت قدیم بنیاد بر سنگ خارا است و پایه بر
اساسی از زیر حدید عالم بالا دیگر چه مبالاتی
و خوف و هراسی و وهم و وسواسی لهذا آنچه
نالاه کنی و دعای ندبه بخوانی و گله فرمائی و
فریاد براری و شیون بنمائی و شکوه بنگاری بخرج
ما نمیرود میدانی و میدانم که صوری است نه
معنوی عارضی است نه حقیقی لسانی است نه
جانی بخود زحمت مکش و مشقت بخود مده
آنچه گله نمائی ناله کنی کسی باور نکند
- 2 باری اگر بدانی که مشغولی این عبد چند است و
دست و گردن در چه بند و کند امواج مشاغل
در چه درجه طغیان و افواج مصائب در چه
درجه عصیان باوجود این البته تا بحال بقدر
یک رساله بجهت آنجناب و یا بواسطه شفاعت
آنجناب بدیگران بقلم خود تحریر نمودم باز ناله و
فریاد برآرید و آه و فغان فرمائید و بزارید و بنالید
هیچ حق ندارید آنان که دو سال است مکاتیب
متعدده نوشته اند هیچ جواب ندیدند و نشنیدند
اگر بگریند و بنالند و بزارند حق دارند شما مثل
بلبل با وصلت گل محظوظ و مسرور و محزون در
وقت کامکاری آه و زاری نماید و ناله و فغان
برآرد
- 3 این بیانات جمیع مطایبه و مزاح است آنچه
حقیقت اینست که به دل و جان ترا دوست
دارم و از خدا میخواهم که سبب عزت امر
و احبای الهی باشی و چنان موفق گردی که
رخت در ملکوت ابری روشن گردد و جمیع
دوستان ترا چون نی شکر بمکند و چون شهید
و غسل بپوشند باری به جان و دل بکوش
که اسباب الفت و محبت بین کل موجود و

to their stations - every lesser one submitting to the greater, and every greater one showing kindness to the lesser, and for each a known station. Especially necessary is consideration of the Hands of the Cause, and respect for them is obligatory, for the Blessed Beauty has so commanded. You should tell the friends and guide them thus.

مهیّا گردد و هر یک حرمت و رعایت دیگر را در کمال مواظبت نگهدارد ولی علی درجاتهم هر صغیری تمکین از کبیر نماید و هر کبیری شفقت بر صغیر نماید و لکل مقام معلوم علی الخصوص ملاحظه ایادی امر بسیار لازم و احترامشان واجب چه که جمال مبارک چنین امر میفرماید شما باحبا بگوئید و دلالت فرمائید

- 4 In short, my love for you is to such a degree that I write such matters to you. Therefore be confident and joyful that at all times I am occupied with remembering you in the Holy Shrine. And glory be upon you and upon all who are firm and steadfast in God's Covenant and His mighty Testament in such wise that trials and tests in this severe Day cannot shake them.

4 خلاصه من محبت بآنجناب بدرجهائی که اینگونه امور را بشما مینگارم پس مطمئن باش و مسرور که در جمیع اوقات در روضه مبارکه بیاد شما مشغول و البهائ علیک و علی کلّ ثابت راسخ علی عهد الله و میثاقه العظیم بحیث لایزلزلہ الافتتان و الامتحان فی هذا اليوم الشدید

BRL_DAK#1053, MSHR3.223x

AB00984

To: Baha'is of Rasht

Date: 1896 ca.

- 1 O beloved of God, this world of dust and transient mortal world is the nest of the earthly bird, and the dwelling place of the bat of darkness, and not of the divine bird. Observe whether the birds of the sanctified garden and the eagles of the courts of fellowship ever rested in this transient dust-heap? Or did they ever pick a flower from the branches of desires? Or experienced a moment of tranquility and comfort? Did they ever find contentment or sought freedom of soul? They saw dark night in ever morn for the vehemence of calamities, and found in every eve a time of wandering and homelessness. At one time they chose the chains of Joseph and at another time, in perfect happiness they tasted the bitterness of sword just like the Chaste Prince (Muhammad). One moment they found the life burning fire of Nimrod as Paradise, and at another, the cross and the gallows of the Jews as their souls' ultimate desire. One time they found the bite of the oppressors as life-giving drink, and another time, the dart and blade of the Yazids as remedy for the wound of their weakened heart.

1 ای احبای الهی این جهان ترابی و خاکدان فانی آشیان مرغ خاکبست و لانه خفاش ظلماتی نه طبر الهی ملاحظه فرمائید که طیور حدائق قدس و نسور حظائر انس در هیچ عصری در این گلخن فانی آرمیدند و یا از شاخسار آمال گلی چیدند و یا دمی راحت و آسایش دیدند و یا آنکه مسرت جان یافتند و فسحت وجدان جستند هر صبحیرا از شدت بلایا شام تاریک دیدند و هر شامیرا وقت سرگردانی و بی سر و سامانی یافتند گاهی غل و زنجیر یوسفی اختیار نمودند و گاه تلخی شمشیر چون سید حضور بکمال سرور چشیدند دمی آتش جانسوز غرود را گلستان یافتند و گهی صلیب و دار یهود را اوج آرزوی دل و جان ملاحظه نمودند وقتی نبش ستمکارانرا نوش یافتند و زمانی تیر و تیغ یزیدانرا مرهم زخم دل ناتوان

- 2 In any event, if there were any value to this ephemeral world and its faithless people, the first to long for comfort and life of happiness and felicity would have been these sanctified Souls. Therefore know thou of a certainty and witness as a radiant light, and be filled with knowledge and understanding that the learned and those with understanding heart regard the sufferings in the path of God as comfort to their heart and contentment to their soul. They deem the tribulations absolute bounties, see hardship as mercy, and name trouble a favor. They call the saltwater of trials, fresh and thirst-subduing waters, and find oppression of prison, spaciousness of a palace. The heat of the love of God will not gather with quiet and coldness and attractions to the countenance of God will not reconcile with calm and rest. Fire and ice will not embrace and the globe of fire will not hide under snow or a dry mound and thorn.
- 3 O beloved of God! Make a sound or a call, and O servants of the Threshold, make a cry or a sigh and O lovers, burn with passion and O men of understanding, implore and entreat. In the Holy Tablets there is mention of observing wisdom and consideration of the exigencies of place and time. By this is not meant silence, whether spiritually or earthly, but the divine purpose has been that the candle should be lit in the gathering, not in the useless desert. That the water of divine mercy may rain down on the pure land, not on the barren soil. Otherwise, the extinction of the candle cannot be called wisdom and the confusion of the gathering cannot be regarded as a sign of unity. Despondency and lifelessness won't be interpreted as existence and life, and weakness and affliction will not turn into wisdom and prudence.
- 4 May God confirm you, O beloved of God, in becoming enkindled with the fire of the love of God.
- 2 باری اگر جهان بی‌بقا و یا جهانیان بی‌وفا را قدر و بهائی بود اول این نفوس مقدسه تمنای آسایش و زندگانی مینمودند و آرزوی خوشی و کامرانی پس بیقین بدانید و چون نور مبین مشاهده کنید و آگاه و پربتابه گردید که اهل هوش و دانش بلایای سبیل الهی را راحت جان و مسرت وجدان شمرند و مشقترا صرف عنایات دانند زحمت را رحمت بینند و نعمت را نعمت نامند ملح اجاج صدمات را عذب فرات خوانند و تنگی زندان را فسحت ایوان یابند و حراره محبت الله با حمودت و جمودت جمع نشود و انجذابات جمال الله با متانت و سکونت مجتمع نگردد آتش و تلج دست در آغوش نشوند و کرهء نار در تحت برف و تلّ خشک و خار پنهان نگردد
- 3 ای احبای خدا صدا و ندائی و ای بندگان درگاه فغان و آهی و ای عاشقان سوز و گدازی و ای عارفان نیاز و رازی در الواح الهی ذکر حکمت گشته و بیان مراعات مقتضیات مکان و وقت شده مراد سکون روحی و شئون عنصری نبوده بلکه مراد الهی این بوده که شمع در جمع برافروزد نه در صحرای بی‌نفع ماء فیض الهی بر ارض طیبیه نازل گردد نه ارض جزره و الا خاموشی شمع را حکمت نتوان گفت و پریشانی جمع را علامت وحدت نتوان شمرد افسردگی و مردگی حیات و زندگی تعبیر نشود و ناتوانی و درماندگی هوشمندی و زیرکی نگردد
- 4 ایدکم الله یا احباء الله علی الاشتعال بنار محبة الله

INBA13:143, INBA17:096, INBA55:408,
INBA59:238, INBA88:128b, BRL_DAK#0474,
MKT1.443, MILAN.182, BSHN.140.216,
BSHN.140.372, BSHN.144.216, DWNP_v5#11
p.004-005, MAS5.073x, MHT1a.114,
MHT1b.072, MHT2.162, YHA1.379x

AB01501

To: Ali Muhammad Khan Tabib, in Tihiran

Date: 1896 ca.

