



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 117:

Writings and Utterances of Abdu'l-Baha, ca. 1897, part II



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
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- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 117

This 1897 volume belongs to a decisive phase in the consolidation of Abdu'l-Baha's ministry, when the immediate problem is no longer merely survival after Baha'u'llah's passing, but the spiritual, doctrinal, and administrative ordering of the community under the Covenant. Again and again these letters return to a single cluster of concerns: firmness in the Covenant, the elimination of internal disputes, the disciplining of interpretation, and the transmutation of devotion into organized collective life. The rhetoric is often urgent and polemical, especially in the face of wavering and Covenant-breaking, yet the dominant constructive aim is clear: to gather the believers beneath a common center, a common language of fidelity, and increasingly a common set of institutions. In this respect, AB01089 is one of the volume's doctrinal centerpieces, for it directly addresses disputes concerning Abdu'l-Baha's own station and emphatically defines that station as one of "pure, absolute servitude" to Baha'u'llah, explicitly rejecting any inflation of that rank into divinity, lordship, or a quasi-prophetic infallibility. The same letter also insists that disagreements be referred back to him for clarification, making obedience to authoritative interpretation a practical instrument of unity rather than a merely abstract principle.

A second major thread is the emergence of early Baha'i administration. AB01526 is especially notable for the strong language with which it invests the consultative assembly: it calls such bodies a matter of "tremendous importance," makes obedience to them binding, lays down norms of free deliberation, majority decision, confidentiality, and non-contention after a decision is reached, and sharply distinguishes their sphere from politics, which the believers are told to avoid. AB01545 complements this by sketching a broader program for those who "take counsel together": promotion of the laws, education of children, care for the poor, social betterment, and the recovery of the negligent, all under a regime of loyalty to government and strict political non-interference. AB01546, in turn, shows the still fluid institutional situation of the late 1890s, when devotional gatherings, consultative meetings, charitable activity, and the aspiration toward the Mashriqu'l-Adhkar are being related to one another in provisional but increasingly systematic ways. Read together, these texts show that the volume is not only about defending the Covenant, but about translating covenantal unity into durable communal forms.

Several other letters give the volume its particular texture. AB12117 and AB02696 reveal a seemingly minor but revealing controversy over greetings, with Abdu'l-Baha favoring "Allah-u-Abha" as the characteristic badge of the faithful while simultaneously trying to prevent the matter from becoming a cause of schism; this is a small example of his broader effort to subordinate custom to unity. AB00668, AB00708, AB01496, and AB02204 deploy vivid images of bats, crows, moles, and other creatures of darkness to caricature the Covenant-breakers and the spiritually obtuse, showing how polemical allegory remained one of the most forceful idioms of this period. AB02594 and AB04616 are especially important for understanding the historical consciousness behind these disputes, since both liken contemporary resistance to earlier Islamic refusals of rightful interpretation

after the passing of the Manifestation. Yet the volume is not wholly taken up by conflict. AB00136 is a strikingly expansive meditation on marriage, unity, and cosmic complementarity; AB01999 and AB02897 cast Iran in the language of renewal and springtime; AB00286 offers an affecting consolation on bereavement; and AB02826 honors female steadfastness under persecution in elevated terms. Altogether, the collection shows Abdu'l-Baha at once as interpreter of Baha'u'llah's station, guardian of communal unity, architect of nascent institutions, and pastor of a community being taught how to survive crisis without forfeiting tenderness, discipline, or hope.

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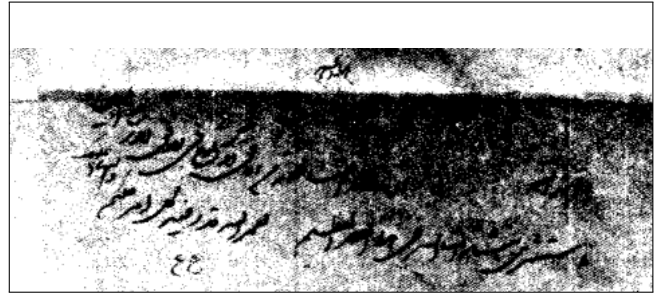
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AB11060

To: Nayrizi, Nuri Jan daughter of Mulla Shafi

Date: 1897 or <



LMA2

O maidservant of God! The effulgent lights of the Abha Kingdom have shown forth unambiguously from the Exalted Horizon. Rejoice in the glad tidings of God in this great age! By the Life of God, all matters of great seriousness and great importance have been destined by Him. Glory be upon thee!

يا امة الله ان الانوار الساطعة من الافق الابهي
تلوح في الافق الارفع المبين فاستبشري ببشارات
الله في هذا العصر العظيم لعمر الله قدر فيه كل امر
حكيم والبهاء عليك

NYR#121

INBA21:132b, LMA2.436, NYR#121

AB11061

To: Khavar wife of Muhammad Shafi, in Nayriz

Date: 1897 or <

O handmaid of God! Let your eyes be solaced and your heart gladdened through the favors that appeared from the Kingdom of your Lord, the Merciful, the Compassionate. By God the True One, if you only knew what God has decreed for His handmaidens, you would soar with joy through the grace of your Ancient Lord.

يا امة الله قرى عيناً وانشرحي صدرأ بالطف
ظهرت من ملكوت ربك الرحمن الرحيم تالله
الحق لو اطلعت بما قدر الله لامائه لطرت فرحاً
بفضل مولاك القديم

NYR#120

INBA21:132a, LMA2.436, NYMG.140,
NYR#120

AB00136

To: *Diya'iyyih Khanum daughter of Abdu'l-Baha et al.*

Date: 1897-1898

- 1 All praise be unto God, Who hath created realities that are paired through the mutual encounter of the divine names and attributes, that are comprised of both existence and essence, and that derive their grace from states that are opposite yet compatible and from facing mirrors that form complementary reflections. "Glory be to Him Who hath created all the pairs, of such things as the earth produceth, and of themselves, and of things beyond their ken",¹ and hath made the human reality to be a wellspring of blessings and a fountainhead of abundant increase in the world of being. The inner realities of all things proceeded from the encounter of the most excellent names, and the contest of the most exalted attributes. They married, assembled, gathered, harmonized, united, and attained unto completion and perfection—whereupon, within the essences of the realities derived therefrom, the effulgence of primal oneness shone resplendent.
- 2 Within these mysteries lieth an inscrutable wisdom—a wisdom through which God's laws and ordinances have been revealed in the Sacred Scriptures. Unto God belongeth supreme authority, irrefutable proofs, all-swaying sovereignty, consummate might, and all-encompassing powers of attraction.
- 3 Blessing and praise rest upon that Reality that joineth together the spiritual realities and subtle particulars of the universe—that mighty Bridge, that all-bountiful Link, that Confluence of the two seas and Meeting-Place of the two shores, that Day-Star of the "two Easts" and Light of the "two Wests"²—upon that Blessed Tree and its branches, its leaves, its blossoms, and its fruits, and upon all those who have sought shelter within its shade and taken refuge beneath its outspread boughs.
- 4 Verily, the All-Merciful One shed His splendour upon the Sinai of creation with a light that gleamed, flashed, and beamed upon the dawning-places of the souls and the horizons of the world. Thereupon did all potentialities and their recipients, and all existences and essences, unite and join together in affection, intimacy, and mutual attraction. Through this union, the sign of Divine Oneness appeared, the standard of His Singleness was hoisted, all multiplicity disappeared, all selfishness

1 الحمد لله الذي خلق حقائق مزدوجة من تقابل الأسماء و الصفات و مركبة من الوجود و الماهيات و مستفيضة من شئون متقابلة متوافقة و مرايا متعكسة متشاكلة في جميع الكائنات سبحان الذي خلق الأزواج كلها مما تنبت الأرض و من انفسهم و مما لا يعقلون و جعل الانسان معدن البركة و منبع التكثر في عالم الكيان فتقابل الأسماء الحسنى و تسابق الصفات العلىا ظهرت حقائق الأشياء فازدوجت و اجتمعت و اقتربت و اتفقت و اتحدت و تجلت و تكلمت فظهرت انوار الوحدة الأصلية في كينونات الحقائق الفرعية

2 و لهذه الأسرار حكمة خفية و وردت بها اوامر و تشويقات الهية في النصوص الشرعية و لله الحكم البالغة و المحجة القاطعة و السلطنة النافذة و القوة الكاملة و الانجذابات الجامعة

3 و الصلاة و الثناء على الحقيقة الجامعة للحقائق الرحمانية و الدقائق الكونية البرزخ العظيم و الرابط الكريم مجمع البحرين و ملتقى النهرين و نير المشرقين و نور المغربين الشجرة المباركة و على فروعها و اوراقها و ازهارها و ثمارها و على الذين استظلوا في ظلها و التجأوا الى دوحها

4 قد تجلى الرحمن في سيناء الأكوان بنور سطع و ابرق و لاح على مطالع الأنفس و الآفاق فائلفت و استأنست و اقتربت و اجتمعت و انجذبت القابليات و المقبولات و الموجودات و الماهيات ائتلافاً به ظهرت آية التوحيد و ارتفعت راية التفريد و زالت الكثرات و فتت الأنبيات و اضمحلّت الحدودات

¹Qur'an 36:36.

²cf. Qur'an 55:17.

vanished into nothingness, and every dividing boundary did fade away.

5 And so that this primal oneness may be expressed and this spiritual harmony be manifested, He, through His consummate wisdom and all-encompassing mercy, prescribed matrimony and ordained it to be a means of salvation and well-being, that it might be a symbol of that divine bond and a sign of that spiritual harmony, heavenly bounty, and celestial favour.

6 Rejoice, then, O people of Bahá, at this loving harmony that your Lord hath ordained for you from the realms above, and this unity that hath been established upon pillars of divine guidance. From it hath sprung the harmony that hath formed between this blessed leaf and this exalted bough, and the union that hath appeared between this noble fruit and this wondrous branch.

7 Wherefore, beseech ye God to make this marriage blessed, prosperous, loving, and happy, to gladden and vivify by it their two hearts, and to raise up, through them, souls who will walk steadfastly in the Cause of the Lord, who will diffuse the sweet savours of holiness throughout the East and the West, will illumine the world with the light of divine knowledge, will perfume all regions with the fragrances of divine mysteries, and will adorn the world of being with the hidden secrets of servitude to Him Who is its Creator and Supreme Ordainer. Praise be unto God, both at the beginning of this union and at its culmination.

8 O my God! Thou seest my loneliness, my distress, my estrangement, my sorrow, my affliction, my anguish and my tribulation. With beasts have I found companionship, in the wilderness have I made my dwelling, solitary, alone, a stranger, sick, weak, communing and calling out: "Lord! Lord! Adversity hath befallen me in my separation from Thee, and calamities have encompassed me in my deprivation of meeting with Thee and my banishment from Thy luminous Spot, Thy verdant Garden, Thy sublime Paradise and Thy green Isle." O Lord! My cries have risen high and my wailing hath ascended, and my sobbing and weeping prevent me from praising and extolling Thy radiant Countenance which hath ascended to Thy Most Glorious Kingdom. Hold me not to account for my silence and quietude, my depression and despondency, and my downfall. By Thy glory! This is not of my own will, but due to my excessive grief and intense sorrow, my trials and pain.

9 Thou hast ascended, O my God, to the sanctity of Thy Kingdom, the intimacy of Thy Realm, and the glory of Thy Dominion, leaving me without helper or supporter, without protector,

5 واعلاماً لهذه الوحدة الأصلية واعلاناً لهذه الألفة الروحية بحكمته البالغة ورحمته السابقة قدر النكاح وجعله سبباً للفلاح وعلّة للنجاح ليكون رمزاً عن تلك الرابطة الرحمانية وشارة عن تلك الألفة الروحانية و النعمة المملوكة والموهبة اللاهوتية

6 فاستبشروا يا اهل البهّاء بالألفة التي قدر لكم ربكم في عالم العماء والوحدة المؤسسة على دعائم الهدى منها هذه الألفة التي وقعت بين الورقة المباركة والفرع الرفيع والوحدة التي ظهرت بين تلك الثمرة الجليلة والفنّ البديع

7 فاستلوا الله ان يجعل هذا الاقتران مباركاً متيناً مأنوساً مسعوداً و يشرح به صدريهما و ينشئ به قلوبهما و يبثّ بهما نفوساً تستقيم على امر ربها و تنشر نفحات القدس في مشارق الأرض و مغاربها و تنور الآفاق بنور عرفانها و تعطر الأرجاء بفوايح اسرارها و تزين الوجود بأسرار السجود لبارئها و مقدرها و الحمد لله في مبتدى هذه الألفة و منتهاها

8 الهى ترى وحدتى و كربتى و غربتى و حزنى و بلائى و وحشتى و ابتلائى و بالوحش انسى و فى العراء سكوتى و مثنائى فريداً و حيداً غريباً مريضاً ضعيفاً مناجياً منادياً ربّ اناى مسنى الضر فى فراقك و احاطتنى النوائب فى حرمانى من لقاءك و هجرانى بقعتك النوراء و روضتك الغناء و حديقتك الرعناء و جزيرتك الخضراء اى رب قد ارتفع منى الضجيج و تصاعد منى العويل و يمنعنى نحيب البكاء عن النعت و الثناء على طلعتك الباهرة المتصاعدة الى ملكوتك الأبهى فلا تؤاخذنى بما جرى من صمتى و سكوتى و هبوطى و ققوطى و سقوطى بعزتك ليس بارادتى هذا بل لفرط غموى و شدة همومى و كثرة حزنى و محنى و الى

9 قد صعدت يا الهى الى قدس ملكوتك و انس لاهوتك و عزّة جبروتك و تركتنى من دون ناصر و معين و من غير ظهير و انيس و مجير

companion or defender. Thine enemies have risen against me from all directions, and those who hate Thee have assailed me from all regions of the earth. The arrows of hatred have been aimed at my breast, the darts of the wicked have successively pierced my heart, and the spears of malice have been thrust openly and secretly, before all people. Trials have grown heavy in their burden, calamities in their weight, and hardships have so intensified that all my strength hath well-nigh dissolved.

- 10 I have faced Thine enemies, O my Beloved, with the power of Thy Kingdom, and resisted the most wicked of Thy foes with the sovereignty of Thy Dominion. Thy confirmations have scattered their gatherings, and the hosts of Thy victory have dispersed their forces. The hosts of Thy Supreme Kingdom and the company of Thy near angels have descended. Thy manifest standard hath been raised high, while the banners of those who hate Thee have been reversed. Thy sweet savors have spread throughout all worlds, until even the tongues of enemies spoke in praise and tribute, and the mouths of those filled with hatred uttered commendation and acclaim for this sighing servant's service to Thy Cause. Such grace is attested by enemies, and all this was solely through Thy aid, Thy might, Thy power and Thy protection, O my Most Glorious Beloved!

- 11 This manifest victory, this great triumph, and this widespread promotion have but increased my trials and brought me new afflictions, O my God, intensifying my ordeal and magnifying my calamity, which have shaken my frame and caused my limbs to tremble, O my Beloved, until my back was bent, my hair turned white, my flesh wasted away, my bones decayed, my liver was torn to pieces, my heart was burned, and the fire of grief blazed between my ribs and vitals, until I left the vicinity of Thy verdant Garden and exalted Paradise, and turned toward the wilderness, entering this city whose people are oppressors.

- 12 O Lord! Thou knowest the burning anguish of my deprivation from prostrating my brow at that most exalted and sublime Threshold, and the difficulty of my separation from that holy and blessed Shore. O Lord! Let me inhale its holy fragrances, illumine my eyes with the radiance of its intimate fellowship, revive my heart with the perfume of its breezes, comfort me with hearing the glorification and praise from the angels of holiness in its surrounding heights, and let me hear the melodies of the birds of the Supreme Concourse from its gardens. Make me one of those servants whom neither the remoteness of the shore nor the vast distance prevents from attaining the joy of inhaling its fragrances.

فثاروا على أعدائك في كل الأنحاء و هجموا على مبغضيك في كل الأرجاء من مشارق الأرض و مغاربها و صوبت الى صدرى سهام البغضاء و تنابعت على قلبي نبال الأشقياء و تواصلت نصال الطعن في السر و الخفى و الجهر على رؤوس الملائ و اقلت البلايا حملها و الرزايا عيها و اشتدت الأزمة على حتى كادت تخل منى كل القوى

- 10 فقابلت أعدائك يا محبوبى بقوة ملكوتك و قاومت اشرآء شناتك بسلطان جبروتك و فرق جمعهم بتأييدتك و شئت شملهم بجنود نصرک و نزل جنود ملئک الأعلى و قبيل الملائكة المقربين و ارتفع علمک المبين و نکس اعلام الميغضين و انتشرت نفحاتک في کل العالمين حتى نطقت السن الأعداء بالنعت و الثناء و نطقت افواه اولى البغضاء بالمدح و الحماد على خدمة امرک من هذا العبد الأواه و الفضل ما شهد به الأعداء و ما كان کل هذا الا بعونک و حولک و قوتک و صونک يا محبوبى الأبهى

- 11 فهذا النصر المبين و الظفر العظيم و النشر الواسع قد زادنى بلاء و اورثنى ابتلاء يا الهى و شدد البلية و عظم الرزية التى تزعزعت بها اركانى و تزلزلت بها اعضائى يا محبوبى حتى انحنى ظهرى و ابيض شعرى و ذاب لحمى و بلى عظمى و تقطعت كبدى و احترق قلبى و اتقدت نار الأسى بين اضالى و احشائى حتى تركت جوار روضتك الغناء و حديقتك العليا و توجهت الى العراء و دخلت هذه المدينة الظالمة اهلها

- 12 اى رب انت تعلم حرقة حرمانى عن تمرىغ جبینى بتلك العتبة السامية العليا و صعوبة هجرانى عن تلك العدو المقدسة الأرجاء اى رب شممنى نفحات قدسها و نور عینى بسطوع انوار انسها و احي قلبى بشمیم نسیمها و ارحنى باستماع التسبیح و التهلل من ملائكة القدس فى ربوات حولها و اسمعنى نغمات طيور حدائق الملائ الأعلى من رياضها و اجعلنى من عبادک الذین لا يمنعهم بعد العدو و لا تحرمهم المسافة الشاسعة عن الفوز باستنشاق روائحها

- 13 O Lord! I am alone - be Thou my helper. I am solitary - be Thou my supporter. I am abased - spread over me the shade of Thy merciful Tree. I am a stranger - comfort me in my loneliness. Aid me in my affliction, shelter me in the cave of Thy protection and care, assist me with Thy support and guardianship, strengthen me through Thy power and might, gird my loins with Thy sovereignty and power. Verily, Thou art the Mighty, the Exalted, the Powerful, the Forgiving, the Merciful.
- 14 O Lord, make Thou this marriage to be blessed, prosperous, and happy. Bind these two souls together, and gladden Thou every eye with the fruits that shall come forth from this auspicious occasion. Shelter them both within the sanctuary of Thy care and protection, and guard them with the watchful eye of Thy loving-kindness. Cause them to become signs of Thy remembrance amidst Thy creatures, and lamps of Thy knowledge within the glass of Thy bountiful favour.
- 15 O Lord! They are feeble; strengthen them through Thy power. They are lowly; exalt them through Thy might. They are supplicating Thee at the door of Thy oneness and entreating Thee at the threshold of Thy tender mercy. Verily, Thou art the All-Powerful, the All-Mighty, the Bounteous, the Merciful, the Compassionate.
- 16 Tiberias, year 1315

ای ربّ اتّی وحید فانصرنی فرید کن ظهیری
ذلیل ظلّ علی شجره عنایتک غریب آنسنی فی
وحشتی وادرنی فی بلائی واحفظنی فی کھف
حفظک و حمایتک و ایّدنی بعونک ورعایتک
و شیدنی بقدرتک و قوتک و اشدّد ازری
بسلطانتک و حولک انک انت المقتدر المتعالی
العزیز الغفور الرحیم

ای ربّ اجعل هذا الاقتران مبارکاً متیمناً
مسعوداً و الفّ بینهما و قرّ اعین الكلّ بأثمار
تترتب علی هذا الأمر الکریم و احفظهما فی
کھف حفظک و حراستک و احرسهما بعین
عنایتک و اجعلهما آیتی ذکرک بین خلقک و
سراجی عرفانک فی زجاجة احسانک

ای ربّ انهما ضعیفان قوّهما بقدرتک و ذلیلان
عزّزهما بقوّتک و متضرعان بباب احدیتک و
مبتھلان فی عتیه رحمانیتک انک انت المقتدر
العزیز الکریم الرحیم الرحمن

16 در طبریّا سنه ۱۳۱۵

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Date: 1897 ca.

- 1 O thou who art grief-stricken and anguished by the calamities that have befallen thee and the tidings that have reached thee! All the dwellers of the pavilion of glory have been immersed in an ocean of sorrows and are partners in this endless storm of grief and lamentation. No eye remained that did not weep for thy affliction, and no heart that was not filled with blood. Burning sighs were raised, and wailing and lamentation reached its zenith. This servant inquired as to what event had
- ای محزون دلتون از حوادث وارده و اخبار
نازلہ جمیع اهل سرادق عزّت در دریای
احزان مستغرق گشتند و در طوفان ماتم و
اندوه بی پایان مشترک چشمی نماند مگر آنکه بر
مصیبت تو گریست و دلی نماند مگر آنکه پر خون
گردید آھای سوزان بلند شد و ناله و فغان اوج
گرفت این عبد پرسش نمود کہ چه واقعه واقع

occurred and what catastrophe, like deadly poison, had transpired that caused such burning anguish and was the source of such grief, ardor, tenderness, and intense emotion.

- 2 They answered with lamentation, saying: The only son of that indigent servant hath put off the garment of this earthly life and hastened unto the court of the Lord of Lords. He hath been delivered from the straitness of the world of being and soared away unto the realm beyond space. He grew weary of the body and sped unto the world of the spirit, and attained the presence of the Beloved. Though for that bird of Heaven it was but freedom from the cage and deliverance from the prison of desire and passion; a drop that hastened to the sea, a mote that sped unto the height of the sun; a yearning soul that found its way unto the sanctuary of the Best-Beloved of all horizons—yet did that calamity plunge that sorrow-stricken father into grievous mourning, and make that anguished mother the companion of sighing and lamentation. It laid low that bearer of the divine Tablets, and consumed in the fire of yearning that courier who traversed the wilderness of the settlements of the Most Great Name. In his heart it reared aloft the banner of a blazing grief.

- 3 He was his sole support, his peerless jewel, his true heir, his dearly cherished son. What, then, became of that aged and stricken one, and how loud was the wailing of that desolate mother? This they recounted, and from the tears of their eyes they strung many pearls of sorrow. They lamented and cried aloud, they grieved and bewailed; and in this affliction they became with thee companions in sorrow and confidants in anguish.

- 4 When the sighing and lamenting exceeded all bounds, this servant said that that wise elder is young and vigorous in patience and endurance of unbearable trials and tribulations, and like a rock in strength and might, for he is seeing and knowing, aware of the transience of this world. Every bird and moving creature must cease its flight and motion, and every iron cage must surely break, allowing the bird to take flight. In this light, what effect has a long or short delay, and what difference between today and tomorrow? Especially since the Most Great Calamity and the Supreme Ordeal has left no room for other calamities and trials, and particularly since thou and I have become alike in circumstance, known and marked by the same attribute and character.

و چه قضیه چون سم نافع حادث که سبب این سوز و گداز است و علت این حسرت و حرقت و رقت و تب و تاب

2 بنوحه جواب دادند که یگانه فرزند آن بنده مستمند خلع ثیاب نمود و بساحت ربّ الأرباب شتافت از تنگای امکان خلاص شد و بلامکان برپرید از تن بیزار شد و بجهان جان دوید و بحضرت جانان رسید اگرچه برای آن مرغ بهشتی آزادی از قفسی بود و نجات از زندان هوئی و هوس قطره‌ئی بود که بجز شتافت ذره‌ئی بود و باوج افتاب بتاخت مشتاقی بود بوفاق محبوب آفاق راه یافت ولی آن پدر حزن را قرین ماتم شدید نمود و آن مادر غمگین را همدم آه و حنین کرد آن پیک الواح الهی را از پا بینداخت و آن قاصد صحرای هجرتکده‌های اسم اعظم را باآتش حسرت بسوخت و شعله نائره حرقت در قلبش چون علم برافراخت

3 ولیّ وحید او بود و دردانه فریدش و ریث حقیقی بود و رضی صمیمی آبا حال آن پیر سالخورده چگونه گشت و ناله آن مادر افسرده چه قدر بلند شد این را بگفتند و از سرشک چشم بسی دردانه سفتند و ناله نمودند و فغان کردند و حسرت و افسوس خوردند و در این مصیبت با تو همدم و همراز گشتند

4 و چون آه و حنین و این از حد گذشت این عبد گفت که آن پیر دانا در صبر و تحمل بلا و مصیبت طاقت فرسا جوان و برنا است و چون صخره پرقوت و توانا چه که بینا و دانا است و واقف بر زوال دنیا هر پرنده و چنبنده‌ئی از پرواز و حرکت بازماند و هر قفس آهنین بیقین در هم شکند و مرغ پرواز کند در این صورت مکث زمن طویل یا قصیر را چه تأثیری و امروز و فردا را چه تفاوت و توفیری علی‌الخصوص که مصیبت کبری و رزیه عظمی بجهت مصائب و رزایا نگذاشته و بالأخص من و تو همحال شدیم و بیک صفت و سمت موسوم و مشهور الأحوال

5 غصّه مخور رفیق و همحال منی و انیس و قرین ماه و سال آنچه حق بجهت من خواست بجهت

- 5 Grieve not, for thou art my companion and friend, my intimate associate through months and years. What the True One desired for me, He desired for thee. We are partners and share the same portion, relying upon the Mighty Lord and seeking refuge at His threshold. By coincidence, Salman the Persian, who was counted among the People of the Household and was free from every bond, had one unique child, one peerless light of his eyes. This only child he would sometimes leave as security for bread for Abu Dharr, and sometimes leave alone and friendless while he traveled. Sometimes he was in Hijaz, sometimes in Yemen, sometimes in Mada'in, sometimes in the desert of Oman and the mountain of Najd and the plain of tribulation. Finally, that unique child of his lay in the bed of earth during his lifetime, and that pearl of his was pierced by the diamond of fate by the hand of destiny. Yet he neither wept nor burned with anguish, neither did he heave hidden sighs nor display obvious grief. He made neither lamentation and wailing nor showed restlessness and endless mourning. He submitted to God's decree and showed acceptance and contentment.

تو خواست هم نصیب و شریک و سهیم و
بر خداوند عظیم متوکل و بدرگاه او مستجیر از
قضای اتفاقی سلمان فارسی که در زمره اهل
بیت شمرده شد و از هر قیدی آزاده یک طفل
وحید داشت و یک نور دیده بی مثل و فرید
یگانه فرزند را گاهی رهن خورش نان بجهت اباذر
مینمود و گاهی تنها و بی کس می گذاشت و سیر و
سفر می کرد گاهی مجاز بود گاهی ین گاهی مدائن
بود گاهی در بیابان عمان و جبل نجد و دشت
پرمخ عاقبت آن طفل یگانه اش در زمانش در
بستر خاک بخفت و آن دردانه اش بالماس اجل
ید قضا بسفت ولی نه گریان شد نه سوزان نه آه
پنهان برآورد و نه داغ نمایان عیان بنمود نه زاری
و فغان نمود و نه بیقراری و ماتم بی پایان راضی
بقضا شد و تسلیم و رضا نمود

- 6 Though in the end he had no physical progeny, how many spiritual offspring did he leave behind! A great multitude were born of his spiritual essence, and more than physical children, they became the cause of his ancient glory. Therefore, grieve thou not and make no lamentation. If thou desire a hundred sons, I shall present them to thee - each one thy spiritual son and of divine lineage, progeny without trouble and children without toil, who will serve thee with heart and soul and not sell thee for both worlds. Ask, and I shall present them. Grieve not, for I am thy sympathizer. Lament not, for I am thy companion. Shed no tears, for I am thy dear friend. I hope, through the grace of the Ancient Beauty, that thou wilt find solace and seek tranquility, find rest and become content with God's decree, and in tribulation and trial become my intimate confidant.

6 عاقبت اگرچه ذریه جسمانی نداشت ولی
چه قدر زاده عنصر روحانی گذاشت جمع
غفیری از عنصر جان و دل او تولد نمودند و
از زاده آب و گل بیشتر سبب عزت قدیمه
او گشتند پس تو نیز غم مخور و گریه و مویه
مکن صد پسر اگر بخواهی من تقدیم و پیشکش
تو میکنم که هر یک پسر روحانی تو باشند و
سلاله عنصر ربانی سلاله بی زحمتی گردند و
اولاد بی تعبی بجان تو که به جان و دل در
خدمت بکوشند و بدو جهان فروشد تو
بطلب تا من تقدیم نمایم غصه مخور غمخوار تو
من هستم جزع منما همدم تو من هستم اشک
مریز مهربان عزیز تو من هستم از فضل جمال
قدم امیدوارم که تسلی یابی و سکون بجویی و
راحت بینی و راضی بقضا شوی و در مصیبت
و بلا با من همدم و همراه گردی

INBA55:349, ANDA#72 p.41, MUH1.0128

AB12117

To: *Haji Aqa Muhammad (Tihiran)*

Date: 1897 ca.

1 O steadfast one in the Covenant! Two missives, sealed with steadfastness and firmness, were received and considered with the eye of loving-kindness. From their contents radiated supreme steadfastness and the effulgences of firmness in the Covenant of the Abha Beauty were manifest. Praise be to God that He has nurtured such servants in the bosom of His grace who are manifest standards for the impregnable fortress of the Covenant and brilliant moons for the mighty tower of the Testament. They are piercing meteors to the Covenant-breakers and mighty supports to those who waver in the cradle. They are speaking tongues in praise of the Beloved of the horizons and lofty palm trees in the garden of faithfulness.

2 Therefore you must, in gratitude for this success, strive that by no means should any conversation occur among the friends that would cause difference, dispute and controversy. If there arises any difference of opinion on a matter, both sides should maintain complete silence and inquire, and whatever answer is sent, they should implement it.

3 In any case, what I desire from you is that, with the assistance and grace of the Abha Beauty, this difference among the friends in Tehran be eliminated, for it has become a cause of derision and these servants are reproached for it. Mu'aviyah was asked how, despite the fact that the Prophet had said about him "May God never fill his belly" and "God's curse be upon the she-camel, its rider and its leader," and despite his father breaking the Prophet's tooth and his mother chewing the liver of Hamzah, the Prophet's uncle, and despite being detested himself, he became the sovereign ruler of Islam and was established on the throne of the Caliphate. He said it was because the companions of the Commander of the Faithful disagreed so much - the more they disagreed, the stronger I became. Now too, due to differences among the friends, the Covenant-breakers are in utmost joy and delight while this servant is in extreme grief and sorrow. Surely you are not content with my sorrow and the joy of the negligent ones.

4 O steadfast one in the Covenant! The time has come for you to gird up the loins of endeavor and completely uproot this difference from among the friends. This multiplicity of greetings

1 الله ايهی ای ثابت بر میثاق دو قطعه منشور ثبوت و رسوخ مهور رسید و بعین رأفت ملحوظ افتاد از مضامین لوائح استقامت کبری ساطع و لوامع ثبوت بر پیمان جمال ایهی باهر حمد خدا را که چنین بندگانی در آغوش عنایت پرورده که حصن حصین میثاق را علم مبینند و برج عظیم پیمازا بدر منیر ناقضین عهد را شهاب ثاقبند و راتعین در مهد را مقاوم عظیم در ثنای محبوب آفاق لسان ناطقند و در حدیقه وفا نخلی باسق

2 پس آنجناب باید بشکرانه این موفقیّت بذل جهد نمایند که بهیچوجه در میان احباب صحبتی واقع نگردد که سبب اختلاف و نزاع و جدال شود اگر چنانچه در مسئلهئی تباین فکر حاصل گردد طرفین بکلی سکوت نمایند و سؤال کنند و آنچه جواب ارسال میشود مجری نمایند

3 باری من از شما اینرا میخواهم که بعون و عنایت جمال ایهی این اختلاف از میان احباب در طهران برخیزد چه که سبب ثنات گشته و این عباد را ملامت مینمایند از معاویه سؤال نمودند که با وجود آنکه حضرت رسول در حق تو لا اشیع الله بطنه فرمود و لعن الله النّاقه و راکبها و قائدها گفت و پدر تو دندان پیغمبر بشکست و مادر تو جگر حمزه عم پیغمبر بمکید و خود تو مبغوض بودی چگونه شد که شهریار سریر اسلام شدی و بر تخت خلافت استقرار یافتی گفت از بسکه اصحاب امیرالمؤمنین اختلاف کردند هرچه آنها اختلاف کردند من قوت گرفتم باری حال نیز از اختلاف احباب ناقضین در نهایت سرور و فرح و این عبد در منتهای حزن و الم البته شما بخزن من و سرور اهل فتور راضی نمیشوید

4 ای ثابت بر میثاق وقت آنست که کمر همت بربندی و این میاینت را از میان احباب بنیاد براندازی این تعدد تحیت اهمیت نداشته که در

was not of such importance that it should become such a cause of difference among the friends that its tremors reach the Holy Land and multiply the sorrows a hundredfold. These four greetings were established by His Holiness the Exalted One (may my spirit be a sacrifice unto Him) and by these four greetings was meant the Ancient Beauty and the Most Great Name (may my spirit be a sacrifice unto Him), for He is the Most Great Name, the Most Great Light, and the Most Great Manifestation. None of these are abrogated in God's Law. However, in the Blessed Days the mark of the believers and attribute of the sincere ones was "Allah-u-Abha," and whatever was current in the Blessed Days remains unchanged until the new resurrection. Since "Allah-u-Abha" was the practice of the believers, therefore the greeting should be "Allah-u-Abha." Furthermore, this servant's utmost desire is that all remembrances and devotions should be of the Blessed Name, and when I hear the call of "Allah-u-Abha" my spirit quivers and my soul rejoices. I immediately cry out: "From where is this musician who speaks the name of the Friend?"

