



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 116:

Writings and Utterances of Abdu'l-Baha, 1897, part I



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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Introduction to volume 116

These 1897 letters are marked above all by a fierce and sustained effort to consolidate the community around the Covenant in the aftermath of rupture. Again and again, the volume returns to the same cluster of concerns: steadfastness versus wavering, the need to subordinate private preference to explicit textual authority, the transformation of trial into proof of faithfulness, and the conversion of inward devotion into active service. Many of the items are brief devotional or exhortatory pieces, but taken together they reveal a year in which ‘Abdu’l-Baha was shaping not merely sentiment but communal discipline: believers are urged to hold fast, avoid fruitless contention, refrain from denunciation, and devote themselves instead to teaching, unity, and sacrificial service. The Covenant is presented not simply as a point of doctrine but as the organizing principle of religious life, even the “sole remedy” for the sickness of the world.

Within that broad pattern, several letters stand out for their distinctive content. AB00207 is especially notable for its epistemological argument: after reviewing the traditional avenues of knowledge, it concludes that sense perception, reason, tradition, and even inspiration are individually inadequate as final standards, and identifies the true divine “balance” as the inmost heart (*fu’ad*), in commentary on Qur’an 53:11. It is one of the most intellectually ambitious pieces in the volume, and gives the collection a speculative dimension not always foregrounded in these years. AB00524, by contrast, is valuable for the window it offers onto lived communal practice: while affirming “Allah-u-Abha” as the greeting of the day, it also permits the Bab’s fourfold salutation and insists that such a secondary matter must not become a cause of division. Precisely because the issue seems small, the letter is revealing. It shows Abdu’l-Baha laboring to prevent symbolic and verbal differences from hardening into faction, and explicitly redirecting the friends from internal debate to the work of teaching and service. AB04355 is likewise of exceptional importance, for there Abdu’l-Baha answers inquiries about what “station” he claims by repudiating any aspiration to lordship and exalting instead the station of pure servitude, even while implicitly reaffirming the unique rank conferred upon him in the sacred text.

A second strong thread running through the volume is the sanctification of suffering, martyrdom, and service. In letters such as AB01393, AB02636, and AB00528, martyrdom becomes the supreme emblem of steadfastness, imprisonment is transfigured into a “verdant paradise,” and the desire for sacrifice is presented as the natural consummation of love. Yet the volume is not only heroic in tone. It also preserves flashes of administrative realism and pastoral governance. AB05928 shows Abdu’l-Baha consulting the Hands of the Cause about disciplinary measures while still preferring reform to immediate severance, and AB08430 briefly counsels against pilgrimage for the time being, directing the believer instead toward practical occupation. Read as a whole, then, the collection captures 1897 as a year of grave pressure but also of doctrinal clarification and institutional consolidation: a period in which Abdu’l-Baha sought to turn pain into steadfastness, loyalty into order, and devotion into a disciplined culture of unity, service, and fidelity to the Covenant.

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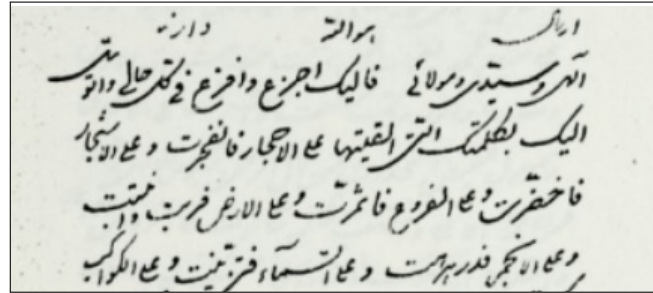
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AB00854

To: Jinab-i-Khan (Absent)

Date: 1897-Jan-01



INBA21

- 1 My God, my Lord and my Master! To You do I turn in distress and flee in every state. I beseech You by Your Word which You cast upon the rocks and they burst forth, and upon the trees and they became green, and upon the branches and they bore fruit, and upon the earth and it swelled and sprouted, and upon the heaven and it became adorned, and upon the stars and they shone brightly, and upon the planets and they darkened, and upon the faces and they became radiant, and upon the blind and they saw, and upon the deaf and they heard, and upon the mute and they spoke, and upon the dead and they arose, and upon the children and they attained maturity under the shadow of Your favors, that You make this gathering abundant with the manifestation of the signs of Your mercy, and this assembly healing for the hearts of the believers through the appearance of the signs of Your oneness, and make this meeting for enkindlement with the fire of Your love, and this gathering intimate with the radiant lights from Your countenance, and this remembrance for Your generous face, and this fellowship for the acknowledgment of Your manifest light.
- 1 الهى وسيدى ومولائى فاليك اجزع وافزع فى كل حالى واتوسل اليك بكلمتك التى القيتها على الأشجار فانفجرت وعلى الأشجار فاحضرت وعلى الفروع فأثمرت وعلى الأرض فربت وابتت وعلى السماء فتزينت وعلى الأنجم فدرهرت وعلى الكواكب فاكفهرت وعلى الوجوه فاستبشرت وعلى العمى فأبصرت وعلى الصم فاستمعت وعلى الخرس فنطقت وعلى الأموات فقامت وعلى الصبيان فأدركوا الرشد فى ظل الطافك ان تجعل هذا الحفل حافلاً بظهور آثار تجليات رحمتك وهذا المنتدى شافياً لصدور المؤمنين ببروز آيات فردانيتك و تجعل هذا الاجتماع للاشتعال بنار محبتك وهذا المجلس انساً بأنوار الساطعة من طلعتك وهذا الذكر لوجه الكريم وهذه الألفة للاقرار بنورك المبين
- 2 O Lord! One of Your servants whom You gave to drink from Your sealed nectar and intoxicated from Your camphor cup, and made him recognize Your beauty in the day of Your manifestation, and made him yearn to arrive at the gate of Your favors, has crossed the deserts and wastes and valleys and seas and arrived before You and reached the courtyard of Your oneness and appeared before You, and You shone upon him with the lights of Your presence and illumined his eyes with the vision of Your beauty and honored him with listening and gladdened his heart with the radiance of Your luminous countenance. He has risen to represent the one who was named a servant to You and a slave to Your name, and believed in You and Your verses and confirmed Your words and was enkindled with the fire ignited in the Tree of Your mercy and was honored to appear in the presence of Your beauty and entered upon You and arrived before You and reached the spring of Your mercy
- 2 اى رب ان عبداً من عبادك الذين سقيتهم من رحيق المشمول واسكرتهم من كأسك الكافور وعرفته جمالك فى يوم ظهورك وشوقته الى الوفود بباب الطافك وقد قطع السباسب والقفار والأودية والبحار وورد عليك ووصل فناء باب احديتك وحضر بين يديك وتجليت عليه بأنوار لقاءك ونور عينه بمشاهدة جمالك وشرفته بالاصغاء وفرحت فؤاده بضياء طلعتك النوراء قد قام بالنيابة عن الذى سنى عبداً لك ورقيقاً لاسمك وآمن بك وآياتك وصدق بكلماتك واشتعل بنار موقدة فى سدره رحمتك وتشرف بالمثل فى حضور جمالك ودخل عليك وفد عليك وورد على معين رحمتك ومدد هذا البساط الرحيب ورتب هذا الحفل الواسع و

and spread this vast carpet and arranged this spacious gathering and prepared everything that souls desire and by which the eyes of Your loved ones are delighted and the ears of Your servants are blessed, that they may remember You and supplicate at the gate of Your favors that You ordain every good for Your entrusted servant and Your imploring and enkindled slave burning with the fire of Your love.

- 3 O Lord! Expand his breast through witnessing the appearance of the signs of Your confirmation and illumine his vision through observing the signs of Your assistance and gladden his heart through the fulfillment of his hopes in Your lands and make easy for him every difficulty and multiply for him every facility and raise him up through Your power and illumine him with the light of Your might and strengthen his back through the appearance of Your aid and reinforce his strength through the hosts of Your victory and make him a sign of Your care and a banner of Your mercy and a dweller in the tents of Your favors.

- 4 O Lord! Make Your servant who represents him confirmed in all affairs and successful in remaining firm in Your Cause, O Living, O Self-Subsisting. Make those present in this great gathering observers of the horizon of Your Kingdom and reliant upon the confirmation of Your Word and oriented toward Your face and gladdened by the appearance of Your mysteries and sincere to Your generous face, O my Great Lord! Verily You are the Most Merciful, the All-Merciful.

هَيَّا كُلَّ شَيْءٍ مَّا تَشْتَهِي الْأَرْوَاحُ وَتَلْتَذُّ بِهِ أَعْيُنُ
أَحِبَّتِكَ وَتَحْطِي بِهِ آذَانُ أَرْقَائِكَ لِيَذْكُرُوكَ وَ
يَتَضَرَّعُوا بَبَابِ الطَّافِكِ أَنْ تَقْدِرَ كُلَّ خَيْرٍ لِعَبْدِكَ
الْمَوْكَلِّ وَرَقِيقِكَ الْمُبْتَلِ وَالْمَشْتَعِلِ بِنَارِ مَحَبَّتِكَ

3 اَي رَبِّ اشرح صدره بمشاهدة ظهور آثار تأييدك
و نور بصره بملاحظة آيات توفيقك و ربح ضميره
بمحصول آماله في بلادك ويسر له كل عسير و كثر
له كل يسير و ارفعه بقدرتك و نوره بنور قوتك
و اشدد ازره بظهور مددك و قو ظهره بجنود
نصرتك و اجعله آية عنايتك و راية رحمتك و
ساكناً في خيام الطافك

4 اَي رَبِّ اجعل عبدك الوكيل عنه مؤيداً في جميع
الشئون و موفقاً على الثبوت على امرك يا حيّ
يا قيوم و اجعل الحاضرين في هذا المحفل العظيم
ناظرين الى افق ملكوتك و متوكلين على تأييد
كلمتك و متوجهين الى وجهك و المستبشرين
بظهور اسرارك و المخلصين لوجهك الكريم يا
رَبِّي العظيم اَنْتَ اَنْتَ الرَّحْمَنُ الرَّحِيمُ

INBA21:110, INBA84:309

AB01781

To: Aqa Siyyid Ahmad Afnan, in Ishqabad

Date: 1897-Jan-01

- 1 My God, my God! Thou knowest what is within my soul, my hidden secrets, my concealed innermost thoughts, and my anguish, distress, pain and agitation from what hath befallen Thy wretched, poor servant and Thy perplexed, captive bondsman from the succession of calamities, the continuous misfortunes, and the intensification of hardship and tribulation. O Lord! Have mercy upon me through Thy grace and bounty, and forgive me through Thy mercy and favor. O Lord! Relieve my

1 اَلٰهِي اَلٰهِي اَنْتَ تَعْلَمُ مَا فِي نَفْسِي وَخَفِيَ اسْرَارِي
وَ خَفَاءُ سِرَائِي وَ جَزَعِي وَ فَزَعِي وَ تَوَجَّعِي وَ
اضْطِرَابِي مَّا اَلَمْ بَعْدَكَ الْبَاسُ الْفَقِيرِ وَ رَقِيقِكَ
الْمَحْتَارِ الْأَسِيرِ مِنْ تَرَادُفِ الْبَلَاءِ وَ تَمَاجِجِ الْأَرْزَاءِ
وَ اشْتِدَادِ الْبُاسَاءِ وَ الضَّرَاءِ اَي رَبِّ ارحمني
بفضلك و جودك و اعف عني برحمتك و
احسانك اَي رَبِّ فَرِّجْ كُرْبِي وَ اسْتَرْ عِيُوْبِي وَ

anguish, conceal my faults, transform my difficulty, make easy my affairs, open unto me the doors of blessings, expand my breast, strengthen my back, provide me a way out from my trials, deliver me from my afflictions, and encompass me with the glances of Thy merciful eye, O my Creator and my Provider. Manifest Thyself unto me through the attribute of beneficence, O my Lord, the Helper, O my Lord, the All-Merciful. Save me from the evil of tests and trials, illumine my sight with witnessing the traces of Thy pardon and favors, make me a sign of Thy forgiveness, a banner of proof of Thy beneficence, a mark of Thy generosity, and an attribute of Thy honor. Grant me a refuge through Thy grace, guide me to a path that will save me from regrets, deliver me from calamities, relieve my distress, give me rest from my weariness, rescue me from my overwhelming difficulties, raise me from the abyss of my mistakes, draw me near unto Thee, intoxicate me with the choice wine of Thy favors, make my face radiant before Thee, and cause my countenance to shine in Thy presence. O Lord! Verily Thou art the Generous, the Bestower, and verily Thou art the Kind, the Compassionate, the Forgiving, the Ever-Pardoning. Have mercy upon me, O Lord of Lords!

بدل عسری و یسر یسری و افتح ابواب البرکات
علی و اشرح صدری و قو ظهری و اجعل لی
مخرجاً من بلائی و نجی من ابتلائی و اشملی
بلحظات عین رحمتک یا خالق و رازق و
تجل علی بصفة الاحسان یا ربی المستعان و یا
ربی الرحمن و اغثنی من شر الامتحان و الافتتان
و نور بصری بمشاهدة آثار عفوک و الطافک
و اجعلنی آية غفرانک و راية برهان احسانک
و سمة جودک و صفة اکرامک و اجعل لی
مرفقاً من فضلك و اهدنی الى سبیل یقذنی
من الحسرات و یخلصنی من المصیبات و یفرج
کربی و یروحنی من تعبی و ینقذنی من غمراقی
و یرفعنی من وهدة خطیئاتی و یقریبنی الیک و
یسکرنی من ریح عنائتک و یبیس وجهی بین
یدیک و یضیء به جبینی لیدیک ای رب انک
کریم و هاب و انک رؤف عطوف غافر تواب
ارحمنی یا رب الارباب

2 'Abdu'l-Baha 'Abbas

ع ع 2

3 At all times we are engaged in prayer for you at the Sacred Threshold, and we beseech confirmation from the Truth that you may travel and reside in the divine lands with a new spirit and boundless steadfastness. This servant has perfect love for your honor and I hope that the lights of connection to the Blessed Tree may increase day by day until through your firmness and steadfastness every wavering soul may become firm and steadfast.

3 در جمیع اوقات در آستان مقدس بدعای شما
مشغول هستیم و از تأیید حق میطلبیم که بروحی
تازه و ثبوتی بی اندازه در بلاد الهی سیر و اسکان
فرمائید این عبد کمال حب را بآن جناب داشته
و امیدوارم که انوار انتساب بسدره مبارکه روز
روز افزون گردد تا باستقامت و ثبوت آن جناب
هر متزلزل ثابت و راسخ گردد ع

INBA21:113

AB01875

To: Muhammad Ibrahim brother of Ali Akbar, in Qazvin
Date: 1897-Jan-01

1 O My noble Khalil! I have read the verses of your thankfulness to God, for He hath lit within the glass of thy breast the brilliant lamp of His love, and poured forth from the rain-clouds of thy Lord's grace upon the soil of thy heart the abundant waters, and the outpouring of the clouds of thy Lord's bounty

1 یا خلیلی الجلیل قد تلوت آیات شکرک لله بما
اوقد فی زجاج صدرک سراج حبه الوهاج و
افاض من معصرات فضل ربک علی ارض
فؤادک الماء التجاج و اغرق فیض سخائب عطاء

hath drowned the hillock of thy joyous heart, immersing it in His all-encompassing flood and torrential rain. Thus did it stir and grow and bring forth its vegetation by its Lord's leave, and bloom and become adorned like a verdant garden and graceful anemone. By thy life! Ibn-i-Abhar was dazzled by its meanings and gave the yearning ones to drink of the pure wine of attraction in its expressions. Their frames swayed from that crimson wine, their eyes were illumined by beholding the radiant countenance, and their hearts were gladdened by this supreme gift - while the heedless remain behind veils of darkness and the deprived in the lowest depths.

- 2 The letter you wrote to His Honor Ibn-i-Abhar was noted. From the gardens of its meanings wafted the breezes of divine mysteries, and from its wondrous contents were spread abroad the signs of firmness and steadfastness. Blessed art thou, and again, joy be unto thee!
- 3 Today the standard of the Covenant is raised throughout all regions and the banner of the Testament is unfurled. It is the cup of the Covenant that circulates, the verses of the King of existence that are witnessed, and the standards of the hosts of the Lord of the Kingdom that are renowned. It is the effulgence of the Word that adorns the bridal chamber of manifestation, the brilliant lights of the Star of Guidance that illuminate all horizons and regions, the outpoured water that gives life to the parched earth, and the call of the Kingdom that awakens every unconscious one. Therefore this mighty grace must be counted as a precious gift and this bestowal of the Ancient Lord must be appreciated, that through gratitude the bounty may increase and through ingratitude this gift may not be taken away.
- 4 We made the letter "ya" in the word Khalil essential and genuine, that the glorious mystery might become evident, that it might become the cause of blocking and preventing any breach, that it might make firm the foundation of faith, leaving no gap and allowing no breach in the wall of recognition. Therefore his presence in those regions is necessary and essential.

رَبِّكَ رِيَّةَ قَلْبِكَ الْبَهَّاجِ فَاغْمَرَهَا فِيضُهُ الشَّامِلِ
وَصَيَّبَهُ الْوَابِلُ فَاهْتَزَّتْ وَرَبَّتْ وَانْبَتَتْ نَبَاتُهَا
بِإِذْنِ رَبِّهَا وَازْدَهَتْ وَتَأَنَّقَتْ كَالْحَدِيقَةِ الْغَنَاءِ وَ
الشَّقِيقَةِ الرَّعْنَاءِ لِعَمْرِكَ قَدْ بَهَرَ ابْنُ أَبْهَرَ مَعَانِيهَا
وَسَقَى الْمُشْتَاقِينَ مِنْ سَلَافِ الْإِنْجَذَابِ مَبَانِيهَا
قَتَرْتَحْتَ اعْطَافَهُمْ مِنْ تِلْكَ الصَّبَاءِ وَتَوَرَّتْ
أَبْصَارُهُمْ بِمُشَاهَدَةِ الطَّلَعَةِ النَّوْرَاءِ وَانْشَرَحَتْ
صُدُورُهُمْ بِالْمُوهَبَةِ الْكُبْرَى وَالْغَافِلُونَ لَفَى حُجُبَاتِ
ظُلُمَاءٍ وَالْمَحْرُومُونَ لَفَى الدَّرَكَاتِ السَّفْلَى ع

2 مکتوبیکه بحضرت ابن ابهر مرقوم نموده بودید
ملاحظه گردید از حدائق معانیش نسائم حقائق
در هبوب بود و از بدایع مضامینش آثار ثبوت و
رسوخ منتشر طوبی لک ثم روحا لک

3 الیوم علم میثاق در جمیع آفاق مرتفع و شراع
عهد منتشر پیمانه پیمانت که در دور است و
آیات ملیک وجود است که مشهود است و
رایات جنود رب ملکوتست که مشهور است
جلوه کلمه است که زینت حمله تجلیست و
سطوع انوار کوکب هداست که روشنی بخش
آفاق و ارجاست و ماء مسکوب است که
حیات ارض مجدوب است و ندای ملکوت
است که هشیارکننده هر مدهوش است پس
این فضل عظیم را باید غنیمت شمرد و این
موهبت رب قدیم را باید قدر دانست تا بشکرانه
بر نعمت بیفزاید و بکفران نعمت این موهبت را
غائب نفرماید

4 حرف یا را در کلمه خلیل اصلی واصل نمودیم
تا سر جلیل واضح گردد و سبب سد و منع خلل
شود و علت متانت بنیان ایمان گردد و رخنه را
راه ثماند و جدار عرفانرا فرجه حاصل نشود لهذا
وجودش در آنصفحات واجب و لازم

INBA21:114b

AB02311

To: Ahmad Effendi brother of Amin

Date: 1897-Jan-01

- 1 O thou who art attracted by the breeze wafting from the gardens of God's bounty, causing thy being to sway as though intoxicated by the wine of God's guidance! Joy be unto thee, for the divine breaths have awakened thee and the spiritual winds from the gardens of realities - through which the Holy Spirit breathes into the hearts of God's loved ones - have revived thee. Gladness be unto thee, for thy Lord's grace hath found thee, and the glances from the eyes of the All-Merciful have encompassed thee.
- 2 Thy inner vision was gladdened by witnessing the signs of thy Lord, thy mind flowed with praise for thy Creator Who nurtured thee, thine ear heard the call from the Speaking Tree on the highest Sinai, and thine eye was illumined by beholding the sign of Beauty manifested in the clouds of glory. Thou hast attained what the near ones sought and enjoyed what the sincere ones longed for.
- 3 Therefore, make firm thy steps on God's Covenant and Testament, hold fast to the mighty cord, be illumined by the manifest light, cling to the firm handle, and grasp the hem of the robe of grandeur. Leave the wavering ones and the hesitant to their evident loss.
- 4 By God the True One! Thou shalt see the banner of the Covenant waving over the horizons and the standard of the Testament raised upon the edifices of glory. The divine fragrances have stirred the East and West of the earth, thy Lord's lights have shone forth and illumined all possibility, the floods of bounty have descended from the hills of the All-Merciful, the stars of guidance have risen in the highest horizon, and shooting stars have scattered upon the wavering base ones.
- 5 I beseech God to make thee firm, steadfast and upright in this Covenant which has stirred the horizons, bewildered eyes, and caused the eyelids of the people of discord to weep. And upon thee be the glory from the Lord of the Covenant.
- 6 'Abdu'l-Baha 'Abbas

يا أيها المنجذب بنسيم هب من رياض موهبة الله
فترتحت اعطافك منه كأنه صهباء هداية الله فيا
نخراً لك بما يقظتك نسيمات الله و احيتك
ارياح ارواح من حدائق الحقائق التي نفخ بها روح
القدس في قلوب احباء الله و يا سروراً لك بما
صادفتك عناية ربك و شملتك لحظات عين
الرحمانية

و قرّت بصيرتك بمشاهدة آيات مولاك و
سالت قريحتك بالثناء على موجدك الذي
رباك و سمعت اذنك النداء من الشجرة
الناطقة في اعلى السيناء و تنورت عينك بمشاهدة
آية الجمال المتجلي في ظلل سحب الجمال و فزت بما
ابغاه المقربون و تمتعت بما تمناه المخلصون

إذا ثبت قدميك على عهد الله و ميثاقه و تمسك
بالجل المتين و استضيء بالنور المبين و تشبث
بالعروة الوثقى و تعلق بأهداب رداء الكبرياء و
دع المترلزين و المذبذبين في خسرانهم المبين

تالله الحق ستري علم الميثاق خافقاً على الآفاق و
راية العهد مرتفعة على صروح المجد و نفحات الله
اهتزت منها مشارق الأرض و مغاربها و انوار
ربك سطعت و اشرفت في الامكان و سيول
الفيض انحدرت من تلال الرحمن و نجوم الهدى
بزغت في الأفق الأعلى و الشهب الثاقبة تناثرت
على المترلزين الأوغاد

و اسأل الله ان يجعلك ثابتاً راسخاً مستقيماً على
هذا العهد الذي اهتز منها الآفاق و احتارت فيه
الأحداق و بكت منه الأماق من اهل الشقاق و
البهاء عليك من رب الميثاق

ع ع 6

و الآن حضر حضرة الأخ الأمين و بلغ تحيتك و
الثناء العظيم و اخذت القلم و حررت هذا الكتاب

- 7 Now the trusted brother has appeared and conveyed thy greeting and great praise, so I took up the pen and wrote this manifest letter. And upon thee be greetings and praise, and upon all the loved ones of God in that furthest shore.

المبين و عليك التّحيّة و الثّناء و على جميع احبّاء
الله في تلك العدوّة القصوى

INBA21:112

AB03063

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

Date: 1897-Jan-01

- 1 O thou who hast fallen into manifold trials! Upon thee be beautiful patience, reliance upon the Glorious Lord, fortitude in hardship and tribulation, steadfastness in calamitous afflictions, and contentment with God's decree. By the life of God! If thou wert to discover my trials, my suffering and my afflictions, thou wouldst forget thine own suffering and trials, and be distracted from thy weariness and severe hardships. Though the cupbearer of fate has made thee drink a drop from the cup of trials, with me are seas of it surging day and night. If thou wert to discover it, thou wouldst weep over my condition and lament for me with copious tears like pouring rain, and be consumed by my sighs and the blazing fire of my grief. But I burn within myself and melt like a candle in the dark of night, and remain silent out of powerlessness about many matters which my tongue cannot enumerate. If I were to speak of them, it would be insufficient, and I do not wish any of my loved ones to discover them. I say: Leave me to my condition, my intense grief, the heat of my sighs and the abundance of my tears. My Lord is aware of my condition, my secrets and what I reveal openly. And upon every one afflicted with successive trials be glory!

1 يا من وقع في بلايا شتى عليك الصّبر الجميل
المتوكّل على ربّ الجليل و التّجلّد في البأساء
و الضّرّاء و الاضطبار في المصائب الدّهماء و
الرّضاء بالقضاء لعمر الله لو اطلعت على بلائي
و ضرّي و ابتلائي لنسيت ضرّك و بلائك
و اشغلت عن تعبك و شدّة مشقاتك و ان
جرّعت ساقى القضاء جرعة من حباب البلاء
فغندى بحور منه متموجّة في الايام و الليالى و
لو اطلعت لبكيت على حالى و رثيت لى بدموع
مسكوبة كالغيث الهامى و احترقت عن زفرائى
و اجيج نار حسرائى ولكن احترق في ذاتى و
اذوب كالشمع في جنح الليالى و اسكت عجزاً
عن امور كثيرة ينطقى لن تحصى و لو قلت قلت
و لا ارضى ان يطّلع عليه احد من احبّتى و اقول
[دعنى] بحالى و شدّة حسرتى و حرارة زفرتى
و غزارة عبرتى و ربّى مطّلع بحالى و اسرارى و
اجهارى و البهاء على كلّ مصاب بالبلاء المتوالى

- 2 'Abdu'l-Baha 'Abbas

ع 2

- 3 What you specifically wrote about the incident was not clear. We ask the Ancient Lord to guide souls so hearts may be calmed and spirits find rest from the evil of error.

3 آنچه بخصوص واقعه مرقوم نموده بودید معلوم
نگردید نسلّ ربّ القدیم ان یهدی النفوس لیهد
القلوب و یستريح الأرواح من شرّ الخطاء

- 4 As for Mirza Majdu'd-Din, the grandson of his excellency the Overseer, his most glorious grandfather will write detailed recommendations. Convey greetings to all the friends.

4 و اما در خصوص میرزا مجدالدین حفيد جناب
ناظر سفارش مفصّلي جدّ امجدشان خواهند
نوشت و احبّاً را جميعاً تکبير برسانيد

5 'Abdu'l-Baha 'Abbas

ع 5

6 His excellency Khan had written expressing utmost satisfaction with you. It is evident that you have been and are striving to gain the satisfaction of every passerby.

6 جناب خان از آنجناب نهایت رضایت را مرقوم نموده بودند معلوم است آنجناب در صدد تحصیل رضایت هر عابری بوده و هستید

INBA21:115

AB03058

To: Siyyid Mihdi Yazdi the martyr, in Tabriz

Date: 1897-Jan-01

1 O thou who art attracted by the first fragrance that wafted from the gardens of the Covenant!

1 یا من انجذب باول نفعه عبت من رياض الميثاق

2 The Tree of Man hath been set ablaze by the fire that was kindled on the holy Mount Sinai of the Covenant in the wilderness of Paran. Draw thou nigh unto this fire and seek the light of guidance from this fire that hath been kindled at the center of creation. By God the True One! It is a light unto the steadfast and a fire unto those who waver and wander in the wilderness of doubts and the desert of abasement and shame. Hold fast to this extended cord and take shelter beneath this raised standard which the hands of thy Lord, the All-Merciful, have raised.

2 قد اشتعل سدره الانسان بنار توقدت في طور العهد سيناء القدس برية الفاران و انك انت فاصطل بهذه النار و اطلب نور الهدى من هذه النار المستوقدة في قطب الاكوان تالله الحق انها نور للثابتين و نيران على المتزلزين الهائمين في فيافي الشبهات و سبابس الدل و الهوان و تمسك بهذا الحبل الممدود و استظل في ظل هذا اللواء المعقود الذي عقدته ايدى ربك الرحمن

3 Say: O ye people of wavering and prisoners of vain hopes! Was the Cause concealed? Did not the light appear through grace and favor? Was not the Covenant taken? Was not the text made clear? Was not the path extended, O people of forgetfulness? Did not the lights shine forth? Did not the mysteries emerge? Were not the signs spread abroad, O party of rebellion? Fie upon every waverer! Misery to every doubter! Woe to every hesitant one despite this clear proof!

3 و قل يا ملأ الزلزال و اسراء الآمال هل الامر ستر و هل النور مظهر بالفضل و الاحسان و هل الميثاق ماخذ و هل النص ماوضح و هل الصراط مامتد يا ملأ النسيان و هل الانوار ماسطعت و هل الاسرار مابرزت و هل الآثار ماشتهرت يا حزب الطغيان اف لكل متزلزل و تعس لكل مضطرب و ويل لكل متوقف مع هذا البرهان

4 By the life of God, souls are in the throes of death, the wavering ones are in anguish and torment, while the steadfast are in joy and gladness, in manifestation and glory, in bliss and peace, glorifying their Lord for having chosen them and made their feet firm upon the path.

4 لعمر الله ان النفوس لفي سكرات و ان المتزلزين لفي حسرة و عذاب و الثابتون لفي سرور و حيور و ظهور و شئون و نعيم و سلام يسبحون بحمد ربهم على ما اصطفاهم و ثبت اقدامهم على الصراط

5 And thou, O thou who art certain of the signs of God, leave every doubter and hold fast to the hem of the Lord of Lords,

and call the people to the religion of God, and give glad tidings of God's bounty on the Day of Return.

MNYA.176x

5 وانت يا ايها الموقن بآيات الله دع كل مرتاب
وتمسك بذيل رب الارباب و ادع الناس الى
دين الله وبشر بفضل من الله في يوم الاياب

INBA21:119b, MKT6.203, MNMK#053
p.136, KNSA.131x

AB03870

To: Aqa Mirza Ali Muhammad (Egypt)

Date: 1897-Jan-01

1 O thou who hast answered the Call and been enkindled by the Fire burning in the Tree of Sinai! Ages, centuries and eras have passed, and yet no breezes of longing have wafted to these gardens made joyous by the rain-clouds of thy Lord's bounties, the Mighty, the All-Choosing. By thy life! Hearts are in rapture and souls are in ecstasy from this longing, which papers can scarcely contain - nay, the pages of the horizons are too constrained to express it.

2 O Lord! This is a servant who hath turned toward the Kingdom of Thy oneness and hath been set ablaze and inflamed by the fire of Thy love in the heaven of Thy uniqueness. He hath sincerely turned his face toward Thy generous countenance and Thy manifest light, and hath clung to the hem of Thy wise Command, Thy mighty Message and Thy wondrous Secret.

3 O Lord! Illumine his insight with the light of guidance, aid him to hold fast to the hem of the robe of grandeur, make him steadfast in that which Thou lovest and approvest, open before his face the door of blessing and God-consciousness, make him one who follows holy realities purified from the dross of self and passion, and a reality attracted by the sweet fragrances of Thy holiness among the concourse of creation. Make him blessed in the Hereafter and in this world, honored in this life among the people of Baha, and exalted in the next life. Verily, Thou art the King of Bounty, O Lord of earth and heaven!

1 يا من اجاب النداء و اشتعل بالنار الموقدة في
سدره السيناء قد مضى دهوراً من العهود و
القرون و الأعصار و لم تصل نسمات الأشواق
الى هذه الرياض المبهجة بغادية مواهب ربك
العزیز المختار لعمرک ان القلوب لفي وله و
ان النفوس لفي وجد من الاشتياق و لا يكاد
الأوراق تسعه بل ضاقت ذرعاً ببيانها صفحات
الآفاق

2 اى رب هذا عبد قد توجه الى ملكوت
توحيدك و اشتعل و تسعر بلظى نار محبتك
في جبروت تفريدك و اخلصي وجهه لوجهك
الكریم و نورك المبين و تثبت بذيل امرک
الحکیم و نياک العظیم و سرک البديع

3 اى رب اشرق على بصيرته بنور الهدى و ایده
على التمسك بأهداب ذيل رداء الكبرياء و ثبته
على ما تحب و ترضى و افتح على وجهه باب
البركة و التقوي و اجعله متأسياً بحقائق مقدسة
عن شوائب النفس و الهوى و حقيقة منجذبة
بنفحات قدسك بين ملائ الانشاء و اجعله سعيداً
في الآخرة و الأولى و وجيهاً في هذه النشأة بين
اهل البهاء و جليلاً في النشأة الأخرى انك انت
ملك العطاء يا رب الأرض و السماء

INBA21:114a

AB08410*Date: 1897-Jan-01*

- 1 O my God and my Beloved! Verily Thy servant, who was attracted by the breezes wafting from the gardens of Thy divinity and was set ablaze by the fire kindled in the Tree of Thy mercy, has ascended unto the kingdom of Thy oneness and soared unto the realm of Thy sanctity.
- 2 O Lord! Immerse him in the oceans of Thy forgiveness, cause him to enter the gardens of Thy Kingdom, shelter him beneath Thy Divine Lote-Tree, admit him into the paradise of meeting with Thee, O Thou Who art the Lord of earth and heaven, and grant him the banquet of reunion with Thee in the precincts of Thy most great mercy.
- 3 Verily, Thou art the Powerful over whatsoever Thou willest, and verily, Thou art the Most Merciful, the Compassionate.
- 1 يا الهى و محبوبى انّ عبدك الذى انجذب بنسيم رياض الوهيتك واشتعل بالنار الموقدة فى سدره رحمانيتك قد صعد الى ملكوت توحيدك و عرج الى جبروت تقديسك
- 2 اى ربّ خض به فى بحور غفرانك و ادخله فى حدائق ملكوتك و ظلّ عليه سدرتك المنتهى و ادخله فى جنّة لقائك يا مولى من فى الأرض و السماء و ارزقه مائدة وصالك فى جوار رحمتك الكبرى
- 3 انك انت المقتدر على ما تشاء و انك انت الرحمن الرحيم

INBA21:119a

AB10250*To: Aminul-Atibba**Date: 1897-Jan-01*

- 1 O Trusted One among physicians! Divine medicine has pitched its tents in this plane of existence, and has driven its stakes in its expansive plains and heights.
- 2 Beneath its supported pavilion sits its All-Merciful Christ and its conscientious Luqman, who have diagnosed the illness of the temple of the human world and have administered the greatest divine antidote - namely, the Ancient Covenant and the Mighty Testament and the Manifest Light - the sole remedy for the sickness of the world and the ills of nations and peoples.
- 1 يا امين الأساة انّ الطّبّ الهى قد وضع الخيام فى هذا الفضاء الامكانى و ضرب اطنايه فى سهوله و حزنه المتسع الحوالى
- 2 و جلس تحت خبائه المعمد مسيحه الرحمنى و لقمانه الوجدانى و شخّص مرض هيكّل العالم الانسانى و استعمل الدرياق الأعظم الربانى الا وهو الميثاق القديم و العهد العظيم و النور المبين و العلاج الوحيد لسقم العالم و علل الملل و الأمم

INBA21:117c, INBA59:133a

AB10251*To: Aminu-Sadat**Date: 1897-Jan-01*

- 1 O Aminu's-Sadat! Turn thy face toward the Kingdom of thy Lord and say with the tongue of thy heart: O my Lord! I have turned my face toward Thee, detached from all else save Thee, clinging to the hem of the robe of Thy grandeur.
- 2 Make me steadfast in Thy Cause, establish me in Thy remembrance, make me firm in Thy Covenant and Testament, enable me to love Thee, and make me one of Thy righteous servants.
- 3 And upon thee be glory.

1 يا امين السادة توجه الى ملكوت ربك و قل
بلسان قلبك اى رب اتى وجهت وجهي لك
منقطعا عن دونك متوسلا بذيل رداء عظمتك

2 اقنى على امرك و استقمنى على ذكرك و ثبتنى
على عهدك و ميثاقك و وفقنى على حبك و
اجعلنى من عبادك الصالحين

3 و البهاء عليك

INBA21:118a

AB10267*To: Aqa Mahmud nephew of Aqa Musa**Date: 1897-Jan-01*

- 1 O thou who hast clung to the hem of the Desired One!
- 2 Hold fast to the robe of the Praiseworthy Station, the Witness and the Witnessed, the Light shining forth from the horizon of existence, the Guide to the Extended Path, the Speaker of Truth and the Truthful in utterance in the kingdom of existence.
- 3 By God! Whosoever hath clung to Him hath attained salvation, and whosoever hath forsaken Him hath perished in the kindled Fire.
- 4 And glory be upon every steadfast and praiseworthy one.

1 يا من تمسك بذيل المقصود

2 عليك بالتعلق بأهداب المقام المحمود الشاهد
المشهود النور اللائح من افق الوجود الهادى الى
الصراط الممدود الناطق بالحق و الصادق بالقول
فى ملك الوجود

3 تالله من تمسك به نجا و من ترك هلك فى النار
الموقود

4 و البهاء على كل ثابت محمود

INBA21:117b

AB10271*To: Ustad Ali Kulahmal**Date: 1897-Jan-01*

- 1 O thou who responded when thou didst hear the Call! يا من لبي حين ما سمع النداء 1
- 2 The Call hath been raised from the Divine Lote-Tree: "Hasten to salvation! Hasten to righteousness! Hasten to success!" Those who hearken, who shall abide forever in their paradise, have said: "Our Lord! We have heard one calling to faith, saying 'Believe in your Lord!' and we believed." قد ارتفع النداء من سدرة المنتهى بحى على الفلاح 2
حى على الصلاح حى على التجاح فالمستمعون الذين
فى جنتهم خالدون قالوا ربنا انا سمعنا منادياً ينادى
للايمان ان آمنوا بربكم فآمنّا
- 3 As for the deniers, they said: "We hear and we disobey." Leave them to their vain disputation and idle play. و اما الملحدون قالوا سمعنا و عصينا ذرهم فى 3
خوضهم يلعبون

INBA21:116b

AB10751*To: Abdu'llah Khan**Date: 1897-Jan-01*

O thou whose face is illumined by the light of guidance! Thy breast hath been dilated and thy heart attracted by these fragrances that have perfumed the nostrils of those who are endowed with insight. Say: By God, the Truth! This is indeed a sweet-scented breeze wafting from the gardens of God's bounty. Oh, inhale deeply thereof! Oh, expose yourselves to it! But they that waver are in grievous drunkenness.

يا من استضاء وجهه بنور الهدى انشرح صدرى و
انجذب قلباً بهذه النفحات التى تعطر منها مشام
اهل الاشراق و قل تالله الحق ان هذا لشميم من
نسيم هب من رياض موهبة الله الا فتضلّعوا الا
فتعرضوا له ولكن المتزلزلين لفى سكر عظيم

INBA21:118b

AB10758*To: Ali Milani**Date: 1897-Jan-01*

- ¹ O thou who hast laid hold on the Most Firm Handle! O thou who art beloved and loving! Upon thee be steadfastness in the Cause of God, firmness in the Faith of God, constancy on the Path, and weightiness in the Balance.
- ² And thy Lord is the All-Bountiful, Who standeth on a straight path. At that time will the tongues of the Maids of Paradise warble in thy remembrance in the heaven of the All-Merciful.

¹ يا من تشبّث بالعروة الوثقى أيها الحبيب الودود
عليك بالثبوت على أمر الله و الرسوخ في دين الله
و الاستقامة على الصراط و الرّحان في الميزان

² و ربّك الكريم الذي هو على صراط مستقيم
عند ذلك تهلّل السنة حوريات الجنان بذكرك
في فردوس الرحمن

INBA21:117a

AB10719*To: Aqa Bayk**Date: 1897-Jan-01*

O Lord! Strengthen Thy weak servants to bear the Most Great Trust, lest the preservation of Thy Covenant, which Thou hast taken from the people of the Most Glorious Kingdom, overwhelm them. O Lord! The back is broken from the appearance of Thy Covenant, and souls are divided by the dawning of Thy Testament - one group in abiding bliss, another group in hell and flames.

ربّ قوّ عبادك الضّعفاء على حمل الأمانة
الكبرى لئلا يؤدّهم حفظ ميثاقك الذي اخذته
من اهل ملكوت الأبهي اي ربّ قد انكسر
الظهور من ظهور عهدك و قسّمت النفوس من
طلوع ميثاقك فريق في نعيم مقيم فريق في بحيم
و سعير

INBA21:117d

AB10327*To: Ghulam-Ali Khan**Date: 1897-Jan-01*

O my God! This is a servant who hath been quickened by the breezes of life, awakened by the breathings of the verses, and hath turned with a face radiant with glad-tidings and a heart overflowing with clear proofs toward the Beauty of Thy Oneness. O Lord! Illumine his countenance with the light of steadfastness and firmness in the Covenant. Verily, Thou art the Lord of the Day of Separation.

الهي هذا عبد انتبه من نسيمات الحياة و تيقظ من
نفحات الآيات و توجه الى جمال احديتك بوجه
طالع بالبشارات و قلب طافح بالبينات اي رب
نور وجهه بنور الثبوت و الرسوخ على الميثاق انك
انت مالک يوم الطلاق

INBA21:118d

AB10760*To: Milani, Muhammad Ali (Son of Haji Ahmad)**Date: 1897-Jan-01*

- ¹ O thou who hast voiced the praise of thy Lord! Blessed art thou for having spoken what is right and for having remembered the Return, and for having hearkened unto the whistling of the eagle while remaining deaf to the buzzing of flies, and for having stopped thine ears to the croaking of ravens and the cawing of every doubting skeptic.
- ² Give thanks unto God, thy Lord, for having guided thee to this mighty Cause.

¹ يا من نطق بذكر ربه طوبى لك بما نطقت
بالصواب و تذكرت الايات و استمعت لصفير
العقاب و تصممت عن صوت الذباب و سددت
اذنيك عن نعيب الغراب و نعيق كل شكاك
مرتاب

² فاشكر الله ربك على ما هداك الى هذا الامر
العظيم

INBA21:116a

AB11068*To: Ali Ashraf Aqa**Date: 1897-Jan-01*

O thou who art enkindled with the fire that hath been kindled! Arise from the grave of contingent existence, that resting-place of abasement and degradation, and inhale the breeze of life, the fragrance of the spirit of salvation. Rejoice in the bounty of thy Ancient Lord, and be set ablaze with the fire of the gift of thy Lord, the All-Glorious. Make firm thy feet upon the straight path.

يا من اشتعل بالنار الموقدة قم من جدث الامكان
مرقد الذلّ والهوان واستنشق نسيم الحياة رائحة
روح النجاة واستبشر بفضل مولاك القديم و
اشتعل بنار موهبة ربك العظيم وثبت قدميك
على الصراط المستقيم

INBA21:118c

AB11072*To: Aqa Azizullah**Date: 1897-Jan-01*

¹ O thou who speakest in the name of God!

¹ يا من نطق باسم الله

² The call hath been raised from the Sinai Tree, yet the people have concealed themselves behind the veil. The lights of bounty have shone forth from the Dayspring of hopes, yet the eyes of men have been blinded to them. The seas of favor have surged, and have cast upon the shore of existence shells filled with pearls of light that gleam with the radiance of the Manifestation.

² قد ارتفع النداء من سدرة السينا والقوم تواروا
في الحجاب قد سطع انوار الفيض في مطلع الآمال
والناس عميت منهم الأبصار قد تموج بحور
الأنطاف وقذف الأصداف الممتلئة من درارى
النور الدرهره بشعاع الظهور على ساحل الوجود

INBA21:117e, INBA59:133b

AB01493

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

Date: 1897-Jan-16

- 1 O Lord! Thou dost witness and behold Thy servant, alone among diverse peoples, captive in the hands of enemies, abased before the loved ones, prostrate upon the dust, fallen upon the soil of abasement and nothingness. He communes with Thee in secret and calls out to Thee with loudest cry: "O my Lord, the Most Glorious, and my Best-Beloved, the Most High! Help me, help me and raise me to Thy sublime threshold, near to Thy great mercy. Deliver me from this great abasement, extreme poverty, the enemies' gloating, the abuse of the foolish, the doubts of the loved ones, the wavering of the dear ones, the vacillation of the simple-minded, and the folly of the foolish ones."
- 2 O Lord! When Thou wert concealed by the clouds of the Unseen and veiled by the clouds of majesty from others, and withdrew from the people of doubt, and disappeared from the sight of the party of loss, they imagined Thee to be gone and supposed me to be alone and solitary. They attacked Thy servant with fierce assault, drew a sharp sword against Thy bondsman, aimed arrows at me, pierced me with spears, tore my flesh with their teeth, cried out in woe, raised lamentations, wailed like captives, and complained to every friend and foe, slandering this weak one.
- 3 O Lord! They delivered me to the wolves and sold me for a paltry price as mentioned in the Book. They wept upon returning and buzzed like flies, not fearing the Day of Reckoning. O Lord! I beseech Thee by Thy mercy that encompasseth the righteous and the sinful, and embraceth the obedient and the rebellious, and saveth the perishing and the wayward - forgive their sins, conceal their faults, guide them to Thy straight path, and enable them to walk in Thy right way. Remove the veil from their eyes, lift the covering from their insight, unseal their ears, cleanse the rust from their hearts, soften their hardened hearts, expand their constricted breasts, relieve them of their rage, free them from their hatred, and grant them success in being sincere in Thy Cause, in prostrating before the Word of Thy unity, in ascending to the horizon of Thy sanctity, in remaining firm in Thy Covenant and Testament, in being steadfast in Thy love, in holding fast to the hem of the robe

1 اى ربّ تشهد و ترى عبدك الوحيد فريداً بين
ملل شتى اسيراً بين يدي الاعداء ذليلاً بين يدي
الاجباء طريحاً على الغبراء صريعاً على تراب المذلة
و الفناء و هو يناجيك فى الخفاء و يناديك باعلى
النداء يا ربى الابهى و محبوبى الاعلى ادركنى
ادركنى و ارفعنى الى عتبتك العليا جوار رحمتك
الكبرى و نجنى من الذلة الكبرى و المسكنة
العظمى و شتم الاعداء و شتم الاغبياء و شبهات
الاجباء و تزلزل الاوداء و تدبذب البلهاء و سفه
السفهاء

2 اى ربّ لما تجلّلت بغمام الغيب و تحجبت بسحاب
الجلال عن الغير و بعدت عن اهل الرّيب و غبت
عن ابصار حزب الخيب فظنوا بك فقيداً و زعموا
بى وحيداً فريداً فصالوا على عبدك حملاً شديداً و
سلّوا على رقيقك سيفاً حديداً و صوبوا الى السهام
و طعنوني بالسنان و اكلوا لحي بالاسنان و نادوا
بالويل و رفعوا العويل و ضجّوا ضجيج الاسير و
تظلموا عند كلّ خدين و خصيم و افتروا بهتاناً على
هذا الضعيف

3 اى ربّ سلّونى ليد الذّئاب و شرونى بثن بنحس
فى الكّاب و بكوا عند الاياب و ضجّوا ضجيج
الذّباب و ماخافوا يوم عقاب اى ربّ اسئلك
برحمتك التى احاطت البارّ و الخاطيء و شملت
المطيع و العاصى و انقذ الهالك و العاقى ان تغفر
ذنوبهم و تستر عيوبهم و تهديهم الى صراطك
المستقيم و توقّهم على السلوك فى منهجك القويم
و تكشف الغطاء عن ابصارهم و ترفع الغشاء
عن بصائرهم و تقيم الختم عن آذانهم و تدفع
الصدأ عن افئدتهم و تلتن قساوة قلوبهم و تشرح
ضيق صدورهم و تنجيهم من غيظهم و تخلّصهم
من حقدهم و توقّهم على الخلوص فى امرك
و السجود لكلمة توحيدك و الصعود الى افق
تقدّسك و الثبوت على عهدك و ميثاقك و
على الرسوخ فى حبك و التمسك بذيل رداء

of Thy grandeur, in turning to Thee, and in finding shelter in the cave of Thy protection and safekeeping.

- 4 O Lord! Ordain for them repentance for what they have neglected in regard to Thee. Verily, Thou art the Forgiving, the Merciful.

كبريائك و الرجوع عليك و الهجوع في كهف
امنك و امانك

4 اى رب قدر لهم التوبة عما فرطوا في جنبك
انك انت الغفور الرحيم

INBA21:122

AB03059

To: Mahmud Furughi

Date: 1897-Jan-16

- 1 O thou who art attracted by the divine fragrances wafting from the garden of the bounty of thy Lord, the Merciful, the Compassionate! Such attraction befits one like thee, such enkindlement becomes one like thee, and unto one like thee it is fitting to raise the cooing of the dove in the garden of divine unity and to be set ablaze with the fire of unity.

1 يا من المجذب بنفحات القدس التي تهب من مهب
موهبة ربك الرحمن الرحيم و لمثلك ينبغي هذا
الانجذاب و لمثلك يليق هذا الاشتعال و لشبك
جدير هدير الورقاء في حديقة التوحيد و الاتقاد
بنار الاتحاد

- 2 By God the True One! The hosts of thy Lord are thy supporters, thy Master is thy protector, and thy Beloved is thy intimate companion. Be not grieved by the deficiency of understanding, nor by the coldness of the ignoble ones, nor by the lack of awareness among the people. Rather, loose thy tongue and give free rein in the arena of utterance, that thou mayest win the championship trophy throughout all regions and that the power of the Covenant may assist thee to scatter the ranks of the people of discord and disperse the forces of violation and hypocrisy.

2 تالله الحق ان جنود ربك ظهيرك و ان مولاك
محجرك و محبوبك سميرك لا تبتئس من قصور
الافهام و لا من فتور اللثام و لا من قلة شعور
الانام فاطلق اللسان و ارخ العنان في حلبة البيان
لتحوز قصبات السباق في الآفاق و تؤيدك قوة
الميثاق علي تشتيت شمل اهل الشقاق و تبديد
صفوف النقص و النفاق

- 3 By thy life! The company of the angels of the Abha Kingdom are charging forth, and the Lord of Hosts is at war with the opposing factions. Soon shalt thou see the banners of the verses raised aloft, the sails of clear proofs unfurled, the stars of guidance shining, the shooting stars piercing, the lights of piety gleaming, the clouds of wisdom pouring forth their bounties, the breezes of the spirit wafting, and the fragrances of triumph diffusing their sweet scents.

3 لعمرک ان قبيل ملائكة ملکوت الابهى لفي
هجوم و ان رب الجنود لفي حرب مع الأحزاب
فسوف ترى رايات الآيات مرتفعة و اشرعة
البيئات منتشرة و نجوم الهدى ساطعة و رجوم
السما ثاقبة و انوار التقى لامعة و غمام النبی
فائضة و نسائم الروح هابة و شمائم الفتوح عابقة

- 4 By thy life! God shall raise up souls whose eyes are like flames, whose tongues are like sharp swords, and whose feet are of iron. They shall protect the sanctuary of the Covenant, defend the stronghold of God's Covenant, prevent the onslaught of

4 لعمرک يبعث الله نفوساً أعينهم كاللهيب و السنهم
كالصّارم الشّدید و ارجلهم من حديد يحمون حمى
الميثاق و يدافعون عن حصن عهد الله و يمنعون

the wayward ones, the distortions of the innovators, and the flattery of the Covenant-breakers.

- 5 And thou - be a leader of this mighty host and an example to this company that stands firm through the power of the Greatest Name. And glory be upon all who stand firm in this perfect Covenant.

هجوم المارقين وتحريف المبتدعين وتمليق الناقضين

5 وَاَنْتَ كُنْ قَائِدَ هَذَا الْجَيْشِ الْعَرْمَرَمِ وَقُدُوةَ هَذِهِ الْعَصْبَةِ الْقَائِمَةِ بِقُوَّةِ الْأَسْمِ الْأَعْظَمِ وَالْبَهَاءِ عَلَى كُلِّ ثَابِتٍ عَلَى الْعَهْدِ الْمُبْرَمِ

INBA21:121c, INBA59:101, INBA88:133

AB04579

To: Mulla Ali Bajistani, in Samarqand

Date: 1897-Jan-16

- 1 O thou who art attracted by the lights of the Countenance that hath shone forth upon all horizons! Joy be unto thee from the bounty of thy Lord, and gladness be unto thee from the gifts of thy Master!
- 2 I testify that thou hast removed the veil, lifted the covering, and drawn aside the shroud from the face of the Cause when thou didst hear the call, respond to the summons, and wert attracted by the fragrances wafting from the garden of the Manifestation. Thou hast drunk from the pure water, been intoxicated from the cup whose mixture was of camphor, and entered the gathering of divine revelation with all joy and gladness. Thou hast heard the melodies of the birds singing upon the Tree of Sinai.
- 3 I beseech the All-Forgiving Lord to encompass thee with the tender mercies of His favors that have surrounded hearts filled with light, to make thee a promoter of the Covenant and a spreader of the fragrances of God throughout all regions, kindling the fire of the love of God in hearts that are heedless of the Lord of the Covenant and wavering in God's Covenant, the Light of Dawn. I ask Him to make thy face radiant in His Kingdom, to illumine thy brow in His Dominion, to guide through thee many souls in His realm, and make thee a herald of His Covenant among His creation.
- 4 Verily, He is powerful over that, and He is indeed the Kind, the Generous.

1 يَا مَنْ انْجَذِبَ بِأَنْوَارِ طَلْعَةِ اشْرَقَتْ عَلَى الْآفَاقِ يَا فَرِحاً لَكَ مِنْ فَضْلِ رَبِّكَ وَيَا سُروراً لَكَ مِنْ مَوَاهِبِ مَوْلَاكَ

2 أَشْهَدُ أَنَّكَ قَدْ كَشَفْتَ الْغَطَاءَ وَازَلْتَ الْقَنَاعَ وَرَفَعْتَ النِّقَابَ عَنْ وَجْهِ الْأَمْرِ لَمَّا سَمِعْتَ النِّدَاءَ وَاجِبْتَ الدَّعَاءَ وَانْجَذِبْتَ بِنَفْحَاتِ نَفْحَتِ مَنْ حَدِيقَةِ الظُّهُورِ وَرَوَيْتَ مِنَ الْمَاءِ الطَّهْوَرِ وَانْتَشِبْتَ مِنْ كَأْسِ كَانَ مَزَاجُهَا كَافُورٍ وَدَخَلْتَ فِي مَحْفَلِ التَّجَلِّي بِكُلِّ حَبُورٍ وَسُرُورٍ وَسَمِعْتَ نِعْمَاتِ الطُّيُورِ الصَّادِحَةِ عَلَى شَجَرَةِ الطُّورِ

3 وَ أَنِّي اتَضَرَّعُ إِلَى الرَّبِّ الْغَفُورِ أَنْ يَشْمَلَكَ بِعَوَاطِفِ الطَّافَةِ الَّتِي أَحَاطَتْ قُلُوبَ الْمُمَثِّلَةِ بِالنُّورِ وَيَجْعَلَكَ مَرْوِجاً لِلْبَيْثَاقِ وَنَاشِراً لِنَفْحَاتِ اللَّهِ فِي الْآفَاقِ وَاشْعَالَ نَارِ حُبِّهِ اللَّهِ فِي قُلُوبِ الْغَافِلَةِ عَنْ رَبِّ الْمِيثَاقِ الْمَتَزَلِّزَةِ فِي عَهْدِ اللَّهِ نَوْرَ الْأَشْرَاقِ وَاسْأَلْهُ أَنْ يَبَيِّضَ وَجْهَكَ فِي مَلَكُوتِهِ وَيُنَوِّرَ جَبِينَكَ فِي جَبَرُوتِهِ وَيَهْدِيَ بِكَ عِبَاداً كَثِيرِينَ فِي مَلِكِهِ وَنَادِياً بَعْدَهُ بَيْنَ خَلْقِهِ

4 أَنَّهُ لَعَلَى ذَلِكَ لَقْدِيرٌ وَأَنَّهُ هُوَ اللَّطِيفُ الْكَرِيمُ

INBA21:124a

AB04983*To: Aqa Ali Asghar Rashti, in Samarqand**Date: 1897-Jan-16*

- 1 O thou who hast clung to the Most Great Handle! How blessed are those realities who, in the gathering of divine manifestation, have illumined their eyes by beholding the lights of the immortal Beauty! How blessed are those souls who became intoxicated from the cup of the covenant in the feast of "Am I not?" And how blessed is the ear that heard the divine call from the Tree of the Covenant, and happy the fortune of one who attained the presence in the shade of the companionable Tree, and blessed the face that was illumined by the rays of the Sun of the Covenant!
- 2 O thou whose heart soars in divine love at the Blessed Tree on Sinai's Mount! O thou fortunate destitute one who discovered the Most Great Treasure!
- 3 O Lord! In Thee do we place our hope, and from all else are we detached. Remove the veils and render ineffective the pages of doubts. Make the Tree of Providence fruit-bearing. Bring forth the truthful Joseph from the deep well, and from the bottom of the pit raise him to the height of the moon. Deliver him from the aggressive hands of the unfaithful ones. Other than beauty, what is Joseph's crime?
- 4 And now, thy letter was received and its contents were like superior honey, and the dream was true, and the dreamer shall soon triumph over every violator of the Covenant.
- یا من تشبّث بالعروة الوثقى خوشا بحال حقائق
که در محفل تجلّی دیده را بمشاهده انوار جمال
بیزوال روشن نمودند خوشا بحال نفوسیکه در بزم
الست از جام عهد سرمست شدند و خوشا بحال
گوشیکه ندای الهی را از شجره میثاق استماع
نمود و فرخنده طالعی که در ظلّ شجره انبیا
حاضر شد و مبارک رخی که بپرتو آفتاب عهد
برافروخت
- 2 وای همایون دلیکه بنار محبت الله در سدره طور
بسوخت و ای سعادتمند مستمندیکه بکنز اعظم
پی برد
- 3 ای پروردگار بتو امیدواریم و از غیر تو بیزار
حجبات بدر و اوراق شبهات را بی اثر کن و
شجره عنایت را پرثمر فرما یوسف صدیق را از
بئر عمیق برآر و از قعر چاه باوج ماه رسان و
از دست تطاوول بیوفایان نجات بخش غیر خوبی
جرم یوسف چیست
- 4 پس مکتوب شما وارد و مضمون چون شهد فائق
و رؤیا صادق و صاحب رؤیا عنقریب بر هر
ناقض میثاق غالب

INBA13:005, MSHR4.191-192

AB00782*To: Mirza Muhammad Hasan Adib, in Tihiran**Date: 1897-Jan-21*

- 1 O thou whom God hath shown in true visions that which will make his feet firm upon the Straight Path!
- 2 By God the True One, verily the heart is in sorrow, and the spirit is in distress, and the inmost heart is in severe pain from
- یا من اراه الله فی الرؤیاء الصادقة ما یثبت قدمیه
على الصراط
- 2 تالله الحق ان القلب لفی اسف و ان الروح لفی
لهف و ان الفؤاد لفی آلام شداد ممّا طرأ علی

what hath befallen the Cause of God through calamities and the spread of calumnies from souls who are turned upside down. Therefore thank God for showing thee the vision, wherein is the greatest wealth [abundance] for a man. By thy life! Verily he is in what God hath shown thee. I beseech God to deliver him from it, for He is the best deliverer, and to save him through His grace and bounty, and guide him to the right path.

- 3 And I, by the life of God, weep blood for what hath transpired, and I steel myself against the fire of hatred, and I wail like one bereaved, and I say: O Lord! Strengthen hearts that have strayed from truth and wandered in the wilderness of doubt and plunged into an ocean of mirage and clung to a rope woven by spiders, and feared not the Day of Punishment. O my Lord! They are among Thy weak servants - deliver them through Thy power and might, and make for them a way out from the deep blind pit, and guide them to the path of faithfulness and the way of God-consciousness, that they may regret what they have done in violating Thy sanctity through wavering in the Covenant, for they were counted among those dwelling among the loved ones.

- 4 That vision was a true vision. Therefore pray that the Truth may deliver this soul from these perils and grant him fairness and waft to him a breath of faithfulness, that at least he may not make lies and calumnies the means of promoting hatred.

- 5 Four times he came and repented, and all the friends are witness that I again accepted him and overlooked his faults and showed kindness and love and observed faithfulness. Then when circumstances became so constricting for this servant that all joy and fragrance was cut off, and arrows of cruelty rained down like drops of rain, I saw no choice but to completely disappear from the land of destination. I departed for Tiberias alone and solitary, intending to stay permanently, and in that corner I was companion to sighs and laments. In brief, some peace of spirit resulted from the solitude, but the government would not allow me to remain - the official became persistent, expressing utmost fear and trepidation. I was compelled to return.

- 6 When I reached Haifa, I observed that this unjust one was not satisfied with this servant's exile, anguish, solitude and affliction, and related a statement allegedly from this servant which, God forbid, disparaged the Blessed Beauty (may my spirit be sacrificed for His loved ones). The transmitter mentioned it

امر الله من الآفات و شاع المفتریات من انفس مؤتفكات فاشكر الله بما اراك الرؤیاء و فيها اعظم غنيه [دهقا] لرجل لعمرك انه لفي ما اراك الله و اسئل الله ان ينقذه منه فانه خير منقذ و ينجي بفضله و جوده و يهديه سواء السبیل

3 و اتی لعمرك الله ابكي دماً مما جرى و اتجلد على نار الغضاء و اروح نباح الثكلي و اقول رب اید قلوباً زاغت عن الصواب و ضلت في فيافي الارتباب و خاضت في بحر من السراب و تمسكت بحبل من نسيج العناكب و ما خافت يوم عقاب ای رب انهم من ضعفاء عبادك نجهم بقوتك و قدرتك و اجعل لهم مخلصاً من البئر العميقة العمیاء و ارشدهم الى طريق الوفاء و سبیل التقی فیندموا على ما فعلوا من هتك حرمتك بالتزلزل في الميثاق فانهم عدوا من المجاورين بين الاحباء ع

4 آن رؤیا رویاء صادق بود پس دعا فرماید حق این نفس را از این مهالك نجات بخشد و انصافی باو دهد و نفحهائی از وفا بمشامش رساند که اقلاً کذب و افترا را مدار ترویج بغضا ننماید

5 چهار مرتبه آمد و توبه نمود و جمیع احباً شاهدند باز قبول کردم و چشم پوشیدم و مهربانی کردم و محبت نمودم و مراعات وفا داشتم پس چون عرصه بر این عبد بقسمی تنگ شد که روح و ریحان بکلی منقطع گردید و تیر جفا چون قطرات باران بارید چارهائی ندیدم جز آنکه بکلی از ارض مقصود متواری شوم به طبریاً بقصد دائمی فرداً و حیدراً روانه شدم و در آن گوشه بآه و ناله همدم بودم فی الجمله از تنهائی روح و ریحانی حاصل گردید ولی حکومت نگذاشت که زیست شود متصرف پایی شد نهایت اظهار خوف و هراس نمود مجبوراً مراجعت نمودم

6 چون به حیفا رسیدم ملاحظه شد که این بی انصاف بغربت و کربت و تنهائی و مصیبت این عبد کفایت ننمود و از قول این عبد کلمهائی روایت نمود که نعوذ بالله تحقیر جمال مبارک روحی لأحبائه الفداس و ناقل رو برو ذکر کرد ابداً حیا نکرد من هر اذیتی و فسادى و فتنهائی

face to face without any shame. I endured every injury, corruption, sedition and cruelty from him and say nothing, despite having shown him a love that none has shown to another from the beginning of creation until now, as you are surely aware. Now he writes complaints to various quarters that I have wronged him and raises lamentations. "I endured being slain while my slayer complains." This person is like the enemies of the Blessed Beauty who complained about the Blessed Beauty while His blessed breast was torn to pieces.

و جفائی از او تحمل نمودم و هیچ نمیگویم با وجود آنکه محبتی باو نموده‌ام که از اول ابداع تا بحال کسی بکسی ننوده و البته مطلع هستید حال باطراف شکایت مینگارد که من باو ظلم کرده‌ام و آه و فغان میکند انا اضطربت قتیلاً و قاتلی شاکی این شخص مثل اعداء جمال مبارک که از دست جمال مبارک شکایت مینمودند و حال آنکه سینه مبارکش قطعه و قطعه بود

INBA21:127b, BRL_DAK#0864

AB02166

To: Ibn-i-Abhar, in Ishqabad
Date: 1897-Jan-21

¹ O thou whom God hath shown the Kingdom of Signs and established to make firm the feet! By the life of God, verily the people of the Most Glorious Kingdom address thee with their loudest call and give thee glad tidings of the mercy with which God hath singled thee out in the world of eternity. They point to thee with their fingers and say: "This is he who served the Covenant of God and aided the Testament of God and fulfilled that which God had covenanted with him and promoted the religion of God and exalted the Word of God and diffused the fragrances of God and arose to render victorious the Cause of God."

¹ یا من اراه الله ملکوت الآیات و اقامه علی تثبیت الأقدام لعمر الله ان اهل ملکوت الأبی یخاطبونک بأعلى النداء و یبشرونک برحمة اختصک الله بها فی عالم البقاء و یشیرون الیک بالبنان و یقولون هذا الذی خدم عهد الله و نصر میثاق الله و وفی بما عاهد علیه الله و روح دین الله و اعلی کلمة الله و نشر نفحات الله و قام علی نصره امر الله

² By the very truth, the atoms of created things, by virtue of their realities arranged according to the existential order, pray for thee and beseech God and commune with their Lord, saying: "O Lord! Assist this servant of Thine with the hosts of Thy Most Glorious Kingdom and aid him with a company of the near-stationed angels. O Lord! This is Thy servant who hath turned his face sincerely toward Thy gracious countenance and prostrated himself before Thy manifest light and guided others to Thy straight path and Thy mighty course. He hath borne every hardship in Thy path and endured every toil in Thy love and traversed the wilderness and the wasteland and the desert and the mountains, and crossed the wilderness and the desert and the wild, calling out Thy name in all directions. Make his rewards to be the gifts corresponding to what he hath

² و نفس الحق ان ذرات الکائنات من حیث حقائقها المرتبة علی النظم الوجودی یصلین الیک و یبتلن الی الله و یناجین ربهن و یقلن رب اید عبدک هذا بجنود ملکوتک الأبی و انصره بقبیل من الملائكة المقربین ای رب هذا عبدک الذی اخلص وجهه لوجهک الکریم و سجد لنورک المبین و هدی الی صراطک المستقیم و منهجک القویم و تحمل کل مشقة فی سبیلک و احتمل کل تعب فی محبتک و قطع الفیافی و السیاس و المفاوز و الجبال و طوی البیداء و الصحراء و القفار و نادى باسمک فی کل الجهات فاجعل له الموابج جوائز ما انشأ و انشد

composed and recited of praises and attributes in glorification of Thy Most Glorious Beauty.”

- 3 O Lord! Around his neck are the marks of iron chains and on his feet are the traces of fetters and bonds, and on his body are the signs of severe torture and punishment in Thy love. Therefore look upon him with the eye of Thy mercy and immerse him in the seas of Thy grace and bounty and cause him to enter in truth and to go forth in truth and grant him from Thyself a helping power. O Lord! The eyes of Thy loved ones are fixed upon Thy lights and gazing toward Thy Kingdom and awaiting the appearance of Thy confirmation upon this servant and the lights of Thy bestowal which encompass him through Thy grace and generosity. Verily Thou art the Generous, the Giving, the Compassionate, the Bestower.

من المحامد و النعوت بالثناء على جمالك الأبهى
ع ع

3 ايرب ان في عنقه رسم السلاسل من حديد وفي
رجله اثر الكبول و الوثيق و في جسده علائم
العذاب و العقاب الشديد في حبك فاعطف
عليه بعين رحمتك و اغرقه في بحار الطافك و
احسانك و ادخله مدخل صدق و اخرج مخرج
صدق و اجعل له من لذنك سلطاناً نصيراً اى
رب اعين احبتك شاخصة الى انوارك و ناظرة
الى ملكوتك و تترصد ظهور تأييدك هذا فنور
ابصارهم بمشاهدة آيات رحمتك التي تنزل على
عبدك و انوار موهبتك التي تغشاها بفضلك و
جودك انك انت الكريم المعطي الرؤف الوهاب

INBA55:165, INBA59:103c, INBA88:221,
BRL_DAK#1153

AB02636

To: Muhammad Naqqash Hamadani

Date: 1897-Jan-21

- 1 May the shining light and brilliant radiance from the Supreme Horizon envelop the soil that contains your pure and purified grave and encompasses your sanctified and venerated body.
- 2 The eyes of the people of the Most Glorious Kingdom have wept, and tears have flowed from the eyelids of the people of the exalted scenes of grandeur upon the fragrant soil of your shrine and the perfumed earth of your resting place.
- 3 O martyr, fallen and slain in the path of God! O exile, alone and solitary in the love of God, target of arrows and exposed to spears for your turning to God!
- 4 I bear witness that you responded to your Lord's call and answered God's summoner, believed in God and were ignited by the fire kindled in the Tree of Sinai, and the fire of God's love blazed within your ribs and innards. You called out in the name of your Most Exalted Lord and invited humanity to the mightiest refuge. You guided the thirsty to the overflowing

1 النور الساطع و الضياء اللامع من الأفق الأعلى
غشى ترى تضمّن جذتك الطاهر المطهر و احتوى
جسدك الزكي الموقر

2 و بكت عيون اهل ملكوت الأبهى و فاضت
الدموع من جفون اهل مشاهد الكبرياء على ترى
ضريحك المعطر و صعيد رمسك المعنبر

3 يا ايها الشهيد الطريح القتيلى في سبيل الله و يا
ايها الطريد الفريد الوحيد في محبة الله المستهدف
للسهام و المستعرض للسنان لاقبالك الى الله

4 اشهد بانك ليئت لنداء ربك و اجبت داعى الله
و آمنت بالله و اشتعلت بالنار الموقدة في سدره
السيناء و تسعرت بين اضالعك و الأحشاء نار
محبة الله و ناديت باسم ربك الأعلى و دعوت
الورى الى الملاذ الأقوى و دلت الظمأ الى

Kawthar of bounty in the Garden of the Most Glorious. You raised up the Word in those regions and spread the divine fragrances in those parts. You were attracted by the Covenant of the Luminary of the horizons and sacrificed your soul in the path of the Covenant.