- 1 O thou who art attracted to the Beauty of the Luminary of the horizons! 1 ای مشتاق جمال نیر آفاق
- 2 Mishkin-Qalam is present and is a renowned calligrapher, and night and day he strives mightily to transcribe the brilliant verses of the Almighty Lord. In truth, he has produced works that will shine like a brilliant light throughout eternity, for his calligraphy mirrors the verses and meanings of the Glorious King. He earnestly desires that this servant should also engage in penmanship in these writings. 2 جناب مشکین قلم حاضر و خطاط شهیر است و بتحریر آثار باهره ربّ قدیر شب و روز در جهد و فیر است و فی الحقیقه آثاری در عالم وجود گذاشته که ابدالآباد چون نور منیر است زیرا خطوطش آینه آیات و معانی حضرت ملیک کریمست و در دل چنان خواہش دارد کہ این عبد نیز بخوش نویسی در این تحریر مشغول گردد
- 3 In reply, this servant says that writing exists for the sake of meaning, not meaning for the sake of scripts whether shikastih, nasta'liq, kufic or rayhani. If this servant were to devote time to beautifying the script, how could he remove veils and write a book each day, correspond with East and West, kindle the fire of the love of God throughout all regions, and burn away the veils of doubt? 3 این عبد در جواب گوید جناب خطّ بجہت بیان و معانیست نہ معانی بجہت ظهور خطوط از شکسته و نستعلیق و کوفی و ریحانی و اگر چنانچہ این عبد بتحسین خطوط پردازد چگونه پرده براندازد و ہر روزی کلابی بنگارد و با شریق و غرب مخابرہ نماید و در جمیع آفاق آتش محبت اللہ برافروزد و حجابات شبہات بسوزد
- 4 If like you he were to write a single line each day, or pen one letter, or dictate for an hour, perhaps order would be possible and the embellishment and decoration of scripts conceivable. But let me tell you: prepare a printing press and establish a visible workshop - perhaps then one could manage and write these letters daily. Then I too might find time to attend to calligraphy. But now this servant's writing must simply be legible so the words can be read and the meanings understood. 4 اگر چون شما ہر روز سطری بنگارد و یا مکتوبی تحریر نماید و یا ساعتی تقریر کند بلکہ ترتیب ممکن شود و تنقیق و تزین خطوط متصور اما بشما بگویم کہ چاپخانہائی مہیا کن و کارخانہائی موجود و مشہود نما شاید از عہدہ برآید و ہر روز این محررات بنگارد من نیز فرصت یابم و بخطوط پردازم اما الآن خطّ این عبد باید ما ہویقرہ باشد تا کلمات خواندہ شود و معانی مفہوم گردد
- 5 For this pen must constantly wage war in all parts of the world - in one place kindling the divine fire, in another diffusing holy fragrances; in one clime spreading the heavenly feast, in another educating a scholar; in one sea nurturing brilliant pearls, in another causing life-giving sweet waters to flow; guiding the lost to the ultimate destination of the Greater Guidance, leading the thirsty to the Salsabil of immortality, showing the sick the Supreme Remedy and giving the ailing the Greatest Medicine. In short, accomplishing a hundred thousand mighty tasks. 5 چہ کہ این قلم باید در جمیع نقاط عالم متصل بحرب پردازد از جہتی نار موقدہ الہیہ برافروزد و در جہتی نفعات قدس منتشر گرداند در اقلیمی خوان نعیم بگسترد در کشوری دانشوری تربیت نماید در بحری لؤلؤ لآلاء بہرورد و در نہری میاہ عذبہ روح بخشا جاری نماید گمگشتگانرا بسمزل ہدایت کبری ہدایت نماید تشنگانرا بسلسبیل بقا دلالت کند مریضانرا دریاق اعظم بنماید و علیلان را داروی اکبر پچشاند

- 6 Given all this, fine penmanship is possible and calligraphy conceivable? No, by God! Justice is needed. The honored Mirza should be content and we too are excused.

MNYA.176x

6 باری صد هزار مشاغل عظیمه را انجام دهد
باوجود این خوش نویسی ممکن و خطاطی متصور
لا والله انصافی باید جناب میرزا قانع شد و ما
نیز معذور گردیدیم

INBA21:158a, MILAN.169, KNSA.131x

AB01499

To: Aqa Mirza Aqa, in Yazd

Date: 1896 ca.

- 1 O you who hold fast to the sure handle! If you knew with what glance of favor you are regarded and with what bounties you are specially endowed, you would surely grow wings and soar, becoming intimate with the angel of grace.
- 2 It is five o'clock at night, and this servant is dwelling at the place of Khidr which is located on the slopes of Mount Carmel in Haifa, occupied and delighted with your remembrance, and engaged in writing these lines.
- 3 Through the power and might of the Covenant and Testament, gird up the loins of endeavor so that you may make firm and steadfast those who waver and doubt, and become a deterrent to those who harbor suspicions and intimations. For the winds of tests and trials are at their fiercest intensity, and the mind is bewildered how, despite this divine Covenant and Testament which is mentioned in all tablets and scriptures and explicitly recorded by the Supreme Pen, the doors of interpretation are opened and several thoughtless ones are busy undermining and weakening it. One says we must refer to the tablets and writings, while violating the explicit text, his intention in saying this not being to honor the Book of God but rather his corrupt purpose being that there is no need for the appointed Interpreter. Another says that the Blessed Beauty made all independent, meaning there is no need for the Center of the Cause. Another says that infallibility was exclusively for the Blessed Beauty, meaning the Center of the Cause can err and make mistakes. Another says they have exaggerated, meaning that firm adherence is not necessary. In brief, there are many such doubts and intimations, and they will soon reach that region as well.

1 ای متمسک بعروه و ثقی اگر بدانی که بچه
لحاظ عنایتی ملحوظی و بجه الطافی مخصوص البتہ
پر برویانی و پرواز نمائی و با سروش عنایت همراز
گردی

2 ساعت پنج از شب است و این عبد در مقام
خضر که دامنهء جبل کرمیل در حیفا واقع
ساکن و بیاد و ذکر تو مشغول و مسرورم و
بنگارش این مسطور مألوف

3 به قوت و قدرت عهد و میثاق کمر همت ببرند
تا متوهمین متزلزلین را ثابت و راسخ نمائی و اهل
شبهات و اشارات را رادع گردی چه که
اریاح افتتان و امتحان در اشد هیجانست و
عقل حیران که چگونه باوجود این پیمان و ایمان
الهی که در کلّ الواح و زیر مذکور و باثر قلم
اعلیٰ منصوص ابواب تأویل مفتوح و بی فکرائی
چند در صدد توهین و تضعیف مشغول یکی
گوید به الواح و آثار باید مراجعت نمود و حال
آنکه نصّ صریح را ناقض و مقصدش از این
قول توقیر کتاب الله نه بلکه مراد باطلش این که
احتیاج به مبین منصوص نه دیگری گوید که
جمال مبارک کلّ را غنی فرمودند یعنی احتیاج
بمقرّ امر نه و دیگری گوید که عصمت مخصوص
به جمال مبارک است یعنی مقرّ امر جائز السهو
و انخطاست دیگری گوید غلو نموده اند مرادش
این که تمسک شدید لازم نیست باری از این

- قبیل شبّهات و اشارات بسیار و عنقریب بآن
دیار نیز خواهد رسید
- 4 The Tablet of the Year of Stress is sufficient and a means of guidance for people of insight, so that they may not falter in any matter regarding the Covenant and Testament, and like a foundation of steel may remain firm and steadfast.
- 5 Soon the hand of divine power will create souls who will become signs of guidance and standard-bearers of firmness and steadfastness in God's Covenant and Testament, and deterrents to those whose faith wavers. Through the grace and favor of the Blessed Beauty, may my spirit be sacrificed for His loved ones, I hope that you will be one of those souls.
- 6 And greetings be upon you and upon all who are firm in God's Covenant.
- 7 'Abdu'l-Baha 'Abbas
- 8 What you sent arrived.
- 4 لوح سنهء شداد کفایت است و اهل بصیرت را
وسیلهء هدایت تا بهیچ امری در عهد و میثاق
فتور نیارند و چون بنیان از زیر حدید ثابت و
راسخ مانند
- 5 عنقریب ید قدرت نفوسی خلق نماید که آیت
هدی گردند و رایت ثبوت و رسوخ در عهد
و میثاق الله حامی پیمان شوند و رادع متزلزلین
الایمان از فضل و عنایت جمال مبارک روحی
لاحبائنه الفدا امیدوارم که تویکی از آن نفوس
باشی
- 6 و الهاء علیک و علی کلّ ثابت علی میثاق الله
- 7 ع ع
- 8 آنچه ارسال نموده بودید رسید

INBA13:233, INBA55:360

AB01968

To: Bibi Tuba sister of Varqa, in Yazd

Date: 1896 ca.

- 1 O remembrance of those jewels of existence and chiefs of the people of prostration! In truth, the hardships, calamities and afflictions of that holy and luminous leaf exceed all counting. They cannot be imagined, and tongue and pen fall short.
- 2 From the moment you drank from the cup of guidance from the hand of the cupbearer of grace, and tasted the sweetness of the draft of the wine of love, you became intoxicated with the wine of calamity. And when through grace and divine gift you answered the drum of "Am I not?" with the kettledrum of "Yea," and strung the pearls of praise, gratitude and glorification, you were caught in the snare of trials and nurtured in the embrace of cruelty.
- 3 One day you witnessed your father's exile and beheld his greatest affliction, endured the anguish of separation from him, and heard news of his death in the path of God. Another day you
- 1 ای یادگار آن جواهر وجود و سروران اهل سجود
فی الحقیقه شادان و مصائب و رزایا آن ورقهء
مقدسهء نوراء فزون از حد احصاست تصور
نتوان و بیان عاجز و قلم قاصر است
- 2 از آن ساعتی که از ید ساقی عنایت صہباء هدایت
نوشیدی و حلاوت جرعهء ذوق محبت چشیدی
در دم سرمست بادهء مصیبت گشتی و چون از
فضل و موهبت بجواب طبل الست کوس بی
کوفتی و گوهر نعت و شکرانه و ثنا سفتی در دام
بلا گرفتار گشتی و در آغوش جفا پرورش یافتی
- 3 یک روز غربت پدر دیدی و صدمهء اکبر او
مشاهده نمودی و حسرت فرقت او کشیدی و
خبر فوتش در راه حق شنیدی یک روز بوفات

were stricken by your son's death and burned in the fiery flames of his passing. And one day you shed tears like spring rain from your eyes at the martyrdom of your nephew and brother, remaining helpless and alone in captivity, with only the morning sighs as companion.

- 4 But do not grieve, do not despair, do not be sorrowful, do not be heartbroken. For you will find your father's face radiant in the circle of divine loved ones, and see your beloved and brother's countenance like the morning star in the Most Glorious Horizon. And you will behold your son's form in the precious and glorious robe of the Most Great.
- 5 If you knew in what horizon they shine, in what heaven they radiate, in what kingdom they are present, and in what gathering they gleam like brilliant lamps, you would surely rejoice and be happy, experience ecstasy and delight, and arise in thanksgiving to the All-Forgiving Lord that they attained such bounties, received such outpourings from such an effulgent cloud, found repose in the shade of such a tree, and achieved such a gift.

پسر گرفتار گشتی و در ماتمش از آتش پرشرر
بسوختی و روزی از شهادت برادرزاده و برادر
اشک چشم چون باران بهار از دیده ریختی و
در اسارت بی یار و معین مضطرّ ماندی و با آه
سحر همدم شدی

4 ولی افسوس مخور مأیوس مشو محزون مگرد دلتون
مباش زیرا روی پدر را در حلقهء یاران الهی منور
یابی و رخ روح الله و برادر را در افق ابهی چون
ستارهء سحر یابی و هیکل پسر را در نازنین خلعت
جلیل اکبر بینی

5 اگر بدانی در چه افقی لامعند و در چه سمائی
ساطع و در چه ملکوتی حاضرند و در چه انجمنی
چون سراج و هاج باهر البته شادمانی کنی و
کامرانی نمائی و وجد و سرور فرمائی و بشکرانهء
رب غفور پردازی که بچنین مواهبی فائز گشتند
و از چنین غمام فائضی استفاضه نمودند و در ظلّ
چنین سدرهائی آرمیدند و بچنین موهبتی رسیدند

MSBH6.425-426

AB01912

To: Mulla Bahram Akhtar Khavari, in Yazd

Date: 1896 ca.