5 However, if someone utters "Allah-u-Ajmal," they should not be denounced or belittled, for it has no abrogating text in God's Law. One should say with utmost gentleness and kindness that during the time of manifestation the greeting was "Allah-u-Abha" and in the days of concealment too, the mark of the steadfast and attribute of the firm ones, even the greeting of "Him Whom God shall make manifest" was "Allah-u-Abha." Therefore we should follow and obey. If accepted, well and good; if not, write confidentially to the Holy Land about the situation and a decisive ruling will come from there.

6 If it is to be that such minor matters cause differences among the loved ones of God, then what will happen later? In any case, you must eliminate this difference from among the friends. None of them are at fault at all. Resort to the utmost love, harmony, unity and friendship so that the wavering ones do not become joyful and delighted.

بین احباب باین درجه اسباب اختلاف شود که زلزله اش بارض اقدس رسد و احزان وارده یک بر صد گردد این چهار تحیت را حضرت اعلی روحی له الفداء قرار فرمودند و از این تحیات اربعه مقصود جمال قدم و اسم اعظم روحی له الفداست چه که اوست اسم اعظم و نیز اعظم و ظهور اعظم و هیچیک در شریعت الله منسوخ نه ولی در ایام مبارک سمت موحدین و صفت مخلصین الله ابهی بود و آنچه در ایام مبارک جاری تا یوم بعث جدید باقی تغییر و تبدیلی نه چون الله ابهی سنت موحدین بود لهذا باید تحیت الله ابهی باشد و از این گذشته منتها آرزوی این عبد اینست که جمیع اذکار و اوراد اسم مبارک باشد و چون ندای الله ابهی شنوم روحم مهتر گردد و جانم مستبشر شود فوراً ندا برآرم این مطرب از کجاست که بر گفت نام دوست

5 ولی اگر نفسی الله اجمل بر زبان راند نباید تکفیر کرد و تحقیر نمود زیرا در نص شریعت الله ناسخی ندارد باید با کمال ملایمت و مهربانی گفت که در زمان ظهور تحیت الله ابهی بود و در ایام بطون نیز سمت ثابتین و صفت راسخین حتی تحیت من اراده الله الله ابهی پس ما باید متابعت کنیم و اطاعت نمائیم اگر پذیرفت فبها والا کیفیت محرمانه بارض اقدس مرقوم نمائیم از آنجا حکم قاطع خواهد آمد

6 اگر قرار بر این باشد که در این امور جزئی در بین احباء الله اختلاف حاصل شود پس بعد چه خواهد شد باری رفع این اختلاف را از میان احباً شما باید بنمائید و ابداً هیچیک مخطی نیستند تشبث بمنتهای محبت و الفت و یگانگی و دوستی نمائید تا متزلزلین مسرور و مشعوف نگردند

INBA85:231b

AB00668

To: *Mirza Mihdi Khan*

Date: 1897 ca.

1 O thou who art guided by the Supreme Guidance!

2 A few bats, that had crept into the corner of oblivion and fluttered in the darkness of the house of the blind, from beneath a thousand veils would now and again censure the light, and in every nook and corner chant the praises of the dark. They have counted as gain the setting of the sun beneath the horizon of existence; they nod their heads, would fain display their antics, and have found an open field. They would persuade certain witless souls, through overturning whispers and lying breathings, that the Most Great Luminary was harmful unto the world, and that the Ancient Sun was profitless and darksome; for on the day of His dawning the fair was distinguished from the swarthy, and the ugly from the beautiful became known, clear, and manifest.

3 He had put many to shame, and driven a faction wandering into the holes of darkness. He had cast the wretched thieves into the travail of disgrace, and constrained the roving dervishes to abide behind veil and curtain. The heat of His blaze did melt men's bodies, and the rays of His light did dazzle their eyes. The force of His beam did scorch the face, and the fierceness of His flame did broil the liver. By every door He entered, and over the wall of every sinner He climbed. He rendered visible that blameworthy prying; He melted the well-accepted mountains of snow; He withered the useless weeds, and made the rootless trees forlorn and faded. Upon righteous and wicked alike He lavished His bounty, and illumined alike the cottage of the sinner and of the godly. Upon the brow of the perfect and the imperfect, the learned and the ignorant alike, He scattered His rays, and upon flower-garden and dung-hill alike did He shed His splendor.

4 "Therefore," they say, "one must shrink from Him, and withdraw from His mention and His love. Darkness is praiseworthy, and the night acceptable, for it concealeth defects and veileth sins. It granteth to the clever bats a free arena, and to accomplished thieves an opportunity of escape. It exposeth not the wandering dervishes, and becometh the cause of ease unto evildoers and hirelings. It hath delightful breezes and cooling winds; it bringeth sweet sleep and increaseth health.

1 ای مهتدی بهدایت کبری

2 خفاشانی چند که در زاویهٔ نسیان خزیده بودند و در ظلمات خانهٔ نایبانیان طپیده در زیر هزار لحاف گاهی مذمت انوار مینمودند و مدائح تاریکی در گوشه و کنار میراندند غروب آفتاب را از افق امکان غنیمت شمرده اند و سری می جنبانند و جولانی خواهند و میدانی گرفته اند و بعضی یخچر دانا را بهمسات مؤتفکه و نفثات کذب اقناع خواهند که نیر اعظم مضر عالم بود و شمس قدم بیفایده و مظلم چه که یوم طلوعش رومی از زنگی ممتاز و زشت از زیبا معلوم و واضح و پدیدار

3 جمعی را رسوا نمود و حزیرا آواره تاریکی سوراخ کرد سارقان بیچاره را در مشقت فضاحت انداخت و بدرویان آواره را ساکن حجاب و پرده کرد تاب حرارتش اجسام را میگذاخت و شعاع انوارش دیده ها را خیره میساخت سورت پرتوش رخسار را میسوخت و حدت شعله اش جگرها را بریان مینمود از هر دری داخل میشد و از دیوار هر فاسقی بالا میرفت تجسس مذموم را مرعی میداشت و جبال تلج مقبور را میگذاخت گیاههای بیپوده را خشک مینمود و اشجار بی ریشه را افسرده و پژمرده میکرد بر ابرار و اشرار هر دو عنایت مبذول میداشت و کلبه گنه کار و پرهیزکار هر دو را روشن میفرمود بر فرق کامل و ناقص و عالم و جاهل هر دو پرتوتنثار بود و بر گلشن و گلخن تجلی میکرد

4 پس باید از او بیزار شد و از ذکرش و حبش در کنار شد ظلمت ممدوح است و تاریکی مقبول زیرا سائر عیوب است و پرده ذنوب خفاشان باهوشان را مجال میدان دهد و سارقان کاملاً نرا فرصت نجات بدرویان را رسوا نکند و فاعلان و مزدوران را علت راحت گردد نسائم دلکش دارد و بادهای خنک بسیار خوش خواب راحت آرد و مزید صحت گردد پرده داری ماهرویان

It keepeth watch over the moon-faced beauties, and spreadeth its covering over profligates. It affordeth warriors a field for sudden assault, and unto the vanquished and oppressed a chance for flight and contrivance. It is the intermediary of intimacy betwixt lover and beloved, and the concealer of a hundred thousand faults and sins. It is the resurrection and gathering-place of the mighty host of insects, and the arena of manifestation and appearance for the armies of Satan. It provideth the foxes and jackals with occasion to obtain their prey and sustenance, and unto ravening beasts it offereth the means of reaching game and quarry throughout the lands. For the watchers of the night it is the hour of supplication, of communion, of worship, and of fellowship with the Lord of earth and heaven, and for the songbird of the meadow, night is the time for melody and cry; while for the wine-bibbers, it is the festal gathering of fellowship, music, and song.”

- 5 Thus do they, with such idle words, revile the world-illumining sun and extol the vehement darkness that compasseth all regions, yet they know not that the life and very being of the children of darkness is itself derived from the bounty of that Most Great Luminary. Were it not for the warmth, the effulgence, and the fostering grace of the Sun of Truth, no living thing would exist—not even that bat, which otherwise would be naught. In any case, these words were written in jest, but listen with the ear of truth.
- 6 Glory be upon thee! Perfume the senses of thy believing wife, thy mother-in-law, thy son and thy daughter with the fragrances that have been diffused from the gardens of providence in this glorious Covenant.

کند و ستاری فاسقان مردان رزم را میدان
هجوم بغتی دهد و مغلوبان مظلومرا فرصت فرار
و چاره‌سازی واسطه‌ء الفت عاشق و معشوق
است و ساتر صد هزار عیوب و ذنوب حزب
جلیل حشرات را حشر و نشور است و جنود
شیاطین را میدان بروز و ظهور خیل ثعالب و
ابن‌آوری فرصت حصول طعمه و ارزاق است و
سباع درنده را وسیله‌ء وصول به صید و شکار
در آفاق شب زنده داران را اوقات مناجات
است و بتل و تعبّد و انس با ربّ الأرضین و
السّموات مرغ چمن را شب وقت نغمه و آواز
است و باده‌پرستانرا محفل انس و ساز و نواز

5 باری باین سخنهاى پیوده مذمت آفتاب جهانتاب
کنند و مدح ظلمت شدیدهء محیطهء بر جهات
دیگر ندانند که حیات و هستی ظلمتیان نیز از
فیض نیر اعظم است اگر حرارت و تابش و
عنایت پرورش شمس حقیقت نبود ذیروحي
موجود نه حتّی آنخفاش معدوم باری از روی
مزاح اینکلمات مرقوم شد اما بگوش حقیقت
استماع فرمائید

6 و البهآء علیک عطر مشام الورقة الموقنة ضلعک و
امّ ضلعک و سلیلک و کریمتک بالنّفحات الّتی
عبقت من ریاض العناية فی هذا العهد الکریم

MKT1.400, MILAN.177, AHB_128BE
#06-11 p.263, YHA1.382-383 (2.771)

AB00708

To: *Haji Ali Khan, in Abadih*
Date: 1897 ca.

- 1 O thou who speaketh the praise of God!
- 2 When the Morn of Eternity illumined the horizon of the world, the bats were scattered, crying “Woe unto us! No scope or field remains for us, our shop and market are ruined!” So they sought a remedy, for the prayer niche and pulpit were

1 ای ناطق بذکر الهی

2 صبح قدم چون مشرق عالمرا روشن نمود خفاشان
پربشان شدند که ای وای ما را مجال و میدان
نماند و دگه و بازار در شکست پس چاره‌ء باید

overturned. One said "This is a false dawn," another said "A setting star," some said "It is the northern lights, rarely seen and having no brilliant star behind it," while others said "It is the glow of a volcanic crater during an eruption."

کرد چه که محراب و منبر برهم خورد یکی گفت
این صبح کاذبست دیگری گفت کوکب آفل
برخی گفتند فجر شمالیست نادرالوقوع و کوکبی
لامع از پس ندارد و بعضی گفتند که شعاع
کوره و لکانیست که وقت طغیان آتش فشانست

- 3 And when the brilliant Sun arose, they crept into the corners of their doubts and the crypts of their various delusions, saying "This is night, not day; darkness, not heart-ravishing light. Where is that sovereign of the ethereal realm? Where is that world-conquering radiance? Where is that fiery orb? Where is that cherished face?"

3 و چون آفتاب انور دمید بزوایای ظنون و
[دخمه‌های] اوهام گوناگون خزیدند که این
شب است نه روز ظلمت است نه شعاع دلفروز
کو آن خسرو کشور اثر کو آن پرتو جهانگیر
کو آن گوی آتشین کو آن روی نازنین

- 4 And when that shining Luminary pitched its tent at the midpoint of heaven, at the meridian, it struck the drums of sovereignty, proclaiming "O ye blind ones! O ye bats! This is the effulgence of dawn and the manifestation of the Daystar of the horizons! This is the radiance of Sinai and the brilliant flame! The eye of the yearning one is illumined and the nostrils of lovers are perfumed! These are life-bestowing breezes and the breaths from the gardens of the Most Great Resurrection! This is the trumpet blast and the wafting fragrance from the rose-garden of joy! This is the outpouring of grace and the Day of Glad-Tidings! This is the terror of resurrection and the horror of loss in this world and the next! This is the fear when every pregnant woman shall lay down her burden, the dread when every nursing mother shall forget her nursling, and the terror when thou shalt see mankind as in a drunken state, yet they are not drunk: but severe is the chastisement of God! This is the appearance and the blowing of the trumpet, and that return is not far off! This is gladness and joy, gathering and resurrection! The companions of the right hand are in the faithful heaven, and the companions of the left hand are in evil torment! Verily the righteous are in bliss and verily the wicked are in hellfire! The divine candle is lit and the gathering of the All-Merciful is a rose garden!"

4 و چون آن نیر تابان در وسط آسمان در نقطه
معدل النهار خیمه برافراخت نوبت سلطنت
بناخت که ای ناپنیان و ای خفاشان پرتو
اشراقست و تجلی نیر آفاق لمعه طور است و
شعله پر نور چشم مشتاق منور است و مشام
عشاق معنبر نفعات جانپور است و نسیمات
ریاض حشر اکبر نفحه صور است و نفحه
گلشن سرور فیض عنایت است و یوم بشارت
دهشت قیامت است و وحشت خسران دنیا و
آخرت خوف تضع کل ذات حمل حملهاست
و بیم تذهل کل مرضعه عما ارضعت و هراس
و تری الناس سکاری و ماهم بسکاری ولكن
عذاب الله شدید است و ظهور و نفخ فی الصور
و ذلک رجع غیربعید است سرور و حور
است و حشر و نشور اصحاب یمین در فلک
امین است و اصحاب شمال در شر و بال ان
الابرار لفی نعم است و ان الفجار لفی جحیم شمع
الهی روشن است و انجن رحمانی گلشن

- 5 In short, these momentous events did not awaken the unconscious nor bring the senseless to their senses. Still they await that Day, deserving of rebuke and blame. Leave them in their vain disputes to play!

5 خلاصه این وقوعات عظیمه بیهوشانرا بیدار ننمود
و مدهوشانرا هشیار نکرد حال هنوز منتظر آن
یومند و مستحق زجر و لوم درهم فی خوضهم
یلعبون

- 6 Therefore, O lovers of God, you who are seated at the head of this feast and wield the flaming sword of this battle, you birds of the gardens of unity and manifestations of the realities of detachment - gather beneath the shade of the Word of Oneness and assemble under the banner of the presence of Unity! Arise to manifest the mighty signs of the Most Great Resurrection

6 پس ای احبابی الهی شما که صدرنشین این بزمید و
تیغ آتشین این رزم طیور حقائق توحیدید و ظهور
حقائق تجرید در ظل کلمه وحدانیت جمع شوید
و تحت لواء حضرت احدیت مجتمع الشمل قیام
بر اظهار آثار باهره حشر اکبر نمائید و در صدد

and set about to spread abroad the brilliant lights of this Most Great Revival! Strive in love and affection and associate closely with one another! Be distinguished from others by divine attributes and follow the way and conduct of the Sovereign of Sovereigns among the people! Strive to unite all and advance in all degrees! Be kind to one another in gatherings and be well-wishers to both friend and stranger! Look not upon limitations lest you be deprived of the outpouring of manifestation. Strive to order affairs and exert effort to advance all things. But the witness of all these gifts will only unveil in the assembly of the friends when the Covenant and Testament are preserved and protected. Otherwise: "Hasten to perdition! Hasten to error! Hasten to disappointed hopes! Hasten to despair and extinction! Hasten to severe and impossible torment!"

7 And the Glory be upon you!

تشریف انوار زاهره این نشر اعظم افتید در الفت و محبت بکوشید و باهم بجوشید باخلاق الهی ممتاز از ناس شوید و بروش و سلوک مالک الملوک سالک بین ناس در جمع شمل بکوشید و در ترقی در جمیع مراتب بین جمع بیکدیگر مهربان باشید و با آشنا و بیگانه خیرجویان نظر بقصور ننمائید و از فیض ظهور محروم نگردید در نظم امور بکوشید و در ترقی جمیع شئون بذل مجهود نمائید ولی شاهد جمیع این مواهب در انجمن یاران پرده براندازد چون عهد و پیمان محفوظ و مصون گردد والا حی علی الوبال حی علی الضلال حی علی خيبة الآمال حی علی الیأس و الاضمحلال حی علی عذاب شدید المحال

7 و البهاء علیکم

INBA55:418, INBA72:018, INBA88:125,
MKT2.123, MILAN.174, AKHA_121BE
#09 p.j, MAS5.202

AB00960

To: *Haji Abu'l-Qasim et al.*

Date: 1897 ca.

1 O my spiritual friends! In this glorious dispensation and great century the sun of the Covenant like unto the Most Great Luminary of the world is shining from its dawning place of the Kingdom and has illumined all beings. The bounties of the Most Great Ocean lap continuously at the shores of human hearts and the musk-laden zephyr and the perfumed breezes are spread abroad from the divine rose garden. The winds of salvation are blowing from the seat of loving-kindness and the divine glad tidings are continuously descending from the supreme horizon.

2 The friends of God should bestir themselves, therefore with a celestial strength and heavenly power, with divine assistance and an eloquent tongue, with sublime detachment and great joy, with a luminous brow and ardent devotion because their attachment to the sacred threshold necessitates these spiritual attributes and their acquisition of the virtues of servitude attracts the loving glances of the eternal Beauty.

1 ای یاران روحانی در این عهد جلیل و قرن عظیم که آفتاب میثاق چون نیر اعظم آفاق از اشراق ملکوت وجود را منور نموده و محیط اکبر امواج فیوضاتش از ملکوت ابهی بساحل قلوب متواصل و نسیم عنبرین و شمیم مشکین از ریاض الهی منتشر و اریاح فلاح از مهب عنایت متهیج و بشارات الهیه از افق اعلی متتابع

2 باید یاران ربّانی و دوستان الهی بقوّی ملکوتی و قدرتی جبروتی و عونّی الهی و صونّی ربّانی و لسانی ناطق و علوی شاهر و انقطاعی فائق و فیضی عظیم و نوری مبین و جذبی شدید و ولهی لیس علیه مزید مبعوث گردند چه که این انتساب بدرگاه الهی را این شئون رحمانی لازم

- 3 Every blade of grass and each sweet meadow, which is granted a share of His outpouring clouds of mercy, shall surely become lush and verdant and every tree that receives its portion from the fountain of his loving kindness will always become fresh and green. Even the narrow nooks and crooked crannies in the rock will be illumined once they receive the lighting glance of divine beauty. Such qualities have distinguished between the righteous and the ungodly throughout the ages at such time as some are found in the Garden, and some in the Blazing Fire.
- 4 Therefore should we cling to the hem of the divine reality now, be strong in His covenant and testament now, be steadfast on the pathway of the All Merciful and strive to attain the bounty of the Ancient Beauty in order to be focal points of the grace of the All Merciful and the dawnbreakers of His confirmation. We should cling steadfastly to His firm cord, exert our efforts and fix our energies on spreading the divine proofs. We should consecrate all our time in diffusing the fragrances of the garden of God so that both east and west may become daysprings of the verses of divine unity and north and south may turn upon the axis of the sacred holy mysteries, so that all faces may become illumined with the light of the All-Merciful and every breast may be bright with certitude, so that the signs of the manifestation may become apparent at all levels of existence and this life of dust become a mirror of the Kingdom on high and this world the Abha paradise.

و این اکتساب عبودیت آستان جمال باقی را
اجتلاب انظار عنایت نامتناهی واجب

3 هر سبزه‌ئی که از فیض نیسان رحمت نصیب برد
البته سبز و خرم گردد و هر شجره‌ئی که از عین
الطاف بهره‌ئی گرفت البته تر و تازه شود و هر
مشکاة که از انوار جمال رحمانی اقتباس کرد البته
منور و مستضیء گردد و این شئون ما به الامتیاز
بین الأبرار و الأشرار در جمیع قرون بوده فریق
فی الجنة و فریق فی السعیر

4 پس حال باید ما دست بدامان حضرت یزدان
زنیم و بر عهد و پیمان محکم شویم و بر صراط رحمن
ثابت و مستقیم گردیم و به عون و عنایت جمال
قدیم بکوشیم و بجوشیم تا مراکز سنوحات رحمانیه
شویم و مطالع انوار توفیقات ربّانیه بعروه و وثقی
تمسک و تشبث نموده جمیع همت را حصر در نشر
برهان الله نمائیم و جمیع اوقات را وقف سطوع
رائحه ریاض کبریا تا شرق و غرب مطلع آیات
توحید گردد و جنوب و شمال مبهط اسرار تفرید
وجوه بنضره رحمن مزین شود و صدور بنور
ایقان و آثار ظهور در کل مراتب وجود ظاهر
و باهر شود و عالم ملکی آینه ملکوت گردد
آنوقت جهان جنت ابدی شود

INBA87:065, INBA52:064, MMK2#232
p.166

AB01089

To: Mulla Ali Akbar Shahrnizadi Ayadi (Tihiran)

Date: 1897 ca.

- 1 O servants of God's Covenant! According to reports, differences have arisen among the loved ones of God in that locality and other places, and these differences have become the cause of discord and division. These differences concern this servant, with each one making statements according to their own understanding and disposition. However, all must forget their own understanding and conception, and accept whatever flows from

1 ایها الخادمان لميثاق الله از قرار اخبار در آن نقطه
و سائر نقاط در بین احباء الله اختلاف حاصل
و این اختلاف اسباب نفاق و شقاق گشته و
اختلاف در حقّ این عبد بوده هر یک بحسب
ادراک و مشرب خویش بیانی مینماید و حال
آنکه کل باید ادراک و تصور خود را فراموش
نمایند و آنچه از این قلم صادر من دون تأویل و

this Pen without interpretation or explanation. They must adorn their hearts with these lights, perfume their nostrils with the fragrant breezes from this Garden of Truth, sweeten their taste with the honey of utterance from this Pen, and all must hold fast to the clear meaning of the words, neither adding nor subtracting a single letter. Thus will all be gathered under the shade of the Word of Unity, drink from the living waters of divine oneness, the mighty fortress of God's Cause remain protected, and the edifice of God's Word be raised high.

- 2 Should differences arise among the loved ones concerning any matter, both sides should remain silent and seek clarification from this servant, maintaining the utmost love toward each other until the answer arrives. Whatever answer is given, both sides should acknowledge it so the difference may be resolved.
- 3 In brief, 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.
- 4 This servant's face is illumined with the light of servitude in the Most Glorious Kingdom, and this lowly one's head is adorned with the crown of bondage to the Ancient Beauty. By God, besides Whom there is no other God, the breath of servitude is the very spirit of life for this servant, and this heart is stirred by no breeze save the life-giving fragrance of bondage to the Ancient Beauty. This is my spirit and sweet basil, my glory and station, my manifest horizon and the light of my countenance, my highest paradise and ultimate hope, my final goal.
- 5 Therefore all the loved ones must affirm this station for this servant, that it may bring joy to this servant's heart and become the cause of unity of the Word.

تفسیر قبول نمایند و قلب را بآن انوار بیارایند و مشامرا بنفحه معانی این حدیقه حقیقت معطر فرمایند و مذاقرا از شهد بیان این خامه شیرین کنند و کل متمسک بصریح عبارت شوند و حرفی زیاده و نقصان ننمایند تا کل در ظل کلمه توحید محشور گردند و از ماء معین تفرید بنوشند و حصن حصین امر الله محفوظ ماند و بنیان کلمه الله بلند گردد

2 و اگر چنانچه در میان احباء اختلاف در مسئله ای حاصل گردد طرفین سکوت نمایند و استفسار از این عبد نمایند و با یکدیگر نهایت محبت را ملاحظه کنند تا جواب برسد و آنچه جواب داده شود طرفین اذعان کنند تا رفع اختلاف شود

3 خلاصه اینست مطلب که این عبد از بدو طفولیت در مهد عبودیت نشو و نما نموده و از ندی محویت شیر خورده و در آغوش رقیبت پرورش یافته یعنی بندگی جمال قدم در پوست و گوشت و استخوان این عبد امتزاج یافته و بمثابه روح در بدن گشته نهایت آمال و آرزوی این عبد تحقق بعبودیت صرفه محضه بخت بات جمال ابدی در جمیع عوالم غیب و شهود است و هیچ مرتبه ای یعنی وصفی و نوعی و ستایشی و مقامی و شأنی و کمالی و خداوندی و ربوبیت این عبودیت را تبدیل ننمایم

4 و روی این عبد بنور عبودیت در ملکوت ابدی روشن است و تارک این حقیر بافسر بندگی جمال قدم مزین فوالله الذی لا اله الا هو نفحه عبودیت روح حیات این عبد است و این قلب بهیچ نسیمی اهتزاز نیابد مگر بیوی خوش جانبخش بندگی جمال قدم هذا روحی و ریحانی و عری و شأنی و افق مبینی و نور جبینی و مقام علیینی و منتها آمالی و غایه مقصدی

5 لهذا باید جمیع احباء این مقام را از برای این عبد اثبات نمایند تا سبب مسرت قلب این عبد گردند و علت اتفاق کلمه

AB01496

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

Date: 1897 ca.

1 O nightingale of the divine rose garden! The season of the divine spring is still in utmost freshness and grace, and the garden of the All-Merciful is in perfect verdure and sweetness. The spiritual friends, like beauties in the divine gathering, are in perfect comeliness and grace, and the spiritual nightingale is singing with the most wonderful melodies of eloquence and rhetoric. Despite this, a few crows have taken over the field and with their cawing and croaking have created such a disturbance in this meadow that they wish to turn this garden of the All-Merciful into a dark furnace, and this divine paradise into a satanic dungeheap. They want to turn the grateful birds into despised vultures, and the zealous falcons into ungrateful crows. They wish to transform the parrots of the divine sugar-land into earthly graveyard crows, and turn the rose garden of inner meanings and truths into a thornfield of endless vices.

2 The bait they have placed in this trap is the commonplace unity and the oneness that occurs to the minds of the masses, which remains as an old inheritance from ancient nations - despite the fact that in all divine tablets and scriptures, the explanation of unity exists with the most wonderful meanings. Now these obstinate people have clung to the hem of the Jewish Talmud. Observe the answer to Sheikh Salman, upon whom be the Most Glorious Glory of God. And if the intention is the greatness, grandeur and incomparability of the Blessed Beauty, may my spirit be sacrificed for His sacred threshold, this is accepted by all and agreed upon by all the people of guidance. No two people differ on it. Where is there a treasure that could fit into the conception of His essence? Like unto Him, He is sanctified above unity and multiplicity, absoluteness and limitation, composition and simplicity. All these are attributes of His lowliest creation. These helpless ones have no knowledge of the explanations of the former saints, nor of the meanings and truths of His Holiness the Exalted One, may my spirit be sacrificed for Him, nor of the essential explanations of the Most Glorious Beauty, may I be sacrificed for His loved ones with all existence and power. Their unity is the meaning that occurs to delusions.

3 'Abdu'l-Baha

4 Today the greatest of obligations is the unity of the friends of God. You must certainly exert great effort to bring about, by

1 ای عندلیب گلستان الهی موسم بهار الهی هنوز در نهایت طراوت و لطافت و گلشن رحمانی در غایت نضارت و حلاوت و دوستان روحانی چون شاهدان انجمن یزدانی در نهایت ملاحظت و صباحت و بلبل معنوی در ابداع الحان فصاحت و بلاغت باوجود این زاغانی چند میدان گرفته‌اند و بنعیق و نعیب عربده‌ئی در این چمن انداخته‌اند که این گلشن رحمانی را گلخن ظلمانی نمایند و این فردوس الهی را مزبله شیطانی نمایند طیور شکور را لاشخور منفور کنند و بازان غیور را زاغان کفور نمایند طوطیان شکرستان الهی را کلاغان قبرستان ترابی کنند و گلزار حقائق و معانی را خارستان ردائل غیرمتهای نمایند

2 دانه‌ئی که در این دام انداخته‌اند توحید عوامست و تفرید متبادر باذهان انعام که از امم قدیمه کهنه میراث مانده باوجود آنکه در جمیع الواح و زیر الهی بیان توحید بایده معانی موجود و مشهود حال این قوم عنود بذیل تلبود یهود تثبث نموده‌اند جواب شیخ سلمان علیه بهاء الله الأبهی را ملاحظه نمائید و اگر مقصود عظمت و بزرگواری و بی مثل و نظیری جمال مبارک روحی لعنة المقدسه الفداست این مسلم کل و متفق علیه عموم اهل هداست لا یختلف فیه اثنان در تصور ذات او را گنج کو تا در آید در تصور مثل او او مقدس از توحید و تکثیر و اطلاق و تقیید و ترکیب و بسیط است کل هذا اوصاف ادنی خلقه این بیچاره‌ها نه از بیان اولیای سلف خبر دارند نه از معانی و حقائق حضرت اعلی روحی له الفدا و نه از جواهر تبیان جمال ابهی فدیت احبائه بکل الوجود و القوی توحیدشان معنی متبادر باوهم

3 ع ع

whatever means, complete harmony among the friends. You must give this matter your utmost attention.

4 اليوم اعظم فرائض اتحاد احبابى الهى البتة سعى
بليغ مبذول بفرمائيد بهر وسيله باشد الفت تامه
بين دوستان حاصل گردد اين امر را آنجناب بايد
نهايت همت بفرمائيد

5 'Abdu'l-Baha

5 ع ع

6 And today there is no service greater than this.

6 و اليوم لم تكن خدمة اعظم من هذا

INBA87:620, INBA52:662, MSHR3.210

AB01526

To: Spiritual Assembly of Tihiran

Date: 1897 ca.

1 O Lord and Confirmer of every gathering convened to exalt Thy Word of Divine Grace, and Helper of every company united to serve at the threshold of Thy Divine Unity! I beseech Thee by Thy Beauty concealed in the realms of Thy Most Glorious Unseen Kingdom to encompass these souls with the glances of Thine eye of grace, to strengthen them with mighty power, and to gird up their loins with Thy pervasive force that flows through all things. Verily Thou art the Hearer of Prayer and verily Thou art powerful over all things.

1 ربّ و مؤيد كلّ جمع انعقد لاعلاء كلمة
رحمانيّتك و موفق كلّ عصبة اتّفقت على خدمة
عتبة فردانيّتك اسألك بجمالك المتسترّ في
عوالم غيبك الأبهى ان تشمل هؤلاء لحظات
عين رحمانيتك و تؤيدهم بشديد القوى و تشدّد
ازهرهم بقوتك النافذة الجارية في كلّ الاشياء
انك انت سميع الدّعاء و انك لعلّ كلّ شيء
قدير

2 Today the consultative assembly has tremendous importance and strong necessity, and obedience to it is obligatory and binding upon all, especially since they are pillars of the Hands of the Cause.

2 اليوم محفل شور را اهميت عظيمه و لزوميت
قويه بوده و بر جميع اطاعت فرض و واجب
على الخصوص كه اركان ايدى امر هستند

3 The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimously well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.

3 ولى بايد بنوعى مذاكره و مشاوره كرد كه اسباب
كدورتى و اختلافى فراهم نيايد و آن اينست حين
عقد مجلس هريك بكمال حرّيت رأى خویش را
بيان و كشف برهان نمايد اگر ديگرى مقاومت
ميکند ابدًا او مکدر نشود زيرا تا بحث در مسائل
نگردد رأى موافق معلوم نشود و بارقهء حقيقت
شعاع ساطع از تصادم افکار است در نهايت
مذاكره اگر اتفاق آراء حاصل گردد فتعم المراد
و اگر معاذالله اختلاف حاصل شود باكثریت
آراء قرار دهند

4 When a decision from the consultative assembly's decisions is rejected by the friends or some of them, the members should

4 و چون قرارى از قرارهاى شور را احبّا يا بعضى
استکاف نمايند اجزاء با كسى معاتبه و مجادله

not argue or dispute with anyone. They should remain silent and write to this servant. Furthermore, no one should relay what is discussed in the consultative assembly.

- 5 At the beginning of the gathering they should specifically pray for success for His Imperial Majesty and seek complete confirmation for His Excellency the Prime Minister. They should never mention political matters in the consultative assembly. Rather, all discussions should be about general and specific interests, improving conditions, perfecting character, education of children, and protection of all in every respect. If anyone wishes to speak a word about government actions or criticize those in authority, others should not agree, for the Cause of God has absolutely no connection with political matters, neither now nor before. Political matters pertain to those in authority. What connection do they have with souls who must strive to reform conditions and morals and encourage perfections? In brief, no one should go beyond their own duties.

SWAB#044x, BSW#16.37x, BWF.406-407x, BADM.021-022cx, GPB.332x, COC#1370x, DAS.1913-10-21x, SW_v08#04 p.048x

نمائند سکوت کنند و باین عبد مرقوم دارند و دیگر آنکه مذاکره در محفل شور را کسی نباید نقل کند

- 5 و در بدایت اجتماع باید طلب توفیق خاص بجهت اعلیحضرت شهبازی نمایند و التماس تأیید تام بجهت حضرت صدارتپناهی کنند و ابداً در مجلس شور از امور سیاسیه دم زنند بلکه جمیع مذاکرات در مصالح کلیه و جزئیه اصلاح احوال و تحسین اخلاق و تربیت اطفال و محافظه عموم از جمیع جهات باشد و اگر چنانچه نفسی بخواهد کلمه‌ئی از تصرفات حکومت و اعتراضی بر اولیاء امور نماید دیگران موافقت نمایند زیرا امر الله را قطعاً تعلق بامور سیاسیه نبوده و نیست امور سیاسیه راجع باولیای امورست چه تعلق بنفوسی دارد که باید در تنظیم حال و اخلاق و تشویق بر کمالات کوشند باری هیچ نفسی نباید که از تکلیف خود خارج شود

INBA16:215, INBA59:291, INBA88:285, INBA89:016b, MKT4.152, MMK1#044 p.084x, MILAN.081, AMK.047-048, ADH2.035, ADH2_1#18 p.030, MJMJ1.024a, MMG2#186 p.212, MJH.068b, NSR_1978.116, NSR_1993.129

AB01545

Lawh-i-Mahfil-i-Shawr?

To: Spiritual Assembly of Tihiran

Date: 1897 ca.

- 1 The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them.