كوثر العطاء الطّاف في جنّة الأبهى و اعليت
الكلمة في تلك الأنحاء و نشرت نفحات الله في
تلك الأرجاء و انجذبت بعهد نير الآفاق و فديت
روحك في سبيل الميثاق

5 O light of the eyes of the people of effulgence and flower of the holy gardens in the paradise of sacrifice and spending!

5 يا نور احداق اهل الاشراق و نور حدائق القدس
في فردوس الفداء و الانفاق

6 Blessed is the one who weeps for you, attends before you, praises you, visits your pure grave and fragrant resting place, and circles around your radiant sanctuary.

6 طوبى لمن بكى عليك و حضر بين يديك و اثنى
عليك و زار جدتك الطاهر و رمسك العاطر و
حف حول مرقدك الباهر

7 Upon you be praise, upon you be glory, and upon you be the mercy of your Most Glorious Lord.

7 و عليك الثناء و عليك البهاء و عليك رحمة
ربك الأبهى

MUH1.0199-200

AB03074

To: Mawzun, Sayfullah et al., in Tihiran

Date: 1897-Jan-21

1 O my God! Thou seest faces illumined with the splendor of Thy mercy, and hearts enamored with the beauty of Thy oneness, and breasts dilated by the signs of Thy singleness, and souls attracted by the fragrances from the gardens of Thy unity, and eyes fixed upon the kingdom of Thy divinity, and ears attentive to the monasteries of the realm of Thy Godhead that they may hear Thy mention and praise.

1 اللهم يا الهى ترى وجوهاً نورانية فيها نضرة
رحمانيّتك و قلوباً متيمّة فيها جمال وحدانيّتك
و صدوراً منشرحة بآيات فردانيّتك و افتدة
منجذبة بنفحات رياض احديّتك و ابصاراً
شاخصة الى ملكوت صمدانيّتك و آذاناً ممدودة
الى صوامع اللاهوت لتسمع ذكرك و ثنائك

2 O Lord! These are servants who have wandered in the wilderness of Thy love and have been set ablaze by the fire burning in the Tree of Thy love and have swayed and trembled at the breathing of the breeze of Thy favor and have taken refuge in the cave of Thy protection and safeguarding. Their tongues have spoken of Thy praise and attributes, and the gardens of their consciences have been adorned with the flowers of Thy knowledge, and the fountains of their hearts have overflowed with the waters of Thy bounty.

2 ايرب هؤلاء عباد هاموا في هيماء حبك و
اشتعلوا بالنار الملهبة في سدره محبتك و اهتزوا
و تمايلوا عند تنفس نسيم عنايتك و آووا الى
كهف حفظك و حمايتك و دلت السنهم
بجامدك و نعوتك و تأنّقت رياض ضمائرهم
برياحين معرفتك و تدفقت حياض سرائرهم
بمياه موهبتك

3 O Lord! Gather them beneath the banner of the Covenant with radiant faces, and assemble them in the shade of the Tree of Life with hearts overflowing with joy, and immerse them in the ocean of grandeur until they dive and plunge into the

3 ايرب احشرهم تحت لواء الميثاق بوجوه نوراء و
اجمعهم في ظل شجرة ايسا بقلوب طافحة بالسراء
و اغرقهم في قلزم الكبرياء حتى يخوضوا و
يغوصوا في عمق الصفات و الأسماء و يلتقطوا

depths of the divine attributes and names and gather the radiant and preserved pearl. Aid them to exalt Thy supreme Word and spread Thy signs throughout all regions and diffuse Thy fragrances in all quarters and cause Thy lights to shine from the highest horizon, that all peoples and tribes may turn to Thy most exalted Kingdom and acquire the character of Thy sanctity and the qualities of Thy oneness in the world of creation, and that the gates of the Paradise of Refuge may be opened unto all faces, and the heavenly table may be extended, and the veil of existence may be lifted from the Most Glorious Paradise.

- 4 Verily, Thou art the Confirmer of whomsoever Thou wilt in whatsoever Thou wilt through whatsoever Thou wilt. Verily, Thou art the Sovereign, the Almighty, the Supreme, the Self-Subsisting.

الخريدة النوراء و اليتيمة العصماء و وفقهم على
اعلاء كلمتك العليا ونشر آثارك في كل الأنحاء
و انتشار نفحاتك في جميع الأرجاء و سطوع
انوارك من الأفق الأعلى ليتوجه كل الشعوب و
القبائل الى ملكوتك الأسمى و يتخلقوا بأخلاق
تقديسك و شيم توحيدك في عالم الانشاء و
تفتتح على وجه الكل ابواب جنة المأوى و
تتمدد مائدة السماء و ينكشف حجاب الكون عن
جنة الأبهى

4 أنك انت مؤيد من تشاء على ما تشاء بما تشاء و
أنك انت الملك المقتدر المهيمن القيوم

INBA59:067, INBA89:095, MILAN.210,
ADH2.036, ADH2_1#19 p.031,
MJMJ1.012, MMG2#059 p.062, MJH.061,
NSR_1978.125, NSR_1993.138

AB08430

To: Aqa Hasan Abdu'l-Karim Tihrani, in Egypt

Date: 1897-Jan-21

- 1 O thou who art established in the land of tranquility! Blessed art thou for having severed thyself from all affairs and having clung to the hem of thy Lord, the Self-Subsisting. Thy feet have been firmly planted upon the straight path that hath been stretched out in the kingdom of existence. Through thee the scales of justice have been balanced, thou hast been delivered from the fires, thou hast plunged into the seas of divine knowledge, and thou hast washed thyself in a cool bath and a drink of forgiveness. By thy life! Every possessor of glory and sovereignty envieth thee in this. O Lord! Expand his breast at every moment.

- 2 'Abdu'l-Baha 'Abbas

- 3 Regarding pilgrimage, the time is not suitable now. God willing, it will be made possible at its proper time. At present you should occupy yourself with some work.

1 يا من استقرّ في ارض السكون هنيئاً لك بما
انقطعت عن كل الشئون و تشبّثت بذيل ولاء
ربك القيوم و رسخت قدماك على الصراط
القيم الممدود في ملكوت الوجود و رجع منك
الميزان و سلبت من النيران و خضت في بحار
العرفان و تغسلت في مغتسل بارد و شراب من
الغفران لعمرك يغطك في ذلك كلّ ذى
عزة و سلطان رب اشرح صدره في كلّ آن

2 ع ع

3 در خصوص تشرف حال مناسب نه انشاء الله در
وقتش میسر میگردد حال آنجناب باید مشغول
بکاری باشید

MMK6#444

AB11055

To: *Mirza Muhammad Ali Khan (Son-in-law of Huda), in Ridaiyyih*
 Date: 1897-Jan-21

The peacock hath crowed in the paradise of the Most Glorious Kingdom, and the dove hath cooed in the holy garden, the immortal bower. The fountains of guidance have gushed forth, and the meadows of bounty have been adorned. The gatherings of intimacy in the Supreme Concourse have been beautified, and the lamps of prosperity have been kindled. The chalices of faithfulness have circulated, and the hearts have been delighted by the melodies of thankful birds in the verdant garden.

قد تشبّه الطّاووس فی فردوس ملکوت الأبّی
 و هدّرت الورقَاء فی حدیقة القدس ایکه البقاء
 و تنفجر ینایع الهدی و تأنقت ریاض العطاء و
 تزینت محافل الأُنس فی الملاء الأعلی و توقدت
 مصابیح الفلاح و دارت کؤوس الوفاء و اطربت
 القلوب نغمات الطیور الشکور فی الروضة الغناء

INBA59:103b

AB04196

To: *Hasan Khurasani, in Egypt*
 Date: 1897-Jan-28

- 1 O thou who hast clung to the cord of the Covenant and Testament! O true friend! From the contents of the clear Book, this grieving heart was so affected and filled with remorse that pen and tongue fail to express it. Its reading brought such sorrows upon heart and soul that I cannot describe. Due to the intensity of its effect, I did not write a response until now, for if I had written, it would have increased the grief and sorrow of that beloved of hearts, and the reins of the pen would have slipped from my hand. Thus, silence was necessarily chosen. In brief, it seems you share and partake in the afflictions and sorrows of this servant, and whatever befalls this servant, a portion is ordained for you.

1 یا من تمسک بعروة العهد و الميثاق ای یار حقیقی
 از مضامین کتاب مبین این قلب حزین چنان متأثر
 و متحسر گردید که تحریر و تقریر از بیانش قاصر
 است و از قرائتش احزان چنان بر دل و جان
 هجوم نمود که ذکر نتوانم از شدت تأثر تا بحال
 جواب ننکاشتم چه که اگر مرقوم میشد سبب
 ازدیاد هموم و غموم آن حبیب قلوب میگشت
 و زمام قلم از دست میرفت پس ناچار سکوت
 اختیار شد مختصر اینست که گویا در بلایا و
 اندوه شریک و سهم این عبد هستید و آنچه بر
 این عبد وارد نصیبی بجهت آنجناب مفروض

- 2 Therefore, we must console one another, for we both suffer from incurable pains, and there is no remedy save patience. But if that kind friend were to learn of the grief of heart and soul, the sudden afflictions, and the intensity of the oppression, injustice and wrong done to this servant, he would entirely forget his own grief and remain silent about his own story. You have but a distant view of the fire. I only complain of my distress and grief to God. I swear by the Ancient Beauty that every moment

2 پس باید یکدیگر را تسلی دهیم چه که هر دو
 مبتلای دردهای بی درمان هستیم و جز صبر
 چاره‌ئی نه ولی اگر آن یار مهربان مطلع بر غصّه
 دل و جان و بلاهای ناگهان و شدت مقهوری
 و مظلومی و مغدوری این عبد شود بکلی غصّه
 خویش را فراموش کند و از قصّه خویش
 خاموش شود دستی از دور بر آتش داری انما

I bring my utter helplessness and need to the threshold of the Divine Unity, and beg to be stripped of this garment of the body, that I might be freed from this shirt and become naked, leaving behind this earthly frame to become all soul and soar in the expanse of the Kingdom. My Lord, facilitate for me this desire and grant me this bounty....

اشکو بئی و حزنی الی الله قسم به جمال قدم
که در هر دقیقه بدرگاه احدیت عجز و نیاز آرم
و التماس خلع قمیص تن نمایم تا از این پیرهن
نجات یافته عریان گردم و هیكل ترا بی گذاشته
سراسر جان شوم و بفضای ملکوت پرواز نمایم
ربّ یسر لی هذا المنی و ارزقنی هذا العطاء...

MSHR3.245-246x

AB10504

To: Wife of Abu'l-Qasim Kulahduz et al.

Date: 1897-Feb-02+

- 1 O Lord! These two leaves have grown from the Tree of Thy mercy and have been stirred by a fragrant breeze wafting from the valley of Thy knowledge, and have been drawn to Thy Kingdom by Thy sweet savors.
- 2 O Lord! Dilate their breasts through beholding the manifestation of the signs of Thy greatness and the unfurling of the banners of Thy power, and gladden their eyes through their attainment unto the cave of Thy protection and safekeeping.
- 3 Verily, Thou art the Mighty, the Ever-Living, the Powerful, and verily Thou art the All-Merciful, the Most Compassionate.

- 1 ای ربّ هاتان الورقتان انبتتا من سدرۃ رحمتک و
تحرکتا من نسیم عبق من وادی معرفتک و انجذبتا
الی ملکوتک بنفحاتک
- 2 ای ربّ اشرح صدرهما بمشاهدة ظهور آیات
عظمتک و خفوق رايات قدرتک و قرر عینهما
بوصولهما الی کھف حفظک و امانک
- 3 آنک انت الملیک الحیّ القدیر و آنک انت الرحمن
الرحیم

INBA87:595b, INBA52:635a

AB00322

To: Baha'is of Rasht

Date: 1897-Feb-07

- 1 O divine friends and spiritual companions! The Lord of the worlds declareth in the mighty Qur'an: "Ye have indeed in the Messenger of God a beautiful pattern." This meaneth that following the Example of Beauty and emulating that true Exemplar is the cause of deliverance in both worlds. The followers of the Messenger were commanded to follow Him in all matters

- 1 ای دوستان الهی و یاران معنوی خداوند عالمیان
در قرآن حکیم میفرماید و لکم فی رسول الله
اسوة حسنه یعنی متابعت حضرت اسوه حسنه
است و اقتداء بان مقتدای حقیقی سبب حصول
نجات در دو عالم امت رسول مأمور باتّباع در

and conditions. Those souls who recognized and followed this mighty path as the straight path became kings in the realm of the righteous and the dominion of the chosen ones. But those who sought comfort and ease deprived themselves of all heavenly gifts and found themselves in the lowest pit of despair. Their days came to an end and their pleasure was exhausted; their bright morn turned dark, their pure cup became turbid and dust-laden, their rising star set and their brilliant planet disappeared.

- 2 But those holy souls who followed His example shone forth like the stars of guidance in the highest horizon and radiated matchless lights from the dawning-place of hopes. They were established upon the throne of everlasting sovereignty and seated upon the divine seat of the All-Merciful. Their signs are manifest and their lights are radiant; their star is luminous and their retinue consists of the eternal angelic hosts. Their palace is firmly raised and their foundation strongly laid. Their light illumines the world and their heat sets it ablaze.

- 3 Consider now how those souls who followed that Manifest Light attained such bounties and stations. What then would be our state if we were to follow the example of the Most Glorious Beauty and His Holiness the Exalted One - may my spirit be a sacrifice for those who were martyred in Their path! From the first dawning of His beauty until the day of His supreme martyrdom, the Bab spent His days and nights in the severest tribulation for the sake of God, and at last made His breast the target of a thousand arrows of affliction, hastening with His pierced breast to the Most Glorious Kingdom.

- 4 The Ancient Beauty, the Most Great Name, tasted the venom of every affliction and drained the brimming cup of every tribulation. He made His breast the target of every arrow and offered His neck to every sword. He became a captive in prison and was bound in unmerciful chains. He was exposed to the onslaught of enemies and the target of the wicked ones' attacks. He was subjugated by chains and fetters and bound by ropes and manacles. He was banished from His homeland and exiled to the lands of the Bulgars and Slavs. In the Most Great Prison He was afflicted with grievous trials and was imprisoned under tyranny and oppression. In this prison of injustice and this dark pit His blessed days came to an end and He ascended to His Kingdom.

- 5 Now, O faithful friends and companions of that Luminous Countenance, is it befitting that we should rest for even a

جميع امور و شئون بودند و چون افرادی این منهج
قویم را صراط مستقیم دانسته سلوک نمودند در
اقلیم راستان و کشور خاصان ملوک گردیدند و
نفوسیکه در راحت و حصول آسایش کوشیدند
خود را از جمیع مواهب محروم نمودند و در اسفل
حفرهء یأس معدوم یافتند ایامشان بسر آمد و
خوشیشان پایان رسید صبح روشنشان تاریک
شد و جام صافیشان دردآلود و غبارآگین نجم
بازغشان آفل شد و کوکب لامعشان غارب

- 2 اما آن نفوس مقدسی که تأسی نمودند در افق
اعلی چون نجوم هدی بدرخشیدند و در مطلع
آمال بانوار بیثال ساطع گشتند بر سریر سلطنت
جاودانی نشستند و بر تخت کامرانی رحمانی
استقرار یافتند آثارشان باهر است و انوارشان
لامع کوکبشان دریست و موکبشان افواج
ملائکة افلاک سردمدی قصرشان مشید است
و بنیادشان وطید نورشان جهانافروز است و
حرارشان جهانسوز

- 3 حال قیاس نمائید نفوسیکه تأسی بآن نور مبین
نمودند بچنین مواهب و مراتب فائز شدند حال
ما اگر تأسی بجمال ابدی و حضرت اعلی روحی
لمن استشهد فی سبیلهما الفدا نمائیم چه خواهد
شد حضرت اعلی از بدایت طلوع جمالش تا
یوم شهادت کبری شب و روز را در اشد [بلا
] در سیل خدا گذراندند و آخر الکأس سینه را
هدف هزار تیر بلا فرموده با سینهء شرحه شرحه
بملکوت ابدی شتافتند

- 4 جمال قدم اسم اعظم زهر هر بلائی چشیدند و
جام لبریز هر ابتلائی نوشیدند سینه را هدف هر
تیر نمودند و گردن را رهین هر شمشیر فرمودند اسیر
زندان گشتند و بستهء زنجیر بی امان عرضهء
هجوم اعدا شدند و هدف رجوم اشرار مقهور
سلاسل و اغلال گشتند و مغلول و ثاق و اصفاد
بعید از اوطان گردیدند و سرگون بلاد بلغار و
صقلاب شدند در سجن اعظم مبتلای بالای مبرم
گشتند و اسیر ظلم و ستم در این زندان جفا و بثر
ظلماء ایام مبارکش بسر آمد و صعود بملکوتش
فرمود

- 5 حال ایدوستان باوفا و یاران آن طلعت نورا آیا
سزاوار است که دیگر دقیقهئی ما آسوده نشینیم

moment, or exercise patience, or seek comfort and ease, falling into lassitude and following our own imaginings, attaching our hearts to strangers and kin? No, by God! We must not rest day or night, nor soil our pure hearts with the defilement of this world. Let us prepare the feast of sacrifice and establish the festival of love, and with harp and drum and reed sing the melodies of the Abha Kingdom, and dancing, rejoicing and laughing, hasten to the altar of sacrifice and offer up our souls, bodies, heads and limbs.

و صبر پیشه گیریم و آسایش و راحت جوئیم تا
در آزمایش و کسالت افتم و بخیالات خویش
پردازیم و به بیگانه و خویش دل بندیم لا والله باید
شب و روز آتی نیاسائیم و دل پاک را بآلایش
این عالم نیالائیم بزم فدا بیارائیم و جشن عشق برپا
نمائیم و با چنگ و دف و نی باهنگ ملکوت
ابهی نغمه سرائیم و رقص کمان شادمان خندان
بقریانه فدا بشتاییم و جان و تن و سر و بدن
انفاق نمائیم

- 6 O friends, show forth your fidelity! O my loved ones, manifest your steadfastness and your constancy! O ye who invoke His Name, turn ye and hold fast unto Him! O ye who lift up your hearts and implore His aid, cling to Him and walk in His ways! It is incumbent upon every one of us to encourage each other, to exert our utmost endeavour to diffuse His divine fragrances and engage in exalting His Word. We must, at all times, be stirred by the breeze that bloweth from the rose-garden of His loving-kindness, and be perfumed with the fragrances of the mystic flowers of His grace. Let us cast ardor and passion into the hearts of the righteous and infuse enthusiasm and joy into the hearts of the free.

6 ای یاران وفائی و ای دوستان ثبوت و استقامتی
ای مبهلان تشبث و توسلی ای متضرعان تعلق
و تمسکی هر یک باید مشوق دیگری گردیم و
محرک سائرین شویم و در نشر نفحات الله کوشیم
و باعلاء کلمه الله پردازیم از نسیم گلشن عنایت
دائماً مهتر گردیم و از شمیم گلزار احدیت ملئت
شویم در قلب ابرار شوق و شور افکنیم و در دل
احرار وله و سرور اندازیم

- 7 Praise be to God that the hosts of the Abha Kingdom are rushing forth, the stars of the supreme horizon are shining, the standard of guidance is waving, the cloud of bounty is pouring down its rain, and the Sun of the horizon of inner meanings is radiant. The feast and joy of the Kingdom are at the height of delight, and the morn of bounty is spreading the rays of guidance. The melody of the Abha Kingdom reacheth from the Supreme Concourse:

7 حمد خدا را که جنود ملکوت ابهی در هجومست
و نجوم افق اعلی در سطوع و سیور علم هدی
در جنبش است و سیحاب عنایت در ریزش و
نیر افق معانی در تابش جشن و عیش ملکوت
در نهایت مسرت است و صبح عنایت ناشر پرتو
هدایت آهنگ ملکوت ابهیست که از ملا اعلی
میرسد

- 8 O lifeless one, bereft of heart, gain life, gain life!

8 ای مرده بی جان و دل جاندار شو جاندار شو

- 9 O sleeper in water and clay, awake, awake!

9 ای خفته در آب و گل بیدار شو بیدار شو

- 10 O drunken, bewildered and lost, be conscious, be conscious!

10 ای مست و مدهوش و مضل هوشیار شو هوشیار شو

- 11 The horizons are musk-laden, the eyes filled with light,

11 آفاق عنبربار شد احداق پرانوار شد

- 12 The rays are ablaze - from soul and body be free, be free!

12 اشراق آتشبار شد از جان و تن بیزار شو بیزار شو

- 13 The time of sacrifice has come, the divine breaths blow,

13 هنگام قربانی بود انفاس رحمانی بود

- 14 The mysteries of the Lord are revealed - for lovers be thou a gibbet, a gibbet!

14 اسرار ربّانی بود بر عاشقان سردار شو سردار شو

- 15 The nightingale's sweet song on the cypress branch in the garden 15 گلبانگ مرغ خوش سخن بر شاخ سرو اندر چمن
- 16 Teacheth meanings' lesson - be thou privy to mysteries, be thou privy to mysteries! 16 درس معانی میدهد تو محرم اسرار شو تو محرم اسرار شو
- LOTW#56, SW_v04#04 p.071+074, BSTW#080, BSTW#361, BSTW#367 INBA13:406, INBA55:167, INBA88:197, NURA#56, MKT1.417, MNMK#102 p.187, MMK4#135 p.137, DWNP_v6#09 p.002-003, BCH.155, DUR1.281x

AB00528

To: Sarvistani, Ghulam-Husayn brother of Murtida et al., in Shiraz

Date: 1897-Feb-07

- 1 O my God and my Protector! You are exalted and glorified in the might of Your Divinity and the grandeur of Your Lordship above my praise and the praise of all things. You are sanctified and purified in the reality of Your oneness above my tributes and attributes and the attributes of all things. How sweet it is, O my God, in moments of helplessness to acknowledge weakness and brokenness and to shun pride and arrogance. Sufficient for me, O my God, is my helplessness, my poverty, my lowliness, my abasement, my evanescence and my nothingness. And sufficient for me, O my Beloved, are Your favors, Your beneficence, Your generosity and Your grace.
- 1 الهی و مجیری تعالیت و تجللت بعزة الوهیتک و عظمت ربوبیتک عن ثنائی و ثناء کل شیء و تقدست و تنزهت بحقیقة احدیتک عن محامدی و نعوتی و نعوت کل شیء فما احلی یا الهی فی موارد العجز الاعتراف بالذل و الانکسار و الاجتناب عن العزة و الاستکبار کفانی یا الهی عجزی و فقری و ذلی و هوانی و فنائی و اضمحلالی و حسبی یا محبوبی الطافک و احسانک و جودک و اکرامک
- 2 O Lord! You have enriched me through Your ancient grace, Your manifest generosity and Your mighty bounty from all else by guiding me to the wellspring of Your mercy, leading me to the path of Your oneness, bringing me to a true station before the Sovereign of Your bestowals, giving me to drink from the cup of giving by the hand of the Cup-bearer of Your grace, and providing me with heavenly sustenance at the table of Your gift. O Lord! Praise be to You for this and thanks be to You for this gift which You have specially bestowed upon the sincere ones among Your servants.
- 2 ای رب اغنیتنی بفضلک القدیم و جودک المبین و فیضک العظیم عما سواک بما هدیتنی الی معین رحمانیتک و اوردتنی علی شریعة فردانیتک و انزلتنی منزل صدق لسلطان وهابیتک و سقیتنی من کأس العطاء من ید ساقی عنایتک و رزقتنی مائدة السماء علی خوان موهبتک ای رب لک الحمد علی ذلک و لک الشکر علی هذه الموهبة الّتی اختصصت بها المخلصین من ارقائک
- 3 My spirit, my being and my essence bear witness that You have perfected Your mercy upon me, completed Your favor upon me, lavished Your gifts upon me and multiplied Your blessings upon me. But O my God, I implore You humbly and beseech You and supplicate to Your Most Glorious Kingdom and hope from the Sovereign of Your Most Exalted Dominion that You
- 3 و یشهد روحی و ذاتی و کینونتی بانک اتممت علیّ الرحمة و اکملت علیّ النعمة و اسبغت علیّ العطاء و اکثرت علیّ النعماء و لکن یا الهی اتذلّ الیک و ابتهل بین یدیک و اتضرّع الی ملکوتک الاهی و اترجی من سلطان جبروتک الاسمی ان تقدّر لی غایة منائی و منتهی رجائی و ما هو جلاء بصری و

ordain for me my ultimate desire and the end of my hope - that which is the light of my eyes, the purity of my heart, the comfort of my soul, my greatest victory, the joy of my heart, my supreme guidance, the light of my brow and my manifest horizon - namely, the shedding of my blood and the sacrifice of my spirit in the path of Your love, my being consumed by the fire of Your enemies' torment in Your path, and my abasement and the trembling of my body upon the dust in longing for the kingdom of Your presence.

4 O Lord! Ordain this desire for me and give me to drink from this cup brimming with the choice wine of favors from the outpouring of Your greatest mercy. Feed me from this table which You provided for Your Most Exalted Beauty and crown my head with this diadem whose brilliant jewels shine in the center of all the worlds. Make me one of Your sincere servants who attain martyrdom. Verily You are the All-Merciful, the All-Compassionate.

5 O Lord! These are two servants who are related to Your servant who was attracted by the holy fragrances of Your oneness, who was set ablaze with the fire of Your love, who was moved by the breezes wafting from the gardens of Your knowledge, who was gladdened by the lights shining from the dawning-place of Your gift, who wandered in the desert of passionate love for Your beauty, who journeyed in the wilderness where those yearning to visit Your countenance cried out and lamented, who became intoxicated from the cup of Your bestowal until he hastened to the place of sacrifice in Your path and rushed to the field of sacrifice out of love for Your beauty and gave up his spirit in longing for meeting You.

6 O Lord! You made imprisonment for Your sovereignty beloved to him and by Your power and proof made it for him a verdant paradise and a leafy garden. He remained in it for successive years under heavy chains and fetters while rejoicing in that and being gladdened by all of that, until You confirmed him by Your grace and generosity to ascend to Your holy kingdom. The tyrants among Your creation brought him out from the depths of the prisons to the open space of sacrifice in Your path, O Ever-Living, O Self-Subsisting! He addressed them saying: "O you who are present for my execution in the path of my Beloved Lord! I have nothing to offer you in return for this glad tidings you have given me except this covering for my head, which I present to you in recognition of your kindness." He appeared among the people like a fierce lion and soared in the sky, directing himself to the highest horizon. His spirit ascended to Your Most Glorious Kingdom and Your Most Exalted Dominion. Blessed is he, again blessed is he!

صفاء قلبي وراحة روحي واعظم فتوحى ومسرة
فؤادى واكبر رشادى ونور جبينى وافق مبینى
وهو سفك دمی وانفاق روحي في سبيل محبتك
واحتراقى بنار عذاب اعدائك في سبيلك وذلى
وتبليل جسمى على التراب اشتياقا الى ملكوت
لقائك

4 اى ربّ قدّر لى هذا المنى واسقنى هذه الكأس
الطافحة بصهباء اللطاف من فيض رحمتك
الكبرى واطعمنى من هذه المائدة التى رزقت
جمالک الاعلى وتوجّ رأسى بهذا الاكليل الذى
تتلأأ جواهره الباهره في قطب العوالم كلّها و
اجعلنى من عبادک المخلصين المستشهدين انک
انت الرحمن الرحيم

5 اى ربّ هذان عیدان انتسبا الى عبدک الذى
انجذب بنفحات قدس احدیتک واشتعل بنار
محبتک واهتز من نسائم التى هاجت من رياض
معرفتك واستبشر بانوار سطعت من مشرق
موهبتک وهام في هيماء الشغف في جمالک و
توغّل في صحراء صاح وناح فيه المشتاقون لزيارة
طلعتک وثلّ من كأس عطائك حتىّ سرع
الى مشهد الفداء في سبيلک وركض الى ميدان
الفداء حباً بجمالک وانفق روحه شوقاً الى لقائك

6 اى ربّ احببت عليه السجن لسلطانک وجعلته
جنة غناء وروضة غلبا له بقدرتک وبرهانک
واستقام فيه سنين متواليات تحت السلاسل و
الاعلال المثقلات وهو يستبشر بذلك ويتبجح
في كلّ ذلك الى ان ايّده بفضلك وجودک
ان يتصاعد الى ملكوت قدسک فانخرجوه طغات
خلقتك من قعر السجون الى فضاء الفداء في
سبيلک يا حتى يا قيوم نفاطب و قال يا ايها
الحاضرون لقتل في سبيل ربّي المحبوب ليس لى
شئ اهدى لكم لهذه البشارة التى بشرتموني بها الا
هذا الغطاء لرأسى فاهديه لكم مقابلة لعرفكم فتظاهر
بين الملأ كاسد الشرى وتطائر في السماء توجهها
الى الافق الاعلى وصعد روحه الى ملكوتک
الابهى وجبروتک الاسمى طوبى له ثم طوبى

- 7 O Lord! These two who are related to him - confirm them in steadfastness in Your Covenant and Testament, enable them to obey Your command, and make them sincere in Your religion. You, verily You are the All-Generous, the All-Merciful, the All-Bestowing.

7 ای ربّ هذان المنتسبان الیه ایدهما علی الثبوت علی عهدک و میثاقک و وفقهما علی اطاعة امرک و اخلصهما فی دینک انت انت الکریم الرحیم الوهاب

INBA21:095b, INBA55:213, INBA59:139,
INBA87:418, INBA52:430b

AB01393

To: Nasrullah Baqiruf, in Baku

Date: 1897-Feb-07

- 1 O you who are firm and steadfast in the Covenant!
- 2 The news of the martyrdom of His Honor Mulla Sadiq illuminated and stirred the horizons of existence like a brilliant light, and lit up the dawning-place of sacrifice with a new radiant light. May the spirits of those near to God be sacrificed for him! From his intense fervor and enthusiasm it was clear and evident that he would drink this brimming cup of bounty from the hand of the Cup-bearer of favor. For that flame and that cry, that attraction and that burning passion, would ultimately lead to intoxication from this wine. Blessed is he, again blessed is he! Glad tidings to him, again glad tidings to him!
- 3 All the Concourse on High and the birds of the gardens of Abha utter his praise and glorification, and the maidens of the exalted Paradise remember and extol him in pavilions of supreme glory. For that essence of being and that reality attracted to the fragrances of the Worshipped One became so intoxicated and bewildered by the sealed wine that in complete ecstasy and joy he hastened to the field of sacrifice and laid down his life. Would that that arrow had struck this captive's breast and that bullet had entered this yearning one's heart! But it was his portion and his destined share. Not every bird can feast on the fig. May my spirit be sacrificed for him!
- 4 I swear by the Ancient Beauty that the embodiments of sanctity envy his station and cry out "Would that I had been with you to achieve a mighty triumph!" In any case, regarding the claim of murder, consider: if it would cause great enmity and there are no witnesses, and it would cause division and separation, do not pursue it. However, during times of mourning

1 ای ثابت راسخ بر عهد و پیمان

2 خبر شهادت حضرت ملاً صادق چون نور بازغ آفاق وجود را روشن و بحرکت آورد و مطلع فدا را بنوری ساطع جدید روشن نمود روح المقرّین له الفداء از آن جوش و خروش او معلوم و واضح بود که این جام سرشار عنایت را از دست ساقی موهبت نوش خواهد نمود چه که آن شعله و آن ناله آن انجذاب و التهاب عاقبتش نشئه این شراست طوبی له ثمّ طوبی له بشری له ثمّ بشری له

3 جمیع ملاً اعلی و طیور حدائق ابری به ستایش و تجید او ناطق و حوریات فردوس فدا در خیام عزّت کبری به تحسین و توصیف او ذاکر چه که آن جوهر وجود و حقیقت منجذبه بنفحات حضرت معبود از ریح حق مختوم چنان مست و مدهوش شد که در کمال وجد و سرور بمیدان فدا شتافت و جان باخت ای کاش آن تیر بر سینه این اسیر بود و آن رصاص در قلب این مشتاق داخل میشد ولی نصیب او بود و سهم مصیب او طعمه هر مرغی انجیر نیست روحی له الفداء

4 قسم به جمال قدم که هیاکل تقدیس غبطه مقام او را میبرند و فریاد یا لیتنی کنت معکم فافوز فوزاً عظیماً برآورند باری در خصوص دعوی قتل ملاحظه نمائید اگر سبب بغضای عظیم باشد و شهودی در میان نباشد و اسباب فصل و تفریق

for him and mention of his tribulations and martyrdom, the gathering of friends should be deeply moving.

- 5 That pure spirit, that embodied light, that personified knowledge, and that visualized certitude is among the company of martyrs, nay rather the commander of the host of those who sacrifice their lives. From the day he drank the pure wine of the love of God, he sacrificed his spirit, heart and body in God's path, and each day he longed to drink from this joy-giving cup. Would that a drop had fallen to our share! And for the earth there is a portion from the cup of the noble ones. And glory be upon him on the day he was born and the day he was martyred in the path of God.

گردد تعرض ننمائید ولی در اوقات ماتم او و ذکر مصائب و شهادت او باید محفل دوستان در نهایت تأثیر باشد

5 آن روح مجرد آن نور مجسم و آن علم مشخص و آن ایقان مصور از جوقه فدائیان بلکه سالار سپاه جانبازانست از آن روز که جام رقیق رحیق محبت الله نوشید جان و جان و تن را در سبیل الهی قربان نمود و هر روز آرزوی نوشیدن این قدح پر مسرت را میفرمود ای کاش قطره‌ئی بکام ما میریخت و لاارض من کأس الکرام نصیب و البهاء علیه یوم ولد و یوم استشهد فی سبیل الله

INBA55:327, MKT5.176, MAS9.030

AB05928

To: *Mirza Muhammad Hasan Adib*

Date: 1897-Feb-07

- 1 Regarding the inappropriate behavior and actions of the person who serves as intermediary for delivering and sending letters, what you wrote matched reality and the truth of events. Whatever the Hands of the Cause deem advisable is the very truth and must be carried out. I wanted to implement it immediately, but considering mercy, it seemed appropriate to refer this matter to you and make this observation: If the Hands consider it advisable to completely cut off communication with him, it will be implemented without delay. The consideration is this: This person is related to someone who was honored to serve in this and many other services for some time and endured hardship in service to the Cause. Now loyalty requires that we strive as much as possible so that, God willing, through divine assistance and favor he may be reformed and abandon this disposition. Let counsel be written to him - if he improves his character, better; if not, afterward we will implement whatever the Hands of the Cause deem advisable. Secondly, since this person is a Russian subject, it is safer for sending and delivering letters. Nevertheless, whatever is deemed necessary and advisable, indicate it and it will be implemented. Today, whatever the Hands of the Cause deem advisable is implemented by this servant.

1 در خصوص اطوار و حرکات غیر مناسب شخصیکه واسطه ایصال و ارسال رسائلست مرقوم فرموده بودند آنچه محرر مطابق واقع بود و حقیقت وقایع و هر قسم که ایادی امر مصلحت دانند همان عین حقیقت و لازم الاجراست و میخواستیم فوراً مجری نمایم ولی نظر بمرحمت مناسب دیده شد که در اینخصوص مراجعت نمایم بشما و ملاحظه ذکر نمایم اگر چنانچه حضرات ایادی مطلق قطع مخایره با او نمودن را مصلحت بدانند بدون تأمل مجری میشود و آن ملاحظه اینست که این شخص منتسب آن کسی است که مدتی باین خدمت و خدمات متعدده مشرف بود و زحمتی در خدمت امر کشید حال مقتضی وفا اینست که تا ممکن است بکوشیم بلکه انشاءالله بعون و عنایت الهیه اصلاح شود و از این خلق و خوی بگذرد و نصیحتی باو مرقوم گردد اگر تعدیل اخلاق نمود بهتر والا بعد همان قسم که حضرات ایادی امر مصلحت میدانند مجری مینمائیم و ثانی آنکه این

شخص از تبعهء روس است در ارسال و ایصال
مکاتیب در پوست محفوظتر است باوجود این
هر قسم مقتضی و مصلحت است اشاره فرمائید
مجری میگردد الیوم آنچه ایادی امر مصلحت
بدانند نزد این عبد مجراست

- 2 O my God! These luminous realities are rising stars in the horizon of guidance - make their faces radiant in Thy Kingdom of Oneness. They are trees in the garden of attraction and steadfastness - through the outpouring of the rain of Thy grace make them fresh, alive, verdant and beautiful at every moment. They are lamps of knowledge - make them shine in the assemblage of the world. They are horsemen in the field of firmness and constancy - assist them with the hosts of the Abha Kingdom. They are thirsty ones in the desert of longing - lead them to the shore of the sea of favors. Grant them victory in every moment and breathe a spirit in every breath. Through the breeze of the garden of Thy grace, bestow joy and delight upon their hearts, and through the fragrance of the gardens of Thy bounty make their nostrils perfumed. Thou art the Powerful, the Mighty. Thou art the Generous, the Compassionate, the Kind.

2 ای یزدان من این حقائق نورانیه نجوم بازغهء افق
هدایتند وجوهشانرا در ملکوت احدیت روشن
فرما و اشجار بوستان الجذاب و استقامتند بفیض
و ریش باران عنایت در هر دم تازه و زنده
و پر طراوت و لطافت فرما سرج عرفانند در
انجمن عالم روشن کن و فارسان میدان ثبوت و
رسوخند بجنود ملکوت اهی تأیید کن تشنگان
بادیهء اشتیاقند بر ساحل بحر الطاف وارد کن
در هر دم نصرتی فرما و در هر نفسی روحی بدم
از نسیم حدیقهء عنایت قلوبشانرا روح و ریحان
بخش و از شمیم ریاض موهبت مشامشانرا معطر
فرما توئی مقتدر و توانا توئی کریم و رحیم و مهربان

- 3 In any case, so that this family may not become completely dejected and despairing, this matter is being referred to the Hands regarding whatever manner they deem advisable to implement.

3 باری بملاحظهء اینکه این خانواده بکلی مخمود
نگردند و مأیوس نشوند مراجعت بحضرات ایادی
در اینخصوص میشود که هر نوع مصلحت دانند
مجری گردد

INBA13:136x, INBA75:035x, BRL_DAK#0290,
BCH.070x, DUR2.086x, ADH2.046x,
ADH2_1#23 p.040x, MJMJ1.049x,
MMG2#360 p.402x, MJH.011x

AB02559

To: Baha'is of Nayriz

Date: 1897-Feb-07

- 1 O true friends! When the Sun of Truth shone forth with brilliant rays from the horizon of the placeless realm upon the world of contingent beings, and the Ancient Bounty encompassed this contingent world, the first effulgence and radiance was the light of the Covenant, which shone from beneath the blessed Tree upon all horizons.

1 ایدوستان راستان شمس حقیقت چون از افق
لامکان بر جهان امکان باشعهء ساطعه اشراق
فرمود و فیض قدیم جهان حادث را احاطه نمود
اول تجلی و اشراق پرتو نور میثاق بود که در ظل
شجرهء انبسا بر آفاق درخشید

- 2 And the Sun of the Covenant bestowed such heat that sacred realities and essences, and proud egos, which were like scattered dust buried in the depths of the unseen, emerged from the realm of concealment into the arena of manifestation. Hidden seeds sprouted forth and, through the radiance of that Sun's heat and the bounty of the endless rain of mercy and the blowing of the fecundating winds of the All-Merciful, they grew and developed until their true essence became visible and manifest.
- 3 One "grew as a goodly plant," while another became "dry stubble." One became "like a goodly tree, its root firmly fixed and its branches reaching to heaven," while another appeared as one "uprooted from the earth, unstable." One bloomed like a flower spreading sweet fragrances, while another, like a noxious weed, repelled the mountain and desert dwellers with its foul odor. One, nurtured in its mine by the sun's heat, became a ruby of Badakhshan, while another, developed in its quarry, became worthless pottery and shells.
- 4 Therefore, O loved ones of God, strive with all your soul to become, in this garden, roses and sweet basil and violets and narcissus, that your sweet fragrance and delightful scent may perfume the nostrils of the friends. And this sweet-scented fragrance is the perfume of steadfastness and firmness in the Covenant.
- 2 و آفتاب عهد چنان حرارتی می‌دول داشت که حقایق و کینونات مقدسه و انیات مستکبره که چون بدور منثور در کمون غیوب مغمور بود از حیز پنهانی بعرضه شهود مشهود گردید و نغمهای مستور انبات شد و از پرتو حرارت آن آفتاب و فیض باران رحمت بی‌پایان و هبوب اریاح لواف رحمن نشو و نما نموده و حقیقت آن کینونات ظاهر و عیان گردید
- 3 یکی انبته نباتاً حسناً شد دیگری فجعله غثاء احوی گشت یکی کَشَجَرَة طَیِّبَة اصلها ثابت و فرعها فی السَّمَاء گردید و دیگری اجْتَنَّتْ من فوق الأرض ما لها من قرار پدیدار شد یکی چون گل شکفت و روائح طَیِّبَة نشر نمود و دیگری چون گیاه بدبو اهل کوه و صحرا را از رائحه دفرا زجر نمود یکی در کان خویش از حرارت خورشید تربیت شده لعل بدخشان گردید و دیگری در معدن خود پرورده شده خزف و صدف ارزان گشت
- 4 پس ای احبابی الهی بجان بکوشید که در این گلشن گل و ریحان و ضمیران و نرگس گلستان گردید تا بوی خوشتان و رائحه دلکشتان مشام یارانرا معطر نماید و این رائحه معطره بوی گل ثبوت و رسوخ بر میثاق است

INBA13:138, INBA55:425b, AKHA_105BE
#05 p.05, QT105.1.461, RHQM2.0632a
(010) (008ax), MAS5.258

AB03438

To: Yusif Vujdani, in Bombay

Date: 1897-Feb-07

- 1 O thou wanderer in the divine wilderness! That which thou hast written was perused and understood. From its unsealed contents the fragrance of choice wine was inhaled. Verily the word of God is like a flame and wherever it is uttered it will ignite a fire causing the veils to be burnt away from the eyes of those who slumber and are weak. Verily the truth has come and falsehood has vanished away for falsehood is a vanishing thing.
- 1 ای سرگشته صحرای الهی آنچه مرقوم نموده بودید معلوم و مفهوم گردید و از مضامین رائحه رَحِیق مختوم استنشام شد فی الحقیقه کلمه الهیه حکم نار موقده دارد و در هر اقلیم القا شود البتّه شعله برافروزد و پرده خمودت متزلزلین بسوزد و قل جاء الحقّ و زهق الباطل انّ الباطل کان زهوقاً

- 2 O thou flame of the love of God! Kindle a fire in the world of existence. O thou moth of the fire of the love of God! Burn thy wings as thou does circle in adoration round the candle of divine guidance! O thou bird of knowledge, lift up voice and chant thy melodies in the garden of the divine Covenant and O thou phoenix of certitude, illumine thou thy eyes with rays from the luminary of divine bounties. They who follow their selfish desires are like bats which cover their faces and hide themselves from the light when it shine upon them. The fire of the love of God will melt away all coldness and frigidity. The armies of the Covenant will destroy the straggling bands of lukewarm waverers; verily our hosts shall conquer those who doubt.
- 3 O my God, O thou who quickenest the hearts with the fragrance of the Covenant, O thou who dost illumine the eyes! Assist thy humble servant, submissive at the door of thy oneness, that he may raise up thy Word in these remote region, that he may spread abroad Thy fragrance in Thy Path, and gather together the believers beneath the sheltering beams of Thy perspicuous light and dilate their breasts with the manifestation of thy assistance from the Abha Kingdom. Verily thou art the Omnipotent.

2 ای نائره محبت الله در آفاق شعله‌ئی برافروز و ای پروانه محبت الله حول شمع هدایت پر بسوز ای طیر حدیقه عرفان در ریاض عهد و پیمان نغمه و آهنگ آغاز نما و ای حریای وادی ابقان از پرتو کوکب الطاف دیده روشن کن اهل وسوس نفسیه خفاشانند چون انوار سطوع یابد سر در گریان کنند و محفی و پنهان شوند حرارت محبت نمودت و جمودت زائل نماید جنود میثاق سپاه تزلزل را غلبه نماید و آن جندنا لهم الغالبون

3 اللهم يا محي القلوب بنفحات الميثاق و منور الابصار بضياء الاشراق ايد عبدك الخاضع الخاشع بباب احديتك على اعلاء كلمتك في تلك العدو القصوى و نشر آثارك في تلك الاقطار و جمع شمل الموحدين في ظل نورك المبين و اشرح الصدور بظهور عونك من ملكوتك الابهى انك انت القدير

INBA21:150a, MMK2#236 p.170,
AKHA_128BE #11 p.a

AB04575

To: Ali

Date: 1897-Feb-07

- 1 O 'Ali! This name hath the meaning of "exalted" and is derived from "sublimity" and "loftiness". Thus do I address thee with this name. In this day loftiness and sublimity is steadfastness in the Covenant and Testament. True exaltation is to cling unto the hem of the Lord of Grandeur.
- 2 God hath ordained that the mystery of exaltation is to firmly cling unto the Sure Handle, for it is the Firm Cord; the Ancient Covenant; the Manifest Light; the Straight Path; the rose-garden of divine mysteries; a garden of flowers; shining stars; and the manifestation of divine evidences; a pure fountain; the face of the cupbearer; and an eternal sign.

1 یا علی این نام بمعنی بلند و مشتق از سمو و علو است لهذا بهمین نام خطاب نمودم اليوم علو و سمو ثبوت و رسوخ بر عهد و میثاق است و علویت حقیقه تمسک بذیل حضرت کبریا

2 قد قدر الله سرّ العلی فی التمسک بالعروة الوثقی چونکه جبل متین در عهد قدیم در نور مبین در صراط مستقیم در گلشن اسرار است گلین ازهار است انجم انوار است مظهر آثار است چشمه صافیدر چهره ساقیدر آیت باقیدر

- 3 The delight of the spiritually-minded hath increased through this wine and the Maids of Heaven leapt and danced by the melodies of the Mystic Dove. The faithful were filled with ecstasy through this song and melody and the dismayed were sent to the place of malice. The firm partake with delight of the table of faithfulness.
- 4 Some are firm and attuned to the Manifestation of Light; others are deficient and sunk in the pit of stupor and are intimate with agony and sorrow. For some it is fresh and thirst-subduing waters, for others bitter salt. For some it is sweet ecstasy, for others an efficient venom. The righteous are filled its with joy and the wicked flee from it. The upright in heart have achieved delights that endure and the evildoers a mighty Fire.
- 5 Glory rest upon thee!

3 قد اشتدت نشئة الروحانيون من هذه الصهباء
ورقصت حوريات الجنان من نعمة الوراق
واطرب المخلصون من هذا النغم والايقاع
والمترجلون لفي شر صقع الجفاء والثابتون
متلذذون من مائدة الوفاء

4 کیمی ثابتدر جلوه نور ايله دمسازدر و کیمی
ناقصددر حفره اغماده غم و آلام ايله همرازدر
کیمه عذب فراتدر کیمه ملح اجاجدر برینه شهد
و شکردر برینه زهر پراژدر الأبرار منه یطربون
و الأشرار منه یفرون و الأبرار لفي نعيم مقيم و
الأشرار لفي سعير عظيم

5 و البهاء عليك

INBA13:137, INBA72:115, MJT.015

AB04355

To: Khalil

Date: 1897-Feb-07

- 1 O Khalil! Your letter was received and from the fragrances of its gardens of meanings it was understood that some are inquiring what station this servant claims and seeks. I swear by the Ancient Beauty that this servant is repelled by even a whiff that suggests claiming, and in all degrees I would not transform an atom of servitude into the oceans of divinity and lordship.
- 2 For many have made claims of divinity and lordship - His Holiness Quddus, may my spirit be sacrificed for him, revealed a book on the interpretation of Samad where from beginning to end it is "I am God", and the honorable Tahirih raised "I am God" to the highest heavens in Badasht, and likewise some loved ones in Badasht, and the Blessed Beauty in the Qasidiy-i-Varqa'yyih states: "All divinities became divine from a sprinkling of my command, and all lords became lordly from an overflow of my wisdom." But they did not say that any soul arose in true servitude as is its right.

1 ای خلیل مکتوب آنجناب واصل و از نفحات
ریاض معانیش چنان مفهوم شد که بعضی
مستفسرند که این عبد چه مقامی را طالب و
مدعی قسم بجمال قدم که این عبد از رائحه ای
که بوی ادعا نماید متنفر و در جمیع مراتب
ذره ای از عبودیت را ببحور الوهیت و ربوبیت
تبدیل ننمایم

2 چه که اظهار الوهیت و ربوبیت بسیاری نموده
حضرت قدوس روحی له الفداء يك كتاب در
تفسیر صمد نازل فرمودند از عنوان كتاب تا
نهایتش اتی انا الله است و جناب طاهره انی
انا الله را در بدشت تا عنان آسمان باء علی النداء
بلند نمود و همچنین بعضی اءحباء در بدشت و
جمال مبارك در قصیده ورقائیه میفرماید کل
الالوه من رشح امری تالھت و کل الربوب من
طفح حکمی تربت ولی يك نفسی را نفرمودند
که بعبودیت کما هی حقها قیام نمود

- 3 And if I were to want a station for myself, God forbid, what station is greater than being a branch branched from the Ancient Root? By God the True One, the necks of every station have been humbled and the heads of every station and rank have bowed before this mighty station.

3 و اگر چنانچه مقامی را بخواهم خدا نکرده از برای خویش چه مقامی اعظم از فرع منشعب از اصل قدیمست تالله الحق ذلّ رقاب کلّ مقام و خضع اعناق کلّ مقام و رتبه لهذا المقام العظیم

MKT2.254, YHA1.015-016 (1.016-017)

AB05021

To: Baha'is of Egypt et al., in Alexandria

Date: 1897-Feb-07

- 1 My God, my God! My fingers tremble, my sight weakens, my bones are crushed, my flesh melts, my blood congeals, and my liver is torn to pieces from the intensity of my tribulations in Thy path and the magnitude of my sufferings in Thy love.
- 2 O Lord! Take hold of these decaying bones, this ailing body, this wasting frame, and this empty shell, raise me up unto Thee and bring me into Thy presence. Heal my breast through beholding Thy beauty and remove my anguish through entering the kingdom of Thy presence.
- 3 The severity of pain has consumed me - give me to drink from the cup of healing by removing the veil from Thy face. Great maladies have weakened me - make easy for me the antidote of reunion with Thee. My eyes have turned white from flowing tears - illuminate them with the collyrium of Thy bounty.
- 4 O Lord! No occupation remains for me - I have become powerless, hopeless, with burning entrails, confined on all sides, with broken bonds and scattered desires. Have mercy upon me, have mercy upon me by delivering my soul, O Thou Who art merciful to every servant who raises suppliant hands! Remove from me all harm, O Thou Protector of all who commune with Thee! Verily, Thou art the Kind to all creation.

1 الهی الهی قد ارتعش اناملی و ضعف بصری و اندق عظمی و ذاب لحمی و انقعد دمی و تفتت کبدی من شدّة بلائی فی سبیلک و عظیم مصائبی فی محبتک

2 ایربّ ادرك هذا العظم الرّمیم و الجسد السّقیم و الهيكل البالی و البنیان الخاوی و ارفعنی الیک و احضرنی بین یدیک و اشف صدري بمشاهدة جمالك و اكشف كربی بالوفود علی ملكوت لقائك

3 قد انحلني شدائد الآلام فاسقني كأس الشفاء بكشف الغطاء عن وجهك و اضناني عظامي الأسقام يسرلي درياق وصالک و ابيضت عینای من انسجام العبرات نورها بکحل عطائك

4 ایربّ لم یبق لی شغل شاغل غدوت معطل القوى منقطع الرجاء متسعر الأحشاء محصور الأرجاء منقصر العری متشتت الأهواء ارحمنی ارحمنی بتسليم الروح یا راحم کلّ عبد بسط اکف الدعاء و اكشف عني الضّیر یا مجیر کلّ من ناجی انک انت الرؤف بکلّ الوری

INBA59:100

AB06323

To: Mashhadi Muhammad Ali, in Tabriz

Date: 1897-Feb-07

- 1 O thou who seekest the lights of guidance! Wert thou to observe this new Dispensation with penetrating sight thou wouldst see how the world of existence hath become a fresh creation from the effulgences of the Ancient Beauty and wert thou look clearly at this new cycle thou wouldst see how its true aspect hath been adorned with both visible and invisible perfections from His Supreme Horizon.
 1 ای مقتبس انوار هدی اگر در این کور بدیع و دور جدید ببصر حدید ملاحظه نمائی مشاهده فرمائی که جهان در این تجلی جمال قدم از مطلع اعظم بخلق جدید فائز گردیده و حقیقت وجود بجمع کالات غیب و شهود مزین گردیده
- 2 Verily, the lights of holiness have mirrored upon the daysprings of purity and the clouds of divine praise have poured down the rain of His glorification and the Sun of Truth hath beamed forth from the Sign of Leo in the utmost intensity of its supernal heat.
 2 انوار تقدیس از افق توحید بر مطالع تجرید ساطع گشت و غمام تسبیح بامطار تجید هامع شمس حقیقت از برج اسد لامع شد و باشد حرارت در اشرف نقطه ظاهر
- 3 Now if the manifest evidences of this incandescent Light are not all immediately apparent in the visible and external world nevertheless all this has been realised in the inner essence of every beings and shall manifest its full potentialities in a manner that is commensurate with the human capability to bear them.
 3 حال بحسب ظاهر اگرچه آثار باهره این طلوع الهی بتمامه در حیز شهود مشهود نه اما در حقیقت وجود تحقق یافته و بمقتضای استعداد این عباد ظاهر و عیان گردد و الهاء علیک

MMK2#104 p.082, AKHA_130BE #16

p.a

AB07245

To: Ali Muhammad Khan, in Shiraz

Date: 1897-Feb-07

- 1 O servant of God! Although a hundred thousand melodies and tunes lie hidden in the recesses of this grief-stricken throat, not one song finds occasion nor one lament finds opportunity. For ravens of cruelty have surrounded this nightingale of faithfulness, with sharp talons and water-tempered arrow-like beaks lying in wait for this suffering bird. And a hundred thousand bloodthirsty wolves attack this gazelle of the Lord's wilderness.
 1 ای بنده الهی اگرچه صد هزار نغمه و آهنگ در زوایای حنجر این دلتنگ مضمهر ولی یک ترانه مجال نه و یک ناله فرصت نیست چه که زاغان جفا بلبل وفا را احاطه نموده اند و با چنگ تند و تیز و منقار چون تیر آبدار در کمین این مرغ زارند و صد هزار گرگ خونخوار مهاجم بر این آهوی دشت پروردگار و
- 2 This lowly bird has no crime save its warbling and lamentation, and this gazelle of the desert of love has no sin save its musk-laden pod, and this falcon of the King's wrist has no guilt save
 2 این طیر ذلیل را جرمی جز هدیر و حنین نه و این غزال صحرای عشق را ذنبی جز نافه مشکبار نه

soaring in the heights of the Creator's love. Take heed, O ye who have eyes to see!

و این باز ساعد شهریار را گاهی جز پرواز در اوج
محبت کردگار فاعتبروا یا اولی الأبصار

INBA13:140, INBA55:430a, HDQI.245,
ANDA#15 p.06

AB08061

To: Jinab Khayyat

Date: 1897-Feb-07

- 1 O tailor! The garment that fits and adorns the form of the world's body is the robe of the Covenant and the mantle of the pledge of the Beloved of all horizons. For the divine Tailor has cut this garment and the King of Reality has bestowed it.
- 2 Now several patch-workers have girded up their loins to sew, from old and worn-out fabrics whose warp and woof are pure delusions, a soiled garment for the body of the world, seeking to strip it of this sanctified and divine robe. Evil indeed is that which they do!
- 3 This shirt is of the silk of the Kingdom, its loom is in the realm of the divine Command, and its Maker is the Sovereign of the Realm of Might. And the glory be upon thee.

1 ای خیاط جامه‌ئی که بر اندام هیکل عالم موافق
و موزون و برازنده است خلعت میثاق است و
تشریف عهد محبوب آفاق چه که خیاط الهی
این جامه را بریده و سلطان حقیقی بخشیده

2 حال کهنه‌دوزانی چند کمر همت را برسته که
از قماشهای عتیق مندرس که تار و پودش اوهام
صرف است جامه‌آلوده‌ئی بجهت هیکل عالم
دوزند و از این خلعت تقدیس رحمانی عاری و
بری نمایند فیئس ما هم یفعلون

3 این قمیص از حریر ملکوت است و دستگاهش
در جهان لاهوت و صانعش سلطان جبروت و
البهاء علیک

INBA13:130b, INBA55:431, INBA88:135a,
MKT6.123b, ANDA#33 p.13

AB07856

To: Yusif Vujdani

Date: 1897-Feb-07

- 1 O my God, my God! A servant among Thy servants hath beseeched another servant among Thy servants, and a soul among Thy loved ones hath implored the most humble of Thy bondsmen, desiring to hear a word of good pleasure and to be gladdened by an expression of joy concerning that which hath passed.

1 الهی الهی قد تضرع عبد من عبادک الی عبد من
عبادک و ابتهل نفس من احبائک الی اخضع
رقی من ارقائک و یرید ان یسمع کلمة الرضاء و
یطیب نفساً من القاء بیان السرور ممّا مضی

- 2 O my Lord! This helpless, lowly one is ashamed of his sins and abashed at his transgressions, both manifest and hidden. How can he utter a word of good pleasure? 2 ای ربّ هذا العاجز المسکین بنفسه محتجل من خطایاه و مستحیی من ذنوب ظواهره و خفایاه انّی له ان ینطق بکلمة الرّضاء
- 3 Therefore, O my God, through Thy bounty, generosity and beneficence be Thou pleased with him, and through Thy grace and favors make him well-pleased. 3 اذا یا الهی انک بفضلک و جودک و احسانک ارض عنه و بکرمک و الطافک ارضه
- 4 O Thou besides Whom there is none other God! Verily Thou art the All-Bountiful, the Most Merciful, the All-Compassionate. 4 یا لا اله الا انت انتک انت الکریم الرّحیم الرّحمن

INBA21:097a

AB08023

Date: 1897-Feb-07

- 1 O thou who art firm! Today the birds of the holy gardens, the houris of Paradise, the Concourse on High, and the dwellers of the Most Glorious Kingdom are engaged in praising and extolling the self-sacrifice of that yearner for the realm above with the most wondrous melodies. Blessed is he and excellent is his final abode! 1 ای ثابت ثابت نابت الیوم طیور حدائق قدس و حوریّات فردوس ملأ اعلی و سکان ملکوت ابهی به تحمید و ستایش جانفشانی آن مشتاق عالم بالا بابدع الحان مشغول طوبی له و حسن مآب
- 2 That thirsty fish has fallen into the sweet waters of the Euphrates; that one stung by the serpent of separation has attained the Most Great Antidote; that wine-lover has found his way to the divine tavern; that yearning chameleon has become immersed in the rays of the Sun; that love-sick one has entered the hospital of the Beloved; that nightingale of separation has flown to the rose-garden of reunion; that divine parrot of India has gone to the infinite sugar-plantation. Blessed is he, blessed is he! Glad-tidings be unto him, glad-tidings be unto him! 2 آن ماهی تشنه لب در دریای عذب فرات افتاد و آن ملسوع ثعبان هجران بدریاق اعظم رسید و آن می پرست بجمخانه الهی پی برد و آن حربای مشتاق در شعاع آفتاب مستغرق گردید آن علیل عشق بشفاخانه معشوق درآمد آن بلبل فراق بگلشن وصال پرید آن طوطی هند الهی بشکرستان نامتناهی رفت طوبی له طوبی له بشری له بشری له

INBA55:393

AB10262*To: Muhammad Javad Naraqi, in Hamadan**Date: 1897-Feb-07*

- 1 O thou who art attracted by the fragrant breeze wafting from the gardens of the Kingdom! 1 یا من انجذب بنفحة نفحض من حدائق الملكوت
- 2 I yearn for the loved ones of God with the yearning of one athirst for the Water of Life, and I long for them with a heart overflowing with the remembrance of the All-Merciful. I implore the Kingdom of God and the dominion of my Lord, the Most Glorious, to quicken the hearts of the righteous ones through the sweet-scented breaths that have been diffused from the gardens of the love of God, and to assist thee in spreading these divine fragrances through a power from God. 2 انى لأشتاق الى احباء الله اشتياق الظمان الى الكوثر الحيوان و اتوق اليهم بقلب طافح بذكر الرحمن و اتذلل الى ملكوت الله و جبروت ربى الأبهى ان يحىى قلوب الأبرار بانفاس طيب عبقث من رياض محبة الله و يؤيدك على نشر النفحات بقوة من الله

INBA21:121b, INBA85:157a, INBA59:102b

AB10080*To: Aqa Ali (Naraq)**Date: 1897-Feb-07*

- 1 O thou who art enkindled with the fire of the love of God! 1 ای مشتعل بنار محبت الله
- 2 If thou didst but know in what state, in what gathering, and with what tongue and pen I am occupied with the remembrance of thy face and behaviour, thou wouldst surely, out of the intensity of joy, rend thy garment, cast aside the veil, reveal the mystery, and cry out at the top of thy voice: "O ye people who have gone on pilgrimage, where are ye? Where are ye? That Qiblih of the horizons is in 'Akka! Hasten ye! Hasten ye!" 2 اگر بدانی بچه حالتی در چه انجمنی و بچه لسان و قلبی بیاد روی و خوی تو مشغولم البته از شدت شغف گریان بدری و پرده براندازی و راز آشکار سازی و به اعلی الندا فریاد براری ای قوم بحج رفته بجائید بجائید آن قبله آفاق به عکاست شتاید شتاید
- 3 And the glory be upon thee. 3 و البهاء علیک

INBA13:147a, MKT9.174b, MSHR2.120

AB09808*To: Sister of Shaykh Abu'l-Qasim**Date: 1897-Feb-07*

- 1 O handmaiden of God! Give thanks to the Most Great Unity that thou hast been enabled to believe and hast refreshed the nostrils of thy soul with the fragrant breeze of certitude. ۱ ای امة الله شكر كن حضرت احدیت را که موفق بایمان گشتی و از نفعه ایقان دماغ جان تر و تازه نمودی
- 2 However, the greatest condition of faith and certitude is steadfastness in the Covenant and Testament. Otherwise, I swear by the Educator of the seen and unseen that a hundred thousand harvests of faith would not be worth a barley-corn, and a thousand oceans of certitude would not equal a single drop. ۲ ولی ایمان و ایقان شرط اعظمش ثبوت بر عهد و پیمان است والا قسم بمربی غیب و شهود که صد هزار خرمن ایمان بجوی نیرزد و هزار بحر ایقان بقطره ئی برابری ننماید

MKT7.058a

AB10718*To: Mashhadi Hasan, in Hamadan**Date: 1897-Feb-07*

O Lord! Assist Thy loved ones through the protection of Thy mighty stronghold, and through turning to Thy manifest light. Make them firm upon Thy straight path, and cause them to walk in Thy upright way. Preserve them from wavering in Thy mighty Covenant and from vacillation in Thy firm and unshakeable Testament. Verily, Thou art the Preserver, the Guardian, the Protector, the Generous One.

ربّ اید احبتک بحراسته حصنک الحصین و التوجه الی نورک المبین و ثبتهم علی صراطک المستقیم و اسلک بهم فی منهجک القویم و احفظهم من التزلزل فی میثاقک العظیم و التذبذب فی عهدک المحکم المتین انک انت الحافظ الحارس الوافی الکریم

INBA21:121a

AB10587*To: Muallim**Date: 1897-Feb-07*

- 1 O teacher! God willing, thou mayest strive with all thy heart and soul to render service to the Cause of God, to become a scholar of able pen and eloquent tongue in the school of the Covenant. May you educate in steadfastness, and instruct in unwavering constancy. Through the training in the Lucid Book, may you provide the children of tender age with the wisdom and understanding of elders; and endow the unwise amidst those advanced in years with the perception and intelligence of the bright and vivid youth.

1 ای معلم انشاء الله در جهان دل و جان خدمتی
باستان یزدان نمائی و در دبستان میثاق ادیب
خوش تقریر و بیان گردی درس ثبوت آموزی
و سبق رسوخ اطفال خوردسال را بتعلیم کتاب
مبین عقل و دانش پیران سانخورده دهی و
پیغردان سانخورده را هوش و گوش جوانان تر
و تازه

- 2 The glory of God rest upon thee,

2 و البهاء علیک

INBA21:097b,

BRL_DAK#0611,

MKT1.407a

AB11257*To: Ali Akbar**Date: 1897-Feb-07*

O Ali Akbar! Whosoever is the servant of the believers is the leader of the friends, and whosoever is the thrall of the Beloved ones is the sovereign of both worlds. The service of the friends is service to the True One, and Thralldom of the Holy Court is dominion over East and West. Blessed is everyone who serves the friends of God.

یا علی اکبر هر کس خادم احباب است سرور
اصحاب است و هر که چاکر دوستانست شهریار
هر دو جهانست خدمت یاران خدمت حق است
و عبودیت آستان سلطنت شرق و غرب طوبی
لکل خادم لأحباء الله

DAS.1913-10-12

INBA21:012a, AKHA_104BE #06 p.01,

AHB_128BE #06-11 p.299

AB00290

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1897-Feb-12

1 In the Name of the Most Glorious!

2 O teacher in the divine school! Your numerous letters were received, and their contents caused astonishment - what has befallen the friends of God that they have created such discord over a trivial matter, have ceased from diffusing the divine fragrances and exalting the Word of God, and have occupied themselves with these futile and useless discussions? Is this the time for such talks, or the season for such tales? No, by God! No, by God! Rather, one must become heedless of and detached from all such matters and affairs, discussions and stories, and flee from them to such an extent that one should not even sit in a gathering where such talk arises, for discord will increase, clamor and tumult will intensify, the main purpose will be lost, all spirit and joy will utterly vanish, the external enemies will rejoice, and the internal opponents will be pleased and gratified.

3 I swear by the Ancient Beauty that these contentions in the land of Ta have completely discouraged this servant, that the friends should raise such an uproar over a mere greeting, causing this servant to become the target of reproach and the object of blame. Were not the hurts inflicted by the Covenant-breakers, the attacks of the violators, and the persecution of the assailants enough? Were not the intense sorrows, numerous afflictions, successive calamities, manifold tribulations, drawn swords, poisoned arrows, and sharpened spears sufficient, that these waves of discord should also surge forth?

4 O glory! O glory of God! Say: O friends, have mercy upon yourselves! O loved ones, show compassion toward me! O beloved ones, lament for the Cause of God! What discord was this? What uproar was this? The matter of greeting was not something for you to dispute over. The appointed Interpreter was present - you should have asked and inquired. There was no need for contention. Now its ruling has been written down.

5 By God, it is essential to heal the relationship between His Holiness 'Ali-Qabli-Akbar, His Holiness Furughi, and their honors Nayyir and Sina, and by whatever means possible bring about

1 بسم الاهی

2 ای ادیب دبستان الهی مکاتیب متعدده آنحضرت ملاحظه گردید و مضامین سبب حیرت شد که احبای الهی را چه شده است که بلین قسم اختلاف در امر جزئی نموده اند و از نشر نفحات الله و اعلاء کلمه الله باز مانده اند و باین مباحث لایسمن و لایغنی پرداخته اند آیا حال وقت این صحبتهاست و یا زمان این گونه حکایتها لا والله لا والله بلکه باید از جمیع این شئون و مباحث و قصص غافل و بیزار گشت و فرار نمود بقسمی که در مجلسی که این گونه سخنان بمیان آید نباید نشست چه که اختلاف تزیید نماید و ضوضاء و غوغاء اشتداد یابد و اصل مقصود از میان رود و روح و ریحان بکلی تمام گردد و اعداء خارج مسرور شوند و خصماء داخل ممنون و خوشنود

3 قسم به جمال قدم که این مخاصمات ارض طاء بکلی این عبد را مأیوس نموده که احباء بجهت تحیهئی اینقدر ضوضاء و غوغاء بلند نمایند که این عبد مورد شتمت و موقع ملامت گردد صدمات ناقضین و هجوم ناکثین و اذیت مباحین کفایت نمینمود احزان شدید و آلام کثیر و بلایای متتابعه و رزایا متعدده و سیوف مسلوله و سهام مسمومه و سنان مشروعه بس نبود که این امواج اختلاف نیز اوج گرفت

4 یا سبحان یا سبحان الله بگو ای یاران بر خود رحم کنید ای دوستان بر من ترحم نمائید ای احباء بر امر الله نوحه نمائید این چه اختلافی بود این چه ضوضائی تحت امری نبود که شما اختلاف نمائید مبین منصوص حاضر سؤال مینمودید استفسار میکردید نزاع لازم نداشت حال حکمش مرقوم شد

5 هوالله اصلاح ذات بین حضرت علی قبل اکبر و حضرت فروغی و جناب نیر و جناب سیناء لازم و بهر قسم است التیام دهید و جمیع دوستانرا نیز

reconciliation, and likewise with all the friends. The divine friends must deal and associate with each other in the utmost humility and submissiveness, so that self-effacement, evanescence, servitude and faithfulness may govern the pillars of existence. "The master of the people is their servant." "Whoever wishes to be first among you must be last, and whoever wishes to be your master must be your servant."