- 1 O heavenly Bahram, O thou of auspicious end! Thy letter, like thy name, was full of good fortune, and thy pen, like the celestial reed, was musk-scented and blessed. For it bore the name of a friend and carried the message of friends. The Persian friends are each a messenger from the realm above, and they are ships of knowledge, while the universe from end to end is an ocean.
- 2 Know thou in truth that today the Persian spirit in the world is a bestower of existence, and the festival is the festival of the Lord. Behold the lofty banner of divine giving and bestowing - how the world's sun has again shone forth from the East of the Persians, and the radiant stars in the heaven of the Iranians have become light-diffusing, and the East and West have been illumined. The Pure Lord is worthy of praise and worship for

1 ای بهرام سپهر ای خوش فرجام نامهات چون
نامت پرشکون و خامهات چون کلک آسمانی
مشبک و همایون چه که نام دوست نگاشت و
پیام دوستان ارمغان داشت یاران پارسی هریک
پیکری از جهان بالاسی و کشتی دانشند و کیهان
از کران تا بکران دریاستی

2 پس براسی بدان امروز جان پارسی در جهان
نیستی هستی بخش است و جشن جشن یزدان
بلنددرفش دهش و بخشش ایزدیرا بنگر که
آفتاب جهان آسمان باز از خاور پارسیان
درخشید و اختران تابان در سپهر ایرانیان
نورافشان گشت و خاوران و باختران روشن
شد پاک یزدان سزاوار ستایش و نیایش است

having granted such a bounty freely and bestowed such a love without price.

- 3 Today the Persian friends must soar with joy and begin to unveil mysteries in the garden of the world, and harmonize with this melody and song. The day is an auspicious day, and the radiance is the radiance of the world-illuminating sun, and the fire is the world-consuming fire - a fire that is all light without smoke, divine not cosmic, heavenly not earthly. Its radiance gives life rather than taking it, adds to everything rather than diminishing it. This celestial sun is a sign of that Sun, and this fire is a token of that world-illuminating Fire.

- 4 In any case, night and day we are joyful in remembrance of those friends and are of one mind and heart in friendship with those companions. We beseech the peerless Lord to ever be the friend and helper of all Persians, that in the heavenly gathering they may all shine like divine lamps and burn away the veils of concealment, and be consumed in the fire of friendship and worship of God. This is the bounty of the Lord of creation - that today is the day of the worshippers of God, the victory of the wine-lovers, the joy of the intoxicated ones, the delight of the wise, and the success of friends of the discerning Friend.

که چنین بخششی ارزان فرمود و چنین مهربی رایگان داشت

3 امروز دوستان پارسی باید از شادمانی پرواز نمایند و در بستان جهان آغاز گشودن راز نمایند و باین آهنگ و آواز دمساز گردند روز روز فیروز است و تابش تابش آفتاب گیتی افروز و آتش آتش جهان سوز آتشی که همه پرتو است نه دود و یزدانی است نه کیهانی آسمانی است نه زمینی تابشش جان بخشد نه جان گیرد بر هر چیز بیفزاید نه بکاهد این مهر سپهر نشانه آن آفتاب است و این آتش نشانی از آن آذر جهان تاب

4 باری در شب و روز بیاد آن یاران شادمانیم و بدوستی آن دوستان همدم و همدستان از ایزد بی مانند خواهانیم که همواره همه پارسیان را یار و یاور باشد تا در انجمن آسمانی همه چون چراغهای یزدانی برافروزند و پرده های پنهانی بسوزند و بآتش دوستی و خدایرستی بسوزند اینست بخشش خداوند آفرینش که امروز روزی یزدان پرستان است و پیروزی می پرستان و شادمانی مستان و خوشی هوشمند و کامرانی دوستان یار مشکل پسند

INBA55:403, ALPA.028b, BSHN.140.377,
BSHN.144.372, MHT1b.226, YARP2.037
p.085, RMT.204-205

AB02571

To: Afnan, Mirza Mahmud son of Muhammad Taqi Afnan

Date: 1896 ca.

- 1 O noble branch of the Blessed Tree! At this moment, as I sit alone and solitary on Mount Carmel at the shrine of His Holiness Khidr Abu'l-Abbas, detached from friend and stranger alike, I am occupied with thoughts and remembrance of you. How wonderful that you too are engaged in prayer for me - if not with your tongue, then surely with your heart, for you are an Afnan of the Blessed Tree and I am a poor repentant servant.

- 2 You must certainly pray and show humility and supplication, and implore the Abha Kingdom: "O heavenly Glory of the

1 ای فرع بدیع سدره مبارکه در این وقت که در دامنه جبل کرمل در مقام حضرت خضر ابوالعباس نشسته و تنها و یگانه و فارغ از خویش و بیگانه بیاد و ذکر تو مشغولم عجباً تو نیز بدعای من مشغولی اگر بلسان نیستی البتّه بقلب هستی زیرا تو افنان دوحه مبارکه ای من عبد منیب پیچاره

2 البتّه باید دعا کنی و عجز و نیاز آری و تضرّع و زاری فرمائی و بملکوت ابهی ابتهال نمائی که

world! O King of the realm of the All-Merciful! O my Beloved and my Purpose! O my Worshipped One and my Adored One! This broken-winged bird whom You enabled to soar - grant it wings and feathers. And this ailing person whom You charged with such a weighty trust - bestow upon him power and strength.

- 3 From all directions of the world and from the hosts of nations a hundred thousand arrows are flying, while he is alone, solitary and powerless. The armies of kingdoms and peoples are attacking, while he stands alone and helpless. Therefore, O Soul of souls, grant Your aid and bestow capability, for the attack is severe and the peoples are like bodies of iron. There is no helper or sympathizer, no supporter or protector, no justice-giver or judge, and no patient friend.
- 4 O Lord! How long will You keep him in this borrowed life? The time has come for this bird to fly to the proximity of Your mercy and build its nest and dwelling in the Kingdom of Your forgiveness. You are the All-Merciful, You are God."

ای بهای جهان آسمانی ای ملوک کشور رحمانی
ای محبوب و مقصود من ای معبود و مسجود
من این مرغ شکسته بال را که پرواز دادی بال
و پری عطا فرما و این شخص علیل را که چنین
امانت ثقیل حمل فرمودی قدرت و قوتی احسان
کن

3 از جمیع جهات عالم و افواج امم صد هزار تیر
پرانست و او فرید و وحید و ناتوان و اردوهای
ممالک و طوائف در هجومست و او تنها و یکتا
بینوا پس ای جان و جانان تو امدادی فرما و
استعدادی بخش چه که هجوم شدید و شعوب
چون اجسام حدید نه معینی و غمخواری و نه
یاوری و ظهیری و داددهی و داوری و یار
بردباری

4 ای پروردگار تا چند او را در حیات مستعار
برقرار داری وقت آنست که این طیر پرواز بجوار
رحمت نماید و در ملکوت مغفرت لانه و آشیانه
کند توئی رحمن توئی یزدان

YBN.045

AB02917

To: Ayadi, Mulla Ali Akbar Shahmirzadi (Tihiran) et al.

Date: 1896 ca.

- 1 O thou who art firm and steadfast in the Covenant and Testament!
- 2 I swear by the Ancient Lord and the Great Name that the dwellers of the pavilion of holiness in the gardens of intimacy and meadows of fellowship offer praise and glorification, commendation and exaltation to those who are firm and steadfast. Therefore, in gratitude for this bounty of the Ancient Beauty (may my spirit be a sacrifice for His dust), open thy tongue, for thou hast been singled out for such a favor and hast been blessed with such grace from the presence of His Oneness. It behooveth thee to cry out and exclaim: "Blessed am I for this mighty favor! Glad tidings be unto me for this manifest kindness! Well done, well done unto me for this praiseworthy mention!"

1 ای ثابت راسخ بر عهد و میثاق

2 قسم به ربّ قدیم و اسم عظیم که اهل سرادق
قدس در حدائق انس و ریاض انس اهل ثبوت
و رسوخ را تسبیح و تقدیس مینمایند و تحسین
و تحمید میکنند پس تو بشکرانه این موهبت جمال
قدم روحی لثربته الفداء زبان بگشا که بچنین
عنایت مخصوص گشتی و بچنین فضل حضرت
احدیت موفق شدی جای آن دارد که نعره
برآوری و فریاد زنی طوبی لی من هذا الفضل
العظیم بشری لی من هذا الاحسان المبین بچ
لی من هذا الذکر الحمید

3 Today the greatest divine gift is to hold fast to the Covenant and Testament and to grasp the firm handle of the All-Merciful, for the pavilion of God's Cause is upheld by this pillar, and the impregnable fortress of God's religion is preserved and protected by this foundation, and the blessed Tree doth grow and develop through this sweet and flowing water. Were any weakness, God forbid, to occur in this firm foundation, this divine edifice would be completely demolished and this mighty castle would be utterly destroyed.

4 O Lord! Strengthen Thy servants who are firm in Thy mighty Covenant and manifest Testament through the hosts of Thy Supreme Concourse and a company of Thy near angels. O Lord! As Thou hast illumined their faces in Thy most glorious Kingdom, spread the light of their faces throughout the east and west of the earth and raise their edifice in the nether Paradise. Verily, Thou art the All-Bountiful.

3 اليوم اعظم مواهب الهیه تمسک به عهد و پیمانست و تثبث بعروه و تقای حضرت رحمن چه که سرادق امر الله باین عمود برپاست و حصن حصین دین الله باین اساس مصون و محفوظ و شجره مبارکه باین ماء عذب سلسال نشو و نما نماید و اگر معاذالله در این اساس متین وهنی واقع گردد بکلی این بنیان الهی منهدم شود و این قصر مشید متلاشی گردد

4 رب ابد عبادک الذین ثبتوا علی عهدک العظیم و میثاقک المبین بجنود ملئک الاعلی و قبیل من ملائکتک المقربین ای رب کما نورت وجوههم فی ملکوتک الابهی فانشر انوار وجوههم فی مشارق الارض و مغاربها و شید بنیانهم فی جبروت الادی انک انت الکریم

MKT8.067

AB03369

To: Family of Naddaf et al., in Qum

Date: 1896 ca.