- 1 اول فریضه اصحاب شور خلوص نیت و نورانیت حقیقت و انقطاع از ما سوی الله و انجذاب بنفحات الله و خضوع و خشوع بین احباً و صبر و تحمل بر بلا و بندگی عتبه سامیه الهیه است و چون باینصفت موفّق و مؤید گردند نصرت ملکوت غیب ایمی احاطه نماید

- 2 The second obligation is to establish the oneness of the invisible Beauty of Abha and the perfect divine Manifestation of the Primal Point and the pure, absolute, essential, inner, true, explicit servitude of 'Abdu'l-Baha without any trace of mention other than that. This is my ultimate goal, the highest ascent of my aspirations, my paradise of refuge, the light of my countenance, the desire of my heart, the healing of my breast, the coolness of my eyes, the quenching of my thirst, the soothing of my burning, and the cure of my illness. Whoever believes otherwise has indeed opposed 'Abdu'l-Baha.
- 3 The third obligation is to promote the divine laws among the friends regarding prayer, fasting, pilgrimage, Huquq, and all other divine ordinances completely. Likewise, to constantly encourage and urge all the friends, in accordance with the decisive divine texts, to obey and serve the just throne of sovereignty, to show truthfulness and trustworthiness in service to His Imperial Majesty the just monarch, and to submit to the authorities of government.
- 4 The fourth obligation is the protection and preservation of all the friends in all circumstances and situations, and the administration of general affairs such as the education of children, refinement of character, teaching of beneficial sciences in all aspects, establishment of schools for both males and females, caring for the poor and weak and young and orphans and widows, and devising means of industry and livelihood and improvement of general conditions.
- 5 Fifth is preventing all from that which causes sedition and corruption, complete non-interference in political affairs, refraining from conversation in this regard even to the slightest degree, and indicating submission in all conditions and tranquility and love and friendship with all.
- 6 Sixth is showing kindness to the negligent ones and employing all means to bring those souls back to the Covenant of the All-Merciful.
- 2 ثانی فریضه اثبات وحدانیت جمال غیب ابدی و مظهریت کامله ربانیه حضرت نقطه اولی و عبودیت محضه صرفه ذاتیه کینونیه باطنه حقیقیه صریحه عبدالهآ بدون شائبه ذکرى دون آن و هذه غایتی القصوى و منتهى معارجى العليا و جنتى المأوى و هى نور وجهى و منية قلبى و شفاء صدرى و قرّة عینی و رواء غلتی و برد لوعتى و برّ علّی و من اعتقد بغير هذا فقد خالف عبدالهآ
- 3 ثالث فریضه ترویج احکام الهیه در بین احبّا از صلاة و صیام و حجّ و حقوق و سائر احکام الهیه بالتّام و همچنین دائماً تشویق و تحریص کلّ احبّا بموجب نصوص قاطعه الهیه بر اطاعت و خدمت سریر سلطنت عادلّه شهریارى و صداقت و امانت در خدمات اعلیحضرت دادپرور تاجدارى و تمکین از اولیاء امور حکمرانى
- 4 رابع فریضه حفظ و صیانت عموم احبّا در جمیع موارد و مواقع و تمشیت امور عمومیه از قبیل تربیت اطفال و تهذیب اخلاق و تعلیم علوم نافعه از جمیع جهات و تأسیس مدارس و مکاتب بجهت ذکور و اناث و تکفّل فقرا و ضعفا و صغار و ایّام و ارامل و ایامی و تدبیر وسائط صنعت و کسب و توسیع احوال عموم
- 5 خامساً منع عموم از آنچه سبب فتنه و فساد و عدم مداخله در امور سیاسیه بالکلیّه و عدم مکالمه در اینخصوص ولو بشقّ شفه و دلالت بر تمکین در جمیع احوال و سکون و محبت و دوستی با عموم
- 6 سادساً مدارا با اهل فتور و تشبّث بجمیع وسائل در ارجاع آن نفوس بر میثاق حضرت رحمن

SWAB#043x, BRL_HUQUQ#091x, BSW#16.36x, BADM.021bx, COC#0174x, COC#0175x, COC#1171x, COC#1370x, COC#1392x, DAS.1913-10-21x

INBA16:216, INBA88:287, INBA89:018, BRL_HUQUQP#091x, MKT3.504, MMK1#043 p.083, MILAN.083, AKHA_134BE #15 p.586, AKHA_133BE #12 p.314, AMK.048-050, AVK4.314cx, OOL.C015

AB01546

To: *Spiritual Assembly*

Date: 1897 ca.

1 O lovers of the Countenance of Truth!

2 It befiteth the friends to hold a gathering, a meeting, where they shall glorify God and fix their hearts upon Him, and read and recite the Holy Writings of the Blessed Beauty—may my soul be the ransom of His lovers! The lights of the All-Glorious Realm, the rays of the Supreme Horizon, will be cast upon such bright assemblages, for these are none other than the Mashriqu'l-Adhkars, the Dawning-Points of God's Remembrance, which must, at the direction of the Most Exalted Pen, be established in every hamlet and city

3 When these are firmly established, private assemblies shall be abolished. However, since public gatherings cannot at present be established in various lands, as they would cause the agitation of the wicked and the interference of the ungodly, there is no objection to establishing private gatherings wherein the number of those present corresponds to the sacred number of the Greatest Name. The purpose of this is to prevent large crowds from gathering, which would cause alarm, distress and the lamentation of the ignorant.

4 These spiritual gatherings must be held with the utmost purity and consecration, so that from the site itself, and its earth and the air about it, one will inhale the fragrant breathings of the Holy Spirit.

5 The Ancient Beauty, in consideration of divine wisdom, has ordained that in these lands the friends should not gather in numbers exceeding that of the Greatest Name - this is in accordance with wisdom. The intent is that in the Divine Law, the place of worship and general gathering for recitation is the Mashriqu'l-Adhkar alone, and it supersedes all other gatherings and assemblies for worship. However, gatherings for education, charitable assemblies, consultative meetings, and beneficial conferences are not only permitted but necessary and obligatory. Yet at present, due to wisdom, none of these are free from risk. Therefore, for now we must be content with spiritual gatherings, and the first among these gatherings must temporarily assume responsibility for all services. The friends of God must assist, to the extent possible, with the benevolent activities of this gathering, so that, God willing,

1 ای عاشقان روی حق

2 دوستان را محفلی باید و جمعی شاید که در آن مجامع و محافل به ذکر و فکر حق و تلاوت و ترتیل آیات و آثار جمال مبارک روحی لاجبانه الفداء مشغول و مألوف گردند و انوار ملکوت ابدی و پرتو افق اعلی بر آن مجامع نروا بتابد و این محافل مشارق اذکار است که بقلم اعلی تعیین و مقرر گردیده است که باید در جمیع مدن و قراء تأسیس شود

3 و چون تقرر یابد مجامع خصوصی منسوخ شود ولی حال چون مجامع عمومی در بلاد مؤسس نه چه که سبب هیجان اشرار و تعرض بقتل گردد لهذا محافل خصوصی که عدد نفوس حاضره مطابق عدد مقدس اسم اعظمست اگر تأسیس گردد لا بأس فيه و مقصد از این آنست که در این محافل جمع کثیر حاضر نگردد که بادی جزع و فزع و شیون جهلاء گردد

4 و این مجامع روحانی در نهایت تنزیه و تقدیس ترتیب یابد تا از محلّ و ارض و هوایش نفعات قدس استشمام گردد و

5 جمال قدم نظر بحکمت امریه فرمودند که در بلاد حال بیش از عدد اسم اعظم احباء در جائی اجتماع ننمایند موافق حکمت است مقصود اینست که در شریعت الهیه محلّ عبادت و مجمع تلاوت عمومی مشرق الاذکار است و بس و او ناسخ جمیع مجامع و محافل عبادتیه ولی محافل معارف و مجامع خیریه و مجالس شوریه و محاضر نافع نیز جائز بلکه لازم و واجب ولی حال نظر بحکمت کلّ از محذور خالی نه لهذا باید حال بمجامع روحانیه کفایت کرد و نمره اول این مجامع جمیع خدمات را علی العجاله باید تکفل نماید و احباء الهی باید بجهت موادّ بریه این مجمع بقدر امکان معاونت نمایند تا انشاء الله

the Mashriqu'l-Adhkar may be established with the utmost grandeur and majesty. At that time, these temporary measures shall be abolished.

6 And the glory be upon you, O loved ones of God!

SWAB#055x, BSW#16.39x

مشرق‌الاذکار در نهایت عظمت و جلال
تأسیس شود آن وقت این وقت منسوخ گردد

6 و البهاء علیکم یا احبّاء الله

INBA13:338, INBA59:298b, INBA88:254b,
INBA89:187, MMK1#055 p.091x,
AVK4.148.03x, AVK3.142.10x

AB01999

To: Baha'is of Yazd

Date: 1897 ca.

1 O Thou sanctified Lord! From its earliest days, Thou didst make the soil of Persia to be musk scented and soul stirring, gem laden and knowledge bearing. Above its east shineth at all times Thy luminous Orb, and from its west appeareth the radiant moon. Its land fostereth love, its heavenly plains teem with enchanting herbs and flowers, its slopes are replete with fresh and delectable fruits, its meadows are the envy of the garden of Eden, its wisdom beareth tidings of the celestial realm, its fervour is that of the fathomless and surging ocean.

2 For a time, the flame of its knowledge was extinguished and the star of its greatness hidden beneath a veil. Its vernal breezes gave way to autumnal blasts, and its delightful rose-garden was filled with tares and thorns; its wellspring of limpid waters turned brackish and stale, and its greatest and most precious souls were made homeless wanderers in distant lands; its effulgent light was dimmed and its mighty river reduced to a narrow stream.

3 But at last, the ocean of Thy bounty surged forth and the sun of Thy favour shone resplendent. A new springtime arrived, and a vivifying breeze wafted; the clouds rained down, and that Day-Star of loving-kindness shone resplendent. The country was stirred to life again, the barren dust turned into a rose-garden, and the darksome earth became the envy of every orchard. The world became a new world and resounded with its praise. The mountains and the plains became green and verdant, and the birds of the field warbled their chorus of sweet melodies. This indeed is a time for joy! This indeed is

1 یزد دوستان فارسیان بدیدهء بینا به بینند و یزبان
آشنا بخوانند جانشان خوش باد بنام یزدان مهربان
پاک یزدانا خاک ایران را از آغاز مشکبیز
فرمودی و شورانگیز و دانش خیز و گوهرریز
از خاورش همواره خورشیدت نورافشان و در
باخترش ماه تابان نمایان کشورش مهرپرور و
دشت بهشت آسایش پر گل و گیاه جانپرور و
کھسارش پر از میوهء تازه و تر و چمنزارش
رشک باغ بهشت هوشش پیغام سروش و
جوشش چون دریای زرف پرنخروش

2 روزگاری بود که آتش دانشش خاموش شد
و اختر بزرگواریش پنهان در زیر روپوش باد
بهارش خزان شد و گلزار دلربایش خارزار
چشمهء شیرینش شور گشت و بزرگان نازنینش
آواره و در بدر هر کشور دور پرتوش تاریک
شد و رودش آب باریک

3 تا آنکه دریای بخششست بجوش آمد و آفتاب
دهش دردمید بهار تازه رسید و باد جانپرور
وزید و ایر بهمن بارید و پرتوان مهر مهرپرور تابید
کشور بجنبید و خاکدان گلستان شد و خاک
سیاه رشک بوستان گشت جهان جهانی تازه
شد و آوازه بلند گشت دشت و کھسار سبز
و خرم شد و مرغان چمن بترانه و آهنگ همدم
شدند هنگام شادمانی است پیغام آسمانی است
بنگاه جاودانی است بیدار شو بیدار شو

a call from heaven! This indeed is an everlasting foundation!
Arise from thy slumber! Arise!

- 4 O Divine Providence! A gathering is now convened and an assemblage hath united to strive with heart and soul that they may bestow upon the friends a share of the bountiful showers of Thy grace and may, through Thy nurturing power, rear their young children in the bosom of knowledge, make them the pride of the learned, teach them the divine religion, and manifest thereby the bounty of God. O loving Provider! Be Thou their haven and their refuge, and give them strength so that they may attain unto their heart's desire, forsake the world and all that is therein, and make that land a reflection of the Realm on high.

BRL_ATE#170, ADMS#065i28x

4 ای پروردگار بزرگوار حال انجمنی فراهم شده و گروهی همدستان گشته که بجان بکوشند تا از باران بخشش بهره پیاران دهند و کودکان خرد را بنیروی پرورش در آغوش هوش پرورده رشک دانشمندان نمایند آئین آسمانی پیامورزند و بخشش یزدانی آشکار کنند پس ای پروردگار مهربان تو پشت و پناه باش و نیروی بازو بخش تا بارزوی خویش رسند و از کم و بیش درگذرند و آن مرز و بوم را چون نمونه جهان بالا نمایند

INBA89:026, NLAI_BH_AB.010b,
BRL_DAK#0713, MKT1.438, MKT2.082,
MILAN.051, AKHA_130BE #13
p.a, AMK.085-086, AMK.159-160,
ALPA.014b, DWNP_v3#06 p.041-042,
DWNP_v3#11 p.019, PYM.117-119,
BCH.027, KSH12.008, DUR1.152,
ADH2_1#49 p.074, MJM1.067,
MMG2#446 p.490, MJH.024, YARP2.017
p.074, PPAR.055, DLS.168, RMT.208-209

AB02204

To: Jamshid Khudadad Farsi, in Bombay

Date: 1897 ca.

- 1 O thou who art awake and vigilant! Praise and worship God that He rescued you from the vortex of the Evil Ones, the breakers of the Covenant, and led to you to the assemblage of the righteous. This group do not see the rays of the sun and, like the blind mole, settle in the corner of the grave. They do not listen to the life-giving melody of the heavenly world and, like the deaf serpent, have crawled into a dark and narrow hole.
- 2 When they wish to show their wisdom and display their vision, they say: "The radiant sun is dark and the bright moon is dim in the eyes of those who are far and near. The melody of the nightingale is hideous and that of the crow and the raven beautiful. The garden of God's mysteries is a dust-heap, and the dry and dusty desert a rose-garden."

1 ای بیدار هشیار ستایش و پرستش یزدان را نما که ترا از گرداب پیمان شکن اهریمنان رهائی داد و در انجمن راستان درآورد این گروه پرتو آفتاب نبینند و چون موش کور در کنج گور جای گزینند و گوش باهنگ جانبخش جهان آسمان ندهند و چون مار کر در سوراخ تاریک و تنگ خزیدند

2 و چون خواهند که دانائی بنمایند و بینائی خویش را بستانند گویند آفتاب درخشنده تاریک است و ماه تابان تیره در چشم هر دور و نزدیک آهنگ مرغ چمن بد و آواز کلاغ و زغن خوش

- گلشن راز یزدان گلخن است و سرزمین خس
و خاشاک گلزار و چمن
- 3 So, the four essences, four directions, four streams, four streets, four stations and four days are much mentioned in the words of the ancestors and those who lived in former times. When on the fourth day, the sun, the star of the fourth heaven, faces the fourth station, every one who is godly will return to God and every one who is ungodly will return to the Evil One.
- 4 Each soul, when separated from the body, will on the first day reach the first station and pass through it and pass beyond the essence of earth. On the second day in the second station, it will pass beyond the essence of the world of plants. On the third day in the third station, it will pass beyond the world of animals. On the morning of the fourth day, in the station of human beings, when the resplendent sun of the Lord of the Worlds shines forth, whosoever passes, will attain the world of the Kind Lord. Otherwise, he will remain in the station of animals.
- 5 The four days are four stations, since the Sun of the world of spirit sheds its light on the four stations according to the capacity of each station.
- 6 Greet each one of the friends with the message of friendship and amity. May your soul rejoice.
- پس چار گوهر چهار سو چهار جو چهار کو
چهار جایگاه چهار روز در سخن پیشینیان و
نیاکان بسیار اختر چهارم آسمان چون در روز
چهارم چارم جایگاه روی بنماید هر که یزدانی
یزدانی گردد ع و هر که اهریمنی اهریمنی شود
- 4 زیرا هر جانی چون از تن جدا گردد در روز آغاز
بجایگاه آغاز رسد و بگذرد و از گوهر خاک
درگذرد روز دوم از جایگاه دوم از گوهر
جهان روینده درگذرد روز سیم از جایگاه سیم
جهان جانوران درگذرد در بامداد روز چهارم
در جایگاه مردمان چون مهر درخشنده جهان
یزدان بتابد هر که درگذرد بجهان خداوند مهربان
پیوسته گردد و الا در تیرگی جایگاه جانوران ماند
- 5 و چهار روز چهار جایگاه است چه که خورشید
جهان جان بر چار جایگاه باندازه آن جایگاه
پرتوبخش است
- 6 دوستانرا یک یک پیغام دوستی و پیام آشنائی
برسان جانت شاد باد

BRL_DAK#0349, MKT1.446, MKT2.084,
MILAN.052, AVK2.215.10x, YARP2.258
p.224

AB02474

To: Mirza Musa Hakimbashi, in Qazvin

Date: 1897 ca.

- 1 O thou who art firm in the Covenant! The honored Amin has, in his letters, offered utmost praise for your steadfastness, firmness and efforts expended in the path of salvation. I said that lover of the countenance of Truth is renowned throughout all horizons, that wanderer in the path of the Luminary of Splendor is distraught and impassioned, enchanted and notorious, and famous throughout all the world for his ardent love. The fame of his firmness has reached the zenith of the Kingdom,
- 1 یا من ثبت علی الميثاق جناب امین در محررات
نهایت ستایش از استقامت و ثبات و همت
مبدوله در سبیل نجات از آن سرمست باده
حیات نموده اند گفتم آن شیدای روی حق
شهره آفاقست و سرگشته کوی نیر اشراق
آشفته و سودائست و شیفته و رسوائی و اندر
همه عالم مشهور بشیدائی صیت ثبوتش باوج

and the power of his steadfastness has penetrated the heart of the world. God has abrogated the Surah of the Earthquake and transformed the people of error. Soon he shall find the gates of divine confirmation opened and his illumined breast expanded. He shall witness the hosts of the highest heaven attacking like the waves of the Abha Kingdom's sea, and shall behold the armies of divine assistance with their successive banners.

ملکوت رسیده و قوت رسوخش در قلب عالم
رسوخ نموده سوره زلزال را حق منسوخ نموده
و امت ضلال را ممسوخ فرموده عنقریب ابواب
تأیید را مفتوح بیند و صدر منیر را مشروح یابد
افواج اوج اعلی را چون امواج بحر ملکوت
ابهی مهاجم بیند و جنود نصر را با اعلام متتابع
مشاهده کند

- 2 O true friend! The hope from the new grace of the Ancient Lord is that the blessed verse "And We wished to show Our favor unto those who were oppressed in the earth, and to make them leaders and to make them the inheritors" will be fulfilled, and that the mystery of "He singles out for His mercy whomsoever He wishes" will pitch its tent at the pole of the horizons, and the light of "This is by God's grace which He bestows on whomsoever He wishes" will blaze forth in the lamp of the hearts of the loved ones of God.

2 ای یار حقیقی امید از فضل جدید ربّ قدیم
چنانست که آیه مبارکه و زید ان نحن علی الذین
استضعفوا فی الارض و نجعلهم ائمة و نجعلهم
الوارثین تفسیر گردد و سرّ یختصّ برحمته من یشاء
در قطب آفاق خیمه برافرازد و نور ذلک من
فضل الله یؤتیه من یشاء در زجاجة قلوب احباء
الله برافروزد

- 3 And they shall be so confirmed by the power of the Kingdom that they will make the horizons the envy of the seven layers of heaven through the light of splendor. They shall cause earthquakes in the pillars of the world and create tumult in every town and city. These souls are supported by the hosts of the Abha Kingdom and are assisted in exalting the Word of God.

3 و چنان بقوت ملکوت مؤید گردند که آفاق
را از نور اشراق غبطه سبع طباق نمایند زلزله بر
ارکان عالم افکنند و ولوله در کوی و شهر اندازند
این نفوس مؤید بجنود ملکوت ابهی هستند و
موفق باعلاء کلمة الله

- 4 And glory be upon you and upon all who are firm in the Covenant. Today the duty of all is firmness in the Covenant and, with all their powers, the diffusion of the divine fragrances.

4 و البهاء علیک و علی کلّ من ثبت علی الميثاق
اليوم تکلیف کلّ ثبوت بر عهد و بجمع قوی نشر
نفحات است

MMK6#366, MSHR5.242

AB02429

To: Baha'is of Sarvistan

Date: 1897 ca.

- 1 O true friends! For some time no news has arrived from you and no morning message has dawned from that direction.
- 2 Consider His Holiness, the Bird of the Garden of the Kingdom, his honor Murtada (may my spirit be sacrificed for him), what a burning fire he kindled at the pole of the horizons that its flame reached to the borders of the Abha Kingdom, and such a radiance did he shed that it illumined the horizons of creation.

1 ای یاران حقیقی چندیست خبری از شما نرسید
و صبح پیامی از آنجهت ندمید

2 حضرت طیر حدیقه ملکوت جناب مرتضی
روحی له الفداء را ملاحظه فرمائید که چه نار
موقدهائی در قطب آفاق برافروخت که شعله‌اش
تا دامنه ملکوت ابهی رسید و چنان پرتوی

Thus it became clear that until you burn you cannot illuminate, and until you melt like a candle you cannot enlighten the gathering.

- 3 O friends! We must be fair - in what cycle and in what age we are submerged in the sea of divine favors, why should we not be full of glad tidings? And we are reposing in the shade of the Divine Tree, why should we not be filled with joy? We have discovered the hidden treasure, why should we leave our purse empty? And we have entered beneath the shade of that stately cypress, why should we remain helpless and bent over?

- 4 The favor and kindness of the Desired One toward the people of Sarvistan was abundant, and the glances of the eye of favor encompassed their condition at all times. He would continually show favors and bestow the utmost kindness. What sorrow then do you have and what grief?

- 5 That which the Concourse on High longed for, you have attained, and whatever the denizens of the highest paradise died yearning for, you have become blessed and provided with. All the Concourse on High yearned for one address from the Ancient Beauty that they might attain the honor of hearing it, while you heard this call from the Sinai Tree and listened to the divine call with accepting ears. Do you know what a bounty this was, yet remain silent? And do you know what a gift this was, yet stay quiet? Be joyous and receive glad tidings!

ساطع کرد که آفاق کائنات را روشن کرد پس معلوم گردید تا نسوزی نیفریزی و تا چون شمع نگدازی جمع را روشن نسازی

3 ای دوستان انصاف باید بدهیم که در چه دوریم و در چه کور در بحر الطاف الهیه مستغرقیم چرا پریشارت نباشیم و در ظل سدره رحمانیه آرمیده ایم چرا پرمسرت نگردیم بر کنز مخفی پی بردیم چرا کیسه تهی گذاریم و در سایه آن سرو سهی درآمدیم چرا بیچاره و منحنی مانیم

4 لطف و عنایت حضرت مقصود باهل سروستان زیاد بود و لحظات عین عنایت شامل حال ایشان در جمیع احوال اظهار الطاف میفرمودند و منتی لطف مبذول میفرمودند دیگر چه غم دارید و چه غصه

5 آنچه را ملأ مقربین آرزو مینمودند شما بآن فائز گردیدید و هرچه را که اهل علین در حسرتش مردند شما بآن محظوظ و مرزوق شدید جمیع ملأ اعلی آرزوی یک خطاب جمال قدم را مینمودند که بشرف اصغا فائز شوند و شما از سدره سینا این خطاب را اصغا نمودید و ندای الهی را بسمع قبول استماع کردید آیا میدانید این چه فیضی بود و ساکتید و آیا میدانید این چه موهبتی بود و صامتید مسرور باشید و مستبشر گردید

INBA55:427, INBA87:421, INBA52:434,
BRL_DAK#1084

AB02594

To: Bibi Fatimih wife of the brother of who attained et al., in Yazd
Date: 1897 ca.

- 1 O assured leaf!

- 2 The Primal Point and the Most Exalted Beauty - may my spirit, my being, my essence and my identity be sacrificed for Him - at the beginning of their Manifestation kindled a flame of fire in the heart of the horizons and burned away the veils

1 ای ورقه مطمئن

2 حضرت نقطه اولی و جمال اعلی روحی و کینوتی و ذاتی و هویتی له الفداء در بدو ظهور چون شعله آتشی در قلب آفاق افروختند و

of the people of allusions, so that they might make humanity ready to acquire the lights of reality from the Sun of Oneness.

- 3 When the True Sun rose from the dawning-place of hopes, new veils appeared and endless coverings became manifest. Then the power of the Greatest Name rent asunder the thick veils of the nations and the brilliant lights of the Ancient Beauty shone forth in the intense darkness of the people of the world. Eyes became seeing and ears became hearing.
- 4 And when the Most Great Luminary set from the horizon of the world, the time of doubts arrived and the dominion of ambiguous verses appeared. The appointed Center was forgotten and independent judgment and derivation arose. One, like the second Caliph, said "The Book of God is sufficient for us." Another, like the son of Hind, began to weep and lament and cry out "Alas for he of the two lights! Woe unto him who equipped the army of difficulty!" Another cried "Alas for the Law! Alas for the Religion!" And another, like those who hated the Prince of Martyrs, declared "He has made lawful what God made unlawful and made unlawful what God made lawful, and abandoned fasting and prayer."
- 5 The Covenant was forgotten and the Testament fell into the corner of forgetfulness. The Center of the Covenant became detested while he who observed circumstances became the center of the foundations, principles and branches of the religion of God.
- 6 This is the testament of the Blessed Beauty! This is the content of the Book of the Covenant! Soon you shall see those who waver in manifest loss.

حجبات اهل اشارات را سوختند تا ناسرا مستعد
اقتباس انوار حقیقت از شمس احدیت فرمودند

3 چون آفتاب حقیقی از مطلع آمال طالع گشت
حجبات تازهئی پیدا شد و سبجات بی اندازہئی
هویدا پس قوت اسم اعظم حجبات غلیظهء امم
را درید و انوار ساطعهء جمال قدم در ظلمات
حالکة اهل عالم درخشید چشمها بینا شد و
گوشها شنوا گشت

4 و چون نیر اعظم از افق عالم افول فرمود نوبت
شبهات رسید و دولت متشابهات پدید شد مرکز
منصوص فراموش و اجتهاد و استنباط بمیان آمد
یکی چون خلیفه ثانی حسینا کتاب الله گفت و
دیگری چون پسر هند گریه و حنین و ناله آغاز
کرد و واسفا علی ذی النورین و اوایلا علی من
جهز جيش العسرة فریاد نمود دیگری و اشریعتا و
و ادینا گفت و دیگری چون میغضین سید الشهداء
هذا حلال ما حرم الله و حرم ما حلال الله و ترک
الصوم و الصلوة بر زبان راند

5 عهد فراموش و میثاق در زاویه نسیان افتاد مرکز
میثاق مبغوض شد و مرعی الحال مرکز اساس و
اصول و فروع دین الله گشت

6 اینست وصیت جمال مبارک اینست مضمون
کتاب عهد فسوف ترون المتزلزلین فی خسران
مبین

PYB#210 p.05, MUH3.394

AB02766

To: Nush, in Bombay

Date: 1897 ca.

- 1 In the name of the luminosity of heaven and the kind God!
- 2 O Nush, wine-drinker! May this cup of wine be sweet to you! This wine is the handiwork of that veiled Beloved. It fermented in the heavenly wine-cellar, and the divine Angel strove and

1 بنام روشنی آسمان و مهربان یزدان

2 ای نوش باده نوش این ساغر می نوشت باد این
باده دست افشار آن دلبر پرده نشین است و در
نخخانه آسمانی جوشید و سروش یزدان کوشید و

the hidden Hand poured it in the cup, and the charming, veiled Beauty became the witness of the gathering. He took up the cup of the Covenant and broke the market of the Josephs, and opened the shop of sugar, and bestowed eternal life upon the people. He lit up a face and stored up honey. He rent His garment and with smiling lips gave the desire of both worlds to the people of the world.

دست پنهان در ساغر ریخت و دلنشین پرده‌نشین
شاهد انجن شد پیمانهٔ پیمان بدست گرفت و بازار
یوسفان در شکست داد و دکان شکران باز نمود و
زندگی جاودان بمردمان بخشید رخی افروخت و
انگبین اندوخت پیرهن چاک نمود با لب خندان
کام دو جهان بجهانیان داد

3 What a pity that people are blind and deaf and dumb! This is the existence of non-existence which belongs to the birds of night.

3 بسی افسوس که مردمان کوراند و کراند
و گنگانند اینست هستی نیستی که شبانگهی
مرغان شب راست

4 You who are the bird of dawn, sweet-singing and melodious and cultured - take up the harp and lute and break the market of Barbad, and sing such a song that the Angel of the highest heaven will be moved to enthusiasm and commotion and the birds of the divine garden will become intoxicated. Play the lute and compose poetry and empty your heart of the stranger and become intimate with the Stranger and cry out in a loud voice:

4 تو که مرغ بامدادی و خوشخوان و خوش‌آهنگ
و بافرهنگ چنگ و چغانه بدست گیر و
بازار باربد شکست ده و سرودی بسرود که
سروش جهان بالا به جوش و خروش آید و
مرغان چمنستان یزدان مدهوش گردند رود بنواز
و چکامه بساز و دل از بیگانه پرداز و بیگانه
دمساز شو و باواز بلند بگو

5 This is the Angel's call, this is fervor and excitement

5 بانگ سروش است این جوش و خروش است

6 This is knowledge and intelligence - Awake, awake!

6 این دانش و هوش است این بیدار شو بیدار شو

7 This is the soul's fire, this is the mine's jewel

7 این آذر جانست این این گوهر کانست

8 This is the shining moon - Awake, awake!

8 این این ماه تابانست این بیدار شو بیدار شو

9 If you seek a ray come, if you tread the path come

9 گر پرتوی جوئی بیا در ره اگر پوئی بیا

10 If you desire from any direction come - Awake, awake!

10 خواهی زهر سوئی بیا بیدار شو بیدار شو

11 May your soul be blessed!

11 جانت خوش باد

AKHA_121BE #06 p.j, MUH3.374-375,
YARP2.219 p.202

AB02696

To: Muhammad Ali Kashani, in Tihiran

Date: 1897 ca.

1 O thou who art firm in the Covenant! I hope that through the grace and bounty of the Ancient Beauty, thy face may be eternally illumined with the light of steadfastness in the Kingdom.

1 ای ثابت بر میثاق از فضل و موهبت جمال قدم
امیدوارم که رویت بنور ثبوت دائماً ابداً در
ملکوت روشن گردد

- 2 Concerning the greeting which thou didst mention, this servant's heart and soul desire that the blessed Name alone may be the spiritual fragrance of the sincere ones in the gardens of the earthly and heavenly kingdoms. And when this holy Name reaches my ears, my soul becomes filled with spirit and sweet fragrance, and my spirit is moved. Therefore, O friend, seek what brings joy to my heart and soul, and raise such a cry of "Allah-u-Abha" that it may reach the ears of all the sincere ones here and gladden the heart of this servant. Due to the honor of this blessed Name, I long to see thy face so that I may hear this blessed Name from thy tongue with my own ears. Consider with what a bounty thou hast been distinguished! It behooveth thee to cry out among the concourse of the world: "Blessed am I for this great favor!" And the Glory be upon thee and upon the sincere servants of God.

2 در خصوص تحیت مرقوم نموده بودید این عبد را آرزوی دل و جان آنست که اسم مبارک وحده در ریاض ملک و ملکوت [نفحه] روح مخلصین باشد و چون این نام مقدس بسمع این عبد رسد جانم پر روح و ریحان گردد و روحم مهتر شود پس تو ای دوست سرور جان و دل مرا طلب و چنان بانگ الله ابهی برآر که بسمع کل مخلصین در اینجا رسد و قلب این عبد مسرور گردد بشارت این اسم مبارک اشتیاق مشاهده روی تو دارم تا بگوش خویش این اسم مبارک را از لسان تو شنوم ملاحظه کن که بجه عنایتی ممتاز گشتی ینبغی لک ان تنادی بین ملأ العالم طوبی لی من هذا الفضل العظیم و البهآ علیک و علی عباد الله المخلصین

- 3 These four greetings are from the commandments of His Holiness the Exalted One (may my spirit be a sacrifice for Him) and have not been abrogated, and you have not acted contrary to the Law of God. But this servant's desire is that even the minor traditions of the blessed days should continue until the Day of Resurrection, let alone this greeting which was among the special characteristics of the blessed days and from hearing which my spirit is moved and my soul is filled with glad tidings. And the Glory be upon thee, O thou who art firm in God's Covenant!

3 این تحیات اربعه از اوامر حضرت اعلی روحی له الفداء و ناسخی ندارد و شما مخالف شریعت الله حرکتی ننموده اید ولی آرزوی این عبد اینست که جزئیات سنن ایام مبارک تا يوم القیام مجری گردد تا چه رسد باین تحیت که از خصائص ایام مبارک بوده و از استماعش روح این عبد مهتر و جانم پر بشارت میگردد و البهآ علیک یا ایها الثابت علی میثاق الله

INBA17:059

AB02826

To: Bibi Tuba sister of Varqa, in Yazd

Date: 1897 ca.

- 1 Blessed art thou, O Tuba! Glad tidings unto thee, O Tuba! Joy be unto thee, O Tuba! Glory be unto thee, O Tuba!
- 2 In this mighty Dispensation and wondrous Cycle of the Greatest Name and the Ancient Beauty (may my spirit be sacrificed for the martyrs in His path), a number of handmaidens became targets for the arrows of tribulation and the darts of cruelty, exposed to the oppression of enemies, objects of reproach and

1 طوبی لک یا طوبی بشری لک یا طوبی روحا لک یا طوبی غرا لک یا طوبی

2 در این دور عظیم و کور جلیل اسم اعظم و جمال قدم روحی لشهداء سبيله الفداء جمعی از اماء هدف تیر بلا گشتند و آماج سهم جفا معرض ظلم اعدا گشتند مورد شماتت و ملامت بلهائ

blame from the foolish and ignorant. They sacrificed fathers and sons, husbands and kindred.

- 3 But thou, O oppressed one in God's path and victim of tyranny in the Most Great Cause, hadst an abundant portion and ample share of this supreme blessing, and in this arena thou didst win the polo ball of precedence and excellence. Thou becamest the unique pearl in the shell of tribulation and the wise champion in the field of tests.

- 4 Thy father sacrificed his life in the path of the Beloved. Thy son was martyred at the hands of a tyrannical son-in-law. Thy silver-bodied brother became the radiant moon in the heaven of martyrdom. Thy brother's child, in the age of childhood and freedom, wandering and homeless, dancing and clapping his hands, laid down his head beneath sword and dagger.