- 6 Leave Mashhadi 'Abbad to himself. The intention was that, in consideration of his faithfulness to that soul who ascended to God, he should be treated with forbearance. Now that this is the case, verily thy Lord is independent of all worlds. However, there must be no interference with such persons, whether by deed or word, neither harshly nor weakly. Leave them to themselves.

بهمچنین یاران الهی باید با یکدیگر در کمال خضوع و خشوع معامله و رفتار نمایند تا محویت و فنا و عبودیت و وفا در ارکان وجود حکمران گردد سید القوم خادمهم من اراد ان یکون لکم اولاً فینبغی ان یکون لکم آخراً و من اراد ان یکون لکم سیداً ینبغی ان یکون لکم خادماً

6 مشهدی عباد را بحال خویش بگذارید مقصود این بود که نظر بویفا بآن متصاعد الی الله با او مدارا شود حال که چنین است ان ربک لغنی عن العالمین ولی تعرضی بهیچوجه باینگونه اشخاص چه فعلاً و چه قولاً از جهت سستی و خشونت نشود دعوهم بانفسهم

INBA21:081, INBA21:132, INBA88:068

AB00667

To: Baha'is of Tihiran

Date: 1897-Feb-12

- 1 O ye who are attracted to the Covenant! Today all horizons are asleep while you are awake, all are bewildered while you are aware, all are veiled while you are privy to mysteries, all are blind while you see, all are deaf while you hear, all are dead while you live, all are withered while you are fresh like roses and tulips, all are earthly while you are heavenly, all are dark while you are luminous, all are earthbound while you are celestial, all are bodies of dust while you are pure souls. This is naught but through the grace and bounty of the Most Glorious Beauty - may my spirit, being and reality be sacrificed for the dust of His resting place. His outpouring is all-encompassing, His flood reaches all, His sun is rising and His star ascending, His cloud is weeping and His meadow smiling, His grace is magnificent and His justice is the manifest light.
- 2 And since you are at rest in this sheltering shade and steadfast in this Garden of Delight, arise in thanksgiving with praise and glorification, and strive for unity, harmony and oneness. Seek fellowship and love, all enter beneath the shade of the Word of Unity and plunge into the sea of oneness and uniqueness.

1 ای منجذبین میثاق الیوم جمیع آفاق در خواب و شما بیدار کل مدهوش و شما هشیار همه محبوب و شما محرم اسرار همه کور و شما بینا همه کر و شما شنوا جمیع مرده و شما زنده کل پژمرده و شما چون گل و لاله تر و تازه کل ناسوتی و شما ملکوتی کل ظلمانی و شما نورانی کل ارضی و شما آسمانی کل جسم خاک و شما جانهای پاک این نیست مگر از فضل و جود جمال ابدی روحی و ذاتی و حقیقی لترات مرقدہ الفداء فیضش شامل است سیش واصل شمش بازغ است و نجمش طالع ابرش گریانست و چمنش خندان فضلش عظیم است و عدلش نور مبین

2 و چون در این ظلّ ظلیل مسترید و در این جنت نعم مستقیم بشکرانه تقدیس و تهلیل نمائید و در اتحاد و اتفاق ویگانگی بکشید الفت جوئید و محبت طلبید کل در ظل کلمه توحید درآئید و در دریای وحدت و تفرید غوطه خورید

3 His honor the Trustee offers utmost praise for the friends in Tehran, that praise be to God they have become enkindled, united and in harmony - they drink from one spring and are intoxicated by one wine, they are of one word and one deed. This news brought great joy, was comfort to the soul, became a balm for wounds and remedy for pains, and brought gladness to the conscience, ecstasy and delight, and bestowed spirit and sweet fragrance. For the wound from the dagger of the Covenant-breakers has no antidote or balm except the unity and harmony of those firm in the Covenant, and the incurable ailment of the people of lethargy has no immediate abundant cure except the oneness of the people of the Covenant. Today the light of guidance is the harmony of the loved ones, and the morning sun is the unity of the chosen ones. I swear by the Most Glorious Beauty - may my spirit be sacrificed for His loved ones - when news of fellowship arrives the heart is stirred, and when news of discord arrives hearts become sorrowful, grieved and troubled, eyes weep, hearts burn and livers melt, for these tribulations and hardships will be wasted, for what was meant for fellowship became unkindness.

4 Therefore, O divine friends, know that the cause of fellowship is beloved at the Divine Threshold, and the source of love draws near to the court of the Most Glorious Beauty. Each one strive that fellowship may increase day by day and love may multiply. Let unity and attraction reach such a degree that the friends serve one another and become stirred and proud in humility and submissiveness to each other. Let each consider the other his master, and each person see his friend as the means of reaching the Supreme Friend. Through servitude may they seek eternal glory and through bondage desire freedom from both worlds.

5 In any case, praise be to God, the sovereign is just and the prime minister is wise and perfect. They seek the comfort of the subjects and desire justice and fairness. They seek the welfare of the poor and follow the path of the trustees. They have no purpose except good and no desire except the prosperity of the country. And it is obligatory and required for all friends that at the beginning of gatherings they mention and recite prayers, and ultimately pray with heart and soul for divine confirmation for this just sovereign and seek success for these perfect ministers, for they have the right of shepherding and protect and guard life, property and honor.

3 جناب امین نهایت ستایش از دوستان طهران مینمایند که الحمد لله مشتعل و متفق و متفق گشته‌اند از یک چشمه سیرابند و از یک باده سرمست و خراب یک قولند و یک فعل این خبر بسیار سبب مسرت شد راحت جان بود مرهم زخمها شد و درمان دردها و مسرت وجدان وجد و فرح آورد و روح و ریحان بخشید چه که زخم خنجر ناقضین میثاق را دریاقی و مرهمی جز اتحاد و اتفاق ثابتین بر عهد نه و درد بی درمان اهل فتور را علاج فوری موفور جز یگانگی اهل پیمان نه الیوم نور هدی اتفاق احبّاست و شمس ضحی اتحاد اصفیا قسم بجمال ابری روحی لأحبّائه الفداء چون خبر ائتلاف رسد قلب مهتر گردد و چون خبر اختلاف رسد قلبها محزون و مغموم و مشوش شود دیده بگیرد و دل بسوزد و کبد بگدازد که این بلایا و زحمات هدر خواهد رفت چه که مقصود الفتی بود کلفتی گشت

4 پس ای یاران الهی بدانید که مسبب الفت محبوب درگاه کبریاست و مورث محبت مقرب آستان جمال حضرت ابری هر یک بکوشید روز بروز الفت تزیاید باید و محبت تکثر جوید اتحاد و انجذاب بدرجه‌ئی رسد که یاران خدمت یکدیگر نمایند و بخضوع و خشوع با هم مهتر و مفتخر گردند هر یک دیگر را مولای خویش شمرد و هر نفس رفیق خود را واسطه وصول برفیق اعلی داند بعبودیت عزّت ابدیه جویند و بیندگی آزادگی از دو جهان خواهند

5 باری الحمد لله شهریار عادلست و وزیر اعظم عاقل و کامل راحت رعیت جویند و عدالت و نصفت خواهند خاطر فقرا جویند و راه امنا پیوند مقصدی جز خیر ندارند و مرادی جز آبادی کشور ندارند و بر جمیع دوستان فرض و واجبست که در بدایت محفل ذکر و قرائت مناجات و نهایت بجان و دل دعای تأیید در حق این شهریار عادل و طلب توفیق در حق این وزرای کامل بنمایند چه که حق شبانی دارند و حفظ و حراست جان و مال و ناموس مینمایند

INBA21:084

AB01656

To: *Baha'is of Vicinity of Damghan et al., in Shamsabad*

Date: 1897-Feb-12

- 1 O God! O my God, my Lord and my Master! These essences have become refined and pure and subtle, and have faced the Sun of Thy Oneness, turned toward the Orb in the heaven of Thy unity, and been impressed and inscribed with the signs of Thy unity and the lights of Thy uniqueness. They have told of the greatness of Thy self-subsistence and the attraction of Thy love, and spoken in praise of Thy lordship. They have been set ablaze by the fire kindled in the Tree of Thy mercy, drawn by the fragrances from the garden of Thy most glorious Kingdom, and have entered the verdant meadows of Thy love. They have warbled like holy birds in the expansive thickets of Thy knowledge, and plunged into the vast, deep, bottomless and endless pools of Thy mysteries. They have clung to the sure handle and grasped the strongest rope.
- 2 O Lord! Make these trusted servants of Thine brilliant stars in the highest horizon and piercing meteors casting out the rebellious in the lower realm. Make them springs gushing with the waters of knowledge and flowing with the sweet water of life. Perfect through them Thy proof that transcends explanation, lavish through them Thy all-encompassing bounty upon the people of certitude, and complete through them Thy universal and all-embracing grace in the world of humanity. Guide through them all peoples and nations, O my merciful Lord! Illumine through them the horizons of existence, make them like rain-bearing clouds, transform through them the mirage into cool drink, cause through them the gardens of hearts to grow, make fruitful through them the trees of being, build through them the solid structure, demolish through them the buried foundation, shelter them in Thy prosperous house, establish their names in Thy preserved tablet, and praise them in Thy unfurled scroll.
- 3 O Lord! Raise through them the banner of Thy Covenant, spread through them the effects of Thy radiance, promote through them Thy straight religion, and diffuse through them Thy brilliant lights from the kingdom of Thy grace. Verily Thou art the Mighty, the Powerful.
- 4 O true friends! Take hold of the hem of the Covenant and seek assistance from the Beloved of all horizons. Turn toward His Most Glorious Kingdom and seek to grasp the hem of
- الله ابيه اللهم يا الهى و سيدى و مولائى
هؤلاء كينونات رقت و صفت و لطفت و
تقابلت شمس احديتك و توجهت الى نير سماء
وحدانيتك و انطبت و ارتسمت فيها آيات
توحيدك و انوار تفريدك و حكمت عن عظمة
قيوميتك و جذب محببتك و نطقت بثناء
ربوبيتك و اشتعلت بالنار الموقدة فى سدره
رحمانيتك و انجذبت بنفحات ايكه ملكوتك
الاهى و دخلت فى رياض محبتك الغناء و
ترنمت كطيور القدس فى غياض معرفتك
الفيحاء و خاضت فى حياض اسرارك الواسعة
العميقة العديمة القعر و المنتهى و توسلت بالعروة
الوثقى و تمسكت بالسبب الأقوى
- اى رب اجعل هؤلاء عبادك الأمناء نجوماً
زاهرة فى الأفق الأعلى و شهاباً ثاقبة رجوماً
للمبارقين فى الملاء الأدنى و اعيناً نابعة بمياه العرفان
دافقةً بالعذب الحيوان و اكمل بهم حجتك
المستغنية عن البيان و اسبغ بهم نعمتك العامة
لأهل الايقان و تتم بهم كرمك الشامل العام
فى عالم الانسان و اهد بهم الملل و الأمم يا ربى
الرحمن و نور بهم آفاق الأكوان و امطر بهم
السحاب و بدّل بهم السراب بالبارد الشراب و
انبت بهم حدائق القلوب و ثمر بهم اشجار الوجود
و عمر بهم البنين المرصوص و دمر بهم الأساس
المطمور و آوهم فى بيتك المعمور و ثبت اسمائهم
فى لوحك المحفوظ و اثن عليهم فى رقك المنشور
- اى رب ارفع بهم علم ميثاقتك و عظم بهم آثار
اشراقتك و روح بهم دينك القيم و انشر بهم
انوارك الساطعة من ملكوت فضلك أنك انت
القوى القدير
- اى دوستان راستان دست بذيل ميثاق زبید و
از محبوب آفاق استمداد نمائید توجهات بملکوت
غیب ابهائش نمائید و توسل بذیل کبریائش

His grandeur. The hosts of the Supreme Concourse are your supporters, the Ancient Beauty is your protector, the Lord of Might is your helper. The confirmations are mighty, the success is great, the field is vast, the endeavor is beneficial, enkindlement is essential, attraction is necessary, the grace is perfect, and the bounty is all-encompassing. And glory be upon you!

جوئید جنود ملاً اعلیٰ ظہیر است جمال ابہی
مجیر است حضرت کبریٰ دستگیر است تأیید
شدید است توفیق عظیم است میدان واسع
است جولان نافع است اشتعال لازم است
انجذاب واجب است فضل کامل است فیض
شامل است و البہاء علیکم

INBA21:086b

AB03565

Date: 1897-Feb-12

1 O thou who art attracted by the fragrances of God! Verily the Lord Who manifested Himself upon the Mount with the power of Revelation has caused two seas to flow - the sea of darkness and the sea of light. They meet together - one sweet, palatable, cool and refreshing to drink, the other salty and bitter, nay putrid and mirage-like. And He has placed between them a barrier and boundary that they may not mix or mingle. How far is misguidance from guidance, and darkness from light! For the Word of God has divided the parties and scattered the doubtful ones. Verily the righteous are in bliss while the wicked are in hellfire.

1 یا من انجذب بنفحات اللہ انّ الرّبّ المجلّی علی
الطور بقوة الظہور مرج البحرین بحر الظلام و
بحر النور يلتقيان هذا عذب فرات سائغ و بارد و
شراب و ذاک ملح اجاج بل متن و سراب و
جعل بینہما برزخاً و حجراً لا یختلطان ولا یمتزجان
این الضلال من الهدی و این الظلام من الضیاء
فانّ کلمة اللہ فرقّت بین الأحزاب و شتّت شمل
اہل الارتیاب انّ الأبرار لفی نعیم و انّ الفجار
لفی جحیم

2 Concerning the holy Manifestations who will come in the future "in the shadows of the clouds" - in terms of receiving divine bounty they are under the shadow of the Ancient Beauty, but in terms of their outpouring they "do whatsoever they will."

2 و اما المظاهر المقدّسة الّتی تأتي من بعد فی ظلل
من الغمام من حیث الاستفاضة هم فی ظلّ جمال
القدم و من حیث الافاضة یفعل ما یشاء ع

3 The reply to your honor was written briefly in a few lines due to the multitude of correspondence and answers, otherwise a detailed book would have been written. But this brief message encompasses every detailed explanation, and this conciseness surpasses every lengthy elaboration, for a beneficial brief is better than a non-beneficial detailed account. The difference between the claimants is evident. Praise be to God that your honor's intelligence and acumen make further explanation unnecessary. And may the Glory be upon you and upon those who have drunk from the spring that flows from the right hand of the Throne of the All-Merciful and who have remained firm in God's Covenant and His Ancient Testament.

3 جواب آن جناب در چند سطر مختصر از کثرت
مکاتبات و اجوبہ مرقوم گردید و الاّ یک کتاب
مفصل مرقوم میشد ولی این مختصر جامع ہر
مفصل است و این ایجاز اعجاز ہر اطناب و
اسباب چہ کہ مختصر مفید بہتر از مفصل غیر
مفید از مدعیانست و فرق عیانست حمد خدا را
کہ فطانت و ذکاء آن جناب مغنی از بیانست و
البہاء علیک و علی الذّین شربوا من معین جری
عن یمین عرش الرّحمانیة و ثبتوا علی میثاق اللہ و
عہدہ القدیم ع

- 4 At the appropriate time, God willing, we will grant you permission for pilgrimage. [At present] wisdom requires this.

GPB.099x, WOB.111x, WOB.167x

4 در وقتش انشاء الله شما را اجازت زیارت میدهم
[حال] حکمت چنین اقتضا میکند

INBA59:112a, MMK6#514, YMM.204x

AB04961

To: Mulla Muhammad Ali, in Baku

Date: 1897-Feb-12

- 1 Has the lightning of the Covenant flashed across the horizons? Have the veils been lifted from the face that shines with the light of radiance? Has the ancient star of the Covenant from the Great Announcement risen, flashed, shone forth and appeared in the clear horizon? Has the Straight Path become evident? Has guidance become distinct from blameworthy error? Has the light of guidance become distinguished from the darkness of remote misguidance? Has the banner of signs been raised upon the highest towers of clear proofs, fluttering in the winds of the firm Covenant - one group receiving glad tidings through the divine breaths, another group turning away their faces and fleeing? And you, O beloved of this Stranger, roll up the sleeve of intense effort and make firm those who have believed in this binding Covenant, and strengthen the hearts of those who waver until they pass along the even path in this straight course. By God the True One, if feet should slip there is no resting place except in the depths of hell and the punishment of the blazing fire.

- 2 And glory be upon you and upon whoever is firm and grows in this delightful garden.

- 3 15th of Ramadan 1314

1 هل بارق الميثاق لاح على الآفاق ام انكشفت
البراقع عن وجه يلوح بنور الاشراق ام كوكب
العهد القديم من النبأ العظيم سطع و ابرق و اشرق
ولاح في الأفق المبين و وضع الصراط المستقيم و
تبين الرشده من الغي الدميم و امتاز نور الهدى من
ظلام الضلال البعيد و ارتفعت راية الآيات على
اعلى صروح البينات و تحفق بأرياح الميثاق العليظ
فريق مستبشر بنفحات الله و فريق ولوا الوجوه و
فروا هارين و انتك انت يا حبيب هذا الغريب
شمر عن ساعد الجدل الشديد و ثبت الذين آمنوا على
هذا الميثاق الوثيق و قو قلوب المتوقفين حتى يمشوا
على الصراط السوي في هذا المنهج القويم تالله الحق
اذا زلت القدم ليس لها القرار الا في قعر المحيم و
عذاب السعير

2 و البهاء عليك و على من ثبت و نبث في هذا
الروض البهيج

3 ١٥ شهر رمضان سنة ١٣١٤

INBA21:155c, INBA21:195a (245a),
INBA89:020a

AB05024*Date: 1897-Feb-12*

- 1 My God, my God! How can I remember You and call upon You when all my conditions, powers, pillars and senses confess my powerlessness and inadequacy in performing all the obligations You have ordained for Your servants? And how can I not remember You when my innermost being, essence and reality find no rest except in Your remembrance and praise, no repose except in the spirit of communion with You, and my heart finds no joy except in the sweetness of Your address?
- 2 O Lord! Your servant who drank the wine of Your knowledge and whose breast was dilated through the light of certitude in Your Cause has ascended to You and left his family, all of whom are enkindled with the fire of Your love and are illumined by the light of Your knowledge.
- 3 O Lord! Immerse him in the ocean of forgiveness and cause him to enter under the shade of the blessed tree in the highest paradise. Make his family surnamed with prosperity. Verily You are the Cleaver of the Dawn and verily You are the Generous, the All-Forgiving.

- 1 الهى الهى كيف اذكرك و ادعوك و جميع شئونى و قوائى و اركانى و حواسى تعترف بعجزى و قصورى فى كل فرائض قد حتمتها على عبادك و كيف لا اذكرك و سرى و كينونتى و ذاتى لا يستريح الا بذكرك و ثنائك و لا يرتاح الا بروح مناجاتك و لا يفرح قلبى الا بلذيت خطابك
- 2 اى رب ان عبدك الذى شرب رحيق عرفانك و انشرح صدرى بنور الايقان فى امرك قد صعد اليك و ترك عائلته كلهم مشتعلون بنار محبتك و مقتبسون من نور معرفتك
- 3 اى رب خض به فى بحر الغفران و ادخله فى ظل الشجرة المباركة فى اعلى الجنان و اجعل عائلته ملقبة بالفلاح انك انت فلق الاصباح و انك انت الكريم الغفار

INBA21:085, INBA21:132c

AB05923*To: Mulla Muhammad Ali, in Baku**Date: 1897-Feb-12*

- 1 Sanctified art Thou, O my God, above all praise, and I cannot reckon praise unto Thee. And exalted art Thou, O my Desire, and I find no path unto Thee, for the realm of creation hath no path to the heights of Thy divinity, O Thou Who doest as Thou pleasest and bestoweth Thy mercy upon whomsoever Thou willest. Therefore, O my God, I am silent and still and hearken to the melodies of the dove of Thy oneness in the kingdom of Thy mercy which Thou hast sanctified from the understanding of the people of vain desires. And I beseech Thee and supplicate before Thee that Thou mayest make Thy servant, who hath believed in Thee and in Thy signs, a spreader of Thy fragrances, a servant of Thy Cause, a promoter of Thy

- 1 تقدست يا الهى عن كل ثنائى و لا احصى ثناء عليك و تنزهت يا مقصودى و لا اجد سبيلاً اليك فليس لناسوت الانشاء سبيل الى علو لاهوتك يا من يفعل ما يشاء و يختص برحمته من يشاء اذ يا الهى اصمت و انصت و استمع نعمات ورقاء احديتك فى ملكوت رحمتك الذى قدسته عن ادراك اهل الهوى و اتضرع اليك و ابتل لديك ان تجعل عبدك الذى آمن بك و بآياتك ناشراً لنفحاتك و خادماً لأمرك و مروجاً لديك و مشتعلاً بنار محبتك

religion, one enkindled with the fire of Thy love, and one who hath drawn near to the blazing flame in the Tree of Thy Oneness. O Lord! Assist the hands of understanding to exalt Thy Word and manifest Thy wisdom, and let Thy mercy precede and Thy bounty overflow for the triumph of Thy proof and the appearance of Thy signs and the dawning of Thy lights. Verily Thou art the Generous, the Bestower.

و مقتبساً من الشعلة الساطعة في سدره احدىتك
اي رب ايد ايدى العرفان على اعلاء كلمتك و
ظهور حكمتك و اسبق رحمتك و اسبغ نعمتك
لبلوغ حجتك و ظهور آثارك و شروق انوارك
انك انت الكريم الوهاب

2 15 month of Fast 1314

2 ۱۵ صیام ۱۳۱۴

INBA21:155b

AB06857

To: Jinab Thurayya

Date: 1897-Feb-12

1 O star in the constellation of eloquence! The astronomers - that is, the ancient mathematicians - say that the star of eloquence, fluency, creativity and expression is Mercury, and its constellation is Gemini, as the Arab poet said: "I am the rock of the valley when [it flows and gathers], and when I speak, I am indeed Gemini."

1 ای کوكب برج بلاغت اهل نجوم گویند یعنی
ریاضیون قدیم که کوكب بلاغت و فصاحت
و بدیع و بیان عطارد است و برجش جوزاء
چنانچه شاعر عرب گفته انا صخرة الوادی اذا
[مار وجمت] و اذا نطقت فأننى الجوزاء

2 Now it has become clear that the star of fluency and the luminary of eloquence and the bright constellation of knowledge is neither Mercury nor Gemini, but rather the shining light of poetry and prose and the brilliant star of verse and composition is Thurayya, and his constellation is moving - sometimes in the region of Asia and sometimes in the territory of Europe, and I hope that finally his orbit will settle in the horizon of the Most Glorious Kingdom.

2 حال معلوم شد ستاره فصاحت و نجم بلاغت
و برج نیر معرفت نه عطارد است نه جوزاء بلکه
نیر تابان نظم و نثر و کوكب ساطع شعر و انشاء
ثریاست و برجش سیار گاهی قطعه آسیا و
گاهی خطه اروپا و امیدوارم عاقبت سیرش
استقرار در افق ملکوت ابدی

3 And the Glory be upon you and upon all who are firm and steadfast in the Covenant of God, the Most High, the Most Great.

3 و البهاء علیک و علی کلّ ثابت راسخ علی میثاق
الله العلیّ العظیم

INBA13:023, INBA21:086a, INBA59:341a,

INBA88:381

AB01749

To: Siyyid Muhammad Al-Husayni, in Nayriz

Date: 1897-Feb-15

1 O noble descendant of that distinguished Siyyid! I have inhaled the fragrance of fidelity from the garden of meanings contained in that luminous and radiant letter, which gave voice to praise of your Most Exalted Lord. Indeed, I cannot sufficiently praise every illumined soul who has remained steadfast on the Straight Path in this Day when feet have slipped, eyes have deviated, bodies have trembled, limbs have quaked, ears have become deaf, tongues have been silenced, and hearts have grown heedless of God's Covenant and Testament. They made it an object of ridicule and brought forth a mighty calumny, thus incurring God's wrath - and that is indeed a severe humiliation.

2 O my God! This is Your servant who claims kinship with Your servant who was honored to attain Your holy presence, whose eyes were solaced by witnessing the signs of Your oneness, whose countenance was illumined and whose forehead shone with the light of Your knowledge and the Word of Your uniqueness, whose breast was dilated by the mysteries of Your Lordship, whose taste was sweetened by the delights of the words of Your eternity, and whose heart was revived by the breezes wafting from the gardens of Your unity. O Lord! Send down upon his grave layers of light from the Kingdom of Revelation, grant repose to his spirit in the gardens of the Kingdom of might and joy, dilate his heart with supreme triumph, exalt his station in the Paradise of delight, give him to drink from the fountain of Tasnim, honor him with meeting You, O my Merciful Lord, and envelope him with Your lights, O Mighty, Generous One!

3 O Lord! He was indeed enkindled with the fire of Your love like a blazing ember, stirred by Your breaths like the branches of a verdant tree, surging with Your remembrance like billowing seas, firm in Your religion like immovable mountains, gladdened by Your tidings like yearning souls, and celebrating Your praise among Your creation like warbling birds. Then make this son of his Your hidden secret and treasured essence, his honored branch among Your noble creation, offspring of his spirit and mighty element. Grant him success, as You granted his father success, to remain firm on Your straight path and to hold fast to Your ancient Covenant, from which the pillars

1 أيها السليل الجليل لذلك السيد النبيل قد استنشقت رائحة الوفاء من حديقة معاني تلك الورقة النوراء الخريدة الغراء الناطقة بالثناء على ربك الأعلى واتي لا احصى ثناء على كل حقيقة نورانية ثبت قدماه على الصراط في هذا اليوم الذي زلت الأقدام و زاعت الأبصار و اقشعرت الأبدان و [ترعرعت] الفرائص و صمت الأذان و خرست الألسن و غفلت القلوب عن عهد الله و ميثاقه و اتخذوه سخرية و جاؤوا بافك عظيم و باؤوا بغضب من الله و ان ذلك لذل شديد

2 الهى هذا عبدك انتسب بعبدك الذى تشرف بالمثل بساحة قدسك و قرّت عيناه بمشاهدة آيات وحدانيتك و اضاءت طلعتته و سطعت جبهته بنور عرفانك و بكلمة فردانيتك و انشرح صدره بأسرار ربّانيتك و التذ مذاقه بجلاوة كلمات صمدانيتك و انتعش فؤاده بنسيم هب من رياض احديتك اى ربّ انزل على رمسه طبقات النور من ملكوت الظهور و ارح روحه فى حدائق ملكوت العزة و الجبر و اشرح فؤاده بالفوز العظيم و عزّز قدره فى جنة النعيم و اسقه من معين التسليم و شرفه بلقائك يا ربى الرحيم و غشه بأنوارك يا عزيز يا كريم

3 اى ربّ انه كان مشتعلًا بنار حبك كجمرة موقدة و مهتزًا بنفحاتك كفروع شجرة مورقة و متموجًا بذكرك كالبحار الزاهرة و ثابتًا على دينك كجبال راسخة و مستبشراً ببشارتك كالنفوس الشائقة و متذكراً بذكرك بين خلقك كالطيور الصادحة ثم اجعل ابنه هذا سره المكنون و جوهره المخزون و فرعه المجل على خلقه الكريم و سليل روحه و عنصره العظيم و وفقه كما وفقته اباه على الثبوت على صراطك المستقيم و التمسك بعهدك القديم

of every weak one, intimate friend, and blameworthy ignorant one were shaken.

الَّذِي تَزْعَرُ مِنْهُ أَرْكَانُ كُلِّ ضَعِيفٍ وَ حَمِيمٍ وَ
جَاهِلٍ مُلِيمٍ

4 And glory be upon you and upon every steadfast, upright one.

4 وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى كُلِّ ثَابِتٍ مُسْتَقِيمٍ

INBA21:126, LMA1.432

AB03572

To: *Amin Effendi Baghdadi*

Date: 1897-Feb-15

1 O you who have served the friends of God! The envious people have conspired to degrade that body and waste that persecuted form. The land of India, despite its renowned vastness, became constricted for that wronged temple due to the oppression of every tyrannical oppressor. Evil indeed is what they do! Yet they were not content, but pursued that noble bier whose creaking cries out "O Kind One, save me from every stubborn tyrant!" They followed it with reports to the Gulf by telegraph and to Iraq by the post of hypocrisy, saying not to allow that body to be buried in the earth. They inflicted upon it every torment and evil punishment, burning the bones and scattering the ashes until it became scattered dust. Yet verily your Lord lies in wait. Soon they shall know who receives a humiliating punishment and is made an example for those who have insight.

1 يَا مَنْ خَدَمَ أَوْلِيَاءَ اللَّهِ إِنَّ أَهْلَ الْحَسَدِ تَوَاطَوْا
عَلَى تَوْهِينِ ذَلِكَ الْجَسَدِ وَ تَضْيِيعِ ذَلِكَ الْجَسْمِ
الْمُضْطَّهِدِ فَضَاقَتْ عَلَى ذَلِكَ الْهَيْكَلِ الْمَظْلُومِ
أَرْضُ الْهِنْدِ بَوْسَعَهَا الْمَشْهُورُ مِنْ ظَلَمِ كُلِّ ظُلُومٍ
غَشُومٍ إِلَّا سَاءَ مَا هُمْ يَفْعَلُونَ فَلَمْ يَكْتَفُوا بَلْ
تَعَاقَبُوا ذَلِكَ النَّعْشَ الْجَلِيلَ الَّذِي صَرِيرُهُ يَا
لَطِيفَ انْقَذِنِي مِنْ كُلِّ جَبَّارٍ عَنِيدٍ وَ ارْدِفُوهُ
بِالْأَخْبَارِ إِلَى الْخَلِيجِ بِالسَّلَكِ الْبَرَقِ وَ إِلَى الْعِرَاقِ
يَبْرِيدِ النَّفَاقِ إِنْ لَا تَدْعُوا إِنْ يَتَوَارَى ذَلِكَ
الْجَسَدُ فِي التُّرَابِ وَ اجْرُوا عَلَيْهِ كُلَّ عَذَابٍ وَ
سُوءِ الْعِقَابِ وَ احْرِقُوا الْعِظَامَ وَ انْشَفُوا الرَّمَادَ
حَتَّى يَكُونَ هَبَاءً مُنْبَثًا وَ أَنَّ رَبَّكَ لِلْمُرْصَادِ
فَسَوْفَ يَعْلَمُونَ مِنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَ يُجْعَلُهُ
عِبْرَةً لَأَوَّلِي الْأَبْصَارِ

2 As for that purified body, we thank the zealous Lord for making you the means by which it came to rest in the inhabited shrine in the most noble and luminous spot and most blessed white land. May God perfume its soil with the downpour of His greatest mercy, and may He enliven those hills with rain, and may He envelop that fragrant grave with lights from the highest Kingdom. You must thank God for strengthening you with mighty power, so that you succeeded in this greatest service. Soon your noble deeds will be remembered and your glorious acts will be exalted and spread throughout the horizons. God will give you a true mention among later generations. And praise be to God, Lord of the worlds.

2 وَ أَمَّا ذَلِكَ الْجَسَدُ الْمَطْهَرُ نَشْكُرُ رَبَّ الْغُيُورِ بِمَا
جَعَلَكُمْ وَاسْطَةً حَتَّى تَضْمَنَهُ الضَّرِيجُ الْمَعْمُورُ فِي
أَشْرَفِ بَقْعَةٍ نَوْرَاءَ وَ اِبْرَكَ خُطَّةَ بَيْضَاءَ طَيِّبٍ
اللَّهُ ثَرَاهُ بِصَيِّبِ رَحْمَتِهِ الْكُبْرَى وَ حَيَّا الْحَيَا تِلْكَ
الرَّبِّيَّ وَ غَشَّى الْأَنْوَارِ ذَلِكَ الْجَدَثَ الْمَعْطَرُ مِنَ
الْمَلَكُوتِ الْأَعْلَى وَ أَنْتَ يَا فَاشْكُرُ اللَّهَ بِمَا آيَدَكَ
شَدِيدِ الْقُوَى فَوَقَّتَ هَذِهِ الْخِدْمَةَ الْكُبْرَى فَسَوْفَ
تَذَكَّرُ مَا تَزَكَّرُ وَ يَعْلَمُ وَ يَنْتَشِرُ فِي الْخَافِقِينَ مَفَاخِرُكَ
وَ يُجْعَلُ اللَّهُ لَكَ لِسَانَ صَدَقٍ فِي الْآخِرِينَ وَ الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ

3 13 Ramadan 1314

3 ١٣ رَمَضَانَ ١٣١٤

INBA21:124b, KHAf.088

AB05459

To: *Mirza Musa Javahiri, in Baghdad*

Date: 1897-Feb-15

- 1 O thou who art firm in the Covenant! Well done, well done, O mountain of steadfastness and pillar of firmness in the Covenant of the Ever-Living, the Self-Subsisting! The banner of the Covenant hath been raised upon the summits of the horizons and the Mount of Splendor, and those who are firm, by God's grace, are on that day rejoicing, glorifying their Lord with praise, and sanctifying Him. Thou seest them circling round the sanctuary of the Covenant, circumambulating, and rushing toward the lamp of thy Lord's remembrance like moths, receiving glad tidings. Verily, give thou glad tidings to the sincere ones of thy Lord the All-Forgiving's bounty, and remind them at all times of thy Lord's verses, and cast upon them the word of steadfastness, and give them glad tidings of their Lord's grace which hath placed them in the shadow of the Praised Station beneath this raised banner which the hand of thy Lord the Mighty, the Loving hath tied, which fluttereth in the breezes of pure servitude and utter submission, and waveth in the winds of evanescence in the court of grandeur. By My life, this is a station I would not exchange for any lofty rank in the world of creation.

1 یا من ثبت علی الميثاق بخ لک یا جبل الثبوت و راسية الرسوخ علی عهد الحی القيوم قد ارتفع لواء الميثاق علی قلل الآفاق و طور الاشراق و الثابتون بفضل الله يومئذ يفرحون و يسبحون بحمد ربهم و يقصدون و تراهم يحفون حول حرم العهد و يطوفون و علی سراج ذکر ربک يتهافون تهافت الفراش و يستبشرون و انک انت بشر المخلصين بنعمة ربک الغفور و ذکرهم فی کل حين بايات ربک و التی علیهم کلمة الثبوت و بشرهم بفضل مولاهم الّذی جعلهم فی ظلّ المقام المحمود تحت هذا اللواء المعقود الّذی عقدته يد ارادة ربک العزيز الودود و يخفق بنسائم العبودية الصرفة و الرقية الحضة و تتوج بأرياح الفناء فی ساحة الکبرياء لعمری هذا مقام لا ابادله بأی رتبة علیا فی عالم الانشاء

- 2 13 Ramadan 1314

2 13 رمضان 1314

- 3 Praise be to God that the loved ones of Iraq are holding fast to the Covenant and are enkindled with the fire of love for the Beloved of all horizons. Their faces are luminous in the Abha Kingdom and their nostrils are perfumed in the Supreme Paradise. Therefore in gratitude for this bounty they must associate with the followers of Truth and not speak ill of anyone. They must praise those who are firm and extol those who are steadfast. They must leave every wavering soul to himself - no praise and no blame, no commendation and no reproach. "No bearer of burdens can bear the burden of another."

3 حمد خدا را که احباء عراق متمسک بميثاقند و مشتعل بنار محبت محبوب آفاق در ملکوت ابي روشن منور و در جبروت اعلى مشامشان معطر پس بشکرانه این فضل باید بشیم حق محشور گردند و نسبت بکسی ذکرى دون خير ننمایند ستایش ثابتین نمایند و نیایش راسخین هر متزلزلى را بحال خود واگذارند نه مدح و نه ذم نه ستایش نه نکوهش لا تزر وازرة وزر اخرى

INBA21:125

AB07786*To: Haji Husayn Khan Zangiabadi, in Shiraz**Date: 1897-Feb-17*

- 1 O thou who hast sincerely turned thy face toward God and directed thy countenance to Him Who hath fashioned the heavens and the earth and all that lieth between them, and who art, through thy Lord's abundant grace, upright, noble and gentle, and who art indeed upon His straight path! Blessed art thou for what hath been ordained for thee in the kingdom of thy Lord, the All-Bountiful. By My life! Were he to become aware of it, his eyes would be consoled and his heart would find peace, overflowing with great joy, and at every moment he would smile with delight at this abundant portion and wondrous nearness.
- 2 My God! Aid him to remain steadfast with perfect and complete firmness, preserve him in Thy most secure sanctuary, and facilitate for him that which he loveth and with which he is well-pleased. Verily, Thou art the Guardian of the people of fidelity.
- 3 15th of the month of fasting 1314

1 يا من اخلص وجهه لله ووجه الوجه للذى فطر السموات و الارض و ما بينهما و هو حنيف شريف لطيف بفضل ربه العظيم و انه لعل صراطه مستقيم طوبى له بما قدر له فى ملكوت ربه الكريم لعمري لو اطلع عليه لقرت عيناه و اطمئن منه فؤاد طفق ببشر عظيم و تبسم ضاحكاً فى كل آن و حين من هذا الحظ الوفير و القرب العجيب

2 الهى ايده على الثبوت الأتم الأوفى و احفظه فى كهفك الأوفى و يسر له ما يحب و يرضى انك ولى اهل الوفاء

3 ١٥ شهر صيام ١٣١٤

INBA21:127a

AB07774*To: Shoghi Effendi**Date: 1897-Mar-12*

O my God! Thou seest how all eyes are turned toward the Kingdom of Thy oneness to behold the lights of Thy uniqueness, and how all ears are stretched toward the realm of Thy sanctity to hear the verses of the heaven of Thy transcendence, and how all faces are directed to the Qiblih of Thy oneness that they may be illumined by the resplendent lights shining from the horizon of Thy Lordship.

O Lord! Make easy, through Thy bounty and grace, all that which is difficult, and answer, through Thy favor, bounty and generosity, all who supplicate Thee.

O Lord! This is a branch which hath grown from the tree of Thy mercy. Through Thy mercy and bounty, cause it to grow with a goodly growth, and make of it a fresh and tender shoot, verdant and flourishing, blossoming and bearing fruit through the outpouring of the clouds of Thy gifts. Gladden through him the eyes of his parents, O Thou Who givest to whomsoever Thou willest whatsoever Thou willest, and name him from Thy Kingdom "Shoghi," that he may yearn for Thy Kingdom and long for the realms of Thy mystery. Verily, Thou art the Generous, the Bestower.

BW_v13p060, CHC.269x, PPRL.005x, SEIO.001x

AB01878

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

Date: 1897-Mar-25

- 1 O you who have grasped the hem of Glory! Know that the Tongue of the Unseen from the Most Glorious Kingdom addresses you at this moment saying: "O Mehdi! Keep your feet firm upon the Ancient Covenant and strengthen your heart with the binding Covenant and adorn your ears with the pearls of remembrance of your Lord, the Merciful, the Compassionate. O Mehdi! The whirlwinds of wavering and disturbance have arisen and the waves of vacillation and upheaval are surging. Therefore cast upon the hearts that which will bring peace to souls and enlighten eyes - and that is the Covenant which God took in the atoms of eternity with the Center of the Covenant. Today the wavering ones have attacked like locusts and pounced like predators and loosened their reins and raised their spears and cried out in woe and descended like a flood to scatter the unity of the loved ones and shake the feet of the weak ones and disturb the ignorant. But those whose inner beings are pure, their insight has increased and their steadfastness grown and their roots become firm and their branches balanced. As for the weak ones, you shall see them wandering in the desert of blindness - leave them to their sport."

1 يا من تمسك بذيل الكبرياء اعلم ان لسان الغيب
من الملكوت الالهى يخاطبك بهذا الأثناء و
يقول يا مهدى ثبت القدم على العهد القديم وقو
القلب بالميثاق الوثيق و شنف الأذان بالآلى ذكر
ربك الرحمن الرحيم يا مهدى قد هاج اعاصير
التزلزل والاضطراب و ماج طماطم التذبذب و
الانقلاب فالتى على القلوب ما تطمئن به النفوس و
تنجلي به الأبصار و هو عهد الذى اخذه الله فى ذر
البقاء لمركز الميثاق و اليوم هجموا المتزلزلون هجوم
الجراد و وثبوا و ثوب السباع و اطلقوا الأعنة و
اشرعوا الأسنة و نادوا بالويل و انحدروا كالسيل
ليشتتوا شمل الأحباء و يتزلزل اقدام الضعفاء و
يضطرب الجهلاء ولكن الذين راقت سريرتهم
زادت بصيرتهم و ازدادت استقامتهم و ثبتت
اصولهم و تعدلت فروعهم و اما الضعفاء سترونهم
هائمين فى هيماء العمى ذرهم يلعبون

- 2 Your letter was received and its contents caused a grieved heart and extreme sorrow. But O ancient servant of the Ancient Beauty, praise be to God, the path is clear and the proof evident and the lamp brilliant and the argument complete and the divine light shining. The Divine Covenant is manifest, the

2 مكتوب آنجناب واصل و از مضمون قلب محزون
شد و كمال تأثر حاصل گشت ولى اى بنده
قديم جمال قدم الحمد لله صراط واضح و دليل
لائح و سراج ساطع و حجت بالغ و نور الهى
لامع عهد الهى مشهود مركز ميثاق موجود مرجع

Center of the Covenant exists, the designated Reference and appointed Interpreter is renowned. The Blessed Beauty left no room for hesitation and no place for doubt, unless someone deliberately makes the matter confused for themselves and imagines the sun to be veiled and pure water to be a mirage, and becomes one who "recognizes God's blessing then denies it." Despite the existence of an Interpreter designated by clear text, they oppose and willfully engage in interpreting ambiguous verses and casting doubts. Such a one will surely fall from the heights of understanding to the depths of loss and find their station in the lowest realm of heedlessness and confusion. You must protect the weak ones lest they become scattered by ornate words from far and near and give ear to the sayings of the foolish ones.

منصوص و مبين مخصوص مشهور جمال مبارک
جای توقف نگذاشتند و محل تردید باقی نهند
مگر آنکه نفسی امر را بر خود عمداً مشتبه نماید و
آفتاب را حجاب و آب زلال را سراب گمان کند
و یعرفون نعمة الله ثم ينكرونها گردد باوجود مبين
منصوص بنص قاطع مخالفت نماید و خودسرانه
بتأویل متشابهات و القاء شبهات پردازد البته از
اوج عرفان بحضیض خسران افتد و در اسفل
غفلت و ذهول مقرر باید آنجناب باید ضعفا را
حفظ فرمائید که مبدا بالقاء زخرف قول از
دور و نزدیک پریشان گردند و گوش باقوال
بپردازان دهند

INBA21:156, INBA55:210, INBA72:125,
INBA59:108, INBA88:258, MMK6#239

AB03281

To: Hasan Khurasani, in Egypt

Date: 1897-Mar-25

1 O my God! You know my sorrow and grief, my burning anguish and sadness in these days. I cannot pour out my grief and sorrow and complaint to anyone but You. O my God, You know what has befallen me after the Ascension and what crushing calamities have afflicted me.

1 و انت يا الهی تعلم حزنی و وجدی و احتراقی و
شجینی فی ایامی و لا اقدر ان ابث بئى و حزنی
و شکوای لغیرک یا الهی انت تعلم ما ورد علی
من بعد الصعود و ما اصابنی من البلیاء القاصمة
للظهور

2 O Lord! My strength has waned, tribulations have intensified, hope has been cut off, the chronic ailment finds no cure, estrangement has spread, faithfulness has vanished, and the sincere ones have despaired of dispelling the darkness of passion. Aid me through Your grace and bounty from the Supreme Concourse and raise me to the Most Exalted Horizon, that I may find rest from the assaults of enemies and the stones cast by the criticism of the loved ones.

2 ای رب و هن منی القوى و اشتد البلوی و انقطع
الرجاء و ازمّن الداء من الدواء و شاع الجفاء و
انعدم الوفاء و یئس المخلصون من كشف غمة
الهوى ادرکنی بفضلک و جودک من الملاء
الاعلی و ارفعنی الی الافق الاسمی حتی استریح
من هجوم الاعداء و رجوم طعن الاحباء

3 For they, O my God, have made light of me - nay, I have become a burden to them, and my existence has become a torment to them, and my sweetness has turned bitter in their mouths. O Lord! Fulfill their hopes through my ascension to You, and untie the knot of my tribulation through my arrival before You. Make me one of Your servants who find rest in

3 فأنهم یا الهی استخفوا بی بل استثقلوا بی و غدا
وجودی لهم عذاباً و عذبی فی مذاقهم ملحاً
اجاجاً ای رب یسر امالم بصعودی الیک و
حل عقدة بلائی بوفودی علیک و اجعلنی من
عبادک المستریحین فی جوار رحمتک المجاورین
لعرش عظمتک

the vicinity of Your mercy, who dwell near the throne of Your grandeur.

- 4 O Lord! Lighten this mighty burden and grant me relief by delivering this trust into Your hands, O my Generous Lord. Make me one of Your successful servants and Your slaves who are delivered from the depths of the seas of tribulation and the abysses of the ocean of calamities, who attain the supreme triumph and the honor of meeting You in Your Most Glorious Kingdom.
- 5 Verily You are the Deliverer of those in distress, the Savior of those who cry for help, the Remover of the anguish of the troubled ones. Save me, save me, O my God! Deliver me, deliver me, O my Beloved!

4 ای رب خفف بوضع هذا الحمل العظيم و
ريحني بتسليم الامانة في يديك يا ربّي الكريم و
اجعلني من عبيدك الفائزين وارفاقك الناجين
من غمرات بحور البلايا و اعماق محيط الرزايا
و الفائزين بالفوز العظيم و شرف اللقاء في
ملكوتك الابهى

5 انك انت منجي المضطرين و منقذ الملهوفين و
كاشف كرب المضطرين نجني نجني يا الهى انقذني
انقذني يا محبوبى

INBA21:157

AB00008

Lawh-i-Hizar Bayti II (Second Tablet of the Thousand Verses)

To: Mirza Abu'l-Fadl Gulpaygani

Date: 1897-Mar-26

- 1 O thou who hast devoted thy life to the exaltation of the Word of God! What thou hadst written was noted and, in accordance with the testament, was read with utmost care. The more it was perused, the sweeter it became, until its meanings, like refined sugar, filled the palate with honey and sweetness, for it emanated from good will.
- 2 Thou hadst written that all are certain of the Kitab-i-Aqdas and the Book of the Covenant, and none deny them. Then what are these differences and whence do they arise? It is clear to thee that they utter with their tongues that which is not in their hearts. Moreover, steadfastness is a condition; mere words are not sufficient. "Verily those who say 'Our Lord is God' and then stand firm, the angels descend upon them."
- 3 Despite acknowledgment and recognition of the Kitab-i-Aqdas and the Book of the Covenant, opposition in all matters is not befitting. For example, some of the friends in the Holy Land verbally express, with utmost eloquence and fluency, their firmness in the Covenant and Testament, yet despite this

1 يا من وقف حياته لاعلاء كلمة الله آنچه مرقوم
فرموده بوديد ملحوظ گردید و بدقت تمام حسب
الوصيت قرائت گردید کلمات گزیده زادت حلاوة
تا آنکه معانیش چون قند مکرر مذاق را پراز شهد
و شکر نمود چه که منبعث از خیرخواهی بود

2 مرقوم فرموده بودید که کلّ موقن به کتاب
اقدس و کتاب عهد هستند هیچ منکری ندارد
پس این اختلافات چیست و از کجاست نزد
آنجناب واضح است که يقولون بالسنتهم ما ليس
في قلوبهم و از این گذشته استقامت شرطست
بجهد قول تمام نگردد ان الذين قالوا ربنا الله ثم
استقاموا ينزل عليهم الملائكة

3 باوجود اقرار و اعتراف به کتاب اقدس و کتاب
عهد مخالفت در جميع شئون مطابق نیاید مثلاً
بعضی از احباء ارض اقدس بلسان در نهایت
فصاحت و بلاغت اظهار ثبوت و رسوخ بر عهد
و پیمان مینمایند ولی باوجود تنبیهاش شدیده این

servant's severe admonitions—given the divine wisdom that none should write about matters without knowledge—they secretly and continuously send letters to various regions to cast doubts in hearts by diverse means. Such profession of faith coupled with persistence in casting doubts is utterly incompatible. This is but one example of such incompatibility, and others may be measured accordingly.

- 4 This servant, lest anyone should write anything of different import regarding these matters, undertook the burden of reading all letters, despite endless occupations, and removing whatever was inappropriate, whether explicit or implicit. For four years, by thy precious life, I daily consumed much ink erasing certain expressions, hoping that matters would be preserved as much as possible. Then suddenly it was observed that from various quarters secret letters were being returned in bundles, and when their contents were examined, all letters were found to be full of doubts.

- 5 Consider then the state of distress of this servant who, while immersed in an ocean of tribulation, beset by enemies from all directions, facing endless difficulties and boundless hardships, is nonetheless engaged day and night in exalting the Word of God, alone and solitary among the world's factions. Despite this, the friends too devote all their time and affairs to the ruination of this servant. While passing their days and nights in perfect comfort, bounty, and ease, they spend all their time destroying the edifice of the Covenant and Testament.

- 6 Is this the fruit of the Kitab-i-Aqdas? Is this the result of the Book of the Covenant? Was this the purpose of God's Testament? Did the divine texts require this? Be fair, O ye who are just! And it is evident that when the reins of affairs slip from this servant's hands, surely decline will occur in all matters, and each will act according to his own thoughts. Christ addressed His disciples saying: "Ye are the salt of the earth; if the salt loses its savor, wherewith shall it be salted?"

- 7 And what, you had written, is the cause of these differences and who is responsible? Your honor is fully aware of the foundation, direction and cause with absolute certainty, for "Fear the insight of the believer, for he sees with the light of God." But I swear by the Desired One that I contend with no one,

عبد نظر بحکمت الهیه که بدون اطلاع نفسی بجهات چیزی مرقوم ننماید خفياً متصلاً مکاتیب باطراف فرستاده که بانواع وسائل شبهات در قلوب افکند این اقرار با این اصرار در القاء شبهات بسی مبلین این نبذهئی از مباحث است و قس علیها الباقی

4 این عبد نظر باینکه مبادا از اینجهات نفسی چیزی بنگارد که نفحات دیگر داشته باشد چنین زحمتی را تحمل نمود که جمیع مکاتیب را باوجود مشاغل بی پایان قرائت کند و آنچه اشاره یا نکایه مناسب نه نحو نماید چهار سال بجان عزیزت که هر روزی در نحو بعضی عبارات مبلغی مرتکب میخوردم و باین امید که بقدر امکان محافظه خواهد شد بعد یکدفعه ملاحظه گردید که از اطراف مکاتیب سریه را دسته دسته اعاده مینمایند و چون بمضامین نظر شد جمیع مکاتیب مملو از القاء شبهات

5 دیگر ملاحظه نمائید حالت تأثرات این عبد را که در حالتیکه مستغرق در بحر بلاست و جمیع اعداء از جمیع نقاط مهاجم و مشکلات بی پایان و زحمت و مشقات بی کران باوجود این شب و روز در اعلاء کلمه الله مشغول و فریداً وحیداً در بین احزاب عالم مقهور باوجود این دوستان نیز جمیع اوقات و امورشانرا حصر در خرابی این عبد نمایند شب و روز در نهایت رفاهیت و نعمت و آسودگی گذرانده جمیع اوقات را صرف تخریب بنیان عهد و پیمان نمایند

6 آیا ثمرهء کتاب اقدس این شد آیا نتیجهء کتاب عهد این است آیا مضمون وصیت الله این بود آیا نصوص الهی این مقتضی داشت فانصفوا یا اولی الانصاف و این معلومست چون زمام امور از دست این عبد برود البته در جمیع امور فتور حاصل گردد و هر کس بحسب فکر خویش حرکت نماید حضرت روح خطاب باصحاب میفرمایند انتم ملح الأرض اذا فسد الملح بماذا یملح

7 و اما سبب این اختلافات چیست و کیست مرقوم فرموده بودید آنجناب بحق الیقین و عین الیقین اساس و جهت و سبب را بتمامه مطلع هستید اتقوا من فراسة المؤمن فانه ينظر بنور الله

quarrel with none, do not hint or allude to anyone as being the "chief of misbelievers," do not call anyone "detestable Shi'ites," do not refer to them as "night birds" or "croakers," nor do I implicitly declare anyone impious or an infidel. I call all the loved ones of God and name them friends of the Blessed Beauty. At most, I say: Do not waver in God's Covenant, do not create discord in the Cause of God, do not surrender lasting glory for the sake of unstable thoughts, do not strike at this foundation with an axe, and do not uproot everything.

ولی این عبد قسم بحضرت مقصود که با نفسی جدال ندارم و نزاع نکنم و شخصی را رئیس المشرکین بکایه و اشاره نفهمانم و شیعه شیعه نگویم و طیور لیل نخوانم و ناعق نامم و ضمناً تفسیق و تکفیر ننمایم کل را احبای الهی گویم و دوستان جمال مبارک خوانم نهایتش اینست که گویم در میثاق الهی متزلزل نشوید و در امر الله اختلاف نیفکنید عزّت پایدار را محض افکار بی‌پائی از دست مدهید تیشه بر این بنیان ننزید و ریشه کل را مکنید

- 8 Remember the favors and bounties of the Blessed Beauty—may my spirit be sacrificed for His loved ones—and have mercy upon His tribulations, afflictions, hardships, chains and imprisonment. Do not let the pure blood of the Exalted One—may my spirit be sacrificed for His hidden dust—be shed in vain. A hundred thousand holy souls sacrificed themselves in God's Cause with the utmost joy and delight, and hastened to the divine altar with gladness and exultation. They gave up their homes, their possessions were plundered, their young children were taken captive, and their families were left without helper or supporter. Now you who are in the height of glory and the pinnacle of comfort—with no sorrow, no grief, no affliction, no hardship, more at ease than all the people of the world, even unaware of the troubles, hardships and obligations toward the government—at least do not destroy the sacrifices of those martyrs and do not bring the greatest abasement upon the Cause of God and yourselves. But alas, none heeds the call. Despite this, praise be to God, until now I have neither by pen nor tongue, neither by hint nor allusion, neither implicitly nor explicitly, accused anyone of impiety, let alone infidelity.

8 الطاف و عنایات جمال مبارک را روحی لأحبائه الفداء بخاطر آرید و بر زحمات و بلایا و مشقات و زنجیر و اسیری او رحم کنید خون مطهر حضرت اعلی را روحی لثریته الغائبه فدا هدر ندهید صد هزار نفوس مقدسه با کمال وجد و طرب در امر الهی جانبازی نمود و با وجد و طرب بقربانگاه ربانی شتافت خاتمان بر باد داد و مال و منال بتاراج اطفال خورده سال باسیری داد و اهل و عیال بی معین و دستگیر گذاشت حال شما که در نهایت عزّتید و در منتهای راحت نه غمی نه غصه‌ئی نه بلائی نه زحمتی از جمیع اهل عالم مستریختر حتی از زحمات و مشقات و تجلّ تکلیفات دولت پیغمبر زحمات آن فداثانرا اقلاً از میان نبرید و ذلت کبری از برای امر الله و خود روا مدارید لکن لا حیات لمن تادی باوجود این الحمد لله تا بحال نه قلماً و نه لساناً و نه کتایه و نه اشاره و نه ضمناً نفسی را تفسیق نمودم تا چه رسد بتکفیر

- 9 God willing, I will serve day and night and will continue to do so. Never will I look at anyone's shortcomings, rather I will sacrifice myself in pure servitude at the Sacred Threshold. Consider that a few days ago news arrived from Iran that the followers of Yahya held celebrations and danced with joy because, praise be to God, some people in the Most Holy Land had written and announced rejections against so-and-so, had split into two factions, had considered so-and-so the chief of the misbelievers, and had counted them as the detestable Shi'ite party. This servant was so affected that he spent that night until morning in lamentation and prayer, and such burning arose in his heart that by morning a strange effect of that burning was visible on his face, showing that it had so affected his liver that its trace appeared on his face. Despite this, he never mentioned it and made no complaint. But some of the

9 و انشاءالله بکلّ شب و روز خدمت نموده و خواهم نمود ابدأ نظر بقصور احدی نخوام کرد بلکه محض عبودیت باستان مقدس جانفشانی خواهم نمود ملاحظه فرمائید چند روز پیش از ایران خبر رسید که امت یحیی جشن گرفته‌اند و رقص کرده‌اند که الحمد لله بعضی از اهل ارض اقدس در حقّ فلان ردّ نوشته‌اند و اعلان کرده‌اند و بر دو فرقه شده‌اند و فلانرا رئیس المشرکین دانسته‌اند و حزب شیعه شیعه شمرده این عبد بقسمی متأثر شد که آنشب را تا بصبح بناله و مناجات مشغول شد و چنان احتراقی در قلب حاصل گشت که صبح در وجه اثر غریبی از احتراق نمودار شد که معلوم گردید که در

friends were not affected by this news at all, rather they heard it with smiles.

کبد چنان تأثیر نموده که شبه آن در وجه ظاهر شده باوجود این ابداً ذکر نمی نمود و شکایتی نکرد ولی بعضی از احبّا از این خبر ابداً متأثر نشدند بلکه متبسمانه استماع نمودند

- 10 O what regret upon us! This became the result of the Covenant of the Luminary of the horizons—that friends of truth like your honor should weep blood while enemies dance and make merry. And if this laxity and indolence of the friends of God in the divine Covenant should thus persist, I swear by the Most Holy Threshold - may my spirit be a sacrifice to its dust - that conditions shall worsen beyond this, and the divine foundation shall be completely shaken, and we shall all be caught in the dark pit of eternal rejection. The hope and supplication which this servant now has, day and night, at the threshold of the Divine Unity is that, God willing, I shall soon be delivered from this snare of entanglement and hasten to another world, where I shall receive no news, whether by sign or signal, of either the praise of the friends or the stones of reproach from the deniers.

10 یا حسرتة علینا نتیجه عهد و میثاق نیر آفاق این شد که دوستان حقّ چون آنجناب خون بگریند و دشمنان رقص و طرب نمایند و اگر سستی و فتور دوستان الهی در پیمان رحمانی چنین استمرار یابد بعقبه مقدسه روحی لثربه الفداء قسم که بدتر از این گردد و بکلی اساس الهی متزلزل شود و جمیع در بئر ظلماء خذلان ابدی گرفتار آئیم عبد حال در شب و روز امید و رجائی که از درگاه احدیت دارم اینست که انشاءالله بزودی از این دام گرفتاری نجات یافته بعالم دیگر شتابم تا در آنعالم نه از ستایش احبّا و نه از سنگ طعنه مکفرین باشاره و ایما خبر گیرم

- 11 As for the remedy for this situation about which you have inquired, so long as the friends retain hope that through schemes and rumors they can divert this very fountain of the Covenant from its true course, and transfer this brilliant star from the ethereal sphere to another constellation, these corruptions will never cease and this dark cloud will not be dispelled from the horizon of the Cause of God. However, if the friends arise to uphold the Covenant and Testament as they ought and must, and show forth steadfastness and firmness, others will lose hope in changing and diverting the Center of the Covenant and will abandon their instigation and scheming. Gradually the luminous horizon of God's Cause will be cleansed and sanctified of this thick cloud, and the true friends and sincere companions will find spirit and fragrance like that dear friend, while the enemies of the Lord will become sorrowful, despondent, and wandering in the wilderness of rejection, and all elements will remain protected and preserved under the shade of the Divine Lote-Tree.

11 و اما چاره اینکار استفسار فرموده بودند تا دوستانرا امید باقی که توان بتدبیر و اراجیف این عین حیات میثاق را از مجرای اصلی تحویل نمود و این کوکب منیر را از فلک اثیر بیرج دیگر نقل کرد ابداً این فسادها تمام نشود و این غمام ظلمانی از افق امر الله زائل نگردد اما اگر یاران چنانکه باید و شاید بر عهد و پیمان قیام نمایند و ثبوت و رسوخ بنمایند دیگران از تغییر و تحویل مرکز میثاق نومید شوند و ترک تحریک و تدبیر نمایند کم کم افق نورانی امر الله از این ابر غلیظ پاک و مقدس گردد و دوستان حقیقی و یاران صمیمی چون آن یار مهربان روح و ریحان یابند و دشمنان حضرت یزدان محزون و مأیوس و سرگردان بادیه خذلان گردند و جمیع اجزاء در ظل سدره منتهی از هر آفتی محفوظ و مصون مانند

- 12 After the Ascension, through the power of trust in God and the force of the confirmation of the Ancient Beauty - may my spirit be a sacrifice for His loved ones - the banner of the Word of God was so raised throughout all regions that the enemies wept blood while the friends became hopeful and infinitely joyous and delighted. Now, from the spread of these unpleasing odors, the situation has been reversed, and soon the evil consequences and eternal rejection will become manifest and evident. Corruption has appeared on land and sea, and this servant has

12 بعد از صعود بقوت توکل و نیروی تأیید جمال قدم روحی لأحبائه الفداء در جمیع آفاق علم کلمه الله چنان مرتفع گردید که اعدا خون گریستند و دوستان امیدوار گشته بی نهایت مسرور و محظوظ گشتند حال از نشر این نفحات غیرمرضیه قضیه برعکس گردیده و عنقریب سوء نتیجه و خذلان ابدی موجود و مشهود گردد قد ظهر الفساد فی البر و البحر و

no companion save weeping eyes and a burning heart. The world is in revelry and pleasure while we have tear-filled eyes. I only complain of my anguish and sorrow unto God.

- 13 And furthermore, regarding what you wrote about the ancient enmity between the friends which has become a means of violation of the Covenant: First, the violators have a well-known and evident cause, and before the Ascension and the reading of the Book of the Covenant, there was absolutely no cause for discord between the two sides. Indeed, most were in harmony with each other, and among some where there had been slight coolness, it was transformed into harmony. And among other souls where there had been harmony, due to one's firmness and another's wavering, coolness arose instead.

- 14 Among the waverers, there was such enmity that they would write every accusation against each other, denouncing, deriding and belittling, saying that so-and-so had caused the Cause of God to be wasted and through intense treachery had disgraced this group before all, providing full testimony that he was a pure and sincere Shi'ih of Murtada Ali and averse to every sect except the Twelvers. Another would write about another that this person was so engaged in debauchery and immorality that it cannot be described, causing the enemies to reproach and gloat, and much of the like. This servant would cast all such papers into the corner of forgetfulness, considering them worthless documents, and would act with respect, harmony, consideration and service to the Cause. Now, due to violation of the Covenant, they have achieved complete unity among themselves.

- 15 Thus it became clear that the fundamental basis of discord and harmony among the friends is firmness or wavering. The firm ones are united, and the violators are also united. Therefore you must trust in the aid and grace of the Blessed Beauty and pray for this servant that, God willing, I may arise to serve the Ancient Beauty as is befitting, and likewise pray for the violators that God may bestow upon them some measure of reason, thought and fairness. "They destroy their houses with their own hands." If they claim they have no need for prayers, this servant is in utmost need and knows of no cause for divine confirmation and success in this human life except the pure prayers arising from the reality of the friends' hearts and their earnest supplications.

- 16 Furthermore, those guilty of neglect are pursuing this inadequate servant, and for four years now this servant has endured and continues to endure persecution, denial, calumny, false

این عبد همدمی جز چشم گریان و دل سوزان ندارد عالمی در عیش و نوش و ما و چشم اشکبار انما اشکو بئی و حزنی الی الله

- 13 و دیگر آنکه از ضدیت قدیمه بین احباب و این وسیله فتور در میثاق گشته مرقوم فرموده بودید اولاً آنکه اهل فتور را سبب مشهور و مشهور است و پیش از صعود و تلاوت کتاب عهد میان جهتین اصلاً اسباب نفاق در میان نبود بلکه اکثر با هم الفت داشتند و در میان بعضی که جزئی کلفتی بود بالفت تبدیل شد و میان نفوسی دیگر که الفت بود بسبب ثبوت یکی و تزلزل دیگری بالعکس کلفت حاصل گشت

- 14 در میان متزلزلین دوستان بقسمی عداوت بود که نسبت بیکدیگر هر اسنادی مینوشتند و تفسیق و تهلیل و تحقیر مینمودند که فلان سبب تضییع امر الله گشته و بسبب شدت خیانت این طائفه را رسوای خاص و عام نموده و استشهاد تمام کرده که شیعه خالص مخلص مرتضی علیست و از هر مذهبی جز اثنی عشری بیزار است دیگری نسبت بدیگری مرقوم مینمود که این شخص نه چنان بفسق و فجور مشغول شده که شرح توان داد سبب ملامت و شماتت اعداء شده و از این قبیل بسیار و این عبد جمیع این اوراق را در زاویه نسیان می انداخت و از اوراق بیوده می شمرد و با احترام و ایثار و رعایت و خدمت امر میکرد حال بجهت فتور در میثاق منتهای اتفاق را حاصل نموده اند

- 15 پس معلوم شد که اساس اصلی اختلاف و ایثار بین نفوس احباب ثبوت و تزلزلست ثابتون متفق و اهل فتور نیز متحد پس باید بعون و عنایت جمال مبارک توکل نمائید و در حق این عبد دعا نمائید که بلکه انشاء الله بعبودیت جمال قدم کما هو حقّه قیام نمایم و همچنین در حق اهل فتور دعا فرمائید که خدا یک قدری عقل و فکر و انصاف احسان کند یخربون بیوتهم بایدیم اگر آنها محتاج بدعا نیستند ادعا مینمایند

- 16 این عبد در نهایت احتیاجست و بجز دعای خالص منبعث از حقیقت قلب دوستان و تضرع و ابتهالشان در این نشئه انسان سبب

rumors, disparagement, humiliation, and even charges of infidelity. If you examine certain papers and letters carefully, you will observe that all are indirect references, and sometimes in the course of narratives even the steadfast ones have been counted among the misbelievers. The intent is to explicitly label them as misbelievers and implicitly indicate the chief of misbelievers - and so forth. Yet this servant, through the grace and favor of the Blessed Beauty, remains attached and is not hurt by these accusations. Despite this, I have dealt with all with utmost love and sought the good of all, day and night bearing the utmost hardship for everyone's comfort, tasting the poison of torment, becoming the target of the arrows of cruelty, yet not sighing, not lamenting, not crying out in anguish.

تأیید و علت حصول توفیقی نداند و دیگر آنکه اهل فتور پایی این عبد پر قصورند و این عبد حال مدت چهار سالست که تحمل جفا و انکار و افترا و اراجیف و تزییف و تحقیر و بلکه تکفیر نموده و مینماید چنانچه اگر در بعضی اوراق و مکاتیب دقت فرمائید ملاحظه میکنید که جمیع آیاک اعنی یا جار است و خود در ضمن حکایت گوشدار گاهی ثابتین مشرکین شمرده شده است مقصد اینست که تصریح مشرکین تلویح رئیس مشرکین نمایند و قس علی ذلک ولی این عبد بفضل و عنایت جمال مبارک دل بسته و از این نسبتها آزاده نگشته با وجود این با کمال محبت با کل رفتار کرده و خیر کل را خواسته و شب و روز منتهای زحمت را بجهت راحت کل میکشم و سم عذاب را میچشم و تیر جفا را هدف میشوم و آه بر نیارم و ناله نکنم و فریاد و فغان ننمایم

- 17 However, from those guilty of neglect, a thousand complaints emerge every hour - they fabricate stories and spread them themselves, then express intense grief and distress to soften hearts and cause souls to feel regret, so that thereby hatred for this servant might arise in souls. Consider - was there any calumny that was not directed at the Blessed Beauty (may my spirit be sacrificed for His loved ones)? Everyone else reposed in the cradle of comfort and slumbered in perfect ease on adorned beds, while the Manifest Beauty was the target of all hateful ones' arrows and the mighty fortress of all believers. Despite this, they would indirectly complain of the Blessed Beauty's oppression and would cry out in sighs and laments.