1 O Lord! These helpless ones are enamored of Your countenance and fallen at Your threshold. They are intoxicated with the wine of Your love and are lovers of Your nature. In separation from You they have rent their collars, and in deprivation they have tasted the poison of severance. Night and day they weep for You, and day and night they lament toward You. They know none but You, recognize none but You, and lament to none but You. You are their refuge and shelter, and You are their beginning and end.

2 Whether You banish them or call and accept them, whether You honor Your servants or cause them shame, whether You exalt them or abase them - You are the One with authority, You are the Lord, You are the Forgiver. If You approve, every destitute one becomes noble, and if You drive away, every honored one becomes abased, every rose becomes a thorn, and every lord becomes dust of the path.

3 Therefore, O Forgiver, favor these servants and arrange the affairs of these helpless ones. Light a candle in their hearts

1 ای پروردگار این بیچارگان شیفته روی تو اند و افتاده کوی تو سرمست جام هوی تو اند و عاشقان خوی تو در هجران گریبان دریدند و در حرمان زهر فراق چشیدند شب و روز گریان تو اند و روز و شب نالان بسوی تو جز تو ندانند و غیر از تو شناسند و جز بسوی تو ننالند توئی ملجأ و پناهشان و توئی مبدء و منتهاشان

2 اگر برانی و یا بخوانی و پذیری و یا آبروی بندگان بریزی بزرگوار کنی و یا شرمسار فرمائی توئی مختار توئی پروردگار توئی آمرزگار اگر پسندی هر مستمند ارجمند گردد و اگر برانی هر بزرگوار خوار شود و هر گلی خار گردد و هر سروی خاک رهگذار

3 پس ای آمرزگار این بندگانرا بنواز و کار این کارافتادگانرا بساز شمع در قلوبشان روشن کن

and make it a piercing flame against every satan, so that Your divine light may blaze forth and burn away the veil of the darkness of doubts. You are the Powerful, the All-Seeing, the Ever-Living, the Mighty, the All-Knowing, and the All-Hearing.

- 4 Reveal the inner secrets, transform the thorny wilderness of hearts into a flower garden and rose bower. Grant spiritual victories to the soul, and bestow upon spirit and conscience the glad-tidings and intoxication of the morning wine.

و شهاب ثاقب هر اهرمن نما تا نور یزدانیت
برافروزد و پردهٔ ظلماتِ شبّهات بسوزد توئی
قادر و بینا و حی و توانا و داننده و شنوا

4 راز درونرا ابراز نما خارزار دلها را گلشن و
گلزار کن روحرا فتوحی بخش و جان و وجدانرا
بشارت و نشئهٔ صبحی عنایت فرما

INBA75:006, NLAI_BH_AB.028x,
MILAN.216, DUR2.028, ADH2.016,
ADH2_1#07 p.014, MJMJ1.038,
MMG2#376 p.420, MJH.004, QUM.127

AB03756

To: Ali Akbar brother of the martyrs, in Yazd

Date: 1896 ca.

- 1 O thou who art exposed to calamities and afflictions! Although the whirlwind of calamities hath deposited the dust of sorrows upon the mirror of thy heart and consciousness, and its rebellious hosts and obstinate armies have assailed this helpless one, if the hand of destiny poured but a drop or draught from the chalice of tribulation into thy mouth, it gave this disappointed one a share of its boundless ocean and limitless sea.

1 ای معرض مصائب و رزایا، اگر چنانچه گردباد
مصائب غبار احزان بر آینهٔ قلب و وجدان
آنجناب نشانده جنود شروءش و لشکر عنودش
مهاجم بر این بی سر و سامان قطره و جرعهٔ
اگر ید قضاء از جام بلاء در کام تو ریخت بحر
بی کران و دریای بی پایانش را بهرهٔ کام این
ناکام نمود

- 2 I swear by that Sun of Reality that were all the trials and afflictions of the Manifestations of the signs of the Divine Unity to be combined, they would certainly not equal the tribulations of this servant. Thou holdest thy hand far from the fire, yet despite this, since it is in the path of the Glorious Lord, its poison is sweet nectar and its venom is life-giving to every sick one.

2 قسم بآن آفتاب حقیقت که اگر جمیع بلایا و
رزایا، مظاهر آیات حضرت احدیت را جمع نمایند
البتهٔ مقابلی بیلایای این عبد ننماید دستی از دور
بر آتش داری باوجود این چون در سبیل ربّ
جلیل است زهرش شهد و سلسبیل است و سمش
حیاتبخش هر علیل

- 3 Therefore thou, whose cup hath been filled to overflowing with the wine of tribulation and whose palate hath been sweetened and delighted by the sugar of tests, should be pleased that thou hast become my partner and companion and hast sacrificed thy kind brother in God's path and offered this young child too at the threshold of the All-Glorious. Through the favor of the Divine Unity both were accepted.

3 پس تو که جامت از صهباء بلا سرشار شد و
کامت از شکر ابتلا شیرین و پراتناذ باید خوشنود
باشی که شریک و سهیم من گشتی و رفیق طریق
برادر مهربان را در راه خدا فدا نمودی و این طفل
خوردسالرا نیز تقدیم درگاه ذو الجلال کردی از
عنایت حضرت احدیت هردو مقبول گشت

- 4 And upon thee and upon all who are faithful to the Covenant be the Glory.

4 و الهاء عليك و على كل من وفى بالميثاق

MSHR3.243

AB05400

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

Date: 1896 ca.

- 1 O graceful branch of the Blessed Tree! Although for a long time no news has arrived, this servant has continuously sought divine confirmation for you and made inquiries. Some say you are quiet and silent, others say you are growing and thriving. Some believe you have become a resident of the monastery and mosque and are devoted to worship, not silent. And some say you are bewildered and quiet.
- 1 آيا الفرع الرشيق من السّدرّة المباركة هرچند مدّتی مدیده خبری نرسیده ولی این عبد از برایت هماره تأیید طلبیده و پرسش کرده بعضی گفتند که ساکنند و صامت برخی گفتند که نامیند و نابت قومی برآیند که ساکن صومعه گشتید و مسجد و متعبدید نه صامت و حزبی گویند که والهید و ساکت
- 2 I say it should not be thus, for the yearning of his heart reaches the ear, and the lamentation of his soul tells of his new state. Soon he will take in hand the overflowing cup of the love of God, and intoxicated in the gathering of the All-Merciful, will become the cupbearer of the wine of the primordial covenant and a wine-lover, becoming the cause of enthusiasm and rapture.
- 2 من گویم نباید چنین باشد چه که حنین قلبش بسمع میرسد و این جان از حال جدیدش خبر میدهد عنقریب جام سرشار محبت الله را بدست گیرد و سرمست در انجمن رحمن ساقی شراب عهد الست گردد و میپرست شود و سبب شور و وله گردد
- 3 Like the water of life, he will cause the hearts of the friends to be revived, and will tear asunder the leaves of doubts about God's Covenant that have spread throughout the horizons, becoming the manifestation of the favors of the Luminary of the horizons.
- 3 و چون ماء حیوان سبب حیات قلوب دوستان شود و اوراق شبهات در میثاق الهی را که منتشر آفاق گردد از هم بدرد و مظهر الطاف نیر آفاق شود

MMK5#257 p.199, YBN.045-046

AB06106*To: Aqa Muhammad Javad Qazvini**Date: 1896 ca.*

- 1 O ancient servant, great believer, and one who prostrates before the Manifest Beauty! Upon thee be the glory of thy Gracious Lord, the bounty of thy Beautiful Beloved, and the loving-kindness of thy Glorious Goal.
- 2 From the beginning of the Cause thou didst drink the cup of bestowal from the hands of the Cup-bearer of grace, and didst shine forth like a brilliant star from the dawning-place of the love of God. In all conditions and times thou wert the recipient of the favors of the Ancient Beauty and wert confirmed by the grace of the Greatest Name. This is a station that is the ultimate hope of those near to God and the final desire of the sincere ones. Therefore rejoice in this great bounty!
- 3 Now, in gratitude for this most great and most high station, thou must be so enkindled with the divine fire that thou mayest become the cause of spiritual movement and heavenly attractions in all peoples and nations. And glory be upon thee and upon all who are firm in God's Covenant and Testament.
- 1 ای بنده قدیم و موقن عظیم و ساجد جمال مبین
علیک بهاء ربک الکریم و فضل محبوبک الجمیل
و عنایة مقصودک الجلیل
- 2 از اول امر کأس موهبت را از ایادی ساق
عنایت نوشیدی و از مطلع محبت الله چون
کوکب ساطع درخشیدی و در جمیع احوال و
احیان مظهر الطاف جمال قدم بودی و موفق
بعنایت اسم اعظم اینقامیست که منتهی آمال
مقربین است و نهایت آرزوی مخلصین فاستبشر
بهذا الفضل العظیم
- 3 حال باید بشکرانه اینقام اعظم اعلی چنان بنار
موقده ربانیه مشتعل باشی که سبب حرکت
شوقیه و انجذابات روحیه جمیع امم و ملل شوی
و البهاء علیک و علی کل ثابت علی عهد الله و
میثاقه

MKT8.037a

AB12452*To: Wife of the martyr, in Zanjan**Date: 1896 ca.*

- 1 O thou who art wronged throughout all regions! The eyes of earth and the exalted heaven weep over the oppression of that household, and the heart of all existence is aflame. The liver of the horizons is in most severe burning, and the bowels of creation are in unbearable flames. But whatsoever befell that wronged one was in the path of God, and every calamity that occurred was but a drop from the ocean of trials of the Beloved One. Therefore, be not agitated and distressed, and raise not thy voice in lamentation.
- 1 ای مظلومه آفاق دیده زمین و سپهر برین بر
مظلومی آن خاندان گریانست و قلب امکان
سوزان کید آفاق در اشد احتراقست و احشاء
کائنات در شعله لایطاق ولی آنچه بر آن
مظلومه وارد در سبیل الهی بوده و هر مصیبتی
که حاصل قطره‌ئی از مصیبات چون دریای
محبوب یگانهست پس جزع و فزع مکن و گریه و
مویه منما

- 2 Though that brilliant star has vanished from the horizon of this gathering, yet it has risen from the dawning-place of the Kingdom and shone forth from the divine Dayspring. Like unto a candle, it is now alight in the heavenly assemblage. And upon him be glory on the day he was born, and on the day he was martyred in the path of God, and on the day he was raised in the Most Glorious Kingdom.