- 5 All these tribulations came in succession, following one after another after the passing of that ascended spouse, and beyond these, countless afflictions assailed thee, and I am aware of them all.

- 6 Would that the handmaidens of the earth knew thy great station with God! I swear by the Ancient Beauty that the queens of the world would serve thee. And the Glory be upon thee, O Tuba!

سفهاء پدر و فرزند فدا کردند و زوج و پیوند قربان نمودند

3 ولی تو ای مظلومه راه خدا و ستم‌دیده سبیل کبریا از این نعمت عظمی نصیب و فیر داشتی و سهم اوfer گرفتی و در این میدان گوی سبقت و پیشی بردی یگانه گوهر صدف بلا گشتی و فرزانه صفدر میدان ابتلا

4 پدر در ره دلبر جانفشانی نمود پسر در دست صهر ستمگر قربانی شد برادر سیم پیکر ماه انور سپهر شهادت گشت زاده برادر در سن کودکی و آزادی و آوارگی رقص کتان و کف زنان در زیر تیغ و شمشیر سر بنهاد

5 جمیع این بلایا پیاپی بعد از ماتم آن زوج متصاعد باوج ترادف نمود و از این گذشته بلایاء بی حد و اندازه بر تو هجوم نمود و مطلع بر جمیع هستم

6 ای کاش اماء روی زمین قدر عظیم تو را عند الله مطلع بودند قسم به جمال قدم که ملکه‌های عالم خدمت مینمودند و البهاء علیک یا طوبی

KHML.044-045

AB02984

To: *Baha'is of Ishqabad*

Date: 1897 ca.

- 1 O ye who are attracted by the Abha Beauty! In the essence of the heart, the seas of love for the friends are surging and tumultuous, and from the wine of affection for the beloved ones, we are filled with rapture and ecstasy. Not a moment passeth but ye come to mind, and no breath escapeth but ye are mentioned. At the Sacred Threshold, with utmost humility and supplication, this prayer is offered:

- 2 O Thou Powerful, Ancient One! We are all captives in the grasp of Thy might. Thou art our Protector, Thou art our Sustainer. Grant us Thy grace, bestow upon us Thy bounty, open wide the gates of favor and cast upon us the glance of

1 ای منجذبان جمال ابهی در هویت قلب بحور محبت یاران پر موج و هیجان و از صهای مودت دوستان پر نشئه و سکران آنی نمیگذرد مگر آنکه بخاطر آئید و دمی نمیروید مگر آنکه یاد شوید در آستان مقدس بکمال تضرع و ابتهاج نیاز میشود که

2 ای قوی قدیر کل در قبضه قدرت اسیریم تو مجیر تو دستگیر عنایتی کن موهبتی فرما ابواب فضل بگشا و نظر الطاف افکن نسیم جانبخش بفرست دلهای مشتاق را زنده کن دیده‌ها را

Thy loving-kindness. Send forth Thy life-giving breeze, quicken longing hearts, illumine the eyes, and make the garden of hearts the envy of flower-bed and meadow. Give glad-tidings to the spirits and bestow joy upon the souls. Make manifest Thy ancient power and render brilliant Thy mighty strength. Cause the birds of souls to soar in another atmosphere, and make the intimates of the mortal realm familiar with the mysteries of the Kingdom. Grant steadfast feet and bestow resolute hearts. We are sinners—Thou art the Forgiver. We are servants—Thou art the Lord. We are without head or foot—Thou art the Refuge and Shelter. Confirm us in diffusing Thy fragrances, grant us success in exalting Thy Words. Make leaders of those who are headless, bestow abundant treasure upon the destitute. Give strength to the powerless, grant heavenly might to the weak. Thou art the Provider, Thou art the Forgiver, Thou art the Just, the Creator.

- 3 O friends! Recite this prayer with utmost humility and supplication at the Threshold of the King of the Kingdom of Glory, and seek confirmation. It is hoped from the ancient favor and the new spirit of the glorious Lord that this supplication may be answered.

BRL_POAB#16x

روشن کن و ساحت دها را رشک گلزار
و چمن نما بشارت بارواح ده و مسرت بجانها
بخش قوت قدیمه ظاهر نما و قدرت عظیمه
باهر طیور نفوس را در هوای دیگر پرواز ده
و محرمان ناسوت را باسرار ملکوت دمساز
کن قدم ثابت بخش قلب راسخ عطا فرما ما
گنه کاریم تو آمرزگار ما بندگانیم تو پروردگار بی
سر و سامانیم تو ملجأ و پناه بر نشر نفعات تأیید
کن بر اعلاى کلمات توفیق بخش یسران را
سروران کن بینوایانرا گنج روان بخش ناتوانان
را توانائی بخش ضعیفانرا قوت آسمانی ده توئی
پروردگار توئی آمرزگار توئی داور کردگار

3 ای یاران این مناجات را بکمال تضرع و ابتهال
بدرگاه ملیک ملکوت جلال بخوانید و طلب
تأیید کنید امید از فضل قدیم و روح جدید رب
مجید آن است که این مسئل مستجاب گردد

INBA13:208, INBA21:194 (244),
INBA88:111, INBA75:045, BRL_DAK#0090,
BRL_MON#016x, MILAN.212,
AKHA_128BE #05 p.a, ADH2_1#45
p.067, MJMJ1.051x, MMG2#205
p.233x, MMG2#239 p.268, MJH.012b,
NJB_v12#08 p.151x

AB02897

To: *Farsi Maryamabadi, Rustam Surush et al., in Iran*
Date: 1897 ca.

- 1 O Parsis! The land of Persia is the Orient, and the people of Persia are precious and beloved. The realm of Iran is the Eastern clime and has been the country of the godly ones from the beginning. For a time, there came a decline and negligence appeared. The moon of its glory's zenith set, and the star of its wisdom and knowledge descended. The wise became foolish and the learned became ignorant. A light shone forth from a foreign land and an army arrived from a neighboring realm. The carpet of the Persians was rolled up and the joy of the

1 ای پارسیان کشور پارس مشرق زمین است
و اهل پارس عزیز و نازنین ملک ایران اقلیم
خاورانست و مملکت یزدانیان از آغاز چنین بوده
است مدتی فتوری حاصل شد و قصوری پدیدار
گشت ماه اوج عزتش غروب نمود و ستاره
هوش و دانشش افول فرمود خردمندان بی خرد
گشتند و دانشمندان نادان شدند پرتوی از کشور
خارج درخشید و لشکری از سپاه اقلیم مجاور

Iranians came to an end. The bright day became dark in their sight and the rose garden became a thorny wilderness.

رسید بساط پارسیان پیچیده شد و نشاط ایرانیان
بآخر رسیده روز روشن در نظرشان تار شد و
گلزار و گلشن خارزار گشت

- 2 Time passed, and now again the time of good fortune has arrived and the sun of auspicious destiny has dawned. The breeze of divine favor has blown upon this clime and the light of bounty has shone forth. The brilliant sun has risen from the Eastern realm and the life-giving fragrance has wafted from the land of Iran. Therefore count this bounty as a treasure and know this gift to be among the greatest aspirations. Take each other's hands, become as one soul, one heart and one purpose, and strive until that ancient glory becomes manifest in this gathering and that bird of the meadow sings in this rose garden.

2 مدتی گذشت حال باز نوبت نیک اخترى رسید
و آفتاب طالع فرخى دمید نسیم عنایت بر این اقلیم
وزید و پرتو بخشش ساطع گشت مهر انور از
ملک خاور درخشید و شمیم جانپور از کشور
ایران وزید پس این بخشش را غنیمت شمردید و
این عطا را از اعظم آمال دانید دست یکدیگر
گرفته یک جان و یکدل و یکمقصد گردید و
یکوشید تا آن عزت قدیمه شاهد انجمن گردد و
آن مرغ جمن در این گلشن بسراید

- 3 'Abdu'l-Baha

3 ع ع

- 4 Convey the Most Glorious Abha Greeting to Yusuf Khan. Since a letter was written to him previously, nothing is written to him in this missive. May he be confirmed and assisted.

4 جناب یوسف خان را تکبیر ابدع ابهی ابلاغ
فرمائید چون در پوست پیش بایشان مرقوم شد
لذا در این سفر باو چیزی مرقوم نگردید انشاء الله
مؤید و موفق باشند

INBA88:257b, YARP2.156 p.166

AB03021

To: Hand of the Cause Ali Muhammad Ibn Asdaq

Date: 1897 ca.

- 1 O martyr, son of the martyr, firm in the Covenant and steadfast in the Testament! In truth, your complaint about the infrequency of correspondence is justified. However, if you knew the degree of tribulations and calamities that have befallen us, and the extent of occupations, difficulties, troubles and obstacles, you would surely excuse us and be certain that whatever has been sent until now has been extraordinary.

1 ایها الشّهِید ابن الشّهِید الثّابت علی العهد و الرّایخ
علی الميثاق فی الحقیقه آنچه شکایت از قلت ارسال
مکاتیب فرمائید حقّ دارید ولی اگر بدانی که
بلائیاء و مصائب وارده در چه درجه است و
مشاغل و متاعب و غوائل و موانع در چه مقام
البته معذور داری و یقین نمائی که آنچه تا بحال
ارسال گشته خارق العاده بوده

- 2 In any case, the Tablets you had requested for the gatherings have been written and sent. Indeed, they have made up for what was missed - each one equals a hundred books. Send copies of them to all corners of the earth and arise with such power and might in the Covenant and Testament that the pillars of wavering in the realm of possibility will be shaken and demolished, and the foundation of firmness and steadfastness

2 باری الواحی که خواسته بودید بجهت مجامع
مرقوم و ارسال شد فی الحقیقه تلافی مافات
گشت هریک مقابل صد کتاب است نسخ آنها
را بجمع اطراف ارض خا ارسال دارید و بقوت
و قدرتی بر عهد و ميثاق قیام نمائید که ارکان
تزلزل در حیز امکان متزعزع و متلاشی شود و

will be established like an impregnable structure at the axis of possibility.

- 3 For now these pages are being sent, and the specific responses to your honor and letters to other loved ones will be sent soon, God willing. Since in these days this land has been thrown into turmoil by what the hands of the wavering ones have wrought, and there was no more opportunity than this for now, these pages were sent and the rest will also be sent gradually.

- 4 Convey to all the friends from this servant the Most Wondrous, Most Glorious greetings. We have been and are occupied with their remembrance at all times around the Holy Shrine, so that its holy fragrances may perfume their nostrils and the fragrance of the Holy Shrine may make their souls fragrant with musk.

اساس ثبوت و رسوخ کالبنیان المرصوص در قطب امکان استقرار یابد

3 علی العجالة این اوراق ارسال میشود و اجوبهء مخصوصهء آنجناب و مکاتیب بسائر احباب انشاءالله عنقریب ارسال میگردد چون در این ایام بما اکتساب ایدی المتزلزلین این ارض منقلب و فرصت بیش از این علی العجالة نبود این اوراق ارسال گشت و باقی نیز بتدریج ارسال میگردد

4 جمیع دوستانرا از قبل این عبد تکبیر ابدع ابهی ابلاغ فرمائید در حول روضهء مبارکه در جمیع اوقات بذکر ایشان مشغول بوده و هستیم تا بنفحات قدسش حقّ مشامشانرا معطر و نفحهء روضهء مبارکه دماغشانرا معنبر نماید

PYK.245

AB03338

To: *Haji Husayn Farashahi, in Yazd*

Date: 1897 ca.

- 1 O servant of God! Today the mortal world is an arena of trembling and turmoil, and in the field of the violation of the Covenant, the winds of sedition are stirring and the tempests of tests are intensifying. The fire of corruption is ablaze and the flames of laxity are rising high. The sea of ignorance is surging and heedless souls are destroying and demolishing the edifice of the Covenant. Arrows of doubts are flying and winds of suspicions are stirring. Hosts of darkness are attacking and waves of vain imaginings are surging.

- 2 Therefore, as much as you can, make your steps firm and your heart steadfast. Gird up the loins of endeavor and arise to serve the Cause of God so that the lights of steadfastness may shine forth and the dawn of firmness may break. Look not to your own capacity and ability. Rather, look to the grace and bounty of the Ancient Beauty, Who can make an ant into a Solomon, and a drop into a vast ocean, Who can turn an atom into a sun and a mirage into a sweet flowing sea, Who can make black soil full of flowers and plants and a colorless stone into a royal pearl. If you look to His gifts and bounties,

1 ای بندهء الهی الیوم جهان فانی میدان تزلزل و اضطرابست و عرصهء نقض میثاق اریاح افتتان در هیجانست و عواصف امتحان در اشتداد نار فساد در اشتعال است و نائرهء فتور در ارتفاع دریای جهل در تموجست و نفوس غافله در تخریب و تدمیر بنیان پیمان سهام شباهست که در طیرانست و اریاح ظنونانست که در هیجانست جنود ظلماتست که در هجومست و افواج اوهامست که چون امواجست

2 پس تا توانی قدما ثابت نما و قلب را راسخ کمر همت بر بند و بخندمت امر الله قیام نما تا انوار ثبوت بدرخشد و صبح رسوخ بدمد به استعداد و قابلیت خویش نظر منما به فضل و موهبت جمال قدم نظر کن که موریرا سلیمانی بخشد و قطرهئی را بحر عمان نماید ذره را آفتاب کند و سراب را دریای عذب فزات خاک سیاه را پر گل و گیاه نماید و سنگ بی رنگ را گوهر شاهوار اگر در مواهب و بخشایش او نظر نمائی

you will become the very essence of hope from head to toe, but if we look to ourselves, we become hopeless and despondent. Open your tongue and make the friends firm in the Covenant and Testament.

از سر تا قدم حقیقت امید گردی و اگر در خود
نگریم مأیوس و نومید زبان بگشا و دوستان را ثابت
بر عهد و پیمان نما

MKT5.010, AKHA_125BE #2 p.j

AB03843

To: *Muhammad Hashim Kashani*

Date: 1897 ca.

¹ His honor Aqa Muhammad Hashim - Aqa Mahdi is now present and waiting like an unrelenting creditor or government collector, requesting that this letter be written. Although I have endless preoccupations, but mercy, mercy from the collector of Kashan, not Azerbaijan - for those [Azerbaijani collectors] speak a word or two of harsh Turkish and then give respite, but this collector makes his request gently and softly, yet persistently and without pause. Sometimes he makes his request verbally, sometimes with a glance, sometimes face-to-face, sometimes with the corner of an eyebrow, sometimes with heart's attention, sometimes with the spirit's lament, sometimes with a flirtatious look, sometimes with coquetry, sometimes with grace, sometimes with supplication, sometimes with secrets. In any case, he compelled us to work until this servant wrote this letter.

¹ جناب آقا محمد هاشم آقا مهدی الآن چون طلبکار بی‌امان و یا محصل دیوان حاضر و واقف و استدعای تحریر این ورقه مینماید هر چند مرا مشغولیت بی‌پایان است ولی الأمان الأمان از محصل کاشان نه آذربایجان چه که آنان یک دو کلمه ترکی شدید گویند و مهلت دهند ولی این محصل نرم نرمک طلب نماید ولیکن طلب مستمر و فرصت منقطع گاهی بزبان راند گاهی بنگاه طلب نماید گاهی روبرو گاهی بگوشه ابرو گاهی بتوجه دل گاهی بخنن روح گاهی بغمزه گاهی بعشوه گاهی بناز گاهی بنیاز گاهی براز باری هر قسم بود ما را بکار واداشت تا این عبد این نامه نگاشت

² So observe how dear you are to Aqa Mahdi, and how sweet your remembrance is to the taste of this servant, that despite several excuses, I undertook to write this letter sweet as candy. Therefore you too must devote your efforts to serving the friends, and day and night gird up your loins in service to them. Become the lowliest servant to the servants of the Blessed Beauty, may my spirit be sacrificed for His servants, so that you may attain the glory of all kings and monarchs.

² پس ملاحظه کن که در نزد آقا مهدی چه قدر عزیزی و یادت در مذاق این عبد چه قدر لذیذ که باوجود عذرهای چند بتحریر این رقعہ چون قد پرداختم پس تو نیز باید همت را در خدمت دوستان بگاری و شب و روز کمر بر خدمتشان بندی بندگان جمال مبارک روحی لعباده الفداء را خادم کترین گردی تا نفع جمیع ملوک و سلاطین شوی

LOIR20.180-181

INBA21:017, AHB_128BE #06-11 p.311,

SFI18.283a, KASH.280a

AB03605

Date: 1897 ca.

- 1 My God, my God! This is the day of Naw-Ruz and the morning of divine favors, illumined with a radiant, brilliant, manifest light from the outpouring of Thy Most Glorious Kingdom. Thy loved ones have gathered in this assembly which has brought together and contained those who remember Thy days, who are gladdened by Thy lights, who supplicate unto Thy Kingdom, who implore Thy Might - bowing down, humbling themselves, kneeling and prostrating before Thy grandeur and sovereignty. They hope for the manifestation of the signs of Thy favors and seek the dawning of the lights of Thy bounty.
- 1 الهى الهى هذا يوم النوروز و صباح الألفاف يلوح بنور مشرق ساطع لائح من فيض ملكوتك الأبهى واجتمع احباك فى هذا المحفل الذى جمع و اوعى متذكرين بأيامك و متلهلين بأنوارك متضرعين الى ملكوتك مبتهلين الى جبروتك خضعا خشعا ركعا سجدا لعظمتك و سلطنتك يرجون ظهور آثار الطافك و يلتمسون اشراق انوار احسانك
- 2 Lord! Thou seest them lamenting and supplicating as they recall the days when the rays of Thy beauty shown most brilliantly upon all horizons. Hearts are aflame, eyelids overflow with tears, souls are filled with regret, spirits are intoxicated, and eyes shed tears in remembrance of that day of reunion illumined by the light of hopes.
- 2 ربّ تريمهم يجزعون و يتضرعون بما تذكروا أيام التي كانت اشعة جمالک ساطعة على الآفاق بأشدّ اشراق و يحترق القلوب و تذرف الجفون بالدموع و أنّ النفوس لفي حسرات و الأرواح لفي سكرات و الأعين تجرى العبرات من ذكر يوم الوصال المنتور بنور الآمال
- 3 O my God and my Beloved! After Thou didst conceal Thyself behind the veils of perfection, hide behind the clouds of glory, cover Thyself with the veil of absence, and deprive eyes from witnessing and ears from hearing Thy address - do Thou open before our faces the gates of favors, direct our gaze toward the Kingdom of bounty, assist us with the hosts of Thy unseen realm, aid us with the army of Thy might and power, quicken our hearts with the sweet saviors of Thy holiness, illuminate our vision with witnessing the signs of Thy glory, expand our breasts through the traces of Thy oneness, and make us servants of Thy Cause who rely upon Thy help and protection and who hasten to the field of sacrifice out of longing to meet Thee. Verily Thou art the All-Bountiful, the Most Merciful.
- 3 فىا الهى و محبوى بعد ما احتجبت بحلل الكمال و اتواريت خلف سحاب الجلال و تجللت بنقاب الغياب و حرمت الأعين عن المشاهدة و الآذان عن اصغاء الخطاب فافتح على وجوهنا ابواب الألفاف و وجه انظارنا الى ملكوت الاحسان و ايدنا بجنود غيبك و انصرنا بجيش قدرتك و قوتك و احى قلوبنا بنفحات قدسك و نور ابصارنا بمشاهدة آيات عزك و اشرح صدورنا بآثار توحيدك و اجعلنا خدمة امرک و المتوكلين على عونك و صونك و السارعين الى ميدان الفداء شوقا الى لقاءك انک انت الکریم الرحيم

MAS9.031

ADMS#149

AB03717

Date: 1897 ca.

- 1 O thou who art intoxicated with the wine of divine knowledge! The effulgences of the Sun of Truth from the dawning-place of immortality are constant and continuous, and the waves of the Most Great Sea flow from the realm of nowhere to the shores of contingent being in succession and without cease. The fragrance of the divine Joseph's garment is wafting from Egypt to the Canaan of the lovers, the outpourings of the cloud of the All-Merciful's grace are successive, the candle of divine unity is bright and luminous in the glass of the hearts of the righteous, and the musk-laden breeze of that traceless Beloved is stirring and encompassing the wilderness of heart and soul.
- 2 Why then are you dejected and silent, withered and bewildered? The voice of the divine messenger reaches forth, and the resounding call from the Ancient Throne comes to the ears of those endowed with hearing. The divine summons from the immortal Kingdom is raised high, and the godly call from the supreme heaven is manifest and continuous.
- 3 Now is the time for the loved ones of God to blaze forth like candles and to burn with the heat of the fire of love, and like the nightingale of the rose-garden of detachment to sing their sweetest melodies in the garden of divine unity, that all who slumber may awaken, that all who are deprived may gain their share, that all who are listless may be filled with enthusiasm and ecstasy, that the blind may see, the deaf may hear, and the mute may break into song.
- 4 If you succeed in rendering this service, you shall rise in the Most Glorious Horizon with a luminous countenance, a merciful visage, and a divine outpouring. And the glory be upon you.
- 1 ای سرمست باده عرفان تجلیات شمس حقیقت
از مشرق بقا دائم و مستمر و امواج بحر اعظم بر
سواحل امکان از لامکان متتابع و متواصل بوی
پیراهن یوسف مصر الهی بکنعان عاشقان منتشر
و فیضان سخاوت رحمت رحمانی مترادف و شمع
توحید در زجاجه قلوب ابرار روشن و منیر و
نفحه مشکبار آن یار بی نشان در صحرای دل و
جان متهیج و محیط
- 2 پس چرا افسرده و خاموشید و پژمرده و مدهوش
آواز سروش میرسد و بانگ پرخروش از عرش
قدم بگوش اهل هوش میآید صلاهی الهی از
ملکوت باقی بلند و ندای ربانی از فلک اعظم
مشتهر و مستمر
- 3 وقت آنست که احبابی الهی چون شمع برافروزند
و از حرارت آتش عشق بسوزند و چون عندلیب
گلبن تجرید بر شاخسار گلزار توحید بابدع الحان
بخوانند تا جمیع خفتگان بیدار گردند و بنصیبیان
بهره برند و بی همتان پر شور و وله گردند و کوران
بینا شوند و کران بشنوند و گنگان نغمه بسرایند
- 4 اگر باین خدمت موفق گردی در افق ابهی با
رنجی نورانی و وجهی رحمانی و فیضی سبحانی
طالع و لائح گردی و الهاء علیک

MMK4#077 p.082

AB04139

To: Javanmard Gushtasb et al.

Date: 1897 ca.

O fortunate companions! How blessed you were and how auspicious the moon and joyous the sun, when on this victorious day you came under the banner of God and in the assembly of the people of the world, you joined soul to the Beloved. You became birds of the meadow and sugar-breaking parrots, flow-ers of the rose garden and nightingales of the orchard. You became stars of the East and luminaries of the world of crea-tion. The ocean of God's bounty and generosity is surging - hasten and swim, dive down and bring forth precious pearls. This is the time of profit and song, the moment for the melody of harp and lute. It is the day of servitude and the breath of freedom. Whoever is greater is foremost, whoever is more illu-minated is more learned. Therefore we must all place the ring of His servitude in our ear and play to the melody of the divine call. We are servants of that King, enchanted by that Moon, guides on that Path. Glad tidings! Glad tidings!

ای یاران نیک اختر چه خوش بخت بودید و
همایون ماه و فرخنده مهر که در این روز فیروز در
زیر درفش یزدان درآمدید و در انجمن جهانیان
جهان جان بجانان پیوستید مرغان چمن شدید
و طوطیان شکرشکن گلهای گلستان شدید
و هزارستان بوستان اختران خاوران بخشش
گشتید و ستارگان جهان آفرینش دریای
بخشش و دهش خداوند پر جوش است بشتابید
و شنا نمائید و فرو روید و گوهر شاهوار آبدار
برآرید دم سود و سرود است و هنگام آهنگ
چنگ و رود روز بندگی و دم آزادگی هر که
بیشتر پیشتر هر که افروخته آموخته تر پس باید
همه حلقهء بندگیش در گوش کنیم و باهنگ
سروش بنوازم ما بنده آن شاهیم آشفته آن
ماهیم هم رهبر آن راهیم صد مرده و صد مرده

INBA89:028b, ALPA.049, AHB_127BE
#05-06 p.000, BSHN.140.448, BSHN.144.442,
MHT1b.230, YARP2.058 p.101, RMT.206-

207

AB04582

To: Muhammad Husayn (Pilgrim)

Date: 1897 ca.

- ¹ O thou who hast attained unto the Threshold of that Shrine which is sacred unto all the world and the envy of the most exalted Paradise! Praised be God that thou hast, through the gracious favour of the Lord, attained the honour of pilgrimage to the Spot round which circle the denizens of the Abha Kingdom. Thou hast illumined thy countenance, perfumed thy locks, and sweetened thy disposition. Thou hast encountered that which hath been the utmost desire of the loftiest angels. Thou hast offered thine all in the path of the Beloved, and hast hastened to attain His nearness. How fortunate art thou!

¹ یا من تشرف بعتبة روضة مقدسة الأرجاء غبطة
الجنة العليا حمد خدا را که به عون و عنایت
حضرت احدیت بشرف زیارت مطاف اهل
ملکوت ابهی فائز گشتی و رویا منور و موی
را معطر و خوی را غبطهء شهد و شکر نمودی
آنچه آرزوی کروبیان بود یافتی و نزد محبت
باختی و آهنگ قرب حق نمودی خوشا بحال تو

- 2 Wherefore, unloose thy tongue in praise of the Abha Beauty and occupy thyself with the remembrance of Him—may my soul and spirit be a sacrifice for His loved ones—that the divine confirmations may become all-encompassing, and Divine Unity, like unto a flame, may blaze in the chamber of thy heart and burn away all the veils.
- 3 The Most Great Name beareth me witness! The very dust of the Threshold of His Beauty is the loftiest throne of the realities of existence, for it is there that His Beauty is revealed in the visible realm. And yet, alas! Where is the eye capable of discernment? Where is the ear fit to hear, and the heart worthy of comprehending? Blessed are those who inhale the musk-laden fragrances wafting from that Holy Shrine. Glory be upon thee and upon all who are firm in the Covenant.

BRL_ATE#125

BRL_DAK#0459, YBN.047a

AB04510

Date: 1897 ca.

- 1 O spiritual friends! Give thanks to the Ever-Living, the All-Powerful that you have entered beneath the shade of the Divine Word and have arrived at the Most Great Ocean and have drunk from the sweetest river and have heard the divine call and were blessed to respond “yea” and became intoxicated from the cups of “Am I not?” and became wine-worshippers from the wine of the Covenant. You became accepted at the threshold of the Divine Unity and beloved in the divine court, you entered among the company of the near ones and joined the group of the sincere ones. Kings were forbidden and farmers were provided for, the great ones were deprived and the helpless became confidants of mysteries. This is naught but from the wondrous grace and gifts of the Divine Unity.
- 2 O my God! These are servants whose eyes have been opened to Thy heavenly Kingdom and whose sight has been illumined by witnessing Thy signs and whose ears have been delighted by hearing Thy call. O Lord! Quicken their hearts with the fragrances of the flowers and expand their breasts with the breezes of dawn and illumine their faces with lights that have shone forth from Thy most glorious Kingdom and quench their thirst with the waves of the seas of Thy greatest bounty. O Lord! Make firm their feet in Thy religion and guard their

hearts from the doubts of those heedless of Thy remembrance and make them mountains firm in Thy Covenant and pillars fixed in Thy Testament. Verily Thou art the Mighty, the Powerful.

دينك و احفظ قلوبهم عن شبهات الغافلين
عن ذكرک و اجعلهم جبلاً راسخاً في عهدک
و راسيات ثابتة في ميثاقک انک انت القوى
القدير

INBA21:190

AB04616

Date: 1897 ca.

1 O my God! I beseech Thee with all humility, supplication, imploring and contrition to protect this servant from severe tests and trials, and make his feet firm upon Thy extended path, O my Merciful Lord. Preserve him from the arrows of doubts and the spears of calumnies, and cause him to hear the melodies of the Nightingale of the Covenant in the Garden of the Testament, that he may stand firm in Thy mighty Cause, O Lord of earth and heaven. And may glory rest upon him and upon all who are assured of the verses.

1 اللهم يا الهی اتضرع اليک بكل عجز و ابهةال
و ضراعة و انکسار ان تصون هذا العبد من
شدائد الامتحان و الافتتان و ثبت قدميه على
صراطک الممدود يا ربی الرحمن و احفظه من
سهام الشبهات و نصال المفتریات و اسمعه من
نغمات عندليب العهد في حديقة الميثاق لیستقيم
على امرک العظيم يا رب الارضين و السموات
و البهاء عليه و على کل موقن بالآيات

2 'Abdu'l-Baha 'Abbas

ع ع 2

3 Since you asked and implored, I am compelled to write: To-day there are souls who say "The Book of God suffices us," while the appointed Interpreter is abandoned and forgotten, even though his interpretation is like an impregnable fortress. Choose for yourself what you wish - if you wish, hold fast to the Book and reject the Interpreter, opposing him with hints, allusions and explicit statements; or if you wish, hold fast to the Book through the explanations of the appointed Interpreter mentioned in the Preserved Tablet and the Decisive Word. In any case, I beseech God to immerse you in the seas of His favors. And glory be upon those who follow guidance.

3 چون سؤال نمودی و قسم دادی مجبوراً مرقوم
میشود اليوم نفوسى موجود و میگویند حسبنا
کتاب الله و اما المبين المنصوص فهو متروک و
منسى ولو کان بيانه كالبنیان المرصوص و انک
فاختر لنفسک ما شئت ان شئت تمسک بالکتاب
و اترک المبين ورد عليه بالاشارات و الکليات
و صریح العبارات و ان شئت تمسک بالکتاب
بیان المبين المنصوص في اللوح المحفوظ و فصل
الخطاب و اتى على کل حال اتضرع الى الله ان
یغرقک في بحر اللطاف و البهاء على من اتبع
الهدى

MJMJ3.001b, MMG2#140 p.158

AB04776

Date: 1897 ca.

- 1 O namesake of the Ancient Beauty, may my spirit be a sacrifice for thy name! Now we were sitting in the home of Jinab-i-Haji Siyyid Javad in the presence of Jinab-i-Furughi when mention was made of you and the conversation continued. Mention was made of Jinab-i-Aqa Muhammad-Rida-yi-Rida-yi-Arbab, and the chain of discourse turned to mention of Mashhadi Yusuf.
- 2 And the rapid speech of Jinab-i-Furughi proceeded to enumerate names, and like a swift desert steed galloped forth into the field. I quickly took hold of the reins, otherwise the treasures of names would have been exhausted and the steed of Jinab-i-Furughi would not have ceased its prancing, and this page would have become an entire book of names without any stories or addresses or complaints or reproaches or thanksgiving or praise or counsel or guidance accompanying the names. God had mercy that I quickly said "Have patience!"
- 3 In any case, this letter is now confined to you three who have been designated as triangular in form, square in position, pentagonal in nature and structure. God willing, may you be three shining stars.

1 ای سَمی جمال قدم روحی لاسمک الفدا الان در منزل جناب حاجی سید جواد در محضر جناب فروغی نشسته بودیم ذکر شما گذشت و سخن بهم پیوست ذکر جناب آقا محمد رضای ارباب شد سلسلهء کلام بذکر مشهدی یوسف کشید

2 و نطق سریع جناب فروغی بتعداد اسماء پرداخت و چون سمند بادیه در میدان بتاخت زود من جلورا گرفتم و الا خزائن اسماء منتهی میشد و سمند جناب فروغی از جولان باز نماند و این صفحه جمیع دفتر اسماء میشد و حکایت و خطابی و شکایت و عتابی و شکر و مدحتی و نصیحت و دلالتی با مسمی نمیشد خدا رحم کرد که زود گفتم صبر کنید

3 باری حال این مکتوب را حصر در شما که مثلث الشكل و مربع الوضع و مخمس الهیت و الهیکل تسمیه شد انشاء الله سه ستارهء درخشنده گردید

INBA21:021

AB05219

To: Ahmad the Poet

Date: 1897 ca.

- 1 O skilled poet, the verses which you had arranged like pearls in a novel style and arrangement were truly of the most wonderful wordplay and ornamentation. However, if all its melodies, tunes, rhythms and meters were to be purely devoted to the reality of absolute servitude, it would become much more pleasant and sweet. For no sugar or sweetness is as pleasing to the taste of this servant as the honey of servitude.
- 2 Therefore, O disciplined versifier, turn your attention to the invisible Kingdom of the Most Glorious, take up your pen,

1 ای شاعر ماهر نظمی که چون لآلی در سلک و اسلوب بدیع ترتیب نموده بودید فی الحقیقه بابدع تجنیس و ترصیع بود ولی اگر چنانچه جمیع الحان و انغام و آهنگ و ایقاعش صرف از حقیقت عبودیت محضه گردد بسیار خوشتر و شیرینتر گردد چه که هیچ قند و شکر بی بحلاوت شهد عبودیت در مذاق این عبد چاشنی بخش نیست

envision pure servitude, derive inspiration from its ocean, and adorn the pages with whatever the Holy Spirit may inspire. Truly the ode was most sweet and pleasant, and his honor Furughi recites it with the utmost rapture and attraction. And glory be upon you and upon every penitent servant.

۲ پس ای ناظم کاظم توجه بملکوت غیب ابری
کن و خامه بدست گیر و عبودیتی محضه تصور
نما و از بحر ش تفیض کن و آنچه روح القدس
تلقین نماید اوراق را تزین ده حقیقه قصیده بسیار
پرحلاوت و شیرین بود و حضرت فروغی در
نهایت حالت و انجذاب تلاوت مینمایند و البهاء
علیک و علی کل عبد اوآب

INBA21:020

AB05954

To: Mirza Ahmad Shirazi, in Shahrud

Date: 1897 ca.

1 O thou who hast drunk from the spring of certitude and been illumined by the manifest light of the All-Merciful! A brilliant letter has arrived from one of the servants of God, speaking in praise of thee, bearing witness to thy faithfulness, announcing thy sincerity towards God and thy firmness in God's Covenant and thy attraction to the breaths of God and thy drawing of seekers to the light of guidance.