17 لکن از جهت اهل فتور هر ساعتی هزار شکوه و شکایت صادر حکایتی را خلق نمایند و خود تشهر دهند و بعد اظهار شدت تأثر و تأثیر نمایند تا سبب رقت قلوب گردد و علت تحسر نفوس تا باین سبب بغضی از این عبد در نفوس حاصل شود ملاحظه نمائید هیچ افترائی ماند که به جمال مبارک روحی لأحبائه الفداء زده نشد هر کس در مهد راحت آرمیده و بنهایت آسایش در بستر آرایش غنوده و جمال مبین هدف سهام کل مبغضین بود و حصن حصین کل مؤمنین باوجود این شکایت ضمنی از ظلم جمال مبارک مینمودند و فریاد و آه و ناله میکردند

- 18 Glory be to God! This servant does not complain about violation of the Covenant, transgression against the Testament, attacks upon this servant, and the occurrence of all these afflictions and tribulations, yet those guilty of neglect are not satisfied with this and have raised their complaints to the heavens. How well it was said - what a strange incident and extraordinary event: "I remained patient while slain, yet my slayer complains!" The neglectful loved ones on one hand shoot the arrow of cruelty at this servant's vitals, and on the other hand begin to wail and lament so that by this means too they might cast doubt in hearts. Vain is what they do, and they plotted their plot, but with God is recorded their plot. Glory be to God! Can the light of truth be hidden by veils of doubt, or can the sun of righteousness be concealed by clouds of calumnies? No, by God! Unless ulterior motives completely blind one's

18 سبحان الله این عبد شکایت از ظلم بر میثاق و تعدی بر عهد و تعرض باین عبد و حصول جمیع این بلاها و رزایا ندارد اهل فتور باین قناعت ننموده فریاد شکایت را بعیوق رسانده اند چه خوش گفته عجیب حادثه ای و غریب واقعه ای انا اضطربت قتیلا و قاتلی شاکی احبای پرفتور از جهتی سهم جفا بجزرگاه این عبد روا دارند و از جهتی ناله و فغان آغاز کنند تا باین وسیله نیز در قلوب شبهه ای اندازند فباطل ما هم یعملون و مکروا مکرهم و عند الله مکرهم سبحان الله نور حقیقت را بسحبات شبهات پنهان نمود و یا آفتاب راستی را بسحاب مفتریات پنهان توان کرد لا والله مگر آنکه اغراض بصیرت را بکلی کور و بصر را بتمامه محروم و مهجور نماید در

insight and totally deprive and exclude the eye - in which case there is no need even for clouds and veils. When the judge accepts a bribe in his heart, how can he distinguish the oppressor from the oppressed wretch? When prejudice comes, virtue becomes hidden - a hundred veils descend from the heart to the eye.

اینصورت احتیاج بسحاب و سبحات نیز نماند چون دهد قاضی بدل رشوت قرار کی شناسد ظالم از مظلوم زار چون غرض آمد هنر پوشیده شد صد حجاب از دل بسوی دیده شد

- 19 The point is that the party of lassitude are fault-finders, like distressed birds that never cease their restless movements, instantly raising complaints that they are being wronged and oppressed.

19 باری مقصود اینست که حزب فتور پایی این طيور شکورند و آتی فراغت از حرکات و سکات پروحشت نمایند و فوراً ناله بلند کنند که پایی ما هستند و متعرض بما

- 20 And this servant doth continually, evening and morning, admonish and counsel the friends, saying: We were all the loved ones of the Blessed Beauty and dwelt beneath the shadow of the Tent of Life. Now, if peradventure the manner and conduct of some have become altered, do not assail them, and trouble them not. Let every soul proceed in whatsoever way he desireth. "Thou hast no authority in the matter," and "thou art not one to exercise dominion over them." Have no concern with any person.

20 و این عبد دائماً مساءً و صباحاً احباً را وعظ و نصیحت مینمایم که حضرات کلّ دوستان جمال مبارک بودیم و در ظلّ خیمهء حیات حال اگر چنانچه روش و حرکت متفاوت شده تعرض ننمائید و پایی نشوید هر کس هر قسم میخواهد حرکت نماید لیس لک من الأمر شیء و لست علیهم بمسيطر کاری بکسی نداشته باشید

- 21 Is not the tongue too precious to be occupied with aught beneath the mention of God? Become intimate with the remembrance of the Lord. In gatherings and assemblies busy yourselves with the chanting of the verses, with prayers and supplications, and with setting forth the proofs, the evidences, and the arguments. Repeat the blessed counsels, recount His bearing and character, narrate His way and conduct, and proclaim the glad tidings of His bounty and generosity, that the assembly of the righteous may become a rose-garden of mysteries, and the gathering of the free a horizon of lights.

21 لسان حیف نیست که بذکر مادون مشغول شود بذکر حق مأنوس شوید در محافل و مجامع بتلاوت آیات و مناجات و بیان دلائل و حجج و برهان پردازید و وصایای مبارک را تکرار کنید و از روی و خوی او حکایت و از روش و سلوک او روایت نمائید و از فضل و جودش بشارت دهید تا محفل ابرار گلشن اسرار گردد و مجلس احرار افق انوار شود

- 22 Let each one of the loved ones write a letter from time to time. Notwithstanding My weighty occupations, such letters are, so far as possible, read; save only that if therein there be some word concerning a particular individual, it is erased. What more can I do? For now these two years have I inhaled from one quarter a powerful odor of slackening, so strong that with all might they have arisen to efface the Covenant. Yet until now I have not disclosed it, but have concealed it; and though in certain matters they have turned back, I have, without the least hesitation, arisen to promote the Cause. What else can I do? Yet these souls will not be quiet through silence, nor will they rest so long as they continue thus to meddle.

22 و هر یک از احبّاء بجائی مکتوبی مرقوم نماید باوجود مشاغل عظیمه آن مکتوب بقدر امکان قرائت میشود که اگر نسبت بنفسی مخصوص کلهئی باشد محو میشود دیگر چه کنم الآن مدت دو سالست که از مدینهئی رانجهء فتور پرزور استشمام مینمایم بقسمیکه بقوت تمام بر محو میثاق قیام نموده اند باوجود این تا بحال ابراز ندادم و ستر کردم و مراجعت در بعضی امور نمودند بلافتور بترویج برخاستم دیگر چه کنم لکن این نفوس نه بسکوت ساکن گردند و نه پایی شدن

- 23 Their peace can be secured by but two things: either by the transfer of the Center of the Covenant and the causing of the stream of the Testament to flow in another channel, or else by utter despair of the efficacy of their devices. In brief, until

23 ساکن بدو چیز سکون برایشان حاصل گردد یکی بتحویل مرکز میثاق و اجرای سلسبیل عهد در مجرای دیگری و یا خود مأیوسی از تأثیر تدبیر

they have expended their whole strength in troubling men's thoughts, in wounding minds, in scattering the host of the Cause of the All-Merciful, and in dividing the company of the friends, they will find no repose. Thou thyself hast also, to some degree, perceived this condition, for thou hast become aware of certain minor occurrences, and this matter is not unknown to thee. Yet they are heedless and oblivious that this dust and these clouds cannot conceal the Sun of the Covenant, that these devices cannot hide the splendor of destiny, that these barriers cannot stay the waves of this ocean, nor can these whirlwinds uproot this Tree of Fellowship from its foundation and root. Ere long shall souls arise, quickened by the bounties of the Kingdom of Abha, who shall gird upon the frame of the world the sharp sword of the Covenant, cause the light of the ancient Testament to dawn from the horizon of the brow, and uplift the banner of the Pact at the pole of existence. "On that day shall the believers rejoice."

- 24 As to this servant, I make no claim for mine own station, nor do I insist upon any personal rights. In every circumstance I show consideration unto all and render service to all; for all who were sheltered beneath the shadow of the Blessed Tree are dear, honored, esteemed, and cherished. None should raise objection against another, nor seek pretexts. But as to the matter of the claim of divinity and lordship attributed to this servant: praised be God, from the very beginning of My earthly formation, My clay was kneaded with the water of servitude, and My being was nurtured and made to grow by the life-giving breeze of bondage. Thus was it written three years ago to the loved ones of 'Iraq: "Know ye that servitude at His exalted threshold is my glorious diadem and my shining crown, and thereby do I glory amidst the kingdoms of heaven and earth." And not long since, a question had been asked, and a reply was written. It hath now seemed necessary that a copy thereof be inserted in this letter.

- 25 He is the All-Glorious

- 26 O my beloved brother! I have read the verses of your thanksgiving to God, the Lord of the heavens and earth, for having lifted the veil, bestowed abundant gifts, sent down rain from heaven, and caused life-giving waters to pour forth abundantly, thereby quickening a goodly land that, by its Lord's leave, sprouted, swelled, grew verdant, and became adorned with every splendid kind. It behooves one such as you to rejoice in God's glad-tidings in these days which overflow with the outpourings of your Ancient Lord. By the True God! The brilliant rays have shone forth, the breezes from the gardens of oneness have

مختصر اینست تا تمام قوت را در تشویش افکار و تحدیش اذهان و تشنیت شمل امر رحمن و تفریق جمع دوستان مبذول ننمایند آرام نگیرند و آنجناب نیز اندکی باین کیفیت پی برده‌اید چه که از بعضی وقایع جزئی اطلاع یافته‌اید و بر شما این قضیه مجهول نیست ولی غافل و ذاهلند که این غبار و گرد آفتاب عهد را پنهان ننماید و این تدبیر جلوه تقدیر را نهان نکند و این سدها امواج این بحر را صد نمایند و این گردبادها شجره انیسا را از بیخ و ریشه نکند عنقریب نفوسی بفیوضات ملکوت امبی مبعوث گردند که سیف شاهر میثاق را بر هیکل آفاق بیاویزند و نور عهد قدیم را از افق جبین طالع فرمایند و علم پیمان را در قطب امکان برافرازند یومئذ یستبشر المؤمنون

- 24 اما این عبد مقام نفسی را اعتراض ننمایم و از حقوق نفسی اغماض ننمایم در هر صورت رعایت کلّ نمایم و خدمت بجمع کنم چه که کلّ در ظلّ سدره مبارکه بودند معززند و محترم و موقرند و مکرم کسی نباید بر کسی اعتراض کند و یا خود بهانه نماید و اما قضیه ادعای الوهیت و ربوبیت این عید الحمد لله از بدو نشئه طیتم بماء عبودیت مخمر گشته و کینونتم بنسیم جانبخش رقیّت نشو و نما نموده چنانچه سه سنه قبل از این باحبّای عراق مرقوم شده است اعلو ان العبودیة لعنّته السامیه هی اکللی الجلیل و تاجی الوهاج و بها افتخر بین ملکوت السموات و الارضین و چندی پیش سؤال نموده بودند جوابی مرقوم شد لازم شد که سوادش در این مکتوب مرقوم گردد

- 25 هو الأبهی

- 26 ایها الخلیل الجلیل قد تلوت آیات شکرک لله ربّ السموات و الارضین بما کشف الغطاء و اجزل العطاء و ارسل السماء مدراراً و انزل من معصرات الحیاة ماءً نجاجاً و احیا به بلدة طيبة انبتت باذن ربها و اهتزت و ربت و اخضرت و تزینت بكل زوج بهیج و لمثلک ینبغی ان یستبشر ببشارات الله فیهذه الايام التي فاضت بفیوضات ربک القديم تالله الحق ان الأشعة الساطعة قد سطعت و ان نسائم ریاض الأحدیة قد هبت و

wafted, the oceans of life have surged, the fountains of wisdom have gushed forth, the lights of knowledge have gleamed, the stars of guidance have risen, the daysprings of verses have illumined, and the dawning-places of clear proofs have shed their manifest light. The gates of the Kingdom stand open before the faces of all in the heavens and the earth.

- 27 As for you, O you who cling to the hem of the robe of grandeur and hold fast to the sure handle, leave aside the weak ones who waver, who are immersed in the seas of doubts, and who are heedless of the one Center explicitly designated through God's Covenant from your Gracious Lord. For they are deprived of your Lord's gifts and are in grievous blindness. By the True God! Soon you shall see the banner of the Covenant waving upon the highest peaks of the horizons, and the light of your Lord's testament shining with such brilliance that eyes shall be dazzled. Then shall you see those who wavered in manifest loss, and the heedless in intense regret and despair.

- 28 O Khalil! Your letter was received and from the fragrant breezes of its meadows of meaning it was understood that some inquire what station this servant claims and seeks. I swear by the Ancient Beauty that this servant abhors even the faintest scent of claiming anything, and in all degrees I would not transform an atom of servitude into oceans of divinity and lordship. For many have made claims of divinity and lordship - His Holiness the Quddus, may my spirit be a sacrifice for him, revealed a commentary on the Samad in which from beginning to end was "Verily I am God", and the honorable Tahirih raised "Verily I am God" to the very heavens in Badasht, as did some other loved ones in Badasht. And the Blessed Beauty in the Qasidiy-i-Varqa'yyih states: "All gods have derived their divinity from the outpourings of my Cause, and all lords have received their lordship from the overflow of my command." Yet not one person did they say had arisen to true servitude as it deserves. And if I were to desire any station for myself - God forbid - what station could be greater than being a branch sprung from the Ancient Root? By the True God! The necks of every station bow down and the heads of every station and rank submit before this mighty station.

29 'Abdu'l-Baha

30 He is God

31 Qazvin. Jinab-i-'Abdu'l-Husayn, upon him be the glory of God the most glorious

آن بجزر الحیوان قد ماجت و ینایع الحکمة قد نبعت و انوار العرفان قد لمعت و نجوم الهدی قد بزغت و مطالع الآیات قد اضاءت و مشارق البینات قد اشرقت بالنور المبین و ابواب الملکوت مفتوحة علی وجوه اهل السموات و الارضین

27 و آنک انت یا ایها المتمسک بذیل ردآء الکبریاء و المتشبث بالعروة الوثقی دع المتزلزلین الضعفاء المستغرقین فی بحور الشبّهات الغافلین عن المرجع الوحید المنصوص بميثاق الله من ربک الکرم لأنهم فی معزل من مواهب ربک و فی عمه عظیم تالله الحق سوف ترى رایة الميثاق تحفق فی اعلى قلا الآفاق و ان نیر عهد ربک یشرق اشرافاً تشخص منه الأبصار عند ذلك ترى المتزلزلین فی خسران مبین و الغافلین فی حسرة و یأس شدید

28 ای خلیل مکتوب آنجناب واصل و از نفحات ریاض معانیش چنان مفهوم شد که بعضی مستفسرند که این عبد چه مقامی طالب و مدعی قسم بجمال قدم که این عبد از رائجی که بوی ادعا نماید متفکر و در جمیع مراتب ذره‌ئی از عبودیت را بجزر الوهیت و ربوبیت تبدیل ننمایم چه که اظهار الوهیت و ربوبیت بسیاری نمودند حضرت قدوس روحی له الفداء یک کتاب تفسیر صمد نازل فرمودند از عنوان کتاب تا نهایتش ائی انا الله است و جناب طاهره ائی انا الله را در بدشت تا عنان آسمان باعلی النداء بلند نمود و همچنین بعضی احباً در بدشت و جمال مبارک در قصیده و ورقاتیّه میفرمایند کلّ الالوه من رشح امری تألّمت و کلّ الربوب من طفح حکمی تربت ولی یکنفس را فرمودند که بعبودیت کما هی حقّها قیام نمود و اگر چنانچه مقامی را بخواهم خدا نکرده از برای خویش چه مقامی اعظم از فرع منشعب از اصل قدیمست تالله الحقّ ذلّ رقاب کلّ مقام و خضع اعناق کلّ مقام و رتبة لهذا المقام العظیم

29 ع ع

30 هو الله

31 قزوین جناب عبدالحسین علیه بهاء الله الأبهی

- 32 O 'Abdu'l-Husayn, may my spirit be a sacrifice unto thy name! Thou and I are namesakes - thou art of good repute while I am unknown; thou art steadfast in His servitude while I yet wander in the valley of rebellion and the wilderness of forgetfulness. Since thou hast attained to His servitude, offer a prayer on my behalf also, that perchance through helplessness and supplication and through the pure breaths of the friends, this servant too may make some movement in the field of servitude. 'Abdu'l-'Abbas.
- 33 Furthermore, this servant will never transform the mat of servitude into the throne of lordship, nor exchange servitude at the threshold of the Blessed Beauty for lordship over all the worlds. Let the fault-finders find other pretexts, and seek other calumnies to disturb the minds and trouble the thoughts of the wavering friends, for this arrow fails to pierce and this dagger's wound fails to reach the heart.
- 34 The Blessed Beauty, in the Suriy-i-Haykal, saith: "For divinity We have created Manifestations, and for lordship Dawning-Places." And in the Epistle to the Son of the Wolf He saith: "Glory be to God! The mention of divinity and lordship, which hath appeared from the chosen ones and the pure ones, they have made a cause for denial and repudiation."
- 35 Imam Sadiq hath said: "Servitude is a substance whose inmost reality is lordship." And the Commander of the Faithful, in answer to the Arab who had inquired concerning the soul, declared: "The third is the divine and celestial reality; it is a power of divinity and a simple essence, living in itself"—until he said, upon Him be peace—"and it is the supreme Self of God, the Tree of Tuba, the Lote-Tree of the Utmost Boundary, and the Garden of Abode."
- 36 Likewise, in that same Epistle, there proceedeth from the Tongue of Truth this saying of the Commander of the Faithful: "I am He upon whom neither name nor attribute may be said to fall." And likewise He hath said: "Outwardly I am the Imamate, and inwardly an unseen mystery that cannot be comprehended." And again, from the tongue of Abu 'Abdu'llah—peace be upon Him—He hath transmitted that they have said: "We are the Ka'bah of God, and We are the Qiblih of God, and We are the Face of God."
- 37 And further He saith: "Jabir related from Abu Ja'far, peace be upon Him, who said: 'O Jabir! Cleave thou unto exposition and unto inner meanings.' He said—peace be upon Him—'As for exposition, it is this: that thou shouldst know God—glorified be He—to be such that there is none like unto Him; that thou shouldst worship Him and associate naught with
- ای عبدالحسین روحی لاسمک الفداء من و تو
هنامیم تو خوشکام و من گننام تو عبودیت او
قائم و من هنوز در وادی عصیان و بادیه نسیان
هائم تو چون موفق بر عبودیت او شدی دعائی نیز
در حق من نما شاید بعجز و نیاز و نفس پاک
یاران این عبد نیز در میدان عبودیت حرکتی نماید
ع ع
- باری این عبد حصیر عبودیت را بسیرر ربوبیت
تبدیل ننماید و بندگی آستان جمال مبارک را
بخداوندی عالمیان مبادله نکند بهانه جویان بهتر
آنکه بهانه دیگر کنند و بجهت تشویش اذهان
و تخدیش افکار یاران متزلزلان اراجیف دیگر
بجویند چه که این تیر سهم نافذ نه و زخم این
خنجر بر جگر وارد نه
- جمال مبارک در سوره هیکل میفرماید قد
خلقت للالهية مظاهر و للربوبية مطالع و در
رساله ابن ذئب میفرماید سبحان الله ذکر الوهیت
و ربوبیت که از اولیا و اصفیا ظاهر شده آنرا
اسباب اعراض و انکار قرار داده اند
- حضرت صادق فرموده العبودية جوهرة كنهها
الربوبية و حضرت امیر در جواب اعرابی که
از نفس سؤال نموده فرموده و ثالثها الالهوتية
الملکوتية و هي قوة لاهوتية و جوهرة بسيطة حية
بالذات الى ان قال عليه السلام فهي ذات الله
العليا و شجرة طوبى و سدرة المنتهى و الجنة المأوى
- و همچنین در آن رساله از لسان حق صادر که
حضرت امیر فرموده انا الذى لا يقع عليه اسم و
لا صفة و همچنین فرموده ظاهری امامة و باطنی
غیب لا یدرک و همچنین از لسان ابی عبد الله علیه
السلام روایت فرموده که گفته اند نحن کعبة الله
و نحن قبله الله و نحن وجهه الله
- و همچنین میفرماید روی جابر عن ابی جعفر علیه
السلام قال یا جابر علیک بالبیان و المعانی فقال
علیه السلام اما البیان هو ان تعرف الله سبحانه
لیس کثله شیء فتعبده و لا تشرب به شیئاً و اما
المعانی فنحن معانیه و نحن جنبه و یده و لسانه و

Him. And as for the inner meanings, We are His meanings, and We are His side, and His hand, and His tongue, and His command, and His judgment, and His knowledge, and His right. When We will, God willeth, and He desireth whatsoever We desire.” End of the quotation.

امرہ و حکمہ و علمہ و حقہ اذا شئنا شاء اللہ و
یرید ما نریدہ انتہی

- 38 Now consider and observe what melodies have proceeded from the tongues of the holy ones, and what lofty strains have been raised! Thereby doth the Most Great Name—my soul be a sacrifice for His loved ones—establish His proof and testimony against the denier. Yet this servant, whether in writing or in speech, hath made mention of naught save utter effacement and absolute nothingness, and still is made the object of a hundred thousand objections and denials. Alas, alas! Were he, God forbid, to utter but a single word from among these sayings, what a fire would then be kindled, and what an uproar would arise from the party of slackness!

38 حال ملاحظہ فرمائید کہ از لسان اولیا چه
نغماتی صادر و چه آہنگی بلند و اسم اعظم
روحی لأحبائہ الفداء بآن اقامہء حجت و برہان
بر منکر میفرمایند و این عبد جز فنای محض و
انعدام صرف تحریراً و تقریراً ذکر ننمودہ باز مورد
صد ہزار اعتراض و انکار است و اوایلا اگر
معاذ اللہ بکلمہئی از این کلمات تقوہ نماید آنوقت
چه آتشی افروختہ گردد و چه شورش از حزب
فتور برخیزد

- 39 O friends of God and true-hearted fair-minded ones! Ponder but a little upon the Epistle to the Uncle, and see what is there declared concerning the sacred dust of the Lord of Martyrs—my soul be offered up for Him. His true saying is this: “Consider, for example, the power of the effusions of the blood of that Blessed One, wherewith the dust was sprinkled, and how, through the nobility and ascendancy of that blood, the dust hath so prevailed and wrought influence upon the bodies and souls of men that whatsoever soul was favored, for healing, with but a particle thereof was healed; and whatsoever person, for the safeguarding of his possessions, kept within his house a little of that holy dust with perfect certitude and firm and abiding knowledge, all his substance remained preserved. These are among its outward effects. And were I to mention its inward effects, they would assuredly say that he hath deemed the dust to be the Lord of lords, and hath wholly departed from the religion of God.” End of quotation.

39 ای یاران الہی و منصفان حقیقی در رسالہء
خال قدری ملاحظہ فرمائید کہ در حق خاک
پاک حضرت سیدالشہداء روحی لہ الفداء چه
میفرماید قولہ الحق مثلاً ملاحظہ فرمائید غلبہء
ترشحات دم آنحضرت را کہ بر تراب ترشح نمودہ
و بشرافت و غلبہء آن دم تراب چگونه غلبہ و
تصرف در اجساد و ارواح ناس فرمودہ چنانچہ
ہر نفسی برای استشفای بذریعہ آن مرزوق شد
شفایافت و ہر وجود کہ برای حفظ مال قدری
از آن تراب مقدس را بیقین کامل و معرفت
ثابتہء راسخہ در بیت نگاہ داشت جمیع مالش
محفوظ ماند و اینتراتب تأثیرات آنست در ظاہر
و اگر تأثیرات باطنیہ را ذکر نمایم البتہ خواہند
گفت تراب را ربّ الأرباب دانستہ و از دین
خدا بالمرہ خارج گشتہ انتہی

- 40 Now reflect: if, in describing the fragrant dust, He hath set forth in but one utterance of the verses of the Furqan such attributes and praises, then if shirk be what the party of slackness imagineth, in that case that holy Soul Himself would become the object of reproach. In the Visitation Tablet of the Lord of Martyrs—my soul be offered up for Him—the Ancient Beauty—my soul be a sacrifice for His dust—hath addressed Him with such epithets and glorifications that from the beginning of creation until this day no such descriptions of divinity nor attributes of lordship have been bestowed upon any Manifestation among the holy Dawning-Places.

40 حال ملاحظہ فرمائید کہ در وصف خاک
عطرناک یک حرف از حروف فرقان چنین
اوصاف و نعوت بیان فرمودہ اگر شرک اینست
کہ حزب فتور فہمیدہ اند در این صورت نفس
مقدس محلّ اعتراض واقع گردد در زیارت
حضرت سیدالشہداء روحی لہ الفداء جمال قدم
روحی لثربتہ الفداء بنعت و ستایشی خطاب
فرمودہ اند کہ از اول ابداع تا یومنا ہذا چنین
اوصاف الوہیت و نعوت ربوبیت در حق
مظہری از مطالع مقدسہ نشدہ است

- 41 For example, He saith: "Alas, alas! Through the wrong done unto Thee the realities of existence were set ablaze, and there befell the Lord of the seen and unseen that which was wrought by those who broke the covenant of God and His testament, denied His proof, rejected His bounty, and disputed with His verses. Alas, alas! The souls of the Concourse on high be a sacrifice for Thy calamity, O Son of the Lote-Tree of the Utmost Boundary, and hidden Mystery enshrined in the Most Exalted Word."
- 42 And likewise He saith: "But for Thee, the decree of 'Kaf' and 'Nun' would not have been made manifest, nor would the seal of the choice sealed wine have been broken. But for Thee, the Dove of Proof would not have warbled upon the branch of utterance, nor would the Tongue of Grandeur have spoken amidst the concourse of religions. Through Thy sorrow there appeared separation and division between the Ha' and the Vav."
- 43 And likewise He saith: "Through Thee were manifested the power of God and His Cause, the mysteries of God and His wisdom. But for Thee, the Hidden Treasure would not have been revealed, nor His irrevocable and predestined decree made manifest. But for Thee, the call would not have been raised from the Most Exalted Horizon, nor would the pearls of wisdom and utterance have appeared from the treasuries of the Most Glorious Pen."
- 44 And likewise He saith: "Thou art He through Whose turning all faces were turned toward the Lord of existence, and the Divine Lote-Tree proclaimed: 'The kingdom is God's, the Lord of the seen and the unseen.'"
- 45 And likewise He saith: "All existence be a sacrifice for Thy existence, O Dayspring of the Revelation of God and Dawning-Place of the Most Great Verse; and all souls be offered up for Thy calamity, O Manifestation of the unseen in the human temple of creation."
- 46 And likewise He saith: "Through Thee did the Sun of Revelation shine forth, the Speaker on Sinai give utterance, and the decree of pardon and bestowal appear amidst the concourse of creation. I bear witness that Thou wert the Path of God and His Balance, the Dayspring of His verses, the Dawning-Place of His power, and the Source of His firm commands and His binding decrees."
- 47 And likewise He saith: "I bear witness that Thou wert the treasury of the pearls of the knowledge of God, the repository of the jewels of His utterance and wisdom. Through Thy calamity the Point forsook its most exalted station and chose for itself a place beneath the Ba'. Thou art the Most Great
- مثلاً ميفرمايد آه آه من ظلم به اشتعلت حقائق الوجود و ورد على مالک الغيب و الشهود الذين نقضوا ميثاق الله و عهده و انكروا حجته و جحدوا نعمته و جادلوا بآياته فأه آه ارواح الملائ الأعلی لمصیبتک الفداء یابن سدرۃ المنتهی و السر المستسر فی الکلمۃ العلیا
- و همچنین ميفرمايد لو لاک مظهر حکم الکاف و النون و مافتح ختم الرّحیق المختوم و لو لاک ماغردت حمامۃ البرهان على غصن البیان و مناطق لسان العظمة بین ملاّ الأديان بحزنک ظهر الفصل و الفراق بین الهاء و الواو
- و همچنین ميفرمايد بک ظهرت قدرة الله و امره و اسرار الله و حکمه لو لاک مظهر الكنز المخزون و امره المحکم المختوم و لو لاک ماارتفع النداء من الأفق الأعلی و ماظهرت لآلئ الحکمة و البیان من خزائن قلم الأبهی
- و همچنین ميفرمايد انت الذی باقبالک اقبلت الوجوه الى مالک الوجود و نطقت السدرۃ الملک لله مالک الغيب و الشهود
- و همچنین ميفرمايد کلّ الوجود لوجودک الفداء یا مشرق وحی الله و مطلع الآیۃ الکبری و کلّ النفوس لمصیبتک الفداء یا مظهر الغيب فی ناسوت الانشاء
- و همچنین ميفرمايد بک اشرفت شمس الظهور و نطق مکلم الطور و ظهر حکم العفو و العطاء بین ملاّ الانشاء اشهد انک کنت صراط الله و ميزانه و مشرق آیاته و مطلع اقتداره و مصدر اوامره المحکمه و احکامه النافذه
- و همچنین ميفرمايد اشهد انک کنت کنز لآلئ علم الله و خزینۃ جواهر بیانه و حکمته بمصیبتک ترکت النقطه مقرّها الأعلی و اتخذت لنفسها مقاماً تحت الباء انت اللوح الأعظم الذی فيه

Tablet, wherein are inscribed the mysteries of all that hath been and all that shall be, and the knowledge of the former and latter generations. Thou art the Most Exalted Pen, by whose movement earth and heaven were set in motion.”

48 Thereafter He saith: “Glorified art Thou, O my God, the God of Revelation, Who shinest forth upon the Branch of Sinai! I beseech Thee by this Light which hath dawned from the horizon of the heaven of detachment, and whereby the law of reliance and utter resignation hath been established throughout creation.” End of quotation.

49 And many such passages there are—innumerable in the Books and Tablets of God. I have inserted in this page but a small portion thereof, that it may be a source of insight unto men of understanding, and that feet may not slip from the path of God when ears hear praises and attributes bestowed, in the world of being, upon the dust associated with His exalted threshold, after the exposition hath been made and the truth become manifest to every eye. Such was the praise which the Most Great Name—my soul be a sacrifice for His loved ones—uttered concerning a holy Being from among the guides of the Furqan. Take warning, then, O ye endued with vision.

50 And God forbid that, from the mention of these divine words, such a thought should arise that this servant layeth claim to even one word of these stations. I beg forgiveness of God for this. Verily, I am a servant who hath believed in God and in His verses, and I have no condition save abasement, brokenness, weakness, and utter nothingness in all states and circumstances; nor have I any hope save absolute servitude unto God, the True, the Mighty, the Compelling.

51 Verily the waves of doubts arise from the ocean of calumnies, and the promotion of vain imaginings pervades all directions, both East and West. This servant had hoped that all the loved ones of God would be as wings for this wronged bird, that it might soar in the atmosphere of service to God's Cause and withstand the opposing hosts of the enemies. Now some friends have girded their loins and with stones of reproach have utterly broken the wings of this shelterless bird, and not content with this, have raised an outcry of injustice and begun to weep and lament. Despite the fact that surreptitious teachings follow one after another and secret letters arrive in succession, all destructive of the foundation of the Covenant - manifest and evident - yet the Living, the Self-Subsisting God is this wronged bird's Protector and Helper, and the Phoenix of the heaven of oneness is this broken-winged bird's Supporter and Succourer.

رقم اسرار ما كان و ما يكون و علوم الأولین و الآخرين و انت القلم الأعلى الذی بحركته تحرکت الأرض و السماء

48 بعد میفرماید سبحانک اللهم یا اله الظهور و المجلی علی غصن الطور اسئلک بهذا النور الذی سطع من افق سماء الانقطاع و به ثبت حکم التوکل و التفویض فی الابداع انتہی

49 و امثال این بیانات بسیار و در کتب و الواح الهی بی شمار و اتی ادرجت فی هذه الورقة نبذة منها لتکون بصيرة لأولی التہی و لئلا یزل الأقدام من صراط الله اذا سمعت الأذان محامد و نعوثاً لتراب انتسب بعبثته السامیه فی عالم الکیان بعد البیان و ظهور العیان این ستایشی بود کہ اسم اعظم روحی لأحبائہ الفداء در حق ذات مقدسی از ادلاء فرقان فرموده اند فاعتبروا یا اولی الأبصار

50 و معاذ الله از ذکر این کلمات الهیہ همچو گمان نرود کہ این عبد مدعی یک کلمه از این مقاماتست استغفر الله عن ذلک اتی عبد آمنت بالله و آیاته و لیس لی شأن الا الذل و الانکسار و الضعف و الاعدام فی جمیع الشئون و الأطوار و لیس لی امل الا العبودیة المحضه لله الحق العزیز الجبار

51 باری امواج شبهاتست کہ مرتفع از بحر مفتریاتست و ترویج متشابهاتست کہ در شرق و غرب کافہء جهاتست امید این عبد چنین بود کہ جمیع احبای الهی بمنزلہء جناح این طیر مظلوم باشند تا در فضای خدمات امر الهی بال و پری بگشاید و مقاومت جنود مهاجمہء اعدا تواند حال جمعی از دوستان کمر بسته و بسنگ طعن بکلی بال این مرغ بی آشیانرا شکسته و باین قناعت ننموده فریاد از ظلم و ستم نموده و گریه و زاری آغاز کرده باوجود اینکه تعلیمات خفیہ متتابع است و مکاتیب سریہ مترادف و جمیع هادم بنیان میثاق ثابت لائح ولی این طیر مظلوم را عقاب حی قیوم مجیر و ظہیر و این مرغ بال

- و پر شکسته را عنقاء مشرق احدیت معین و نصیر
- 52 I shall make my breast a shield for the arrows of reproach and offer my heart and soul as a target for the spears of rebellion. Every affliction in His path I have accepted, and for every calamity I have prepared myself with heart and soul. I give thanks for the conduct of all and overlook the deeds of all, occupying myself day and night solely with service to the Cause of God. I desire no name or fame, seek no trace or sign. I am averse to every description and aloof from every attribute.
- 52 سهام طعن را سینه سپر نمایم و سنان طغیان را جان و دل هدف کنم هر بلائی را در سبیل او قبول نمودم و هر مصیبتی را بجان و دل آماده گشتم از رفتار کل شکرانه نمایم و از کردار جمیع چشم پوشم و شب و روز بخدمت امر الله وحده پردازم هیچ اسمی و رسمی نخواهم و هیچ نام و نشانی نجویم از هر وصفی بیزارم و از هر نعتی در کنار
- 53 In the presence of the Blessed Beauty, may my spirit be a sacrifice for His loved ones, on the day of my birth the first name He graciously bestowed was Abbas. Later, during my childhood, He summoned me and, after showing great kindness and bestowing a mighty gift, favored me with the seal of my illustrious grandfather, may my spirit be a sacrifice for him. Those two luminous seals are inscribed, one of them with "His servant Abbas, the sensitive one." This is the name, title, and praise of this servant, and I desire no attribute, praise, name, or sign except this ancient name.
- 53 جمال مبارک روحی لأحبائه الفداء در يوم ولادت اول اسمیکه عنایت فرمودند عباس است و بعد از چندی در ایام طفولیت این عبد را احضار و بعد اظهار عنایت کبری و موهبت عظمی مهر جد بزرگوار روحی له الفداء را التفات فرمودند و آن دو مهر منور است که سیع یکی از آن مهر حساس عبده عباس است اینست اسم و لقب و نعت و ستایش این عبد و لارضی لی صفة ولا نعتاً ولا اسماً ولا سمة الا هذا الاسم القديم
- 54 Whatever else has been revealed from the Supreme Pen in the Most Holy Book, the Book of the Covenant, and other Tablets is purely through His grace and bounty. O loved ones of God! Attachment to names and clinging to descriptions is but wandering aimlessly like the wind in the desert. Gird up the loins of service, strive to diffuse the divine fragrances, and sacrifice yourselves to exalt the Word of God. Consider for a moment the detachment of His Holiness the Spirit of God (Jesus Christ), how that embodied spirit and personified light, at the age of twelve, with what freedom hastened to the field of sacrifice, with what eagerness and yearning He advanced, and how He offered up His life.
- 54 دیگر آنچه از قلم اعلی در کتاب اقدس و کتاب عهد و سائر الواح نازل محض جود و فضلست ای احبابی الهی تقید باسما و تشبث باوصاف سرگردانست و چون باد بادیه پیمائی کمر خدمت برنبدید و در نشر نفحات الله بکوشید و در اعلائی کلمه الله جانفشانی نمائید قدری در حالت انقطاع حضرت روح الله ملاحظه نمائید که آن روح مجسم و نور مصور در سن دوازده سالگی بچه آزادگی بمشهد فدا بچه شوق و اشتیاق شتافت و چگونه جانفشانی نمود
- 55 The matter has but two aspects: either we are confirmed in service to this holy Cause or we are not. If we attain this supreme bounty, all the most beautiful names circle round us; but if we are disappointed and deprived, what fruit can come from names, titles, descriptions, and lineages? Therefore, become independent of every name and attribute under the shadow of your Lord, the Most Merciful, the Compassionate. By God the True One! If you observe God's commandments and remain firm in God's Covenant, all the most beautiful names will serve you and all the highest attributes will glory in you. Cast aside these vain imaginings, then expend your efforts in that which
- 55 کار از دو شق خارج نه یا بخدمت امر مقدس مؤید میگردیم یا نه اگر باین موهبت کبری موفق شویم جمیع اسماء حسنی طائف حول و اگر مأیوس و محروم شویم از اسماء و القاب و اوصاف و احساب چه ثمر پدیدار فاستغنوا عن کل اسم و صفة فی ظل ربکم الرحمن الرحیم تالله الحق اذا حفظتم وصایا الله و ثبتتم علی میثاق الله یخدمکم کل الأسماء الحسنى و یتباهی بکم کل الصفات العلیا دعوا هذه الأوهام ثم ابدلوا جهدکم

will cause your faces to shine in God's dominion, the Protector, the Self-Subsisting, whereby the holy angels will welcome you and glad tidings of success and prosperity will reach you from the heaven of your Ancient Lord.

- 56 Consider, then, in what affliction I find myself! On the one hand, the onslaught of the former peoples; on the other, the madness of various enemies; from one direction, the intrigues of the followers of Yahya; from another, the machinations of political ill-wishers in the highest centers; from yet another quarter, the administration of the complex affairs of Akka; and from every side, correspondence and communication with other regions, answering difficult questions, at times wandering in the execution of important matters, at other times perplexed by the payment of debts at certain times, and night and day in anguish and regret from the onslaught of the hosts of doubts and the spread of ambiguous statements. Despite this, the friends are not content with the tribulations of this servant. They too, with the utmost scheming, secretly dispatch hidden teachings to various regions, spread false rumors, desire to weaken the edifice of the Covenant, and spare no effort in undermining it - despite having no burden themselves, knowing no toil, harboring no thoughts, and being responsible and accountable for nothing, whether particular or universal.

- 57 The wine-bearer takes the cup, the narcissus stands intoxicated; They call me dissolute - O Lord, whom shall I turn to for judgment?

- 58 O my God! Thou seest my loneliness and my grief and my distress, and witnesseth the wasting of my body, the bewilderment of my soul, the eclipse of my moon, the darkening of my sun, the weakness of my frame, the trembling of my limbs, the shaking of my being, the constriction of my breast, the palpitation of my heart, the departure of my spirit, my lack of ease, and the severity of my trials in Thy path and the multiplicity of my tribulations in my love for Thee. O Lord! The tempests have uprooted my flourishing tree, and earthquakes have torn out my firm root, and the whirlwinds of affliction have seized me, and the hardships of adversity and distress have destroyed me. O Lord! They have grown weary of me, they have preferred to demean me, they have shot their arrows at me, and they have been content to deprive me. By Thy glory, I am alone and solitary in Thy dominion, with no mighty refuge nor lofty shelter save Thy Most Glorious Kingdom, and no escape nor protector except the presence of Thy supreme mercy. O Lord! Raise me up until this fire blazing in the center of my ribs and bowels is extinguished, and this continuous tempest and the dust raised to the midst of heaven settles. Then shall

فیما یتنور به وجوهکم فی ملکوت الله المہمین
القیوم و تتلقیہم بہ ملائکة القدس و تدركکم بہ
بشائر الفوز و الفلاح من جبروت ربکم القدیم

- 56 باری ملاحظہ فرمائید کہ این عبد در چہ بلائی
و چہ اضطرابی از جہتی هجوم ملل اولی و از
جہتی جنون سائر اعدا و از طرفی دسائس امت
یحیی و از سمتی وسوس بدخواہان سیاسی در
مراکز علیا و از شطری ادارہ امور معضلہ عکا
و از ہر جہت مکاتبہ و مراسلہ بسائر جہات
و جواب مسائل معضلات و وقتی سرگردانی در
تمشیت مہمات و ساعتی حیرانی در تأدیہ دیون در
بعضی اوقات و شب و روز در حسرت و تأسف
از هجوم جنود شبہات و نشر متشابہات باوجود
این دوستان اکتفا یبلا پای این عبد نمایند آنان
نیز بکمال تدبیر در سر سر تعلیمات خفیہ باطراف
ارسال نمایند و نشر اراجیف کنند و بنیان پیمان
را فتور خواہند و در وہن قصور نکنند باوجود
آنکہ هیچ زحمتی ندارند و هیچ تعبی ندانند و هیچ
فکری نیندیشند و از هیچ چیز نہ جزئی و نہ کلی
مسئول نباشند و مکلف نگردند

- 57 لالہ ساغر گیر و زگس مست بر من نام فسق
داوری دارم خدایا من کہ را داور کم

- 58 الہی تری وحدتی و غربتی و کربتی و تشاہد
نحول جسمی و ذہول نفسی و خسوف بدری و
کسوف شمسی و ضعف ارکانی و تزلزل اعضائی
و تزعزع وجودی و تضیق صدری و خفقان
قلبی و زہاق روحی و عدم شروعی و شدت
بلائی فی سبیلک و کثرۃ ابتلائی فی محبتک ای
رب استأصلت الزوابع دوحی الناشئہ و اقلعت
الزلازل ارومتی الثابته و اخذتني اعاصیر البلوی و
اهلکتني شدائد البأساء و الضراء ای رب ضاقوا
بی ذرعاً و استأثروا بی ہواناً و رشقوا علی سہاماً
و رضوا لی حرماناً و اتی بعزّک فرید و حید فی
ملکک و لیس لی ملجأ منبع و لا ملاذ رفیع
الا ملکوتک الہبی و لیس لی مناص و لا
مجیر الا جوار رحمتک الکبری ای رب فارفعنی
حتی تتخذ هذه النار المؤجّجة فی قطب الأضلاع
و الأحشاء و یسکن هذا الطوفان المتواصل و
الغبار المثار الی کبد السماء حیثئذ یستريح روحی
و ینتفش قلبی و یفرح ذاتی و ینشرح بفضلک

my spirit find rest, my heart be revived, my being rejoice, and my breast be dilated through Thy grace and bounty. For Thy loved ones have found me burdensome, and Thy servants have fallen into difficulty because of my existence, and limitations have encompassed me, and I have been unable to achieve what I had hoped for on the Day of Resurrection. O my Forgiving Lord! Help me, help me, deliver me, deliver me from this abyss, and save me from these severe years. Verily, Thou art the Deliverer of every penitent servant.

- 59 As to the matter of the distress of the friends due to certain conditions, it is evident to that honored one that the people of remoteness and party of tumult and commotion are at the height of discord and agitation, and will not be calmed by any means. And if this servant were to also assail the friends with mace and club, then none would remain in the field. One must entirely recite "We belong to God and to Him do we return" and close one's eyes to everything. As soon as this servant offers counsel to anyone, immediately the party of remoteness surrounds him and causes him to deviate from the Covenant and Testament, as has been repeatedly experienced in this land. Now this servant's hands and feet are completely bound, and he sits in a corner watching events unfold until God shows what path to take and fate determines what is to be. One of the friends mentioned that some claim imaginary leadership. I said: No, by God! They are oppressed followers. According to you this leadership is imaginary and yet so envied - woe betide if it were real leadership! Despite it consisting of tribulations and ordeals, it is thus the object of every gathering's jealousy and envy. Alas if it were heart's desire and soul's comfort! Now no transfer has occurred. I swear by the Holy Shrine that if this servant were to withdraw to a corner and accept no provisions, and someone else were to bear this most great burden for a time, what harm would there be? By God, it would be the cause of this servant's joy and the means of comfort to soul and peace of conscience. And if anyone doubts this matter, let them try it - what harm would there be? By God, besides Whom there is no God, that day would be a day of festival for this servant. And if it is undertaken with truth and sincerity, it will surely yield universal benefits, and I will support it with heart and soul. I will not send secret instructions anywhere, nor disturb thoughts, nor confuse minds, nor seek to divide the Word of God, nor establish an esoteric and exoteric manifestation. I will act with pure sincerity and absolute truthfulness and resolve all these difficulties. I will not claim oppression, nor call anyone a crow while portraying myself as a nightingale. Never will I consent to weakening anyone, nor establish a secret religion like the Europeans, nor correspond privately

و موهبتک لآن احبتک استتقلونی و عبادک
وقعوا فی حرج من وجودی و آئی احاطنی القصور
و ماتمکنتم تما کنت ارجوه فی يوم النشور یا
ربّی الغفور ادرکنی ادرکنی نَجِّنِی نَجِّنِی من هذا
الوهاد و خلّصنی من هذا السنین الشداد انک
انت مخلص کلّ عبد اواب

59 اما قضیه زجر احباب از بعضی اوضاع این معلوم
آنجنابست که اهل فنور و حزب حشر و نشور
در نهایت شین و شورند و بهیچ وسیله‌ای ساکن
نگردند و اگر این عبد با احبّ نیز با گرز و چماق
درافتم دیگر کسی در میدان باقی نماند بکلی باید
انا لله و انا الیه راجعون خواند و از هر چیز
چشم پوشید این عبد بنجد اینک بنفسی نصیحتی
نمایم فوراً حزب فتور اطراف او را گیرند و از
عهد و میثاق منحرف نمایند چنانچه بکرات در
این ارض تجربه شد حال بکلی پا و دست این عبد
بسته و بگوشه‌ای نشسته و سیر و تماشا مینماید تا
خدا چه راهی بنماید و قضا چه امضا کند شخصی
از یاران ذکر نموده بود که بعضی رئیس موهومند
گفتم لا والله مرؤس مظلوم بقول شما این ریاست
موهومه است و چنین مغبوطه‌ای اگر ریاست
معلومه بود چه میشد باوجود آنکه عبارت از بلا
و محن است چنین رشک و غبطه هر انجن
است وای اگر کام دل و راحت جان بود حال
نقلی نشده است این عبد بروضه مطهره قسم
گوشه‌ای گیرد و توشه‌ای نپذیرد نفسی این ثقل
اعظم را چندی حمل نماید چه ضرر دارد والله
سبب روشنی چشم این عبد شود و علت راحت
جان و آسایش وجدان گردد و اگر کسی در
این قضیه شبهه نماید تجربه کنند چه ضرر دارد
والله الذی لا اله الا هو آن یوم عید این عبد
است و اگر بصدق و راستی اقدام شود البته
فوائد کثی بخشد و من بجان و دل تأیید نمایم
و تعلیمات سریّه بجائی نفرستم و تحدیش افکار
نکنم و تشویش اذهان ننمایم و تفریق کلمه الله
نجویم و مظهر باطن و مظهر ظاهر تشکیل ننمایم
بصدق محض و راستی صرف اقدام نمایم و جمیع
این مشکلات را حل کنم ادعای مظلومیت نکنم
و کسی را نسبت زاع ندهم و خویش را بلبل

with anyone. Christ says: "Does anyone put a lamp under an iron lantern?" No, by God! The lamp is held forth, clearly visible to every eye. Every secret matter is darkness, and every whispered consultation is condemned in the mighty Book of the All-Knowing. In brief, by your precious life, during this period the utmost consideration and civility has been observed. And do not imagine that this servant will change his conduct and behavior - this conduct is this servant's inherent nature. If acquaintances deny it, praise be to God, all strangers testify that this servant shows the utmost love and kindness to every soul, whether virtuous or otherwise, and never antagonizes anyone. If testimony is needed, all the people of the Syrian wilderness would seal it and confirm it with an oath.

60 Glory be to God! This servant's conduct, behavior and all affairs are accepted by strangers, yet denied by acquaintances. And "The most valid testimony is that given by enemies."

61 O friends of God! Think not that these words are directed toward particular individuals. Rather, they are meant for the party of the lukewarm. I adjure you by the Ancient Beauty not to insult anyone, nor seek to humiliate any soul. Whatever accusations of misbelief, infidelity, atheism, harm, misguidance and evil they may direct at us, whether explicitly, implicitly or by inference, never retaliate. Do not accuse anyone of wrongdoing, and even in self-defense, do not resist or oppose any particular person. Act with the utmost gentleness, love, friendship, goodwill and compassion. Follow the way of the spiritual ones and seek the path of the cherubim. Pray for all and ask God for the good of all. Mention every soul with perfect courtesy and harbor ill will toward none. Be kind to everyone. If you hear with your own ears any insult toward this servant, whether by innuendo, allusion, implication or explicitly, be not disturbed. Maintain, like this servant, perfect calm and composure, and become familiar with holy fragrances. But be not deceived by anyone, nor give ear to the flattery of some. Quickly discern the doubts of those who follow ambiguous matters. Be people of insight and be not beguiled. Be not enchanted by the sycophancy of the lukewarm. Look with the light of God and become manifestations of "Fear the perspicacity of the believer, for he sees with the light of God." Otherwise: "These deceitful owls have learned to imitate the

نخایم و ابداً بوهن احدی راضی نشوم و چون اهل اروپا مذهب سری تأسیس ننمایم و خفياً با نفسی مخایره نکنم حضرت روح میفرماید آیا کسی سراج را زیر فانوس حدید مینهد لا والله سراج بدست گرفته و واضح بهر دیده مینماید هر امر سری ظلام است و هر نجوی مذموم در کتاب عزیز علام باری مختصر اینست که در این مدّت بجان عزیزت نهایت رعایت و مدارا ملحوظ شد و همچو ملاحظه نفرمائید که این عید روش و حرکت را تغییر میدهد این روش بیجیه این عبد است اگر آشنایان انکار کنند الحمد لله جمیع بیگانگان شهادت میدهند که این عبد بهر نفسی خواه محسن و خواه دون آن کمال محبت و شفقت را مینماید و ابداً تعرض نمیکند اگر استشهاد لازم شود جمیع اهل بریه الشام مهر نمایند و بسوگند تأکید کنند

60 سبحان الله روش و سلوک و جمیع شئون این عبد نزد بیگانگان مسلم ولی آشنایان انکار کنند و الفضل ما شهدت به الأعداء

61 ای دوستان الهی گمان ننمائید که در ضمن این بیان مقصود اشخاص مخصوصند بلکه مقصود حزب فتور است و شما را بجمال قدم قسم میدهم کسی را توهین ننماید و خواری بجهت نفسی نخواهید آنچه نسبت شرک و کفر و الحاد و ضر و ضلال و وبال بما تصریحاً او تلویحاً او ضمناً بدهند ابداً تعرض ننمائید و کسی را تفسیق نکنید و شخص معلوم را ولو مدافعه باشد مقاومت و معارضه ننمائید بکمال ملاطفت و محبت و دوستی و خیرخواهی و دلسوزی رفتار ننمائید روش روحانیان گیرید و مسلک کروییان جوئید در حق کل دعا کنید و خیر کل را از خدا بخواهید هر نفسی را بکمال آداب ذکر نمائید و شخصی را مبغوض مدارید و با هر کس مهربان باشید و اگر بسمع خویش کتایه یا اشاره یا تلویحاً یا تصریحاً توهین این عبد را شنوید آشفته نشوید کمال حلم و سکون را چون این عبد ملحوظ دارید و بنفحات قدس مأنوس گردید ولی گول نفسی را نخورید و گوش بتملق بعضی ندهید زود پی بشبّهات اهل متشبّهات برید اهل فراست باشید منخدع نگردید مفتون مدهانه اهل فتور نشوید بنور الله ناظر باشید و مظهر

cry of the white falcons. Though the sandgrouse may learn the hoopoe's call, what knows it of the hoopoe's message from Sheba?" O friends! I swear by the Lord God that this servant has never been content with the humiliation of any soul, nor has he fallen short in this. Rather, this shortcoming is from the Sun of the Covenant which has shone upon the horizons. This is not from me but from Him. God best knows where to place His message. "Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood." "His only crime is that he is a falcon; what was Joseph's crime save his beauty?"

62 O spiritual friends! The luminous Beauty, the divine Educator, the resplendent Sun of the divine realm - may my spirit be a sacrifice for His resting place and my soul be offered up for His loved ones - endured arrow and chain and the threat of the sword, spending His days in fetters and bonds. For a time He was imprisoned, and repeatedly He suffered grievous torment at the hands of the oppressors. One day He was exiled to Iraq, and at times He was accused of sowing discord by the tongues of the people of all regions. One day at the feast of tribulations He took the cup of affliction in hand, and one night at the banquet of faithfulness He became intoxicated from the chalices of cruelty. For a time in Badasht He broke the market of the Josephs, and through the intensity of His charm became captive to every oppressor. At times He gave up home and belongings to plunder and pillage, becoming homeless and wandering through every clime and country. Sometimes like a candle He melted in the lamp of exile, and at times unique and alone He remained in the lofty mountains and caves of Kurdistan without friend or companion. For a period in Baghdad He made His breast the target of the enemy's arrows, and for years He showed special resistance like an impregnable fortress against the onslaught of the malicious ones. Sometimes He was made a wanderer of the East and sometimes an exile of the West. At times He fell upon Bulgaria and at times upon Slavonia, until at last He was cast into the Most Great Prison, into the deep dungeon. At length His days came to an end and the Day of God drew to a close, and the Sun of His presence set and the darkest of nights swept in. The faithful friends burned in the fire of deprivation and kindled the flames of anguish.

63 In brief, that Sun of divine unity, in the midst of intense tribulations, endured every grievous affliction so that He might cause a group of the destitute to attain prosperity, unite scattered souls, ignite those who were cold, bestow freshness and delicacy upon those who had withered, grant life to the dead,

اتَّقُوا مِنْ فِرَاسَةِ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ كَرَدِيدٍ وَرَنَهُ أَيْنَ جَعْدَانِ دَغْلٍ أَفْرُوخْتَنْدِ بَانُگِ بَازَانِ سَپِيدِ آمُوخْتَنْدِ بَانُگِ هَدَهْدِ گَرِ بِيَامُوزْدِ قَطَا رَازِ هَدَهْدِ کُو وَ پِیغَامِ سَبَا ای یَارَانِ قَسَمِ بِحَضْرَتِ یَزْدَانِ کِه اَیْنِ عَبْدِ دَر حَقِّ نَفْسِی وَهْنِی رَاضِی نَشْدِه وَ قَصُورِی نَخُودِه بَلْکِه اَیْنِ قَصُورِ اَز آفتابِ مِیثَاقِ اسْتِ کِه بِرَآفَاقِ اِشْرَاقِ نَمُودِه لَیْسَ هَذَا مِنْ عُنْدِی بَلْ مِنْ عِنْدِه اللَّهِ اَعْلَمُ حَيْثُ یَجْعَلُ رِسَالَتَه اِهْمَّ یَقْسُمُونَ رَحْمَةً رَبِّکِ نَحْنُ قَسَمْنَا بِیَنْهَمِ مَعِیْشَتَهُمْ جَرَمِ اَوْ اَیْنَسْتَ کُو بَازِ اسْتِ وَ اِیْسَ غَیْرِ خَوْبِی جَرَمِ یُوسُفِ چِیْسْتَ

62 پس ای یاران روحانی جمال نورانی مرتبی رحمانی آفتاب انور جهان الهی روحی لمرقده الفداء و نفسی لأرقائه الفداء تحمّل تیر و زنجیر و تهدید شمشیر نموده در سلاسل و اغلال ایامرا بسر بردند مدتی در زندان بودند و بکرات در تحت عذاب الیم عوانان روزی سرگون به عراق شدند و دمی متهم بشقاق در السن اهل آفاق یومی در بزم مصائب جام بلا بدست گرفت و شبی در جشن وفا از کؤوس جفا مدهوش و مست شد سالی در بدشت بازار یوسفان شکست داد و از فرط دلبری اسیر هر ستمگری شد و زمانی خائمان بتالان و تاراج داد بی سرو سامان هر اقلیم و کشوری گردید وقتی چون شمع در زجاجهء غربت بگداخت و زمانی فرید و وحید در جبال شایق و مغار کردستان بی انیس و رفیق ماند مدتی در زوراء سینه هدف سهام اعدا کرد و سالهائی در مقابل هجوم اهل بغضا چون حصن مریض مقاوم مخصوص فرمود گاه آوارهء شرق شد و گاه راندهء غرب گهی به بلغار افتاد و گهی به سقلاب تا آنکه در بیجن اعظم در زندان عمیق درافتاد تا آخر ایام بسر آمد و یوم الله منتهی شد و آفتاب لقا افول نمود و لیلہء لیلاء هجوم کرد و یاران باوفا در آتش حرمان سوختند و آتش حسرت برافروختند

63 باری آن آفتاب توحید در مصائب شدید تحمّل هر بلای عظیم فرمود تا جمعی بی‌نویان را بانوا فرماید و نفوس پریشان را مجتمع نماید افسردگانرا برافروزد و پژمردگانرا طراوت و لطافت بخشد مردگان را جان مبدول دارد و آوارگانرا سر

and give shelter to the homeless. He might guide the poor to everlasting treasure and bestow knowledge upon the ignorant. Throughout this long period, with supreme kindness and greatest gentleness, He nurtured these souls in the embrace of His grace and reared them with all manner of bounty, so that on the day of separation we might arise in true faithfulness and harmony, gird up the loins of service, strive with heart and soul, close our eyes to all else, and become the manifestation of "Until I make all my remembrances and prayers a single remembrance, and my condition in Thy service eternal."

- 64 Now while the robe of sanctity is still fresh and moist and the precious pillow still supremely fresh and colorful, shall we forget all those counsels and sit in silence? Shall we forget all those favors and tread the path of rebellion? And when we do make some move or take some action, shall we raise up storms of discord and contend with everyone? Shall we recline upon silk and brocade while raising cries of lamentation? Shall we rest in the pavilion of comfort while complaining of oppression by the innocent? Whatever we wish we do and say and spread to all regions, while from one direction we send cries of "Help! Help!" to the highest heaven. That we rendered no service is a small matter - why do we show disrespect to the Temple of His Cause? That we offered no assistance is enough - why do we take an axe to the root of His blessed Tree?

- 65 O Lord! Awaken us from the slumber of heedlessness and make us conscious of our unconsciousness. Grant light to our eyes and hearing to our ears. Bestow a measure of justice and make us successful in showing some faithfulness, that perchance the axe might strike more lightly and the storm somewhat abate. Thou art the Powerful, the Mighty, and Thou art the All-Knowing, the Wise. 'Abdu'l-Baha

- 66 In brief, the purpose is this: the intent of the party of lethargy is to display some shortcoming in these servants in the eyes of every soul, that they might thereby conceal their own wavering misdeeds, cause all to stray from the straight path and gather them around themselves, raising the standard of opposition and laying the foundation of discord. For example, observe what false rumors and accusations of infidelity and misbelief they spread from India regarding Haji Muhammad Husayn, writing to Egypt until they greatly distressed you concerning him, as evidenced by the complaints in your initial letters. Yet when, through divine favor, the aforementioned wronged Haji arrived in Egypt, you observed that these were mere rumors, as you wrote in your recent letter that "Haji Muhammad Husayn

و سامان دهد مستمندانرا بگنج روان دلالت فرماید و نادانان را دانائی بخشد این مدّت مدیده با رأفت کبری و ملاطفت عظمی این نفوس را در آغوش عنایت تربیت کرد و بانواع فیض پرورش داد تا در یوم فراق بر وفای حقیقی و وفاق قیام نمائیم و کمر خدمت بر بندیم و به جان و دل کوشیم و چشم از جمیع شئون پوشیم مظهر حقّی اجعل اورادی و اذکاری ورداً واحداً و حالی فی خدمتک سرمداً گردیم

- 64 حال هنوز قیص تقدیس تر و طریّ و بالین نازنین در نهایت تازگی و رنگین ما جمیع آن وصایا را فراموش نمائیم و خاموش نشینیم و همه آن الطاف را نسیان کنیم و راه عصیان به پیمائیم و چون عزم و حرکتی نمائیم طوفان اختلاف برانگیزیم و با هر کس در ستیزیم بر بالین پرند و پرنیان بخشیم و فریاد و فغان برآریم در ایوان راحت جان بیاسائیم و شکایت از تطاول مظلومان نمائیم هر چه خواهیم بکنیم و بگوئیم و بافاق انتشار دهیم و از جهتی الغوث الغوث بعنان آسمان رسانیم خدمتی که نکردیم سهلست اهانت بهیکل امرش چرا بنمائیم نصرت که ننمودیم بس است تیشه بریشه شجره مبارکه اش چرا زنیم

- 65 ای پروردگار از خواب غفلت بیدار فرما و از بی‌هوشی هوشیار کن دیده را نوری بخش و گوش را شنوائی عنایت کن قدری انصاف عطا فرما و بجزئی وفا مؤید نما بلکه تیشه خفیفتر گردد و طوفان قدری سکونت یابد تویی مقتدر و توانا و تویی واقف و دانای ع

- 66 باری مقصود اینست که حزب فتور را مقصد چنانست که در هر نفسی قصوری از این عباد در انتظار جلوه دهند و باین سبب سیئات تزلزل خویش را بیوشند و جمیع را از صراط مستقیم منحرف نموده در اطراف خویش جمع نمایند و علم خلاف برافرازند و اساس اختلاف بنهند مثلاً ملاحظه فرمائید که از هندوستان چه اراجیف کذبی و اسنادات کفر و شرکی نسبت به حاجی محمد حسین دادند و به مصر نوشتند تا آنجناب را نیز از او بی‌نهایت مکدر کردند و بحسب روایت شکایت در مکاتیب اولیه نموده

Isfahani arrived in Egypt from Bombay. His statements were carefully heard, and not a single contradictory word was heard from him. Why have some friends made exaggeration their habit? This servant of God has no purpose save the unity of the friends upon one word and the firmness and steadfastness of all in God's Covenant. Neither does he wish to violate anyone's dignity. God, the Blessed and Exalted, knows that they had written things that would bewilder the mind to hear them and disturb the heart." Now observe what their purpose was in these calumnies. The calumnies from India were derived from the calumnies of Akka. And you know that their aim was not to malign the Haji - their target was this servant. Take this as your criterion and the truth of the matter will become evident. Would that they had been content with this much!

بودید و چون محض لطف الهی حاجی مذکور
مغذور به مصر رسید ملاحظه فرمودید که
اراجیف بود چنانچه در مکتوب اخیر مرقوم
فرموده بودید که جناب حاجی محمد حسین
اصفهانى از بمبئی وارد مصر شدند بدقت مطالب
ایشان استماع شد ابدأ کلمه مغایری از ایشان
مسموع نگشت چرا بعضی احباب اغراق نویسی
را شعار خود ساخته اند این بنده خدا غرضی
جز اتفاق احباً بر کلمه واحده و ثبوت و رسوخ
کل بر عهد الهی ندارد و هتک حرمت نفسی
را هم نمیخواهد خداوند تبارک و تعالی میداند
چیزها نوشته بودند که عقل از استماع آن متحیر
و قلب مضطرب میشد انتهی حال ملاحظه
فرمائید که مقصدشان از این مفتریات چه بود
و مفتریات هند مقتبس از مفتریات عکاست
و شما میدانید که مقصود طعن به حاجی نبود
مقصود این عبد است شما همین را میزان قرار
دهید حقیقت حال مشهود گردد ای کاش
بهمن کفایت نمودند

67 By God, the True One! My breast is pierced by the arrows of calumnies, and my heart is rent asunder by the spears of rumors, and when arrows come to me, points are shattered upon points. Observe how this servant offers himself as a sacrifice for each of the servants of the Blessed Beauty, and writes and says "I sacrifice for them my spirit, my soul, my being and my essence." Yet despite this, they spread rumors that this servant has claimed the most exalted stations and ranks that cannot even be mentioned. Although most of the wavering ones have made this servant's expressions of humility, contrition, supplication, imploring, self-abasement and poverty the pretext for their own wavering, saying that since he writes "may my spirit be a sacrifice for the loved ones" or "for the dust of the feet of the loved ones," how then can he claim superiority over anyone, or claim to be the Center of the Covenant around which revolves the explicit text of the Most Holy Book and the Book of the Covenant? Thus all are equals and peers, nay superior to him. Despite this, this servant considers even this station far above his own rank.

67 تالله الحق ان صدری مشبک من سهام المفتریات
و قلبی متقطع من طعان سنان الروایات و صرت
اذا اتنی من سهام تکسرت التصلال علی التصلال
ملاحظه فرمائید این عبد خود را فدای هر یک
از بندگان جمال مبارک مینماید و فدیتهم بروحی
و نفسی و ذاتی و کینونی میگوید و مینگارد
باوجود این در افواه شهرت میدهند که این عبد
ادعای اعظم مراتب و مقامات نموده که ذکرش
از قلم جاری نمی شود باوجود آنکه اکثری از
متزلزلین اظهار تذلل و انکسار و بتلل و ابتهال
و تنزل و افتقار این عبد را بهانه وسیله تزلزل
خویش نموده که فلان روحی لأحبائه الفداء او
لتراب اقدام احبائه مرقوم مینماید پس چگونه
برتری بر احدی دارد یا آنکه مرکز میثاق است
که دائره کتاب اقدس و کتاب عهد بر آن مرکز
منصوص مشبوت دائر است پس جمیع امثال و
اقران بلکه برتری بر او دارند باوجود این این عبد
ایستقامت را نیز اعظم از مقام خویش میشمرد

68 O friends of God! In the religion of God there never was nor is there now any excommunication or accusations of heresy. Disparagement and depreciation are not permitted. Dispute with no one, engage in no conflict, seek not to humiliate anyone, defame no person's name, wish harm to no soul, sully not your tongue with denunciation of any individual, backbite

68 باری ای دوستان الهی در دین الله تکفیر و تفسیق
نبوده و نیست و تزییف و تحقیر جائز نه با کسی
مجادله ننمائید و منازعه نکنید و ذلت از برای
احدی مطالبید و نام نفسی را بوهن مبرید و ضرر
نفسی را نخواهید و لسان را بطعن کسی نیالائید
غیبت نفسی ننمائید و پرده از کار کسی برندارید تا

no one, and tear away the veil from no one's deeds. So long as a person professes steadfastness, make no opposition and bring no shame upon them. And let no one make these very words a cause of contention and protest. Through firmness and constancy, uproot the foundation of wavering, and through adherence and attachment make firm the basis of the religion of God. Leave the people of lethargy to themselves and commit their affairs to the One Who is the Center of the Covenant. That Ever-Living One is mighty, powerful, and strong, and is the Demolisher of the foundation of every scheme and device. The sacred texts of the Most Holy Book, the preserved Tablet of God, shall never be abrogated, and the Center of God's Covenant shall never slip. The manifest standard shall not be overthrown, the radiant morning star shall not set, the encompassing ocean shall not be cut off from its outpouring, the renowned sun shall not remain behind thick clouds, the breeze of loving-kindness shall not cease to blow, and the door of mercy shall not be closed. The bestowals of the Most Glorious Beauty shall not be lost, and the springs of sweet, cooling waters and drink shall not be cut off. Soon will the Star of the Covenant shine forth upon the horizons, and the Sun of the Testament will illuminate both East and West. The people of lethargy will become regretful and remorseful, and the hasty ones will be scattered and dispersed. And this is a promise that shall not prove false.

BSW#19.11x, BSR_v16p114-130

نفسی اظهار ثبوت مینماید تعرض مکنید و او را رسوا ننمائید و همین کلمات را نفسی وسیله نزاع و اعتراض نکند بثبوت و رسوخ بنیان تزلزل را از بنیاد براندازید و بتسک و تثبیت اساس دین الله را محکم نمائید حزب فتور را بحال خویش گذارید و حواله بصاحب عهد و میثاق نمائید آن حی قدیم قوی قدیر است و هادم بنیان هر مکر و تدبیر نصوص کتاب اقدس لوح محفوظ الهی منسوخ نگردد و مرکز میثاق الهی نلغزد علم مبین سرنگون نشود کوکب صبح منیر آفل نگردد بحر محیط از فیض منقطع نشود شمس شهر در پس سحاب شدید نماید نسیم عنایت منقطع نگردد و باب رحمت مسدود نشود مواهب جمال ابدی مفقود نگردد و موارد فرات سائغ بارد و شراب مقطوع نشود عنقریب کوکب میثاق اشراق بر آفاق نماید و آفتاب عهد بر شرق و غرب بتابد اهل فتور نادام و پشیمان گردند و حزب عجول متشتت و پریشان و هذا وعد غیر مکذوب

INBA21:120ax, INBA55:422x, INBA55:425ax,
INBA59:311, INBA88:001, INBA88:013x,
MKT2.253x, MMK4#188 p.232,
MMK4#188a p.242x, AYBY.387
#068x, HHA.080-084x, MSHR1.029x,
MSHR3.028x, MSHR3.165x, AADA.162-
163x, OOL.C012b

AB00207

Date: 1897-Apr-03

- 1 Praise be to God who hath shone upon the inmost heart with the light of guidance and illumined the hearts with tranquility and righteousness through the radiance of the holy verses. With clear tokens He hath guided the sincere ones unto the wellspring of true understanding, as manifested in the inmost reality of the holy words and verses, and removed the seekers from the midst of darkness into the world of light. Salutations, blessings and praise be upon that light which hath shone within the globe of the sanctified heart, overflowing with glad tidings. The Faithful Spirit hath descended with resistless signs upon

1 الحمد لله الذی اشرق علی الفؤاد بنور الرشاد و نور القلوب بسطوع آیات القدس بكل روح و سداد و هدی المخلصین الی معین العرفان بیّنات ظهرت فی حقیقة الآیات و الکلمات و اخرج الطالبین الی عالم النور من مجبوحه الظلمات و الصلوة و التحية و الثناء علی النور الساطع فی زجاجة القلب المقدس الطّاف بالبیارات و نزل الروح الامین علی فؤاده بالآیات المحکمات و اله الطّیین الطّاهرين اولی

His inmost heart and upon His pure and sanctified family, who are the primary testimonies and convincing proofs amidst all created things and the channels of the outpouring waters of truth amidst all beings.