2 آن ستاره روشن اگرچه از افق این انجمن متواری شد اما سر از مشرق ملکوت برآورد و در مطلع الهی طالع و لائح گشت و چون شمع در محفل ربّانی روشن شد و البهاء علیه يوم وُلد و يوم استشهد فی سبیل الله و يوم بعث فی الملكوت الابهی

INBA85:473

AB06509

To: Ibrahim Effendi Khayrullah, in United States

Date: 1896 ca.

- 1 O thou who art enkindled with the fire of the love of God! A period of time hath passed during which the spirits have not been stirred by the fragrances wafting from the hearts of the loved ones, while hearts are aflame with the fire of longing, and the flames of burning are only lessened by the outpouring waters of the pens.
- 2 O my beloved! By thy life! The spirits are attracted to the loved ones, tongues are speaking in remembrance of the dear ones, and the cups of hearts are overflowing with the wine of love for those friends who have inhaled the fragrance from the garment of the divine Joseph, who rejoiced at the coming of the bearer of glad tidings, and upon whose faces the garment was cast, whereupon they regained their sight.
- 3 Verily, they are among the Concourse on High, and their faces shall shine in the Most Exalted Kingdom. And thou, give thanks to thy Lord with utmost joy for having lit brilliant lamps in the darkness of night and quickened those souls through the breaths of God. And upon thee be glory, both morning and evening.

1 یا من اشتعل من نار محبة الله قد مضت مدة من الزمان و لم تهتز الارواح بنفحات تهب من مهب قلوب الاحباء و الحال ان الافئدة تضطرم فيها نار الاشواق و لا تخفف نيران الاحتراق الا بفيض مياه الاقلام

2 فیا حبیبی لعمرک انّ الارواح منجذبة الى الاحباء و انّ اللسن ناطقة بذكر الاوداء و کؤوس القلوب طافحة بصهباء محبة الاصدقاء الذين استنشقوا رائحة قیص الیوسف الالهی و استبشروا بورود البشیر و القی القمیص علی وجوههم فارتدوا بصراء

3 الا انهم من اهل الملاء الاعلی فسوف تضيء وجوههم فی الملكوت الاسمی و انک انت فاشکر ربک بملاء السرور بما اشعلت سرجاً نورانیة فی الظلام الدیجور و احییت تلك الارواح بنفحات الله و البهاء علیک فی کلّ صباح و مساء

INBA21:070, INBA59:204, UMich962.118-

119, UMich991.059-060, MJZ.004

AB07115

To: Mirza Muhammad Baqir Khan Shirazi, in Tihiran
Date: 1896 ca.

- 1 O thou who hast attained the bounty in the gathering place of divine manifestation! Give thanks unto thy Lord Who hath manifested Himself on the Sinai of Revelation upon the highest peaks of the Mount, for He hath shone upon thee with a light that blazed and gleamed and radiated in the blessed spot, the right-hand valley, the land of joy on the Day of Resurrection. He hath given thee to drink of a wine whose essence is camphor, causing thee to sway like verdant, fresh, and succulent branches in the garden of gladness.
- 2 By thy life! Were thou to voice thy Lord's praise for ages and eons, thou wouldst not fulfill the thanks due for the bounties of thy Forgiving Lord in this praised century and witnessed Day.
- 3 Therefore rejoice in the glad-tidings of God, be ignited with the fire of the love of God, and be consumed by the flames of rapture and attraction, for thou hast been mentioned in the gathering of the loved ones, the assembly of companions, the presence of faces illumined by the light of the Covenant and gladdened by the gifts of the Luminary of the horizons.
- 1 يا من تمثّل بالحصول على الفيض في محفل التجلّي فاشكرن ربك المتجلّي في سيناء الظهور اعلى قلل الطور بما اشرق عليك بنور سطع ولمع وتشعشع في البقعة المباركة وادى الايمن ارض السرور في يوم النشور و سفاك صهبا مزاجها كافور فرتحتك كالغصون الخضر النضر الخضر الريان في حديقة الحبور
- 2 لعمرک لو نطقت بحمد ربک احقاباً و دهور لما ديت شكر آلاء مولاک الغفور في هذا القرن المشکور و اليوم المشهود
- 3 اذا استبشر ببشارات الله و توقّد بنار محبة الله و تسعّر بنيران الوله و الانجذاب بما ذكرت في محفل الأجاب مجمع الأصحاب محضر وجوه تهلّلت بنور الميثاق و استبشرت بمواهب نير الآفاق

INBA84:307, INBA59:102a

AB07205

To: Udhra, in Yazd
Date: 1896 ca.

- 1 ...O illumined and pure leaf! Show such steadfastness in firmness in the Covenant and constancy in the Testament that you become the wonder of men and the envy of heroes. With the light of the Covenant, shine like a candle in the gathering of the handmaidens of God so that you may become a night-illumining star and a world-consuming fire of love.
- 2 و الهاء عليك و على كلّ امة ثبتت على الميثاق و تبرأت من اهل النفاق
- 1 ...ای ورقهء طیبهء نورانیهء در ثبوت بر ایمان و رسوخ در ميثاق چنان استقامتی بنا که حیرت رجال گردی و غبطهء ابطال بنور عهد چون شمع در جمع اماء الله برافروز تا کوکب شب افروز گردی و نار محبت جهانسوز

MMK5#244 p.192x

- 2 And the Glory be upon you and upon every handmaiden who is firm in the Covenant and has disassociated herself from the people of hypocrisy.

AB08251

To: Mulla Muhammad Naraqi

Date: 1896 ca.

- 1 O thou who art firm in the verses of God!
- 2 It is related in tradition that on the Day of Resurrection, the Banner of Praise shall be raised aloft, and its glorious standard shall wave and flutter in the highest heaven. Whosoever entereth beneath that standard shall attain salvation, and upon whomsoever the shadow of that banner falleth shall find eternal life.
- 3 Knowest thou what that praised standard and that intended banner was? That manifest standard is the mighty Covenant and Testament, and that resplendent banner is faith in, and the binding agreement with, the Gracious Lord. How blessed, then, is the one who entereth beneath that shade!
- 1 ای موقن بآیات الله
- 2 در روایت است که در یوم قیامت لواء حمد مرتفع گردد و علم ارجمند پرچمش در اوج اعلی متحرک و متموج هر نفسی در زیر آن علم درآید نجات یابد و هر کس سایه آن لوا بر او افتد حیات باقیه جوید
- 3 هیچ دانی که آن علم محمود و لواء مقصود چه بوده آن علم مبین عهد و میثاق عظیم است و آن لواء غرّا ایمان و بیان ربّ کریم پس خوشا کسیکه در آن سایه درآید

MAS5.242

AB08111

To: Anvari Yazdi, Siyyid Mihdi son of Muhammad Baqir Yazdi, in Nayriz

Date: 1896 ca.

O wayfarer on the path of God! Many have traversed day and night according to their own imaginings, and saw no fruit but doubt, and reaped no harvest but uncertainty and misgiving. They dove into the ocean of vain fancies and sought knowledge of the precious truth of the All-Knowing. They descended into a barren wilderness yet yearned for the flame of the Mount and the radiance of light. The lights of the highest heaven shine not beneath the earth, and the pure soul findeth not its

ای سالک راه خدا جمعی شب و روز بنیال خویش سلوک نمودند و بجز شکوک ثمری ندیدند و بغیر از شبهه و ریب میوهائی نچیدند در بحر اوهام غوص نمودند و از حقیقت عزیز علام اطلاع خواستند در بیابان برهوت هبوط نمودند و شعلهء طور و لمعهء نور آرزو کردند در زیر زمین انوار علین تنابد و در طبقات خاک جان پاک مأوی نگزیند نور مبین از افق علین بتابد و سراج منیر

dwelling in the layers of dust. The manifest light shineth from the highest horizon, and the brilliant lamp gloweth within the delicate glass. Therefore must every essence be sought in its mine, and every fruit be hoped for from its tree. And the Glory be upon thee....

در زجاج لطیف برافروزد پس باید هر جوهری
را در معدنش طلبید و هر ثمره‌ئی را از شجرش
امید داشت و البهاء علیک...

LMA2.447

AB07849

To: Afnan, Haji Siyyid Mihdi son of Khal Asghar, in Yazd

Date: 1896 ca.

- 1 He is the All-Hearing, the All-Seeing! 1 هو السميع البصير
- 2 O my God! Sanctify the hearts of Thy loved ones from occupation with aught else but Thee, and purify the souls of Thy chosen ones from concerns that conflict with Thy good-pleasure. O Lord! Illumine all eyes through beholding Thy most great signs, and turn all thoughts toward that which exalteth Thy Cause and causeth the effulgence of Thy light, O Creator of all things! 2 اللهم يا الهی قدس قلوب احبتک عن الاشتغال
بغيرک و طهر نفوس اصفيائک عن الشئون
التي تخالف رضاک ايرب نور الأبصار بمشاهدة
آياتک الکبری و حول الأفكار الى ما فيه اعلاء
امرک و سطوع نورک يا موجد الأشياء
- 3 O Lord! The hearts are heedless - awaken them through Thy call from the realm of contingent being. The minds are bewildered - make known to them the meanings of Thy verses through clear proof. The outer and inner eyes are blind - remove the veil through conclusive evidence, O my Lord, the All-Merciful! The ears are deaf - cause them to hear the melodies of the Nightingale of divine exposition. 3 ايرب غفلت القلوب نبهها بنداؤک من غيب
الامکان و ذهلت العقول عرّفها معانی آياتک
بالبرهان و عميت الأبصار و البصائر فاکشف
الغشَاء بالهجة القاطعة يا ربی الرحمن و صمت
الآذان فاسمعها من نغمات عندليب التبيان
- 4 O Lord! They are weak and ignorant and foolish - be compassionate toward them and take them not to task for what they have wrought. Verily, Thou art the Ever-Forgiving, the All-Pardoning. 4 ايرب هم ضعفاء و جهلاء و حمقاء ارثف بهم و
لا تؤاخذهم بما کسبوا انک انت العفو الغفور

INBA55:394, BRL_DAK#1202

AB08142

To: Aqa Siyyid Taqi (Naraq), in Iran

Date: 1896 ca.