1 یا من استسقی من معین الايقان و استضاء من
نور مبين الرحمن قد وردت رقيقة غراء من احد
من عباد الله ناطقة بالثناء عليك شهادة بالوفاء
منك منبئة بخلوصك لله و ثبوتك على عهد الله
وانجذابك بنفحات الله واجتذابك للطلابین لنور
الهدی

2 He seeks permission for thy presence in the blessed white spot and thy honor in pressing thy face upon the dust of the Most Exalted Threshold and covering thy brow with the luminous earth. And I swear by thy life that I perfume my nostrils on thy behalf with that sweet-scented musk and ambergris and fragrance wafting over every pure one.

2 يستأذن حضورك في البقعة المباركة البيضاء و
تشرفك بتبرغ وجهك على تراب العتبة العليا و
تعفير جبينك بغبرة التربة النوراء و اتی لعمرك
اعطر بالنيابة عنك مشامی بذلك المسك الذكي
و العنبر و العبير الفائح على كل زكي

3 And thou must strive to spread the fragrances of Baha'u'llah and the radiance of His lights and the unfurling of His standards and banners over the edifices built on every height where they sport and take as strongholds for their pleasure.

3 و انتك انت فاسع في نشر نفحات بهاء الله و
سطوع انواره و خفقان الويته و راياته على آيات
بنيت بكل ربع يعبثون و اتخذوها معاقل يتلذذون

4 And glory be upon thee and upon all who sacrifice in the path of God, the Protector, the Self-Subsisting.

4 و البهاء عليك و على كل فادی في سبيل الله
المهيمن القيوم

INBA13:069

AB06172*To: Muhammad Husayn Tabib, in Khurasan**Date: 1897 ca.*

¹ O thou proficient physician! This ailing world with its weakened body and feeble constitution hath fallen desperately ill and all its chronic maladies have become inveterate. There is no alternative now but to administer the one supreme panacea to relieve its ills and no other medicine left but the Most Great Elixir.

² This sovereign remedy is none other than the love of the Blessed Beauty and His Sacred Dispensation ordained by the One True God, for it will speedily restore true health. This patent medicine is the Love of the Greatest Name, for it embraces all the perfections and conditions of existence. And when its divine light shall shine like a candle in the globe of this world all the perfections like unto circling moths will fly round it.

³ Furthermore, know, verily, that this Sacred Dispensation, though comprising various laws and ordinances, is in its essence a single ethereal substance, sanctified from composition. Therefore utilise the power of the Most Great Name to heal both body and soul. And glory be to the people of Baha.

¹ ای حکیم حاذق تن ضعیف و جسم نحیف
امکان بغایت علیل و بی‌نهایت نحیل و امراض
و علل مزمن گشته چاره‌ئی جز دریاق فاروق
نه و درمانی جز داروی اعظم نیست

² علاج فوری معجون حبّ جمال مبارک و
درمان حقیقی شریعت مقدّسه حضرت
احدیّ حبّ اسم اعظم معجون است زیرا
جامع جمیع کالات و شئون است چون آن شمع
در زجابه آفاق برافروزد پروانه‌های کالات از
جمیع جهات طواف نماید

³ و شریعت مقدّسه هر چند مرکّب از احکام است
ولی فی الحقیقه بسیط است و مقدّس از ترکیب
باری بقوه اسم اعظم جسم و جان هر دو را
شفا بخش و البهّاء علی اهل البهّاء

INBA21:154a, MMK2#105 p.083

AB06463*To: Siyavash Farsi (Siyavash Sifidvash), in Tihiran**Date: 1897 ca.*

¹ O Lord my Creator, O my God, my Compassionate Lord! These Persians are longtime friends and true companions of the East. They are enamored and bewildered by Thy countenance, and lost and wandering in Thy path. For long years they gazed upon Thy radiant face and burned in the fire of love for Thee. Therefore open a door and bestow a ray of light that hearts may become as heaven and souls as rose gardens. Thou art the Mighty, Thou art the All-Seeing.

¹ پروردگارا کردگارا ای یزدان من خداوند مهربان
من این فارسیان یار دیرینند و دوستان راستان
خاورزمین شیفته و آشفته روی تواند و سرگشته
و گمگشته کوی تو سالهای دراز نگران روی
تابان تو بودند و در آتش مهر سوزان تو پس دری
بگشا و پرتوی بخشا تا دلها آسمان گردد و جانها
گلستان

- 2 O cherished friend! How fortunate thou wert to win the ball of precedence from the field of wisdom and to sing with celestial melody the divine mystery in the cosmic assembly with harp and lute. Convey greetings to the noble and kind one, and to Lord Rustam and Lord Bahman. May thy soul be glad, thy house prosperous, and thy dwelling illumined.

2 توئی توانا توئی بینا ای یار نازنین چه خوش اختر بودی که گوی پیشی از بیابان پرهوشی ربودی و باهنگ آسمانی در انجمن کیهان راز یزدان را با چنگ و چغانه سرودی مهتر مهربان و سرور رستم و مهتر بهمن را درود برسان جانت شاد باد و خانهات آباد و کاشانهات روشن

INBA13:078, INBA59:245b, INBA75:021, AMK.303-303, ALPA.046, DUR1.154, MJMJ1.099x, MMG2#450 p.497x, MJH.043a, YARP2.054 p.099, PPAR.115, RMT.024-025, QUM.212, YARD.003x, YARD.026-027

AB06716

To: Jamasb Gushtasb, in Qasimabad

Date: 1897 ca.

- 1 O thou who hast sacrificed thy life! This hallowed age is the mighty century and the Day of the covenant of the bountiful Lord. From its East the lights of God's bestowal shine manifest, and from its West the rays of the All-Merciful's loving-kindness gleam bright and resplendent. Its cloud weepeth, and its meadow smileth; its plain and desert are green and flourishing; its field and mountain-side are fresh and verdant through the rain of dew. Its rose-bower is companioned by the Paradise on high, and its garden is as the heavenly Eden. Its flower is the hundred-petalled blossom, smiling in full bloom; its nightingale is the songster of the garden of God. Its melody is the theme of Divine unity, and its strain the soul-enrapturing notes of the dove. Glorious is its feast, as the banquet of Jamshid, and its battle the onrush of the hosts of the Kingdom of Abha.
- 2 Wherefore, esteem this festival as a precious boon, regard this feast as the gift of God, and arise to do that which beseemeth it.

1 ای جانفشانی این عصر مقدّس قرن عظیم است و عهد خداوند کریم انوار بخشش یزدان از خاورش عیان است و پرتو الطاف رحمن از باخترش روشن و تابان ابرش گریان است و چمنش خندان دشت و صحرائش سبز و خرم است و کشت و کسارش پرطراوت از باران شبنم گلبنش فردوس قرین است و گلشنش بهشت برین گلش صدبرگ خندان است بلبش عندلیب باغ یزدان گلبانگش نکته توحید است و آهنگش نواهای جان بخش و رقا مجید بزمش محفل جمشید و رزمش هجوم جنود ملکوت ابدی

2 پس این جشن را غنیمت شمار و این بزم را موهبت حق بدان و به آنچه سزاوار است قیام کن

YARP2.202 p.193

AB06802*To: Muhammad Ibrahim brother of Ali Akbar, in Qazvin**Date: 1897 ca.*

- 1 O tree with firm roots and branches! Honored Aqa Muhammad Isma'il and honored Aqa 'Abdu'l-'Ali, upon them be the Most Glorious Glory of God, arrived safe and protected in this Holy Land and perfumed their senses and minds with the holy fragrances of the luminous garden. They remember all the friends and God willing, in every hour they will be confirmed with a gift and the sanctifying powers of the Friend's lane will so penetrate that 'Abdu'l-'Ali will return as 'Abdu'l-Baha and Isma'il will be sacrificed with the great sacrifice, for this great sacrifice is a sign of sacrifice which means absolute evanescence and utter poverty.

1 ای شجره ثابتة الاصول و الاعراق جناب آقا محمد اسمعیل و جناب آقا عبدالعلی علیهما بهاء الله الاهی محفوظ و مصون وارد این ارض مقدسه گردیدند و بنفحات قدس حدیقه نوراء مشام و دماغ معطر و معنبر فرمودند و بیاد جمیع دوستان هستند و انشاء الله در هر ساعتی بموهبتی مؤید گردند و قوای تقدیس کوی دوست چنان نفوذ نماید که عبدالعلی عبدالبهاء رجوع نماید و اسمعیل بذبح عظیم فدا داده شود چه که این ذبح عظیم آیت فداست که عبارت از فنای محض و فقر بانست

- 2 Place your foot upon the crown of angels, then enter the shade of poverty
- 3 So that you may now behold the eternal kingdom from every direction
- 4 And upon you be Glory.

2 پای نه بر فرق ملک آنکه درآ در ظل فقر

3 تا ببینی ملک باقی را کنون از هر کنار

4 و البهاء علیک

INBA21:015, INBA88:235a, MSHR2.296

AB06562*To: Mirza Ahmad Shirazi, in Shahrud**Date: 1897 ca.*

- 1 O my God! You are my shelter and my refuge. I implore You with the imploring of one who suffers, that You may cause Your servant, who is far from the resting-place of the Manifestation of Your Self - the exalted, the resplendent One above all who dispute and suffer - to become manifest. O Lord! Be generous unto him with eloquent speech, with an expansive heart, and with a radiant countenance through the light of Your knowledge, O Merciful, O Compassionate One!

1 الهی انت ملاذی و معاذی اتضرع الیک تضرع العانی ان تظهر عبدک التائی عن مرقد مظهر نفسک المتألاً العالی علی کل من یجادل و یعانی ای رب اکرم علیه بالتطق الفصیح و الذرع الفسیح و الوجه الصبیح بنور معرفتک یا رحمن یا رحیم

- 2 O you who are intoxicated with the wine of divine love! Take this brimming cup in hand and pass it round to the lovers of

2 ای سرمست جام الست این جام سرشار را بدست گیر و بر عاشقان جمال رحمن دور زن

the Merciful's Beauty. Give them divine wine and let them hear heavenly melodies. And say: That manifest Light, that Lightning of the Brow, that supreme Throne endures - behold! What matter if it be hidden from the realm of dust? In the pure realm it suffices - behold! Confirmation is from Him, success is from Him, oneness is from Him - it suffices - behold!

بادهء الهی ده و نغمهء یزدانی بشنوان و بگو آن
نور مبین آن برق جبین آن عرش برین باقیست
بین از حیز خاک پنهان چه باک در عالم پاک
کافیست بین تأیید از اوست توفیق از اوست
توحید از اوست وافیست بین

3 And the Glory be upon you.

3 و البهاء علیک

INBA13:070a

AB06871

To: Aqa Mirza Muhammad Ali

Date: 1897 ca.

1 O thou who longest for the meeting!

1 ای مشتاق دیدار

2 Furughi is present and with an eloquent tongue and fluent speech gives an account of your longing and burning, saying that from the intensity of longing you are a kindled fire and a moth with burnt wings, night and day in sighs and lamentations, yearning to circumambulate the circling-place of holy spirits.

2 حضرت فروغی حاضر و با لسانی فصیح و به
نطقی بلیغ شرح اشتیاق و احتراق آن جناب را
میدهند و میفرمایند که از شدت شوق آتشیت
افروخته و پروانه نیست جان سوخته شب و روز
در راه و فغانست و حسرت طواف مطاف ارواح
قدسیان

3 In reply, this servant says: "Verily, the patient will be paid their reward without measure." In these days this land is in turmoil and rest is entirely removed. God willing, when times and days as sweet as honey and sugar come, we shall want them.

3 این عبد در جواب گویم انما یوفی الصّابرون
اجرهم بغیر حساب در این ایام این ارض
منقلب و راحت بکلی منسلب انشاء الله چون
ایامی و روزگاری چون شهد و شکر آید ایشان
را میخواهیم

4 But now this servant makes pilgrimage on their behalf, and spiritual delight is their portion. Convey greetings to all relations.

4 اما حال این عبد بالتّیابه از ایشان زیارت مینمایم
و روح و ریحانش قسمت ایشان جمیع متعلّقین را
تکبیر برسان

INBA21:009

AB07356*To: Spiritual Assembly of Bunab**Date: 1897 ca.*

- 1 O assembly!
- 2 Man must consult on all matters, whether major or minor, so that he may become cognizant of what is good. Consultation giveth him insight into things and enableth him to delve into questions which are unknown. The light of truth shineth from the faces of those who engage in consultation,
- 3 and the fountain of life flows in the meadow of human reality. The lights of ancient glory shine forth and the tree of existence becomes adorned with wondrous fruits.
- 4 The members who are consulting, however, should behave in the utmost love, harmony and sincerity towards each other. The principle of consultation is one of the most fundamental elements of the divine edifice. Even in their ordinary affairs the individual members of society should consult.

ای جمع 1

2 در امور جزئی و کلی انسان باید مشورت نماید تا
 بآنچه موافق است اطلاع یابد شور سبب تبصر
 در امور است و تعمق در مسائل مجهول انوار
 حقیقت از رخ اهل مشورت طالع گردد

3 و معین حیات در چمنستان حقیقت انسان جاری
 گردد انوار عریت قدیمه بتابد و سدره وجود
 بانثار بدیعه مزین شود

4 ولی باید اعضای مشورت در نهایت محبت و
 الفت و صداقت با یکدیگر باشند اصول شور از
 اعظم اساس الهی و باید افراد ملت در امور عادی
 نیز شور نمایند

BRL_CONSULT#14x, BRL_SOCIAL#160, BSW#16.34x, COC#0180x,
 DAS.1913-10-21x

INBA59:294a, INBA88:288, INBA89:019,
 BRL_DAK#0399, MKT9.113, AVK3.412.04

AB07276*To: Abu'l-Hasan Attar, in Tihiran**Date: 1897 ca.*

- 1 O servant of the Friend! I have just now come from visiting Jinab-i-Mahmud Purfuruq. He mentioned your burning enthusiasm and intense attraction, that praise be to God, in love for the Ancient Beauty (may my spirit be sacrificed for His loved ones), you have a torn collar, and in the field of recognition, a swift steed. You have an illumined heart and a merciful spirit. Therefore, this servant has taken up pen and paper, for this testimony was the very truth and this account the essence of sincerity.
- 2 O you who are turned toward the Kingdom, do not wither from the affairs of the human world. By the breeze from the divine

1 ای بنده حضرت دوست الآن بعبادت جناب
 محمود پرفروغ آمدم ذکر اشتعال و فرط انجذاب
 شما را نمودند که الحمد لله در محبت جمال قدم
 روحی لاجبانه الفداء گریبانی چاک دارد و در
 میدان عرفان سمندی چالاک قلبی نورانی دارد
 و روحی رحمانی لهذا این عبد نیز به خامه و نامه
 پرداخته چه که این شهادت عین حقیقت بود و
 این روایت جوهر صداقت

realm, remain ever stirred, fresh and verdant, alive, refined and free. And the glory be upon you.

۱ ای متوجّه بملکوت از شئون ناسوت پژمرده مشو
۲ بنسیم کوی الهی همیشه مهتر و تر و تازه و زنده
و لطیف و آزاده باش و البهاء علیک

INBA21:005

AB07736

To: Mirza Husayn (Brother of Ali Akbar Milani) et al.

Date: 1897 ca.

1 O ye souls who are aflame with the fire that hath been kindled! I give thanks unto my Lord and praise Him for having guided you to His straight path which stretcheth between earth and heaven, and for having led you to the holy streams of the Ancient Ocean, and given you to drink of the sweet and palatable waters, and quickened your hearts through the breaths of God, and caused your breasts to expand through the breezes that have wafted from the gardens of the Most Glorious Kingdom.

۱ ایها النفوس الملتبیه بالنّار الموقده انّی لأشکر ربّی
و اثنی علیه بما هدیکم الی صراطه السّویّ الذّی
امتدّ بین الأرض و السّماء و اوردکم الی شرایع
القدس موارد بحر القدم و سقاکم من العذب
الفرات السّائع الشّراب و احیا قلوبکم بنفحات الله
و شرح صدورکم بنسائم هبت من ریاض ملکوت
الابّی

2 By the life of God! This is indeed the great bounty, the manifest triumph, and the ancient generosity. Therefore, give thanks unto Him and praise Him for this great bestowal and mighty gift. And glory be upon you, O ye who are steadfast in the Covenant of God.

۲ لعمر الله انّ هذا هو الفضل العظیم و الفوز المبین
و الجود القدیم اذا فاشکروا له و احمده علی هذه
المنحة الکبری و الموهبة العظمی و البهاء علیکم
ایها الثابتون علی میثاق الله

INBA21:004, INBA79.017

AB08029

To: Jamshid, in Bombay

Date: 1897 ca.

1 O Jamshid! The Cup of Jamshid is more renowned in the world than the radiant sun, yet all follow its delusions. That cup is the goblet of the heart which is filled to overflowing with the wine of the Covenant. This cup is adorned and embellished with the royal pearls of inner meanings and the brilliant gems of the Most Great Guidance.

۱ ای جمشید جام جم در جهان مشهورتر از مهر
تابانست ولی کلّ تابع اوهام آن جام ساغر
دلست که سرشار از بادهء پیانست این جام
بگوهر شاهوار معانی و جواهر زواهر هدایت
کبری مرصع و مزین است

- 2 Therefore, thou who art named after Jam, take hold of this cup that thou mayest become the Jamshid of these days and make a whole world intoxicated with the wine of the Covenant. Drink and give to drink, become intoxicated and make others drunk. May thy soul be gladdened and thy heart become the envy of the rose garden.
- 2 پس تو که جم نامی این جام را بدست گیر تا جمشید ایام گردی و عالمی را سرمست بادهء پیمان نمائی بنوش و بنوشان و مست شو و سرمست کن جانن شادمان باد و دلت رشک گلستان
- 3 Gather all the Persian friends at the fountain of life, and the Glory be upon thee.
- 3 جمیع دوستان فارسی را بر چشمهء زندگانی انجن کن و البهاء علیک

YARP2.229 p.209

AB07977

To: Bahram Jamshid, in Qasimabad

Date: 1897 ca.

- 1 O Bahram of joyous destiny! Seek no rest save beneath the blessed, fruit-bearing Tree of the Lord, and seek no name and fame except in the company of the loved ones of God. To be unknown in this earthly world is better than renown, unless that renown become heavenly and that fame become divine.
- 1 ای بهرام خوش کام جز در ظلّ فرّخ درخت بارور یزدان آرام جو و جز در انجن یاران یزدان نام و ننگ مجو گمنامی در میان اینجهان خاکی به از خوش نامی مگر نام آسمانی گردد و آوازه آوازهء جهان یزدانی
- 2 Then will thy name bestow life and thy fame unlock the gates of the Kingdom of Abha. Therefore, if thou seekest fame, seek such fame as this. Otherwise, every name less than this name is infamy, and every desire save this desire is frustration.
- 2 آن وقت نامت جان بخشد و آوازهات دروازهء ملکوت ابهی بگشاید پس اگر نامی جوئی چنین نام بجو والا هر نامی دون این نام بدنامیست و هر کامی غیر این کام ناکامی
- 3 And glory be upon the people of Baha.
- 3 و البهاء علی اهل البهاء

AHB_127BE #05-06 p.000, YARP2.220

p.203

AB08166*To: Furud Gushtasb Qasimabadi**Date: 1897 ca.*

- 1 O beloved Farud! Praise be to the Lord of existence Who made thee among those endowed with vision and rendered the stubborn priests deprived and rejected. He cast upon thee the radiance of His bounty and caused thee to attain the fruit of creation.
- 2 Glory be to God! What wisdom and gift is this, that strangers have become familiar, and what wrath and anger is this, that those who were familiar have become strangers - so that it might become clear that recognition of God is purely through divine bestowals and not through human capacity and capability. Therefore give thanks to the Incomparable Lord that thou hast been distinguished from others by such a bounty.
- 1 ای فرود ودود حمد خداوند وجود را که تو را اهل شهود فرمود و دستور عنود را محروم و مردود کرد پرتو بخشش بر تو انداخت و بثمره آفرینش فائز کرد
- 2 سبحان الله این چه حکمت و موهبت است که بیگانگان آشنا گشتند و این چه قهر و غضب است که آشنایان بیگانه شدند تا ظاهر و آشکار گردد که خداشناسی صرف مواهب رحمانیست نه استعداد و قابلیت انسانی پس شکر کن حضرت یحیونرا که بچنین بخششی از مادون ممتاز شدی

YARP2.151 p.162

AB07867*To: Isfandiyar Gushtasb Qasimabadi**Date: 1897 ca.*

- 1 O Isfandiyar! God is thy helper, and the Lord is thy kind supporter. By His grace and bounty, speak forth, and disappoint the mischief-making enchantments of Ahriman.
- 2 The sign of God's endless forgiveness is the Covenant of the All-Merciful. Hold fast and cling unto it. The followers of Ahriman are those weak souls who have forgotten God's Covenant and have clung to that which leads to hopelessness in both worlds.
- 3 Therefore, be as honey to the friends of the Covenant, and as consuming fire to the faithless. Be a friend to the former, and a stranger to the latter.
- 1 ای اسفندیار خدا یار تو است و حضرت یزدان یاور مهربان تو از فضل و بخشش او دمرن و اهرمن را از افسون فتنه اندوز مأیوس کن
- 2 آیت یزدان بخشایش بی پایان میثاق رحمن است بآن متمسک و متمسک باش اهرمین سست عنصرانند که پیمان یزدان را فراموش نمودند و بآنچه سبب نومیدی در دو جهانست تمسک جستند
- 3 پس یاران پیمان را شهد جان باش و بی وفایانرا آتش سوزان آنانرا یار باش و از اینان اغیار

YARP2.205 p.195

AB08048*To: Khudadad Rustam, in Qasimabad**Date: 1897 ca.*

- 1 O Khudadad! The gift of God consists in all glory and wisdom, vision and hearing. But what benefit is there when the foolish pursue blindness and deafness and muteness and estrangement?
- 2 Glory be to God! What heedlessness and wrath and anger is this, that the patient flees from the physician and nurse, and the wounded one abhors the balm and healing remedy! These are signs of the Lord's wrath. When the patient seeks remedy from the physician, he finds comfort of soul and attains joy of conscience. And glory be upon the people of glory!

1 ای خداداد داد خدا همه بزرگواری و دانائی و بینائی و شنوائیست ولی چه فائده که بی‌خردان در پی کوری و کری و گنگی و بیگانگی میدوند

2 سبحان الله این چه غفلت و غضب و قهر است که بیمار از پزشک و پرستار در فرار است و مجروح از مرهم و نوش دارو بیزار این آثار غضب پروردگار بیمار چون درمان از طیب طلبد راحت جان یابد و مسرت وجدان جوید و البهائ علی اهل البهائ

MMK3#265 p.190, YARP2.268 p.231

AB07935*To: Ali Muhammad Khayyat**Date: 1897 ca.*

- 1 O thou servant at the Threshold of the Best-Beloved!
- 2 When the Sun of Truth shone forth from the Most Holy horizon of grace and shed its rays upon all regions, each of the mirrors of created things, being pure, delicate and translucent, reflected those brilliant lights and radiant beams, and the light of beauty became manifest therein. Thus each of the holy souls is a mirror of reality that reflects the lights of the Beauty of the One.
- 3 When thou lookest with this view, thou wilt see all the friends of God as manifestations of favors and daysprings of names and attributes. This is why He saith: "And lower thy wing to the believers."

1 ای بنده آستان حضرت دوست

2 شمس حقیقت چون از افق فیض اقدس اشراق فرمود و بآفاق پرتو جمال مبذول فرمود مرایاء کائنات هر یک صافی و لطیف و شفاف بود انوار لامعه و اشعه ساطعه در او جلوه کرد و نور جمال نمودار شد پس هر یک از نفوس مقدسه آئینه حقیقت است که منطبق از انوار جمال احدیت است

3 چون باین نظر نظر کنی جمیع دوستان الهی را مظاهر الطاف بینی و مطالع اسماء و صفات اینست که میفرماید فاحض جناحک للمؤمنین

INBA21:012b

AB08314

To: Sister of Sina and Nayyir

Date: 1897 ca.

O speaking leaf! His Holiness Nayyir and Sina are two sweet-singing birds in the meadow of faithfulness, warbling and singing with most wondrous melodies in the gardens of praise and attributes. And you too are the sister of those two stars in the horizon of the love of God, and this you have proven. Through the favor of the Ancient Beauty, I hope that such confirmation may reach you that you may become like India's sugar-breaking parrot in glorification and praise, and may demonstrate eloquence and excellence in extolling and lauding and attributing the Truth. And the Glory be upon you.

ای ورقه ناطقه حضرت نیر و سینا دو مرغ خوش الحان مرغزار وفا در حدائق محامد و نعوت بایده الحان در ترنم و تغنی مشغول و تو نیز اخت آن دو نجم افق محبت الله هستی و این را ثابت نمودی از [عنایتی] جمال قدم امیدوارم که چنان تأیید رسد که طوطی شکرشکن هند تسبیح و تهلیل شوی و در ستایش و محامد و نعوت حق فصاحت و بلاغت را ادا نمائی و البهاء علیک

INBA17:045, INBA21:019, MKT7.186b

AB08099

Date: 1897 ca.

- 1 O my Lord! This is Your ancient servant and Your helper from time immemorial who has clung to the gate of Your oneness and stood before the threshold of Your Lordship, and who emigrated with You until he entered into this Most Great Prison and most confined cage.
- 2 O my Lord! You have granted him daughters and bestowed upon him leaves. Therefore, preserve them in the cave of Your protection, O Lord of the earth and the heavens, and provide them with a garment that will protect them from the arrows of pain and shield them from the spearheads of tyranny.
- 3 O my Lord! As You have given him in these days a wondrous daughter - tender, fresh, verdant and flourishing - name her in Your Kingdom "Sakinih," that his heart may find tranquility through her and his spirit find rest through her. Verily, You are the Bestower.

1 ای ربّ هذا عبدك القديم و خادمك منذ امد مديد قد لزم باب احديتك و قام لدى عتبة ربّانيتك و هاجر معك الى ان دخل في هذا السجن الاعظم و القفص الاضيّق

2 ای ربّ رزقهالبنات و انعمتعلیه بالورقات فاحفظهنّ في كهف حمايتك يا ربّ الارضين و السموات و ارزقهنّ لباسا يحفظهنّ من سهام الالام و يصونهنّ من سنان الطغیان

3 ای ربّ بما اعطيته في هذه الايام ابنة بديعه و لیّنة نضرة خضله ریّانه سمّها في ملکوتك سکینه لیسکن بها قلبه و یرتاح بها روحه انک انت الوهاب

INBA21:018

AB08344

Date: 1897 ca.

1 In the name of God, in the name of the merciful Lord!

2 O ye divine friends! Praise be to the pure Lord who hath kindled in the heart of existence a fire whose warmth hath reached the whole world. The dead have been quickened, the blind have received sight, the deaf have been given hearing, the dumb have broken into speech. A hundred thousand silent birds have begun to warble mysteries, and a hundred thousand withered corpses, coming to life, have begun to stir. Therefore ye who are intoxicated with this wine and are worshippers in this tavern, become wholly inebriated and raise melodies and songs, that others too may be stirred to motion and may not remain deprived of the bounties of the Lord of creation. 'Abdu'l-Baha. May your souls be happy!

1 بنام خدا بنام پروردگار مهربان

2 ای یاران یزدانی ستایش پاک یزدانرا که در دل کیهان [آتش] برافروخت که گرمیش بهمهء جهان رسید مردگان زنده شدند و کوران بینا گشتند و کران شنوا شدند گنگان بسخن آمدند صد هزار مرغ دم‌بسته آغاز ساز راز نمود و صد هزار مردهء پژمرده زنده گشته جنبش آغاز کرد پس شما که از این باده مستید و در این خمخانه می‌پرست سرمست شوید و آغاز آهنگ و ترانه نمائید تا دیگران نیز بجنبش آیند و از بخشش خداوند آفرینش بی‌نصیب نمانند ع ع جان‌تان خوش باد

INBA21:148a, YARP2.262 p.228

AB08504

To: Ardishir Khudadad, in Qasimabad

Date: 1897 ca.

1 O Ardishir! Your namesake, like a brave lion, captured the warrior in the field of men and gained the title of world-conqueror. But that Ardashirian glory was scattered to the winds, and that monarch gained nothing from it.

2 Therefore, set your thoughts upon the eternal sovereignty of the everlasting world, whose glory is heavenly, whose power is from the All-Merciful, whose grandeur is divine, and whose duration is everlasting.

3 I swear by the Ancient Beauty that servitude at the Sacred Threshold is better than sovereignty and dominion and rulership over the East and West of this earthly world.

4 And glory be upon the people of Glory.

1 ای اردشیر همنامت چون شیر دلیر در میدان مردان جنگیرا اسیر کرد و عنوان جهانگیر گرفت ولی آن شکوه اردشیری بباد رفت و شهریار طرفی از آن نبست

2 پس تو در فکر سلطنت جهان جاودان باش که شکوهش آسمانیست و قدرتش رحمانی و حشمتش یزدانی و مدتش جاودانی

3 قسم به جمال قدم که بندگی آستان مقدس به از سلطنت و کامرانی و شهریاری شرق و غرب جهان خاکی

4 و البهاء علی اهل البهاء

YARP2.230 p.209

AB08564

To: Prince Muhibbali Mirza, in Shiraz

Date: 1897 ca.

- 1 O servant of God! One of the friends mentioned you in this gathering and opened his lips in praise of you, saying that you have rent your collar in love for the True Beloved and that your breast is like a mirror of the heavens in the dawning of mystical knowledge. This wanderer in the divine lane has therefore taken up the pen and written this letter, that perchance a breeze from the gardens of hearts may waft and perfume the nostrils of the yearning ones. Therefore, O seeker of the countenance of Truth, make ready thy receptive sense of smell, that this life-bestowing fragrance may enter thy mind and thy spirit may find new life.

- 2 And upon thee be glory.

1 ای بنده الهی یکی از احباب ذکر ترا در این انجمن نمود و بستاایش لب گشود که بحجت دلبر حقیقی گریبانی چاک دارد و بتجلی عرفان سینه‌ئی چون آئینه افلاک این سرگشته کوی الهی نیز خامه برداشته و نامه نگاشته بلکه نسیمی از ریاض قلوب بوزد و مشام مشتاقانرا معطر نماید پس ای طالب روی حق مشام مستعد نما تا آن بوی جانپور در دماغ آید و روح حیات تازه یابد

2 و البهاء علیک

INBA55:429, INBA87:070 , INBA52:069

AB08582

To: Haji Husayn Baqir, in Yazd

Date: 1897 ca.

- 1 O servant of the Abha Beauty! Your letters contain sweet and most delightful contents, for they are evidence of your love for the Manifest Light. So long as you possess such a treasure in your sleeve and such sovereignty beneath your signet ring, soar aloft and sing with the melody of the royal falcon these verses:
- 2 My heart was torn by passions manifold and wild; Yet, once mine eyes beheld Thee, all were reconciled.
- 3 He whom I envied once now looketh on with pain, And, since Thou art my Lord, o'er all I sovereign reign.
- 4 I left to men their faith, their world, their fleeting show, Absorbed in Thy remembrance—my faith, my world below.
- 5 And may glory rest upon every soul who is steadfast and firm.

1 ای بنده جمال ابهی مکاتیب شما مضامینش شیرین و بسیار دلنشین چه که دلیل بر محبت نور مبین مادام چنین گنجی در آستین داری و چنین سلطنتی زیر نگین پرواز کن و باآواز شهنواز بخوان

2 کانت لقلبی اهواء مشتة فاستجمعت مذ رأته العین اهوائی

3 فصار یحسدنی من کنت احسده و صرت مولی الوری مذ صرت مولائی

4 ترکت للناس دینهم و دنیاہم شغلاً بذکرک یا دینی و دنیائی

5 و البهاء علی کل ثابت مستقیم

MKT5.001, AKHA_124BE #09 p.j,
AKHA_125BE #01 p.d

AB08585*To: Muhammad Rida son of Abdur-Rahim**Date: 1897 ca.*

O servant of the Ancient Beauty! Thou art well remembered and often mentioned in this spiritual gathering and hath been the recipient of great blessings in the communion with the Lord. The kindly gaze of that Essence of divine unity have been bent at all times upon His loved ones and the great billows of His grace have surged upon them from the limitless ocean of His generosity. Therefore be gladdened in thy heart for these bounties and forget all else but Him that thou mayest drink deep from the fountain of His grace and become drunk with the wine of joy from the chalice of His munificence.

ای بندهء جمال قدم در این انجمن رحمانی مذکور و مشهوری و در محفل روحانی مظهر الطاف موفور نظر عنایت جوهر احدیت نسبت به احبایش در کمال وضوح و بحر بی پایان گرم در منتهای موج و فیض مشهود پس دل بآن فضل و احسان خوش کن و ماسوایش فراموش نما تا از معین الطاف خاصه سیراب گردی و از کأس عطا سرمست شوی

MMK2#077 p.062

AB08529*To: Mulla Amir Khan**Date: 1897 ca.*

- 1 O Prince of the realm of mystic knowledge! If that Loving Friend should, by the hand of His will, lift the veil from the countenance of His true lovers and remove all coverings, then wouldst thou behold hosts of enchanting ones who are the cause of tumult throughout all regions and the source of commotion and excitement in both worlds.
- 2 The dawning-places of creation are illumined by the lights of their beauty, and both the East and West of contingent being have become a rose-garden and flower-field through the outpourings of their perfection.
- 3 Were the people of the world to become aware, as they ought to be, of this divine bestowal that hath appeared in the assemblage of existence, thou wouldst witness hosts of lovers hastening to the altar of sacrifice, clapping their hands and dancing with joy.

1 ای امیر کشور عرفان آن یار مهربان اگر بید اراده پرده از رخ یاران حقیقی خویش براندازد و کشف غطا فرماید آن وقت خیل دلبران بینی که فتنهء آفاقند و آشوب و ولولهء دو جهان

2 مطالع عالم از انوار جمالشان روشن است و مشارق و مغارب امکان از فیض کمالشان گلزار و گلشن

3 اگر باین موهبت الهیه که در انجمن وجود رخ گشوده کجا هی حقها اهل عالم واقف گردند خیل عاشقان بینی کف زنان پاکوبان بقربانگاه بشتابند

INBA87:075b, INBA52:074b, SFI16.023a

AB08626*Date: 1897 ca.*

- 1 O fresh sapling in the divine garden! Your letter was received through Furughi, upon him be the Glory of God, the Most Glorious, and was read with utmost care. Indeed, its beautiful handwriting was supremely graceful, its eloquent phrases were exceedingly sweet, and its delicate page was most refined. Its heading bore the name of 'Abdu'l-Baha, its contents expressed enkindlement with the fire of love for the Supreme Lord, and its conclusion offered praise and glorification of the Most Glorious Beauty.
- 2 We beseech His ancient grace that thou mayest be nourished from the breast of His bounty and reared in the cradle of His bestowals.