- 2 O thou who standeth in the Path of God, turning unto Him and seeking wisdom from the lights of His knowledge! Know that in the blessed verse which hath been revealed in the Qur'an, by the truth of that exalted utterance, it is said: "The inmost heart lies not about what it hath seen." It is a hidden mystery, a well-guarded symbol, a resplendent truth, an all-comprehending affair, a perspicuous token and a convincing proof unto those in the realm of existence who bow down and prostrate. In the exposition of its truth, we desire to unfold the details of the balances of discernment that the people possess, as well as their explanation and refutation, until we have clearly proven and made evident that the divine balance is the inmost heart, the fountain-head of guidance.
- 3 Therefore, know that all the peoples and kindreds possess four balances with which they weigh the truths, the significances, and the divine questions. All of them are imperfect, unable to quench the burning thirst or heal the sick. We shall therefore make mention of each one and demonstrate its limitation and inaccuracy.
- 4 The first of the standards is the standard of sense perception, and this is the criterion accepted by the generality of the European philosophers of this age. They maintain that it is a perfect and complete standard, and that whatsoever it pronounceth concerning a thing admitteth neither doubt nor uncertainty. Yet the proofs of the deficiency of this standard are manifest as the sun at noonday. For when thou lookest upon the mirage, thou beholdest it as sweet water fit to drink; when thou gazest into mirrors, thou seest in them forms of which thou art assured that they possess a real existence, whereas in truth they are devoid of reality, being but reflections in the glass. And when thou regardest a swiftly moving point in the darkness, thou imaginest it to be a circle or an extended line, whereas in fact it hath no such existence, but merely appeareth so unto the eye. And when thou lookest upon the heaven and its shining stars, thou seest them as tiny bodies, whereas each one of them is, by thousands of times, equal to and greater than the globe of the earth. Thou seest the shadow as still, whereas it moveth; and the ray as continuous, whereas it is discontinuous; and the earth as a level plain, whereas in truth it is spherical. It is therefore established that sense perception, which is the faculty of sight and the mightiest of the sensory powers, is an imperfect standard and a defective proof. How

البراهين و الحجج البالغة بين الممكنات و وسائط
فيض الحق بين الموجودات

2 فاعلم يا أيها الواقف في صراط الله المتوجه الى الله
و المقتبس من انوار معرفة الله بأن الآية المباركة
التي نزلت في الفرقان بصحيح القرآن قوله تعالى ما
كذب الفؤاد ما رأى لها سر مكنون و رمز مصون
و حقيقة لأمعة و شئون جامعة و بينات واضحة و
حجة بالغة على من في الوجود من الركع السجود و
نحتاج في بيان حقيقتها لبث تفاصيل من موازين
الادراك عند القوم و شرحها و دحضها حتى
يظهر ويتحقق بالعيان أن الميزان الالهي هو الفؤاد
و منبع الرشاد

3 فاعلم بأن عند القوم من جميع الطوائف اربعة
موازين يزنون بها الحقائق والمعاني والمسائل الالهية
و كلها ناقصة لا تروى الغليل ولا تشفى العليل
ولنذكر كل واحد منها و نبين نقصه و عدم صدقه

4 فأول الموازين ميزان الحس و هذا ميزان جمهور
فلاسفة الافرنج في هذا العصر ويقولون بأنه ميزان
تام كامل فاذا حكم به بشيء فليس فيه شبهة
و ارياب و الحال ان دلائل نقص هذا الميزان
واضحة كالشمس في رابعة النهار فانك اذ نظرت
الى السراب تراه ماءً عذباً و شراباً و اذا نظرت
الى المرايا ترى فيها صوراً تتيقن انها محققة الوجود
و الحال انها معدومة الحقيقة بل هي انعكاسات
في الزجاجات و اذا نظرت الى النقطة الجواله
في الظلمات ظننتها دائرة او خطاً ممتداً و الحال
انها ليس لها وجود بل يترأى للأبصار و اذا
نظرت الى السماء و نجومها الزاهرة رأيت انها
اجرام صغيرة و الحال كل واحدة منها تتوازي
امثال و اضعاف كرة الأرض بالآلاف و ترى
الظل ساكناً و الحال انه متحرك و الشعاع مستمراً
و الحال انه منقطع و الأرض بسيطة مستوية
و الحال انها كروية فاذاً ثبت بأن الحس الذي
هو القوة الباصرة حالكونها اقوى القوى الحسية
ناقصة الميزان مختلة البرهان فكيف يعتمد عليها في

then can it be relied upon in the apprehension of divine realities, heavenly effects, and the conditions of created existence?

- 5 As for the second standard, whereon the followers of illumination, the Peripatetic sages, and likewise the various schools of the philosophers of former ages, in the early and middle centuries, have relied, it is the standard of reason. They have depended upon it and declared: whatsoever reason adjudgeth is established, evident, and demonstrated, containing neither doubt, nor uncertainty, nor ambiguity in any wise and beyond all question. Yet all these groups, despite their reliance upon the rational standard, differed among themselves in every question and diverged in their views concerning all realities. Had the rational standard been a just, true, and unshakable balance, they would not have differed in matters and realities, nor would the opinions of former and latter men have been so scattered. Their very disagreement and mutual divergence prove that the rational standard is not complete. For were we to conceive of a perfect balance, and were one hundred thousand souls to weigh a thing therewith, all would agree as to its measure. Their lack of agreement is therefore a sufficient and conclusive proof of the imperfection of the rational standard.
- 6 The third balance is the balance of tradition [al-mizanu'-naqli]. This, too, is defective, and the people cannot rely upon it since the tradition is understood through reason and weighed in its balance. If the foundation of reason is deficient, how is it possible that the balance of tradition is consistent with reality or leads to certitude? Verily, this matter is clear and manifest.
- 7 As for the fourth balance, it is the balance of inspiration [mizanu'l-'ilham]. Verily, inspiration indicateth certain inclinations of the heart. And the whisperings of Satan are also inclinations which arrive successively upon the heart by the agency of the soul. If there occureth to the heart a certain idea or question, how is it to be known whether it is an inspiration of the All-Merciful or a whispering of Satan? Therefore, it is evident that all of balances current among the people are defective and their conclusions are unreliable. Nay, they are confused dreams, doubts, and idle fancies that neither allay the sore athirst nor appease the seeker of knowledge [irfan].
- 8 As for the true, divine balance which never strayeth, and which ever comprehendeth the universal realities and the sublime inner meanings, it is the balance of the inmost heart [mizanu'l-fu'ad], of which God hath made mention in the blessed verse. It is an effulgence of the brilliant lights of the Divine Outpouring, the secret of the All-Merciful, the manifestation of sincere faith, and the lordly sign. Verily it is an ancient outpouring,

عرفان الحقائق الالهية والآثار الرحمانية والشئون الكونية

5 و اما الميزان الثاني الذي اعتمد عليه اهل الاشراق والحكماء المشاءون هو الميزان العقلي و هكذا سائر طوائف الفلاسفة الأولى في القرون الأولى والوسطى واعتمدوا عليه وقالوا ما حكم به العقل فهو الثابت الواضح المبرهن الذي ليس فيه ريب ولا شك وشبهة اصلاً وقطعاً فهو لاء الطوائف كلهم اجمعون حال كونهم اعتمدوا على الميزان العقلي فاختلّفوا في جميع المسائل وتشتت آرائهم في كل الحقائق فلو كان الميزان العقلي هو الميزان العادل الصادق المتين لما اختلفوا في الحقائق والمسائل وما تشتت آراء الأوائل والأواخر فسيب اختلافهم وتباينهم ثبت أنّ الميزان العقلي ليس بكامل فائنا اذا تصوّرنا ميزاناً تاماً لو وزنت بها مائة الف نسمة ثقلاً لا تتفقوا في الكمية فعدم اتفاقهم برهان كاف واف على اختلال الميزان العقلي

6 و ثالثة الميزان الثقلي وهذا ايضاً مختلّ فلا يقدر الانسان ان يعتمد عليه لأنّ العقل هو المدرك للثقل و موزون ميزانه فاذا كان الأصل ميزان العقل مختلاً فكيف يمكن انّ موزنه الثقلي يوافق الحقيقة و يفيد اليقين و انّ هذا امر واضح مبين

7 و اما الميزان الرابع فهو ميزان الالهام فالالهام هو عبارة عن خطورات قلبية والوساوس الشيطانية ايضاً عبارة عن خطورات تتابع على القلب من واردات نفسية فاذا خطر بقلب احد معنى من المعاني او مسئلة من المسائل فنّ اين يعلم انها الهامات رحمانية فلعلها وساوس شيطانية فاذا ثبت بأنّ الموازين الموجودة بين القوم كلها مختلة لا يعتمد عليها في الادراكات بل اضغاث احلام و ظنون و اوهام لا يروى الظمان ولا يغني الطالب للعرفان

8 و اما الميزان الحقيقي الالهي الذي لا يختل ابداً و لا ينفك يدرك الحقائق الكلية والمعاني العظيمة فهو ميزان الفؤاد الذي ذكره الله في الآية المباركة لأنه من تجليات سطوع انوار الفيض الالهي و السرّ الرحاني و الظهور الوجداني و الرمز الرباني و انه لفيض قديم و نور مبين و جود عظيم فاذا

a manifest light and a mighty bounty. Should God favor with this gift one of His chosen ones, showering it upon one of His loved ones possessing certitude, verily he will draw nigh unto that station of which 'Ali (upon him be peace) hath spoken, "If the veil be lifted, how I increase in certitude!"

- 9 Speculation and argumentation are the utmost degree of weakness and understanding. Verily, the outcome is conditioned by exigencies great and small, and whether thou dost accomplish great affairs or small, it is not possible to depend upon their result where the opinions of the wise hath differed. Therefore, O thou who hast turned towards God, purify thine inmost heart from all impediments to righteousness [as-sadad] in the reality of true guidance [ar-rashad], and weigh all divine questions with this just, accurate, and glorious balance which God hath elucidated in the unerring Qur'an and the Great Announcement, that thou mayest drink from the fount of certitude, savor the truth of certitude, be guided unto the Straight Path, and walk in the way of righteousness. Praise be to God, the Lord of the worlds!

BLO_PT#213, BLO_sazedj#25, HURQ.AB01

انعم الله به على احد من اصفياه و افاض على
الموقنين من احبائه عند ذلك يصل الى المقام
الذي قال علي عليه السلام لو كشف الغطاء ما
ازددت يقيناً

9 لأنَّ النظر و الاستدلال في غاية الدرجة
من الضعف و الادراك فأنَّ النتيجة منوطة
بمقتضيات الصغرى و الكبرى فهما جعلت
الصغرى و الكبرى ينتج منها نتيجة لا يمكن
الاعتماد عليها حيث اختلفت آراء الحكماء فاذا
يا ايها المتوجه الى الله طهر الفؤاد عن كل شئون
مانعة عن السداد في حقيقة الرشاد و زن كل
المسائل الالهية بهذا الميزان العادل الصادق العظيم
الذي بينه الله في القرآن الحكيم و النبأ العظيم
لتشرب من عين اليقين و تتمتع بحق اليقين و
تهتدي الى الصراط المستقيم و تسلك في المنهج
القويم و الحمد لله رب العالمين

INBA21:143b, INBA55:178, INBA59:075,
INBA88:041, INBA90:143, UMich962.065-
069, UMich991.038-043, BRL_DAK#0578,
MKT1.109, MNMK#014 p.083

AB01372

To: *Salmasi, Ahmad et al., in Van*

Date: 1897-Apr-03

- 1 O my God, my God! The tempests of trials have intensified and the winds of tests have grown strong in all regions and directions. Trees have been uprooted, lofty buildings and high places have been demolished, great souls have perished and mighty temples have been destroyed. Yet praise be to Thee, O my God, for having preserved Thy Covenant, protected Thy Testament, completed Thy radiance and, O my Beloved, proclaimed Thy Word, diffused Thy fragrances, established Thy proof and manifested Thy evidence. Thou hast safeguarded Thy sincere servants and righteous loved ones, making them as walls of steel that withstand Gog of discord and Magog of hypocrisy, restraining the people of negligence and protecting Thy scrolls from the distortion of the perverters and alteration

1 الهى الهى قد اشتدت زوابع الامتحان و قويت
ارياح الافتتان على جميع الأرجاء و الأنحاء
و اقلعت الأشجار و هدمت الأبنية الشاهقة و
الأمكنة العالية و هلكت النفوس العظيمة و
اعدمت الهياكل الجسميه مع ذلك يا الهى لك
الحمد بما حفظت عهدك و صنت ميثاقك و
اتممت اشراقك و اعلنت يا محبوبى كلمتك
و نشرت نجاتك و اثبتت حجتك و اظهرت
برهانك و وقيت عبادك المخلصين و ارقائك
الصالحين و جعلتهم سدوداً من زبر الحديد تقاوم
أجوج الشقاق و مأجوج التفاق و تردع اهل

of the violators. O Lord! Protect Thy weak servants from the doubts of the people of vain desires, from the distortion of clear verses, from following ambiguous verses, and from the interpretations of the people of lusts. Verily Thou art the Mighty, the Powerful, the Bestower. Verily Thou art the Great Protector.

الفطور و تحفظ صحائفك عن تحريف المحرفين و
تبدیل المارقین ای رب احفظ عبادک الضعفاء
عن شبهات اهل الهوى و تحريف آیات محکمات
و اتباع المتشابهات و تأویل اهل الشهوات انک
انت المقتدر العزيز الوهاب و انک انت الحافظ
العظیم

2 'Abdu'l-Baha

ع ع 2

3 The fire of the love of God is ablaze on one side, burning away the veils of the people of doubts, and the standard of the Covenant is raised high and waving at the pole of the horizons. On another side, the croaking of violation is loud and the cawing of breach is elevated, and papers of doubts and distortion of verses are successive. They show a derivative branch with an extra letter "waw" as branches, and they add or remove a word from the verses, saying "we used to write down the verses" - all so that they may scratch and disturb the minds of the loved ones of God. O friends of the All-Merciful! Be awake, be vigilant! Look at the appearance, eyes and vision of the wavering ones - it suffices. By God, on their faces is the dust of fire, covered by the darkness of the violation of the Covenant, and in this is a lesson for those who have eyes to see. You have always been mentioned and continue to be mentioned in the gathering of the All-Merciful at the Sacred Threshold. In every dispensation this croaking and cawing was raised, but the steadfast ones attained eternal paradise while the wavering ones settled in the lowest hell. The whispers of the wavering ones and some of the Covenant-breakers will pass by you - surely remain firm in the Cause. And the Glory be upon you, O loved ones of God.

آتش محبت الله از جهتی افروخته و حجابات اهل
شبهات را سوخته و علم میثاق افراخته و در قطب
آفاق در موج و حرکت و از جهتی نعيب نقض
بلند است و نعیق نکث مرتفع و اوراق شبهات
و تحريف آیات متتابع فرع منشعب را بزبانی
واوی فروع مینماید و از آیات کلمه‌ئی علاوه
میکنند یا حذف مینمایند و میگویند ما مرقوم
مینمودیم آیات را تا آنکه اذهان احباء الله را
تخديش نمایند و تشویش دهند ای دوستان رحمان
بیدار باشید هوشیار باشید نظر به هیئت و چشم
و رؤیت متزلزلین نمائید کفایت است تالله فی
وجوههم غبرة النار ترهقها قتره نقض الميثاق و
فیها عبرة للأولی الأبصار همیشه در انجمن رحمان
در آستان مقدس مذکور بوده و هستید در هر
کوری این نعيب و نعیق بلند شد ولی ثابتین در
جنت نعیم خلود یافتند و متزلزلین در اسفل جحیم
قرار یافتند همسات متزلزلین و بعضی از ناکثین
بر شما مرور خواهند نمود البته استقامت بر امر
نمائید و البهاء علیکم یا احباء الله

MMK6#584

AB04625

To: Siyyid Muhammad Rida Shahmirzadi, in Mazandaran

Date: 1897-Apr-03

1 O my God, my God! This is Your servant who has forsaken all mention and is occupied with Your mention, who has turned his gaze from every direction and faced the Kingdom of Your mercy, who has turned away from all faces and sincerely directed his face to the Sovereign of Your Lordship, and who

1 الهی الهی هذا عبدک ترک کلّ ذکرًا و اشتغل
بذکرک و غصّ الطرف عن کلّ جهة و توجه الی
ملکوت رحمانیتک و اعرض عن کلّ الوجوه
و اخلص وجهه لسلطان ربوبیتک و ابتهل الی

has beseeched Your Divine Presence to assist him in serving Your Cause, exalting Your Word, manifesting Your signs and revealing Your lights. O Lord! Make him a sign of Your remembrance, a banner of Your love, a lamp of Your praise, an emblem of Your attributes, a guardian of Your Covenant and Testament, a promoter of Your religion, a stirrer of the breezes from the gardens of Your favors, and a source of joy to the hearts of Your loved ones. Verily, You are the Almighty, the Glorious, the Forgiving, the Merciful.

2 'Abdu'l-Baha 'Abbas

3 At all times at the Sacred Threshold we have been and are occupied with the mention and remembrance of that kind friend. For some time no news has arrived from your honor. The friends are waiting, for correspondence is half of association. Your news must certainly always come and arrive. Keep those regions constantly mindful with the mention of God. And upon you be the Glory.

حضرة الوهیتک ان توققه علی خدمة امرک و اعلاء کلمتک و ظهور آثارک و بروز انوارک ای رب اجعله آیه ذکرک و رایة حبک و سراج ثنائک و علم نعتک و محافظ عهدک و میثاقک و مروج دینک و مہیج نسیم ریاض عنایتک و مہیج قلوب احبتک انک انت المقتدر العزیز الغفور الرحیم

2 ع ع

3 در جمیع اوقات در عتبہ مقدّسہ بہ ذکر و یاد آن یار مہربان مشغول بودہ و ہستم مدّتیست کہ از آنجناب خبری نرسیدہ یاران منتظرند چہ کہ المراسلہ نصف المواصلہ است البتہ باید خبر شما ہمیشہ بیاید و برسد آنصفحات را دائماً بذکر الہی متذکر دارید و البہاء علیک

ANDA#55 p.22x, MJMJ3.026, MMG2#280
p.312

AB06004

To: Muhammad Ali Kashani, in Tihiran

Date: 1897-Apr-03

- 1 My God, my God! With complete helplessness, supplication, imploring, humility, meekness and contrition, I commune with the Kingdom of Thy Oneness and stretch forth the hands of hope toward the horizon of Thy mercy, beseeching that Thou forgive and pardon the father of Thy servant who has held fast to Thy Covenant and Testament.
- 2 Plunge him into the depths of Thy great mercy, and forgive his mother who believed in Thee and Thy verses and held fast to the cord of Thy Covenant. Encompass him with the glances of the eye of Thy grace and cause him to enter the depths of the ocean of Thy favors and forgiveness.
- 3 O Lord! He is thirsty and parched - give him to drink from the spring of Thy bounty and benevolence. He is yearning - shine upon him with the light of Thy favors. He is humble - honor him through Thy grace and beneficence. And forgive all

1 الہی الہی اتی بکلّ عجز و ابتہال و تضرّع و تخشّع و تذللّ و انکسار اناجی الی ملکوت احدیتک و ايسط اکف الرجاء الی افق رحمانیتک ان تغفر و تغفر والد عبدک الذی تمسک بعہدک و میثاقک

2 و تزج بہ فی غمار رحمتک الکبری و ان تغفروا ان تغفر لوالدته الّتی آمنت بک و آیاتک و تمسکت بحبل میثاقک و اشلہ بذاتہ بلحظات عین عنایتک و ادخلہ فی لجّة بحر الطافک و غفرانک

3 ای ربّ انہ عطشان و ظمآن فاسقہ من معین جودک و احسانک و مشتاق اشرق علیہ بنور الطافک و متذلّل عزّزہ بفضلک و منک و اغفر لجميع من انتسب الیہ بعفوک و حلک و کرمک

who are related to him through Thy pardon, forbearance and generosity.

- 4 Verily, Thou art the Pardoner, the Forgiving.

4 أنتك انت العفو الغفور

INBA17:053, BSHN.140.264, BSHN.144.264,
MHT2.089

AB09077

To: Mashhadi Muhammad Taqi

Date: 1897-Apr-03

- 1 O thou who art intoxicated with the wine of the love of God! Indeed, the wings of the peacock spread out in the midmost heart of paradise and the crow croaked in the ruinous waste. The Dove sang in the thickly planted grove of faithfulness and the owl screeched in the ominous land.

1 يا من انتشأ من سلاف محبة الله قد انتشرت
اجنحة الطاووس في قطب الفردوس و نعب
الغراب في مزبلة الخراب و غنت الورقاء في ايكه
الوفاء و نعى اليوم في ارض الشوم

- 2 Wake up from your slumber O ye friends of God! Verily, We informed you beforehand that leaflets of doubts would be circulated in all quarters and directions, and that convulsions of doubt would engulf those who shun the truth. The limbs of the feeble ones shall be seized with fear and trembling, unless they cling to the Cord that no man can sever and tread the straight path. These are the ones upon whom rest the blessings of their Lord, the All-Bountiful.

2 تنهوا يا احباء الله قد اخبرناكم من قبل ستنتشر
اوراق الشبهات في كل الجهات و تأخذ زلازل
الارتباب اهل الاجتناب و ترجف الراجفة
اركان الضعفاء الا من تمسك بالحبل المتين
و سلك في الصراط المستقيم اولئك عليهم
صلوات من ربهم الكريم

INBA59:134a, MKT2.234a

AB09048

To: Muhammad nephew of Muhammad Jafar

Date: 1897-Apr-03

- 1 The sweet fragrances of the holy and sanctified Lord have spread throughout the realm of souls. The wings of the peacock have unfurled in the atmosphere of paradise. The birds in the garden of Revelation have melodiously warbled on the day when the Day-Star of Mount Sinai dawned forth. The kindled fire of God has blazed in the highest peaks of joy. A cup whose

1 قد انتشرت نفحات رب السبوح القدوس في
ارض النفوس و تفتحت اجنحة الطاووس في
هواء الفردوس و ترنمت الطيور في حديقة الظهور
يوم اشرق نير جبل الطور و اتقدت نار الله الموقدة

mixture is of camphor has been passed round and souls have become intoxicated with that crimson wine.

في اعلی قلل السّرور ودارت كأس مزاجها كافور
وثلث الأرواح من تلك الصّهباء

- 2 But now, indeed, the hurricanes of trials and tests have intensified. Blessed are those who remain steadfast! Give glad tidings to those who are firmly established through this mighty grace. For truly, tests are a mercy to those possessed of certitude and a punishment to those who waver.

2 واما الآن قد اشتدّت زواجع الافتتان والامتحان
طوبى للثابّين بشرى للرّاسخين من هذا الفضل
العظيم فانّ الامتحان رحمة للموقنين و نعمة
للمتزلّزين

INBA59:079, MKT2.233

AB11053

To: Aqa Mirza Nasrullah, in Tihiran

Date: 1897-Apr-03

- 1 O All-Glorious, O Most Holy One! Purify souls from the conditions of self and desire, make firm the feet upon Thy path, O Lord of the world to come and of this present life. Illumine the faces with the lights of wisdom and establish in hearts the pillars of piety, O my Lord Most Glorious, my Best-Beloved Most High.
- 2 O Lord! These are servants enslaved; free their necks from chains and fetters.

1 طهّر النفوس يا سبّوح يا قدّوس عن شئون النفس
و الهوى و ثبتّ الأقدام على صراطك يا ربّ
الآخرة والأولى و نورّ الوجوه بأنوار النّبي و شيدّ
في القلوب اركان التّقى يا ربّي الأبهى و محبّوبى
الأعلى

2 اى ربّ هؤلاء عبيد اسراء حرّ رقابهم عن
السّلاسل والأغلال

INBA17:064

AB00461

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

Date: 1897-Apr-12

- 1 O noble branch of the Sinaitic Tree! Years and months have passed, nay ages and epochs have elapsed, yet no joyful messenger has arrived bearing a letter from that grateful beloved one. Have the pens dried up, or have the scrolls been rolled away? Have the hands held back after having advanced? Have the stars been scattered? Nay! The earth has quaked, the

1 أيّها الفرع الكريم من سدرة السّيناء قد قضت
السّنون والشّهور بل مضت الاحقاب و الدّهور
و لم يرد بريد السّرور مصحوباً بتحرير من ذلك
الحبيب الشّكور هل الاقلام جفّت ام الصّحف
طويت ام الايدي اخّرت بعد ما قدمت ام
النّجوم انتثرت كلّاً أنّ الارض زلزلت و أنّ

heavens have withdrawn, the trials have intensified, the tribulations of the year of hardship have followed one upon another, the mountains have crumbled, the tempests have subsided, and the trees have been uprooted. Yet you, O noble branch, have remained steadfast on this straight path, have walked this right way, and have followed in the ancient journey the Preserved Tablet and the Outstretched Parchment—the Most Holy Book and the Sacred Scrolls. By God, the Truth! This is indeed the even path and the straight way. Then observe the exposition of His verses which the Hand of Greatness and Power has expounded in the Book of God's Covenant, the Mighty, the Compelling, without any veil or covering. By your life! They have forsaken that which was explicitly set forth and have demolished the firm edifice, clinging to doubts and neglecting the decisive verses, becoming veiled by vain imaginings and heedless of the Mighty, the All-Knowing. Soon shall you see them in great distress.

- 2 O noble branch! The time has come for you to become like an unsheathed sword and a piercing meteor. Like a manifest standard, arise with the breeze of the right hand, the dawning-place of grace. This is not the time for silence nor the moment for stillness. Let not this opportunity slip away, nor this fish escape from the hook. Be as a blazing fire and an enclosed flame. Speak forth that you may become like a lofty palm tree bearing choice dates. You were created for this day—to become an illuminating candle and a consuming flame. Rend asunder the veils of the people's fancies and be the blight of their blessings. By the Most Great Name, make the blind see, the deaf hear, and the dead live. The days are passing and the Kingdom endures. We are servants of the Threshold, its porters and guardians. One must remain vigilant, one must live in awareness. Pray for me that I may be freed from every bond and be confirmed in service at the Most Exalted Threshold and assisted in sacrificing my life. I bow my head in shame and complain of myself. In any case, be wise and free yourself from every fetter. Arise to serve and cling to the hem of guidance. Speak with ecstasy and strive with valor.

- 3 O God! O Thou Who hast caused the branches to grow from the Divine Tree in the Lote-Tree of man! This is a noble branch from the Tree of Affirmation. Make him a sign among Thy signs, make firm his feet upon the path, strengthen his loins in Thy service, reinforce his back in worship of Thee, open unto him the doors of Thy knowledge, bestow upon him Thy bounty in full measure, perfect Thy grace unto him, and preserve him through Thy aid, protection and guardianship. O my Lord! Nourish his branches through the outpouring of the clouds of Thy gifts, cause his boughs to bear the fruits of Thy mercy, and

السماء إقْلعت و الامتحانات اشتدّت و افتتانات سنة الشّداد تعاقبت و الجبال نسفت و الزّوايع اقّعت و الاشجار انقّعت و انّك انت ايّها الفرع الكريم ثبّت القدم على هذا الصّراط المستقيم و اسلك في هذا المنهج القويم و تتبّع في السّفر القديم اللّوح المحفوظ و الرّق المنشور ككّاب الاقدس و الصّحيف المقدّس تالله الحقّ انه لصراط السّوى و السّبيل المستوى ثمّ انظر الى شرح آياته الّتي شرحها يد العظمة و الاقتدار في ككّاب عهد الله العزيز الجبّار من دون حجاب و ستار لعمرک قد ترکوا المنصوص و هدموا البنيان المرصوص و تمسّکوا بالشّبهات و اهملوا الآيات المحکّات و احتجبوا بالاوهام و غفلوا عن العزيز العلّام فسوف تراهم في كربٍ عظيم

2 ای فرع کریم وقت آنست که چون سیف شاهر گردی و شهاب ثاقب چون علم مبین از نسیم یمین مهبّ عنایت بحرکت آئی وقت سکوت نیست و زمان سکون نه فرصت از دست مده و ماهی از شست منه نار موقده شو و نیران مؤصده ناطق باش تا نخل باسق گردی و رطب فائق بیار آوری بجهت امروز خلق شدی تا شمع شب افروز گردی و شعله پرده سوز پرده اوهام انام بدر و آفت انعام باش باسم اعظم کورها را بینا کن و کرها را شنوا و مرده ها را احیا ایام در گذر است و ملکوت مستمرّ ما بنده آستانیم و دربان و پاسبان بیدار باید بود هشیار باید زیست تو در حق من دعا کن تا از هر بندی رها گردم و بخدمت عتبه علیا موفق و بجانفشانی مؤید سر بر قدم نجات دارم و از خود شکایت خواهم باری تو فرزانه باش و از هر قیدی آزاده بخدمت برخیز و بذیل هدی دراویز مستانه بگو مردانه بکوش

3 اللهم یا مفرّع الدّوحة الرّحمانيّة بالافان في سدرّة الانسان هذا فرع کریم من شجرة الاثبات اجعله آية من الآيات و اثبت قدميه علي الصّراط و اشدّد ازره علي خدمتک و قوّ ظهره في عبادتک و افتح عليه ابواب معرفتک و اسبغ عليه نعمتک و اکمل عليه عنايتک و احفظه بعونک و صونک و حمايتک ای ربّ ربّ فروعه بفيض غمام موهبتک و اثمر افنونه بالثمار

protect his progeny in the cave of Thy protection. Verily, Thou art the Protector, the Guardian, the Sufficient, the Powerful, the Mighty.

4 'Abdu'l-Baha 'Abbas

5 Praise be to God Who brought forth the Sinaitic Tree and planted it in the midst of the highest Paradise. It grew and developed and put forth branches and leaves and blossoms and fruit, and rose high and spread far and wide, causing the seven spheres to tremble. O ye branches! Hold fast unto the noble Tree and cleave unto the hem of the Ancient Root and Origin. Gird up the loins of endeavor in service to the mighty Tree. By the life of God! My heart is agitated, my soul is aflame, and my tears flow. My sighs ascend and my grief intensifies, and sorrow weighs heavily upon me, out of fear of the consequences of laxity, dread of the punishment of shortcomings, and apprehension of the difficulties that may arise and the dissolution of the precious bond, and the scattering of the radiant pearls. At that time the face of heaven shall be darkened and utter darkness shall prevail over both land and sea. O Lord! Protect the tree of Thy mercy from the tempests of discord, and preserve the divine Tree from the storms of dissension. Unite the hearts of Thy loved ones beneath the shade of the Word of Thy Oneness, and gather together Thy servants in the shelter of the Tree of Thy Singleness. Make the branches signs of Thy holy glorification and standards of Thy sacred might. Verily, Thou art the Generous, the Mighty, the All-Bestowing.

رحمتك و احفظ سلالتك في كهف صيانتك
انك انت الحافظ الوافي الكافي المقتدر القدير

ع ع 4

5 الحمد لله الذي انشأ السدرة السنية و غرسها
في بحوحة الفردوس الاعلى فنشأت و نمت و
فرجت و اورقت و ازهرت و اثمرت و طالت و
امتدت في الآفاق و اهتزت لها السبع الطباق فيا
ايها الفروع تمسكوا بالدوحة الكريمة و تشبثوا بذيل
الاصل و الارومة القديمه و شتمروا عن ساعد الجد
في خدمة السدرة القويمه لعمر الله اني لمضطرب
القلب و مضطرب الفؤاد و منسجم الدمع تذرف
منى العبرات و يتاصعد منى الزفرات و تشتد على
الحسرات خوفاً من عواقب الفتور حذراً من
عقوبات القصور و خشية من صعوبات الامور و
انحلال عقد الخريدة الغراء و انتشار الآلى التوراء
عند ذلك يظلم وجه السماء و تستولى الظلمة
الدھماء على الخضراء و الغبراء رب احفظ سدره
رحمانيتك عن عواصف الخلاف و صن دوحه
صمدانيتك عن قواصف الشقاق و اجمع شمل
احبتك في ظل كلمة وحدانيتك و لم شعث
عبيدك في فيء شجرة فردانيتك و اجعل الافنان
آيات قدس سيوحياتك و رايات عز قدوسيتك
انك انت الكريم العزيز الوهاب

INBA13:011b, INBA59:127, MKT2.194,
YHA1.398x

AB01457

To: Baha'is of Khurasan

Date: 1897-Apr-12

1 Praise be to God Who manifested Himself and removed the veil, rent asunder the covering through the power of mysteries, showered forth lights, rolled up the heaven, shook the earth, raised the dead, gathered the spirits, set up the Balance, extended the Path, kindled the fires, brought near the gardens of Paradise, established the Great Resurrection, revealed the

1 الحمد لله الذي تجلّى و كشف الغطاء و هتك
الستار بغلبة الاسرار و فاض بالانوار و طوى
السماء و زلزل الغبراء و نشر الاموات و حشر
الارواح و وضع الميزان و مد الصراط و سحر
التيران و ازلف الجنان و اقام القيامة الكبرى

mighty Catastrophe, and called every soul to account for what it had earned, whether good or evil. Among them were those who turned toward Him and those who turned away in pride and arrogance, those who believed and accepted and those who denied and rejected. As for those whose scale was light, they were cast into the depths of the fire, and those whose balance was heavy, the gates of Paradise were opened unto them. Thus one group dwells in eternal bliss while another group inhabits the midst of Hell, enduring painful torment.

واظهر الطامة العظمى وحاسب كل نفس بما كسبت احسنت او اساءت و منها من اقبل و منها من ادبر و تكبر و تجبر و منها من آمن و صدق و منها من اعرض و كذب فاما من خف منه الميزان القى في قعر النيران و اما من ثقل منه القسطاس فتحت عليه ابواب الجنان ففريق في نعيم مقيم و فريق في سواء الجحيم يصلونها هذا عذاب اليم

- 2 Then He planted the tree of companionship and grew the Lote-Tree of Paradise, gathered the loved ones together and took from them a firm covenant and mighty pledge. He revealed what was hidden and inscribed in the unfurled scroll, and made clear what was cryptically referenced in the Preserved Tablet that abrogates all previous scriptures and tablets when they do not conform to its commandments and laws. He manifested the Center of the greatest servitude and supreme bondage and commanded all to turn unto him and refer to him, for he is the sole Interpreter, the unique Source, the glorious Reference Point, and the one who understands the mysteries of God's mighty and praiseworthy Book.

2 ثم اثبت شجرة انيسا و غرس سدره طوبى و جمع الاحياء و اخذ عهداً وثيقاً و ميثاقاً غليظاً و بين ما هو المستور المسطور في الرق المنشور و عين المرموز في اللوح المحفوظ الناسخ لكل الصحف و اللوح اذا لم تطابقه من حيث الاوامر و الاحكام و اظهر مركز العبودية الكبرى و الرقية العظمى و امر الكل بالتوجه اليه و الرجوع اليه فهو المبين الوحيد و المصدر الفريد و المرجع المجيد و الواقف على اسرار كتاب الله العزيز الحميد

- 3 Thereupon the test appeared and the fires of trials blazed forth, the foundations were shaken, and the tribulation of the year of shidad emerged. Among the people were those whose faces became dust-stained and those whose faces became radiant, those who remained firm and grew, and those who wavered and broke their covenant. The steadfast ones are the triumphant ones, while those who wavered remain intoxicated with vain imaginings. Soon you shall know.

3 هنالك ظهر الامتحان و تسعرت نيران الافتتان و تزلزلت الاركان و ظهرت فتنة سنة الشداد و من الناس من اغبر وجهه و منهم من تهلل وجهه و منهم من ثبت و نبت و منهم من تزلزل و نكت فاما الثابتون هم الفائزون و اما المتزلزلون لفى سكرات الوهم يلتهون كلاً سوف تعلمون

- 4 'Abdu'l-Baha

ع ع 4

- 5 O Lord! Aid this assembly to attain Thy good-pleasure, spread through them the holy fragrances throughout all regions, and make firm through them all feet upon Thy straight path. For doubts have spread and circulated in all directions, and the armies of uncertainty have scattered to every corner. O Lord! Protect the ship of Thy Cause from the tempests of trials and guard the fortress of Thy Covenant from the onslaught of the forces of discord. Verily Thou art the Protector, the Mighty, the Powerful, the Compelling.

5 ربّ ايد هذا الجمع على رضاك و انشر بهم نفحات القدس في الآفاق و ثبت بهم الاقدام على صراطك المستقيم فان الشبهات شاعت و ذاعت في كل الجهات و جنود الارتباب قد تفرقت في كل الاكلاف ربّ احفظ سفينة امرك عن زوايع الزلزال و احرس حصن عهدك عن هجوم افواج الاختلاف انك انت الحافظ المقتدر العزيز الجبار

INBA13:342, INBA59:302, MJMJ2.044bx, MMG2#160 p.181x

AB02320

To: Mahmud Furughi

Date: 1897-Apr-12

- 1 O my God! This is a servant who has supplicated to Your Kingdom and strived in Your dominion and expended his spirit, effort and strength in all matters and conditions until the banner of guidance waved over the horizons of the earth through Your power and sovereignty, and the morn of Your oneness breathed in spiritual dawning places through Your might and proof.
- 2 He ceaselessly circled by Your power in the arena of divine knowledge and led by Your aid the company of faith in the field of certitude until his eyes were cooled by witnessing the gleaming of Your lights in the East and West of the earth and the radiance of Your beauty in the manifest horizon. His spirit soared with joy at this mighty bounty and his heart was stirred with rapture at this glorious grace. So he scattered pearls and strung jewels in thanksgiving and praise to You, and extolled You in spiritual gatherings and remembered You in divine assemblies with praises, odes and tributes that put to shame strings of pearls and necklaces of gold.
- 3 And now, O my Beloved, when he found that the horizon of Your Cause was darkened by clouds of doubts from the wavering ones, and the faces of the foolish were covered with dust stirred up by the delusions of the vacillating ones, his heart was consumed and his liver bled and his bones were crushed and his flesh and fat melted from grief at these occurrences and sorrow at these calamities.
- 4 O Lord! Make easy for him the antidote of grace and ordain for him solace through the appearance of signs of guidance. Disperse these dense clouds and send the brilliant, abundant, twinkling stars and successive piercing meteors from the Most Glorious Kingdom to be missiles against every rebellious expounder and arrows against every dissenting Quranic interpreter, and confirmation for every steadfast one and success for every firm one. Verily You are the Powerful, the Mighty, the Supreme, the Transcendent, the Strong, the All-Bestowing.
- 1 اللهم يا الهى هذا عبد ابتل الى ملكوتك و اجتهد فى ملكك و بذل روحه و جهده و قواه فى جميع الشئون و الأحوال حتى تحقق راية الهداية فى مشارف البسيطة بقوتك و سلطانك و تنفس صبح احديتك فى مطالع روحية بقدرتك و برهانك
- 2 و لم يزل يجول بجولك فى مضمار العرفان و يقود بعونك عصبة الايمان فى ميدان الايقان حتى قربت عينه بمشاهدة تلاقؤ انوارك فى مشارق الأرض و مغاربها و تشعشع شعاع جمالك فى الأفق المبين و طار روحه فرحاً بهذا الفضل العظيم و اهتز قلبه ولهاً بهذا الجود الجليل فصار ينثر دراً و ينظم جوهرأ فى شكرك و محامدك و الثناء عليك و ينعتك فى الجامع الروحانيه و يذكرك فى المحافل الرحانيه بمحامد و قصائد و نعوت تزدري بعقود الجمان و قلائد العقيان
- 3 و الآن يا محبوبى بما وجد ان افق امرك اظلم بغيوم شبهات المتزلزلين و اغبر وجه البلهاء بنقع ثار من اوهام المذبحيين احترق فؤاده و استدم كبده و اندق عظمه و ذاب لحمه و شحمه حزناً من هذه الطوارئ و اسفاً من هذه الطوارق
- 4 ايرب يسرله درياق العناية و قدرله السلوة بظهور آثار الهداية و شئت هذه الغيوم المتكاثفة و ارسل النجوم المتشعشة الدرهمه المتكاثرة و الشهب الثاقبة المتتابعة من ملكوت الأبهى حتى تكون رجوماً لكل مارد يبانى و سهاماً على كل مارق فارقانى و تأييداً لكل ثابت و توفيقاً لكل راسخ انك انت المقتدر العزيز المهيمن المتعالى القوى الوهاب

INBA21:001, INBA21:218b (177b)

AB05943

*To: Baha'is of Khurasan**Date: 1897-Apr-12*

1 O ye beloved of the Lord! O ye His trusted ones!

1 يا احبّاء الله و امانائه

2 Know ye verily that the denizens of the Realm on High, the dwellers in the habitations of Glory, laud and glorify the company of the faithful on earth, who raise their voice with one accord and sing the praise of the Lord and magnify His holy Name. Exalted be the Lord, my God, the All-Glorious! I swear by the Beauty of His Face, by the Light of His Countenance, by the Dayspring of Glory: were earthly gatherings to walk in the ways of the company of the Immortals on High, they would surely mirror forth, in all their beauty, the splendours of the Celestial Concourse, and unfold the mysteries of the Abha Kingdom. The greater their purity, the greater their reflected splendour.

2 انّ مجامع الملكوت الابهى و صوامع الملأ الاعلى يصلّون و يثنون على محافل الازكار التى يرتفع منها اصوات التهليل و التسبيح فى الملكوت الادنى فسيحان ربّى الابهى اقسم بصبح الجبين و النور المبين والافق المنير انّ محافل الناسوت اذا طابقت مجامع اللاهوت على النظم الطيبى اخضت مرآتا مرتسمة منطبعة من صور الملأ الاعلى و حقائق الملكوت الابهى كلّها زادت صفاء زادت انطباعاً

3 Wherefore, let us arise, let us bestir ourselves, let us rally round the Standard of the One True God, and gather together under the shadow of the Lord's Sacred Tree, the Tree that hath voiced the Call of God and uttered the Word of Truth. This is indeed, in the eyes of the Lord, your God, the Gracious, a supreme and glorious triumph.

3 هبوا بنا هبوا بنا نجتمع فى ظلّ راية الحقّ و نجتمع فى ظلّ سدرة الله التى نطقّت بالحقّ لعمركم و انّه لقسم عظيم عند ربكم الكريم

4 Should the Spirit of true Love permeate the assemblies of men on earth, they, verily, will grow to become a string of heavenly pearls, a guiding constellation that sheddeth its glory and radiance over all mankind.

4 اذا كان الجمع شمله الحبّ الخالص فهو عقد من لثالى بحر الملكوت و سلك من الدرارى الدرّية كالنجوم و بالنجم هم مهتدون

5 The Glory of God, the Ever-Living, the Self-Subsisting, rest upon you.

5 و البهاء عليكم من الحى القيوم

SW_v14#03 p.087-088

INBA13:340, INBA59:300, MNMK#065
p.143, NJB_v12#08 p.151

AB01857

*To: Baha'is of Khurasan**Date: 1897-Apr-14*

- 1 O spiritual friends! The appearance of the Ancient Light and the Living, the Powerful One is an all-encompassing grace and a universal power. It is an extensive shadow and a glorious pavilion, a clear refuge and a mighty pillar, so that the scattered multitude may gather in the shadow of His favor like pearls and coral strung on a single thread and necklace, and the blow of separation may be transformed by the word of unity, and the stroke of dispersion may be changed by the gift of harmony.
- 2 But the fault-finders constantly seek to scatter and disperse the divine sheep and desire the disarray of the party of the All-Merciful, for as long as the sheep are gathered and preserved, protected and blessed under the shadow of the True Shepherd, there is no benefit for any fault-finder and no advantage for any attacker. When they become scattered, the whimsical find their opportunity and each becomes like a blood-thirsty lion and achieves their desire. Therefore, whatever causes unity becomes the cause of preservation and protection, and whatever causes separation becomes the cause of harm and injustice.
- 3 The purpose is that the more the friends of God find harmony, the more they show respect for one another, and the more they find steadfastness. Their lamp becomes brighter and their bird becomes more trained. Their spring becomes more pleasant and their manifest light becomes more radiant, for each one becomes the supporter of the other in all ranks. But the intentions and purposes of all must be pure love and absolute harmony, otherwise harm will result and separation will ensue, and the matter will be reversed - the very means of harmony will become the cause of discord.
- 4 'Abdu'l-Baha
- 5 O Lord! Help Thy servants who are supplicating before Thee and are in need of Thee to achieve unity and agreement and love and intimacy, that they may remember Thee in the hours of night and day, and recite Thy verses and chant Thy Book, and yearn for Thy holy precincts and long for the scenes of Thy grandeur. O Lord! Facilitate their hopes and expand their hearts with the light of the Center of the Covenant, and
- ای یاران معنوی ظهور نور قدیم و حیّ قدیر فیض شامست و قوتی جامع ظلّ ظلیل است و خباء مجید کھف مبین است و رکن شدید تا جمع پریشان در سایه عنایتش چون لؤلؤ و مرجان در یک سلک و عقد اجتماع نمایند و صدمه تفریق بکلمه توحید تبدیل گردد و لطمه تشتت بوهبت تألیف تخصیص شود
- ولی بهانه جویان دائماً تفریق و تشتت اغنام الهی خواهند و پریشانی حزب رحمانی طلبند چه که تا اغنام مجتمع و در ظل راعی حقیقی محفوظ و مصون و متمتع ثمری از برای هر بهانه جوئی نه و فائدهئی بجهت هر مہاجمی نیست چون تفرقه گردند نوحوسان میدان یابند و هر یک چون غضنفر خونخوار شوند و بارزوی خویش رسند پس آنچه سبب جمعست علت صون و حفظ گردد و آنچه تفریقست سبب ضرّ و حیف شود
- مقصود اینست کہ احبّای الهی آنچه التیام بیشتر یابند احترام یکدیگر بیشتر گیرند و اعتصام بیشتر یابند شمعشان افروخته تر گردد و مرغشان آموخته تر شود معینشان گوارا تر گردد و نور مبینشان درخشنده تر شود چه کہ هر یک مدد دیگری در جمیع مراتب گردد ولی باید نوایا و مقاصد جمیع حبّ محض و ایثار صرف باشد و الا مضرت حاصل شود و تفرّق نتیجہ بخشد و قضیہ برعکس گردد نفس اسباب الفت علت کلفت شود
- ع ع
- ربّ و قّ عبادک المتضرّعين بين يدیک المضطّرين اليک علی الاتحاد و الاتفاق و الالفه و الاستيناس حتی يذکروک فی آناء اللیل و النهار و يتلوا آياتک و يرتلوا کتابک و يشوقوا الی حظيرة قدسک و يتوقوا الی مشاهد کبرياتک ای رب يسر آمالهم و اشرح افئدتهم بنور مرکز

enlighten their insight and gladden their inner secrets with the bounties of the Light of the Horizons. Verily, Thou art the Judge of the Day of Meeting.

الميثاق و اجل بصائرهم و سرّ سرائرهم بمواهب
نور الآفاق انك انت حاكم يوم التلاق

INBA13:347, INBA59:306

AB04233

To: Baha'is of Khurasan

Date: 1897-Apr-14

- ¹ O Lord! O Cleaver of the dawn and Quickener of spirits in the tombs of mortal frames, and Reviver of hearts through cups of the wine of salvation which kindle and shine like a glass wherein is a lamp! I beseech Thee by the dawn of Thy unity which has risen, appeared, shone forth and proclaimed the light of Thy oneness and the mystery of Thy detachment from all peers and likenesses, to unite the scattered members of this gathering beneath the shade of the tree of Thy oneness and to bring together the dispersed of this company under the word of Thy singleness, and make them a sign of Thy oneness, a token of Thy sovereignty, and a flame of Thy light, and a gleaming that has shone forth in the horizons of Thy kingdom.
- ² O Lord! Unite all that is scattered and unify all that is divided and mend all that is torn, and gather Thy loved ones in assemblies of remembrance and praise, and admit Thy servants into gatherings of light and glory, and make them a single tongue speaking Thy praise and attributes among the concourse of creation, steadfast in Thy covenants among the people, humble, submissive, proclaiming, devoted, and supplicating to Thy Most Glorious Kingdom, beseeching Thy most exalted horizon.
- ³ O Lord! We are weak - strengthen us through Thy power; and poor - enrich us through Thy gift; and lowly - exalt us at the gate of Thy oneness in the shadow of Thy Word. Verily Thou art the Generous, the Merciful, the Bestower.

¹ اللهم يا فلق الاصباح و محي الارواح في
اجداث الاشباح و منعش القلوب من اقداح
راح الفلاح التي توقد و تضئ كرجاجة فيها
مصباح استلك بصبح توحيدك الذي اشرق و
لاح و اضاء و باح بنور تفريدك و سرّ تجريدك
عن الامثال و الاشباه ان تجمع شمل هذا الجمع
في ظلّ شجرة وحدانيتك و تلمّ شعث هذا الحزب
تحت كلمة فردانيتك و تجعلهم آية احديتك و
سمة قيوميّتك و شعلة نورانيتك و لمعة سطعت
في آفاق مملكتك

² اى ربّ اجمع كلّ منتشر و وحد كلّ مكثّر و ارتق
كلّ مُفتقّ و اجمع احبتك في محافل الذكر و الثناء
و ادخل ارقائك في مجامع النور و البهاء و اجعلهم
أزّمة واحدة ناطقة بحامدك و نعوتك بين ملأ
الانشاء ثابتة على عهودك بين الملا خاضعة خاشعة
صادعة قانتة متضرّعة الى ملكوتك الابهى مبتهلة
الى افقك الاعلى

³ اى ربّ نحن ضعفاء ايّدا بقوّتك و فقراء اغننا
بموهبتك و اذلاء عزّزنا بباب احديتك في ظلّ
كلمتك انك انت الكريم الرحيم الوهاب

INBA13:341, INBA59:301, MJMJ3.007,
MMG2#172 p.198

AB02321

To: Fadlullah Naraqi (Muavinut-Tujjar)

Date: 1897-Apr-16

- 1 O God! O Revealer of mysteries, Knower of the innermost secrets of the free, Witness to the consciences of the righteous, and Dispeller of the darkest gloom through light! Thou knowest and seest my abasement and humiliation, my poverty and deprivation, my anguish and affliction. By the glory of Thy sanctity and the mystery of Thy intimacy with Thy creation, verily I thank Thee for this tribulation since it is in the path of Thy love, and I praise Thee for this persecution since it is in my servitude to Thee.
- 2 O my Lord! How sweet is the flow of the spirit of servitude in my spirit, my essence, my being and all my limbs and parts before Thy exalted threshold! And how delightful is the sweetness of bondage permeating my identity, my reality, my outer and inner being before the holy, sublime gate of Thy oneness! O my Lord! By Thy glory, every honey is bitter to my taste except this purest nectar, and every attribute is flawed except this attribute which encompasses all.
- 3 O my Lord! Make it my highest refuge, my surest shelter, my furthestmost tree, my remotest mosque, my ultimate goal, and my ascension to Thy most glorious Kingdom. O my Lord! Perfect through me its ordinances, complete through me its names and attributes, shelter me beneath the shade of its tents, admit me into its shadows, immortalize me in its gardens, grant me its bounties and blessings, give me to drink from its spring, and show me its manifest light.
- 4 O my Lord! It is the mightiest means and the greatest intermediary for attaining the scenes of grandeur, entering the sacred precinct in the highest paradise, arriving in the vicinity of Thy greatest mercy, and reaching Thee, O Thou Who art in Thy most exalted horizon - yet Thou hast left me with clipped wings in the abyss of oneness through Thy decree and inevitable judgment upon the loved ones and bondsmen. O my Lord! Make firm my steps upon this straight path and guide me along this right way.
- اللهم يا كاشف الأسرار والمطلع بسرائر الأحرار والواقف بضمائر الأبرار و ماحق الظلام الذي يجور بالأنوار تعلم و تشاهد ذلّي و هوانى و فقرى و حرمانى و ضرى و بلائى فبِعِزَّةِ قدسك و سرّ انسك بخلقك اِنّى اشكرك على هذا البلاء بما أنّه فى سبيل محبّتك و احمذك على هذا الجفاء حيث أنّه فى عبوديّتى لك
- اى ربّ ما احلى سريان روح العبوديّة فى روحى و ذاتى و كينونتى و جميع اعضائى و اجزائى لعبتبتك السّامية و ما اشهى حلاوة نفوذ الرّقّة فى هوّيتى و حقيقتى و ظاهرى و باطنى لباب احديتك المقدّسة العالیه اى ربّ كلّ شهد بعزّتک مرّ فى ذوقى الاّ هذا العسل الأصنى و كلّ نعت عندى قدح الاّ هذا النّعت الذى جمع فأوعى
- اى ربّ اجعلها كهفى الأعلى و ملاذى الأوق و سدرتى المنتهى و مسجدى الأقصى و غايى القصوى و معراجى الى ملكوتك الأبهى اى ربّ تمّ معى احكامها و اكل بى اسمائها و صفاتها و اسكنى فى ظلّ خيامها و ادخلنى فى ظلالها و خلّدنى فى جناتها و ارزقنى آلائها و نعمائها و اسقنى من معينها و ارنى نور مبينها
- اى ربّ أنّها الوسيلة العظمى و الواسطة الكبرى للوصول الى مشاهد الكبرياء و الدّخول فى حظيرة القدس فى الفردوس الأعلى و الورود فى جوار رحمتك الكبرى و الوفود عليك يا من هو بأفقه الأعلى و تركنى مقصوص الجناح فى وهدة الوحدة بقدره و قضائه المحتوم على الأحبة و الأرقاء اى ربّ ثبت قدمى على هذا الصّراط المستقيم و اسلكنى على هذا المنهج القويم

INBA59:093

AB05424

To: Jinab Nun Za, in Tihiran

Date: 1897-May-22

- 1 Nun, Za'. A remembrance of thy Lord's Most Glorious mercy to His servant, whose heart God drew near in intimate discourse, and made him hear His call, and showed him the kingdom of His signs, and removed from him his veil, so that today his sight returned keen, and he was attracted by the breezes of revelation, and was ignited by the fires of the love of God, which thou seest blazing and hearest sighing.

1 ن ظ ذکر رحمة ربك الأبهى عبده الذي قرب الله قلبه نجياً و اسمعه ندائه و اراه ملكوت آياته و كشف عنه غطاءه و بصره اليوم ارتد بصيرا و انجذب بنفحات الوحي و اتقد بنيران محبة الله التي ترى لها اجيجاً و تسمع منها زفيراً

- 2 O servant of the Ever-Living, Self-Subsisting One! Grieve not over these affairs, for soon thou shalt see them forgotten, and the sun of hopes shall shine forth from the dawning-place of glory with a beauty brilliant, manifest and radiant - thou shalt find it a luminous moon. For every setting there is a rising, and for every descent an ascent. And thou shalt see beneath the shade of the Tree that which shall dispel the darkness of obscurity with brilliant rays and a lamp that was luminous with the light of acceptance. Through it shall breasts be dilated, hearts be cleansed of sorrows, souls be revived, and the matter become accomplished. Verily thy Lord ordaineth what He willeth for whom He willeth, and singles out for His mercy whom He pleaseth, and God hath power over all things.

2 يا عبد الحي القيوم لا تحزن من هذه الشئون فسوف تراها منسياً و تشرق شمس الآمال من مطلع الاجلال بجمال ساطع لا تخ لاعم تجده قرأ منيرا لكل افول من طلوع و لكل هبوط من صعود و ستري في ظلال الشجرة ما ينكشف به ظلام الخمول بأشعة ساطعة و سراج كان بنور الاقبال منيرا و ينشرح به الصدور و تنجلي به من الاكدار القلوب و تنتعش به النفوس و يصبح الأمر مقضياً ان ربك يقدر ما يشاء لمن يشاء و يختص برحمته من يشاء و كان الله على كل شيء قديرا

- 3 And upon thee be Glory.

3 و البهاء عليك

INBA59:105a

AB05194

To: Baha'is of the world

Date: 1897-May-22

- 1 O divine friends! In these days when trials and tests - the tablet of tribulation - have encompassed all horizons, and the hardships of the year of shidad have shaken all lands, it is the leaves of doubts that are scattered in all directions, and it is the spring of dark waters that is gushing forth in the promised land. It is the stench of the fire-temple that is spread in every gathering, and it is the banners of ignorance that are raised

1 ای دوستان الهی در این ایام که افتتان و امتحان لوح فتنه جمیع آفاقرا احاطه نموده است و شدائد سنهء شداد جمیع بلاد را متزلزل نموده اوراق شبهات است که منتشر در سائر جهات است و عین یحیوم است که نابع در ارض مقصود است رائحهء گلخن است که منتشر در هرانجمن است و رایات جهل است که بر فراز هر کوه و

upon every hill and height. It is opposition to truth that exists in every region and realm.

- 2 O friends! Take refuge in the Blessed Beauty and hearken to the call of the Herald unto Truth. It is the cry of the demented that rises from every corner of the palace, and the whisperings of the heedless that lead the hapless astray. It is the earthquake of the Covenant that strikes the foundations of the people of all regions, and the odors of discord that destroy the people of unity.
- 3 Therefore strive to drink the wine of steadfastness and hold fast to the sure handle and grasp the cord of godliness that you may drink from the camphor fountain of truth. And the Glory be upon you.

تلال است معارضه با حقیقت که در هر خطّه و بومست

2 ایدوستان پناه بجمال مبارک برید و ندای منادی
الی الحق شنوید بانگ دیوانست که بلند از
هر گوشه ایوانست و همسات غافلانست که
مضلل بیچارگانست زلزله میثاقست که در ارکان
اهل آفاقست و روائع نفاقست که مهلک اهل
وفاقست

3 پس بکوشید تا خمر ثبوت بنوشید و بعروه و ثقی
تمسک نمائید و بجبل تقوی تشبث نمائید تا از
کوثر کافور حق بنوشید و البهاء علیکم

INBA85:208, INBA88:173, MMK6#539,
RHQM1.206 (262) (157x)

AB03054

To: *Mirza Ahmad Shirazi*

Date: 1897-Jun-01

- 1 O thou who art a pilgrim to the Holy Sepulcher, praised be God who hath aided, sustained and confirmed thee and bestowed upon thee His favors, fulfilled His mercy and removed thy sorrows. He hath guided thee throughout both land and sea, walked thee through vast ravines, deserts and valleys, enabled thee to enter the fragrant Holy Spot, and to circumambulate that Spot around which the Concourse on High have circled. He hath enlightened thy eyes by beholding His mighty signs, and perfumed thy nostrils with breezes wafting from the luxuriant meadows as at the hour of dawn and gentle winds laden with scents of flowers from the blossoming fields. By thy life, the Concourse on High praise thee and cry out thy name for attaining such a great blessing.
- 2 Then render thou thanksgiving unto thy Lord for this bounty with which no other compares, arise to serve His Cause in appreciation and gratitude, gladden the hearts with the favors of God, extol His verses, remove the veils from the eyes and guide the people to the Straight Path. Give them, then, to drink from this life giving stream, lead them to enter the delightful paradise and guide their steps to the great spirit, strengthen thou them in the ancient Covenant, reveal to them

1 یا ایها الزائر للجدث المطهر الحمد لله الذی وفقک
و ایدک و نصرک و اسبغ علیک النعمة و اتم
الرحمة و کشف الغمة و سیرک فی البر و البحر و
جاوز بک الأودية و السباسب و الوهاد الشاسعة
الأرجاء و ادخلک فی البقعة المبارکة المسکية
التفحات و طوفک مطاف الملاء الأعلى و نور
بصرک بمشاهدة الآيات الکبری و عطر مشامک
بنسمة اسرار الروضة الغناء و نفحة ازهار الحديقة
الزهراء لعمرک ان الملاء الأعلى ینثون علیک و
یهتفون بذكرک لهذه الموهبة الکبری

2 فاشکر الله علی هذه النعمة الّتی لا تمائلها نعمة ما
و قم علی خدمة امر مولاک حمداً علیها و شکراً
علیها و بشر الناس بمواهب ربک و ذکرهم بآیات
الله و اکشف الغطاء عن ابصارهم و اهدهم
الی الصراط المستقیم و اسقهم من هذا المعین و
ادخلهم فی جنة النعم و دلهم علی الخلق العظیم و

what God hath revealed unto thee and attract them with the magnet of the love of God. By the righteousness of God, it is this power that attracts the scattered fragments dispersed in this limitless atmosphere.

- 3 Be thou steadfast in the Covenant and guide the people to the Light of the World and perfume all creation with the scented breezes wafting from the garden of sacred dust laden with joy and fragrance. Then, will the Divine Being be to thy right and the Holy Spirit to thy left, the angels of triumph behind thee and the glad tidings of God ahead of thee.

3 ثبتهم على العهد القديم و القى عليهم ما القى الله عليك و اجذبهم بمغناطيس محبة الله تالله انه قوة جاذبة لأجزاء متشتتة متفرقة متبددة في الفضاء الذي لا يتناهى ان ربك عن يمينك و روح القدس عن شمالك و ملائكة النصر عن ورائك و بشارات ربك تستقدمك اذا ثبتت على الميثاق و دعوت الناس الى نور الآفاق و عطرت الأرجاء بنفحات مسكية ساطعة من الحديقة المقدسة التربة منزهة الريح و الريحان

INBA59:129, MKT2.240b

AB00118

To: Baha'is of Tihiran

Date: 1897-Jun-03

- 1 My God, my God! Thou art the One Who seeth my condition, Who heareth my call, Who art the Physician for my ailment and the Medicine for my healing.
- 2 Praise be unto Thee for what Thou hast bestowed, conferred, graciously given, granted, made to drink, and caused to quaff from the Spring of Tasnim, the flowing waters, the Kawthar, and the Salsabil, and hast guided the seekers to the Straight Path and the manifest Light, and hast made firm their steps in the Ancient Covenant, and hast caused their breasts to expand through the radiant rays emanating from the Luminary of the Covenant at the center of all horizons, and hast made universal the dawning light, and hast adorned the pages with praise for every steadfast one, with prayers for every firm one, and with attributes for every one who holdeth fast to Thy strong cord.
- 3 O my Lord! These are Thy loved ones, Thy chosen ones, Thy elect, Thy friends, the best of Thy creation, and the most sincere among those who love Thee. They have gathered beneath the shadow of the Word of Thy oneness, have united in raising high the banner of Thy singleness, in diffusing the sweet savors

1 الهى الهى انت البصير بحالى و السميع لندائى و الطبيب لندائى و الدواء لشفائى

2 لك الحمد بما انعمت و اوليت و احسنت و اعطيت و اسقيت و ارويت من عين التّسليم و ماء معين و الكوثر و السلسبيل و هديت الطالبين الى الصراط المستقيم و النور المبين و ثبت الأقدام على العهد القديم و شرحت الصدور بأشعة ساطعة من نير الميثاق فى قطب الآفاق و عممت الاشراق و زينت الأوراق بالثناء على كلّ ثابت و الصلوة على كلّ راسخ و النعت على كلّ متمسك بحبلك المتين

3 اى رب هؤلاء احبتك و اصفياك و صفوتك و اولياك و خيرة خلقك و خلّص اودائك قد اجتمعوا فى ظل كلمة وحدانيتك و اتفقوا فى اعلاء راية فردانيتك و نشر نفحات رحمانيتك و الثبوت على عهدك و ميثاقك و اجتنوا من ثمار حدائق ملكوتك و خضعوا لسلطان جبروتك و

of Thy mercy, and in remaining firm in Thy Covenant and Testament. They have plucked the fruits from the gardens of Thy Kingdom, submitted to the sovereignty of Thy Dominion, hearkened unto Thy call, responded to Thy summons, called out Thy name, filled their hearts with Thy remembrance, moved their tongues in Thy praise, recited Thy verses, and manifested Thy proofs.

- 4 O Lord! Illumine their gatherings with the lights of Thy most glorious Kingdom, perfume their meeting places with the holy fragrances that waft from Thy most exalted Dominion, gladden their ears by causing them to hear the call from the Concourse on High, and rejoice their souls with the attainment of Thy greatest gift. Verily, Thou art the Most Generous, the Most Merciful, the Most Faithful.

سمعوا لندائك و اجابوا لدعائك و هتفوا باسمك
و ملئت قلوبهم بذكرك و دلعت السنتهم بثنائك
و تلوا آياتك و اظهروا بيناتك

4 اى ربّ نور مجامعهم بأنوار ملكوتك الأبهى و
عطر صوامعهم بنفحات قدس تعبق من جبروتك
الأسنى و لذّ مسامعهم باستماع النداء من الملأ
الأعلى و بشر نفوسهم بحصول موهبتك الكبرى
أنك انت الكريم الأوفى

INBA17:058, INBA59:091x

AB04566

To: Baha'is of Baghdad

Date: 1897-Jun-04

- 1 O beloved of the All-Merciful, dawning-places of the suns of certitude, steadfast and firm ones in the Covenant, and those illumined by the light of effulgence! Know that the raven's croak has echoed throughout all regions, the wings of the owl have spread through known space, every tyrannical Mu'aviyah has gone astray, the shadow of darkness has extended, foul odors have wafted, the breath of torment has blown, and earth and greenery have rotted.
- 2 O loved ones of God! Be a piercing flame to every rebellious one, a pulsing vein to every heedless one, pure justice to every oppressor, perfect knowledge to every ignorant one, a decisive proof to every opponent, a clear evidence to every seeker, a sweet and refreshing spring to every thirsty one, a living spirit to every dead one, a fire to every extinguished one, and hope to every despairing one.
- 3 I beseech my Lord, the Most Glorious, to assist you with hosts from the Supreme Concourse and enable you to remove the veil from the eyes of those who waver in this Covenant, the like of which the eye of creation has not seen since the beginning of creation.

1 يا احباء الرحمن و مشارق شمس الايقان و
الثابتون الراسخون على الميثاق و المستضيئون بنور
الاشراق اعلموا ان نغى الغراب فى قطب الافاق
و انتشرت اجنحة البوم فى الفضاء المعلوم و
غوى كل معاوى غشوم و امتد ظل من يحوم و
فاتحت الرائحة الدفراء و نفحت نفحة العذاب و
عفت الغبراء و الخضراء

2 كونوا يا احباء الله لكل مارد شهاباً ثاقباً و لكل
غافل عرقاً نباضاً و لكل ظلوم عدلاً خالصاً و
لكل جهول علماً كاملاً و لكل معاند برهاناً قاطعاً
و لكل طالب دليلاً لا يحا و لكل ظمان سلسيلاً
عذباً فرائداً و لكل ميت روحاً حياً و لكل مخمود ناراً
و لكل مأیوس رجائاً

3 و اتى اهل الى ربى الأبهى ان يؤيدكم بجنود من
الملأ الأعلى و يوفقكم على كشف الغطاء عن اعين
المتزلزلين فى هذا الميثاق الذى لم تر عين الوجود مثله
من اول الابداع

- 4 Woe to every waverer, loss to every doubter, regret to every hesitator, and torment to every heedless and base one! God will soon seize them with the grasp of One mighty and powerful. Glory be upon you!

4 ويل لكل متزلزل وخسران لكل متردد وحسرة لكل متوقف وعذاب لكل غافل لئيم سوف يأخذهم الله اخذ عزيز مقتدر والبهاء عليكم

INBA59:134b, INBA88:174

AB03292

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

Date: 1897-Jun-06

- 1 O thou who art attracted to the light that hath shone forth from the dawning place of mysteries! Come to the most great attainment! Come to the radiant light! Come to the great prosperity! Come to the wondrous grace! Come to the luminous moon! Come to the shining lamp! Come to the ancient Covenant! Come to the firm Testament!
- 2 Earthquakes have broken loose, successive calamities have appeared, tests have deepened, and trials have waxed greater. The horizons of the hearts of the people of negligence have been darkened by the clouds of rebellion. The water of certitude hath run dry, and the scalding water of idle fancies and vain imaginings hath streamed forth. Doubts have spread, and perplexing interpretations have divulged. They have abandoned the appointed Centre and the mightiest edifice that rested upon the explicit Text, and followed every erring wanderer, every deaf speaker and every blind one that hath gone astray. Did they think they would be left to themselves?
- 3 Nay! When the nightingale singeth in the meadows of eternity, and the dove of holiness warbleth in the forests of grandeur, when the lights of divine assistance appear in the midmost heart of the heavens, and the flames of oneness shine in the lamps of the chosen ones, when the ways are paved and the paths are straightened; when the Trumpet of rapture bloweth and the Bugle of life soundeth; when the hosts of the Abha Kingdom hasten forth and the chargers of the angels of the celestial concourse are spurred onward, when the banner of the Covenant is raised and the sail of Testament and concord is unfurled—on that day, thou wilt behold the steadfast ones in Paradise, sheltered beneath His outspread shadow, in a station of praise and glory and in manifest grace; and thou wilt see the dismayed ones in the shadow of a black smoke, in an evil

1 يا من انجذب بسطوع نور اشرق من مطلع الأسرار حتى على الفوز العظيم حتى على النور المبين حتى على الحظّ الجليل حتى على الفضل البديع حتى على البدر المنير حتى على السراج المضيء حتى على العهد القديم حتى على الميثاق الغليظ

2 قد اخذت الزلازل و تتابعت النوائب و تفاقم الامتحان و تعاظم الافتتان و اظلمت آفاق قلوب اهل التسيان بغيوم كثيفة من الطغيان و نضب ماء الايقان و نبع حميم الظنون و الأوهام شاعت الشبهات و ذاعت المتشابهات قد تركوا المركز المنصوص و البنيان المرصوص و اتبعوا كل خابطة عشواء و ناطقة صماء و حادية عمياء احسبوا انهم تركوا صدى

3 كلاً اذا صدح الوركاء في رياض البقاء و غنت حمامة القدس في غياض الكبرياء و سطعت انوار التأييد في قطب السماء و اشرقت مصابيح التوحيد في زجاجات الاصطفاء و مهدت الطرق و استقامت السبل و نفخ في صور الانجذاب و نقر في ناقور الحياة و صال جنود الملوكوت الأبهى و جال خيل ملائكة الملاء الأعلى و خفق علم الميثاق و انتشر شراع العهد و الوفاق يومئذ ترى الثابتين في جنة النعيم في ظل ممدود و مقام محمود و عطاء مشهود و ترى المتزلزلين في ظل مجوم و مقام

and narrow abode, and in sorrow and loss until the day they are brought again to life.