- ¹ O seeker of divine piety! In the Qur'an it is said: "The future belongs to the God-fearing." A person of piety is one who exercises restraint. The meaning is that when a sick person exercises restraint and, on the doctor's advice, abstains from sweet foods and even takes bitter medicines that are unpleasant to the taste, while one who lacks restraint—that is, a heedless patient—shuns what is bitter and craves what is sweet, partaking of every delicacy, mixing honey and sugar with almonds and rock candy—in the end, the patient who showed restraint will be happy while the one who did not will be distressed.
- ² For the former, that which was bitter will become sweet, and colocynth will turn to honey, while for the latter, that honey and sugar will become a deadly poison and venom. This is the meaning of the words "The future belongs to the God-fearing."

¹ ای طالب تقوای الهی در قرآن و العاقبة للمتقين
میفرماید متقی پرهیزکار است مقصد این است
که هرچند مریض پرهیز نماید و بدلات طیب
از مائده شیرین منع شود بلکه از داروهای سخت
کام تلخ کند غیر پرهیزکار یعنی مریض بی تمیز
تلخی نخواهد و شیرینی بجوید از هر نعمتی قسمتی
برد شهد و شکر بمزد بادام و تبرزد پیامیزد ولی
پایان مریض پرهیزکار خوشنود شود غیر پرهیزکار
دنخون گردد

² آن تلخی شیرین شود و حنظل انگبین گردد و
آن شهد و شکر سم سمگر و زهر گردد این است
که میفرماید و العاقبة للمتقين

INBA72:117b, INBA88:119, MMK6#161,
ANDA#60 p.05, MAS5.046

AB11963

To: Baha'is of Ishqabad, in Russia

Date: 1896 ca.

O true friends of the Blessed Beauty! Your faces are illumined in the Abha Kingdom and your mention is repeated on the tongues of the Concourse on High and the address of the Ancient Beauty is continuous. Listen with the ear of understanding to the Abha Kingdom that you may hear that call which says: O friends of Ishqabad! Indeed you made that land the realm of love and arose to fulfill the Covenant. You did not cause pain to the Manifestation of the Covenant and did not strike a blow against the Temple of the Covenant. You arose to fulfill that which you were commanded. You extended a hand from the sleeve and scattered it upon the world, and brought forth a face from behind the veil of concealment and illumined

ای دوستان حقیقی جمال مبارک روی شما در
ملکوت ابهی روشن و ذکر شما در السن ملأ
اعلی مکرر و خطاب جمال قدم مسلسل گوش
هوش بملکوت ابهی بدارید تا آن ندا بشنوید که
میفرماید ای یاران عشق آباد فی الحقیقه آن کشور
را اقلیم عشق نمودید و به عهد و پیمان قیام کردید
مظهر میثاق را نیازدید و هیکل پیمان را ضربتی
نزدید بآنچه مأمور بودید قیام کردید دستی از
آستین برآوردید و بر جهانیان افشاندید و رخی از
پرده احتجاب بیرون آوردید و آفاق را روشن
کردید طوبی لکم ثم طوبی بشری لکم ثم بشری

TISH.037b

the horizons. Blessed are you, then blessed are you! Glad tidings unto you, then glad tidings!

AB08288

To: Nush (Bombay)

Date: 1896 ca.

1 He is the One Who Illumines the Universe

2 O Greatest Friend among the Persians! May Nush read this and may his soul be happy. He is the Creator of culture and wisdom. O Nush, from the wine prepared in Bahram's tavern, give the friends to drink until they become intoxicated in the world and in the heavenly assembly. Let the cosmic realm be transformed and let no existence remain for the poison and sting of Ahriman. The wise ones are disturbed by this intoxication, and foremost existence is enamored with this drunkenness. You whose name is Nush and whose desire is wisdom and whose entire being is attentiveness - surge forth and cry out! Take your bed and pillow and silk and perfumed satin garments to the celestial wine-sellers, sell them for wine, and put on different garments that befit the stature of the servant of Bahram.

1 اوست پرتوافروز بر کیهان

2 مهتر یاران فارسیان نوش بخواند جاننش خوش باد اوست آفریننده فرهنگ و هوش ای نوش از باده آماده در میکده بهرام یارانرا بنوشان تا نوشانوش در جهان و انجمن کیهان درگیرد و زهر و نیش اهرمن را هستی نماند هوشیاران آشفته این مدهوشیند و نخست هستی شیفته این مستی تو که نامت نوش است و کامت هوش و سرپایت گوش بجوش و بخروش و بستر و بالین و جامه پرند و پرنیان مشکین را نزد میفروشان آسمانی بمی فروش و جامه دیگر پوش که برازنده بالای بنده بهرام است

MUH3.374, YARP2.204 p.194

AB08906

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran

Date: 1896 ca.

O thou who art firm in the verses of God! Your numerous letters have been received, and your complaint about the scarcity of correspondence is unfounded, as many letters and replies have been sent thus far. Were you present in this court, you yourself would testify that even if but one letter were written in an age, it would still represent the utmost love and heart's

ای مؤمن موقن بآیات الله مکاتیب متعدده شما واصل و شکایت از قلت مراسلات غیرواقع چه که تا بحال مکاتیب و اجوبه متعدده ارسال گشت و حال آنکه اگر در این محضر حاضر باشید خود آنجناب شهادت میدهند که اگر در دهری یک مکتوبی مرقوم شود باز نهایت محبت و تعلق

attachment. You hold your hand from afar over the fire. I swear by the Ancient Beauty that not for a moment have I been heedless of mentioning and remembering the loved ones of God. At all times, I beseech and implore the Court of Divine Unity that He may keep those who long for the Beauty of the All-Merciful alive and fresh through the breaths of His most glorious Kingdom, and may aid them to achieve that which is acceptable in the Supreme Concourse...

قلب بوده دستی از دور بر آتش داری قسم بجمال
قدم که دقیقه‌ئی از ذکر و یاد احبای الهی غافل
نبوده در جمیع اوقات از درگاه احدیت سائل
و آلم که آن مشتاقان جمال رحمن را در جمیع
احیان بنفحات ملکوت ابهایش زنده و تر و تازه
دارد و بآنچه سبب مقبولیت در ملا اعلی است
موفق فرماید...

MSHR3.247-248x

AB12599

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

Date: 1896 ca.

- 1 O glorious branch of the Blessed Tree! The care of the remaining family of His Holiness the Martyred Warqa of the Garden of the Most Glorious Kingdom (may my spirit be a sacrifice for his martyrdom) is obligatory and essential for all of us, like worship of the Lord. Therefore, something has been written to His Honor the Trustee regarding their affairs. Your honor should consider it and implement whatever is deemed appropriate.
- 2 The intention is that arrangements be made so that their livelihood may be sustained, for "God provides for whomsoever He wishes without measure."
- 3 The blessed leaf, the mother, who is present, sends her greetings. And the Glory be upon you and upon all who are firm in the Covenant.

1 ایها الفرع المجید من السّدرۃ المبارکۃ مراعات
بقیّۃ حضرت ورقاء حدیقہء ملکوت ابی
روحی لشہادتہ الفداء بر جمیع ما چون عبادت
مولا واجب و لازم لهذا در خصوص امورشان
بحضرت امین چیزی مرقوم گردید آنحضرت
ملاحظہ فرمودہ آنچه مصلحت است مجری
فرمائید

2 مقصود اینست نوعی گردد کہ امور معیشتشان
بگذرد و یرزق اللہ من یشاء بغیر حساب

3 ورقہء مبارکہ والدہ حاضر تکبیر میرسانند و البہاء
علیک و علی کلّ ثابت علی الميثاق

INBA85:300

AB08620*Date: 1896 ca.*

- 1 O Lord! These are Thy friends and are intoxicated with the wine of Thy Covenant. They are all nurtured in the cradle of Thy bounty and are nursed at the breast of Thy loving providence. Though they be poor, yet they are wise; though they be weak, yet they are strong, for Thou art their Support, Thou art their Kind Helper.
- 2 Make them distinguished in the world of existence and grant them a place in the Divine Threshold. Make them white-faced in the Supreme Concourse, open unto them the door of hope, and grant them a portion of heavenly bestowals. Turn the dark night into day for them, and make their Naw-Ruz a day of victory.
- 3 Thou art the Mighty, the All-Seeing, the All-Hearing, the Peerless, the Kind.

1 ای پروردگار این دوستان یاران تواند و سرمست
پیانهء پیمان تو همه پروردهء آغوش بخششند
و شیرخوار پستان دهش خداوند آفرینش
اگر مستمندند ولی هوشمندند اگر ناتوانند ولی
زورمندند چه که تو پشتیبانی تو یاور مهربانی

2 در جهان کیهان سربلند نما و در ایوان یزدانی
جای بده در انجمن بالا روسفید فرما و در امید
بگشا و از بخشش آسمانی بهره بخش شب تیره را
روز فرما و روز نوروز را فیروز کن

3 توئی توانا توئی بینا توئی شنوا توئی بیهمتا توئی مهربان

BRL_ATE#184x

INBA75:022, BRL_DAK#0891,
AKHA_133BE #09 p.201, AKHA_134BE
#01 p.05, ALPA.012, ALPA.070,
AYT.354, PYB#256 p.04, DUR1.280,
DUR1.560, MJMJ1.047, MMG2#232
p.260, MJH.010a, YARP2.014 p.072

AB09801*To: Mother of Mirza Baqir servant of Afnan**Date: 1896 ca.*

O handmaiden of God! How fortunate you are that you and your children and grandchildren have gathered beneath the shade of the Word of Unity and have taken refuge in the shelter of the Truth. This mighty bounty is not vouchsafed to everyone, for this is the Day wherein "man shall flee from his mother and his father, and his sister and his brother, and his wife and his children." But praise be to God, you did not fall into this test.

ای امةالله چه خوش طالعی که خود و اولاد و
احفادت در ظلّ کلمهء وحدانیت مجتمع شدید
و در پناه حق ملتجی گشتید این نعمت عظمی
نصیب هر کس نه چه که یوم یفر المرء من امه
و ابیه و اخته و اخیه و صاحبته و بنیه است اما
تو الحمد لله در این امتحان نیفتادی

MMK6#581

AB10871*To: mother of Muhammad Ali Kashani Nanih Aqa**Date: 1896 ca.*

...O Forgiver, we are all sinners and wrongdoers. Thou art the Forgiver, Thou art the Bestower, the Kind. Look not upon our worth and merit, but look upon Thy grace and pardon. Immerse us in the ocean of forgiveness and make us companions of the Supreme Concourse in the Most Glorious Paradise. Thou art the Merciful, Thou art the All-Compassionate.