1 ای تازه نهال بوستان الهی رقیمه تو بواسطه جناب فروغی علیه بهاء الله الاهی و اصل و بدقت تام قرائت گردید فی الحقیقه خط بدیعش در نهایت زینت و عبارت فصیحش در غایت حلاوت و صفحه لطیفش در احسن لطافت عنوانش من سنی عبدالبهاء و معانیش بیان اشتعال بنار محبت حضرت کبریا و ختامش ستایش و نیایش جمال ابهی

2 از فضل قدیمش مستدعی هستیم که از ندی عنایت شیرخوار گردی و در آغوش موهبت پرورش یابی

INBA21:006

AB09334*To: Muhammad Sadiq Khabbaz, in Shiraz**Date: 1897 ca.*

- 1 O baker full of need! His Holiness the Spirit said to the disciples: "I am the bread which came down from heaven: whosoever eateth of this bread shall live forever." He meant that the reality of Christ was heavenly sustenance, and whosoever partakes of that heavenly food attains eternal life.
- 2 Likewise the divine qualities that were manifested from that Dawning-Place of heavenly bounties - those qualities too are the heavenly sustenance of the Incomparable Lord. Therefore, be thou a divine baker and become the means of obtaining, reaching and receiving this heavenly food.

1 ای خباز پر نیاز حضرت روح به حواریین میفرماید انا خبز الذی نزل من السماء من اکل من هذا الخبز لن یموت ابداً میفرماید حقیقت عیسویّه مائدهء سمائیّه است و از آن مائدهء سمائیّه هر نفسی بهرهائی گیرد بحیات باقیه فائز شود

2 و همچنین شئون رحمانیّه که از آن مظهر فیوضات ربّانیّه ظاهر شد آن شئون نیز مائدهء سمائیّهء حضرت بیچون است پس تو خباز الهی باش و سبب حصول و وصول و نزول این مائدهء سمائیّه گرد

INBA55:430b, INBA87:008b, INBA52:008b

AB09148*To: Mulla Bahram Akhtar Khavari, in Yazd**Date: 1897 ca.*

- 1 O Eastern Star! Be confident that whatever appears in the heavenly letters will come to pass: 1 ای اخترخاوری آنچه در نامه‌های آسمانی پدیدار خواهد شد مطمئن باش
- 2 When the seed lies hidden in the earth 2 دانه چون اندر زمین پنهان شود
- 3 The secret of the garden's verdure shall emerge 3 راز آن سرسبزی بستان شود
- 4 Wait thou a little while, and from this iron and stone such a blazing fire shall appear that the universe will become a temple of divine love. Be thou happy and enchanted with the Beloved, so that among the righteous ones thou mayest become a servant of the Threshold and a guardian. May thy soul be happy and thy heart be joyous. 4 تو کمی درنگ کن از آهن و این سنگ چنان پرتو آتشی پدید گردد که کیهان آتشکدهء مهریزدان شود تو خوش باش و شیفتهء یار مهوش تا در میان راستان بندهء آستان و پاسبان گردی جانت خوش باد و دلت شادمان

ALPA.027, MSHR3.192, MSBH4.446,
YARP2.035 p.086**AB10135***To: Nush, in Bombay**Date: 1897 ca.*

O Nush! The divine elixir consists of wisdom, insight, hearing, truthfulness, good nature, kindness and goodness. Today the crown of humanity is adorned with the world-illuminating diadem of the Covenant. When this radiant crown rests upon the head, that elixir becomes sweet to the taste and every sting is removed at its root. Poison becomes honey and the bitter becomes sweet. May your soul, heart and spirit be made happy!

ای نوش نوشداروی یزدان دانائی و بینائی و شنوائی و راستی و خوشخوئی و مهربانی و نیکوئیست و تارک انسان امروز بافسر جهان افروز پیمان زینت یافته چون این تاج و هاج بر سر بود آن نوشدارو در کام آید و هر نیش از بن برافتد زهر انگبین گردد و تلخ شیرین جانت دلت روانت خوش باد

TSQA3.563, YARP2.209 p.197

AB09887*To: Ali Naqi Khan Sartip, in Yazd**Date: 1897 ca.*

...O my Kind Lord! I render thanks unto Thee for having confirmed and aided me to serve and protect Thy friends. Thou didst accept my servitude in the Holy Precincts of Thy Lordship. Thou didst strengthen this weak one and thou didst make this deprived one to be the confidante of the mysteries of Thy Kingdom. Thou didst guide one sore athirst to the ocean of Thy mercy and Thou didst ignite one as dead with the fire of the love of God. Thou didst crown this poor servant with the diadem of service and didst cast the chain of Thy loving providence about the neck of this wretched one.

...ای مهربان یزدان من شکر ترا که مرا بر خدمت آستان و صیانت دوستان موفق و مؤید فرمودی و در درگاه خداوندیت بعبودیت قبول نمودی این ضعیف را قوی کردی و این محروم را محرم خلوتگاه ملکوت فرمودی لب تشنه را بدریای رحمت دلالت نمودی و افسرده را با آتش محبت افروختی تاج خدمت را بر سر این بنده فقیر نهادی و طوق عنایت بر گردن این مسکین انداختی

MMK3#001 p.001x, AHB_128BE #04-05
p.155x

AB09773*Date: 1897 ca.*

- 1 O my God! My God! This is a helpless servant, in want and supplication at the threshold of Thy oneness, imploring the Kingdom of Thy mercy. He standeth at the sanctuary of Thy glory, seeking Thy pardon and good-pleasure, content with Thy decree.
- 2 O Lord! Assist him to be content and aid him to act according to what Thou lovest and approvest. Guard him with the eye of Thy most bountiful care and kindness, and protect him in this journey from every calamity and trial.
- 3 Verily, Thou art the Protector, the Guardian, the Kind, the Gracious.

1 الهی الهی هذا عبد عاجز مفتقر متضرع بباب احدیتک مبتهل الی ملکوت رحمتک قد وقف لدی ساحة عزّ صمدانیتک طالباً عفوک و رضائک راض بقضائک

2 ای ربّ آیده علی الرضی و وفقه علی العمل بما تحبّ و ترضی و احرسه بعین عنایتک و لطفک الاوفی و احفظه فی سفره هذا عن کل آفة و بلاء

3 انک انت الحافظ الحارس اللطیف الکریم

INBA21:010

AB10343*To: Wife of Mulla Rida Zavarihi et al., in Ardistan**Date: 1897 ca.*

O handmaidens of the All-Merciful! Give thanks to the Ever-Living, the Self-Subsisting Lord, that ye have been enabled to render service and have striven in the path of God. Your praiseworthy services are accepted at the threshold of oneness. Blessed are ye, O handmaidens of the All-Merciful, for this great bounty! Glad tidings be unto you for this manifest triumph!

ای اماء الرحمن شکر کنید حضرت حق قیومرا
که بخدمت موفق گردیدید و در سبیل الهی
کوشیدید خدمات مشکوره شما در درگاه
احدیت مقبول طوبی لکن یا اماء الرحمن من
هذا الفضل العظیم بشری لکن من هذا الفوز
المبین

INBA21:013, MKT7.013b, PYB#230 p.69

AB10759*To: Prince Muhibbali Mirza, in Shiraz**Date: 1897 ca.*

¹ O thou whose heart is quickened by the breaths of the love of God!

¹ یا من حی فؤاده بنفحات محبة الله

² Hearts have been gladdened by thy remembrance in this praiseworthy gathering, this blessed station, this renowned presence, and this frequented house on this witnessed Day. I have raised suppliant hands, turning in complete devotion to God, that He may cause the clouds of His overflowing grace and the rain clouds of His bounty and favors to pour down upon the gardens of the beings of the loved ones of the All-Merciful in this time.

² قد انشرح الصدور بذكرک فی هذا المحفل
المشکور و المقام المبرور و المحضر المشهور و
البيت المعمور فی هذا اليوم المشهود و بسطت
اکف الضراعة مبتلاً متبتلاً الى الله ان يفيض
على حدائق کینونات احباء الرحمن غمام فضله
المدرار و سحاب جوده و الطافه فی هذا الاوان

INBA87:074, INBA52:073

AB10752*To: Mirza Hidayatullah Khan**Date: 1897 ca.*

- | | | | |
|---|---|---|--|
| 1 | O thou who art enkindled with the fire that burneth in the Divine Tree! | 1 | یا من اشتعل بالنار الموقده فی السدرة الربانیة |
| 2 | Well done, well done, O thou who speaketh words of praise and unfurleth the banner of faithfulness, who drinketh from the choice wine of love and gazeth toward the Abha Kingdom! | 2 | یچ یچ لک یا ایها الناطق بالثناء و الناصر لشرع الوفاء الشارب من رحيق الولاء الناظر الى الملكوت الابهی |
| 3 | It behooveth such as thee in this day to give free rein in the field of divine knowledge and to gallop in the arena of utterance, that thou mayest cause all faces to turn unto the Self-Subsisting Lord in the highest heaven. | 3 | لمثلک ینبغی الیوم اطلاق العنان فی میدان العرفان و الجولان فی مضمار البیان حتی تجعل الوجوه متوجهة الى الحی القيوم فی الجبروت الاعلی |
| 4 | And upon thee be glory! | 4 | و البهاء علیک |

INBA87:075a, INBA52:074a

AB10347*To: Mother of Ahmad Shirazi**Date: 1897 ca.*

- | | | | |
|---|--|---|--|
| 1 | O handmaid of God! If you knew how blessed this form of address is, you would surely forget your old age and behold yourself possessed of the utmost strength, freshness and delicacy of youth. | 1 | ای امة الله اگر بدانی این خطاب چه قدر مبارک است البته پیرا فراموش نمائی و خود را در نهایت قوت و طراوت و لطافت جوانی مشاهده نمائی |
| 2 | For at the Divine Threshold, what counts is the spirit, not the body. When the soul becomes young and fresh, it becomes the envy of the maidens of Paradise, even though the body be as old as Noah's Ark. | 2 | زیرا در درگاه الهی حکم بارواح است نه اجساد چون جان جوان و تروتازه شد غبطه حوریات جنان گردد ولو تن از بقایای سفینه نوح باشد |

MKT7.029b

AB11013

To: Afnan, Aqa Siyyid Ali son of Siyyid Mihdi Afnan, in Yazd
Date: 1897 ca.

...O kind and pure Lord! Praise befitteth and beseemeth Thee, for Thou didst create from a mere drop, and didst grant an abode and dwelling in the loftiest chambers of the highest Paradise. Thou didst cause growth from the Blessed Tree, and didst nurture with the spring rains of grace, and didst cause to be stirred by the breezes of the Covenant.

...ای پاک پروردگار مهربان ستایش ترا لائق و سزا که از ماء مهین خلق نمودی و در اعلیٰ غرف علیین مقرّ و مستقرّ عنایت فرمودی از شجره مبارکه انبات نمودی و به نیشان فضل پرورش دادی و بنسائم عهد و میثاق مهتّز فرمودی

MJMJ2.029x, MMG2#119 p.135x

AB10811

To: Grandmother of Aqa Mihdi
Date: 1897 ca.

- 1 O God, my God! This handmaiden of Thine was attracted by the fragrances of Thy holiness, was ablaze with the fire of Thy love, and sought refuge in the precincts of Thy mercy.
- 2 O Lord! Immerse her in the ocean of Thy forgiveness, cause her to take shelter beneath the tree of Thy favor and loving-kindness, and purify her from the defilement of transgressions.
- 3 Thou art, verily, the All-Bountiful, the Most Merciful.

1 الهی الهی هذه امة من امائك انجذبت بنفحات قدسک و اشتعلت بنار محبتک و استجارت بجوار رحمتک

2 ای رب اغرقها فی بحر الغفران و ادخلها فی ظلّ شجرة العفو و الاحسان و طهرها عن ضر العصیان

3 انک انت الکریم الرحمن

INBA21:011, BSHN.140.197, BSHN.144.197,
 MHT2.070a

AB11188

To: *Mashhadi Ali*

Date: 1897 ca.

O Mashhadi 'Ali! I made mention of thee at the close of the Tablet in the utmost manner, that its ending might be seen to be musk-scented, that the truth of "the end is for the God-fearing" might be firmly established, and that it might be made manifest that whoso desireth to be first among you must needs be one who commandeth you.

ای مشهدی علی تو را در نهایت مکتوب ذکر کردم تا ختامه مسک مشهود گردد و العاقبة للمتقين مشبوت شود و من یرید ان یکون لکم اولاً ینبغی ان یکون لکم امراً واضح گردد

INBA21:008, MMK6#162

AB00005

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

To: *Mirza Jalil Khui*

Date: 1897 or <

¹ O Lord! Thou beholdest the onslaught of the nations, their assaults and vainglory, the peoples and their fierce attacks upon Thy lone, peerless, and stranger servant within Thy Most Great Prison. Thou seest the incessant flight of arrows, the ceaseless thrust of spears, the multiplying of swords, and the thickening of ranks from every quarter and every side, until the spearheads became as a halo round that frail body, like unto the crescent moon, and the repeated onrush of keen blades cast him beneath a canopy of shadows.

¹ أي ربّ تري هجوم الأمم وجولتها وغرور الملل وصولتها على عبدك الفريد الواحد الغريب في سجنك الأعظم وتنظر توارد السهام وتتابع الرماح وتكاثر السيوف وتكاثف الصفوف من كل الأرجاء والأنحاء فأصبحت النصال هالة حول الجسم التحيل كالهلال وغدت تكاثر توارد السيوف الحداد تجعله تحت الظلال

² And despite this darksome calamity and blinding affliction, the loved ones themselves arose in the extremity of estrangement and entered, O my God, into the arena of conflict with arrows and spearheads, with swords and lances, directing their shafts against Thy servant who was defenseless and unarmed. They imagined, O my God, that herein lay prosperity and success. Far, far from it! Ere long shall they behold themselves in the abysses of destruction, the pits of misery, and the floods of blindness, and they shall wail and weep for that which they committed against God, for having violated the sanctity of God, broken the Covenant of God, cast down the banner of God, divided the Word of God, scattered the company of the

² ومع هذه البلية الدماء والمصيبة العمياء قام الأحباء على أشد الجفاء ودخلوا يا إلهي في ميدان الكفاح بسهام وسانن وسيوف ورماح وصوبوا النبال إلى عبدك الأعزل من السلاح وظنوا يا إلهي بأنّ هذا هو الفلاح والنجاح هيئات هيئات فسوف يرون أنفسهم في مهاوي الردى وحفرات الشقى وغمرات العمى وينوحون ويكفون على ما فرطوا في جنب الله وهتكوا حرمة الله ونقضوا ميثاق الله ونكسوا راية الله وفرّقوا كلمة الله وشتّتوا شمل مركز العهد ونثروا ما نظمته يد الفضل.

Center of the Covenant, and strewn abroad that which the hand of bounty had joined and ordered.

- 3 O Lord! They have made Thy Covenant a mockery, Thy Testament a plaything, Thy ascension a thing to be exploited, and the Center of Thy Covenant an object of derision. O Lord! Forgive them their sins, conceal their faults, expiate their misdeeds, and return them unto Thee. Gather them beneath the banner of Thy Covenant, strip from them the tattered garment, and clothe them with the robe of sanctity. Thou, verily, art the Generous, the Merciful.

3 أَيْ رَبِّ اتَّخَذُوا مِيثَاقَكَ هُزُوا وَعَهْدَكَ مَلْعَبًا وَصُعُودَكَ مَغْنَمًا وَمَرْكَزَ مِيثَاقِكَ سَخَرِيًّا. أَيْ رَبِّ اغْفِرْ ذُنُوبَهُمْ وَاسْتَرْ عِيُوبَهُمْ وَكَفِّرْ عَنْهُمْ سَيِّئَاتِهِمْ وَأَرْجِعْهُمْ إِلَيْكَ وَاجْمَعْهُمْ تَحْتَ لَوَاءِ مِيثَاقِكَ وَاخْلَعْ عَنْهُمْ الْقَمِيصَ الرَّثِيثَ وَالْبِسْهُمْ رِدَاءَ التَّقْدِيسِ إِنَّكَ أَنْتَ الْكَرِيمُ الرَّحِيمُ

4 'Abdu'l-Baha

ع ع 4

- 5 O friend! Couldst thou but know with what love and affection I have seized the pen and undertaken to write this missive, thou wouldst leap at once for joy and exclaim with delight: God be praised that I have such a caring and compassionate friend, such a kind companion, who, amidst such sorrows, such endless adversities and afflictions, and such a vortex of tribulations, hath replied with such affection to my letter and called the friends to mind. On that day whereon "every suckling woman hath forsaken her sucking babe; and every woman that hath a burden in her womb hath cast her burden; and thou seest men drunken, yet are they not drunken: but it is the mighty chastisement of God!" –on such a day He maketh mention of the true friends of God through these wondrous words and beseecheth Him to vouchsafe His aid and assistance and to bestow His bounteous favours.

5 ای رفیق اگر بدانی که بچه حقیّ قلم گرفته و تحریر این نَمِیْقَه پرداخته البته بجزّ ملاحظه در شوق و شغف آتی و وجد و طرب کنی که الحمد لله چنین غمخوار غمگساری دارم و چنین یار مهربانی که در چنین احزانی و بلاّیا و مصائب بی کرانی و گرداب غذایی بلین محبت بنگارش جواب نامه پرداخته و با یاد یاران همدم گشته در یومیکه تذهل کلّ مرضعة عمّا ارضعت و تضع کلّ ذات حمل حملها و تری الناس سکاری و ما هم بسکاری ولكن عذاب الله شدید او بذکر بدیع دوستان شدید پرداخته و بدرگاه احدیت عجز و نیاز مینماید که تأیید و توفیق بخش و عنایت فرما ع ع

- 6 O friend! Dost thou remember with what fervour and affection I would meet with thee during the days when thou wert in the presence of thy Lord? Dost thou recall with what loving kindness I would converse with thee and in what affection I held thy person? That love, that fellowship, that intimate association can never be forgotten. Appreciate, then, its value. And wert thou to forget it, I shall not. Rather do I implore from God's grace and bounty that the signs and traces of that encounter may be made evident in these days.

6 ای رفیق آیا یادت میآید که در ایّام تشرّف بقاء الله بچه اشتعال و انجذاب با تو ملاقات مینمودم و بچه مهربانی صحبت میکردم و چه قدر محبت بشما داشتم آن الفت و محبت و مؤانست فراموش نشود قدر آنرا بدان اگر تو فراموش نمائی من ننایم و از فضل و جود حضرت احدیت ملتسم که آثار و آیات آن ملاقات را الیوم ظاهر و عیان فرماید

- 7 O friend! Though the Cause of God was made manifest in every cycle, yet it hath never been so plain and evident as in this most great Cycle, for this luminous Dispensation is distinguished in every respect and hath no peer or likeness in any regard. Nor is there aught in this Cycle so evident and established, so mighty and glorious, as the Covenant and Testament. The Ancient Beauty, the Most Great Name—may my soul be a ransom for His servants—hath barred the doors of whispering, intrigue and doubt on every side and left no soul any room for vacillation. For thirty years ere His ascension, and

7 ای رفیق در هر کور اگرچه امر الله ظاهر ولی بوضوح این کور اعظم در هیچ کوری امر واضح و عیان نبود چه که این دور مبین در جمیع شئون ممتاز و در کلّ مراتب بی مثل و بی نظائر و اشباه و در این کور نیز هیچ امری بوضوح و ثبوت و قوت و عظمت عهد و میثاق نه جمال قدم و اسم اعظم روحی لعباده الفداء از جمیع جهات ابواب وساس و دسائس و شبهات را مسدود فرمودند و

in several passages of the Most Holy Book, which doth abrogate and transcend all other books, He established the Path and appointed the Guide in such clear and unmistakable terms as to require no interpretation or elucidation, and stipulated the divine, religious, spiritual, outer and inner obligations of all.

- 8 For thirty years He thus nursed the children of the Kingdom in the bosom of the Most Holy Book, that these divine obligations and relationships might be deeply engraved upon every heart, and that the stronghold of the Cause of God might become as impervious to intrusion as a mighty and impregnable fortress. He appointed the Interpreter of His perspicuous Book in the clearest terms and made the Centre of His Covenant known to all. And in addition to His oral statements, He revealed, in His own exalted Hand and in the most explicit and glorious words, the Book of the Covenant, and dispelled all possible doubts, in such wise that people of every land and continent, from near and far, were thrown into commotion, and the fame of this Covenant and Testament reached every ear.

- 9 Howbeit, a limited few now nurse ambitions of leadership and harbour delusions of grandeur. With their pompous hats they seek the regal crown and with their gnat-like power they aspire to sway the course of the Covenant. They tread the path of tyranny, that thereby they may blot out the memory of the Centre of the Testament from every land and banish the Pivot of the circle of the Covenant beyond the realm of illumination.

- 10 How far from the truth, how very far! Never can the day-star of the Covenant be eclipsed by the puerile efforts of childish minds, nor the shining countenance of the sun be vexed by the faint cries of feeble bats, nor the flood of vernal grace be confined by a handful of clay, nor the breezes of the bower of the Testament be stilled. Erelong will they hear the call of this trumpet and the melodies of this bugle resounding from the Concourse on high. Magnified be my Lord, the All-Glorious! Behold that which all, whether believers or waverers, shall declare: "By God! Now hath God chosen thee above us."

- 11 And now consider: What fruit can this wavering and vacillation bear for the people of negligence? Will they be plunged in the ocean of divine mercy in the realm above? Will their affairs be made to thrive in this world below? Nay, by God! Every wavering soul will be entombed in the depths of eternal abasement. Gracious God! Will forsaking the Covenant and transgressing against the Testament be the cause of a radiant countenance in the Realm on high and the Kingdom of glory?

از برای نفسی محل تردد نگذاشتند سی سال قبل از صعود در مواضع متعدده از کتاب اقدس که ناسخ و مهیمن بر جمیع کتب است بصراحت و توضیح من دون تأویل و تلویح سبیل را واضح و دلیل را لائح فرمودند و تکلیف الهی و دینی و روحی و ظاهری و باطنی کل را تعیین کردند و

8 سی سال جمیع اطفال ملکوت را از پستان کتاب اقدس شیر عنایت فرمودند تا این ضوابط و روابط الهیه در کینونات بشریه تمکن تام حاصل نمایند و حصن رزین امر الله چون سد سدید حدید حصین و متین شود و کسی رخنه نتواند مبین کتاب مبین را باوضح تصریح تعیین فرمودند و مرکز میثاق را شهره آفاق کردند و گذشته از بیان شفاهی باثر قلم اعلی و نص صریح ابهی کتاب عهد نازل و جمیع شبهات محتمله را زائل فرمودند بقسمیکه دور و نزدیک و اهل افریک و امریک و ترک و تاجیک کل از این آوازه در غلغله و ولوله افتادند و صیت این عهد و صوت این میثاق گوش زد جمیع اهل آفاق شد

9 با وجود این معدودی محدود هوس سروری نمودند و اوهام مهتری با کلاه تتری تاج برتری جویند و بقوتی چون بعوض نفوذ در میثاق خواهند و راه ستمگری پویند که مرکز میثاق را منسی آفاق کنند و قطب دائره عهد را خارج از محیط اشراق

10 هیات هیات هرگز آفتاب عهد بقوت اهل مهد پوشیده نشود و رخ مهر تابان بهمسات خفاشان رنجیده نگردد و سیل فیض بهاران بمشتی خاک مسدود نشود و نسیم ریاض میثاق مقطوع نگردد فسوف یسمعون نقرات هذا الناقور و نعمات هذا السافور من الملائه اعلی سیحان ربی الاهی هنالک ینطقون المؤمنون و المتزلزلون تالله لقد اثرک الله علینا

11 حال ملاحظه فرمائید که این تزلزل و تردد چه ثمری بجهت اهل فتور دارد آیا در بحر رحمت اخروی مغمور گردند یا خود در شئون دنیوی مغمور شوند لا والله بلکه عاقبت هر متزلزلی در تحت طباق خذلان ابدی مغمور گردد یا الله نسیان عهد و عصیان میثاق سبب نورانیت وجه در جبروت اعلی و ملکوت ابهیست یا اقترای

Will directing slanders against the Centre of the Covenant or afflicting with calamities him who standeth single and alone enable one to appear with a bright face before the Concurrence on high?

بر مرکز میثاق و ابتلای وحید فرید آفاق سبب
روشنائی روی در ملا اعلیست

- 12 Should these proofs and arguments not suffice, we offer the explicit text of the Most Holy Book and the Book of the Covenant to any people and ask them, with no preamble, to indicate what these divine texts stipulate. What will they say? Will they say that these texts are meant to be obeyed or to be opposed, to elicit assistance or invite abuse, to arouse opposition or inspire respect and consideration? Have there been in any other Cycle such explicit texts as in the Most Holy Book or in the Book that sealeth His Covenant?

12 اگر باین دلائل و براهین کفایت نه نص کتاب
اقدس و کتاب عهد را نشان هر ملت از ملل
عالم میدهم و بدون گفتگو سؤال مینمایم که
بموجب این نصوص الهیه چه اقتضا مینماید آیا چه
حکم خواهد نمود خواهد گفت که این نصوص
بجهت اطاعت است یا مخالفت بجهت اعانت
است یا اهانت بجهت خصومت است یا رعایت
آیا در هیچ کوری نصوص کتاب اقدس بود و
یا نصوص خاتم عهدی بود

- 13 The forbears of the Bab and Baha'u'llah –may my life be their sacrifice—being Shi'ih, abhorred the others on account of the statement: “Of whomsoever I have been the Master, ‘Ali here shall be the Master.” Now, the waverers call these forbears “the shameless Shi'ih” for not having followed ‘Umar, and accuse, in all their specious tracts, the Shi'ih Muslims of being infidels. And while there is indeed mention of “the shameless Shi'ih” in the sacred Text, the intent is such Shi'ih as turned away from the Bab on the day of His advent and who martyred a myriad souls, and not the Shi'ih who followed the Prince of the faithful and the holy Imams—peace be upon them. For the forbears of the Bab and Baha'u'llah –may my life be a ransom for their servants—were Shi'ih and stood clear from every contender. What then of the “pure lineage?” Should one conclude that, God forbid, these two Day-stars of truth descended from a “shameless” lineage? Gracious God! Consider what mischief malice can wreak, and behold how it blindeth man and hindereth him from distinguishing right from wrong and the precious from the vile.

13 با وجود این آباء و اجداد حضرت اعلی و جمال
قدم و اسم اعظم روحی لهم الفداء چون شیعه
بودند بجهت کلمه من کنت مولاه فهذا علی
مولاه از سائرین متفر بودند و حال حضرات
متزلزلین آباء و اجداد جمال قدم و حضرت اعلی
را بجهت اینکه عمری نبودند شیعه شیعه دانند
و در جمیع اوراق شبهاتشان تکفیر حزب شیعه
نموده اند بلی در آثار مبارک ذکر شیعه شیعه
هست ولی مراد شیعیانی بود که اعراض از
حضرت اعلی در یوم ظهورش نمودند و صد هزار
نفوس شهید کردند نه شیعیانیکه تابع حضرت امیر
و ائمه اطهار علیهم السلام بودند چه که جمیع
اجداد جمال قدم و اسم اعظم و حضرت اعلی
روحی لعبادهما الفداء شیعه بودند و بری از هر
مخالفی پس در اینصورت اصلاط طاهره چه شد
باید گفت این دو شمس حقیقت استغفرالله از
اصلاط شیعه بودند سبحان الله ملاحظه فرمائید
که غرض چه میکند که بکلی انسان کور میشود
و تمیز میان صحیح و سقیم و غث و ثنین نمیدهد

- 14 This conception of the sufficiency of the Book without an interpreter traceth its origin to ‘Umar, who said “Sufficient unto us is the Book of God”, and who claimed that one stood in need of naught else—that is to say, no interpreter. Thus did he lay the enduring foundations of contention and conflict, of enmity, fragmentation and division, among the friends and companions of the Prophet. These words became the basis of all the iniquities, rebellions and transgressions, nay, of all the bloodshed that was to ensue. Were ye to apprehend the truth of the events that transpired after the days of the Apostle of God, ye would bear witness that the very foundations of the Religion of

14 و این کلمه کفایت کتاب من دون مبین اصلش
از عمر است که گفت حسبنا کتاب الله و یحیی
دیگر محتاج یعنی مبین نیستیم و اساس نزاع و
جدال و خصومت و تشیت و تفریق را گذاشت
و عداوت و بغضا بین دوستان و اصحاب حضرت
انداخت این کلمه اساس جمیع ظلمها و طغیانها و
عصیانها بلکه سبب خونریزیها گشت و چون
مطلع بر حقائق وقایع بعد از حضرت رسول
گردید شهادت میدهد که اس اساس دین الله از
این کلمه بر هم خورد و جنود نفس و هوی هجوم

God were subverted by it, and thus did the hosts of self and desire mount their attack. He who was "well-grounded in knowledge" came to be dismissed and disregarded, while obscure and undistinguished individuals such as Abu-Hurayrih and Abu-Sha'yun were honoured and regarded with favour. He who was the object of the invocation "O Lord my God! Befriend his friends and battle his foes" was disparaged and confined to his house, while the one who had inspired the words "God curseth the She-Camel, and its rider, and its guide" became a beloved friend. He who had received the accolade of "No valiant hero is there save 'Ali, and no blade save His two-edged sword!" became a wanderer through hill and hollow, and the "accursed tree" alluded to in the Qur'an was established upon the throne of the Caliphate and the seat of the Sultanate.

آورد و راسخ در علم معزول و مهمول گشت و هر شخص مجهول و مخمول چون ابوهریره و ابوشعیون معزز و مقبول گردید اللهم وال من والاه و عاد من عاداه اسیر و حقیر و خانه نشین شد و لعن الله الناقة و راکبها و قائدها یار دلنشین گشت لا فتی الا علی لا سیف الا ذوالفقار سرگشته تلال و قفار شد و الشجرة الملعونة فی القرآن بر عرش خلافت و سریر سلطنت استقرار یافت

- 15 Fatimih, of whom Muhammad had said "she is a part of Me, and whoso harmeth her hath harmed Me," mourned disconsolate in her abode until she perished; and the brazen 'Ayishih hastened to battle that unsullied soul with a brutal and blood-thirsty host, and was honoured by the lines: "Thou didst ride a camel; thou didst ride a mule; live long and thou sure wilt ride an elephant too!"

15 الفاطمة بضعة منی من آذاها فقد آذانی در بیت الحزن گریست تا هلاک شد و عایشه بی باک بحرب آجان پاک با قومی سفاک و هتاک شتافت و به تیغ و تجملت ولو عشت تفتلت معزز و مکرم گشت

- 16 The words "Sufficient unto us is the Book of God" became as a piercing blade that cleft the head of the Prince of the faithful; it became the trenchant sword that was wielded by the son of the "Eater of Livers." These words kindled a raging fire on the "Night of Clangour" and caused four thousand memorizers of the Qur'an, the most prominent companions of 'Ali, to turn into the wretched rabble of the Seceders. These words scattered the ranks of the believers and divided the lines of the faithful. These words changed the affection of the lovers of the Muhammadan Beauty into swords and spears, into injury and enmity. These words became a dagger of hatred and, in the land of Taff, lacerated the throat of that luminous beauty, staining the earth with his blessed blood. These words brought about that most great disaster and most profound disgrace on the plain of Karbila. These words made all the sanctified Imams captives and prisoners, wronged by and subjugated to every tyrant.

16 این کلمه حسبنا کتاب الله تیغ و شمشیر شد و بر سر مبارک حضرت امیر خورد و سیف صارم ابن آكلة الأجساد گشت این کلمه در لیلۃ الهزیر نار سعیر برافروخت و چهار هزار نفر حفظه قرآن اجله اصحاب حضرت امیر را هزله و رزله و خذله خوارج کرد این کلمه تشیت شمل احباً نمود و تفریق جمع اهل ولا کرد این کلمه حب احبای جمال محمدی را بسیف و سنان و حیف و عدوان تبدیل نمود این کلمه خنجر کین شد و در ارض طف خنجر جمال مبین را قطع کرد و خاک را بخون مطهرش رنگین نمود این کلمه در صحرای کربلا آن مصیبت کبری و آن فضیحه عظمی را برپا نمود این کلمه جمیع ائمه اطهار را اسیر و مسجون و مظلوم و محکوم هر غدار کرد

- 17 These words instigated conflict and contention, war and carnage, amongst that nation that had been the recipient of God's mercy, and shed the blood of millions of Muslims. These words entirely disrupted the Dispensation of the Qur'an, and made the bower of God and the paradise of His Prophet a roving ground for rapacious wolves. These words for a thousand and two hundred years dyed the green fields red with blood.