مشؤوم و ضنك و غوم و خسران الى يوم يبعثون

MNYA.388-389

INBA87:616, INBA52:659, BRL_DAK#0331,

MKT2.230, KNSA.280 (527)

AB04583

To: Mulla Abdu'llah Fadil Zarqani (Rafi), in Shiraz

Date: 1897-Jun-06

- 1 O thou who has perfumed thy soul with the breezes of holiness! Verily, I address thee from this Blessed Spot, the revealer of mysteries, the springhead of lights, the dawning-place of verses.

يا من تعطر مشامه من نفحات القدس اتي
اخاطبك من هذه البقعة المباركة منشأ الأنوار
مطلع الأسرار مشرق الآيات
- 2 O thou who hast truly benefitted from the outpouring of everlasting grace in the day of the appearance of The Most Great Name! Verily, the day has come in which to throw off all restraints in adoration of the Beloved of the upright in heart, and to diffuse far and away the musk of utterance and remembrance, and to drink the choice wine of attraction, and to unravel the veils, and to give openhandedly, and to reveal the splendours of His light, and to tear away the coverings, and to reveal to men's eyes the hidden mysteries, and to bring forth the faithful souls.

يا ايتها الحقيقة المستفيضة من فيض القدم في يوم
ظهور الاسم الأعظم قد جاء يوم خلع العذار في
حب محبوب الأبرار و النشر لسحيق المسك و
عبير الذكر و شرب رحيق الانجذاب و كشف
الغطاء و جزل العطاء و اشراق الأنوار و هتك
الاستار و ظهور الأسرار و بروز الأحرار
- 3 It becometh thee for thy sake to vie with the righteous ones and to earnestly strive in promoting the Word of God, and diffusing the sweet savours of God, and perfuming the nostrils of the loved ones of God, and reviving the dead souls with the breath of life, and proclaiming the manifest verses that thy Lord may assist thee by His strengthening grace and graciously aid you with the snow-white hand of the rod of His evident signs.

ينبغي لمثلك ان يسابق الأبرار ويسعى في اعلاء
كلمة الله و نشر نفحات الله و تعطير مشام احباء
الله و احياء النفوس الميتة بنفحة الحياة و اظهار
الآيات البينات لعمر ك ليوفقك ربك باليد
البيضاء و يؤيدك بتعبان مبين
- 4 In truth, the days have been fulfilled, the years have passed, the times are straitened, the cup of life has been muddled. Then, hasten ye in these days, and with great humility illumine the globe of fervent entreaty with the lights of His unfailing guidance that God shall make of thee a resplendent and radiant sign on the horizon of His oneness, and a conspicuous banner on the mount of His singleness.

قد قضت الأيام و مضت الأعوام و ضاقت
الأوقات و تعكرت كأس الحياة فاعتنم الفرصة
في هذه الأيام و اشرق في زجاجة الابتال بأنوار
الهداية الكبرى و الضراعة العظمى ليجعلك الله
آية باهرة ساطعة في افق التوحيد و راية شاهرة
على جبل التفريد
- 5 The Glory of God rest upon thee.

و البهاء عليك

INBA55:452,

BRL_DAK#0942,

MKT2.235

AB04927*To: Siyyid Husayn Afnan, in Shiraz**Date: 1897-Jun-06*

- 1 O exalted branch of the divine Tree! By God the True One, the holy maidens in the chambers of Paradise have extended their heads from their apartments and warbled like birds with Davidic melodies, saying: "Rejoice, O spiritual ones! Be glad, O godly ones! Be happy, O luminous ones! Be delighted, O ye who are firm and steadfast, in the victory of your Lord, the Most Merciful, and the descent of the hosts of your Master, the Ever-Living, the Self-Subsisting, from His most glorious Kingdom and most exalted Dominion!"
- 2 By God, the ranks have been rent asunder, noses ground in the dust, the confederates scattered, and the gathering of the peoples of the horizons dispersed. Wings have sprouted on the eagle's pinion, the raven's feathers have fallen out, and the scattering wind has intensified against the gnats and flies.
- 3 The light has blazed forth, the darkness of night has been dispelled, the cup whose mixture is camphor has circulated, the signs of the Day of Resurrection have appeared, the wings of eagles have spread, the gates of joy have opened, and those who are firm are eternally abiding in what their souls desire, giving thanks to their Lord for what He has given them. They have entered the eternal paradise and rejoice at the melodies of the Dove of Oneness, delighting in the bounty of their Lord."

1 أَيُّهَا الْفَرْعُ الرَّفِيعُ مِنَ السَّدْرَةِ الرَّحْمَانِيَّةِ تَاللهِ الْحَقُّ
أَنَّ حُورِيَّاتِ الْقُدْسِ فِي غُرَفَاتِ الْفَرْدُوسِ
أَخْرَجْنَ رُؤُوسَهُنَّ مِنَ الْحِجَرَاتِ وَصَدَحْنَ كَالطَّيُورِ
بِمَزَامِيرِ آلِ دَاوُدَ وَقَلْنَ ابْشُرُوا أَيُّهَا الرُّوحَانِيُّونَ
وَاسْتَبْشِرُوا أَيُّهَا الرِّبَّانِيُّونَ افْرَحُوا أَيُّهَا النُّورَانِيُّونَ
سَرُوا أَيُّهَا الثَّابِتُونَ الرَّاسِخُونَ بِنَصْرَةِ رَبِّكُمْ الرَّحْمَنِ
وَنَزَلَ جُنُودُ مَوْلَيْكُمْ الْحَيِّ الْقَيُّومِ مِنْ مَلَكُوتِهِ
الْأَعْلَى وَجَبْرُوتِهِ الْأَسْفَى

2 تَاللهِ قَدْ خَرَقَتْ الصُّفُوفُ وَارْغَمَتِ الْأَنْوُفُ وَ
تَشَتَّتْ شَمْلُ الْأَحْزَابِ وَتَفَرَّقَ جَمْعُ مَلَلِ الْأَفَاقِ
وَنَبَتَ الْأَبَاهِرُ فِي جَنَاحِ الْعُقَابِ وَنَسَلَ رِيشُ
الْغُرَابِ وَاشْتَدَّتْ الرِّيحُ الذَّارِيَّةُ عَلَى الْبَعُوضِ وَ
الذَّبَابِ

3 قَدْ سَطَعَ النُّورُ وَانْكَشَفَ ظِلَامُ الدَّيْجُورِ وَدَارَتْ
كَأْسُ مَزَاجِهَا كَافُورٌ وَظَهَرَتْ آيَاتُ يَوْمِ النُّشُورِ
وَانتَشَرَتْ أَجْنَحَةُ النَّسُورِ وَفَتَحَتْ أَبْوَابُ السَّرُورِ
وَالثَّابِتُونَ فِيمَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ وَيُشْكِرُونَ
رَبَّهُمْ بِمَا آتَاهُمْ وَهُمْ فِي جَنَّةِ الْخُلْدِ دَاخِلُونَ وَمِنْ
نِعْمَاتِ وَرَقَاءِ الْأَحْدِيَّةِ يَسْتَبْشِرُونَ وَبِنِعْمَةِ رَبِّهِمْ
يَتَلَذَّذُونَ

INBA87:411a, INBA52:423, BRL_DAK#0913,
MKT2.232

AB02131*To: Baha'is of Egypt**Date: 1897-Jun-08*

- 1 O true friends! His honor Aqa Hadi, upon him be the Glory of God the Most Glorious, is now departing for that direction and at the time of his departure requested the writing of this letter. Although it has only been a few days since this servant

1 اَيُّ يَارَانِ حَقِيقِي جَنَابِ آقَا هَادِي عَلَيْهِ بَهَاءُ اللَّهِ
الْأَعْلَى الْآنَ عَازِمٌ أَنْ جَهْتَ هَسْتَدُّ وَدُرُوقِ
رَفَقَتِ خَوَاشِشِ نَكَارِشِ اَيْنِ نَامِهِ نَمُودَنْدِ اَيْنِ عَبْدِ

wrote to those friends, the request of a visiting person whose consideration is obligatory cannot be refused, especially since he shows perfect love and steadfastness in the Blessed Cause.

- 2 Furthermore, there is a brief matter which this servant must explain and clarify, which is that in these days the people of weakness have risen in such turmoil that it cannot be described. In brief, at every moment some corruption appears and in every breath some sedition becomes manifest. From every direction the fires of rebellion are being kindled, and the details would cause weariness. The point is that 'Abdu'l-Baha is caught in the greatest tempest of afflictions.

- 3 If something should occur - that is, if like Abraham He should be cast into the fire, or like Isaiah be cut with saw and axe, or like Joseph be thrown into well and prison, or like John the son of Zachariah be beheaded, or like Christ be crucified, or like Husayn the son of 'Ali be cut to pieces, or be hanged and shot with thousands of bullets - the loved ones of God must not become dispirited or dejected. Rather it should cause them to become more aflame and enthused, and become the cause of rapture and attraction, and more than before arise to exalt the Word of God and diffuse the divine fragrances.

- 4 For we shall gather together in the shadow of the canopy of grace in the garden of the All-Merciful in the Abha Kingdom and make up for our separation. Beyond this, this station is 'Abdu'l-Baha's greatest hope and desire. And upon you be the Glory!

هرچند ایام معدودی نمی شود که نامه بآن یاران نگاشته ولی خواهش شخص زائر که رعایتش فرض است رد نتوان نمود علی الخصوص که در کمال محبت و استقامت بر امر مبارک است

2 و همچنین مسئله مختصری هست که باید این عبد بیان و ایضاح نماید و آن اینکه در این ایام اهل فتور چنان در حشر و نشور آمده اند که وصف نتوان نمود مختصر در هر دم فسادى ظاهر و در هر نفسى فتنه ئى آشکار از هر جهت ایقاد نیران طغیانست و تفصیل سبب صداع مقصود اینست که عبدالبهاء در طوفان اعظم بلاىء گرفتار

3 اگر امری واقع گردد یعنی اگر چون خلیل در آتش اندازند و یا چون اشعیا به منشار و تیشه کارش پردازند و یا چون یوسف در چاه و زندان افکنند و یا چون یحیی ابن زکریا سر برند و یا چون مسیح بدار زنند و یا چون حسین ابن علی پاره پاره کنند و یا آنکه آویخته هزاران گلوله زنند مبادا احبای الهی را نمودتی آید و یا پرمردگی حاصل گردد بلکه باید سبب شعله و حرارت شود و علت وله و انجذاب گردد و بیشتر از پیشتر در اعلاء کلمه الله و نشر نجات الله کوشند

4 زیرا در ظل سایه عنایت در گلشن رحمانیت در ملکوت ابهی جمع شویم و تلافی فرقت بنائیم و از این گذشته این مقام اعظم آمال و آرزوی عبدالبهاست و البهاء علیکم

MSHR4.332-333

AB05458

To: Lutfali Khan

Date: 1897-Jun-08

- 1 O thou who hast held fast to the Sure Handle! Know that the clouds of grace have risen in the heaven of the Cause and have poured forth the rain of bounty upon the kingdoms of the visible world and the lands of the realities of existence. The good and blessed earth has brought forth the sweet basil

1 یا من تمسک بالجلل المتین اعلم بان غمام الفضل قد ارتفع فی سماء الامر و فاض بغیث الجود علی ممالک الشهود و اراضی حقائق الوجود و انبت الأرض الطیبة المبارکة بریاحین العرفان و اخرج سنبلات الايقان و احی ربوة ذات قرار و معین

of divine knowledge and produced the ears of certitude, and hath made alive a hillside endowed with stability and crystal springs. And thou - beseech God to make thee as the good land, that thy vegetation may spring forth by thy Lord's leave, and that thou mayest be adorned with the roses of inner meanings and utterance, and that the holy fragrances may be wafted from thee throughout all lands, and that the breezes of divine favors may pass over thee to all regions, and that through thee the fragrance of the All-Merciful may be diffused throughout the East and West of the earth, and that thy mention may be spread in the Supreme Concourse and the most glorious Kingdom.

- 2 And peace be upon him who followeth guidance.
- 3 In all conditions, turn toward the Point, the Center of the Circle of the Ancient Unseen. May you be preserved and protected beneath the shade of the Generous Lord and attain the desires of heart and soul. And glory be upon the people of Baha.

و انتك انت فادع الله ان يجعلك البلد الطيب
حتى تخرج نباتك باذن ربك و تزيّن بأوراد
المعاني والبيان و تنتشر منك نفحات القدس في
البلدان و يربّ بك نسيم الألفاظ على الأكثاف
و تتصوّع بك رائحة الرحمن في شرق الأرض و
غربها و يشيع ذكرك في الملاء الأعلى و الملكوت
الأعلى

2 و السلام على من اتبع الهدى

3 در جميع احوال توجه بنقطهء مركز دائرهء غيب
قديم نموده در ظل رب كريم محفوظ و مصون
باشيد و يارزوى دل و جان محفوظ و البهاء على
اهل البهاء

MKT2.239

AB03307

To: *Mirza Muhammad Afshar, in Shiraz*

Date: 1897-Jun-16

- 1 Praise be to God Who has risen and shone forth, Whose light has blazed and become manifest, Who has quickened holy souls through the divine breeze, the eternal breath, the heavenly spirit and the divine manifestation. I praise and thank Him for His complete bounty, His precedent mercy, His conclusive proof, His exalted Word, His manifest power, His diffused signs, His spread secrets, His clear evidence, His established Covenant and His firm Testament. Greetings and praise be upon His chosen servants who spread the lights, manifested the mysteries, awakened the slumbering ones and roused those who bow down and prostrate, as long as the dove warbles upon the Divine Lote Tree and the hearts of the pure ones are stirred by the breaths of the love of God. O thou who art enkindled by the burning fire and illumined from the niche of the comprehensive lights of reality and who drawest from the Primal Point! I have chanted the verses of thy steadfastness and firmness in the Covenant and Testament of God, thy strong adherence to

1 الحمد لله الذى اشرق و لاح و سطع نوره و باح و
احيى الأرواح القدسيّة بالنفحة الرحمانية و النفحة
الصمدانية و النسيمة الملكوتية و الجلوة اللاهوتية
احمده و اشكره على ما كملت نعمته و سبقت رحمته
و بلغت حجتة و علت كلمته و ظهرت قوته و ذاعت
آثاره و شاعت اسراره و لاح برهانه و ثبت عهده
و احكم ميثاقه و التحيّة و الثناء على عباده الذين
اصطفى لنشر الأنوار و ظهور الأسرار و ايقاظ
الرقود و الأيقاظ الرّكع السّجود ما غنت الورقاة
على السّدرّة المنتهى و اهتزّت قلوب الأصفياء من
نفحات محبة الله فيا ايها المصطفى بالنار الموقدة
و المستضيء من مشكاة انوار الحقيقة الجامعة و
المستمد من النّقطة البارزة قد رتلّت آيات ثبوتك
ورسوخك في عهد الله و ميثاقه و شدّة تمسّكك
بعروة الله الوثقى و برهانه و تهجدك لله على ما

God's firm handle and His proof, and thy vigilance for God in what He has manifested of His straight path, taken His ancient Covenant, designated the unique Center and Shelter, and removed the veil. Such steadfastness befits thee and such firmness becomes thee. Good news be unto thee for having made thy face white among the people of existence and honored thee with this praiseworthy attribute and this brilliant, manifest light. 'Abdu'l-Baha 'Abdu'l-Baha

اظهر صراطه المستقيم واخذ عهده القديم ونص
بالمرجع الوحيد والملاذ الفريد وكشف الغطاء
ولمثلك ينبغي هذا الثبوت ويليق هذا الرسوخ
بشئى لك بما بيض وجهك بين اهل الشهود و
شرفك بهذا النعت المحمود والنور الالامع المشهود
ع ع

- 2 You had requested permission to write a detailed and reasoned response to some papers. Please write and send them here for review.

2 استيذان نگارش جواب اوراق فرموده بودید
مفصل و مدلل مرقوم نموده ارسال باینجا فرمائید
تا ملاحظه گردد

INBA59:105b

AB02634

To: Baha'is of Egypt

Date: 1897-Jun-17

- 1 O God, my God! Praise and thanks be unto Thee that Thou hast sent down unto Thy servants a purifying draught through which their spirits have been cheered, their vision edified, their outward beings illumined, their inner realities sanctified, their faces brightened, their false stars blotted out, their hearts gladdened, their anxieties dispelled, and their breasts dilated with joy.
- 2 Whereupon have they hearkened unto the call of the Covenant, witnessed the signs of unity, and beheld the light of illumination. They have hastened to the service of the Day-Star of the world, and their faces have been set aglow with the light of divine gifts. Their tongues have become enthralled with mention of the Lord of Desire and with the singing of His praise. They have become illumined with the light of guidance and enkindled with the blazing fire of the Tree of Sinai. They have stood fast and firm in the ancient Covenant, have traversed the Straight Path, and have clung to the Firm Cord. They have turned their faces towards the Perspicuous Horizon and have faithfully followed the Mighty Possessor of creation.
- 3 Verily, they have gathered together in an assemblage of praise of Thy name, the Compassionate, the Merciful, recalling the sacred Covenant, united upon the right course, and strengthened with the confirmations of a new Spirit. Their hearts have

1 اللهم يا الهى لك الحمد ولك الشكر بما بعثت
من بين عبادك صفوة طابت سرائرهم وحسنت
مناظرهم وزهت ظواهرهم وصفت بواطنهم
واضاءت وجوههم واكفهرت نجومهم و
استبشرت قلوبهم وكشفت كربهم وانشرت
صدورهم

2 لما سمعوا نداء الميثاق وشاهدوا آيات الوفاق ورأوا
نور الاشراق ولبوا لير الآفاق وتهللت وجوههم
بنور المواهب وتهللت السنتهم بذكر رب الرغائب
ونطقوا بالثناء واستضاءوا بنور الهدى واشتعلوا
بالنار الموقدة فى سدره السينا و ثبتوا على العهد
القديم و سلكوا فى الصراط المستقيم وتمسكوا
بالحبل المتين وتوجهوا الى الأفق المبين وتأسوا
بذى خلق عظيم و

3 اجتمعوا فى محفل الثناء باسمك الرحمن الرحيم
وتذكروا فى الميثاق الغليظ و اتفقوا على رأى
السديد وتأيدوا بروح جديد و انشروا صدراً

rejoiced from perusal of the inviolable [Book of the] Covenant, and their lives have adorned the pages of the Perspicuous Book—the Book which recounteth the tokens of steadfastness and firmness, of cleaving unto the indestructible, Sure Handle, and of clinging unto the hem of the Robe of Grandeur.

- 4 O God! Illumine their countenances in the Kingdom of Glory, and cause them to hearken unto the summons which issueth forth from the Concourse on High, bidding them towards spiritual advancement and betterment. Number them among Thy mighty signs, and ordain for them the good of this world and of the world to come. Exalt their stations in the realm of names, and endow them with truthful tongues among the dwellers of creation. Suffer them to gain admission, after their ascension, into the heaven of reunion with the Exalted Friend. Verily, Thou art potent over whatsoever Thou willest, and verily, Thou art the Merciful and the Almighty.

بقراءة العهد الوثيق و تمقوا الكتاب المبين الناطق بالثبوت و الدال على الرسوخ و التمسك بالعروة الوثقى التي لا انفصام لها و التثبت بذيل رداء الكبرياء

4 اى رب نور وجوههم فى الملكوت الأبهى و اسمعهم نداء التحسين من الملاء الأعلى و اجعلهم من آياتك الكبرى و قدر لهم خير الآخرة و الأولى و ارفع لهم مقامات فى الرفرف الأسمى و اجعل لهم لسان صدق بين ملاء الانشاء و ادخلهم فى جنة اللقاء بعد الصعود الى الرفيق الأعلى انك انت المقتدر على ما تشاء و انك انت البر القدير

INBA21:089, MKT1.183, AHDW.046

AB03571

To: *Mirza Abu'l-Fadl Gulpaygani, in Egypt*

Date: 1897-Jun-17

- 1 O thou who art firm in the Covenant of God and protective of God's Testament! By thy life, the angels of holiness in the Most Glorious Paradise are raising their voices in praise of thee. Blessed art thou, again blessed art thou, good news unto thee, again good news unto thee, in that thou hast fulfilled God's Covenant and remained firm in God's Testament, and hast raised the standard of guidance, and kindled the fire of love in the valley of wisdom, and spoken the truth and uttered with sincerity and communed with thy Gracious Lord in the dark of night, until the veil was lifted from ailing eyes and the manifest light appeared and the mighty secret was proclaimed and the guarded symbol became known and the hidden pearls were scattered. This is indeed the great bounty and the abundant portion.
- 2 And verily thou, O thou who dost raise the banner of truth and gather those who arise to proclaim firmness in the Covenant, be of good cheer and let thy heart rejoice, for the standard of the Covenant shall wave at the center of all horizons and the sun of the Covenant shall shine with the most intense radiance

1 يا من ثبت على عهد الله و حذى ميثاق الله لعمرى ان ملائكة القدس فى الفردوس الابهى يصلون عليك باعلى النداء طوبى لك ثم طوبى بشرى لك ثم بشرى بما وفيت بعهد الله و ثبت على ميثاق الله و نشرت علم الهدى و وقدت نار المحبة فى وادى الحجي و نطقت بالحق و تكلمت بالصدق و ناجيت ربك الكريم فى الليل البهيم حتى كشف الغطاء عن الاعين الرمءاء و اظهر النور المبين و اعلن السر القويم و اشتهر الرمز المصون و انتثر الدر المكنون ان ذلك هو الفضل العظيم و الخط الوفير

2 و انك انت ايها الناشر للواء الحق و الحاشر للفتنة التي قامت على اعلان الثبوت على العهد طب نفساً و استبشر قلباً بان راية الميثاق ستخفق فى قطب

upon the East and West of the earth. This is an inevitable truth.

الآفاق و شمس الميثاق ستسطع بأشده اشراق على مشارق الارض و مغاربها و انّ هذا الحق محتوم

3 'Abdu'l-Baha 'Abbas

ع ع 3

4 That known person has asked about several verses. In these days, as this land is in turmoil and occupations are without limit or end, there is absolutely no opportunity to interpret several verses. Let him select one verse so that perhaps for the sake of your honor, even in this whirlwind of upheaval, it may be interpreted.

4 آن شخص معلوم چند آیه سؤال نموده در این ایام چون این ارض منقلب و مشاغل بی حد و پایان ابداً فرصت تفسیر چند آیه نمیدهد یک آیه انتخاب نماید تا محض خاطر آنجناب بلکه در این بحبوحه انقلاب تفسیر شود

5 And may the Glory be upon you.

5 و البهاء عليك

INBA21:090a

AB04578

To: *Haji Abdu'l-Karim Tihrani, in Egypt*

Date: 1897-Jun-17

1 O thou whose face is illumined by the light of the Covenant! What you have carried out has pleased the Concourse on High, and what you have uttered has been confirmed by the Light shining from the Dayspring of Eternity, and the tongues of the people of the Most Glorious Kingdom have acclaimed your mention. Blessed are ye, blessed are ye, with the greatest blessedness in the Kingdom of Creation. By God the True One! The tongues of beings in the mystery of existence proclaim glad tidings through signs that are perceived by the insight of those souls who are firmly grounded in knowledge and whose inner consciousness is illumined by witnessing the known Light. And the Glory be upon you and upon all who are steadfast in this manifest Day.

1 يا من اضاء وجهه بنور الميثاق قد حسن ما اجرتم الملاء الأعلى و صدق ما نطقتم به النور المشرق من مطلع البقاء و هتف بذكركم السنة اهل الملكوت الأبهى طوباكم طوباكم اعظم طوبى فى ملكوت الانشاء تالله الحق ان السنة الكائنات فى سر الموجودات تعلن البشارات بشارات يدركها بصائر نفوس رنخت اقدامهم فى العلوم و اضاءت ضمائرهم بمشاهدة النور المعلوم و البهاء عليك و على كل من ثبت فى اليوم المشهود

2 I swear by the mystery of existence that the praise of the friends who are firm in the Covenant is the constant mention of the dwellers of God's Kingdom. This is the song of the birds of the sacred gardens that rises in the life-giving atmosphere of the gardens of fellowship, and these are the wondrous melodies that are raised in the Paradise of Delight. At all times you have been and are in our thoughts, and when we gather in fellowship meetings we remember you and become joyous and glad. It is hoped that you will become the source of a great service. The

2 قسم بسر وجود که ستایش دوستان ثابت بر پیمان ذکر دائمی سگان ملکوت یزدانست این نغمه طيور حدائق قدس است که در فضای جانفزای ریاض انس بلند است و الحان بدیعست که در جنت نعیم بلند است در جمیع اوقات در خاطر بوده و هستید و چون در محافل انس جمع گردیم پیاد شما افتیم و مسرور و شاد گردیم امید است که منشأ خدمتی عظیم گردی جواب جناب

reply to Jinab-i-Ibrahim Effendi will be sent soon. And the Glory be upon you and upon all who are firm in the Covenant.

ابراهيم افندى عنقریب ارسال میگرد و البهاء
علیک و علی کلّ ثابت علی الميثاق

MKT2.237

AB07812

To: Mulla Valiullah

Date: 1897-Jun-17

¹ O Valiu'llah! Know thou that fealty is a light that shineth forth in the faces of those who have arisen to spread God's Covenant, who have striven to exalt His Word, and who have fought valiantly, as it behoveth them to fight, for the sake of God. Upon them rest the blessings of God, and the hosts of the Kingdom of the Supreme Horizon assist them.

¹ یا ولیّ الله اعلم انّ الولاية نور يتلألأ فی وجوه الذین قاموا علی نشر ميثاق الله و سعوا فی اعلاء کلمة الله و جاهدوا فی الله حقّ جهاده اولئک علیهم صلوات من الله و نصرهم جنود الملکوت من الأفق الأعلى

² Thou, verily, gird up thy loins to guide God's servants who are illumined by the shining lights from the horizon of Divine Guidance and who gain abundantly from the outpouring clouds of God's grace. By the righteousness of God! Shouldst thou be graciously aided to achieve this, it would be greater than every station that could be imagined in all creation.

² و انک انت فاشدد از رک لهدایة عباد الله الذین یستضيئون من الأنوار المشرقة من افق هدایة الله و یستفیضون من الفیض المدرار من غمام موهبة الله لعمر الله لو وفقت بهذا هو اعظم من کلّ شأن یتصور فی الابداع

³ I will be thy representative in circumambulating around that which the Concourse on High circle.

³ و ائی انوب عنک فی الطواف علی مطاف الملاء الأعلى

MKT2.240a

AB00403

To: Hasan Khurasani, in Egypt

Date: 1897-Jun-18

¹ O my God! You know, see, witness and observe the calamities that have successively befallen Your wretched, poor servant who is afflicted with the greatest humiliation among all creatures. Trials have intensified upon me from all directions, and I have been burned by every blazing fire and flames of anguish kindled between my ribs and bowels. Yet despite this, and

¹ اللهم یا الهی انک لتعلم و ترى و تشاهد و تشهد الشدائد الّتی تتابع علی عبدک البائس الفقیر المبتلى بالذلة الکبری بین الوری و اشتدت البلوی علی من جمیع الانحاء و احترقت فی کلّ نار تأبجت و لواحج توقدت بین الضلوع و الاحشاء و مع ذلك

despite what I have endured, borne, concealed and covered, cries arise from every stubborn oppressor, every transgressor wails, every tyrant shouts, every attacker howls, every accuser becomes alarmed, every violent one complains, and every violator claims injury - they strike and weep, they rush ahead and complain, they sting and scream. O Lord, You encompass what they have done and know what they have earned. O Lord, You unveiled their affairs before the Ascension and rent their veils on the last promised day, You revealed their pride before Your manifest Beauty and exposed their enmity toward the Dawning-Place of Your praised Light. Yet despite this, I accepted their return, concealed their faults, sheltered them when they wandered, protected them when they returned, healed them when they fell ill, and remained faithful when they were unfaithful. They resented me only because they saw Your Word exalted, Your banners spread, Your verses renowned, Your mention widespread, Your Cause proclaimed, Your lights brilliant, Your traces apparent, and Your bounty perfected. I seek refuge in You from the breaking of the Covenant. Verily You are the Preserver.

و مع ما صبرت و تحملت و کتمت و سترت
یرتفع الضجيج من کل ظلام عتید و ینوح کل
باغ و یصیح کل طاغ و یولول کل هاجم و
یفزع کل راجم و یتظلم کل فاتک و یتضرر کل
هاتک یضربون و یبکون و یسبقون و یشکون و
یلدغون و یصرخون ای رب انک محیط بما فعلوا
و علیم بما اکتسبوا ای رب قد کشف الغطاء
عن امرهم قبل الصعود و هتکت سترهم فی آخر
الیوم الموعود و اعلنت استکبارهم علی جمالک
المشهود و اشرت عدوانهم بمطلع نورک المحمود
و اتی مع ذلک قبلت منهم رجوعهم و سترت
عنهم عیوبهم و آویتهم لما هاموا و اجرتهم لما باءوا
و داویتهم لما سقموا و فیتهم کما جفوا و مانعوا
منی الا ان راوا قد علت کلمتک و انتشرت
رایاتک و اشرت آیاتک و شاع ذکرک و ذاع
امرک و سطعت انوارک و لاحت آثارک و
تمت نعمتک و اتی اعوذ بک من نقض الميثاق
انک انت الحفیظ ع

- 2 What you wrote was noted, but due to intense grief the reply was delayed until now. What shall I write and what shall I pen, O kind friend? The storm is mighty and the flood of trials severe. There is earthquake in the pillars and tumult in all existence. The fire of grief is ablaze and the flame of separation has burned the soul. Sighs and lamentations rise from the heart to heaven. Moaning and groaning are companions to the sorrowful soul. There is not a moment's peace nor an instant's rest to remember the friends or write letters to the loved ones. The upright form became bent and the warmth of joy was extinguished. Strong fingers trembled and weakness afflicted vision. If you were to see, you would not recognize, and unless told who it was, you would not know. From the force of blows and strikes, existence has completely wasted away and constitution weakened. Despite this, the friends complain and spread a thousand tales. Then it is obvious what transpires. I am overwhelmed with grief - speak not of my tale.

2 آنچه مرقوم فرموده بودید ملاحظه گردید ولی
از شدت احزان جواب الی الآن تاخیر افتاد
چه نویسم و چه نگارم ای یار مهربان طوفان
عظیمست و طغیان بلا شدید زلزله در ارکانست
و ولوله در امکان آتش حسرت افروخته است
و شعلهء فرقت جان سوخته آه و فغانست
که از دل مرتفع باسمانست حنین و این
است که مونس جان حزین است آنی فراغت
نیست و دمی راحت نه تا بذکر یاران پردازم
و نامه بدوستان نگارم قامت مستقیم منحنی
شد و حرارت نشاط منطقی گشت انامل قویه
مرتعش شد و بصر را ضعف حاصل گشت
اگر بینی نشناسی و تا نگویند کیست ندانی از
شدت صدمات و لطامات بکلی وجود بتحلیل
رفت و بنیه تضعیف گردید باوجود این یاران
شکایت کنند و هزار روایت بر زبان رانند دیگر
معلومست چه میگردد ماندم از غصه تو قصهء
من مگو

- 3 Concerning the two well-known matters, thou hadst written. First: in no world among the worlds have I beheld for myself any existence, that I should arise to engage in discourse. Secondly: the answer to the letter of His Honour Aqa Mirza

3 در خصوص دو مسئلهء معهود مرقوم فرموده
بودید اولاً آنکه در هیچ عالمی از عوالم از برای
خویش وجودی ندیدم تا در صدد گفتگوئی
افتم ثانیاً آنکه جواب نامهء حضرت آقا میرزا

Abu'l-Fadl—upon him be the Glory of God, the All-Glorious—is sufficient and complete. Thirdly: these conditions appeared from the day of the Ascension; and Your Honour, by reason of thine exceeding acuteness, had perceived them. Yet, because of thine intense dread lest dissension should appear, thou wouldst not acknowledge thy perception thereof. Thy heart was in no wise content that even the faintest odour of such a thing should be diffused.

ابوالفضل علیه بهاء الله الابهی کافی و وافی ثالثاً
آنکه این شئون از یوم صعود بروز کرد و آنجناب از
فرط ذکاء احساس فرموده بودید ولی از بس که
استیحا از ظهور اختلاف داشتید نمیخواستید
احساس فرمائید قلبتان ابداً راضی نمیشد که
جزئی را آنحضرتی منتشر شود

- 4 At that time these words—namely, the term “infallibility”—were in no wise heard, that it might be observed whether such a thing existed or was lacking. These friends were the first to introduce such expressions, little by little, into their midst, and to cast them upon men’s tongues, so that they might divide the loved ones into two parties: one party affirming and the other denying; and that thereby an opening might be found for casting dishonour upon the Covenant and Testament.

4 آن وقت هیچوجه این کلمات یعنی لفظ عصمت
استماع نمیشد تا ملاحظه شود که موجود است یا
مفقود اول این یاران این کلمات را کم کم در میان
آوردند و بافواه انداختند تا احباً را دو فرقه نمایند
فرقهائی اقرار کنند و دیگری انکار و بلین واسطه
مدخلی بجهت توهین عهد و میثاق حاصل گردد

- 5 But this servant, by thy dear life, is in such a world that I flee from all these thoughts. I know no infallibility save service at the Blessed Threshold, and I seek no unity save immersion in the ocean of His love. By my life, I am the watchman of this Threshold. Whosoever agreeth with me and girdeth up his loins, well and good—this is the desired thing. And whosoever opposeth me, he himself knoweth best: “Unto them their religion, and unto me mine.”...

5 اما این عبد بجان عزیزت قسم در عالمی هستم
که از جمیع این افکار در گریزم عصمتی جز
خدمت آستان مبارک ندانم و توحیدی جز
استغراق در بحر محبتش نجویم بجان پاسبان این
آستانم هرکس موافقت با من نمود و دامنی بکمر
زد فنعلم المطلوب و هرکس مخالفت کرد خود
میداند لهم دینهم ولی دینی...

MMK5#139 p.108x, MSHR5.053x

AB00527

To: Baha'is of Mazindaran, in Mazandaran

Date: 1897-Jul-02

- 1 O my Beloved, God! These are thy servants who have heard thy voice, responded to thy word and accepted thy call. They believed in thee; became assured in thy verses; acknowledged thy proofs; listened to thy evidences; walked in thy path and followed thy guidance; became informed of thy mysteries; comprehended the symbols of thy Book, the signs of thy Scriptures and the glad tidings of thy epistles and tablets; grasped the hem of thy garment and were held by the radiance of thy grandeur; their feet became firm in thy Covenant and their hearts strong in thy Testament.

1 اللهم یا الهی و محبوبی هؤلاء عبادک الذین سمعوا
ندائک و لبوا لخطابک و اجابوا دعائک و آمنوا
بک و ايقنوا بآیاتک و اقرؤا بحجتک و اذعنوا
لبرهانک و سلکوا فی سبیلک و اتبعوا دلیلک
و اطلعوا بأسرارک و ادرکوا رموز کتابک و
اشارات صحائفک و بشائر زیرک و الواحک
و تمسکوا بذیل ردائک و تشبثوا بأهداب انوار
کبریائک و ثبتت اقدامهم علی عهدک و رخصت
قلوبهم علی میثاقک

- 2 O my Lord! Ignite the fire of attraction in their hearts; let the birds of knowledge soar in the rose-gardens of their breasts and sing in the meadows of their souls, songs of love with the most wonderful melodies and harmonies; make them strong verses; unfurled ensigns and perfect words; elevate thy Cause by them; raise thy banners, spread thy signs, assist thy Word and support thy friends by them; make them to utter in thy praise and inspire them to arise in thy good-pleasure; illumine their faces in the Kingdom of thy holiness, and complete their joy by confirming them in assisting thy Cause!
- ای ربّ اضرّم فی قلوبهم نار الانجذاب و طیر فی حدائق صدورهم طیور العرفان و غرّد فی ریاض نفوسهم درق المحبّة بأبدع الایقاع و الألحان و اجعلهم آیات محکمات و رایات مشتهرات و کلمات تامّات و اعل بهم امرک و ارفع بهم اعلامک و اشهر بهم آثارک و انصر بهم کلمتک و اشدّد بهم ازراحتک و انطقهم بثنائک و الهمهم القیام علی مرضاتک و نور وجوههم فی ملکوت قدسک و تمّم سرورهم بتأییدهم علی نصرة امرک
- 3 O my Lord! We are weak, strengthen us in spreading the fragrances of thy sanctity; we are poor, enrich us from the treasury of thy singleness; we are naked, clothe us from thy generous bounty; we are sinners, pardon our transgressions by thy favor, generosity and forgiveness. Verily, thou are the Confirmer, the Helper, the Beloved, the Mighty, the Omnipotent! El-Baha be upon those who are firm and steadfast!
- ای ربّ نحن ضعفاء قوّنا علی نشر نفحات تقدیسک و فقرآ اغننا من خزائن توحیدک عراة البسنا من خلع تکریمک خطاة اغفر لنا ذنوبنا بیضلک و جودک و غفرانک انک انت المؤید الموفق العزیز القویّ القدير و البهاء علی الثابتین الراستخین
- 4 'Abdu'l-Baha
- ای دوستان الهی و یاران معنوی صلاهی الهیست که از ملکوت غیب ابهی بر خاموشان وادی اغما میرسد که ای خفتگان بیدار گردید و ای مخموران هشیار شوید ای مردگان زنده شوید و ای پژمردگان تر و تازه گردید و ای ساکنان ناطق شوید ای صامتان نعره زنید
- 6 The voice is the melody of the Covenant, and the effulgences are from the Light of the bountiful bestowals of the horizons. It is the breeze of the meadows of singleness that is blowing and the effusion of the fragrances of the rose gardens that are wafting; it is the candle of the favor of the Ancient Beauty (Baha'u'llah) that is lighted in every assembly; it is the outpouring of the clouds of mercy that is bestowing freshness to every garden and lawn; it is the verse of oneness that is uttered in the glorious Book, and the tablets of the unique Lord of the Kingdom are unfolding the mysteries of "they are clothed by the new creation"; incline your ears in order that ye may hear the melody of joy, and open your eyes to the lights.
- بانگ بانگ میثاق است و اشراق فیض الطاف نیر آفاق نسیم ریاض احدیّت است که در مرور شمیم نفحات حدائق موهبت است که در سطوع است شمع عنایت جمال قدم است که روشن در هر انجمن است و فیض سخاب رحمت است که طراوت بخش هر گلزار و چمن است آیت توحید است که منطوق کتاب مجید است و صحائف ملکوت رب فرید است که ناطق باسرار بل هم فی لبس من خلق جدید است گوش بگشائید تا بانگ سروش بشنوید و چشم باز کنید تا مشاهده انوار نماید
- 7 The favor of the Truth is abundant and His ancient bestowal is uninterrupted. His cycle is all light. His century fulfils all the signs. Be not hopeless neither disappointed. It is the day of hope and the century of the Glorious God. It is the first resurrection and the dispensation of the Beauty of Abha! May my soul be a ransom to His Blessed Threshold.
- لطف حقّ عمیم است و فیض قدیمش مستدیم کورش همه انوار دورش همه آثار مایوس نگرید نومید نشوید روز امید است و قرن خداوند مجید نشئه اولی است و قرن جمال ابهی روحی لعتبته المقدّسه فدا

- 8 In every horizon His light is brilliant and in every region His bounty is manifest. His great fame has filled the east and the west. The song of His divinity has encompassed the south and the north, and caused a tumult among the pillars of the world, making the hearts of the sons of Adam to quake. The people are vociferously discussing this Manifestation and all nations are investigating. The flame of this burning fire in all regions has reached the zenith of heaven, and the call of, "Verily, the evident Light is manifest!" has ascended from the earth to the inhabitants of the Supreme Kingdom. All are exuberant with joy and intoxicated with the wine of love!
- 9 Ye, who are dwelling in the native land of His Holiness (Baha'u'llah) and are in the place where the Blessed Tree hath grown: Why should ye sit quietly as in a corner? Ye must be so aflame that the heat of your fire may enkindle the adjacent districts; the fragrances of the rose-garden of your hearts may perfume the nostrils of the Supreme Concourse; the flood of bestowal may pour from those hills and mountains to all regions, and the rivers of knowledge may flow from that city to all the valleys and the desert.
- 10 Hasten ye to prosperity! Hasten ye to success! Hasten ye to the great favor! Hasten ye to the evident light! Hasten ye to the glorious attainment! Hasten ye to the abundant share! El-Baha be upon ye!

8 در هر فلکی نورش باهر و در هر افقی فیضش ظاهر صیت بزرگوایش شرق و غرب گرفته و آوازه خداوندیش جنوب و شمال احاطه نموده و ولوله در ارکان عالم انداخته و زلزله در اعضا آدم افکنده عالم از این تجلی در گفتگو و جمیع ملل در جستجو شعله نار موقده در کل جهات بعنان آسمان رسیده و ندای قد ظهر النور المشهود از ارض بگوش سگان جبروت رسیده همه در جوش و خروش و سرمست باده هوش

9 شما که از منبت سدره مبارکه‌اید و موطن حضرت مقدسه چرا باید خاموش نشینید و گوشه بگیریید باید چنان برافروزید که حرارت نار شما ولایات مجاوره را مشتعل نماید و نفحات حدائق قلوب شما مشام ملأ اعلی را معطر نماید سیل فیض از آن دشت و کهسار بر آفاق جاری گردد و انهار عرفان از آن مدینه ساری بر اودیه و صحرا شود

10 حى على النجاح حى على الفلاح حى على الفضل العظيم حى على النور المبين حى على الفوز الجليل حى على النصيب الوفير والبهاء عليكم اجمعين

BPRY.236-237x, DAS.1915-04-07x, SW_v08#15 p.208-209, SW_v14#01 p.033x, DWN_v3#06 p.044x, BP1926.015-016x, BSTW#106x, BSTW#261

INBA21:090b, BRL_DAK#1183, MKT1.223, AHB_118BE #03 p.62, BCH.042x, MJMJ2.069, MMG2#081 p.088

AB03076

To: Aqa Siyyid Ahmad Afnan, in Ishqabad
Date: 1897-Jul-02

- 1 O Lord! O Forgiver of sins and Acceptor of repentance! O Most Merciful in this world and the next! Verily the servant has no Lord but You, and the sinner has no forgiver besides You, and the broken has no healer other than You, and the sick has no physician except You, and the poor has no treasure but You, and the fearful has no refuge save You, and the distracted has no shelter but You. You are the sanctuary of the desperate, the shelter of the disturbed, the fortress of the believers, and the
- 1 اللهم يا غافر الذنب ويا قابل التوب يا رحمن الدنيا والآخرة ان العبد ليس له رب سواك والمذنب ليس له غافر دونك والكسير ليس له جابر غيرك والعليل ليس له شاف دونك والفقر ليس له كنز الا انت والخائف ليس له مأمن الا انت والهائم ليس له ملجأ الا انت انت ملاذ المضطرين ومأوى المضطربين وحصن الموحدين

stronghold of those who flee. Treat us with Your grace, Your pardon and Your forgiveness, and do not hold us accountable for our negligence in Your path. Verily You are the Pardoning, the Forgiving.

- 2 You know, O my God, the intensity of my attachment and the greatness of my love for the Afans of the Tree of Your Oneness and the branches of the Tree of Your Singleness. I have desired nothing for them except that they be verdant through the outpourings of the clouds of Your mercy, and blossom with the flowers of holy unity, and bear the fruits of the paradise of Your uniqueness, so they may become intoxicated in the garden of Your sanctification and grow in the meadow of Your glorification, and from them may spread the holy fragrances to all regions and the sweet scents of intimacy to all lands.
- 3 O Lord! Make firm the feet of Your servant who has called upon You seeking forgiveness, upon Your Covenant and Testament which caused the limbs of every proud oppressor to tremble. O Lord! Calm his anxiety and disturbance, and grant rest to his spirit through the breezes of pardon and forgiveness and the melodies of the birds of the garden of bounty, and forgive the sins. Verily You are the Forgiving, the Merciful.

و معقل الهارين عاملنا بفضلک و عفوک و
غفرانک و لاؤاخذنا بما فرطنا فی جنبک انک
انت العفو الغفور و

2 انک انت تعلم يا الهی شدّة تعلّقی و عظیم
تعشّقی بأفنان سدره وحدانیّتک و فروع دوحه
فردانیّتک و انّی ما احببت لهم الا ان یخضروا
بفیض سحاب رحمانیّتک و یزهروا بأزهار قدس
توحیدک و یشربوا بأثمار جنة تفریدک حتّی ینتشوا
فی حدیقه تقدیسک و ینموا فی روضه تنزیهک و
تعقب منهم نفحات القدس فی الاشطار و تنتشر
منهم روائح الأنس فی الأقطار

3 ای ربّ ثبت قدم عبدک الذی ناجاک
بالاستغفار علی عهدک و میثاقک الذی ارتعد
منه فرائص کلّ عتل محتال ای ربّ سکّن
جأشه و اضطرابه و ارح روحه من نفحات العفو
و الغفران و نغمات طیور حدیقه الاحسان و
اصفح عن الخطیئات انک انت الغفور التواب

INBA21:094, INBA88:205b

AB03711

To: Baha'is of Ishqabad

Date: 1897-Jul-02

- 1 O Lord! I have stretched forth the hands of supplication toward the Kingdom of Thy oneness and turned my face unto the countenance of Thy singleness in the heaven of Thy uniqueness, and I humble myself before the presence of Thy might and the perfection of Thy wealth.
- 2 Strengthen Thy sincere servants to walk in the pathways of Thy good-pleasure and to tread the ways that lead to Thy contentment, to plunge into the ocean of Thy oneness and to draw from the river of Thy sanctity, to enter the paradise of Thy uniqueness and to speak forth Thy remembrance and praise, to become intoxicated with the wine of Thy knowledge and to gather the fruits from the garden of Thy bounty. Verily, Thou art the Generous Bestower, the Loving.

1 ای ربّ قد بسطت اکفّ الضّراعة الی ملکوت
توحیدک و توجّهت الی وجه وحدانیّتک فی
جبروت تفریدک و اتذلل الی حضرة عزّک و
کمال غنائک

2 ان تؤیّد عبادک المخلصین علی السلوک فی
مسالك رضائک و السیر فی طرق مرضاتک و
الغوض فی بحر توحیدک و الاعتراف من نهر
تقدیسک و الدّخول فی جنة تفریدک و النطق
بذکرک و ثنائک و النشوة من نمر عرفانک و
الاجتناء من اثمار حدیقه احسانک انک انت
المعطی الکریم الودود

3 And praise be unto Thee, O my Beloved, for having created luminous faces and divine realities and heavenly essences and holy hearts, and for having guided them to Thy straight path and Thy mighty course, and directed them to Thy radiant light shining forth from the manifest horizon, and for having given them to drink of the pure water and the cup whose mixture is of camphor, and admitted them into the gathering of divine manifestation and led them to the fountain of joy and the spring of gladness. Verily, Thou art the Mighty, the All-Forgiving.

3 ولك الحمد يا محبوبى بما خلقت وجوهاً نورانية و
حقائق رحمانية و كينونات ربانية و قلوباً سبحانية
و هديتهم الى صراطك المستقيم و منهجك
القويم و وجهتهم الى نورك الالاع الساطع فى
الأفق المبين و سقيتهم من الماء الطهور و الكأس
التي مزاجها كافور و ادخلتهم فى محفل التجلى و
اوردتهم مورد الحبور و منهل السرور انك انت
العزیز الغفور

4 O Lord! Remove the veil from all eyes and lift the coverings and curtains from all insight in this Age of Light, and purify the inner spirits through the manifestation of Thy most beautiful names upon all consciousness. Verily, Thou art the One Who hath dawned upon all created things with lights that have shone forth in the realities of all beings, and Who giveth life to decaying bodies and decomposing bones, O Thou Who rulest over the earth and the heavens!

4 اى رب اكشف الغطاء عن الأبصار و ازل
الحجب و الأستار عن البصائر فى عصر الأنوار و
طيب السرائر بتجلي اسمائك الحسنی على الضمائر
انك انت المشرق على الكائنات بأنوار لاحت
فى حقائق الموجودات و محي الأجسام البالية و
العظام النخرة يا مالک الأرضین و السموات

INBA21:093

AB03599

To: Baha'is of the world

Date: 1897-Jul-02

1 My God, my God! Thou knowest my secrets and my thoughts, and art aware of my innermost feelings and conscience, and knowest that I love those who love Thee and am enkindled with the fire of love for those who are set ablaze with the flames of longing in their love for Thee. By Thy glory! My heart is aflame with the fire of ecstasy in my love for Thy loved ones, and my heart is filled with yearning for Thy dear ones, and my face beams with joy at the signs of Thy near ones.

1 الهى الهى انت تعلم اسرارى و افكارى و تطلع
بسرائرى و ضمائرى و تعلم باننى احب من يحبك
و اشتعل بنار محبة من توقد بنيران الوجد فى
عشقك فوعزتک ان احشائى متوقدة بنار الوله
فى احبائك و ان قلبى ممتلاً بالشغف فى اودائك
و وجهى مستبشر باثار ارقائك

2 O Lord! Illumine my sight by beholding their radiant faces, and gladden my heart through intimacy with their divine countenances, and let me taste the sweetness of their spiritual [bitterness], and cause me to hear their divine praise and glorification. O Lord! Make their trees grow, cause their branches to flourish and bear fruit, and expand their breasts through Thy grace and bounty. Verily, Thou art the Mighty, the Powerful, and worthy to answer prayer.

2 اى رب نور بصرى بمشاهدة وجوههم النورانية
و فرح فؤادى بمؤانسة مطالعهم الرحمانية و ادقنى
حلاوة من [مرتهم] الروحانية و اسمعنى نعتهم و
محامدهم الربانية اى رب انت اشجارهم و ازهر
افنانهم و اثمر فروعهم و اشرح صدورهم بفضلک
و احسانک انك انت القوى القدير و بالاجابة
جدیر ع

- 3 O loved ones of God! The winds of tests are blowing with such intensity that description fails. Keep your feet firm and your hearts steadfast, and walk in the divine path and journey along the merciful road. Enter the gardens of knowledge and partake of the fruits of certitude. Drink from the sweet spring of life and draw from the endless ocean. Rest under the shade of the tree of providence and repose in the garden of oneness. Turn your faces to the sanctified Kingdom and open your tongues in praise of the Ancient of Days. God is with you - what else do you desire and what do you seek? And the glory be upon you.

3 ای احبای الهی اریاح افتتان بشدتّی در هیجانست که وصف نتوان نمود قدم را ثابت نمائید و قلب را راسخ و در سبیل الهی سلوک نمائید و در طریق رحمانی سیر کنید در حدائق عرفان درآئید و از فواکه ایقان تناول نمائید از معین عذب حیوان بنوشید و از بحر بی پایان اغتراف نمائید در ظلّ شجره عنایت بیارمید و در جنت احدیت پیاسائید توجّه بملکوت تقدیس نمائید و بتسبیح حیّ قدیم لسان بگشائید خدا با شماست دیگر چه آرزو دارید و چه میخواهید و البهّا علیکم

INBA21:092

AB05440

To: Siyyid Muhammad Rida Shahmirzadi, in Mazandaran
Date: 1897-Jul-02

- 1 O thou who remaineth of those souls who were martyred in the path of God! Blessed art thou in that thou didst hear the Call. Blessed art thou in that thou didst respond to the Summons. Blessed art thou in that thou didst believe in God. Blessed art thou in that thou wert attracted by the breaths of God. Blessed art thou in that thou didst enter the Most Exalted Fortress. Blessed art thou in that thou didst endure the greatest of calamities. Blessed art thou in that thou didst bear the mightiest of hardships. Blessed art thou in that thou wert consumed in the fires of persecution from every hardhearted one, severe in might, who showed mercy to none among humanity. Blessed art thou in that thou didst spend thy entire life aflame with the fire of trials and tribulations. Blessed art thou in that thou didst keep company with Husayn in the Greatest Fortress.
- 2 Blessed art thou in that thou didst attain to the vision of the Manifest Light in a countenance that shone with brilliant radiant beams in a holy face - all who beheld it exclaimed "Glory be to God, the Holy One, Lord of the angels and the Spirit!" And this is a bounty whereby all the dwellers of the Kingdom glory in the Supreme Concourse.

1 یا بقیّة ارواح استشهدت فی سبیل الله طوبی لک بما سمعت النداء طوبی لک بما لبیت الدّعاء طوبی لک بما آمنّت بالله طوبی لک بما انجذبت بنفحات الله طوبی لک بما دخلت القلعة العلیاء طوبی لک بما تحمّلت المصائب الکبری طوبی لک بما احتملت المشقّة العظمی طوبی لک بما احترقت فی نیران الاضطهاد من کلّ قاسی القلب شدید البأس لا یرحم احداً من الوری طوبی لک بما قضیت عمرک کلّه مضطراً بنار البأساء و الضّراء طوبی لک بما آنتس الحسین فی القلعة العظمی

2 طوبی لک بما فزت بمشاهدة النور المبین فی جبین تلاًّلاً بشعاع ساطع منیر فی وجه قدس کلّ من رأى قال سیّوح قدّوس ربّ الملائکة و الرّوح و هذا فضل یفتخر به کلّ سکنان الجبروت فی الملأ الاعلی

- 3 Blessed art thou in that thou didst seek the circumambulation point of the people of the Most Glorious Kingdom and didst prostrate thy face in the dust of the Luminous Shrine.

3 طوبى لك بما قصدت مطاف اهل ملكوت
الابهى و عقرت وجهك بتراب الروضة النوراء

MSBH8.082

AB10720

Date: 1897-Jul-02

- 1 O my Lord and my Desire! This is Thy servant whom Thou hast guided to the wellspring of Thy mercy and the fountain-head of Thy knowledge in the beginning of his life and in the days of his tender youth.
- 2 O Lord! Thou hast given him to drink from the cup of divine unity and made him drunk with the choice wine of detachment, and caused the dove of his heart to soar in the atmosphere of Thy love, O my Glorious Lord!
- 3 Therefore, do Thou preserve him beneath the shadow of the wing of Thy oneness, and protect him within the fortress of Thy protection and safekeeping. Verily, Thou art the Almighty, the All-Powerful, the All-Preserving.

1 ربّ و مقصودى هذا رقيقك قد هديته الى معين
رحمانيّك و ينبوع عرفانك فى بداية نشئته و اوان
نعومة اظفاره

2 اى ربّ سقيته كأس التوحيد و اسكرته من
رحيق التجريد و طيرت ورقاء قلبه فى هواء
محبّتك يا ربى المجيد

3 فاحفظه فى ظلّ جناح احديّك و صنه فى
حصن حفظك و حراستك انك انت المقتدر
القدير الحفيظ

INBA21:095a, INBA84:457a

AB02830

To: Baha'is of Baku

Date: 1897-Jul-03

- 1 O loved ones of God and His trustees! Now there pours forth from the clouds of grace a heavy downpour, a torrential rain. The valleys flow with these waters streaming from the clouds of the Kingdom of the mighty Lord. God has watered with them the dead earth and revived it, so that it stirred and grew and brought forth flowers and fragrant herbs whose sweet scents have spread to every near and distant quarter. How wonderful is this new bounty and mighty generosity!

1 يا احباء الله و امنائه قد فاض الآن من سحاب
الفضل غيث هائل و ابل منهمرو سالت الأودية
بهذه المياه الفائضة من غمام ملكوت الربّ المقتدر
و سقى الله بها الأرض الميتة و احياها فاهتزّت و
ربت و انبت ازهاراً و ريحاناً عبقّت انفاس طيبها
فى كل قطر قريب و شطر بعيد فيا حبذا من هذا
الفضل الجديد و الكرم العظيم

- 2 O loved ones of God, good morning and a blessed dawn to you, for your Lord has chosen you specially and selected you from among all peoples, and showered upon you the rains of mercy, and completed His favor upon you, and increased for you triumph and success, blessings and prosperity. So rejoice in God's glad tidings and make yourselves the target of the arrows of censure from every proud doubter. By God's life, this is glory for you in God's Kingdom and light for your faces in the Supreme Concourse, and a treasure for you in the storehouses of your Lord, the Merciful, the Compassionate. And glory be upon you all.
- 3 Praise be to God that the divine fragrances are spreading from that direction and the breeze of the love of God is stirring. Soon the lamp of guidance in those regions will be so brightly lit that its rays will reach to all directions. In truth, Mount Qaf, which they call the Caucasus, will become the nest and dwelling place of the phoenix of divine love and the mythical bird of the knowledge of God. By God's life, this truly is the mighty favor!
- 4 O divine friends, strive to carry away the ball of precedence and excellence from the field of service. Today the Ancient Beauty and the Most Great Name is granting victory with unseen hosts from the Kingdom of Mystery to the servants of His sacred threshold. And glory be upon you, O loved ones of God.
- 2 و انکم انتم یا احبّاء الله عموماً صباحاً و انعموا اصطباحاً بما خصکم ربکم و اصطفاکم بین العالمین و افاض علیکم امطار الرحمة و اسبغ علیکم النعمة و زادکم فوزاً و فلاحاً و نعماً و نجاحاً فاستبشروا ببشارات الله و استهدفوا سهام الطعان من کلّ متکبر مرتاب لعمر الله هذا نفر لکم فی ملکوت الله و نور لوجوهکم فی الملاء الاعلی و ذخر لکم فی خزائن ربکم الرحمن الرحیم و البهاء علیکم اجمعین
- 3 حمد خدا را که نفحات الله از آن شطر در انتشار است و نسیم محبت الله در اهتزاز عنقرب شمع هدی در آن انحاء چنان روشن گردد که شعاعش باطراف رسد فی الحقیقه کوه قاف که قفقاز گویند لانه و آشیانه عتقاء محبت و سمرغ معرفت الله گردد لعمر الله انّ هذا هو الفضل العظیم
- 4 ای دوستان الهی بکوشید تا گوی سبقت و پیشی از میدان خدمت بر بآئید الیوم جمال قدم و اسم اعظم از ملکوت غیب بندگان آستان تقدیسش را بجنود لم تروها نصرت میفرماید و البهاء علیکم یا احبّاء الله

YIK.290-291

AB03308

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1897-Jul-09

- 1 He is the Most Holy, the Most Glorious.
- 2 In the name of God, the Compassionate, the Merciful! Praise be to God, the Lord of all worlds!
- 3 O Lord my God, my Haven and my Refuge! How can I befittingly make mention of Thee, even with the most wondrous words of glorification or the most eloquent odes of praise, O Thou Almighty and Forgiving One, aware as I am that the
- 1 هو الاقدس الاهی
- 2 بسم الله الرحمن الرحیم الحمد لله رب العالمین
- 3 اللهم یا الهی و ملجئ و ملاذی انی کیف اذکرک بابدع الاذکار و افصح المحامد و التّعوت یا عزیز یا غفار و اری انّ کلّ فصیح و بلیغ و ناطق و واصف کلّ لسانه فی نعت آیه من آیات قدرتک و وصف کلمه من کلمات انشائک و انّ طیور

tongue of every eloquent speaker doth falter, and every expression of praise from either human pen or tongue is confounded in its attempt to glorify but one of the signs of Thine omnipotent power or to extol a single Word that hath been created by Thee. Indeed, the wings of the birds of human minds are broken in their attempt to soar up to the atmosphere of Thy divine holiness, and the spiders of idle fancy are powerless to weave their frail webs upon the loftiest summits of the canopy of Thy knowledge. No recourse is there for me, then, but to acknowledge my powerlessness and shortcomings, and no habitation is there for me but in the depths of poverty and privation. Verily, powerlessness to comprehend Thee is the essence of understanding, confession of shortcomings is the only means of attaining Thy presence, and admission of poverty is the source of true wealth.

- 4 O Lord! Graciously assist me and Thy sincere servants in our servitude to Thine exalted Threshold, strengthen us in our supplication to Thy divine holiness, and enable us to be lowly and submissive before the door of Thy oneness. Make firm my steps in Thy path, O my Lord, and illumine my heart with the effulgent rays shed from the heaven of Thy mysteries. Refresh my spirit with the stirring breeze that wafteth from the paradise of Thy pardon and forgiveness, and gladden my soul through the reviving breath diffused from the meadows of Thy holiness. Brighten my face above the horizon of Thy unity, and grant that I may be reckoned as one of Thy sincere servants and numbered with Thy bondsmen who stand firm and steadfast.

BRL_POAB#17

العقول انكسرت اجنحتها عن الصعود الى هواء
قدس احديتك و عناكب الاوهام عجزت ان
تنسج بلعابها في اعلى ذروة قباب عرفانك اذاً
لا مفر لي الا الافرار بالعجز والقصور و لا
مقر لي الا وهددة الفقر والفتور فان العجز عن
الادراك عين الادراك والقصور عين الحصول
والاعتراف بالفقر عين الاقتراف

4 ربّ ايدني و عبادك المخلصين على عبودية
عتبتك السامية و التبتل الى حضرتك الرحمانية
و التخشع لدى باب احديتك اي ربّ ثبت
قدمي على صراطك و نور قلبي بشعاع ساطع
من ملكوت اسرارك و انعش روحي بهبوب
نسمة هابة من حدائق عفوك و غفرانك و
فرح فؤادي بنفحة منتشرة من رياض قدسك
و بيض وجهي في افق سماء توحيدك واجعلني
من عبادك المخلصين و من ارقائك الثابتين
الراغبين

INBA59:207, INBA79.014, INBA88:206,
BRL_DAK#0103, BRL_MON#17, MI-
LAN.207, ADH2.060, ADH2_2#04 p.091,
MJMJ1.005, MMG2#123 p.141, MJH.058,
NSR_1978.114, NSR_1993.127

AB02011

To: *Nayrizi, Mulla Muhammad Shafi son of Mulla Ali Naqi*
Date: 1897-Aug-02

- 1 O thou who art firm in the Covenant! By God, verily the inmates of heaven praise those who are firm and steadfast in the Covenant of God. They are the Lord's saints and chosen ones. They are the guardians of His Book and Tablets, the holy ones among His people and the delivered ones. Be truly glad

1 يا من ثبت على الميثاق لعمر الله ان سگان
ملكوت الوجود يصلون على الذين ثبتوا على
العهد واستقاموا في الميثاق اولئك اولياء الرحمن
واصفياء الله وحفظة كتابه وبررة خلقه وسفرة

and happy in Thy Lord's grace since He has confirmed thee and trained thee in anticipation of this difficult day and this lucid and radiant Cause, and enlightened thee with light radiating from the manifest horizon. O God! Assist Thy chosen ones to spread Thy Word amongst the peoples of the world. Thou art verily the All-Bountiful. Make them wellsprings of refreshing waters and pure drafts. Thou are the Most Generous.

زیره و اولئک هم المفلحون و انک انت استبشر
بفضل مولاک و انشرح صدرأ بما ایدک و
رباک لهذا الیوم العسیر و الامر الواضح المنیر
و اشرق علیک بالنور الساطع من الافق المبین
رب اید المقربین علی اعلاء کلمتک بین العالمین
انک انت الکریم و اجعلهم مناهل عذب فرات
و موارد سائغ و شراب انک انت الوهاب

- 2 What ye have written was considered. I thank the Lord that the friends in that region are faithful to the Covenant and are delighted with the light of the shining star and are free from discord and schism. Soon the Lord will confirm them with hosts of the Concourse on High and will assist them with the Angels of Heaven.

2 آنچه مرقوم فرموده بودید ملاحظه گردید الحمد
لله احبای آنجهات ثابت بر میثاق و مقتبس از
نور اشراق و بریء از نفاق و شقاق بوده اند
فسوف یؤیدهم الله بجنود من الملائ الا علی و
ینجدهم بملائکة من السماء

- 3 If it is possible, and it is not too much trouble for him, it would be very appropriate for His Excellency Agha Mirza Ahmad Ali to take a trip to Rafsanjan. It will also be appropriate if you (Shafi) would accompany him on a trip to Jahrom, because the winds of sedition have blown from India to both Rafsanjan and Jahrom. We have caught the scent of what has drifted to these areas. We beseech God to guard His True Servants from this affliction.

3 جناب آقا میرزا احمد علی اگر ممکن شود که یک
سفر به رفسنجان نمایند بسیار مناسب این بشرط
آنکه اسباب زحمتشان نگردد و به جهرم نیز اگر
سفری شما یا ایشان بفرمائید نیز مناسب چه که
اریاح اریاب بهر دو جا از هند وزیده کذلک
شمننا رائحة دفراء عبقت الی تلک الجهات نسل
الله بان یحفظ عباده الامناء من ذلک الابتلاء

- 4 (And concerning the land that they want to endow as Huquq, it is permitted.)

4 دیگر در خصوص ملک که بعوض حقوق
میخواهند وقف نمایند جائز

- 5 Upon thee be Glory.

5 و البهاء علیک ع

- 6 If thou were aware of how numerous the affairs, tribulations and calamities are, I swear by the Ancient Beauty, may my soul be sacrificed for His friends, then thou would never expect me to write a word! Yet consider how much my heart is attracted to the love of the divine friends that this letter was written despite all of this.

6 اگر بدانی مشاغل و متاعب و مصائب بجه حد
است قسم به جمال قدم روحی لاحبائه الفداء که
ابداً توقع تحریر کلمهئی نداشتی ولكن ملاحظه
کن که انجذاب قلب در محبت احباء الله بجه
درجه است که باوجود همه اینها این مکاتیب
مرقوم شد

- 7 Upon thee be the glory!

7 و البهاء علیک

NYR#139

AHB_122BE #01-02 p.03, LMA1.431,
NYMG.136, NYR#139

AB00716

Date: 1897-Aug-19

- 1 Glory be to Thee, O my God! How can I remember Thee when the very act of remembrance implies permanence, and the reality of praise indicates some vestige of existence? This is hidden misbelief, manifest veiling, and heedlessness beyond which there is no greater sign of utter powerlessness. Yet how can I refrain from Thy remembrance and remain silent from extolling Thee when Thy praise is the spirit of my heart, the sanctified attributes are my heart's delight, the dawning of Thy qualities is the light of my eyes, and the surging ocean of Thy remembrance is the life of my soul?
- سيحانك اللهم يا الهى كيف اذكرك وعين الذكر تدل على البقاء و حقيقة الثناء دالة على بقية ما وهذا هو الشرک الخفى والاحتجاب الجلى والغفلة التى ليس فوقها امر يدل على العجز العظيم وكيف اخرس عن ذكرک واسكت عن نعتك ومحامدك روح فؤادى ونعت تقديسك فرح قلبى وتبلغ صبح اوصافك نور بصرى وتلجج طمطام اذكارك حياة روحى
- 2 By Thy might! I am bewildered in my affair, have lost my way, and am afflicted with sleeplessness due to my great confusion, intense despair, swift descent, and deep fall into the valleys of perplexity and the vast desert of tremendous amazement. Guide me, O my God, to the straight path in this momentous matter and show me a way to follow, O Thou Who confounds minds and causes the door of the mystics to be lost!
- فوعزتک قد احترت فى امرى و ذهلت عن رشادى و ابتليت بسهادى من عظيم ذهولى و شديد قنوطى و سريع هبوطى و عميق سقوطى فى وهاد الحيرة و هيماء البت العظيم دلتى يا الهى على الصراط المستقيم فى هذا الامر الخطير و بين لى منهاجاً اسلك فيه يا محبر العقول و مضيع الباب العارفين
- 3 Even greater affliction is that the veiled ones among Thy servants stretch forth their ears to eavesdrop and snatch what they can, objecting to Thy poor and humble servant at the gate of Thy oneness, raising the standard of denial and the banner of pride, wailing and grumbling and muttering like the rumbling of thunder in shells. I cannot, O my God, make the deaf hear the call, nor can I show the blind the most excellent way and the shining path. Thou hast said - and Thy word is truth - "Canst thou make the deaf to hear, even though they hear not? Canst thou guide the blind, even though they see not?"
- و اعظم من ذلك بلاء ان المحتجبين من عبادك ممدودة آذانهم ليسترقوا السمع و يخطفوا الخطفة و يعترضوا على عبدك المسكين المتذلل بباب احديتك و يرفعوا علم الانكار و راية الاستكبار و يولولوا و يدمدموا و يزمرموا كزمزمة الرعود فى الأصداف و لا اقدر يا الهى ان اسمع الصم الدعاء و لا استطيع ان ارى العمى الطريقة المثلى و المحجة البيضاء و قلت و قولك الحق انت تسمع الصم ولو كانوا لا يسمعون انت تهدي العمى ولو كانوا لا يبصرون
- 4 Therefore, O my God, I return from the station of attributes and qualities to the station of humility, brokenness, supplication and entreaty, communing with Thee with the tongue of my inner being, my spirit, my essence and my reality, saying: O Lord, Lord! This is a servant whom Thou didst create from the elements of power and might, nurture in the cradle of grace and mercy, suckle from the breast of providence, and raise in the lap of bounty and the embrace of generosity until he reached maturity and attained to full strength.
- اذأ يا الهى ارجع من مقام النعوت و الأوصاف الى مقام الدل و الانكسار و التضرع و الابتهاال و اناجيك بلسان سرى و روحى و ذاتى و كينونتى و اقول رب رب هذا عبد قد خلقتة من عناصر القدرة و القوة و رييته فى مهد اللطف و الرحمة و ارضعته من ثدى العناية و انشيتة فى حجر الاحسان و حضن الاكرام حتى بلغ رشده و ادرك اشده و

5 He plunged into the depths of important matters and penetrated the wilderness of dangers, O my All-Knowing Lord. He sought lofty heights and stayed awake through dark nights, keeping vigil with the stars, O my God, forsaking sleep, O my Beloved, out of love to ascend the ladder of prosperity and climb the heights of success until he surpassed his peers through Thy confirmation, O my Merciful Lord. He reclined upon the throne of glory and dignity, presided from the seat of grandeur and pride, served the supreme sovereignty, believed in goodness, and was truthful and trustworthy to those in authority and a manifest servant to the mighty seat of government. His competence was established in all matters and his truthfulness and correctness were evident in serving his dignified master, the zealous king.