ای آمرزگار همه گنه کاریم و جفا کردار تو
آمرزنده ای تو بخشنده ای مهربان در قدر و لیاقت
منگر در فضل و عفو بنگر ما را در بحر غفران
غریق کن و در جنت ابری با ملاء اعلی رفیق
تویی رحیم تویی رحمن

MJMJ3.110x, MMG2#252 p.283x

AB11180*To: Husayn son of Mirza Baqir or Husayn son of Mirza Baqir**Date: 1896 ca.*

- 1 O namesake of His Holiness the Desired One, may my life be sacrificed for thy name, may the whole world be according to thy desire!
- 2 Thy name was mentioned and the lovers heard it;
- 3 Both the hearer and speaker began to dance.

1 ای سَمیّ حضرت مقصود جان فدای نامت باد
عالم همه بکامت باد

2 نام تو میرفت و عاشقان بشنیدند

3 هر دو برقص آمدند سامع و قائل

MSHR5.183b

AB11202*To: Zivar wife of Mirza Baqir Khadim Afnan**Date: 1896 ca.*

O assured leaf! In every Dispensation men had a greater share and portion from the ocean of divine bounties, and "Men are

ای ورقهء موقنه در هر کور رجال را از بحر
فیوضات نصیب او فر بود و بهرهء اعظم الرجال
قوامون علی النساء مبرهن آلا در این کور اعظم
که عدل و مساواتست الأقرب فالأقرب

MMK6#099

the protectors and maintainers of women” was evident. However, in this Most Great Dispensation, which is one of justice and equality, the closest and then the next closest are equal.

AB06702

To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1896 or <

- 1 O thou who art firm in the Covenant! A package was sent addressed to Shabahang. Send it, but in such a way that you can be certain of its arrival. Write the name on the envelope either in his name or that of another person whose receipt is assured.

1 ای ثابت بر عهد و پیمان پاکتی باسم شباهنگ ارسال گردید ارسال دارند ولی قسمیکه مطمئن بوصولش باشید سرپاکی باسم او یا شخصی دیگر که یقین الوصولست مرقوم نمائید
- 2 And as for other matters, my advice to you is not to mention anyone negatively, even by allusion or suggestion. It suffices you to call the servants to firmness and steadfastness in God's Covenant and His mighty Testament, the like of which the eye of existence has never seen. Today through it the faces of the Concourse on High beam with joy and the tongues of the sanctified ones in God's omnipotent and self-subsisting dominion cry out in exultation.

2 و اما من الجهات السائرة نصحي لك ان لاتذكر انساناً بسوء ولو بكائية و اشارة يكفيك ان تدعوا العباد الى الثبوت والرسوخ على عهد الله وميثاقه العظيم الذي لم تر عين الوجود بمثله وشبهه واليوم به يتلألأ وجوه الملائكة والسن المقدسين في جبروت الله المهيمن القيوم
- 3 If they respond, God will illumine their faces, and if they refuse, leave them to themselves and never move your tongue to mention them. Every soul knows its own salvation, and no bearer of burdens shall bear the burden of another. Leave them, leave them, and practice moderation and gentleness.

3 فان اجابوا نور الله وجوههم و ان ابوا دعوهم بانفسهم و لاتحرك لسانك بذكرهم ابداً كل نفس يعرف خلاصها و لاتزر وازرة وزر اخرى دعهم دعهم و عليك بالمداواة واللين

MMK6#144

ABU3721

Words to Mirza Habibu'llah Afnan in 1896-1897 in Akka

[He then explained many things about the Covenant-breaking of Mirza Muhammad-‘Ali and the sufferings that He had been forced to endure, adding,]

Recently, a Commission of Inquiry has arrived from Istanbul. Each day, I go to the government office and they interrogate Me. My brother has filed an official complaint. If I were to tell you the details, you would be grieved. Surely, you have heard and seen certain things here, or will hear of them. You must never complain. Tell the friends about them, but descriptively, not complainingly.

AFNAN.077

Study guide to this volume

The letters and prayers of this volume belong to the fourth year of ‘Abdu’l-Bahá’s ministry, a year in which the internal pressure of Covenant-breaking was reaching its first sustained intensity while the external prospects of the Faith were simultaneously beginning to expand beyond the boundaries of the Islamic world. The volume’s dominant register is unmistakably that of doctrinal consolidation: the Covenant is presented as a fortress whose walls must be defended against “doubts, allusions, and interpretations,” and steadfastness is repeatedly identified as the decisive test of the age. Yet alongside this defensive urgency, the volume preserves remarkable signs of outward movement: the earliest intimation of the first Western pilgrims, a sweeping application of Christian apocalyptic imagery to the Bahá’í revelation, a searing prayer over a mass martyrdom in Persia, and an apophatic meditation on the impossibility of praising a God who surpasses all description. The tension between fortress-building and horizon-expanding gives the volume its distinctive energy: ‘Abdu’l-Bahá is simultaneously holding a center and opening a circumference, consolidating a community of the faithful while prophetically addressing those who have not yet heard.

The Covenant Across All Scriptures: A Universal Foundation

Key Passages

I praise and thank the Glorious Lord, the Benevolent, the Compassionate, the Beautiful, the Bountiful in gifts, the Great in providence, for what He has bestowed upon His weak servants of magnificent favors, beautiful gifts, consummate wisdom, profitable commerce, abundant wealth, lofty glory, exalted station, penetrating insight and pervading power on the day He shone upon the horizons with the lights of the Covenant and took the mighty Covenant mentioned in His Tablets and Scriptures and in the Bayan and the Qur’an and the Torah and the Gospel. And praise and thanks and glory be upon all who have held fast to this mighty Cord and manifest Serpent which swallows up all ropes and staves. — AB01886

O Abu’l-Fadl! Grace hath appeared embodied in the Temple of the Covenant. Blessed be God, the Best of Creators! The Balance of Justice hath been set up, while the scales of the people of violation have become light, and they are in the abyss of loss, at the lowest of the low. The Lamp of the Covenant hath been lit in the Niche of the Horizons, yet those who waver are in great wrath. The Cloud of Bounty hath been raised up and the Rain of Benevolence poureth down, yet the people of negligence are in grief and sorrow at this resurrection. — AB12515

This divine Covenant is an impregnable fortress and a mighty stronghold. Whoever enters and holds fast to it is preserved and protected, fortunate and secure. But whoever takes a step beyond it, his end shall be manifest loss, his fate like that of earthworms.
— AB03469

Context for Study

The theological claim of AB01886 is among the most comprehensive in ‘Abdu’l-Bahá’s writings: the Bahá’í Covenant was not only anticipated in the *Bayán* but also “mentioned in the Qur’án and the Torah and the Gospel.” This is not merely an apologetic claim but a hermeneutical one — it asserts that all four scriptures, properly read, point toward the same covenant-structure that Bahá’u’lláh has now made explicit. The image of the “manifest Serpent which swallows up all ropes and staves” draws directly on the Mosaic narrative (Exodus 7:12, where Aaron’s rod becomes a serpent and swallows the magicians’ rods) and applies it to the relationship between the Bahá’í Covenant and the competing claims that surround it. This is midrashic reading of the highest order, collapsing scriptural boundary markers to produce a single hermeneutical reality. AB12515 addresses the philosopher and theologian Mirza Abu’l-Fadl directly, and its imagery is Qur’anic in density: the Covenant as Balance (*mīzān*), Lamp (*sirāj*), Niche (*mishkāṭ*), Cloud (*saḥāb*). The last two images come from the famous “Light Verse” of Qur’án 24:35, which Islamic mysticism had made the supreme scriptural image of divine self-revelation. To apply them to the Covenant is to declare the Covenant the site where divine light now most fully descends. AB03469’s fortress image — firm for the steadfast, swallowing for those who waver — transposes the same affirmation into a spatial metaphor of protection and boundary.

Questions for Reflection

1. How does the claim that the Bahá’í Covenant was “mentioned” in the Torah, Gospel, and Qur’án relate to the classical Islamic hermeneutic of *tahrif* (scriptural corruption), and how does it challenge or transform that hermeneutic?
2. The Mosaic serpent that “swallows up all ropes and staves” is a figure of power, not argument. What does ‘Abdu’l-Bahá’s use of this image suggest about the relationship between institutional authority and rational persuasion in matters of Covenant?
3. AB12515 applies the Qur’anic Light Verse imagery to the Covenant rather than to God or the Prophet. Compare this move with the Shī‘ī application of the same verse to the Imam, and with the Christian application of Johannine Logos imagery to the Church. What theological logic do all three share?
4. The pairing in AB12515 — “those who waver are in great wrath” while “the Cloud of Bounty poureth down” — suggests that the same divine action simultaneously consoles the faithful and distresses the wavering. How does this dual dynamic compare with the Calvinist doctrine of double predestination, with the Sufi teaching on *qabz* and *bast* (contraction and expansion), and with the Hebrew prophetic concept of the Day of the Lord as simultaneously salvation and judgment?
5. AB03469 draws a sharp line: those who enter the fortress are “fortunate and secure”; those who step beyond it face “manifest loss.” How should a thoughtful reader hold together this severity with the Bahá’í principle that God’s mercy transcends all bounds?

Apophatic Prayer: The Sanctity Beyond All Praise

Key Passages

I have no recourse but to proclaim: “Hallowed and sanctified art Thou! Immeasurably high, exalted, and glorified art Thou!” and to implore pardon for this sin and transgression of mine, which hath filled me with shame before Thy loved ones. For to proclaim Thy sanctity and holiness is naught but to venture to describe Thee and, as such, is an evident sin, a shameful and palpable error. — AB00116

He is God! My God! Thou art He Whose Essence is sanctified from all attributes and descriptions, and every person of insight and justice among the people of ecstasy acknowledges their inability to comprehend Thy reality, and no veils of oppression obscure their vision. All minds are bewildered and all souls are perplexed, and so they have chosen, O my God, to acknowledge their powerlessness, abasement and brokenness before the greatness of Thy glory, O my Lord, the Mighty, the All-Choosing. By Thy sanctity which transcends the understanding of the righteous, I have turned away from all else and directed my face toward Thee, O Creator of earth and heaven.— AB05505

Context for Study

The apophatic strand in these prayers — the insistence that even praising God is a form of transgression, since any description falsifies the Infinite — constitutes one of the most philosophically rigorous currents in ‘Abdu’l-Bahá’s spiritual writing. AB00116 pushes the logic to its limit: the prayer of praise is itself sinful, because it implies that the speaker is capable of grasping something about the divine reality. This is not false modesty but a precise theological statement about the absolute transcendence of the divine Essence. The tradition of negative theology that underlies it is ancient and cross-cultural. Pseudo-Dionysius the Areopagite, in *The Mystical Theology*, argues that the most truthful language about God is the language of negation, since all positive predication falls short of the divine perfection. Meister Eckhart takes this further: God is beyond being itself and cannot be named even by the name of God. In Islamic *kalām* (theology), the school of *tanzih* (absolute divine transcendence) insists that all human predication of God is metaphorical at best. The Maimonidean tradition in Jewish philosophy holds that the only strictly true statements about God are negative ones. What is distinctive in AB00116 and AB05505 is the way this apophatic insight is simultaneously an act of devotion and a form of surrender: the impossibility of adequate praise becomes the ground of a more pure turning toward God, in which the speaker is freed from the delusion of adequacy. The prayer that acknowledges its own inadequacy is, paradoxically, the most honest and the most intimate.