17 این کلمه سبب شد که در بین امت مرحومه جدال و نزاع و قتال و حرب و ضرب انداخت و خون کوروها از مسلمانان ریخت این کلمه کور فرقان را زیر و زیر نمود و بوستان الهی و جنت محمدی را جنگل سباع و ذئاب تیزچنگ کرد این کلمه هزار و دویست سال بخونریزی غبرا را گلگون و حمرا نمود

- 18 These words became a hundred thousand bullets that riddled the sanctified breast of the Bab. These words became a chain that was placed around the blessed neck of Baha'u'llah. These words brought about His banishment to Baghdad, His afflictions in Adrianople, and His sufferings in the Most Great Prison.
- این کلمه صد هزار گلوله گشت و بر سینه مبارک حضرت اعلی خورد این کلمه زنجیر شد و در گردن مقدس جمال قدم افتاد این کلمه غربت عراق و کربت بلغار و مصیبت سجن اعظم شد
- 19 The reason for all this is that when the second Caliph undertook to vanquish and consign to oblivion the interpreter of the Book, Imam 'Ali, to discredit him who was "well-grounded in knowledge," to exalt and honour instead the ignorant sinner, and to abase the one designated by the statement "Of whomsoever I have been the Master, 'Ali here shall be the Master," he resorted to the words "All-sufficient unto us is the Book of God" and "Sufficient unto us is the Qur'an," and reasoned by the verse "Neither is there a thing green or sere, but it is noted in a distinct writing," and clove to the verse "This day have I perfected for you your religion," and clung to the verse "Is it not enough for them that we have sent down to Thee the Book?" Thus he induced 'Ali, the Interpreter of the Book, the One well-grounded in knowledge, to seclude himself, and gave free rein to every inept narrator of the traditions of the Apostle of God. One reported Muhammad to have said "Were there to be a Prophet after Me, it would assuredly be 'Umar," and another related the hadith of "The ten promised the paradise." One recited "'Uthman is the man of two lights" and "'Uthman shall be my companion in the highest heaven," and another recounted Muhammad as having said "Were I to take any friend besides God, I would take Abu-Bakr."
- زیرا خلیفه ثانی چون خواست که مبین کتاب حضرت امیر را مقهور و در زاویه نسیان محصور نماید و راسخ در علم را مبتذل و فاسق پرچهل را معزز و محترم کند و منصوب من کنت مولاه فهذا علی مولاه را محقر نماید در مقابل نص یکفینا کتاب الله و حسبنا القرآن گفت و استدلال به لا رطب ولا یابس الا فی کتاب مبین نمود و تمسک به الیوم اکملت لکم دینکم جست و تشبیه به ا و لم یکفهم انا انزلنا الیک الکتاب کرد و مبین کتاب راسخ در علم حضرت امیر را خانه نشین نمود و هر راوی ضعیف را شیرگیر کرد یکی لو کان نبی من بعدی لکان عمر روایت کرد دیگری حدیث عشره مبشره قرائت نمود دیگری عثمان ذوالنورین و عثمان رفیق فی الجنة تلاوت کرد دیگری لو اتخذت غیر الله خلیلاً لاتخذت ابابکر خلیلاً از قول حضرت حکایت نمود
- 20 In sum, the divines multiplied and their decrees proliferated. The obscuring dust of lies and absurdities rose to heaven and the sun of truthfulness was wholly beclouded. Disputes intensified and concord vanished. Divergent opinions were advanced and the Word of God was visibly divided. The Law of God was forgone and the Interpreter of His Book forsaken. The son of 'Affan was assassinated and the son of the "Eater of Livers" anointed. The battle of the Camel was engaged, and deceit and duplicity were introduced. The "Red-hued One" rode upon the gray she-camel, spurred on in the field of rebellion, and sought to avenge 'Uthman's blood. Mu'aviyah reared his head from his corner and shed a torrent of tears in grieving his loss. He ascended the pulpit, brandished the severed finger of the Prophet's daughter and 'Uthman's blood-stained shirt, and with tearful eyes cried out: "Behold the bloodied garment of 'Uthman! Behold the severed finger of that light of the Apostle's eyes! Woe to us! Woe to our faith! Woe to our religion!" The assemblage wept and wailed in turn, and arose
- خلاصه مجتهد زیاد شد و فتاوی بیشمار گشت غبار کذب و اراجیف بلند شد و نور آفتاب صدق مکدر گشت اختلاف شدید شد و ایلاف ناپدید گشت آراء مختلفه بمیان آمد و اختلاف کلمه عیان شد شریعت الله متروک شد و مبین کتاب الله مخدول گشت ابن عفان مقتول شد ابن اکله الکباد منصوب گشت حرب جمل برخاست مکر و دغل بمیان آمد حمیرا بر ناقه شهباء سوار شد و جولان در میدان عصیان نمود و خونخواهی ابن عفان کرد معاویه سر از زاویه بیرون کرد و در ماتم عثمان از دیده خون ببارید بر سر منبر رفت و اصبع مقطوع دختر پیغمبر بنمود پیرهن پر خون عثمان نشر کرد و با چشمی گریان آغاز فریاد و فغان نمود که این قیص پر خون ذوالنورین است و این اصبع مقطوع نور عین واویلا و ادینا و اشریتا جمیع حاضرین گریستند و در مقاومت بحضرت امیر زیستند غبار تیره لیلۃ الهرب بفلک اثیر

in opposition to 'Ali. The darksome dust of the "Night of Clangour" reached the highest heaven and the bodies of thousands of the chosen companions of God's Apostle lay dead in blood and gore. And other events ensued in the same vein.

- 21 Now, if the second Caliph had obeyed him who was well-grounded in knowledge and the Interpreter of the Book, that is, 'Ali, and had not uttered "Sufficient unto us is the Book of God," none of this harm and trouble would have transpired, nor would this destruction and disgrace have appeared. And nor would thirty thousand divines have arisen to contend and quarrel with him who was well-grounded in knowledge—for each one of Muhammad's companions viewed himself as an independent divine and derived his understanding of the religious commandments, observances and beliefs directly from the holy verses and traditions. And the one that, amidst all this, remained isolated and disregarded was 'Ali!

- 22 In the same manner, Mulla Muhammad-i-Mamaqani and the other divines considered the Book of God to be sufficient unto them and reckoned that they could well afford to dispense with its Interpreter, the Bab—may my soul be His sacrifice. Thus did they cling to the blessed verse "Muhammad is the Apostle of God and the Seal of the Prophets," and issue a decree for the Bab's death. Had they deemed that an Interpreter was required for the Book, they would not have relied on their own understanding and would have hesitated to issue such a decree. It is therefore clear and evident that all these troubles and mischiefs, woes and afflictions arose from disobeying the manifest Interpreter and resorting to "Sufficient unto us is the Book of God."

- 23 Now, if the Book were indeed sufficient, what need would there be for an appointed Interpreter, or for a corresponding verse in the Most Holy Book, or yet for the Book of the Covenant itself? The believers could have simply read the verses that are at hand and acted in accordance with them. The worst that could have transpired is that every believer would have become a learned divine, would have made their own deductions from the Text, and issued their own rulings. And the most that could have ensued is that these deductions would have differed, that differences would have led to discord, that discord would have given rise to contention, that contention would have culminated in murderous confrontation, and that the blood of a hundred thousand souls would have been spilled—this, and nothing more!

- 24 Now, the assertion "Sufficient unto us is the Book of God" is being made even though the Covenant and Testament of the Luminary of the worlds hath been firmly established. Woe

رسید و هزاران از نخبه اصحاب رسول در خاک و خون مقتول افتاد و علی هذا المنوال سائر الأحوال

21 و اگر خلیفه ثانی اطاعت براسخ در علم و مبین کتاب حضرت امیر مینمود و حسبن کتاب الله بر زبان نمیراند ابد این فتن و فساد رخ نمینمود و این فتن و هتک بمیان نمی آمد و سی هزار مجتهد در مقابل راسخ در علم بمنزعه و محاجه بر نمیخواست چه که هر یک از اصحاب رسول خویش را مجتهد مستقل شمرده از آیات و احادیث استنباط احکام و عبادات و اعتقادات مینمود در این میان کسیکه مهمول و معزول بود حضرت امیر بود

22 و همچنین ملا محمد ممقانی و سائر مجتهدین حسبن کتاب الله میدانستند و از مبین کتاب حضرت اعلی روحی له الفداء خویش را مستغنی میشمردند لهذا بآیه مبارکه و لکن رسول الله و خاتم النبیین تشبث و تمسک جسته فتوی بر قتل حضرت اعلی دادند و اگر چنانچه از برای کتاب مبینی واجب میدانستند اعتماد بر فهم خویش نمیکردند در حکم قتل تردد مینمودند پس معلوم و واضح گشت که جمیع این فساد و فتن و بلایا و محن از عدم اطاعت مبین و مبین عبارت حسبن کتاب الله منبعث گشت

23 باری اگر چنانچه کتاب کفایت میکرد مبین منصوص چه لزوم و آیه کتاب اقدس چه لازم کتاب عهد بجهت چه این آیات که در نزد کل احباً موجود میخواندند و بموجبش عمل مینمودند نهایت هر یک از احباً مجتهدی میشد و استنباطی میکرد و حکمی مجری میداشت و نهایتش این بود که استنباطها مختلف میگشت کار بمجادله میرسید مجادله بمنزعه منجر میشد و منازعه بمقاتله میانجامید و عاقبت صدهزار خون ریخته میشد و چیز دیگر نمیشد

24 حال با وجود عهد و میثاق نیر آفاق حسبن کتاب میگویند وای اگر آیات کتاب اقدس و کتاب

unto us if the verses of the Most Holy Book and the Book of the Covenant had not been revealed! As God is my witness, they would have instantly torn the body of this servant asunder with an awl.

- 25 Most astonishingly, one of the friends hath said of an oppositional tract: "How could this be a leaflet of doubt when it containeth a hundred holy verses? How can clear verses become conveyors of doubt?" It behooveth us to reply: Kirmani's "A Flaming Arrow to Repel and Refute the Bab" is also replete with a hundred clear verses from the Qur'an. Should it be then considered a trustworthy book? One of the followers of Yahya hath likewise composed a treatise against Him Who is the Manifest Beauty and the Great Announcement, wherein he hath based all his censure and objection on the verses of the Bayan, imagining the explicit Text of that Book to constitute a categorical rejection of the Blessed Beauty and citing many a verse of the Bab—may my soul be His sacrifice. Now, can one claim that that individual's worthless treatise is a lucid book or the product of heavenly inspiration?

- 26 Another most astonishing fact is that the objections that the waverer have raised against this servant correspond word for word to the objections of the proponents of error against the Beauty of the All-Glorious. The only difference is that they have in addition fabricated certain calumnies, attributed them to this servant, and then penned rebuttals to the same, raising a mighty clamour throughout all regions and kindling a fire that burneth to ashes the harvest of friend and foe alike. "And when it is said to them, 'Cause not disorders in the earth' they say, 'Nay, rather do we set them right.' Is it not that they are themselves the authors of disorder? But they perceive it not!"

- 27 Consider how they invented a claim for this servant and then contested it on the basis of the verse "Whoso layeth a claim ... ere the expiration of a thousand years," notwithstanding that the Ancient Beauty—may my soul be a sacrifice for His earthly remains—reared this servant from childhood at the breast of servitude; nursed him in the bosom of humility, submissiveness and thralldom; and attired his evanescent frame with the raiment of lowliness before the Divine threshold, that the banner of the Testament may wave in the midmost heart of creation upon the breezes of supreme servitude, that the light of the Covenant may be kindled in the lamp of thralldom with the utmost self-effacement, and that such servitude may appear in this world and be realized in all others as to be without peer or equal in this age. This servant, therefore, bartereth

عهد در میان نبود آن وقت والله گوشت و پوست این عبد را با درفش فوراً پاره پاره مینمودند

- 25 و از غرائب وقوعات اینکه یکی از احباب گفته بود که این رساله چگونه اوراق شبهات است با وجود آنکه صد آیه در آن مندرج چگونه آیات بینات شبهات میشود در جواب بفرمایند تیر شهاب رداً علی الباب تألیف شخص کرمانی نیز محتوی بر صد آیات بینات قرآن در اینصورت تیر شهاب را کتاب صواب باید خواند گذشته از این رساله یکی از یحیائیها که در رد جمال مبین و نبأ عظیم مرقوم نموده جمیع اعتراضات و احتجاجات خویش را مستند بر آیات بیان نموده و بزعم خود نصوص بیان را رد قاطع بر جمال مبارک شمرده و آیات حضرت اعلی روحی له الفداء را درج کرده در اینصورت باید گفت آن رساله مهمله آن شخص کتاب مبین است یا الهام علین

- 26 و از اغرب غرائب آنکه اعتراضات اهل زلزال بر این عبد مطابق احتجاجات اهل ضلال بر جمال ذو الجلال است طابقوا التعل بالتعل ولی از برای این عبد مفتریاتی جعل کردند و بر آن رد نوشته اند و ولوله در آفاق انداخته اند و آتشی برافروختند و خرمن پیگانه و خویش بسوختند و اذا قيل لهم لا تفسدوا فی الأرض قالوا انما نحن مصلحون الا انهم هم المفسدون ولكن لا يشعرون

- 27 ملاحظه نمائید ادعائی از برای این عبد خلق نمودند پس محاججه بآیه من یدعی قبل الألف نمودند و حال آنکه جمال قدم و اسم اعظم روحی لترتبه الفداء این عبد را از کودکی رضیع ندی عبودیت فرمود و در آغوش خضوع و خشوع و رقیّت پرورش داد و بخلعت بندگی درگاه احدیت الهیه هیکل محویت را زینت بخشید تا در قطب امکان علم میثاق بنسیم عبودیت کبری مواج گردد و سراج عهد در زجاج رقیّت محویت عظمی و هاج شود عبودیتی در ابداع ظاهر گردد که در جمیع عوالم تحقق یابد و شبیه و مثیل و نظیری در این عهد نداشته باشد لهذا این عبد

not this real and true servitude for a sovereignty of everlasting glory, nor tradeth this humble seat for the throne of the highest heaven, nor exchangeth this lowliest depth for the loftiest height. Nay, he treadeth the path of submissiveness and telleth the secrets of servitude. He clingeth to the hem of Grandeur, sheddeth tears of longing and imploreth God, saying:

سلطنت عزّت ابدیّه را باین عبودیت صمیمه تبدیل
نمایم و سریر اثر را باین حصیر حقیر مبادله نمایم
و این حضيض ادنی را باوج اعلی تحویل نجویم
راه بندگی پویم و اسرار عبودیت گویم در دامن
کبریا درآویزم و اشک حسرت ریزم و عجز و
نیاز آرم که

- 28 O my peerless Beloved! O mine incomparable Lord! Grant me strength and power, and endow me with might and fortitude. Reinforce my faculties with the powers of the Concourse on high, and bless mine entire being with the confirmations of the Abha Kingdom. Grace my limbs with the auspicious signs of the unseen realm, and make the members of my body to be the clear tokens of the heavenly dominion. Perchance I may be enabled to manifest such servitude before Thy celestial Beauty as is befitting, and to serve Thy blessed Threshold as beseemeth its station. O Thou all-encompassing One! Admit me into the court of poverty and evanescence. O Thou all-transcendent One! Cause me to abide in the retreats of effacement and abnegation. Make me as lowly earth in the pathway of Thy loved ones and as the dust of Thy threshold. Grant me such heavenly servitude as transcendeth mere human capacity and such earthly thralldom as defineth the very essence of submissiveness. Thou art the All-Powerful; Thou art the Almighty; Thou art the Incomparable.

28 ای دلبر یگایم و خداوند بی همتایم قوّت و قدرتی
بخش و تاب و توانی عطا فرما قوی را نیروی
ملاً اعلی بخش و اعضا را تأیید ملکوت اِبهی
جوارح را سوانح غیبی ده و ارکان را لواحق ملکوتی
فرما تا بر عبودیت جمال احدیت چنانکه لائق و
سزاوار مؤید گردم و بر بندگی آستان مقدّست
چنان که باید و شاید موفق شوم ای محیط در
بسیط فقر و فنا راه ده ای میهن در خلوتکده
محو و هبا مسکن بخش خاک ره دوستان کن
و غبار آستان فرما عبودیت ملکوتی بخش که
فوق توانائی بشریست و رقیّت ناسوتی ده که انزل
مراتب بندگیست تویی قوی و قدیر تویی مقتدر و
بی نظیر

- 29 Light a candle that may cast its rays upon all creation and kindle a fire whose heat may reach unto the seventh heaven. Make our hearts the repositories of Thine inspiration and our souls the dawning-places of Thy lights. O divine Providence! Make whole the sick and admit the wise into the court of Thy communion. Illumine the supernal horizon with Thy resplendent light and make our hearts the envy of every blossoming bower.

29 شمع برافروز که پرتوش روشنی آفاق شود و ناری
ایقاد کن که حرارتش شعله بر سبع طباق زند
دلها را مهبط الهام کن و جانها را مشرق انوار ای
پروردگار دردمندان را درمان کن و هوشمندان را
محرم ایوان افق علین را بنور مبین روشن نما و
ساحت دلها را رشک گلزار و گلشن کن

- 30 Cause each of Thy loved ones to be as a guiding star, and enable each of Thy faithful servants to shine as a bright luminary above the all-highest horizon. Confer freshness and beauty upon the tender saplings of the garden of Thy mercy, and bestow beauty and grace upon the newly arrived in the court of Thy oneness. Make Thy long-standing servants to be the effulgent lights of the realms above and them that have ever been free in spirit to be the monarchs of the realm of heaven. Cause their faces to shine brightly, their characters to be as redolent as soul-entrancing musk, and all regions to be perfumed thereby. Make their hands snow-white and their words lustrous gems, their proofs a mighty serpent and their evidences the blessings of the supernal realm. Make the Holy

30 هریک از احبّا را نجم هدی نما و هریک از
اهل وفا را کوکی ساطع در افق اعلی نهالهای
حدیقه رحمانیت را طراوت و لطافت بخش و
نورسیدگان بارگاه احدیت را صیاحت و ملاحه
ده بندگان دیرینت را انوار علین فرما و آزادگان
قدیم را شهرباران اقلیم نعیم کن رویشان برافروز
و خویشان را مشک جان فرما و آفاق را معطر و
معنیر نما دستشان ید بیضا نما و لفظشان لؤلؤ لالا
برهانشان ثعبان مبین کن و دلیلشان سنوحات
علین ظهورشان شدید القوی کن و نصیرشان
جنود ملکوت اِبهی

Spirit their helper and the hosts of the Abha Kingdom their supporter.

31 In brief, the waverers hoped, through these machinations and absurdities, to wholly subvert the foundations of the Covenant and to utterly uproot the tree of the Testament. And yet, how little they know that never will the all-pervading grace become a fading star, nor the copious rain a faltering trickle. The shining lights of the Kingdom will never become the gloom of a darksome night, nor will the words of heaven be abrogated at the hands of the vainglorious. Erelong will the banner of the verses of the Covenant be unfurled and the spreading rays of the luminary of the Testament shine forth. This onrushing flood will inundate the seven climes and this refulgent light illumine every region. This earthly domain will become even as the expanse of heaven and this realm of dust like unto the highest firmament. A mere stream will become a fount of crystal waters, and a flickering flame a manifest light.

32 O thou long-standing companion! This servant's earnest hope was that amidst the onslaught of adversities, the succession of afflictions, the assault of the masses, the ordeal of the Most Great Calamity, the ascendancy of the enemies and the billowing of the ocean of tribulations, our kindly friends would be even as a wholesome cure to this deadly poison, a healing balm to this grievous wound, a mighty shield against the onrushing foe, and an effectual defense against the enemy's darts and blades. But now they too have unsheathed the sword of malice, ignored the admonitions of the Lord of faithfulness, and consented to this servant's annihilation and ruin. They have made God's Covenant and Testament the pivot of dissension, and caused the instrument of harmony to become the foundation of discord. They have characterized His manifest splendour as the darkest night and accounted His heavenly light as hellish fire. They have forsaken His mighty stronghold and regarded a mere hovel as an abiding shelter. They have made His explicit Text a thing entirely forgotten, and laughed His shining proofs to scorn. They have sought to shear the wings of His appointed Interpreter and imagined His mighty edifice to be devoid of foundation. One hath called this servant "the chief of the misbelievers" and another hath reckoned him an inveterate foe. One hath accused him of immorality and another hath charged him with indecency. One hath recorded bitter complaints and another hath reported baseless tales.

33 From the early days following the Ascension, the fire of mischief was kindled and the Centre of opposition fostered the art of Covenant-breaking. Little children made pretense of greatness, seeking after their foolish designs to exalt themselves, and

31 باری مقصد متزلزلین این که باین وسائل و اراجیف بنیان میثاق را بکلی از بنیاد براندازند و اساس عهد را از بیخ و بن برکنند ولی از این غافل که فیض شامل نجم آفل نگردهد و غیث هاطل شیء باطل نشود انوار ملکوت ظلمات لیل دیجور نشود و آیات لاهوت منسوخ اهل غرور نگردهد عنقریب رایات آیات عهد موج گردد و انوار ساطع میثاق کوکب وهاج این سیل عظیم آبیاری هفت اقلیم نماید و این نور مبین پرتوافشانی بر روی زمین بسطت غیرا محیط سماء گردد و کشور خاک سپهر افلاک شود آب جوی ماء معین شود و شعلهء دلجوی نور مبین

32 باری ای همدم قدیم این عبد را امید و طید بود که یاران مهربان در تهاجم بلایا و تابع رزایا و هجوم عموم برایا و شدت مصیبت کبری و بلیهء عظمی و تسلط اعدا و تموج بحر قضا هر یک زهر هلاهل را درمان کردند و زخم هائل را مرهم کامل شوند عدو صائل را سپر حائل کردند و تیر و شمشیر دشمنان را مانع و دافع حال آنان نیز تیغ جفا کشیدند و نصیحت میر وفا نشنیدند و محو و اضمحلال این عبد بها را پسندیدند عهد و میثاق را مدار شقاق کردند و واسطهء ایلاف را اس اختلاف نمودند نور مبین را لیل بهم خواندند و اشراق علین را احراق سحین شمردند حصن حصین را گذاشتند و دخمهء گلین را ملجأ متین گان نمودند نص قاطع را نسیأ منسیأ نمودند و برهان لامع را هزؤاً سخریأ گرفتند مبین منصوص را مقصوص الجناح کردند و بنیان مرصوص را مهدوم الأساس انگاشتند یکی رئیس المشرکین نامید و دیگری عدو مبین شمرد یکی بی عصمت گفت و دیگری بی عفت خواند یکی شکایت کرد و دیگری روایت

33 از بدو صعود آتش فساد برافروخت و مرکز جحد نقض عهد آموخت اطفال مهد آتین سروری گذاشتند و بوهوم و گان مہتری خواستند و برتری جستند و بہر وسیلہئی تخدیش اذہان

endeavouring by every means to sow confusion in the hearts and minds of the friends. Thus, newspapers in every region reported the news of the ascension of the Luminary of the worlds together with that of the violation of His Covenant. Among them, Akhtar, the newspaper of the Persians in Istanbul, proclaimed this dreadful news to the sound of drums and cymbals, and in Europe some penned treatises and offered their sordid merchandise to every buyer. The Covenant-breakers lay in wait for a while, until, after three years had passed, they alleged an imaginary claim for this servant; raised, to the blast of trumpets and horns, a mighty uproar; and held him to be the object of the blessed verse: "Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying imposter. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him. Terrible, indeed, is God in punishing!"

34 Indeed, they have prominently cited this verse in all their tracts. Consider carefully, however, the judgement they have pronounced against this single-handed and lonely servant! Within their epistles they allude to mine alleged claims to Godhead, to Lordship, and to partnership with the Blessed Beauty, and then they write this verse both upon the covers of these epistles and within their pages. Let time tell whether this judgement will be carried out and "one who will deal mercilessly with him" will sever with trenchant blade the arteries of this lonely One!

35 As for me, however, I issue no judgement against any soul, pronounce no one to be an infidel or a sinner, and produce no proof of ungodliness or misbelief. At most, I offer admonitions, call for a return to the Covenant, and say: Whosoever wisheth, let him take action; whosoever wisheth, let him turn aside. God, verily, is independent of all creation. I declare "Neither art thou a guardian over them," and recite "Thou hast no authority over them," and refer to "Take ye heed of your own souls." I raise the hands of supplication, loose the tongue of invocation, and recite the verse "O Lord! Guide my people aright for they know not." I offer My breast as a target for a myriad arrows of iniquity, and suffer not the countenance of faithfulness to be darkened. I nurse the wound of calumny with the balm of supplication, and seek a swift remedy to the ills of the people of malice. I beseech God for patience and forbearance, and engage in humble prayer. I raise My plaintive cry with the utmost lowliness, saying:

و تشویش یاران نمودند جمیع اوراق اخبار در
اقطار و اشطار خبر صعود نیر آفاق را با نقض
میثاق توأم اعلان نمود ازجمله اختر روزنامه
ایرانیان در اسلامبول این خبر مهول را با طبل
و دهل اعلان کرد و در اروپا بعضی رساله
تألیف نمودند و این متاع کثیف را در انظار
عموم عرضه کردند این ناقضین مدّتی در کین
نشستند عاقبت بعد از سه سال ادّعائی از برای
این عبد فرض و تخمین نمودند و با کوس و کرنا
عریدهائی در روی زمین انداختند و این عبد را
مصدق آیه مبارکه من یدعی امرأ قبل اتمام
الف سنة کامله انه کذاب مفتر نسأل الله ان
یؤیّده علی الرجوع ان تاب انه هو التّواب و ان
اصر علی ما قال یبعث الله علیه من لا یرحمه الله
شدید العقاب دانسته اند

34 و این آیه را در کلّ رسائل خویش با قلم جلیّ
مرقوم نموده اند ولی دقت نمائید که چه فتوی در
حقّ این عبد فرید وحید داده اند در درون رساله
ذکر ادعای الوهیت و ربوبیت و شرکت با جمال
مبارک مرا نموده اند و در ظهر رساله ها و داخل
این آیه را مرقوم نموده اند دیگر تا کی این فتوی
مجری گردد و من لا یرحمه بشدید حدید حبل
ورید این وحید را مقطوع نماید

35 ولی این عبد در حقّ نفسی فتوی ندهم و تکفیر و
تفسیق ننمایم و اسناد شرک ندهم نهایت اینست
که نصیحت کنم و بر رجوع بر میثاق دلالت نمایم
فمن شاء فلیعمل و من شاء فلیترک انّ الله غنی
عن العالمین و ما انت علیهم بویکل گویم و لست
علیهم بمسیطر خوانم و علیکم بأنفسکم دائم و دست
تضرّع گشایم و زبان ابتهال باز کنم و ربّ اهد
قومی فانهم لا یعلہون گویم و سینه را هدف
صد هزار تیر جفا نمایم و چهره و وفا تیره ننمایم و
زخم افترا را مرهم ابتهال نهم و درد اهل بغضا
را درمان سریع العلاج جویم صبر و تحمل خواهم
و نسک و بتل جویم گریه و زاری کنم و مویه
و بیقراری نمایم عجز و نیاز آرم و فریاد و فغان
نمایم

- 36 O Lord! These people were sheltered beneath the shade of the Divine Lote-Tree and abided in the bowers of the all-highest Paradise. A fire erupted within their hearts and, subjugated by self and desire and deprived of true understanding, they raised an uproar, sowed chaos and confusion and nurtured idle fancies. Their cherished aim was that the banner of Thy Covenant may be hauled down and the reality of hope frustrated; that Thy manifest light may be extinguished and the darkness of pitch-black night be outstretched; that the Centre of Thy Covenant may be forsaken and the blazing fire of God be quenched; that the reins of Thy Covenant may fall into the hands of children and the shining candle of Thy Testament be snuffed out by the winds of hatred; that the sun of Thy Covenant may set and the bat-like embodiment of rebellion emerge; that the radiance of truth may be lost and concealed and the darkness of illusion envelop the firmament; that the Centre of Thy Covenant may be changed and the Axis of Thy Testament altered.
- 36 که ای پاک یزدان این قوم در ظلّ سدره منتهی بودند و در ریاض جنت مأوی آتشی در قلوبشان شعله زد و مغلوب الهوی و مسلوب الهی عربدهائی انداختند و علم ولولہائی افراختند و نزد اوهای باختند که شاید علم میثاق منکوس گردد و حقیقت رجا مأیوس نور مبین افول نماید و ظلام لیل بهم حصول جوید مرکز پیمان فراموش شود و نار الله الموقده خاموش گردد زمام عهد در دست اطفال مهد افتد و شمع شبافروز پیمان از اریاح بغضا منخود گردد نیر میثاق غروب کند و خفاش شقاق خیمه به بیرون زند پرتو حقیقت مفقود و مکنون گردد و ظلمت مجاز سرپرده بگردون زند مرکز عهد تبدیل یابد و محور میثاق تحویل
- 37 Thou hast preserved this servant in the stronghold of Thy protection, and shielded and established Thy Covenant. Thou hast reared the edifice of the Testament, and arrested the onslaught of the Covenant-breakers. And yet, the violation of Thy Covenant hath become an inexorable burden and is even as chains and fetters. Thus hath been realized the purport of the verse: "On their necks have we placed chains, which reach their chins and force up their heads."
- 37 حال این عبد را در صون حمایت مصون نمودی و میثاقت را محفوظ و مشبوت بنیان پیمان را برافراختی و دست تطاول ناقضین را کوتاه ساختی ولی نقض عهد گردن گیر شد و مانند اغلال و زنجیر و انا جعلنا فی اعناقهم الأغلال فهی الی الأذقان فهم مقمحون تحقیق یافت
- 38 O Divine Providence! Remove these chains through the power of Thy might, and relieve the heads from these fetters. Free the necks of men and enlighten and enliven their gloomy hearts. Awaken the slumberers and admonish the heedless. Guide the sucklings to the precious fount of Thy bestowals, and lead the untutored children to the school of Thy favours. Teach them that are drunk with pride the ways of meekness and humility, and instruct in servitude them whose hardships have led to prideful rebellion. These hapless ones are ignorant, these children capricious and unwise. They know not; they recognize not; they see not to the end of things. They seek renown and tread the path of iniquity. Awaken them and dispel their error. Guide them aright, grant Thy bestowals and lead them to the shelter of the Tree of the Covenant. Perchance all may abide secure under the shadow of the Tree of Life, attain unto their heart's desire, and be filled with endless joy. Perchance their stations may be exalted and their merit increase, that they may be endowed with Thine ancient glory and supreme favour, become even more honoured and receive even greater bounties.
- 38 ای پروردگار بقوت و اقتدار این زنجیر بردار و اعناق را از اغلال رهائی بخش گردنها را آزاد کن و دلهای قیرگون را روشن و شاد فرما خفتگانرا بیدار کن و بیپوشانرا هوشیار اطفال رضیع را بپندی عزیز دلالت فرما و کودکان بیخرد را بدستان عنایت هدایت نما مست باده غرور را رسم خضوع و خشوع آموز و زنجیر شکن کبر و من را آداب عبودیت تعلیم نما این بیچارگان نادانند و این کودکان نوهوسان و بیخردان ندانند و نشناسند و انجام نبینند نام جویند و راه جفا پویند تو انبیه بخش و اشتباه را از میان بردار هدایت کن و عنایت فرما و بظلّ سدره میثاق دلالت نما تا کل در سایه شجره انیس راحت جان یابند و کام دل جویند و بمسرت بی پایان رسند و مقامشان بلند گردد و قدرشان ارجمند عزت قدیمه یابند و موهبت عظیمه از آغاز سرفرازتر گردند و از پیش عنایت بیشتر یابند

39 O Divine Providence! Bestow Thine aid and vouchsafe Thine assistance. Dispel this darksome cloud and disperse this obscuring mist. Waft Thy life-giving breezes and quicken the lifeless hearts. Rain down the showers of Thy mercy and and revive this withered plant. Cause the bowers of human hearts to become the gardens of the all-highest paradise and the realities of human souls to become the meadows of the Concourse on high. O Almighty One! Grant the prayer of this Thy servant. Thou art, verily, the All-Powerful, the Incomparable.

40 Most astonishingly, three years ago a document was dispatched from the City of God in Iraq to Aqa Muhammad-Mustafa, upon him be the Glory of God, and inquiry was made as to whether it was an authentic Tablet. He in turn forwarded the document to Aqa Mirza Asadu'llah and inquired as to the truth of the matter. When it was examined, it became clear that someone had gathered from here and there disparate passages of the Sacred Writings, and had added "‘Ayn ‘Ayn" amidst them. Those passages included: "The Mystery of God hath, with the Spirit, been made manifest through the Tree of Fire, upon the land of His Cause, beyond the City of light." And thereafter: "Glorified be Thou, O Lord, my God! I beseech Thee by Thine Essence that lay hid in the precincts of eternity, and by Thy Remembrance, the Most Exalted, the Most High. ‘Ayn ‘Ayn. And by the Beauty of Thy holiness in Thine all-glorious Paradise."

41 In response, it was emphasized to Aqa Mirza Asadu'llah, and written to Aqa Muhammad-Mustafa, upon him be the Glory of God, that certain passages of this document were from the Ancient Beauty and others not; that it had been deliberately composed by the waverers and noised among the believers in order that it might become widespread; that they would then allege that it had been produced by the steadfast believers and seek thereby to perturb the minds of the weak; and that whosoever was to come into its possession should destroy it. This occurred three years ago; the reply is now extant in Baghdad and all the believers of that city are informed thereof. And when Jinab-i-Furughi came on pilgrimage to visit the blessed Threshold in this land, this document was mentioned before a group. It was said and repeated time and again that it was not authentic but that it had been composed by the waverers, and that it must be completely destroyed.