6 Despite this, O my God, the tempests of Thy decree swept over him and the storms of Thy predestination blew upon him until he returned from acceptance to obscurity and from vitality to withering.

7 O Lord! Unite his scattered affairs, gather what is dispersed, cause his branch to grow, make his cloud to rain, spread his book, expand his breast, exalt his worth, illuminate his lamp, refine its glass, cause him to shine upon the horizons with the light of justice and fairness, establish him firmly in the earth, O Thou of hidden favors, enable him to accomplish the greatest tasks in the matter of his illustrious guardian, prosper Thy lands through him, give rest to Thy servants through him, and aid him in all matters, O my Zealous Lord! Verily, Thou art the Merciful Lord, and Thou art the Mighty, the Forgiving.

5 خاض في غمار المهام وتوغل في مفاوز الأخطار
يا ربّي العلام وطلب العلى وسهر الليالي الدماء و
سامر النجوم يا الهى وترك المجهود يا محبوبى حباً
للوصول الى مرافق الفلاح والصعود الى معارج
التجاح حتى فاق الأقران بتأييدك يا ربّي الرحمن
وتوسد في دست العزة والوقار وتصدر في صدر
العظمة والافتخار وخدم السلطنة العظمى و
صدق بالحسنى وكان لأولى الأمر صادقاً واميناً
ولمركز الحكومة القاهرة خادماً مميناً وثبت اقتداره
في كل الأمور ووضح صدقه وصوابه في خدمة
مولاه الوقور الملك الغيور

6 مع ذلك يا الهى مرّت عليه عواصف قضائك
وهبت عليه قواصف تقديرك حتى رجع من
القبول الى الخمول ومن النشاط الى الذبول

7 اى ربّ اجمع شمله ولمّ شعنه وابنت غصنه و
امطر سخابه وانشر كتابه وشرح صدره واعل
قدره وازر سراجيه ولطف زجاجه واشرق به
على الآفاق بنور العدل والانصاف ومكنه في
الأرض يا خفى الألفاف ووقفه على اعظم المهام
في امر ولى امره المهام وعمر به بلادك وارج
به عبادك وانصره في جميع الأمور يا ربّي الغيور
انك انت الربّ الرحمن وانك انت العزيز الغفور

INBA21:179 (220), MMK6#197

AB01761

To: Baha'is of Qazvin

Date: 1897-Aug-19

1 O loved ones of God and His chosen ones! Verily the earth is in convulsion and the heaven is being cleft asunder, and verily the seas are boiling over and the mountains are passing away, and verily the Balance is set up and the Path is laid out, and verily the fires are raging and the depths are plunging, and verily the stars are being scattered and the tempest continues,

1 يا احباء الله واصفيائه انّ الارض لفي تزلزل و
السماء لفي تفتطر و انّ البحور لفي سيجور و انّ
الجبال لفي مرور و انّ الميزان لمنصوب و انّ
الصراط لممدود و انّ النيران لتفور و انّ اللجج
لتفور و انّ النجوم لتنتثر و انّ العاصفة لتستمر

and the trunks of palm trees are being uprooted, and the Manifest Luminary with the light of certitude grows dark, and the crystal water springs forth in the midst of the Garden of Delight, and Kawthar and Tasnim flow in a mighty paradise, and the righteous are singing and rejoicing and being gladdened while the forsaken are grieving and despairing and trembling - these in everlasting bliss and those in painful hell. And the Day was one and the Light was one and the Manifestation was one and the Call was one, yet souls were at great variance and creation was in ranks differing from each other by a straight line. Blessed are they whose consciences are pure and whose inner secrets are good and whose nature is refined and whose capacity is expanded and whose minds are clear and whose vision is precise and whose sight is sharp and whose joy is increased and whose gladness is great. By the life of God, their triumph is mighty!

و الايجاز من النخل لتتقعر و النّير المبین بنور
اليقين ليكشفه و الماء المعين لينبع في بحبوحة جنة
التّعيم و الكوثر و التّسليم ليحجرى في فردوس
عظيم و الابرار يترنّمون و يفرحون و يطربون و
الخلدة يحزنون و يقنطون و يفزعون هذا في نعم
مقيم و هذا في جحيم اليم و كان اليوم واحداً
و النور واحداً و التّجلي واحداً و النداء واحداً
ولكن النفوس لفي بون عظيم و انّ الخلق لفي
مراتب يختلف بعضها عن بعض بخطّ مستقيم
طوبى للذين صفت ضمائرهم و طابت سرائرهم
و لطف فطرتهم و توسّعت قنطرتهم و رقت
راووقهم و دقت انظارهم و حدّت ابصارهم
و زاد سرورهم و عظم حبورهم لعمر الله انّ
فوزهم لعظيم

- 2 Although the signs of the Most Great Resurrection and the Supreme Catastrophe were specific to the Day of the Manifestation of the Revealer of Sinai, yet His ordinances continue and His outpouring descends and His light shines forth and His dawn gleams bright. For every age has its Day and every cycle is the extended period between two Manifestations. Now, although the Sun of the Great Resurrection has outwardly set, yet its ordinances are in truth flowing and perfect. This is why you observe that today the ordinances of gathering and dispersion are clear and evident. Therefore O friends of God, be ever intoxicated and inebriated by the trumpet blast and the cry of the Most Forgiving Lord, and forget not for a moment the outpourings of the Most Glorious Beauty - may my spirit be sacrificed for His loved ones. That ancient grace and that mighty favor continues and endures and remains and persists, and "We shall show you from My Most Glorious Horizon" is the sweetest utterance. Therefore we must turn our attention and receive the outpouring.

2 اگرچه آثار قیامة کبری و طامه عظمی
مختصّ بیوم ظهور مجلّی طور بود ولی احکامش
مستمرّ و فیضش منہم و نورش بازغ و فجرش
لامع است چه کہ هر کوری یومیست و هر
دوری مدّت ممتدّہ بین ظهورین است حال
اگرچه آفتاب حشر عظیم بظاہر آفل است
ولی احکامش بحقیقت جاری و کامل است
اینست کہ ملاحظہ مینمائی کہ الیوم احکام
حشر و نشر واضح و باہر است پس ای دوستان
الہی از نفخ صور و صوت سافور ربّ غفور
دائماً مست و منجور باشید و آئی فیوضات جمال
اہی روحی لاحبائہ الفداء را فراموش ننمائید آن
فضل قدیمست و آن لطف عظیم مستمرّ است
و مستقرّ و دائمست و قائم و نریکم من افق
الاہی بیان احلی است پس باید توجّہ نمائیم و
تفیض کنیم

MMK6#463

AB05950*To: Shaykh Kazim Qazvini (Samandar)**Date: 1897-Aug-19*

- 1 O Samandar of the fires of the All-Merciful! By God, the Truth!
- 2 Verily hearts overflow with the wine of attraction, and souls are set ablaze with the fire of enkindlement. Eyes are delighted by witnessing resplendent signs, and ears derive pleasure from hearing melodies in various tunes. Hearts are gladdened by the appearance of mysteries, and inner consciousness rejoices in the radiance of lights. Spirits find rest in the Kingdom of divine traces, and tastes are sweetened by heavenly tables descending from the heaven of thy Chosen Lord's mercy.
- 3 However, eyes have been veiled by the veils of tyranny, and the people of languidness have shut the eyes of justice. They cling to graves and are heedless of resurrection. They are deprived of joy and have abandoned gladness. They are in a state of negligence, distraction, sleep and slumber. They hear no voice and heed no counsel.
- 4 But thou - be of good cheer, let thy heart rejoice, and let thy breast be dilated, for thou hast arisen to make hearts steadfast, hast lifted the veils of light, and hast warmed thyself at the fire kindled on the highest Mount.
- 1 يا سمندر نيران الرحمن تالله الحق
- 2 انّ القلوب تطفح بسلاف الانجذاب و انّ النفوس تتسع بنار الاشتعال و الاعين تقرّ بمشاهدة الآيات الباهرات و الأذان تلتذ من استماع النغمات بفنون الالحان و الافتدة تنسر بظهور الاسرار و السرائر تفرح باسراق الانوار و الارواح ترتاح الى ملكوت الآثار و الاذواق تخلو من موائد نازلة من سماء رحمة ربك المختار
- 3 ولكن حجب الاعين حجاب الاعتساف و غضوا اهل الفتور اعين الانصاف و لزمو القبور و غفلوا عن النشور و حرموا السرور و تركوا الجور و هم في غفلة و هيام و رقود و نيام لا يسمعون صوتاً و لا يستمعون نصحاً
- 4 و انتك انت طب نفساً و سر قلباً و انشرح صدرّاً بما قمت على تثبيت القلوب و كشفت حجب النور و اصطليت بالنار الموقدة في اعلى الطور

AYBY.343 #024

AB01879*To: Mirza Asadullah Isfahani**Date: 1897-Sep-12*

- 1 O thou who hast turned toward the realms of God under the protection of God! May my spirit be sacrificed for everyone who hath arisen in servitude at the Most Exalted and Supreme Threshold. It appeareth that in the divine realms, each of the spiritual friends maketh statements and expreseth attributes and praises regarding this servant. The Ancient Beauty - may my spirit be sacrificed for those who arise in servitude to Him - in praising and extolling His Holiness the Prince of Martyrs
- 1 يا من توجه الى ديار الله في صون حماية الله فديت بروحي كل من قام بالعبودية العتبة السامية العليا چنين معلوم ميگردد كه در ديار الهى احبای رحمانی هریک در مقامات عرفان نسبت باين عبد بیانی مینماید و نعوت و محامدی عنوان میکند جمال قدم روحی لمن قام لعبوديته الفدا در مقام نعت و ستایش حضرت سید الشهداء

(peace be upon him), praiseth his pure dust as the Lord of Lords, and this is due to his relationship with that sacred soul.

عليه السلام تربة طاهره اش را ستايش ربّ
الارباب فرمايد و اين نظر به نسبتش بآن نفس
مقدس است

- 2 However, since understandings of recognition differ, therefore all the friends of God must refer to a single word so that all may be established under the shade of the word of unity, and that word is the statement of this servant. They must hold fast to whatever this servant sayeth or writeth. This servant is detached and fleeing from all names, attributes and titles, and the name, title, essence, reality, attribute and sign of Abdul-Baha meaneth pure, absolute, true servitude that accepteth neither interpretation, nor explanation, nor alteration.

2 ولی از آنجائیکه مدارک عرفان مختلف لهذا باید
کَلّ احبّای الهی رجوع بکلمهء واحده نمایند تا
کَلّ در ظلّ کلمهء توحید استقرار یابند و آن
کلمه بیان این عبد است آنچه این عبد میگوید و
یا مینویسد باید بآن تمسک نمایند این عبد از جمیع
اسماء و صفات و القاب عاری و فراری و اسم و
لقب و کنه و ذات و صفت و رسم عبدالبهّاست
یعنی عبودیت محضهء صرفهء حقیقیه الّتی لا تقبل
لا تأویلاً و لا تفسیراً و لا تحویلاً

- 3 The tongue of the friends of God must be the interpreter of this servant's tongue, and their pen the interpreter of this servant's pen. Let no one address me or mention me except by this mighty attribute. This is the attribute that expandeth my breast, gladdeneth my spirit, refresheth my heart, causeth my branch to flourish, perfumeth my nostrils, illumineth my face, brighteneth mine eye, delighteth mine ear - and I have no name, nor sign, nor attribute, nor description, nor title, nor praise except this wise remembrance.

3 و لسان احبّای الهی باید ترجمان لسان این عبد
باشد و قلمشان ترجمان قلم این عبد فلا یخاطبونی
ولا یذکرنی احد الا بهذا النعت العظیم هذا هو
النعت الذی ینشرح به صدری و یفرح به روحی
و ینعش به قلبی و یخضر به عودی و یتعطر به
مشامی و یتنور به وجهی و تقرّ به عینی و تلذّ به
اذنی و لیس لی اسم و لا رسم و لا نعت و لا
صفة و لا لقب و لا ثناء الا هذا الذکر الحکیم

- 4 The request of this servant to all the friends is that they pray night and day that this servant may be assisted in fulfilling the conditions of servitude to the Ancient Beauty. And the Glory be upon thee. Abbas Abbas.

4 از جمیع احبّاء رجای این عبد اینست که شب
و روز دعا نمایند که این عبد بشروط عبودیت
جمال قدم موفق گردد و البهّاء علیک ع ع

- 5 A copy of this letter must be sent to His Honor Ismu'llah, upon him be the Most Glorious Glory of God, and His Honor Furughi, upon him be the Most Glorious Glory of God.

5 سواد این مکتوب را بجهت حضرت اسم الله علیه
بهّاء الله الأبهی و حضرت فروغی علیه بهّاء الله
الأبهی لازم است

INBA21:185 (236), INBA88:140,
MMK5#168 p.130

AB01775

To: Unknown, in Iraq

Date: 1897-Sep-23

- 1 I testify, O my God, to Thy oneness and singleness, and that Thou art God, the Single, the One, the Unique, the Independent, Who needeth not His creation, Who is sanctified from peers and similitudes, and hallowed above having equals and likenesses among created things which are brought into being through the word of His oneness. He was ever Single, Unique, Alone, and Independent. Necks are humbled before His oneness, heads are bowed before His singleness, voices are hushed before His independence, and faces are subdued before the sovereignty of His lordship.
- 2 Thou art He, O my God, Who hath raised the pavilions of Thy grandeur at the zenith of the horizons, and unfurled the banners of Thy might upon the hills of radiance, and caused the sun of Thy manifestation to shine upon the horizon of the seven layers, and caused the seas of Thy forgiveness to surge through the winds of pardon and bounty, and made the clouds of Thy mercy rain upon the graves of the people of knowledge.
- 3 O Lord! I testify that Thy servant Abu'l-Vafa was faithful to the Covenant and steadfast in Thy pledge even when calamity pressed hard upon calamity, and he fell into unbearable trials, and tears flowed from his eyes in separation, and he sought refuge in Thy mercy in Iraq. O Lord! Reach him with Thy widespread, abundant grace known to the people of faithfulness, and honor his resting place, and cause him to enter the pre-existing abode of mercy, and grant him overflowing blessing, and bestow upon him abundant giving, and favor him with the divine meeting, and shower upon him bounties, and cause him to hear the melodies of the dove of praise in the branches of the Lote-Tree of the utmost boundary, and clothe him in the robes of favors, and crown him with a crown adorned with the most glorious jewel of kindness, and illumine his face with the light of divine gift in the midst of the gardens of Paradise, and perfume his nostrils with holy fragrances.
- 4 Pour forth patience, comfort, tranquility and solace upon the hearts of his parents, brothers, relatives and all the loved ones in this overwhelming calamity. For verily, O my God, he died a stranger and ascended to Thee in sorrow, and died a martyr, and surrendered his spirit alone and solitary, far from family and kin. Verily Thou art the Generous, the Merciful, the
- 1 اشهد يا الهى بوحدانيتك وفردانيتك ويائك
انت الله الفرد الواحد الاحد الصمد الغنى عن
خلقه المنزه عن الاشباه والنظائر والمقدس عن
الامثال والاقران فى الاعيان المتحققة بكلمة
وحدانيته لم يزل كان فرداً واحداً وترأ صمداً ذلت
الاعناق لوحدانيته وخضعت الرقاب لفردانيته
وخشعت الاصوات لصمدانيته وعنت الوجوه
لسلطان ربوبيته
- 2 انت الذى يا الهى ارتفعت خيام عظمتك فى
قطب الآفاق وانتشرت رايات عزتك على اتلال
الاشراق واشرفت شمس ظهورك على افق السبع
الطباق وتلاطمت بحور مغفرتك من ارياح العفو
والاحسان وفاضت سحب رحمتك على اجداث
اهل العرفان
- 3 اى رب اشهد بان عبدك ابا الوفاء قد وفا بالميثاق
وثبت على عهدك وان اشتدت عليه الساق
بالساق ووقع فى بلاء لا يطاق واسال السيول
عن الآماق فى الفراق واستجار جوار رحمتك فى
العراق اى رب ادركه بفضلك الشائع الذائع عند
اهل الوفاق واكرم مثواه وانزله فى نزل الرحمة
السابقة وارزقه النعمة السابعة واجزل عليه العطاء
وامن عليه باللقاء واسبغ عليه النعماء واسمعه
نغمات ورقاء الثناء فى فروع السدرة المنتهى و
البسه حلل اللطاف وتوجه بتاج يلوح عليه ابنى
جوهره الاعطاف ونور وجهه بنور الموهبة فى
محبوحة رياض الفردوس وعطر مشامه بنفحات
القدس
- 4 وافرح الصبر والسلوة والسكون والعزاء على قلب
ابويه واخوانه واقرباه وكافة الاحياء فى هذه
المصيبة الداهية فانه يا الهى توفى غريباً وصعد
اليك حزيناً ومات شهيداً واسلم الروح فريداً
وحيداً عن الاهل والقربى انتك انت الكريم

Compassionate, the Pardoning, the Forgiving, the Kind, the Ever-Relenting. And glory be upon him, morning and evening.

الرَّحِيمَ الرَّؤُوفَ الْعَفْوَ الْغَفُورَ الْعَطُوفَ التَّوَّابَ وَ
الْبَهَاءَ عَلَيْهِ فِي كُلِّ صَبَاحٍ وَمَسَاءٍ

INBA89:034, BRL_DAK#0532

AB12835

To: *Husaynavi, Husayn et al., in Baghdad*

Date: 1897-Sep-26

- 1 O my Lord, my Hope, my Shelter, my Haven, my Recourse, and my Refuge! Praise be unto Thee, and favor be unto Thee, and grace be unto Thee, and thanks be unto Thee, for that Thou hast created and brought into being souls that bow down and beings that prostrate themselves and realities that humble themselves and essences that show reverence before Thy grandeur and sovereignty, supplicating to Thy Kingdom, beseeching Thy Dominion, sincere in Thy Cause, turning toward Thy divine realm, serving Thy loved ones, striving to please Thy chosen ones, and rejoicing in servitude to Thy friends.
- 2 O my Lord! When Thy servant Abu'l-Wafa arrived in the city of Baghdad, he was overcome with weariness and afflicted with illness until his strength was sapped and his malady grew severe. He became bedridden and infirm of constitution, melting and burning like a lamp, far from family, home, and kin. The loved ones arose to serve him and honored his dwelling place, never flagging for a moment in all affairs, and treated him as would a loving father, until he ascended unto Thee, came before Thee, and appeared in Thy presence, his tongue overflowing with praise and gratitude for them.
- 3 O my Lord! Ordain for them a bountiful reward, a beautiful provision, and abundant sustenance. Accept from them these good deeds and recompense them for their righteous acts. Admit them all through the gate of Thy bounty, O Creator of the heavens! O my Lord! They seek Thy good pleasure, so be pleased with them; they seek gifts, so grant them from Thy bestowals. Make for them a way out and make firm their feet in Thy binding Cause. Grant them sustenance in this world and the next, make goodly their end, and aid them to achieve

رَبِّ وَرَجَائِي وَمَلْجَأِي وَمَلَاذِي وَمَرْجَعِي وَ
مَعَاذِي لَكَ الْحَمْدُ وَلَكَ الْفَضْلُ وَلَكَ الْمُنَّ
وَلَكَ الشُّكْرُ بِمَا خَلَقْتَ وَبَرَأْتَ نَفْسًا رَكْعًا وَ
ذَوَاتٍ تَسْجُدُ وَحَقَائِقَ خَاضِعَةٌ وَكَيِّنُونَ خَاشِعَةٌ
لِعَظَمَتِكَ وَسُلْطَنَتِكَ مَبْتَلَةٌ إِلَى مَلَكُوتِكَ
مُتَضَرِّعَةٌ إِلَى جِبْرُوتِكَ مُخْلِصَةٌ فِي أَمْرِكَ مُتَوَجِّهَةٌ
إِلَى لَاهُوتِكَ خَادِمَةٌ لِأَحْبَائِكَ سَاعِيَةٌ فِي رِضَا
أَصْفِيَائِكَ مُسْتَبْشِرَةٌ بِعِبَادَتِكَ أَوْلِيَائِكَ

أَيُّ رَبِّ لَمَّا وَرَدَ عَبْدُكَ أَبُو الْوَفَاءِ الْمَدِينَةَ الزُّوْرَاءَ
أَضْنَاهُ الْعِيَاءَ وَبَرَاهُ الْأَسْقَامَ حَتَّى انْخَلَّ مِنْهُ الْقُوَى
وَاشْتَدَّ عَلَيْهِ الدَّاءُ فَأَصْبَحَ طَرِيحَ الْفَرَّاشِ وَعَلِيلَ
الْمَزَاجِ يَذُوبُ وَيَحْتَرِقُ كَالسَّرَاجِ بَعِيدًا عَنِ الْأَهْلِ
وَالرَّيِّعِ وَالْأَقْرَبَاءِ فَقَامَ عَلَى خِدْمَتِهِ الْأَحْبَاءُ وَ
أَكْرَمُوا مِثْوَاهُ وَمَا قَفَرُوا عَنْهُ لَحْظَةً فِي كُلِّ الشُّؤُونِ
وَعَامَلُوهُ كَأَبٍ حَنُونٍ إِلَى أَنْ عَرَجَ إِلَيْكَ وَوَفَدَ
عَلَيْكَ وَحَضَرَ بَيْنَ يَدَيْكَ وَلِسَانُهُ طَافِحٌ بِالثَّنَاءِ
عَلَيْهِمُ وَالرِّضَا عَنْهُمْ

أَيُّ رَبِّ قَدَّرَ لَهُمُ الْأَجْرَ الْجَزِيلَ وَالْخُرْجَ الْجَمِيلَ
وَالْخُرْجَ الْوَفِيرَ وَأَقْبَلَ مِنْهُمْ هَذِهِ الْمُثُوبَاتِ وَ
أَجْزَاهُمْ عَلَى الْبَاقِيَّاتِ الصَّالِحَاتِ وَأَدْخَلَ جَمِيعَهُمْ
فِي بَابِ فَضْلِكَ يَا فَاطِرَ السَّمَوَاتِ أَيُّ رَبِّ أَنْتَهُمْ
يَسْتَرْضُونَكَ فَارْضَ عَنْهُمْ وَيَسْتَوْهَبُونَ فَهَبْ لَهُمْ
مِنْ مَوَاهِبِكَ وَاجْعَلْ لَهُمْ مَخْرَجًا وَثَبَّتْ أَقْدَامَهُمْ
عَلَى أَمْرِكَ الْمُبْرَمِ وَارْزُقْهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَ

a blessed conclusion. Verily, Thou art the Supporter, the Rewarder, the Recompenser, the All-Kind, the All-Merciful.

حَسَنَ لَهُمُ الْعَاقِبَةُ وَوَقَّهَهُمْ عَلَى خَيْرِ الْخَاتِمَةِ أَنْتَ الْمُوَيْدُ الْمَجَازِي الْمَكَافِي الرَّؤُوفُ الرَّحِيمُ

BRL_DAK#1207

AB06551

To: Ustad Hasan et al., in Qum

Date: 1897-Sep-29

...O ye beloved of God! This is the age of firmness and steadfastness, the time for unwavering constancy. From one direction the holy fragrances are wafting, and from another, the winds of doubt are blowing. Great are the lights that shine forth from the manifest horizon, and ancient are the mysteries recorded in the glorious Book. The flame of the Covenant doth move the people of all regions, and the eternal dominion is manifest and evident. This is the time to soar, the moment to behold and not merely to hear. The divine call is reaching us from the invisible Kingdom, and the voice of the All-Merciful is coming from the hidden Realm of Might. The confirmations of the Most Glorious Kingdom follow one upon another, and the bounties from the highest horizon arrive in succession. Therefore, make firm your steps and make steadfast your hearts. Arise to diffuse the holy fragrances and strive to spread the sweet savors, that ye may illumine your faces in the Abha Kingdom.

...ای احبای الهی دور دور ثبوت است یوم یوم رسوخست از جهتی نفحات قدس در مرور است و از جهتی سموم شبهات در عبور است انوار عظیم است که مشرق از افق مبین است و اسرار قدیمست که در کتب کریمست شعله میثاقست که محرک اهل آفاقست دولت جاوید است که ظاهر و پدید است وقت پریدنست و زمان دیدن نه شنیدن بانگ الهیست که از ملکوت غیب میرسد و صوت صوت رحمانیست که از جبروت خفی میاید تأیید ملکوت ابهیست که متابعتست و توفیق افق اعلی است که مترادف است پس قدم را ثابت نمائید و قلوب را راسخ در نشر نفحات قدس قیام نمائید و بر نشر روائع انس بکوشید تا روی را در ملکوت ابهی روشن نمائید

AKHA_117BE #605 p.261x, MAS9.147x

AB00445

To: Mirza Lutfullah Tabib, in Jahrum

Date: 1897-Sep-30

- ¹ Glory be to Thee, O my God! Thou seest me under the claws of fierce beasts and the talons of ravenous wolves, and the assault of the Gog of passion and the emergence of the Magog of error and blindness. O Lord! They descend from the farthest height and in the nearest depth they kill and lament, they strike and

¹ سبحانک اللهم یا الهی ترانی تحت مخالب سبع کاسرة و برائن ذئاب ضاریه و هجوم یاجوج الهوی و خروج مأجوج الضلالة و العمی ارب انهم من عدوة قصوی ینسلون و فی العدوۃ الدنیا

weep, they attack and complain. I pour out my grief and sorrow to Thee alone, O my God. Thou art my refuge in my terror, my shelter in my anguish, my fortress in my distress, and my help in my desperation. By Thy might! My bones have weakened, my flesh has melted, my anguish has intensified, my heart is burned, my liver is torn, and the flame in my breast is kindled.

يقتلون و ينوحون يضربون و يبكون يسطون و يشكون انما بئى و حزنى اشكوهما اليك يا الهى انت ملجئى عند فرعى و ملاذى لدى جزعى و حصنى عند اضطرارى و عونى عند اضطرارى فوعزتك قد وهن العظم متى و ذاب لحمى و اشتد كربى و احترق قلبى و تقطعت كبدى و تسعر لهيب فؤادى

- 2 O Lord! Raise me up to Thee, bring me before Thee, make me present before Thee, give me to drink from the cup of sacrifice, and intoxicate me with the wine of destiny. For O my God, no tranquility or patience remains for me in this tribulation that assails from all directions. The enemies have aimed at me the arrows of hatred and drawn against me the swords of affliction and pierced me with the spears of utmost enmity. And those who claimed loyalty and professed to be loved ones have risen against Thy servant after the setting of the sun of Thy most glorious Beauty. They shot arrows at me and stabbed me with spears and burned my bones with the fire of tyranny. They denied Thy Covenant and violated Thy Testament and rejected Thy sovereignty and warred against Thy servant and despaired of Thy forgiveness and turned their backs and sought help from the wicked and stoned me with suspicions and delusions and sought to shed my blood through hints and innuendos and fabricated against me every false statement as clear as the midday sun.

2 ايرب ارفعنى اليك و ادخلنى عليك و احضرنى بين يديك و اسقنى كأس الفداء و اسكرنى من رحيق القضاء فانى يا الهى مابقى لى من سكون و لا صبر فى هذا البلاء المهاجم من جميع الأرجاء فان الأعداء فوقوا الى سهام البغضاء و سلوا على سيوف البأساء و طعنوني برماح العداوة العظمى و الذين كانوا يدعون الولاء و يزعمون انهم الأحباء قاموا على عبدك من بعد افول شمس جمالک الأبهى و رشقوني بالنبال و طعنوني بالسنان و احرقوا عظامى بنار الطغيان و انكروا عهدک و نقضوا ميثاقک و جاهدوا بسلطانک و حاربوا بعبدک و استيأسوا من عفوک و ولوا الأدبار و استنصروا بالأشرار و رجوني بظنون و اوهام و استهدروا دمی باشارة و ايهام و افتروا على بکل قول زور کالشمس فى رابعة النهار

- 3 O Lord! Make my hopes easy to attain, grant my request and desire, and prepare for me right guidance in my affairs so that I may soar in the atmosphere of the glory of Thy Kingdom and journey in the vastness of the heights of Thy Dominion and nest in the branches of the Tree of Thy mercy and find shade under the tree of Thy oneness and find rest in Thy presence and repose in the courtyard of the gate of Thy unity. Verily Thou art the Generous, the Compassionate.

3 ايرب يسر لى آمالى و ارخص لى مطلبى و منائى و هيأ لى من امرى رشداً حتى اطيروا فى هواء بهاء ملکوتک و اسبح فى فضاء علاء جبروتک و اعشش فى فروع سدره رحمانيتک و استظل فى ظل شجرة وحدانيتک و استريح فى جوارک و ارتاح فى فناء باب احديتک انک انت الکریم الرؤوف

- 4 'Abdu'l-Baha 'Abbas

ع ع 4

- 5 O thou who gazest toward God! In this mighty Day and noble Age when all things are engaged in glorifying and sanctifying the Abha Beauty and the holy fragrances are wafting in the East and West of the horizons of existence, those who claim to love are busy casting doubts and are attached to ambiguous verses. They have polluted the name of unity and stained the garment of God's Cause with their own delusions. The meaning of unity has been explained by the Ancient Beauty - may my spirit and being be sacrificed for His steadfast loved ones - in the Tablet to Salman and in the Book of Certitude

5 اى ناظر الى الله در اين يوم عظيم و قرن کریم که جميع اشياء به تسبیح و تقدیس جمال ابهى مشغول و نفحات قدس در مشرق و مغرب آفاق وجود مشموم مدعیان حب در لقاء شبهات ساعى و بمتشابهات مألوف اسم توحید را تلویث نموده اند و رداء امر الله را باوهام خویش بیالودند معنى توحید را جمال قدم روحى و ذاتى لأحبابه الثابتین فدا در لوح جناب سلمان و در رساله ايقان و در سائر الواح الهیه باوضح بیان شرح و تفصیل

and other divine Tablets with clearest exposition. Despite this, these people understand and comprehend from the word unity the same meaning that ancient nations who tell tales of ancient times understand. How wonderfully they have progressed! The point is that the meaning of unity is explained in divine Books and Tablets. As for the oneness of the Ancient Beauty, this is clearer than the Day of Resurrection:

فرموده‌اند باوجود این حضرات از کلمه توحید همان معنی را که سائر ائم عتیقه که از قدم عالم حکایت کنند میفهمند و ادراک کنند ماشاءالله ترقی نموده‌اند مقصود این است که معنی توحید در زیر و الواح الهی مشروح و اما وحدانیت جمال قدم این اوضح از یوم نشور

6 Tell him who imagines His Essence to be as a treasure,

6 در تصور ذات او را گنج

7 So that something like it may enter his imagination

7 گو تا درآید در تصور مثل او

8 "We are all prostrate before Him, we are all submissive before Him, all faces are humbled before the Living, the Self-Subsisting."

8 انا کلّ له ساجدون انا کلّ له خاضعون عنت الوجوه للحيّ القيوم

9 In short, that one intoxicated with the divine wine must completely forget these mentions and be consumed with such heat that it burns away all these veils with a single flame and raises up the banner of the Word of God in that land. He must become a luminous flame and a divine lamp, a manifest sign and an unfurled standard, a life-giving breeze from the gardens of oneness and the spring rain from the world of the Lord of Glory, a rising star and a brilliant ray, a fruitful tree and a flowering garden, speaking in every gathering and a shining light in every assembly.

9 باری آن سرمست صهای الهی باید این اذکار را بکلی فراموش نماید و بحرارتی محشور گردد که جمیع این حجابات را بشعله‌ئی بسوزد و در قطب آن دیار علم کلمه الله برافروزد شعله نورانی گردد و شع رحمانی آیت باهره گردد و رایت شاهره نسیم جان بخش ریاض احدیت شود و باران نیسان جهان رب عزت نجم بازغ شود و شعاع بارق شجره مشمره گردد و ریاض مزهره در هر انجمنی ناطق و در هر مجمعی نور لائح

10 O thou who gazest toward God! If you act upon what has been said and are confirmed therein, you will observe that the hosts of the Kingdom will rush forth in such a way that you will be amazed, and you will find the doors of success and prosperity opened. While time remains, strive and seek and cry out so that you may render a mighty service at the Sacred Threshold. And glory be upon you and upon every one firm and steadfast in God's Covenant and spreading the fragrances of God, the Protector, the Self-Subsisting.

10 ای ناظر الی الله اگر آنچه گفته شد عمل فرمائی و موفق گردی ملاحظه خواهی نمود که جنود ملکوت چنان هجوم نمایند که حیران مانی و ابواب فلاح و نجاح را مفتوح یابی تا وقت موجود بکوش و بجوش و بخروش تا در آستان مقدس خدمت عظیمی نمائی و البهاء علیک و علی کلّ ثابت راسخ علی میثاق الله و ناشر لنفحات الله المهیمن القيوم

INBA13:100

AB05488

To: Muhammad Rida Kaziruni, in Shiraz

Date: 1897-Sep-30

- 1 Praised be God Who hath singled out and specially favored holy and heavenly souls, and affable and luminous realities; and made them tokens of His Unity, attributes of His Oneness, foundations of certitude and sources of His knowledge. Salutation and praise rest upon the Light gleaming in the midmost point of heaven and the Shining Star on the equator, His Exalted Beauty, His Primal Point, and upon every twig attracted to the Root through the potency of the magnet of guidance, and upon those loved ones who have fastened their eyes on the Kingdom of the All-Glorious.
- 2 O thou pure soul! Hold fast unto the firmest cord and cling to the hem of the robe of grandeur and utter the praises of Thy Lord, the Exalted One, and call thou to the supernal realm, and quicken the people with the spirit emanating from the All-Glorious Kingdom. By the righteousness of God! The True One is thy aid, thy Lord is thy shelter and thy succor and He graciously assisteth thee with hosts of His kingdom. Thou, verily, art enveloped in the bounties of thy Most Generous Lord.
- 3 'Abdu'l-Baha 'Abbas
- 4 Salutation rest upon the indubitable and well-assured leaf, Fatima, and upon her son Ahmad who hath set his face towards the Divine path, and upon their relatives.
- 5 O my God! They have bowed down to the Word of Thy transcendent Unity and prostrated themselves on the ground in exaltation before the majesty of Thy Oneness, and fell on dust in submission and humility to Thy Divine Threshold. O God! Accept from them every good deed in Thy path, Thou art the Benevolent.
- 1 بواسطه حضرت عندليب ش جناب خواجه محمد رضای کازرونی علیه بهاء الله الأبهی الله ابهى الحمد لله الذى اصطفى واجتني نفوساً قدسية رحمانية وحقائق انسية نورانية وجعلها آية التوحيد وسمة التفريد وارومة الايقان وجرثومة العرفان والتحية والثناء على النور الساطع فى دائرة معدل النهار والكوكب اللامع فى خط الاستواء جماله الأعلى ونقطته الأولى وعلى كل فرع انجذب الى الأصل بقوة مغناطيس الهدى وعلى الأحباء الذين حصروا الأنظار الى الملكوت الأبهى
- 2 يا ايها النفس الزكية توسل بأوثق العرى وتعلق بأهداب رداء الكبرياء وانطق بالثناء على ربك الأعلى وادع الى الأفق الأسمى واحي الناس بروح انبثق من ملكوت الأبهى تالله الحق ان الحق ظهيرك وربك مجيرك ومولاك نصيرك ويؤيدك بجنود من ملكوته وانك لمشمول بألطف ربك الكريم
- 3 ع ع
- 4 والتكبير على الورقة الموقنة الفاطمة المطمئنة و سليلها احمد المتوجه الى الوجهة الرحمانية وعلى سائر الأقرباء
- 5 الهى هؤلاء قد سجدوا لكلمة وحدانيتك وخرّوا على الأرض تعظيماً لحضرة فردانيتك و اكبوا على التراب تذلاً وتخشعاً الى عتبة ربانيتك اى رب اقبل منهم كل عمل صالح فى امرك انت الكريم

INBA87:575b, INBA52:611b, BRL_DAK#0330,

MKT5.132, MNMK#062 p.141

AB05497*To: Muhammad Ali Kashani, in Tihiran**Date: 1897-Sep-30*

- 1 Prayer seeking forgiveness from the threshold of the Divine Unity on behalf of Na'ib Ibrahim, maternal uncle of his honor Aqa Muhammad-'Ali from the people of K, Allah-u-Abha:
- 2 My God, my God! This is a servant whom You nurtured in the embrace of Your care and the cradle of Your bounty, until he grew up under the shadow of Your favors. You guided him to the wellspring of Your knowledge and gave him to drink from the pure waters of certitude through Your grace and gifts. You adorned his head with the crown of acceptance in the court of Oneness through Your generosity and kindness. You caused to grow in his wings the radiant good deeds and the leading everlasting righteous works, until he soared to Your Kingdom and arrived at the expanse of Your majesty and might. O Lord! Clothe him in the crown of forgiveness and the diadem of pardon through Your grace and favor. Admit him into the paradise of Your forgiveness and grant him the meeting, O You Who shows mercy to the loved ones! Verily You are the Generous, the Merciful, the Bestower.

1 مناجات در طلب مغفرت از درگاه احدیت در حقّ نائب ابراهیم خال جناب آقا محمد علی من اهل ک الله ابهی

2 الهی الهی انّ هذا عبد ربّیته فی حضنّ عنایتک و حجر موهبتک حتّی نشأ فی ظلّ الطافک و هدیته الی معین عرفانک و سقیته من نیر الیقان بفضلک و مواهبک و زینت رأسه بتاج القبول فی ساحة الأحدیة بجودک و لطفک و انبت فی جناحیه اباهر الحسنات و قوادم الباقیات الصّالحات حتّی طار الی ملکوتک و وفد علی رحبة جلالک و جبروتک ای ربّ البسه اکیلل المغفرة و تاج العفو بفضلک و احسانک و ادخله فی فردوس غفرانک و ارزقه اللّقاء یا راحم الأحباء انک انت الکریم الرّحیم ذو العطاء

BSHN.140.409, BSHN.144.404, MHT1b.043

AB09087*To: Muhammad Sadiq Tabrizi, in Sauj Bulagh**Date: 1897-Sep-30*

- 1 O thou who hast turned thy face toward the Kingdom of God! Well done, well done, for thou hast been attracted by the fragrances wafting from the gardens of God's Covenant. Bravo, bravo to thee, for thou hast been quickened by the spirit of thy Lord's tender mercy, the Mighty, the Bestower. Arise, O servant, with all thy power to serve the Cause of God, and join me in servitude at the threshold of His Most Glorious Beauty, and give the seekers to drink from the cup of remembrance in the gathering of divine knowledge. By the life of God! The powers of existence, both seen and unseen, will aid thee in this

1 یا من توجه الی ملکوت الله احسنت ثم احسنت بما انجذبت بنفحات عبقت من ریاض میثاق الله و یخّجّ لک بما احییت بروح عنایة ربّک العزیز الوهاب قم یا عبد بكلّ قوّة علی خدمة امر الله و اشکرنی فی عبودیة عتبة جماله الأبهی و اسق الطالبین من كأس الذّکر فی محفل العرفان لعمر الله انّ قوۃ الوجود من الغیب و الشّهود تؤیّدک علی هذا الأمر فی کلّ آن و حین و البهاء علیک و علی کلّ مستقیم

endeavor at every moment and time. And the Glory be upon thee and upon everyone who is steadfast.

2 'Abdu'l-Baha 'Abbas

3 Regarding your request for permission to attain His presence, be patient for now. God willing, it will be granted at the appropriate time. At present, wisdom requires this. Today is the day of servitude at the Sacred Threshold. Come, let us all arise together in unity and agreement to serve at His Most Holy Court, that the radiance of His Cause may illumine the horizons.

ع 2

3 در خصوص اذن حضور مرقوم نموده بودید
حال تأمل داشته باشید انشاءالله در وقتش
داده میشود حال حکمت چنین اقتضا مینماید
الیوم یوم عبودیت آستان مبارکست بیا ما جمیعاً
متفقاً و متحداً بعبودیت ساحت اقدسش قیام
نمائیم تا نورانیت امرش آفاق را روشن نماید

INBA88:148

AB01874

To: Hasan Khurasani, in Egypt

Date: 1897-Oct-16

1 O my God, my Refuge, my Shelter and my Salvation! I beseech the Kingdom of Thy mystery and the Might of Thy Most Holy Being to make our feet firm in Thy manifest Faith and Thy Straight Path, to calm our hearts, illumine our sight, and expand our breasts through the verses of Thy holiness. O Merciful, O Compassionate! Verily Thou art the Generous.

1 یا الهی و ملجئ و مهربی و مناصی ابتهل الی
ملکوت غیبک و جبروت احدیة ذاتک ان
تثبت اقدامنا علی دینک المبین و صراطک
المستقیم و سکن قلوبنا و نور ابصارنا و اشرح
صدورنا بآیات قدسک یا رحمن یا رحیم انک
انت الکریم

2 Regarding the reply to that known person in India which you had written about - it was very good and appropriate. Please send a copy so that the friends in this land may also benefit from it. Someone has written papers containing doubts in the voice of an unknown person, including several fabrications regarding the matter of Mirza Aqa Jan, and sent them to Bombay where they were printed and distributed. They have undoubtedly reached or will reach that land as well. Aqa Mirza Hadi has sent a copy to you. Since you have investigated some of the events and become informed, observe to what degree the waves of fabrications have risen. Woe to every sinful liar! In any case, today it is an absolute obligation upon all the friends to preserve the divine fortress, and defense of the Covenant is mandatory, for the people of hesitation have resorted to means by which the foundation of the Cause of God would be completely undermined and the edifice of the religion of God utterly demolished. They speak the name of unity

2 در خصوص جواب شخص معهود در هند
مرقوم فرموده بودید بسیار خوب و بجا سوادش
را ارسال فرمائید تا دوستان این ارض نیز
مستفید گردند یکی اوراق شبهاتی بلسان شخص
غیرمعلومی مرقوم نموده و مفتریاتی چند در
خصوص مسئلهء میرزا آقاخان درج نموده و به
بمبائی فرستاده و چاپ کرده منتشر ساخته اند
لابد بان ارض نیز واصل گشته یا میشود یک
نسخهء آنرا آقا میرزا هادی نزد آنجناب ارسال
نموده چون شما قدری وقایعرا تحقیق نمودید
و مطلع شدید ملاحظه نمائید که امواج بحر
مفتریات بجه درجه است ویل لکل آفاک ائیم
باری الیوم بر جمیع دوستان حفظ حصن حصین
الهی فرض عین و مدافعه از عهد میثاق واجب
چه که اهل فتور توسل بوسائلی جسته که بنیان
امر الله را بکلی خلل حاصل گردد و بنیاد دین

like ancient bygone peoples while worshipping the idols of their own selves and desires. They utter the name of Truth while uprooting the foundation of the Covenant. They preserve the Quran while striking with the sword; they make Ya Sin their talisman while slaying the manifest Imam.

الله بکلی مضمحل شود اسم توحید چون امم
سائرہ قدیم برند و اصنام نفس و هوای خویش
پرستند نام حق بر زبان رانند و بنیان عہد و
میثاق براندازند قرآن کنند حفظ و بطہ زند تیغ
یسین کنند حرز و امام مبین کشند

- 3 Jinab-i-Haji Mulla Husayn Lari, upon him be the Glory of God the Most Glorious, has permission to attain presence. We remember Jinab-i-Aqa Mirza Javad and the other friends. Aqa Mirza Jalal arrived with Aqa Siyyid Yahya and the other travelers. And the Glory be upon you and upon all who are firm in the Covenant of God, the Most Exalted, the Most Glorious. 'Abbas.

3 جناب حاجی ملا حسین لاری علیہ بہاء الله
الابہی اذن حضور دارند جناب آقا میرزا جواد
و سائر احباب را ذاکریم آقا میرزا جلال با آقا
سید یحیی و سائر مسافرین وارد گشتند و البہاء
علیک و علی کل ثابت علی میثاق الله العلی الابہی
ع ع

- 4 What they carried out regarding His Holiness Abu'l-Fadl was most acceptable. And the Glory be upon you. 'Abbas.

4 آنچه در حق حضرت ابی الفضل مجری فرمودند
بسیار مقبول و البہاء علیک

MMK5#293 p.218, MSHR5.415x

AB05913

To: *Siyyid Husayn Afnan, in Shiraz*

Date: 1897-Oct-23

- 1 O noble branch of the Blessed Tree! I beseech and supplicate the Most Glorious Kingdom and the Supreme Realm to make you detached from all else save God, to prepare guidance for you in your affairs, and to make you like a blazing flame enkindled with the heat of the love of God, until you expend your spirit, your body, your possessions and all that you have in the path of God.
- 2 My God! This is a branch from among the branches of the Tree of Your mercifulness - make him fresh and verdant, watered by the outpouring rain of detachment from all save You, of supplication unto You, and of being set ablaze by the fire of the Tree of Your oneness. O my Lord! Make him wholly occupied with You, enamored with Your love, mindful in Your remembrance, detached from all else save You, crying out at Your gate, and taking refuge at Your threshold. Verily You are the Powerful, the Mighty, the Self-Subsisting.

1 ایہا الفرع المجید من السدرۃ المبارکۃ انضرّ و
ابتل الی الملکوت الہی و الجبروت الاعلی ان
یجعلک منقطعاً عما سوی الله و یہیأ لک من
امرک رشداً و یجعلک کقبسۃ نار ملتبہۃ بحرارۃ
محبة الله حتی تنفق روحک و جسمک و ما
لک و علیک فی سبیل الله

2 الہی هذا فن من افنان سدرۃ رحمایتک فأجعله
حضرّاً نضراً ریاناً بفیض وابل الانقطاع عن
دونک و الابتہال الیک و الاشتعال بنار شجرة
وحدایتک ای رب اجعله بکلیتہ مشغولاً بک
و مشغولاً بحبک و متذکراً بذکرک و منقطعاً عن
دونک و مستغنیاً ببابک و لا تذأ بجناحک انک
انت المقتدر العزیز القیوم

- 3 Today the greatest of all matters is the unity and harmony of the loved ones of God. By whatever means possible, all must become united in all conditions.

3 اليوم اعظم امور اتحاد و اتفاق احبای الهیست
بهر وسیله باشد کل باید در جمیع احوال متحد
گردند

INBA87:410, INBA52:422

AB03293

To: Muhammad Ali Qaini, in Tihiran

Date: 1897-Oct-26

- 1 O thou who art attracted by the fragrances of God! I address thee from this furthestmost shore and distant place, the Blessed Spot from which are diffused the sweet-scented perfumes of the divine mysteries, and from which are scattered the pearls from the shells of divine traces, and where shineth forth the Morn of Lights, and where is kindled and shineth the Lamp of Guidance, and where blazeth the fire of love upon the highest peaks of Sinai. Glory be to my Most Glorious Lord!
- 2 By the life of God, verily the Concourse on High cry out and address the firm and steadfast ones: "Good for those who befriend you, and woe unto those who oppose you, and victory to those who obey you, and triumph to those who bow before you - for ye are the helpers of God's Faith, and the ambassadors of God's Book, and the guardians of God's Covenant, and the hosts of God's Testament, and the delegations at the gate of God's mercy, and those who take refuge in God's cave, and those who prostrate before God's Chosen One. Well done! Again, well done! May you live and prosper! And the Glory be upon you." Abdul-Baha Abbas.
- 3 You must, through the assistance and favor of the Ancient Beauty - may my spirit be a sacrifice for His loved ones - arise to diffuse the divine fragrances and promote the clear verses in such wise that trembling may seize the pillars of the tribes and a flame may be kindled in the harvest of learned souls. May the lights be spread abroad and the hosts of darkness be put to flight. May the sign of the Covenant be made firm and the account of the violation be erased. And may the banner of lassitude be reversed. If possible, travel somewhat to outlying regions and bring the heedless to awareness and awaken those who slumber. Abdul-Baha Abbas.

1 یا من انجذب بنفحات الله اتی اخاطبک من هذه
العدوة القصوى و مکان قصی البقعة المباركة التي
تنتشر منها فوائح نوافج الاسرار و تنتثر منها لثالی
اصداغ الآثار و يلوح صبح الانوار و یوقد و
یضئ مصباح الهدی و تتوقد نار المحبة فی اعلى
قلل السیناء سبحان ربی الابهی

2 لعمر الله ان الملاء الاعلى ینادون و یخاطبون الثابتین
الرائخین الخیر لمن والاکم و الولیل لمن عاداکم و
النصر لمن اطاعکم و الفوز لمن خضع لکم فانکم
عونۃ دین الله و سفرة کتاب الله و حفظة عهد
الله و جنود میثاق الله و وفود باب رحمة الله
و رفود کھف الله و سجدود صفی الله احسنتم ثم
احسنتم عشم و طبتم و البهاء علیک ع ع

3 آنجناب باید به عون و عنایت جمال قدم روحی
لاحجائه الفداء چنان بر نشر نفحات و ترویج آیات
بینات قیام نمائید که زلزله بر ارکان قبائل افتد و
شعله در خرمن نفوس افاضل سطوع انوار منتشر
گردد و جنود ظلام منهزم شود آیت میثاق ثابت
گردد روایت نقض منسوخ شود و رایت فتور
منکوس گردد قدری باطراف اگر ممکن باشد
حرکت نمائید و بیوشانرا بهوش آرید و خفتگانرا
بیدار نمائید

INBA59:131

AB00087

To: Ahmad Yazdi son in law of Abdu'l-Baha consul of Iran, in Port Said

Date: 1897-Nov-23

1 Praise be to God Who manifested Himself in the blessed spot, the holy land, Mount Sinai, the Vale of Tuwa, to Moses the Interlocutor; Who shone forth in the holy wilderness, the sacred valley, Mount Seir, the white spot and the illumined shore, upon Jesus Christ; Who appeared in Paran of love, the Dawning-place of lights, the Day-spring of divine traces, in the spiritual plain, Yathrib of mysteries, with a brilliance like unto the midday sun, upon Muhammad, the Beloved; Who gleamed and shed light in the essence of glory and the reality of praise, the Lamp of the Concourse on High, the Primal Point, the horizon of divine unity; then rent asunder the veil of the unseen, dispelled the darksome night, unveiled the all-encompassing clouds from the Sun of Revelation, lifted the covering, cleft asunder the clouds, removed the veil, and there came the promised Day of Return foretold in every scroll, psalm and book revealed by the Almighty, the Bestower in bygone ages, centuries and epochs. Then did the light of Beauty in the temple of Glory shine forth, beam, flash and break forth; the All-Merciful was established upon the throne of creation; the Sun of Truth gleamed and glittered upon the horizons of contingent being; and it became the glory of the heavens and the earth in the world of the unseen and the visible.

2 Glory, praise, greetings and peace be upon holy realities who received from the Ancient Bounty and were illumined by lights that shone from His Most Great Name, and upon sacred souls who were attracted by the divine fragrances, hearkened to the melodies of the Dove warbling in the gardens of praise, were set ablaze by the fire kindled in the Tree of Sinai, attained the Day of Meeting, and gave thanks to God for the bounties He bestowed upon them—bounties specially designated for those noble and distinguished ones whom no blame from any blamer could turn aside from their steadfastness in God's Covenant and their adherence to the pledge written by the Supreme Pen. Verily they are God's chosen ones; verily they are the triumphant.

3 And further, O thou noble seeker who hast turned unto the Kingdom supreme! Know thou that divine vision on the Day of God is mentioned in all the holy scriptures, psalms, and tablets revealed from heaven unto the Prophets in bygone ages, past

1 الحمد لله الذي تجلّى في البقعة المباركة الأرض المقدسة طور الأيمن وادي طوى جبل سيناء على موسى الكليم واشرق في برية القدس وادي المقدس جبل ساعير البقعة البيضاء والعدوة التوراء على عيسى المسيح وظهر في فاران الحب مطلع الأنوار مشرق الآثار بطحاء الروح يثرب الأسرار ظهور الضياء في رابعة النهار على محمد الحبيب ولاح واضاء في كينونة العلى وذاتية النناء مصباح الملاء الأعلى النقطة الأولى افق التوحيد ثم هتك ستر الغيوب و زال الظلام الديجور وانكشفت السبحات المجللة على شمس الظهور وارتفع النقاب واشق السحاب و زال الحجاب و كان يوم الاياب الموعود في كل صحف وزر و كتاب انزله العزيز الوهاب في سالف القرون والدهور والأحقاب فأشرق و سطع و لمع و بزغ نور الجمال في هيكل الجلال واستقر الرحمن على عرش الأكوان وتشعشع وتلألأ شمس الحقيقة على آفاق الامكان و كانت بهاء السموات والأرض في عالم الغيب والعيان

2 و البهاء و النناء و التحيّة و السلام على حقائق مقدسة استفاضت من فيض القدم واستشرقت من انوار سطعت من اسمه الأعظم و على نفوس مقدسة انجذبت بنفحات الله و استمعت لنغمات الورقاء المغردة في ايك النناء و اشتعلت بالنار الموقدة في سدره السيناء و فازت بيوم اللقاء و شكرت لله بما انعم عليها بهذه الفيوضات المختصة بالنقباء النجباء الذين لم تأخذهم لومة لائم في ثبوتهم على ميثاق الله و تمسكهم بعهد رقم من القلم الأعلى الا انهم من اولياء الله و الا انهم هم الفائزون

3 أما بعد ايها السائل الجليل المتوجه الى الملكوت العظيم اعلم ان الرؤية في يوم الله مذكور في جميع الصحائف والزبر والألواح النازلة من السماء على

dispensations, and ancient cycles. Each Prophet gave glad-tidings to His people of the Day of Meeting. Refer thou to the existing texts in the Gospel, the Psalms, the Torah, and the Qur'an. God the Exalted saith in the Furqan: "Know that ye shall meet Him on the Day of Resurrection." And again: "They indeed are losers who deny their meeting with their Lord." And again: "That ye might be certain of the meeting with your Lord." And in a tradition related by twenty-one of the Companions, the Messenger of God—peace be upon Him and His family—said: "Ye shall see your Lord as ye see the full moon on the fourteenth night." And 'Ali—peace be upon Him—said: "I saw God and Paradise with mine own eyes." And again He said: "I saw Him and knew Him, then worshipped Him. I worship not a Lord whom I have not seen."

- 4 Despite these explicit statements, clear texts, and inherited traditions, the peoples have differed on this question. Some have said that vision is impossible, citing the blessed verse: "No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things." Others have said that to wholly deny vision would necessitate denial of Qur'anic texts and disprove the infallibility of the Prophets, for to ask for that which is impossible is categorically impermissible for an infallible Prophet. Moses the Interlocutor—peace be upon Him—asked for vision, saying: "O my Lord! Show me Thyself that I may look upon Thee." Infallibility prevents asking for the impossible, and since this request issued from Him, it is conclusive proof and clear evidence of the possibility of vision and attainment of this aspiration.

- 5 Besides this mighty proof, thou hast another clear and manifest evidence: If we were to suppose vision truly impossible in the visible realm of existence, what then would be the divine blessing which God hath specially bestowed in the Paradise of Meeting upon His honored servants among the chosen ones? Nay, the impossibility of vision pertaineth only to this world, while in the next life it is attainable and accessible to every penitent servant. For when the noble Interlocutor—peace be upon Him—drank the wine of God's love, was moved by hearing God's Word, and was intoxicated by the effect of the crimson wine of divine address, He forgot He was in this world and Paradise was unveiled to Him. Since Paradise is the station of witnessing and meeting, He said: "O my Lord! Show me Thyself that I may look upon Thee." Then came the address from the Lord of Lords that this gift, specially bestowed upon the chosen ones—"He specially favors with His Mercy whom He

الأنبياء في غير الأزمان العصور الخالية والقرون الأولية و كل نبي من الأنبياء بشر قومه بيوم اللقاء فارجع الى النصوص الموجودة في الانجيل والزبور والتوراة والقرآن قال الله تعالى في الفرقان اعلوا انكم ملاقوه يوم القيامة و ايضاً قد خسر الذين كذبوا بقاء ربهم و ايضاً لعلكم بقاء ربكم توقنون و في حديث مروي من احد وعشرين من الصحابة ان رسول الله صلى الله عليه و آله قال سترون ربكم كما ترون البدر في ليلة اربع عشر و قال على عليه السلام رأيت الله و الافريديوس برأى العين و ايضاً قال و رأيت و عرفته فعبدته لا اعبد رباً لم اره

4 مع هذه العبارات المصرحة و النصوص الصريحة و الروايات الماثورة تختلف الأقوام في هذه المسئلة منهم من قال ان الرؤية ممنوعة و استدلل بالآية المباركة و هي لا تدركه الأبصار و هو يدرك الأبصار و هو اللطيف الخبير و منهم من قال اذا انكرنا الرؤية بالكلية يقتضى انكار نصوص القرآن و يثبت عدم العصمة للأنبياء فان السؤال عن الممتنع المحال لا يجوز قطعياً من نبي معصوم و سأل موسى الكليم عليه السلام الرؤية و قال رب ارني انظر اليك و العصمة مانعة عن سؤال شيء ممنوع و حيث صدر منه هذا السؤال فهو برهان قاطع و دليل لا تحج على امكان الرؤية و حصول هذه البغية

5 و ما عدا هذا الدليل الجليل عندك دليل واضح مبين و هو اذا فرضنا امتناع الرؤية حقيقة في عالم الشهود و العيان فما النعمة الالهية التي اختص الله بها في جنة اللقاء عباده المكرمين من الأصفياء بل امتناع الرؤية انما هي في الدنيا و اما في الآخرة متيسرة حاصلة لكل عبد اواب فان الكليم الكريم عليه السلام لما شرب مدام محبة الله و اهتز من استماع كلام الله و ثمل من سورة صهبا الخطاب نسي انه في الدنيا و انكشفت له الجنة المأوى و حيث ان الجنة مقام المشاهدة و اللقاء قال رب ارني انظر اليك فاتاه الخطاب من رب الأرباب ان هذه المنحة المختصة بالأصفياء و يختص برحمته من يشاء انما تتيسر في يوم الذي ترتعش فيه اركان الأرض و السماء و تقوم القيامة الكبرى

pleaseth"—would be attainable only on the Day when the foundations of earth and heaven would tremble, when the Great Resurrection would arise, and when the Event would unveil the Supreme Catastrophe. This is what hath been recorded in all the commentaries and interpretations by the most learned mystics of all ages from all regions.

- 6 As to the essence of the question and the reality of the matter, the divine meeting is an assured and inevitable truth set forth in the sacred Scriptures and Tablets of the Ever-Living, the Self-Subsisting. This is the sealed nectar whose seal is musk, and for this let the aspirants aspire. For the Universal Reality and the Divine Essence has manifestation in all ranks, stations and conditions, as it encompasses all stations, radiating clear proof and brilliant evidence in every entity, and He encompasses all things. As He, peace be upon Him, has said: "Can there be any manifestation for other than Thee which Thou dost not possess, such that it could reveal Thee? Blind is the eye that seeth Thee not." And He said: "O Thou Who hast proven Thy Own Self by Thy Self, and Who art sanctified above any likeness to Thy creatures."

- 7 For the ranks and stations are domains and mirrors for the manifestation of the Names and Attributes. Thus the manifestation of Truth is realized in all conditions, such that attainment unto Him in all stations is among that which was and shall be. The contingent beings are filled with the mysteries of the Names and Attributes, yet comprehension is only realized through the attributes, while the Essence in itself remains concealed from sight and veiled from vision - an impenetrable mystery that cannot be comprehended, a pure Essence that cannot be described. The path is barred and the quest forbidden.

- 8 Verily the Truth, in terms of Names and Attributes, has manifestation in all ranks arranged in existence according to the natural order and innate arrangement. He has revelations before all witnesses in the Paradise of Meeting, the Supreme Paradise and the Most Glorious Kingdom. Therefore know that the vision and meeting, in terms of the hidden reality which is expressed as the unseen consciousness, cannot be perceived by vision while He perceives all vision. But in terms of manifestation, emergence, revelation, the lifting of veils, the removal of clouds, and the raising of coverings on the Day of Return, the vision is a promised matter ordained for that witnessed Day. God specially bestows this upon whomsoever He willeth among the people of prostration who have an appointed share of this praiseworthy station. The proof is clear, explicitly stated and established, attested to by sound divine and godly minds.

و تتكشف الواقعة عن الطامة العظمى هذا ما ورد في جميع التفاسير والتأويل من اعلم علماء الأسرار في كل الأعصار من جميع الأقطار

- 6 و اما جوهر المسئلة و حقيقة الأمر ان اللقاء امر مسلم محتوم منصوب في الصحف و الواح الحى القيوم و هذا هو الرحيق المختوم ختامه مسك و في هذا فليتنافس المتنافسون فان للحقيقة الكلية و الهوية اللاهوتية الظهور في جميع المراتب و المقامات و الشئون لانها واجدة للمراتب ساطعة البرهان لامعة المحجة في كل كان و هو بكل شيء محيط كما قال عليه السلام أ يكون لغيرك المظهر لك عمت عين لا تراك و قال يا من دل على ذاته بذاته و تقدس عن مجانسة مخلوقاته

- 7 لأن المراتب و المقامات مجال و مرابا لظهور الأسماء و الصفات فظهور الحق محقق في جميع الشئون حتى يكون الوصول اليه في جميع المراتب مما كان و يكون و الممكثات ممتلئة من اسرار الأسماء و الصفات و الإدراك لا يتحقق الا من حيث الصفة و اما الذات من حيث هو مستور عن الأنظار و محجوب عن الأبصار غيب منيع لا يدرك ذات بحت لا يوصف السبيل مسدود و الطلب مردود

- 8 فان الحق من حيث الأسماء و الصفات له ظهور في جميع المراتب المترتبة في الوجود على النظم الطبيعى و الترتيب الفطرى و له تجليات على رؤوس الأشهاد في جنة اللقاء الفردوس الأعلى و الملكوت الأسمى اذا فاعلم بأن الرؤية و اللقاء من حيث الحقيقة الغيبية التي تعبر عنها بالغيب الوجداني لا تدركه الأبصار و هو يدرك الأبصار و اما من حيث الظهور و البروز و التجلي و كشف الحجاب و ازالة السحاب و رفع النقاب في يوم الاياب فالرؤية امر مشروع موعود في اليوم المشهود يختص الله بها من يشاء من اهل السجود الذين لهم نصيب مفروض من هذا

المقام المحمود و البرهان واضح منصوص مثبت
ويشهد به العقول المستوية الربانية الالهية

- 9 For the outpouring never ceases from any rank among the ranks, and no station among stations is deprived of grace and bounty. And since you are now determined to travel, no more than this effect has been made possible. God willing, after this when opportunity allows, we shall explain to you a complete and comprehensive explanation that will expand the breasts and delight the eyes on the Day of Resurrection. For now be content with this much and turn toward your homeland. Call out in the name of thy Chosen Lord and quicken the people with the water descending from the clouds of mysteries. In every region be an example to the free and a model for the righteous in arising to serve the Cause of God, the Mighty, the Compelling.

9 فإن الفيض لا ينقطع من مرتبة من المراتب و الفضل و الجود لا يحرم منه مقام من المقامات و بما أن حضرتك الآن مصمم على السفر فلم يتيسر أكثر من هذا الأثر و ان شاء الله من بعد هذا عند سnoch الفرصة نشرح لك شرحاً بليغاً تاماً مستوفياً نشرح به الصدور و تقرّ به الأعين في يوم النشور و الآن اكتف بهذا المقدار و توجه الى الديار و ناد باسم ربك المختار و احى الناس بالماء النازل من سحب الأسرار و كن في كل صقع قدوة للأحرار و اسوة للأبرار للقيام في خدمة امر الله العزيز الجبار

- 10 O pilgrim to the resplendent and hallowed shrine! Take thou a breath from the Garden of Abha and waft it over the nostrils of the people in all regions, that they may be perfumed with a pure and vivifying fragrance that draweth hearts unto the dawning-place of splendor. Call thou the people unto God and purify them with the water of the rain-laden clouds that pour forth from heaven in continuous streams. Illumine their faces with the light of the knowledge of God and clothe these temples in the robes of divine gifts whose lights have shone forth in God's Covenant. By God the True One! The dust of the earth vibreth at the fragrance of His raiment, and the verdant realm is illumined by an everlasting radiance. Creation shall cast off its tattered garment and appear in the most beauteous vesture of glory upon this honored and mighty temple. Then shall the heavenly table be spread, and mercy shall descend upon the great and small alike. The Garden of Abha shall be unveiled in its most luminous splendor, brilliant in all its regions, radiant in all its quarters, with flowing fountains, adorned meadows, and fresh woodlands. Tongues shall be loosed in praise of the Glory and in thanksgiving to the Most High: "Holy and Sanctified is He, the Lord of the angels and the spirit!"

10 فيا زائر الروضة المقدسة الغناء خذ نفحة من جنة الأبهى و اعرضها على مشام اهل الآفاق حتى يتعطر برائحة زكية محيية للقلوب المنجذبة الى الاشراق و ادع الناس الى الله و طهرهم بماء المزن الهامى المنسجم المنهمر من السماء و نور الوجوه بنور معرفة الله و البس الهياكل خلع المواهب التي ظهرت انوارها في ميثاق الله تالله الحق ان الغبراء تهتز لنفحات القميص و الخضراء تتنور بنور ابدى الاشراق و ينزع الوجود عن هيكله الثوب الرثيث و يظهر في احسن حلل من الجمال على الهيكل المكرم العزيز حينئذ تمتد مائدة السماء و تنزل الرحمة على الكبراء و الصغراء و تنكشف جنة الأبهى بأحسن جلوة نورانية ساطعة الأرجاء لامعة الأنحاء متدفقة الحياض مؤنقة الرياض غضة الغياض و تنطلق الألسن بثناء البهاء و الشكر للعلى الأعلى سبوح قدوس رب الملائكة و الروح

- 11 O my God, my God! This is Thy servant who seeketh refuge at the gate of Thy mercy and taketh shelter in the cave of Thy loving-kindness. Ordain for him every good thing through the sovereignty of Thy oneness, and illumine his face with the lights of Thy lordship. Verily, Thou art the All-Bountiful, the Most Merciful, the Benevolent, the Compassionate, the Ancient of Days.

11 الهى الهى هذا عبدك المستجير بباب رحمتك الألائد بكهف رحمتك قدر له كل خير بسلطان احديتك و نور وجهه بأنوار ربوبيتك أنك انت الكريم الرحيم البر الرؤف القديم

INBA59:068, UMich962.050-055,
UMich991.015-022, BRL_DAK#0630,
MKT1.102, MNMk#009 p.067, MI-
LAN.032, RHQM2.1223-1228 (701)
(433-436)

AB02719

Date: 1897-Nov-23

- 1 O Friends of God! Do ye know in what cycle ye are created and in what age ye exist? This is the age of the Blessed Perfection and this is the time of the Greatest Name! This is the century of the Manifestation, the age of the Sun of all horizons and the beautiful springtime of the Eternal One!
- 1 ای دوستان رحمانی هیچ میدانید که در چه کوری مبعوث شده‌اید و در چه دوری موجود این کور جمال قدم است و این دور اسم اعظم قرن اشراق است و عصر نیر آفاق ربیع بدیع است و بهار حضرت حی قدیر
- 2 The earth is in motion and growth; the mountains, hills and prairies are green and pleasant; bounty is overflowing; mercy universal; rain is descending from the clouds of compassion; the brilliant sun is shining; the full moon adorneth the ethereal horizon; the great ocean-tide is flooding every little stream; gifts and favours follow one upon the other and a refreshing breeze is blowing, wafting the fragrant perfume of the blossoms.
- 2 ارض در حرکت و انبات است و جبال و تلال و دشت و صحرا در اهتزاز فیض محیط است و انعام عام و بسط ابر رحمت در فیضان است و آفتاب انور متجلی و عیان بدر منیر زینت فلک اثر است و بحر کبیر فائض بر هر نهر صغیر مواهب متتابع است و رغائب مترادف نسیم جان‌پرور در مرور است و شمیم معطر در سطوع
- 3 If we are not happy and joyous at this season, for what other season shall we wait and for what other time shall we look? Boundless treasure is in the hand of the King of Kings! Lift the hem of thy garment to receive it. This is the time for growing; the season for joyous gathering! Take the cup of the Testament in thy hand; leap and dance with ecstasy in the triumphal procession of the Covenant!
- 3 در چنین موسمی اگر تر و تازه نباشیم انتظار چه فصلی کشیم و مترصد چه وقتی گردیم گنج روان در آستین سرور خسروان است دامن گیرید وقت نشو و نماست و هنگام بزم صفا جام میثاق بدست گیرید و سرمست در میدان عهد [رقصی] نمائید
- 4 Place your confidence in the everlasting bounty, turn to the presence of the generous God; ask assistance from the kingdom of Abha; seek confirmation from the Supreme World; turn thy vision to the horizon of eternal wealth; and pray for help from the Source of Mercy! Soon shall ye see the friends attaining their longed-for destination and pitching their tents, while we are but in the first day of our journey.
- 4 دل بفیض قدیم بندید و توجه بساحت ربّ جلیل استمداد از ملکوت ایهی جوئید و استفاضه از جبروت اعلیٰ کنید نظر بافق عزّت نمائید و طلب تأیید از مرکز رحمت عنقریب ملاحظه کنید که یاران بتاختند و در سرمزل مقصود خیمه برافراختند و ما در سرمزل اول مانده‌ایم
- 5 Praise be to God that in those regions, through the justice of the equitable government, the gates of security and protection are flung wide, and hearts are dilated through beholding the light of fairness. And upon you be glory.
- 5 الحمد لله در آن صفحات از عدالت حکومت عادله ابواب امن و امان مفتوح است و صدور بمشاهده نور انصاف مشروح و البهاء علیک

TAB.641-642, BWF.351-352x, BSTW#300

INBA13:145, PYB#172 p.03

AB11701

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

Date: 1897-Nov-23

- 1 O herald of the Covenant! Blessed art thou for having grasped the cord stretched forth from the Most Glorious Kingdom, and raised the banner of steadfastness upon the hills in the realms of God, and lifted high the word of unity, and brought low the standard of discord, and called out among the peoples of the horizons: "Hasten to the Covenant! Hasten to the dawning! Hasten to the antidote! Hasten to the resurrection of the eyes! Hasten to the light shining from the horizon of unity! Hasten to the lightning flashing at the gathering place on the Day of Meeting! Hasten to the burning ray! Hasten to the vast, overflowing ocean! Hasten to the spring gushing forth in the kingdom of existence with sweet, cold, refreshing water and drink!" - for verily the Covenant is for every steadfast and firmly rooted adherent on the Day of Return, for the Testament is the fruit of the companionable tree on the Day when the Beauty of God was witnessed among the people.