Questions for Reflection

1. How does the claim that praising God is “an evident sin” relate to the daily Bahá’í obligation of prayer? If all praise falls short, what is the proper spiritual posture in the act of formal prayer?

2. Compare the apophaticism of AB00116 with Pseudo-Dionysius's *via negativa*, with Maimonides' doctrine of negative attributes (*Moreh Nevukhim* I:58), and with the Qur'anic formula "Glory be to God beyond what they describe" (37:159). What does each tradition regard as the proper response to this acknowledgment of inadequacy?
3. AB05505 says that "every person of insight and justice among the people of ecstasy acknowledges their inability." The qualification "people of ecstasy" suggests that mystical experience heightens rather than resolves the sense of God's transcendence. How does this observation challenge the popular view that mystical union closes the gap between the human and the divine?
4. The paradox of the apophatic prayer is that speaking becomes necessary even when speech is known to be inadequate. How does this paradox compare with Wittgenstein's claim at the end of the *Tractatus* that "whereof one cannot speak, thereof one must be silent" — and with his later abandonment of that position?
5. How might the discipline of apophatic prayer reshape the way a believer approaches religious language in ordinary life — in conversation, teaching, and the interpretation of scripture?

The New Jerusalem: East Meets West and the Fulfillment of Prophecy

Key Passages

O ye beloved of God! O ye children of His Kingdom! Verily, verily, the new heaven and the new earth are come. The holy City, new Jerusalem, hath come down from on high in the form of a maid of heaven, veiled, beauteous, and unique, and prepared for reunion with her lovers on earth. The angelic company of the Celestial Concourse hath joined in a call that hath run throughout the universe, all loudly and mightily acclaiming: "This is the City of God and His abode, wherein shall dwell the pure and holy among His servants. He shall live with them, for they are His people and He is their Lord." He hath wiped away their tears, kindled their light, rejoiced their hearts and enraptured their souls. — AB03051

He is Alpha and Omega. He is the One that will give unto him that is athirst of the fountain of the water of life and bestow upon the sick the remedy of true salvation. He whom such grace aideth is verily he that receiveth the most glorious heritage from the Prophets of God and His holy ones. The Lord will be his God, and he His dearly beloved son. — AB03051

Context for Study

AB03051 is one of the most remarkable Christian-scriptural texts in 'Abdu'l-Bahá's early ministry, explicitly applying the closing vision of the Book of Revelation (chapters 21-22) to the Bahá'í revelation. The new Jerusalem descending from heaven (Revelation 21:2), the Alpha and Omega (Revelation 21:6), the water of life (Revelation 22:17) — all are applied without apology or allegorical qualification directly to the present dispensation. This is the hermeneutical equivalent of

peshar exegesis in the Dead Sea Scrolls, where scriptural prophecy is shown to be fulfilled “now, in our days.” The fact that ‘Abdu'l-Bahá addresses Western believers (“ye beloved of God! O ye children of His Kingdom!”) in the language of their own scripture is itself significant: it demonstrates that the Bahá'í message is addressed to every tradition in its own voice. The image of the new Jerusalem as “a maid of heaven, veiled, beauteous, and unique” blends the Johannine apocalyptic bride (Revelation 21:9) with the imagery of the Persian *ghazal* tradition, where the veiled Beloved is simultaneously present and hidden. The moment in which this text is produced is also historically significant: the staging guide records that ‘Abdu'l-Bahá was beginning to anticipate the arrival of the first Western pilgrims, whose engagement with the Faith would soon transform its trajectory. This expansion of horizon beyond the Muslim world into the Christian West marks a structural shift in the scope of the Bahá'í mission that AB03051 announces prophetically before it occurs historically.

Questions for Reflection

1. How does ‘Abdu'l-Bahá's reading of Revelation 21-22 compare with the *peshar* method of the Dead Sea Scrolls community (who applied Isaiah and Habakkuk to their own historical moment) and with early Christian typological reading of the Hebrew prophets? What hermeneutical assumptions must a reader share in order to find such readings convincing?
2. The new Jerusalem is described as “veiled, beauteous, and unique,” blending Johannine apocalyptic with Persian poetic imagery. What does this linguistic fusion reveal about the nature of prophetic vision — and about the role of beauty as a mode of theological disclosure?
3. The Alpha and Omega image asserts that Bahá'u'lláh is both the beginning and the end of the revelatory cycle. How does this claim relate to the Bahá'í doctrine of progressive revelation, which insists that future Manifestations will also appear? Is there a tension here, and how might it be resolved?
4. What theological significance does ‘Abdu'l-Bahá's use of Christian apocalyptic language carry for the relationship between Islam and Christianity within the Bahá'í framework? Does it suggest that the Bahá'í revelation resolves, supersedes, or fulfills both traditions?
5. The arrival of Western pilgrims marked a pivotal moment in the Faith's global expansion. How might this historical development illuminate the Bahá'í understanding of the relationship between prophetic announcement and historical unfolding?

The Martyrs of Turbat: Sacred Witness and the Economy of Blood

Key Passages

O sorrow for God's loved ones! O regret for the wretched ones in how they violated God's sanctity, slaughtered His trusted ones, devoured God's sheep, and imprisoned them in dark and gloomy places, afflicting them with painful torment from whips and smooth iron rods. Then they took them out and cut them piece by piece, attacking them with swords, arrows, spears, blades, cleavers and sharp edges, dismembering their joints, limbs and members. They burned them with the fire of hatred and kindled

against them the flames of supreme enmity, destroying them in a blazing fire. —
AB00396

O Lord! No sobbing was heard from them in the painful prison, no moaning arose from them under the iron rods, no groaning was reported from them under the swords of every stubborn tyrant, and no crying rose from them in the intense blazing of the fire — in acceptance of Your decree, in submission to Your will, in attraction to Your Kingdom, in being set ablaze by the fire of Your love, and in longing to meet You. O Lord! When they brought them out from the prisons under chains and shackles on their necks and fetters on their feet, and they witnessed the crowds, the band of evil ones, attacking with arrows, spears, blades, sharp edges and drawn swords, their hearts overflowed with joy and were filled with spirit, fragrance and gladness. — AB00396

Context for Study

The prayer over the five martyrs of the land of Turbat (AB00396) is one of the most harrowing and theologically concentrated texts in this entire period of 'Abdu'l-Bahá's writing. Its structure moves from lamentation to witness to petition in three stages, and in each stage the language intensifies. The list of instruments of torture and execution — "swords, arrows, spears, blades, cleavers and sharp edges" — is not gratuitous: it is a form of liturgical memory-keeping, inscribing the specific details of the violence into a prayer that will be recited in community. This practice has ancient parallels in Jewish *kinot* (laments) for the destruction of the Temple and in later liturgical commemorations of Jewish martyrdom (*Av Harachamim*, the prayer "Father of Mercies" composed after the Rhineland massacres of 1096). In Christian tradition, the detailed narration of the Passion in the Gospel of Mark serves a similar function: the particularity of suffering is what makes the witness credible and the memory sacred. What is theologically striking in AB00396 is the claim that the martyrs experienced their execution "with spirit, fragrance and gladness" — that the inner state of the dying was one of joy and reunion rather than terror. This is not denial of the violence but an assertion about what divine love can accomplish in a human being: it can reverse the ordinary valence of death, transforming it into a homecoming. The petition at the close ("pour upon my heart from the outpourings of their detachment") then completes the circuit: the martyrs' witness becomes a spiritual resource available to those who survive.

Questions for Reflection

1. The prayer of AB00396 records the specific instruments of torture in ritual detail. What is the theological and communal function of this kind of explicit liturgical memory? Compare with the Jewish tradition of *Yizkor* (Memorial Prayer) and with the Christian Stations of the Cross.
2. The martyrs are described as receiving their execution with "joy and gladness." How should a reader interpret this claim? Is it a literal phenomenological description, a theological affirmation about the power of faith, or a hagiographic convention? How does it compare with early Christian accounts of martyrdom in the *Acts of the Martyrs*?
3. AB00396 concludes with a petition that the spiritual state of the martyrs — their detachment, attraction, and enkindlement — might be "poured upon" the petitioner's heart. What

theology of spiritual transmission underlies this petition, and how does it compare with the Catholic theology of the intercession of the saints?

4. The perpetrators of the violence are described in terms that echo Qur'anic images of the enemies of the prophets ("they attacked like the Jews and assaulted like the spiteful bear"). How should a contemporary reader engage with the polemical dimensions of this language while honoring the genuine suffering it records?
5. How does the witness of these five martyrs function within the Bahá'í understanding of history as a drama in which suffering generates spiritual energy that outlasts the suffering itself?

A Guiding Question for the Whole Volume

The circa-1896 writings present a community simultaneously contracting inward (around the Covenant as fortress) and expanding outward (toward the West, toward apocalyptic fulfillment, toward the martyrs' witness that speaks across all borders). The apophatic prayer that opens the volume's inner life and the vivid apocalyptic of the new Jerusalem that announces its outward prospects are, at a deeper level, the same movement: both are gestures of surrender to a reality that exceeds all human category.

A guiding question for the whole volume might therefore be: **If the Covenant is simultaneously an "impregnable fortress" that protects from external threats and a "maid of heaven" that invites from beyond all horizons, what does it mean to stand at the threshold between these two images — between the discipline of boundary-keeping and the generosity of world-embracing proclamation?**