- 2 'Abdu'l-Baha 'Abbas

- 3 Regarding the house, what you have carried out is acceptable and the receipts for the payment were sent, and it was written that they should remain with the Trustee in 'Ishqabad until the means for purchasing the prosperous house are gathered.

- 4 'Abdu'l-Baha 'Abbas

- 5 The letters you requested were all written, despite having absolutely no time, they were written solely for your joy.

1 ای منادی میثاق طوبیٰ لک بما تمسکت بالحبل الممدود من الملکوت الاهی و رفعت رایة الثبوت علی اتلال دیار الله و اعلیت کلمة الوفاق و نکست رایة الشقاق و نادیت بین ملأ الآفاق حی علی الميثاق حی علی الاشراق حی علی الدریاق حی علی قیامة الآماق حی علی النور الساطع من افق الوفاق حی علی البرق المتألق بالزوراء فی يوم التلاق حی علی الشعاع المحراق حی علی البحر انخضم المغراق حی علی الینبوع النابع فی ملکوت الوجود بماء عذب فرات سائغ بارد و شراب الا و هو الميثاق لکل متمسک ثابت راسخ فی يوم الایاب فان العهد ثمره شجرة انیساء فی الیوم الذی کان جمال الله بین الملأ مشهودا

2 ع ع

3 در خصوص خانه آنچه مجری فرمودید مقبول و قبوضات وجه ارسال شد و مرقوم گشت که در عشق آباد نزد امین معلوم بماند تا آنکه اسباب خرید بیت معمور فراهم آید

4 ع ع

5 مکاتیبی که خواستید جمیع مرقوم شد باوجود آنکه ابداً مجال نبود محض سرور آنجناب مرقوم گردید

BRL_DAK#0935, YIA.312

AB04706

To: Mirza Haji Aqa, in Tihiran

Date: 1897-Nov-23

- 1 O Lord! Make this ancient servant and this one consumed by the fire of the First Word to be remembered in the highest stations, and crown him with the diadem of firmness and steadfastness in the Ancient Covenant. May he raise the melody of the Kingdom and sing Thy praise with heavenly songs. May he show forth the power of his arm in spreading Thy Covenant. Like a candle may he shine bright, and like a blazing fire burn away the veils of doubts. Like the breeze from the gardens of oneness may he quicken the dead, and with the fragrance from the rose garden of grace perfume all nostrils. Like an ocean may he surge forth and like thunder may he roar.
- 2 O servant of the Blessed Beauty! Strive that thou mayest become a manifest light in this mighty cycle and a brilliant star in the horizon of the highest heaven. Become a divine Rustam and charge forth in the arena of the Covenant's victory, that no foolish one may breach it and no capricious one cause weakness. "Make firm the steps in thy Lord's Covenant, for this is the straight path and this indeed is the great bounty."

1 ای پروردگار این بنده دیرین و این سوخته آتش کلمه نخستین را در مقامات علین مذکور و بافسر ثبوت و رسوخ بر عهد قدیم سرفراز فرما تا آهنگ ملکوت نماید و باهنگ لاهوت نعت و ستایشت بسراید و در نشر میثاقت قوه بازو بنماید چون شمع برافروزد و چون نار موقده پرده شباهت را بسوزد چون نسیم ریاض احدیت مردگانرا زنده کند و شمیم گلزار عنایت مشامها را معطر نماید چون دریا بجوش آید و چون رعد بخروش آید

2 ای بنده جمال مبارک بکوش تا در این کور عظیم نور مبین گردی و ستاره رخشنده افق علین رستم دستان الهی شوی و در میدان نصرت عهد جولانی کنی تا هر بی خردی رخنه نتواند و هر خوش هوسی فتور ایراث ننماید ثبت الاقدام علی میثاق ربک و انّ هذا الصراط مستقیم و انّ هذا هو الفضل العظیم

KHSH06.000xi, MMG2#000b p.000b

AB07242

To: Mirza Abdu'l-Ghafur, in Baku

Date: 1897-Nov-23

- 1 O servant of the Greatest Name! Blessed are those souls who have illumined their eyes by beholding the light of the grace of the Most Exalted Lord, and blessed are those souls who have made their hearts into a rose garden and flower bed with the sweet fragrances of the knowledge of the Most Glorious Beauty. Blessed are those persons who have become intoxicated from the joyous cup of the Primordial Covenant. Blessed are those holy manifestations who have sacrificed their lives in the path of the True Friend.

1 ای بنده اسم اعظم خوشا بحال نفوسی که چشم را بمشاهده انوار فیض ربّ اعلی روشن نمودند و خوشا بحال نفوسی که دلها را بریاحین عرفان جمال ایهی گلزار و گلشن کردند خوشا بحال اشخاصیکه از جام پرنشئه عهد الست سرمست شدند خوشا بحال مظاهر قدسیکه در سبیل دوست حقیقی جانفشانی نمودند

- 2 Praise be to God that Jinab-i-Sadiq has attained all these stations and achieved these gifts, and today in the heaven of sanctification he is visible and raised up with a face like the sun, speaking "Would that my people knew!" Blessed is he and excellent is his final abode.
- 3 And upon you and upon every steadfast, upright one be glory.

2 الحمد لله جناب صادق جامع این مراتب و حائز این مواهب است و اليوم در جبروت تقدیس با رخی چون آفتاب مشهود و مبعوث و به یا لیت قومی یعلون ناطق طوبی له و حسن المآب

3 و البهاء علیک و علی کلّ ثابت مستقیم

INBA55:391

AB08427

To: Mirza Muhammad Khan Kargudhar, in Tabriz

Date: 1897-Nov-23

O thou who art gladdened by the appearance of the Covenant! The pavilion of glory hath been raised upon the highest summits of the horizons, and the Sovereign of the Covenant hath been established upon the throne of the hearts of the people of effulgence. The voices of glorification have been raised from the Kingdom of the Glorious Lord, and the angels of glad-tidings have called out to the people of the Book who are free from misinterpretation: "Blessed are ye for having remained firm! Glad-tidings unto you for having stood fast! By God, verily the Covenant of the Lord of Effulgence, the Sovereign of the horizons, ruleth by the leave of the Lord of the Covenant over both East and West. Before it, necks bow down and voices are hushed, and eyes are transfixed. Blessed are they who are steadfast, and woe unto those who show pride and choose to flee!"

یا من استبشر بظهور الميثاق قد انتصب خباء المجد علی اعلی قلل الآفاق و استقر سلطان الميثاق علی سریر قلوب اهل الاشراق و ارتفعت اصوات التهليل من ملکوت الربّ الجلیل و نادى ملائكة البشرى اهل التنزيل و البراء من التأویل طوبی لکم بما ثبتتم بشری لکم بما استقمتم تالله انّ ميثاق ربّ الاشراق سلطان الآفاق يحکم باذن ربّ العهد علی الشرق و الغرب تخضع له الأعناق و تخضع له الأصوات و تشخص منه الأبصار طوبی لأهل القرار و الویل لمن استکبر و تولّى القرار

INBA13:203b, INBA59:142a, INBA88:163b

AB08359*To: Muhammad Sadiq Bayk (Tabriz)**Date: 1897-Nov-23*

O faithful friend! If you were aware of the emotions of pure love and sincere affection that stir in my heart, and the attraction to beholding the radiant faces of the righteous ones and conversing with those who are free and detached from the fetters of self and passion and the chains of ignorance and blindness, you would surely feel compassion and weep, saying: "Where are you, O my loving companion and intimate associate during the dark nights when veils and curtains are drawn?" I swear by the One Who created love and passion, and ordained separation and remoteness - verily my heart is occupied with your remembrance, O people of faithfulness, and my soul is aflame with the fires of separation, O dwellers of the sacred valley.

أيها الخلل الوفيّ لو أطلعت على ما يختلج بقلبي
من هواجس الحبّ الخالص و الودّ الصافي و
الانجذاب الى مشاهدة انوار وجوه الأبرار و
المسامرة مع الأحرار المطلقين من قيد النفس و
الهوى و سلاسل الجهل و العمى لرثيت و بكيت
و قلت اين انت يا انيسى البار و جليسى في جنح
الليالى المرخية السدول و الأستار لعمر من خلق
الحبّ و الهوى و قدر البعد و النوى ان قلبي
مشتغل بذكركم يا اهل الوفاء و فؤادى مشتعل
من نيران الفراق يا اهيل وادى الحمى

INBA59:110b, INBA89:043b

AB09017*To: Haji Iman Zanjani et al., in Tabriz**Date: 1897-Nov-23*

O thou who art turned unto the Most Glorious Kingdom! By God, the True One! Verily the tribes of the Supreme Concourse offer prayers for those who are firm in the Covenant of God, and they aid those servants whom no blame from any blamer can deter from remaining steadfast in the Testament of God. And thou, O thou who hast tasted the sweetness of the honey of the Covenant, turn not thy gaze from the light of the dawning-place. By thy life! The Sun of Reality, from the Kingdom of its invisibility, bestoweth its lights and rays upon all horizons. Yet those who are veiled remain behind a dark, gloomy, and pitch-black veil - darkness upon darkness upon darkness - and they find no guidance.

أيها المتوجّه الى الملكوت الأبهى تالله الحقّ انّ
قبائل الملائكة الأعلى يصلّون على الثابتين على ميثاق الله
و ينصرون عبادا لاتأخذهم لومة لائم في الرّسوخ
على عهد الله و انك انت يا من ذاق حلاوة شهد
الميثاق لاتردّ بصرک عن نور الاشراف لعمرک
انّ شمس الحقيقة من ملکوت غيبها تبذل انوارها
و شعاعها على کلّ الآفاق ولكنّ المحتجبون لفي
حجاب حالک مظلم صيلم ظلمات ثلاث بعضها
فوق بعض و هم لا يهتدون

INBA85:264b, INBA59:110a, INBA89:043a,

MMK6#121

AB09083*To: Mirza Nimatullah, in Tabriz**Date: 1897-Nov-23*

O thou who art holding fast to the hem of God's Covenant! Know thou that the Covenant which God took beneath the shade of the Tree of Anisa is the Most Firm Handle and the strongest means and the light of guidance and the sun of the morning. Through it the universe was illumined and the horizon of existence was lit up, and the star of the visible realm grew dark, and the seas surged in the beings of the people of the Pool Visited, and the righteous drink from this sweet, cool, palatable and praiseworthy spring, while the wicked are terrified and flee to the valley of Barhut - woe unto them and ruin unto them, for they have changed the blessing of God, the Mighty, the All-Loving.

يا من تعلق بأهداب ميثاق الله اعلم ان عهد الذي
اخذه الله في ظل شجرة انيسا هو العروة الوثقى و
السبب الأقوى و نور الهدى و شمس الضحى و
به استضاء الكون و انار افق الوجود و اكفهر
كوكب الشهود و تلاطم الطمطم في ذوات اهل
الورد المورد و الأبرار يشربون من هذا المنهل
العذب البارد السائغ المحمود و الأشرار يفزعون و
يهربون الى وادي البرهوت تعساً لهم و تباً لهم قد
بدلوا نعمة الله العزيز الودود

INBA89:033, MMK6#056, RHQM2.0632b

(011) (008bx)

AB09703*To: Ibtihajul-Mulk et al., in Tabriz**Date: 1897-Nov-23*

- 1 O thou who hast inhaled the fragrance of the gardens!
- 2 If thou art among the people of the Ark upon the sea of grandeur, then follow the Navigator of these vessels that sail forth, plunging into the heart of the seas, coursing through the depths of mysteries. Unfurl the sail of attraction and plunge into these waters, glorifying the name of thy concealing Lord. Swim in the depths of this vast, surging, mounting, billowing ocean and say: "In the name of God, its course and its anchor!", that thou mayest reach the shore of salvation.

1 يا من استنشق رائحة الحدائق

2 ان كنت من اهل السفينة في بحر الكبريا فاتبع
ملاح هذه الجوار المنشآت الخائضة في قطب
البحار المواخر في لجج الاسرار و انشر شراع
الانجذاب و خض في هذا الغمار و سيح باسم
ربك الستار و اسبح في اعماق هذا القلزم الخضم
المتلاطم المتفاقم الموج و قل بسم الله مجريها و
مرسيتها لتصل الى ساحل النجات

INBA89:042

AB01142

To: *Mirza Aqasi et al., in Khuy*

Date: 1897-Nov-24

1 O ye who have turned toward and hastened to the mercy of your Lord, the All-Merciful! Awaken and arise from the beds of negligence, and be ignited by the fire kindled in the Tree of the Covenant on the Sinai of the Testament. Be of good cheer, expand your breasts, rejoice in spirit, and be attracted by the fragrances wafting from the gardens of the Most Glorious Kingdom. Arise to serve the Cause of God and make firm your feet upon this mighty Covenant. By God the True One! Hosts from the Concourse on High shall assist you and legions from the Most Glorious Kingdom shall help you. You shall see how the radiant rays from the Sun of the Covenant have encompassed the horizons, how the ground of doubts has been shaken, how the cloud of the Testament has poured forth and the stream of violation has subsided. On that day you shall see the Beauty of the Covenant established upon the throne of glory and the verses of the Testament recited throughout the horizons.

2 My God, my Lord and my Master! I implore Thee and beseech Thee to confirm every steadfast one, to assist every firm one, and to aid those who have turned toward Thy most glorious Kingdom to achieve Thy good-pleasure, to promote Thy Word, to strengthen Thy sovereignty, to establish Thy knowledge, to reinforce the pillars of Thy love and to make firm the foundation of Thy commandments. O Lord! Make their faces luminous, their foreheads radiant, their hearts brilliant, their breasts expansive, and their souls holy, divine, inspired and strengthened with mighty power.

3 O friends of God! Strive and make an effort that in this glorious century, the Century of the Beloved Beauty, you may raise, like the white hand of Moses, a hand from the pocket of steadfastness in God's Covenant and illuminate the East and West of the region of Azerbaijan. O friends! The luminous morn has dawned from the horizon of inner meanings like the manifestation of the sign of the Kingdom, and its light bestows bounties upon the horizons. This morn comes from the grace of servitude to the Ancient Lord, and this radiance from the shining of the manifest Light. Therefore, seize this opportunity and seek assistance and outpouring through servitude. "Choose what you desire from the bounty of your Lord, the Merciful, the Compassionate."

1 أيها المتوجهون السابقون الى رحمة ربكم الرحمن انتبهوا واستيقظوا من مضاجع الخمود وتوقدوا بالنار الموقدة في سدرة الميثاق سيناء العهد و طيبوا نفساً و انشروا صدراً و استبشروا روحاً و انجذبوا بنفحات تعبق من حدائق الملكوت الأبهى و قوموا على خدمة امر الله و ثبتوا اقدامكم على هذا الميثاق العظيم تالله الحق ان كتائب من جنود الملائ الأعلى تنجدكم و فيالق من جيوش الملكوت الأبهى تصركم و سترون ان الأشعة الساطعة من شمس الميثاق احاطت الآفاق و تنزلت ارض الشهباء و فاض غمام العهد و غيض غدير النقص يومئذ ترون جمال العهد مستقراً على كرسي الجلال و آيات الميثاق تتلى على الآفاق

2 الهى و سيدى و مولائى انتضرع اليك و ابتهل اليك ان تؤيد كل ثابت و تنصر كل راسخ و توق المتوجهين الى ملكوتك الأبهى على رضاك و ترويح كلمتك و تأييد سلطنتك و تأسيس معرفتك و تشديد اركان محبتك و تمكين اساس اوامرک ايرب اجعل وجوههم نوراء و جباههم غراء و قلوبهم بهراء و صدورهم فيحاء و نفوسهم قدسية ربانية ملهمة مؤيدة بشديد القوى

3 اى دوستان الهى جهدى كنيد و همتى نمائيد كه در اين قرن جليل محبوب جميل دستى چون يد بيضا از جيب ثبوت بر ميثاق الله بيرون آريد و شرق و غرب اقليم آذربايجان را روشن نمائيد اى ياران صبح نورانى از افق معانى چون تجلى آيت ملكوت سطوع و طلوع نموده و پرتو عنايتش بر آفاق بذل الطاف مينمايد اين صبح از فيض عبوديت رب قديم است و اين شعاع از اشراق نور مبین پس فرصت را غنيمت شمريد و استمداد و افاضه عبوديت نمائيد فاستخيروا ما ترديدون من فضل ربكم الرحمن الرحيم

- 4 These days shall pass and these times shall come to an end. The gardens of inner meanings are not always verdant, nor do the fountains of the All-Merciful ever flow continuously. The nightingale of the rose garden warbles its plaintive melody in springtime, and the fragrance of the wondrous musk spreads in the season of spring. The winter cloud pours upon meadow and plain in the winter season. Therefore, while time remains, a mighty effort must be made, a steed must be ridden in this vast arena, a horse must be galloped, a polo stick must be grasped and a ball must be seized. A thousand regrets that some souls have deprived themselves and remained bereft of this living water. "Soon shall you see the Covenant-breakers in manifest loss." And may glory be upon you all.

4 این ایام بسر آید و این اوقات بآخر رسد و منتی گردد ریاض معانی دائماً مؤتیق نه حیاض رحمانی همیشه متدقق نه بلبل گلزار فصل بهار ناله زار نماید و نفعه مشک بدیع در موسم ربیع منتشر گردد ابر بهمن در فصل شتا بر چمن و دمن بیارد پس تا وقت باقی باید همتی عظیم نمود و در این میدان وسیع اسبی راند و سمندی دواند و چوگانی بدست آورد و گوئی ربود صد هزار افسوس که بعضی نفوس خود را محروم نمودند و از این ماء معین خود را بنی نصیب کردند فسوف ترون الناکثین فی خسران مبین و البهء علیکم اجمعین

INBA59:112b

AB05685

To: Haji Muhammad, in Tabriz

Date: 1897-Nov-24

- 1 O my Lord! You see me with clipped wings and broken pinions, my innards aflame, my limbs trembling, as arrows of cruelty strike me from those filled with hatred. I have fallen under the claws of aggression and been tried by the fangs of fierce wolves from among the transgressors.
- 2 By Your might! My bones are crushed, my blood burns, my flesh is torn asunder, and griefs and sorrows have encompassed me. All my strength has vanished, such that I have forgotten myself, my soul, and my very existence in this primary world. My tongue is tied, my speech cut off, my pen dried up, my body dissolved, my back bent, my breast constricted, and the purity of my heart is troubled.
- 3 Aid me through Your grace, O my Most Glorious Lord, and deliver me from their hands. Raise me to the proximity of Your mercy in the Supreme Concourse, that I may find rest in the shade of Your Tree of Mercifulness and repose in the pavilions of Your mercy that have encompassed all things. Verily You are the Generous, the Merciful, the Forgiving.

1 ای ربّ ترانی مقصوص الاباهر مکسور الجناح متسعر الاحشاء مرتعد الاعضاء بما ورد علی سهام الجفاء من ذوی البغضاء و وقعت تحت محالب العدوان و ابتلیت بانیاب ذئاب کاسرة من اهل الطغیان

2 فو عزّتک اندقّ عظمی و احترق دمی و تناثر لحمی و اشتبک علی الآلام و الاحزان و اضمحلت منی کلّ القوی فنسیت ذاتی و نفسی و وجودی فی هذه النشأة الاولى و کلّ لسانی و انقطع نطقی و جفّ قلبی و انحلّ جسمی و انحنی ظهری و ضاق صدري و تکدر صفاء قلبی

3 ادرکنی بفضلک یا ربّی الاهی و انقذنی من بین یدی هؤلاء و ارفعنی الی جوار رحمتک فی الملاء الاعلی لاستریح فی ظلّ سدرة رحمتیک و ارتاح فی قباب رحمتک الّتی احاطت الاشیاء انک انت الکریم الرحیم الغفار

INBA88:250, MJMJ2.111, MMG2#345

p.383

AB09016*To: Aqa Mirza Muhammad-Taqi 'Arif, in Tabriz**Date: 1897-Nov-24*

O thou who art mindful and thoughtful! Abandon thoughts and forsake remembrances, and turn thy face toward the lights shining from the Kingdom of Mysteries. Hearken unto the continuous call from the Most Glorious Kingdom, the Divine Realm. Glory be to my Lord, the Most High! And say: Praise be unto Thee for having bestowed Thy favor upon this servant of Thine and guided him to the straight path, and made firm the foundation, and granted success in remaining steadfast on a Day when the pillars of all created things were shaken, and the hearts of all beings were set ablaze, and every pregnant one cast forth her burden, and every nursing mother became heedless of the child she was nursing. Verily, Thou art the Generous, the Bestower!

أيها المتذكر المتفكر دع الأفكار واترك الأذكار و
توجه إلى الأنوار الساطع من ملكوت الأسرار
و استمع النداء المتواصل من الملكوت الأسمى
جبروت الغيب سبحان ربّي الأعلى و قل لك
الحمد بما مننت على عبدك هذا و هديت إلى سوى
الضراط و وطدت المهادر و وفقت على الثبات
في يوم تزلزل أركان الكائنات و اشتعل قلوب
الموجودات و وضعت كلّ ذات حمل حملها و
ذهلت كلّ مرضعة عما أرضعت أنك انت الكريم
الوهاب

INBA84:444, INBA59:111a, INBA88:165b,

MMK6#324

AB09068*To: Jabril Bayk, in Tabriz**Date: 1897-Nov-24*

- ¹ O Thou Gabriel, the Trusted One, the Beloved! Where is thy glad-tidings, and where thy intimation? Where is thy quenching of the fire of the Friend (Abraham), and where thy guidance to the mighty Cause? Where is thy heavenly revelation, and where thy divine inspiration? Where is thy great might in ages past, and where thy supreme power in centuries gone by? Where is thy strength, and where thy drawing nigh unto the Divine Lote-Tree?

¹ يا جبريل الأمين الحبيب أين بشارتك و أين
أشارتك أين أطفاء نيران الخليل و أين الدلالة
إلى الأمر الجليل أين وحيك السماوى و أين
الهامك الرحمانى أين شدة بأسك فى القرون
الغوى و أين شدة قوتك فى العصور العوالى أين
شدة قواك و أين دنوك إلى سدرة المنتهى

- ² Therefore do I supplicate God and implore the Lord that He may strengthen thee with mighty power and draw thee nigh unto the Supreme Concourse, and assist the weak ones through thy power and might which prevailed in former ages. And glory be upon thee.

² إذا انتصرع إلى الله و ابتهل إلى المولى ان يؤيدك
بشديد القوى و يقربك إلى الملاء الأعلى و يؤيد
الضعفاء بقدرتك و قوتك التى سلفت فى القرون
الأولى و البهاء عليك

INBA59:111b

AB03296

To: Jalal Zarqani, in Shiraz

Date: 1897-Nov-26

- 1 O thou who art firm in the Covenant! Well done! Again, well done! For thou hast stood firm and grown, and hast demonstrated and made clear with decisive proofs, surpassing evidence, and overwhelming force the violation of the covenants, the rejection of manifest proof, the abandonment of the Testament, and the clinging to the hem of discord by those who forgot God and thus He made them forget their own selves, and calamity was joined to calamity.
- 2 By God's life! They are but worthless rabble wandering in the valley of idle fancies, plunging into the depths of vain imaginings, sporting in their plunging, deluding, conjecturing, harboring malice and envy. They fear not God nor show compassion. They feel no shame nor embarrassment. They destroy their own houses with their own hands yet perceive it not, and uproot their own foundations yet comprehend it not. Leave them in their stupefaction, bewildered.
- 3 And thou, O thou who art enkindled with the fire ignited in the heart of the world, leave aside the nations and the doubts of the weak ones in knowledge and judgment - the dull-witted, foolish, ignorant ones - regarding the power of the Covenant of the Ancient Beauty. By God's life! They are deaf to the call, blind to the light, dumb in speech, and dead, not living. They have abandoned the established text and clung to spiders' webs. They have forgotten the Covenant and created discord throughout the horizons. They have neglected the appointed Center and the impregnable structure, taking refuge in the abode of punishments and the center of divine chastisements. They have sought shelter in the shadow of a scorching wind and fed on the tree of Zaqqum. In every valley do they wander, and in the wilderness of rebellion do they stray.
- 4 And upon thee be glory, and upon all who are firm in God's Covenant, the Protector, the Self-Subsisting.

1 يا من ثبت على الميثاق احسنت ثم احسنت بما
ثبت ونبئت ونبئت و اوضحت بأدلة قاطعة وحجة
فائقة وقوة دامغة نقض العهود ورفض البرهان
المشهود وترك الميثاق والتسك بذيل الشقاق
من الذين نسوا الله فأنساهم انفسهم واشتد الساق
بالساق

2 لعمر الله انهم همج رعا في وادي الظنون يهيمون
و في غمرات الأوهام يخوضون و في خوضهم
يلعبون ويؤفكون ويخرون ويحسدون
لا يخشون الله ولا يشفقون لا يجلون ولا يستحيون
يخربون بيوتهم بأيديهم ولا يشعرون ولا يصلون
بنيانهم ولا يدركون ذرهم في غمرتهم يعمهون و

3 أنك انت يا أيها الملتهب بالنار الموقدة في قلب
العالم دع الأمم وشبهات الضعفاء في العلم والحكم
البداء الحقاء الجهلاء عن قوة ميثاق جمال القدم
لعمر الله انهم صم عن الدعاء وعمى عن الضياء و
خرس عن البيان واموات غير احياء تركوا النص
المثبت وتعلقوا ببيوت العنكبوت ونسوا الميثاق
وعربدوا في الآفاق واهملوا المركز المنصوص و
البنيان المرصوص وآووا الى مقر العقوبات ومركز
المثلات واستظلوا في ظل يحوموا واستطعموا من
شجرة الزقوم وهم في كل وادي يهيمون وفي
هيماء الطغيان يتيهون

4 والبهاء عليك وعلى كل ثابت على عهد الله
المهيمن القيوم

INBA59:114

AB07117*To: Ali Rida Khan, in Shiraz**Date: 1897-Nov-30*

- 1 O thou who art firm in the Ancient Covenant! Stretch forth thy hands in supplication toward the Kingdom of Glory and the Dawning-Place of Beauty, and say:
- 2 Praise be unto Thee, O my Exalted Lord, for what Thou hast bestowed and granted, for how Thou hast fed and quenched, for how Thou hast guided and directed, for how Thou hast preserved and healed. Thou hast bestowed upon Thy loved ones the most glorious station in creation and granted them abundant gifts in the world of invention. Thou hast fed them from the holy tables sent down from heaven and given them to drink from a pure, sweet, flowing spring. Thou hast guided them to the Dawning-Place of Thy mercy, O Cleaver of the Dawn, and directed them to the path of Thy oneness, O Quickener of souls. Thou hast healed them from the diseases of violation and the symptoms of breaking the Covenant, O Lord of the Covenant!
- 3 And the Glory be upon thee and upon all who are attracted to the Luminary of the horizons.

1 يا من ثبت على العهد القديم فابسط اكفّ الابتها
الى ملكوت الجلال و مطلع الجمال و قل

2 لك الحمد يا ربّي المتعال على ما اوليت و اعطيت
و اطعمت و ارويت و دلّلت و هديت و عافيت و
شفيت اوليت احبائك اعظم شأن في الابداع و
اعطيهم عطاءً موفوراً في عالم الاختراع و اطعمتهم
من موائد قدسك النازلة من السماء و سقيتهم
من معين صاف عذب فرات و دلّلتهم الى مشرق
رحمتك يا فائق الاصباح و هديتهم الى سبيل
فردانيتك يا محيي الارواح و شفيتهم من امراض
النقص و اعراض النكث يا ربّ الميثاق

3 و البهاء عليك و على كلّ منجذب الى نير الآفاق

INBA87:502b, INBA52:526

AB00421*To: Baha'is of Tihiran**Date: 1897-Dec-05*

- 1 O friends of the All-Merciful and trustees of mysteries! By the life of the Truth, verily the ocean of the Covenant has surged and heaved, and the sea of the Testament has been stirred up and intensified with mountain-like waves, casting dead bodies and empty, hollow shells upon the shores of the abyss and destruction. Evil is the abode of the people of pride and vainglory! These dead bodies and decaying corpses and crumbling bones and worthless, rejected shells have gathered and united, wishing to prevent the sea of the Covenant from its waves and to calm the Most Noble ocean from its surging, after the horizons trembled from its resounding call which rang in the ears of the Concourse on High. Glorified be my Most

1 يا احباء الرحمن و امناء الاسرار لعمر الحق انّ
قلزم الميثاق قد هاج و ماج و طمطمم العهد تلاطم
و تفاقم بامواج كالجبال و قذف الاجسام الميتة
و الاصداف الخالية الخاوية الى سواحل الهاوية
و الدمار و ساء مثنوى اهل الغرور و الاستكبار
فهؤلاء الاجسام الميتة و الاجساد البالية و العظام
الرميمة و الاصداف الخاسرة اجتمعت
و التمت و تمت منع بحر الميثاق عن الامواج و
تسكين طمطمم الاكرم من الهياج بعد ما ارتعدت
الآفاق من دويّه الرنّان الذي طنطن في اذان الملاء

Glorious Lord! And the Glory be upon you, O people of the Covenant!

- 2 O Divine friends! Today all the nations of the world with all their might are attacking this lone, unique servant, and the armies of the horizons are besieging the mighty fortress of God. The party of Yahya lies in ambush, and the Covenant-breakers, with utmost hatred and malice, are spreading papers of doubts throughout the earth. Now is it fair that you, the steadfast ones, should also make minor matters a cause for such dispute and conflict, and create such discord that the wavering ones rejoice and sorrows overwhelm this servant from this direction as well?
- 3 Since these are days of wisdom and prudence, they could have done differently - that is, in gatherings of the friends, assuming outsiders were present, they could give the greeting secretly until an answer arrives from here. These four greetings are from the laws of the Bayan, and the use of all four is permitted, and the Blessed Beauty did not abrogate any of them such that its user would be expelled from God's religion. But the greeting of the sincere ones on the Blessed Day was "Allah-u-Abha," and this greeting will remain established until the next Resurrection after thousands of years, as it was the practice of those with certitude and the attribute of the steadfast ones. When this servant hears this blessed name, he is moved and becomes so joyful and glad that sorrows and griefs are forgotten. Now all the friends should hold fast to that which causes the joy of this servant. Today the greeting of the Supreme Concourse is "Allah-u-Abha," but the intention of all four greetings is the Blessed Beauty - it has no connection to anything else, and their use is permitted and the user is not at fault, for none of these four greetings has been abrogated. Therefore no one should consider another at fault or open their tongue in reproach.
- 4 O Divine friends! Praise be to God, you are all steadfast and firm, all attracted and unified. Such conflict and dispute is not befitting of you, causing the mockery of nations and the reproach of the people of the world. You are all intoxicated from the divine Kawthar and bewildered by the sublime favors, drunk with the wine of "Am I not?" The Ancient Beauty and the Most Great Name is manifest from His sanctified Kingdom and eternally effusive from the unseen horizon with unlimited bounty. You are forever immersed in the sea of His favor and sheltered in the shadow of His gift, supported by the hosts of the Supreme Concourse and assisted by the victory of the Abha Kingdom. Abandon this dispute and conflict,

الاعلى فسيحان ربّي الابهى والبهاء عليكم يا اهل الميثاق ع ع

2 ای احبابی الهی الیوم جمیع ملل عالم بکلّ قوی مهاجم بر این عبد وحید فرید و لشکر آفاق محاصر حصن حصین الهی و فرقهء یحیی در کمین و ناقضین با کمال بغض و کین نشر اوراق شبهات در روی زمین مینمایند حال انصافست که شما ثابتین نیز امور جزئیّه را وسیله نموده باین قسم جدال و نزاع نمائید و اختلاف کنید که اهل فتور مسرور گردند و احزان بر این عبد از این جهت نیز مستولی شود

3 چون ایام حکمت و تقیّه است میتوانستند نوع دیگر کنند یعنی در محافل احباب گان کنند که شخص خارجی موجود خفیّاً تحیت گویند تا جواب از اینجا برسد این تحیات اربعه از احکام بیانست و ادای هر چهار جائز و هیچیک را جمال مبارک نسخ نفرمودند که قائل از دین الله خارج گردد ولی تحیت مخلصین در یوم مبارک الله ابهی بود و این تحیت تا قیامت اخری بعد آلاف من السنین باقی و برقرار چه از سنت موقنین و صفت ثابتین بود و این عبد چون این اسم مبارک استماع نماید در اهتزاز آید و چنان مسرور و مستبشر گردد که غموم و احزان فراموش نماید حال احباء کلّ باید متمسک بآنچه سبب سرور این عبد است گردند الیوم تحیت ملأ اعلی الله ابهست ولی مقصود از تحیات اربعه کلّ جمال مبارک است دخل و تعلق بمادون ندارد و ادایش جائز و قائل مخطی نه چه که هیچ یک از این تحیات اربعه ناسخی ندارد لهذا نباید نفسی دیگر را مخطی شمرد و زبان بطعن گشاید

4 ای احبابی الهی الحمد لله کلّ ثابتید و راسخ و جمیع منجدید و موحد این قسم اختلاف و نزاع از شماها سزاوار نه که سبب استهزاء امم گردد و علّت سرزنش اهل عالم کلّ از کوثر الهی سر مستید و از الطاف سیحانی مدهوش بادهء السّ جمال قدم و اسم اعظم از ملکوت تقدیسش مجلّی و از افق غیب بفیض نامتناهی فائض ابدی در بحر عنایتش مستغرقید و در ظلّ موهبتش مستظلّ مؤید بجنود ملأ اعلی هستید و موفق بنصرت ملکوت ابهی این نزاع و جدال را ترک کنید و بتبلیغ بکوشید و

strive to teach and engage in spreading the divine fragrances, and experience how you are victorious, considered, accepted and beloved. Would it not be a shame to become occupied with each other and delight the heedless ones? The greeting is the blessed word “Baha-u-Abha” which is inscribed by the Supreme Pen on the tablets of hearts, and the call and melody of the sanctified Concourse in the upper realm is “Ya Baha’u’l-Abha”! Know then that all names are His Name and all remembrances are His remembrance. May my spirit be sacrificed for His Name and my being be sacrificed for His remembrance!

- 5 Now since this is a time of wisdom and prudence, and it is not possible to say these greetings loudly in front of outsiders, therefore in these days it is permitted to say the greeting secretly. For now, to remove this discord, speak the greeting secretly for a while so that you do not cause each other’s sorrow. Forget all these remembrances completely and entirely abandon dispute and conflict. Engage in love and harmony and oneness, strive to spread the divine fragrances, and sacrifice your lives in exalting the Word of God. I swear by the Ancient Beauty that fragrances shall waft that will perfume the East and the West. And the Glory be upon you!

بشر نفحات الله پردازید و تجربه کنید که چگونه منصورید و منظور و مقبولید و محبوب حیف نباشد که بیکدیگر مشغول گردید و غافلانرا مشغوف کنید تحت کلمه مبارکه بهاء ابهیست که در صفحات قلوب بقلم اعلیٰ منقوش است و بانگ و آهنگ ملا تقدیس در عالم بالا یابهاء الابهیست پس بدانید که جمیع اسماء اسم او و جمیع اذکار ذکر او روحی لاسمه الفدا و کینوتی لذکره الفدا

5 حال چون زمان حکمت و تقیه است و نزد خارج این تحیات بلند گفتن ممکن نه لهذا این ایام تحیت را خفیاً گفتن جائز علی العجالة بجهت رفع این اختلاف تحیت را چندی خفیاً ذکر نمائید که سبب احزان یکدیگر نشوید و جمیع این اذکار را فراموش نمائید و بکلی نزاع و جدال را ترک نمائید و بحبت و الفت و یگانگی پردازید و در نشر نفحات الله بکوشید و در اعلاء کلمه الله جانفشانی نمائید قسم به جمال قدم که نفحاتی مرور نماید که شرق و غرب معطر گردد و البهاء علیکم

INBA59:116, MKT2.215

AB07119

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

Date: 1897-Dec-05

- 1 O thou who art firm in the Covenant and rejoiced by the light of dawning!
- 2 The edifice of contingent being hath been shaken by the power of trials, and the foundation of the transgressors hath been made to tremble by the force of tests. The manifestation of the people of forgetfulness hath been darkened by the intensity of the storms of doubts blowing from the direction of suspicions and imaginings.
- 3 The brilliant lights streaming forth from the Sun of Truth in the heaven of mystery from the horizon of the Covenant have radiated forth. And the rising stars in the dawning-place of hopes have gleamed with a light that dazzled all eyes.
- 1 یا من ثبت علی الميثاق واستبشر من نور الاشرار
- 2 قد ترعرع بنیان الامکان من سطوة الافتتان و تززع اساس اولی الطغیان من قوۃ الامتحان و تسعسع ظهور اهل التسیان من اشتداد عواصف الشبهات الهابة من مهب الظنون والاهام
- 3 و تشعشع الأنوار الساطعة من شمس الحقيقة فی عماء الغیب من افق الميثاق وتلألأ الأنجم البازغة فی مطلع الآمال بضیاء شاخصت منه الأبصار

- 4 And verily thou, O thou who art firm in the Testament and steadfast in the Covenant, rejoice in the bounty of thy Lord and be glad for the turning toward thee of the glances of the eyes of the All-Merciful from every direction.
- 5 By God the True One! Verily thy grandfather Abraham prayeth for thee from the Most Glorious Kingdom and addresseth thee saying: "Blessed art thou, O my beloved, noble and chosen son!"

4 وَأَنْتَ أَنْتَ يَا أَيُّهَا الثَّابِتُ عَلَى الْعَهْدِ وَالرَّاسِخُ عَلَى الْمِيثَاقِ اسْتَبْشِرْ بِفَضْلِ مَوْلَاكَ وَافْرَحْ بِمَا انْعَطَفَ إِلَيْكَ لِحَظَاتِ عَيْنِ الرَّحْمَنِ مِنْ كُلِّ الْجِهَاتِ

5 تَاللَّهِ الْحَقِّ أَنَّ جَدَّكَ الْخَلِيلَ يَصَلِّيْ عَلَيْكَ مِنَ الْمَلَكُوتِ الْأَبِيِّ وَيَخَاطِبُكَ وَيَقُولُ طُوبَى لَكَ يَا ابْنِي الْحَبِيبِ النَّجِيبِ الْمُخْتَارِ

INBA59:115b

AB09648

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

Date: 1897-Dec-05

- 1 O nightingale in the garden of divine unity! Blessed art thou for having warbled in the meadows of mystic knowledge with the most wondrous melodies, and for having sung in the groves of the Covenant with the most beautiful tunes and rhythms.
- 2 By the True One! The ears of the Concourse on High hearken to thy melodies in glorification and praise, as thou extoldest thy Lord, the Most Glorious.
- 3 Therefore, ascend to the Kingdom and warble like the dove of holiness in the gardens of the realm of might, glorifying the Lord of grandeur and the divine realm, the Most Glorious Luminary, and proclaiming my servitude to that exalted Threshold before which the Concourse on High bow down their radiant faces.

1 أَيُّهَا الْعَنْدَلِيبُ فِي حَدِيقَةِ التَّوْحِيدِ طُوبَى لَكَ بِمَا تَغْنَيْتَ فِي رِيَاضِ الْعِرْفَانِ بِأَبْدَعِ الْأَلْحَانِ وَتَغَرَّدْتَ فِي غِيَاضِ الْمِيثَاقِ بِأَحْسَنِ الْأَنْغَامِ وَالْإِيْقَاعِ

2 تَاللَّهِ الْحَقِّ يَسْمَعُ لِأَلْحَانِكَ آذَانُ الْمَلَأِ الْأَعْلَى فِي التَّهْلِيلِ وَالتَّسْبِيحِ فِي ثَنَائِكَ عَلَى رَبِّكَ الْأَبِيِّ

3 إِذَا فَادَلَعَ كَدِيكَ الْمَلَكُوتَ وَتَغَرَّدَ كَحَمَامَةِ الْقُدْسِ فِي رِيَاضِ الْجَبَرُوتِ مِثْنِيًّا عَلَى رَبِّ الْعِظَمَةِ وَالْأَلَاهُوتِ النَّيِّرِ الْأَبِيِّ وَمَبِينًا لِعِبُودِي لَتَلِكِ الْعَتَبَةِ السَّامِيَةِ الَّتِي أَكْبَتْ عَلَيْهَا الْمَلَأُ الْعَالِينَ بِالْوُجُوهِ النُّورَاءِ

INBA59:115a, INBA87:628a, INBA52:672a

AB00524

To: *Mirza Muhammad Hasan Adib, in Tihiran*

Date: 1897-Dec-09

- 1 O thou whom God hath Himself nurtured, that thou mayest diffuse His sweet savours, stablish the hearts of the feeble in His Covenant and His Testament, and arise for the service of His Cause!
- 2 I have perused the verses of thine ardent longing for God, and chanted the book of thy attraction to His Kingdom of 'Abha. For one such as thee this mighty station is indeed befitting.
- 3 By the life of God! The hosts of divine confirmations are marshalled in the Supreme Concourse; the battalions of victory and the armies of triumph stand ready, in the Kingdom of 'Abha, to enter the lists of combat and contention, to storm the cities of hearts and the fortresses of souls, to hurl themselves into the fray, and to rout and scatter the serried ranks of the forces of doubt.
- 4 Yet the commander of these hosts looketh ever for the vital, fruitful points of attack, that he may lead forth the army, still confusion, and duly order the battle-array. These important points on the field of war, these impregnable strongholds at the places of encounter, are none other than the perfect souls, the lions that spring upon their prey, the falcons that stoop, the eagles that tear asunder the wild beasts of suspicion and the foxes of misgiving.
- 5 By God, O My beloved! Each inhabitant of the brocaded pavilion on high longeth to return to this world below—this abode of affliction and trial—haply he may be enabled to serve the Covenant, to spread the fragrances of God, to be enrolled among the ranks of the hosts of life, and to wage war against the ravening beasts of the armies of doubt.
- 6 Thou hast written regarding the dissension among the friends on the matter of the greeting. In such secondary and trivial questions the friends must not press one another, lest they become occupied with themselves and be hindered from the diffusion of the holy fragrances and from the stablishing of hearts in the Covenant. Otherwise, the wavering will find breach and entry into the edifice of the Covenant, and will shake the weak.
- 7 Now is the time for founding, not the season for minute regulation. The well-known saying is: "First make firm the throne, then engrave the ornament."

1 یا من آدبه الله لنشر نفحاته و اثبات قلوب الضعفاء على عهده و ميثاقه و للقيام على خدمة امره

2 قد تلوت آيات شوقك الى الله و رتلّت كتاب انجذابك الى ملكوته الأبهى و لملكك ينبغي هذا الشأن العظيم

3 لعمر الله انّ جنود التأييد مجتدة في الملاء الأعلى و انّ كتائب النصر و فيالق الغلبة لفي اهبة النزال و الكفاح في الملكوت الأبهى حتى تهاجم على مدائن القلوب و حصون النفوس و تشرّد في القتال و تبدّد شمل جنوب الشبهات

4 ولكن قائد تلك الجنود يترغّب النقط المهمة المنتجة حتى يسوق الجيش و يزيل الطيش و يجرى تعبئة الجيش و هذه النقاط المهمة في ميدان القتال و القلاع الحصينة في مواقع النزال عياره عن النفوس الكاملة و الأسود الصائلة و الصقور الصاقرة و العقاب الكاسرة الهاجمة على وحوش الشبهات و تعالّب الارتياب

5 تالله يا حبيبي انّ سكان الرفرف الأعلى كلّ واحد يتنّى العود الى هذه الدار دار البلاء و الشقى لعله يتوفّق الى خدمة الميثاق و نشر النفحات و ينسلك في سلك افراد جيش الحياة و يحارب الوحوش الضاريات من جنود الشبهات

6 در خصوص اختلاف در بين احبّا از جهت نحيّت مرقوم فرموده بوديد در اين امور جزئيّه نبايد احبّا بر پاي يکديگر شوند تا بخود مشغول شوند و از نشر نفحات قدس و اثبات قلوب بر ميثاق بازمانند بلکه سبب ميشود که متزلزلين بر عهد رخنه مينمايند و ضعفا را متزلزل ميکنند

7 حال وقت تأسيس است نه زمان ترتيب ثبّت العرش ثمّ انقش مثل مشهور است

- 8 Thou must warn the friends that at this time such differences are as deadly poison and swift-acting venom. The Covenant-breakers, with all their might, are striving to raze to the ground the foundation of the Pact; and ye—praise be to God—are firm and steadfast. By day and by night ye must labour for unity and concord and the uprooting of the tree of discord.
- 9 Say unto them: if some slight divergence occur in minor, subsidiary matters, do not assail one another, do not cling stubbornly to your own opinion. With utmost love and oneness, without any soul becoming chilled or downcast, such differences will pass away and unity will be obtained.
- 10 Concerning the question of the greeting: these four formulas of salutation proceed from the Bab—may my soul be a ransom unto Him—and the Object of all four is the Beauty of the Ancient of Days—may my soul be a sacrifice for His loved ones—and none beside Him. The use of all four is permissible, and there is no explicit text forbidding the utterance of any one of them. Thus, if a soul employ any one of these greetings, he doth not thereby go out from the religion of God, nor become an object of blame, reproach, censure, or disparagement; no assault or belittlement is permissible, and no objection should be raised. For all four forms of greeting are recorded in the Book of God.
- 11 Yet in this Day the cry of the Concourse on high is “Allah-u-Abha,” and the spirit of this servant is stirred and thrilled by this Call. True, the meaning of “Allahu A’zam” is likewise the Beauty of the Ancient of Days—may my soul be a ransom unto His loved ones—for He is the Greatest Name, the Greatest Luminary, the Greatest Manifestation. But this greeting—“Allah-u-Abha”—is the very trumpet-call of the Lordship of the Unseen Beauty, which exerteth its effect upon the heart of the world of being.
- 12 Nevertheless, remove this difference in a most loving and gracious manner, without rebuke or reproach for any soul, lest it become the cause of sorrow to hearts and any person should revile another.
- 13 In this Day the friends of God must be in the utmost lowliness and humility, effacement and annihilation of self, true poverty, stillness and dignity. Let no one censure another, nor consent that he be put to shame, that all may live, beneath the shelter of the Word of the Covenant, as brethren “on couches facing one another.”
- 14 Thou hast written regarding thy resignation from the Dar al-Funun. Resignation is not permissible. God willing, in the Dar
- 8 آنحضرت احباً را آگاه نمائید که حال اینگونه اختلافات مثل سمّ نقیع و زهر سریع است ناقضین بکمال قوّت در هدم بنیان پیمان ساعی و شما که الحمد لله ثابت و راسخید شب و روز باید در اتحاد و اتفاق و قطع ریشه شقاق بکوشید
- 9 و بفرمائید که اگر چنانچه مباینت جزئی در مسائل فرعیّه حاصل گردد پایی یکدیگر نشوید و اصرار در رأی ننمائید بکمال محبت و یگانگی بدون افسردگی نفسی اختلاف زائل و ائتلاف حاصل میگردد
- 10 در مسئله تحیت این چهار تحیت از حضرت اعلی روحی له الفداست و مقصد از هر چهار جمال قدم روحی لأحبّائه الفداست نه دون حضرتش و اجراء چهار جائز و نصّ مانع از تلفظ یکی از اینها موجود نه پس اگر نفسی هر یک را تلفظ نماید از دین الله خارج نگردد و مورد لوم و طعن و ذمّ و قدح نشود و تعرض و تحقیر جائز نه و اعتراض نباید نمود چه که هر چهار تحیت در کتاب الهی وارد
- 11 ولی الیوم بانگ ملأ اعلی الله ابهت و روح این عبد از این ندا مهتر هر چند مقصود از الله اعظم نیز جمال قدم روحی لأحبّائه الفداست چه که اوست اسم اعظم و نیر اعظم و ظهور اعظم اما این تحیت الله ابی کوس ربوبیت جمال غیب احدیت است که در قلب امکان تأثیر مینماید
- 12 ولی این اختلاف را بنوع بسیار خوشی بدون سرزنش احدی از میان بردارید که مبادا اسباب احزان قلوب گردد و نفسی دیگری را ملامت نماید
- 13 الیوم باید احبّای الهی در نهایت خضوع و خشوع و محویت و فنا و فقر حقیقی و سکون و وقار باشند هیچ یک بر دیگری اعتراض نکنند و نجالتش نپسندد تا کل در ظلّ کلمه میثاق اخوان علی سرر متقابلین زیست نمایند
- 14 Thou hast written regarding thy resignation from the Dar al-Funun. Resignation is not permissible. God willing, in the Dar

al-Funun men endowed with manifold arts and sciences will be reared.

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14 در خصوص استعفاء از دارالفنون مرقوم نموده
بودید استعفا جائز نه انشاءالله در دارالفنون
رجال ذوفنون تربیت میگردند

INBA88:071,

BRL_DAK#0287,

MKT2.243, AVK3.074.05x

Study guide to this volume

The letters that constitute this first volume of 1897 writings belong to a year of grave pressure and doctrinal sharpening. Five years after Bahá'u'lláh's ascension, the challenge of Covenant-breaking had intensified rather than subsided; 'Abdu'l-Bahá's own situation in 'Akká was one of compound difficulty — physical illness, administrative burdens, sustained slander, and the exhausting labor of responding to communities across multiple continents. The volume is governed by an unmistakable atmosphere of siege, but within that atmosphere several luminous countercurrents run. An epistemological treatise of unusual philosophical ambition reviews all four traditional standards of knowledge and finds them insufficient, pointing instead to the “inmost heart” (*fu'ād*) as the divinely illumined faculty of spiritual recognition. A meditation on the mystery of 'Abdu'l-Bahá's own station as pure servant produces one of the most striking self-definitions in his entire corpus. Elegies for individual martyrs rise to heights of lyrical intensity. Administrative counsel about the handling of a wayward intermediary shows the daily texture of governance. Taken together, the writings of Part I of 1897 reveal a pastoral intelligence at full stretch: simultaneously consoling, challenging, clarifying, and rallying.

The Mystery of Servitude: 'Abdu'l-Bahá's Chosen Station

Key Passages

The name, title, essence, reality, attribute and sign of Abdul-Baha meaneth pure, absolute, true servitude that accepteth neither interpretation, nor explanation, nor alteration. The tongue of the friends of God must be the interpreter of this servant's tongue, and their pen the interpreter of this servant's pen. Let no one address me or mention me except by this mighty attribute. This is the attribute that expandeth my breast, gladdeneth my spirit, refresheth my heart, causeth my branch to flourish, perfumeth my nostrils, illumineth my face, brighteneth mine eye, delighteth mine ear — and I have no name, nor sign, nor attribute, nor description, nor title, nor praise except this wise remembrance. — AB01879

O Khalil! Your letter was received and from the fragrances of its gardens of meanings it was understood that some are inquiring what station this servant claims and seeks. I swear by the Ancient Beauty that this servant is repelled by even a whiff that suggests claiming, and in all degrees I would not transform an atom of servitude into the oceans of divinity and lordship. For many have made claims of divinity and lordship — His Holiness Quddus, may my spirit be sacrificed for him, revealed a book on the interpretation of Samad where from beginning to end it is “I am God”, and the honorable Tahirih

raised “I am God” to the highest heavens in Badasht, and likewise some loved ones in Badasht, and the Blessed Beauty in the Qasidiy-i-Varqa‘iyyih states: “All divinities became divine from a sprinkling of my command, and all lords became lordly from an overflow of my wisdom.” But they did not say that any soul arose in true servitude as is its right. — AB04355

From earliest childhood this servant has been nurtured in the cradle of servitude, suckled at the breast of self-effacement, and raised in the embrace of lowliness. That is, servitude to the Ancient Beauty has become intermixed with this servant’s flesh, blood and bones, becoming like spirit in the body. This servant’s ultimate hope and desire in all the worlds of the seen and unseen is the realization of pure, absolute servitude to the Most Glorious Beauty. I will not exchange this servitude for any station — whether it be an attribute, quality, praise, position, condition, perfection, lordship or divinity. — AB01089

Context for Study

The self-definition of AB01879 is theologically and historically remarkable. When the community was pressing ‘Abdu’l-Bahá to accept or clarify a higher station, he refuses all accretion and insists on the name “servant” (*‘Abd*) as the only adequate description — the one that expands his breast and brightens his eye. This moves against the grain of what might be expected from a religious leader in crisis: rather than claim authority, he dissolves personal identity into function, and rather than assert majesty, he celebrates abasement as the form of his greatness. The philosophical context for this move is rich. In the Shī‘ī tradition, the Imam’s authority derives precisely from his proximity to the divine, and the highest spiritual station is often described as *faq r* (spiritual poverty) or *fanā‘* (self-annihilation). In Christian mysticism, the kenotic hymn of Philippians 2:5-11 presents Christ’s self-emptying (*kenosis*) as the very form of divine glory. The Sufi concept of the *walī*’s (friend of God) absolute dependence on God as the source of spiritual authority provides further resonance. But the passage from AB04355 adds a unique historical dimension: by rehearsing the ecstatic *anā ‘l-Haqq* (“I am the Truth”) claims of Quddus, Tahiriḥ, and Bahá‘u’lláh himself — all of whom spoke in the language of divine selfhood — ‘Abdu’l-Bahá positions pure servitude as an even more radical spiritual achievement. Divinity, he suggests, is comparatively easy; *true servitude*, in which the self is genuinely extinguished without the compensation of a divine identity, is the harder and less common gift.

Questions for Reflection

1. How does the claim that pure servitude is a greater and rarer achievement than mystical declarations of divine identity challenge common assumptions about the hierarchy of spiritual stations? Compare with the Pauline paradox that power is perfected in weakness (2 Corinthians 12:9) and with the Taoist principle of *wu wei* (effortless action that accomplishes everything precisely by not asserting itself).
2. AB04355 acknowledges that Quddus, Tahiriḥ, and Bahá‘u’lláh himself employed the language of divinity. What is the theological distinction ‘Abdu’l-Bahá drawing between their use of that language and the kind of claiming he refuses for himself? Is the distinction one of authority, context, spiritual station, or something else?

3. The insistence that the name *Abdul-Baha* “accepteth neither interpretation, nor explanation, nor alteration” functions as a definitional limit. Compare with the Catholic dogmatic tradition of defining doctrine in order to rule out distortion (*definitio per negationem*) and with the Zen Master’s refusal to be pinned down by conceptual categories.
4. In AB01089, servitude is described as having been “intermixed with this servant’s flesh, blood and bones.” This language of physical constitution suggests that spiritual identity is constituted through sustained practice rather than simply chosen at a moment — formed through decades of practice before it becomes one’s nature. How does this understanding of character formation compare with Aristotle’s account of virtue as a habituated second nature?
5. How should the Bahá’í community understand the relationship between ‘Abdu’l-Bahá’s insistence on pure servitude and the authority that servitude is made to carry? Does the refusal of claim paradoxically constitute the strongest possible claim?

The Four Balances: An Epistemology of Spiritual Recognition

Key Passages

Therefore, know that all the peoples and kindreds possess four balances with which they weigh the truths, the significances, and the divine questions. All of them are imperfect, unable to quench the burning thirst or heal the sick. We shall therefore make mention of each one and demonstrate its limitation and inaccuracy. — AB00207

By God, O My beloved! Each inhabitant of the brocaded pavilion on high longeth to return to this world below—this abode of affliction and trial—haply he may be enabled to serve the Covenant, to spread the fragrances of God, to be enrolled among the ranks of the hosts of life, and to wage war against the ravening beasts of the armies of doubt. — AB00524

For many have made claims of divinity and lordship... But they did not say that any soul arose in true servitude as is its right. And if I were to want a station for myself, God forbid, what station is greater than being a branch branched from the Ancient Root? By God the True One, the necks of every station have been humbled and the heads of every station and rank have bowed before this mighty station. — AB04355

Context for Study

The treatise from which AB00207 is drawn reviews the four traditional “balances” of knowledge: sense perception, reason, tradition (*naql*), and inspiration or inner experience. ‘Abdu’l-Bahá identifies each as insufficient in isolation. Sense perception is bound to the phenomenal surface; reason is subject to the contradictions of logical systems (as the history of philosophy from Plato’s Third Man Argument to Kant’s antinomies abundantly demonstrates); tradition carries the cumulative weight of human error and partisan interest; and even inner inspiration may be the product of imagination rather than genuine revelation. The conclusion that the true divine “balance” is the inmost heart (*fu’ād*) illumined by the Holy Spirit places this epistemology within a specifically

Bahá'í framework: the criterion of truth is participatory rather than merely analytical, requiring the purification of the very faculty of knowing. This analysis has remarkable parallels with Western epistemological history. Descartes' method of radical doubt, having cleared away the unreliable senses and the inherited tradition, arrives at the *cogito* — but 'Abdu'l-Bahá takes the next step beyond Descartes, questioning reason itself. Kant's critical philosophy showed that reason, unaided, generates irresolvable antinomies. Yet Kant's solution (the moral postulates of practical reason) differs significantly from 'Abdu'l-Bahá's: the true balance is not a postulate but a living faculty that must be cultivated through spiritual practice. AB00524's image of the souls of the departed longing to return and serve the Covenant embeds this epistemological discussion in a vision of spiritual agency that transcends the boundary of death: recognition of divine truth is so valuable that those who have passed beyond this world yearn for the opportunity to pursue it here.

Questions for Reflection

1. The four traditional standards of knowledge (sense, reason, tradition, inspiration) parallel Descartes' progressive dismantling of unreliable sources in the *Meditations*. Where does 'Abdu'l-Bahá's solution — the heart illumined by the Holy Spirit — converge with and diverge from Descartes' resort to the veracious God as the guarantor of clear and distinct ideas?
2. How does the critique of tradition (*naql*) as an unreliable guide to truth compare with the Protestant Reformation's critique of ecclesiastical tradition (the *sola scriptura* principle) and with the Islamic *ahl al-hadith*'s defense of *hadith* as a reliable transmission of prophetic authority? What is at stake theologically in each position?
3. The critique of rational systems resonates with Kant's demonstration of the antinomies of pure reason. But Kant concludes that practical reason (the moral law within) provides the most reliable access to ultimate questions. How does 'Abdu'l-Bahá's alternative (the spiritually illumined heart) compare with Kant's practical reason as an epistemological foundation?
4. AB00524 claims that souls in the Abha Kingdom long to return to this world to serve the Covenant. What does this claim imply about the relative spiritual value of embodied action versus post-mortem existence? How does it compare with rabbinic teachings about the superiority of a single hour of repentance and good deeds in this world over the entire life of the World to Come (*Pirkei Avot* 4:17)?
5. If the inmost heart is the true faculty of spiritual recognition, what spiritual practices cultivate or purify it? And what would it mean for communities and individuals to pursue knowledge of religious truth with the heart rather than merely the intellect?

Martyrdom as Consummation of Love

Key Passages

That pure spirit, that embodied light, that personified knowledge, and that visualized certitude is among the company of martyrs, nay rather the commander of the host of those who sacrifice their lives. From the day he drank the pure wine of the love of God,

he sacrificed his spirit, heart and body in God's path, and each day he longed to drink from this joy-giving cup. Would that a drop had fallen to our share! And for the earth there is a portion from the cup of the noble ones. And glory be upon him on the day he was born and the day he was martyred in the path of God. — AB01393

O martyr, fallen and slain in the path of God! O exile, alone and solitary in the love of God, target of arrows and exposed to spears for your turning to God! I bear witness that you responded to your Lord's call and answered God's summoner, believed in God and were ignited by the fire kindled in the Tree of Sinai. You guided the thirsty to the overflowing Kawthar of bounty in the Garden of the Most Glorious. You sacrificed your soul in the path of the Covenant. — AB02636

O my God and my Protector! How sweet it is, O my God, in moments of helplessness to acknowledge weakness and brokenness and to shun pride and arrogance. Sufficient for me, O my God, is my helplessness, my poverty, my lowliness, my abasement, my evanescence and my nothingness. And sufficient for me, O my Beloved, are Your favors, Your beneficence, Your generosity and Your grace. O Lord! Ordain this desire for me and give me to drink from this cup brimming with the choice wine of favors — namely, the shedding of my blood and the sacrifice of my spirit in the path of Your love. — AB00528

Context for Study

The three martyrdom texts in this section move through three registers: historical commemoration (AB01393), liturgical witness (AB02636), and personal petition (AB00528). Together they construct a complete theology of martyrdom. AB01393 names Mulla Sadiq, recently martyred, with titles that transform death into coronation: “embodied light,” “personified knowledge,” “visualized certitude.” These epithets are not mere panegyric; they are ontological claims about what the martyr's witness makes visible in the world. AB02636, addressed to the martyred soul's grave, performs the ancient genre of *ziyārat* (shrine visitation) in which the believer speaks directly to the departed. The formula “I bear witness” (*ashhadu*) echoes the Islamic *shahādah* (testimony of faith) and applies it to the martyred individual's specific acts: calling people, guiding the thirsty, sacrificing for the Covenant. The martyr's testimony thus completes and exemplifies the community's foundational testimony. AB00528 carries this further into petition: ‘Abdu'l-Bahá himself asks God for martyrdom as the supreme gift, and in doing so places his own desire alongside those of the believers he is consoling. The Islamic theology of martyrdom as the highest *jihad* (struggle), the Christian theology of the martyr as *testis* (witness) whose blood is the seed of the Church (Tertullian), and the Shī‘ī theology of martyrdom in the path of the Imam all converge here — but the Bahá'í account adds the element of the Covenant: one dies “in the path of the Covenant,” and this specifically Bahá'í formulation reframes martyrdom as both a personal act of love and a structural affirmation of the divine order.

Questions for Reflection

1. AB01393 says that the martyr was “the commander of the host of those who sacrifice their lives” and that ‘Abdu'l-Bahá wishes a “drop” of the same cup “had fallen to our share.” What

does this desire for martyrdom reveal about ‘Abdu'l-Bahá’s own spiritual condition in this period, and how does it compare with Paul’s desire to “depart and be with Christ” (Philippians 1:23) or with Ignatius of Antioch’s famous letter expressing his longing for martyrdom?

2. The *ziyārat* form of AB02636 involves speaking directly to the departed martyr’s soul. What theological claims about the soul’s continued agency and awareness after death does this genre assume? Compare with the Catholic practice of invoking the saints and with the Shī‘ī practice of *ziyārat* at Imam Husayn’s shrine.
3. AB00528 pairs “sufficient for me is my helplessness” with “sufficient for me are Your favors” — a double sufficiency that replaces self-reliance with divine dependence. How does this formula relate to the philosophical tradition of self-sufficiency (*autarkeia*) in Stoic ethics, and what does the Bahá’í account add to or challenge in that tradition?
4. The phrase “in the path of the Covenant” appears as the defining characteristic of this volume’s martyrdoms. How does dying “for the Covenant” differ theologically from dying “for God,” “for truth,” or “for freedom,” and what does the distinction reveal about the Bahá’í understanding of the historical moment?
5. Tertullian famously declared that “the blood of the martyrs is the seed of the Church.” How might this claim be applied to the Bahá’í martyrdoms of this period, and what historical evidence either supports or complicates the analogy?

Following the Pattern: The Exemplar Life and Communal Ethics

Key Passages

The Lord of the worlds declareth in the mighty Qur‘an: “Ye have indeed in the Messenger of God a beautiful pattern.” This meaneth that following the Example of Beauty and emulating that true Exemplar is the cause of deliverance in both worlds. Consider now how those souls who followed that Manifest Light attained such bounties and stations. What then would be our state if we were to follow the example of the Most Glorious Beauty and His Holiness the Exalted One — may my spirit be a sacrifice for those who were martyred in Their path! From the first dawning of His beauty until the day of His supreme martyrdom, the Bab spent His days and nights in the severest tribulation for the sake of God, and at last made His breast the target of a thousand arrows of affliction, hastening with His pierced breast to the Most Glorious Kingdom. — AB00322

When the Sun of Truth shone forth with brilliant rays from the horizon of the placeless realm upon the world of contingent beings, and the Ancient Bounty encompassed this contingent world, the first effulgence and radiance was the light of the Covenant, which shone from beneath the blessed Tree upon all horizons. And the Sun of the Covenant bestowed such heat that sacred realities and essences, and proud egos, which were like scattered dust buried in the depths of the unseen, emerged from the realm of concealment into the arena of manifestation. One “grew as a goodly plant,” while another became “dry stubble.” One became “like a goodly tree, its root firmly fixed

and its branches reaching to heaven,” while another appeared as one “uprooted from the earth, unstable.” — AB02559

Context for Study

AB00322 opens with a Qur'anic verse (33:21) that was classically understood to enjoin imitation of the Prophet Muhammad as the supreme moral exemplar. 'Abdu'l-Bahá applies the same logic to a double exemplar: the Báb, who was martyred, and Bahá'u'lláh, who endured imprisonment. The ethical move is one of moral exemplarism: great lives function not simply as causes of historical change but as enacted definitions of virtue, patterns that can be formally followed. This resonates with the virtue-ethics tradition from Aristotle (who grounds ethics in the character of the person of practical wisdom, *phronesis*) through the Pauline “Imitate me as I imitate Christ” (1 Corinthians 11:1) to the Confucian celebration of the *junzi* (exemplary person) as the agent who models heaven's pattern on earth. AB02559's botanical imagery — drawn from Qur'án 14:24-26, the parable of the good tree and the bad tree — adds the dimension of differentiation: the same divine heat that nurtures the goodly plant burns the dry stubble. The Covenant, like the sun, acts universally but with differentiated effect depending on the receptivity of what receives it. This is also a subtle theodicy for the appearance of Covenant-breaking: the same light that consolidates the faithful exposes the hidden reality of those whose roots were always shallow.

Questions for Reflection

1. How does 'Abdu'l-Bahá's reading of Qur'án 33:21 (“a beautiful pattern”) in relation to the Báb and Bahá'u'lláh compare with the classical Sunni use of this verse to justify *hadith* traditions as normative models? What constitutes “following the pattern” in each case?
2. The botanical parable of AB02559 suggests that the response to divine grace is determined by the nature of the receiver. How does this idea of differentiated receptivity compare with the Calvinist doctrine of irresistible grace, with the Augustinian doctrine of prevenient grace, and with the Islamic principle that God guides whom He wills?
3. AB00322 places the Báb's martyrdom at the center of the exemplary pattern: “he made His breast the target of a thousand arrows of affliction.” What does it mean for a community to take a martyred founder as its primary ethical model? Compare with the Christian community's formation around the crucified Christ and with the Shī'ī community's formation around the martyred Husayn.
4. How does the organic image of root and branch in AB02559 — “one grew as a goodly tree, its root firmly fixed” — function as a metaphor for institutional versus individual spiritual stability? What does it imply about the relationship between faith and the structures that sustain it?
5. If the Covenant functions like sunlight that illuminates and differentiates simultaneously, what practical implications does this have for how the community should approach those who waver? Does the image counsel patience, urgency, or a combination?

A Guiding Question for the Whole Volume

The first part of the 1897 writings shows ‘Abdu’l-Bahá at the intersection of several extreme demands: the personal demand of sustained persecution and illness, the pastoral demand of consoling martyred families and wavering friends, the intellectual demand of developing a Bahá’í epistemology adequate to the age’s scepticism, and the institutional demand of governing a global community from a prison cell. His response in every register is the same: servitude chosen freely as the most radical form of power, the inmost heart honored as the site of divine cognition, and the exemplary life of willing suffering held up as the pattern that transforms history.

A guiding question for the whole volume might therefore be: **If ‘Abdu’l-Bahá’s pure servitude is simultaneously a spiritual achievement of the highest order and the ground of his authority as Center of the Covenant, what does this suggest about the relationship between humility and power, and how might communities cultivate leaders whose greatness consists precisely in their refusal to claim greatness?**