39 ای پروردگار تأیید بخش و توفیق عنایت کن این ابر تیره را زائل کن و این غمام حائل را متلاشی و باطل نسیم جانبخشی بوزان و دلهای مرده را زنده کن باران رحمتی بیار و این گیاه افسرده را تر و تازه نما حدائق قلوب را جنت ابدی کن و حقائق نفوس را ریاض ملاً اعلی ای قدیر رجای این عبد پیذیر توئی توانا توئی بیهمتا

40 و از اغرب غرائب آنکه سه سال قبل نوشته‌ئی از مدینه‌الله عراق نزد جناب آقا محمد مصطفی علیه بهاء الله ارسال میشود و از ایشان سؤال مینماید که این لوح مبارک است یا دون آن جناب مذکور آن ورق مزبور را نزد جناب آقا میرزا اسدالله ارسال مینماید و استفسار از حقیقت کیفیت میکنند آنورقه چون ملاحظه گردید بعضی از آثار مبارکه را پراکنده نفسی جمع نموده یعنی چند فقره از اینجا چند فقره از آنجا جمع نموده و در میان این فقرات ع ع مرقوم نموده و آن ورقه بعضی فقراتش اینست سرّ الله من سدره النار من وراء قلمز النور علی بقعة الأمر قد کان بالروح مشهودا و بعد این مرقوم فسبحانک اللهم اسألك بذاتک الغیب فی مکن البقاء و بذکرک العلیّ الأعلی ع ع و بجمال القدس فی فردوسک الأبدی

41 باری در جواب باقا میرزا اسدالله تأکید شد و باقا محمد مصطفی علیه بهاء الله مرقوم گردید که این لوح بعضی فقراتش از جمال قدم و بعضی نه این را بعضی از متزلزین مخصوص ترتیب داده‌اند و در افواه احبابی الهی انداخته‌اند تا شیوع یابد و چون شایع گشت خواهند گفت که این را ثابتین ترتیب داده‌اند و این را سبب تخدیش اذهان ضعیفا خواهند نمود پس باید هر کس این نوشته در دستش آمد محو نماید این قضیه در سه سال پیش واقع و الآن جواب در بغداد موجود و جمیع احبابی بغداد مطلع و چون جناب فروغی در این ارض بزیارت آستان مقدس مشرف شد در نزد جمعی ذکر این نوشته شد بکرات و مرّات و تکرار گفته شد و تأکید گشت که این نوشته اصل ندارد بلکه ترتیب متزلزین است و باید بکلی محو شود

- 42 Now, in these days, that hidden secret hath been exposed. They have taken that document for a pretext and are agitating weaker minds by claiming that the text hath been corrupted. And yet, their own corruption of the Text is as plain and manifest as the sun, attested in print and disseminated in every land. They have removed certain verses of the Suriy-i-Haykal and altered others. Now observe how silent and restrained this wronged one hath remained, how brazen the people of negligence have waxed, and how they have ascribed the most grievous misdeeds to the steadfast believers. And this notwithstanding that many documents in the handwriting of the scribe have been corrupted, and they have done as they pleased.
- 43 According to the explicit and luminous Text, this servant is the Interpreter of the Holy Writ, and whatsoever of the writings is not confirmed by Him cannot be trusted, save for that which is in the hand of Baha'u'llah Himself, and even that must be examined with the utmost care and attention to ensure that not an iota hath been added, subtracted or changed.
- 44 Call to mind how "welcome him" became "slay him" because of mistranscription. Nuri'd-Din-i-Saljuqi, the ruler of Syria, addressed an edict to Aleppo, saying: "When this edict is received, count all the Jews in Aleppo." After the edict was penned and sealed, it was left unattended by the scribe, whereupon a fly left a dot above the "h" of "ahsu" (count), which thus became "akhsu" (castrate). No sooner had the edict been received than the unfortunate Jews of the city were rounded up and subjected to that grievous ordeal. As the matter became known, the ruler was greatly angered and wrathfully censured the scribe. When the truth of the matter was discovered, it became clear that this corruption of the text was wrought by a mere fly. Consider what egregious iniquity and grievous mischief the addition of a single dot brought about, and infer from this the rest, bearing especially in mind that the waverers have seized and retained all of the documents and papers belonging to this servant.
- 45 The truth of this matter is that when the Blessed Beauty—may my life, my soul, my spirit be offered up as a sacrifice to His sacred Threshold—was confined to bed in His final days, I proceeded to the Mansion and remained day and night by His side. Hearts were nigh to breaking and tears were flowing forth. It is in such a condition that I was attending to most of His needs.
- 42 حال این ایام سرّ مکتوم مکشوف شد حضرات آن نوشته را دست‌آویز کرده و ضعفا را تشویش میدهند که تحریف شده و حال آنکه تحریف متزلزلین چون آفتاب مشهود و واضح و مطبوع و در جمیع آفاق منتشر آیات سوره هیکل بعضی را بکلی از سوره هیکل برداشته و بعضی را تغییر داده‌اند حال ملاحظه فرمائید که این مظلوم ساکت و صامت و اهل فتور چه قدر جسور و اعظم شرور را بنابین نسبت داده‌اند و حال آنکه در اکثر اوراق بخط کاتب تحریف واقع و آنچه خواستند کرده‌اند
- 43 و بنصّ جلیل این عبد مبین کتاب مبین است و آثار آنچه در تحت تصدیق این عبد نه شایان اعتماد نیست مگر باثر قلم اعلی آن نیز باید نهایت دقت و فحص دقیق شود که نقطه‌ئی تزئید و تنقیص و تصحیف نگردد
- 44 قضیه فاقبلوه بتصحیف فاقتلوه شد از خاطر نزود پادشاه شام نورالدین سلجوقی امرنامه‌ئی به حلب نگاشت عبارتش این اذا وصلکم امری هذا فاحصوا کلّ الیهود فی حلب یعنی جمیع یهود حلب را بشمارید کاتب بعد از توقیع و تمهیر فرمان غفلت نمود مگسی نقطه‌ئی از فضلات بالای حای احصوا گذاشت احصوا شد بورود فرمان جمیع یهود مظلومرا جمع نموده بالای عظیمی بر آن بیچارگان وارد آوردند چون کیفیت منتشر و مسموع پادشاه گشت بسیار برآشفست و دشنام گفت و از غضب برافروخت و کاتب را مورد عتاب ساخت چون حقیقت مسئله معلوم گشت مشهود شد که این تصحیف و تحریف را یک ذبابه ضعیف نموده ملاحظه فرمائید تصحیف و تزئید نقطه‌ئی چه ظلم عظیم و فساد شدید برپا نمود از این قیاس کنید علی‌الخصوص جمیع امانات و اوراق این عبد را متزلزلین غصب و ضبط نمودند
- 45 حقیقت این قضیه آنکه جمال قدم و اسم اعظم روحی و ذاتی و کینونتی لعنّته المقدّسه الفداء در ایام اخیره و قتیکه در فراش تشریف داشتند این عبد بقصر رفت و شب و روز در ساحت اقدس بودم دلها پر خون و اشک مانند جیحون و با این حالت باکثر خدمات مبارک مشغول بودم

- 46 One day, He instructed me: "Gather up My papers." These words produced such palpitation and distress in my heart as I am powerless to describe. He repeated His firm injunction. Solely out of obedience, I undertook, with trembling hands and quaking heart, to gather up the papers. There were two very large satchels which were used to carry all the papers and belongings of the Beloved of the worlds whenever He travelled between the Mansion and 'Akka.
- 47 I was in the midst of gathering the papers when Mirza Majdi'd-Din entered. Such was my distress and agitation that I wished to be freed as swiftly as possible from the anguish that the gathering of those papers engendered, and so I told Him: "Do thou assist me as well."
- 48 Thus, we placed all His blessed papers, documents, ringstones, and seals in those two satchels and closed them. Baha'u'llah then said: "These belong to you."
- 49 Afterwards, the Most Great Calamity came to pass. The pillars of the Throne trembled and the darkness of separation enveloped the world. The shining morn became the darksome night. The Sun of Truth vanished from the realm of outer sight and dawned upon the horizon of inner vision. The Lamp of guidance ascended from this nether world and was lit within the globe of the Concourse on high. Hearts overflowed with grief and souls were consumed with sorrow. Sighs and lamentations were raised, and the sound of wailing and weeping reached the highest heaven. People of every faith, and of every rank and station, gathered in the Mansion, and all were afflicted and grieved by this Most Great Calamity. "Nor couldst one hear from them even a murmur." Learned and literary figures of various communions, whether Sunni, Shi'ih or Christian, composed eloquent odes mourning this grievous disaster, and were reciting them, with the utmost grief and sorrow, in the presence of all. All these odes extolled the praise and glory of the Luminary of the worlds, and attested to the greatness and majesty, the beauty and perfection of that Lord of Grandeur. "Greatness is that unto which all men do testify."
- 50 Amidst this great agitation and sore distress, this servant entered, with weeping eyes and burning heart, His blessed chamber, accompanied by the other Branches. As we undertook to wash His blessed remains and to perfume the pure water with the fragrance of that luminous and translucent body, one of those embodiments of negligence told this servant: "Give me those two satchels, that I may have Mirza Badi'u'llah take
- روزی فرمودند اوراق من را جمع کن از این فرمایش چنان طیش و اضطرابی در قلب حاصل گشت که شرح نتوانم مکرر امر قطعی فرمودند محض اطاعت با کمال ارتعاش دل و دست مباشرت بجمع اوراق نمودم و دو جانشه بسیار بزرگ بود که در وقت تشریف بردن بقصر و مراجعت به عکا جمیع اوراق و مایععلق محبوب آفاق در آن دو جانشه گذاشته میشد
- باری این عبد مشغول بجمع کردن بود که میرزا مجدالدین وارد شد این عبد چنان متأثر و مضطرب بود که خواست بزودی از تأثرات جمع اوراق خلاص شود بی اختیار باو گفتم تو نیز معاونت نما
- باری جمیع اوراق و امانات و سبجهای مهرهای مقدس را در آن دو جانشه گذاشته بستیم فرمودند تعلق بتو دارد
- بعد رزیه کبری رخ نمود و ارکان عرش متزلزل و ظلمت فراق آفاقرا احاطه نمود صبح نورانی بشام ظلمانی تبدیل گشت شمس حقیقت بظاهر از ابصار افول نمود و بر آفاق بصائر سطوع فرمود سراج هدی از ملا ادنی صعود نمود و در زجاجه ملا اعلی برافروخت دها غرق خون شد و جگرها پر سوز و گداز گشت ناله و حنین بلند شد و گریه و زاری باوج اثیر رسید جمیع ملل از وضع و شریف در قصر جمع شدند و کافه متأثر و متحسر مصیبت کبری و لا تسمع لهم همسا فضلا و علما و ادبای ملل شتی از سنه و شیعه و نصاری قصائد غرا در ماتم و رزیه کبری انشاء نموده در کمال تأثر و تأسف و تحسر علی ملا الشهاد قرائت و تلاوت مینمودند و جمیع در ستایش و نیایش و بزرگواری نیر آفاق بود و اعتراف بر عظمت و جلال و جمال و کمال حضرت کبریا و الفضل ما شهدت به کل البرایا
- باری این عبد در این فزع عظیم و اضطراب شدید با چشمی گریان و قلبی سوزان و کبدی بریان وارد غرفه مبارک با اغصان شد چون خواستیم جسد مطهر را غسل و آب پاک و ماء طهور را بنفحات آن تن چون بلور معطر ثنائیم یکی از اهل فتور بلین عبد گفت این دو جانشه را بدهید

them to his room for safekeeping, for this room will become drenched with water." Overcome and bewildered by the intensity of this most great suffering and most grievous calamity, and utterly incapable of conceiving of such iniquity, I gave him both satchels with all their contents.

بدھم میرزا بدیع اللہ بغرفہء خویش برد و محافظہ نماید زیرا در اینجا آب موج خواهد زد این عبد از شدت صدمہء کبری و قوت رزیهء عظمی مدھوش و محو و فانی گشته و بہیچوجہ گمان چنین ظلم نمیگشت لهذا آن دو جانپہ را بتمامہ تسلیم نمودم باری

51 Ask not what sorrow and bereavement was ours on that day, nor how it ever came to an end.

51 دیگر مپرس کہ در آن روز چہ حسرت و ماتمی بود و آن بامداد چگونہ شام گشت

52 "Were I to recount the tale, Every heart would brim with blood;

52 گر بگویم قلبہا پر خون شود

53 And were I to write it down, Every eye with tears would flood."

53 ورنویم اشکھا جیھون شود

54 I swear by the Blessed Beauty! I found myself bereft of all feeling and awareness, and wept until dawn. The second and the third days were passed in the same manner. On the fourth, around midnight, I rose disconsolate from my bed for a short walk, hoping to somewhat assuage the burning of my heart. I saw that they had opened the papers and were searching through them. The emotions I felt I cannot describe. I returned at once to my bed, lest they become aware that I was witness to the scene. I said to myself that, as they had not yet seen the Book of the Covenant of the Ancient Beauty, they imagined that they could make a breach in the Cause of God by means of His papers, and that it would be best if I were to remain silent until the ninth day when the Book of the Covenant would be read. I assumed that the people of negligence would then repent and, regretting their actions, return these papers.

54 قسم بجمال قدم کہ بکلی از حواس و احساس بیزار و بیگانہ گشتم و تا الی صباح گریستم و یوم ثانی و ثالث نیز بر این منوال گذشت لیلہء رابع نصف شب از بستر با خون جگر برخاستم کہ قدری مشی نمایم بلکہ فتوری در حرقت و سوزش جگر حاصل شود ملاحظہ کردم کہ اورا قرأ باز نموده اند و جستجو مینمایند چنان حالی دست داد کہ وصف نتوانم دوبارہ رجوع بفراش نمودم کہ مبدا ملتفت شوند کہ این عبد این قضیہ را مشاہدہ نمود در پیش خود گفتم کہ چون حضرات کتاب عہد جمال قدم را ندیدہ اند گمان میکنند کہ بواسطہء اوراق مبارک میتوانند در امر اللہ اخلائی کنند لهذا بہتر اینست کہ این عبد سکوت نماید و یوم تاسع کتاب عہد تلاوت شود آنوقت اہل فتور نادم و پشیمان خواهند گشت و این اوراق را اعادہ خواهند نمود

55 When, on the ninth day, the Book of the Covenant was recited, and its contents sweetened like unto honeyed nectar the souls of the exponents of unity, some were gladdened and rejoiced, while others were downcast and aggrieved. The signs of the most great tidings appeared on the faces of the believers, and the dust of the deepest resentment became visible upon the countenances of the embodiments of self and passion, in such wise that the matter was noticed by all present. It is from that very day that the foundations of Covenant-breaking were laid, the sea of delusion surged, the fire of mischief was ignited, and the hearts of the sincere were consumed.

55 چون یوم تاسع تلاوت کتاب عہد گشت و معانی میثاق در مذاق اہل وفاق حلاوت شہد بخشید حزبی مسرور و مستبشر گشتند و بعضی مغموم و متحسر آثار بشارت کبری در وجوہ احباً ظاہر گشت و غبار کدورت عظمی در بشرہء اہل ہوی نمودار گردید بقسمیکہ جمیع حاضرین ملتفت شدند و از همان یوم اساس نقض گذاشتہ شد و دریای وہم بموج آمد آتش فساد برافروخت و قلوب مخلصین بسوخت

56 Day by day this blazing fire became fiercer and this obscuring dust more pervasive, until one day one of the Afnan, who had

56 روز بروز این آتش شعلہور گشت و این غبار بلندتر شد تا یکی از حضرات افنان توقیعی جدید

been honoured with a new Tablet from Baha'u'llah, requested that its heading be adorned with His blessed seal. I asked for one of His seals so as to accede to that request. I was told: "I know nothing of His seals." I replied that all His seals were in His satchel, which I myself had remitted to that person, and in His cabinet. "I saw nothing and I know nothing," came the reply. I swear by the spirit of righteousness! Such trembling seized my body as I am unable to describe. I was stunned and bewildered, and wept and lamented, at this most grievous sedition, this densest veil of darkness that had been raised.

داشت و استدعا نمود که فوق توقیعش بخاتم مبارک مزین گردد ذکر شد که یک خاتم از خاتمهای مبارک بدهید تا این توقیع را مزین نمایم در جواب گفتند خبری از خاتمهای مبارک ندارم گفته شد که جمیع خاتمهای مقدس در جانپه و در گنجۀ مبارک بود و جانپه را من تسلیم شما نمودم گفت من ندیدم و نمیدانم از این جواب قسم بروح صواب چنان ارتعاشی در بدن حاصل شد که وصف نتوانم حیران و سرگردان ماندم و گریان و نالان شدم که این چه فتنۀ عظمی بود و چه ظلمت دهماء که ظاهر گشت

- 57 In sum, they removed all the Sacred Writings and Tablets belonging to this servant and to others, even those pertaining to commandments whose adjustments were in my possession. Consider how far their iniquity did reach. And yet, this servant remained silent and serene, lest this foul odour be diffused throughout all regions, and these dreadful events become fully known to the fomenters of discord. I was consumed by a burning fire and yet I endured; I was weeping sore and yet I carried on.

57 باری جمیع آثار مقدسه و الواح متعلقه باین عبد و سائر دوستان جمیع را از میان بردند حتی احکامیکه تعدیلش در نزد این عبد موجود ملاحظه فرمائید که تعدی بجه درجه رسید و این عبد ساکت و صامت بود که مبدا این راحئۀ کریمه بکلی نشر در آفاق گردد و این حوادث مخفیۀ بتمامه معروف در نزد اهل شقاق شود در آتش میسوختم و میساختم میگریستم و میزیستم

- 58 It was then observed that all the adversities that had been visited upon the Ancient Beauty were being unceasingly heaped, one after the other, upon this servant, that the reflections of that which had appeared in the heights of Lordship might also become visible in the depths of servitude:

58 بعد ملاحظه شد که بلایائی که بر جمال قدم وارد یک یک پی در پی مستولی بر این عبد میگردد تا آنچه در علو ربوبیت ظاهر گشته انعکاستش در دنو عبودیت نمایان و عیان شود

- 59 "All things thou findest in this nether world, Of a higher realm do bear the trace."

59 صورتی در زیر دارد آنچه در بالاسی

- 60 The very same calamities had afflicted His blessed Person; a portion of that blow was therefore to be vouchsafed unto this servant, that the truth of "O My servant! Obey Me, that I may make thee like unto Myself" may be fully realized. Thus doth He say in a prayer, spoken as if from mine own tongue—and His words are the very truth:

60 چون این مصیبت بعینها بر جمال قدم وارد پس باید صدمهائی از آن نصیب این عبد گردد تا عبدی اطعنی حتی اجعلک مثلی تحقق یابد چنانچه در مناجات بیان میفرماید و فی الحقیقه این فقره مناجات از لسان این عبد است قال و قوله الحق

- 61 "So grievous hath been my weeping that I have been prevented from making mention of Thee and singing Thy praises. I have seen in the path of Thy love, O my God, that which the eyes of the former generations have never seen, and heard that which the ears of all creation have never heard. I behold, O My God, Thy servants for whom Thou didst reveal the Bayan, and whom Thou didst create to recognize me, to be more veiled than those of the former religions—in such wise that they glory in possessing Thy seal, and affix it, so as to establish their

61 قد اخذتني الأحزان على شأن منع القلم الأعلى عن الجريان و لسان الأبهی عن الذکر و البیان و قد رأيت يا الهی فی حبک ما لا رأيت عیون الأولین و سمعت ما لا سمعت اذن العالمین و قد اری يا الهی عبادک الذین نزلت علیهم البیان و خلقتهم لنفسی احجب من ملل القبل کلها بحیث یفتخرون بخاتمک و یضربونه على الألواح لاثبات ریاساتهم بعد الذی اتی ارسلته اليهم لعل یستشعرون لا

preeminence, upon the Tablets I have dispatched unto them that haply they may come to understand. Nay, by Thy glory! The ring bearing Thy seal is set upon my hand alone, and can never be dissociated from me, nor can any soul divest me thereof. Well is it with him who readeth that which hath been inscribed thereon of Thy hidden mysteries, heavenly signs and inherent glorification." Here end His wondrous words.

فوعزتك لم يكن خاتمك الا في اصبعي ولا يفارق مني ابداً ولن يقدر احد ان يأخذه مني طوبى لمن يقرأ ما نقش فيه من اسرار المستورة وآياتك الاحدية وثناياك المستودعة انتهى بيانه البدع

62 Consider how abundant this servant's share hath been of the calamities endured by the Ancient Beauty! Indeed all that befell that Source of Splendours is in like manner befalling this downtrodden one. My tribulations have made the tears of the Concourse on high to flow, and mine anguish and affliction have caused the lamentations of the denizens of the Abha Kingdom to pour forth. My distress hath made the eyes of the dwellers of the tabernacles of holiness to weep, and my woes and sorrows have rent the hearts of the denizens of the realms above.

62 ملاحظه بفرمائيد كه چگونه اين عبد را از بلاياء وارده بر جمال قدم نصيب عظيم است آنچه بر آن مطلع انوار وارد بعينه بر اين خاكسار وارد قد تحلبت دموع الملائه الاعلى لبلائي و تلهبت زفراة اهل الملكوت الاهي لكربى و ابتلائي و اعين اهل سراق القدس تذرف بالعبرات من حسراتى و اكباد الملائه العالين تنفتت من احزاني و آلامى

63 O God, my God! Behold the fire raging within me, the groaning of mine inmost being, the burning of my heart, the blazing of my soul, the smouldering of my limbs, the flowing of my tears, the intensity of my woes and trials, and the severity of mine anguish and afflictions! O Lord! They have been lying in wait to harm me, have hurled at me the darts of mischief, and have drawn the swords of enmity on every side. Giving free rein to their corrupt inclinations, they have aimed their spears at this lowly servant and assailed him with the utmost wickedness. O Lord! No helper have I, nor any protector or sustainer save Thee. I am alone and helpless, captive and abased amongst Thy loved ones, and bewildered by my condition. When I look to the right, I behold a cascade of arrows, and when I gaze to the left, I see a succession of spears. When I look before me, I see the unsheathing of swords, and when I glance behind, I perceive the unleashing of shafts. When I raise my head to the heavens, I behold the gathering clouds, and when I look down upon the earth, I see countless snares and traps set in my path by the people of hatred, who seek to cast me into the nethermost fire and torment me with the utmost abasement.

63 الهى الهى ترى اجيج نارى و ضجيج سرى و احتراق كبدى و شعله قلبى و كى احشائى و فيض دموعى و سيل عيونى و شدة كربى و بلائى و حرقة فؤادى و ابتلائي اى رب اكمنوا لى فى المراسد و فوقوا الى سهام المفاسد و سلوا على سيف العدوان من كل جانب و اطلقوا العنان و اشروعوا السنان و اغاروا على هذا العبد الذليل بكل طغيان اى رب ليس لى نصير و لا ظهور و لا مجير الا انت و بقيت فريداً و حيداً اسيراً ذليلاً بين احبايك و حيراناً فى امرى كلما انظر الى اليمين ارى نبلاً طائراً و انظر الى اليسار ارى نصلاً متتابعة و التفت الى الامام اجد سيوفاً شاهرة و اتوجه الى الخلف احس رماحاً نافذة و ارفع رأسى ارى غيوماً متكاثفة و اطرق الى الأرض ارى حبال و اشراك متواصلة وضعوها لى مصائد اولى العدوان حتى يرمونى فى اخدود التيران و يعذبونى بأشد هوان

64 O my Lord and mine ultimate desire! I beseech and supplicate Thee. The voice of my lamentation is raised towards Thy most glorious Kingdom, and the sound of my wailing ascendeth to Thy most exalted Concourse, imploring Thee to hasten the day of my return unto Thee, and mine attainment unto Thy Presence, when I shall stand before Thy face. O my God! The wide world with all its vastness can no longer contain me; the calamities I suffer have waxed ever greater; the legions of doubt have compassed me on every side; and the hosts of mine adversaries have assailed me from every direction.

64 اى رب و غاية رجائى اتضرع اليك و ابتهل اليك و ضجيجى يرتفع الى ملكوتك الاهى و صريخى يتصاعد الى ملايك الاعلى ان تقرب ايام رجوعى اليك و ورودى عليك و وفودى بين يديك اى رب ضاقت على الأرض برحبها و اشتدت على الأزمة بأسرها و احاطتني جنود الشبهات من جميع الجهات و اغارت على جموع الحصماء من كل الأنحاء

- 65 Aid me with a company of Thy chosen angels from Thy most glorious Kingdom, and assist me through the descent of the noble battalions of Thy most exalted Concourse, even as Thou didst promise unto me when the Sinai of mine existence was crushed before the splendours of the Burning Bush of Thy Revelation, the scene of attainment to Thy presence. I am assured in my heart and certain in my soul, O Thou the Beloved of the dwellers of earth and heaven, that Thou wilt fulfill Thine infallible word and unerring promise.
- 66 Create, O Lord my God, stainless hearts, sanctified souls, radiant faces, luminous brows, and breasts that are dilated with the verses of Thy holiness, O Thou my Lord the Most Glorious! Bring forth such tongues as will extol Thy praise, O Thou the Possessor of the most excellent names, and call into being such pure and subtle realities as will be informed by Thee, O Thou the Lord of the highest heavens. Perchance they may arise to spread Thy signs, exalt Thy word, and expound Thy proof, holding fast to Thy Covenant and Testament, O Thou the Lord of the banners of victory! Perchance they may capture the bastions of the hearts and the citadels of the souls, and conquer the spirits of men, for they are the host of Thy most exalted Kingdom, O Thou my Lord the Most Glorious!
- 67 This servant is utterly ashamed to lift up his head before the Ancient Beauty, and repenteth at every moment his countless shortcomings. He standeth with empty hands and grievous sins, in transgression, rebellion, and negligence, before His Threshold, and hath no refuge but in His forgiveness and pardon.
- 68 O Thou kind Lord! We are all sin from head to toe. We are all naught but lowly dust. We implore Thee at every dawn. O mighty One! Conceal our sins and confer Thy gifts. Keep Thy pledge and grant us pure hearts. Thus the light of guidance may shine and the radiance of bounty may increase, that the candle of pardon may be lit and the veil of rebellion may burn away; that the morn of hope may dawn and the darkness of despair be dispelled; that the breath of mercy may waft and the breeze of bestowal may blow; that senses may be perfumed and faces illumined. Thou, verily, art the Kind and the Generous, the Resplendent and the Ever-Luminous.
- 69 I praise God, however, that after five full years of fervid search and deliberation, the fault that the people of negligence have imputed to this servant, first through allusions and intimations and now openly for all to hear, is that he layeth claim to an independent station and to a new Revelation; that is, that he considereth himself to be the Dayspring of God's Revelation and the Exponent of Divine inspiration. Yet according to the
- انجندى بقبيل من الملائكة المقرّبين من ملكوتك
الأبهى و انصرنى بنزول جيوش متوسمين من
ملائك الأعلى كما وعدتني حين اندك طور
وجودى من تجليتك على سيناء الظهور مشهد
اللقاء و ابنى مطمئن القلب متيقن الفؤاد انك
تنجز وعدك الحق و قولك الصدق يا محبوب
من فى الأرض و السماء
- فاخلق اللهم نفوساً زكية و قلوباً صافية و وجوهاً
نوراء و جباهاً بيضاء و صدوراً منشرحة بآيات
قدسك يا ربى الأبهى و السناً ناطقة بذكرك يا ذا
الأسماء الحسنى و كينونات لطيفة صافية مستنبئة
عنك يا رب السموات العلى ليقوموا على نشر
الآيات و اعلاء الكلمة و اشهار البينات متمسكين
بالميثاق و متشبثين بعهدك يا رب الرايات و
يفتحوا قلاع القلوب و معاقل النفوس و يستخروا
الأرواح فانهم جنود ملكوتك الأعلى يا ربى
الأبهى
- این عبد در ساحت اقدس جمال قدم از شدت
نجلت و شرمساری سر بردارد و از کثرت قصور
در حسرت فتور نیارد چه که با دستی تهی و
گاهی عظیم و ذنوب و عصیان و نسیان قائم در
آستانم و جز عفو و غفران ملجأ و پناه ندارم
- ای یزدان مهربان سراپا گنیم و خاک رهیم و
متضرع در هر صبحگیم ای بزرگوار خطا پیوش
و عطا بخش وفا بفرما صفا عنایت کن تا نور
هدایت تابد و پرتو موهبت بیفزاید شمع غفران
برافروزد پرده عصیان بسوزد صبح امید دمد
ظلمت نوید زائل گردد نسیم الطاف بوزد شمیم
احسان مرور نماید مشامها معطر گردد رویها منور
شود تویی بخشنده و مهربان و درخشنده و تابان
انتهی
- ولى حمد ثنائيم حضرت احدیت را که اهل فتور
پس از پنج سال غور و شور و شور قصوری
که بر این عبد وارد آوردند این بود که بکایه و
اشاره و عباره و تلویح و حال بتوضیح تفهیم کل
مینمایند که این عبد مدعی مقامی و شأنی و
ظهور جدیدی و طلوع بدیعی هستم یعنی خود را

explicit Text of the Book, Divine revelation is confined to the Most Exalted One and the Blessed Beauty, and for a thousand years all new revelation or manifestation is precluded. This claim, they assert, establisheth his apostasy, and he is therefore subject to the words: "God will, assuredly, send down one who will deal mercilessly with him," which followeth the words: "Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years." Indeed, they have engaged in such a blatant slander, voiced such a grievous calumny, and issued such a dire edict. How well hath it been said:

70 "Willingly will I obey the judge who hath So strangely decreed that my blood be spilt at Hill and at Haram!"

71 "When power fell into that tyrant's grasp, Perforce the friend was from the gallows hung!"

72 During the year following the Ascension, a letter was dispatched to Iraq whose contents were replete with such themes as the following: "Know that servitude to the exalted Threshold is my resplendent crown, my most precious adorning, that whereon I pride myself before the dwellers of the realms above." Likewise a page was written that spoke from beginning to end of servitude to Baha and whose intent was to establish my poverty and evanescence: "Know thou that my name is 'Abdu'l-Baha. My title is 'Abdu'l-Baha. My qualification is 'Abdu'l-Baha. My reality is 'Abdu'l-Baha. Mine essence is 'Abdu'l-Baha. Mine ultimate goal is 'Abdu'l-Baha. My supreme end is 'Abdu'l-Baha. My highest paradise is 'Abdu'l-Baha," and so on unto the end. These two writings can be presently found in Iraq in this servant's own hand.

73 Likewise, an epistle that was dispatched three or four years ago to Aqa Muhammad-'Ali, known as Rijalu'l-Ghayb, is reproduced here:

74 "He is the All-Glorious!"

75 "O sincere seeker and cordial friend! What thou hadst written was examined and most carefully perused. In this day it is incumbent upon every soul to follow that which hath been revealed by the Pen of Glory and to give full credence to this servant's explicit and unambiguous statements. Nor should they interpret his words in the least, or regard them as containing indirect allusions. I swear by Him Who is the Educator of all things visible and invisible! Any imagination or conception that a soul may otherwise form will become even as a veil and lead him to doubt and uncertainty. The true and sincere,

مطلع وحی میدانم و مظهر الهام شرم و بنص کتاب الله وحی مختص بحضرت اعلی و جمال مبارک است و تا هزار سال وحی منقطع و بعث مظاهر ممتنع است پس بسبب این ادعاء وحی کفر ثابت و حکم بیعت الله علیه من لا یرحمه لاحق چه که این متمم آیه من یدعی امراً قبل اتمام الف سنة کامله است باری چنین افتراء صریحی زدند و تهمت شدیدی روا داشتند و فتوای عظیمی دادند

70 فنعلم ما قال طوعاً لقاض اتی فی حکمه عجا افقی بسفک دمی فی الحلل و الحرم

71 چون قلم در دست غداری فتاد لاجرم آن یار بر داری فتاد

72 باری در سنه صعود به عراق مکتوبی ارسال گشت که مضمونش باین معانی مشحون اعلم ان العبودیة فی عتبه السامیة هی تاجی الوهاج و اکیلی الجلیل و بها افتخر بین الملائ العالین و همچنین صفحهئی مرقوم گشت که از عنوان تا ختام عبدالهآ بود و مضمونش از این عبارات دالة بر فقر و فنا اعلم ان اسمی عبدالهآ و لقی عبدالهآ و نعنی عبدالهآ و کینونتی عبدالهآ و ذاتیتی عبدالهآ و مسجدي الاقصی عبدالهآ و سدرتی المنتهی عبدالهآ و جنتی المأوی عبدالهآ و امثال ذلك الى الانتهاء و این دو نوشته در عراق الآن بخط این عبد موجود

73 و همچنین مکتوبی که سه چهار سنه قبل بجناب آقا محمد علی المشهور به رجال الغیب مرقوم گردید صورتش اینست

74 هو الأبهی

75 ای طالب صادق و حبیب موافق آنچه مرقوم نموده بودی ملاحظه گشت و بمنتهای دقت تلاوت گردید الیوم تکلیف کل اینست که آنچه از قلم اعلی نازل آرا اتباع نمایند و آنچه بیان صریح واضح این عبد است اعتقاد کنند ابداً تأویل و تفسیر ننمایند و تلویح ندانند قسم بمرئی غیب و شهود هر نفسی تصویری نماید و یا تخطری کند سبب احتجاب او گردد و علت ارتیاب شود اینست اعتقاد صمیمی حقیقی صریحی بدیهی اهل ملکوت ابهی و سگان

the clear and explicit belief of the dwellers of the most glorious Kingdom and of the denizens of the most exalted Realm is this: that the universal Manifestations, Who are indeed the Primal Points, the true Suns and the Sources of the outpouring of Divine grace, have found their consummation in the most great manifestation of the Ancient Beauty—may my soul be a sacrifice for the footsteps of His loved ones. Ere the expiration of the period specified in the Book of God, that is, a thousand years, all the sanctified souls that may appear are but servants, bondsmen and guides unto Him, nay, even as the dust of His Threshold. Indeed, they are like unto kindled lamps and shining stars that have acquired a ray from the Daystar of Truth and been illumined thereby. All are His servants and do His bidding. Gracious God! What connection can exist between lowly dust and He Who is the Lord of Lords? What comparison can be maintained between the atom and the world-illumining sun?

جبروت اعلی که ظهورات کلّیه که نقاط اوّلیه و شمس حقیقیه و مبادی فیوضات رحمانیه هستند منتهی بظهور اعظم و جمال قدم روحی لأقدام احبائه القداء شد تا قبل از موعد مذکور در کتاب الله یعنی الف سنة جميع نفوس مقدسه که موجود شوند ادلا و عباد و ارقا بل تراب آستان جمال مبارکند کل در نزد آن آفتاب حقیقی بمنزله سرج مستضیئه و نجوم مستنیره هستند که بشعاعی از اشعه آن شمس حقیقت مستفیض گشتند کل عباد له و کل بامرہ یعملون سبحان الله چه نسبت است بین تراب و رب الارباب و چه مشابہت است بین ذره و آفتاب جهانتاب

76 “As to me, my station is that of servitude to the servants of Baha and of a speck of dust at His Threshold. In the court of His loved ones I am utterly effaced and non-existent, and before the threshold of His servants I am but lifeless clay. I take refuge with God from aught save this, O beloved of the Lord! Explain, however, this matter to all, with the utmost love and kindness, and not with vehemence and compulsion, lest it lead to discord.

76 و اما این عید مقامش عبد عبدالهاست و ذره‌ئی از خاک آستان جمال اہبی در ساحت احبایش محو و نابودم و در آستان بندگانش تراب بی وجود استغفر الله عن دون ذلک یا احباء الله ولی این مطلب را بکمال محبت و رأفت تفہیم کل نمائید نہ بعنف و زجر کہ سبب اختلاف شود

77 ‘Abdu'l-Baha ‘Abbas’

77 عبدالہاء ع

78 Now consider in what condition this servant abideth, what thoughts and conceptions he holdeth, and in what tumultuous seas he is immersed. Notwithstanding the power of the confirmations of the Abha Kingdom, he regardeth himself to be as effaced and as evanescent as the weakest of men, and despite the manifestation of the conquering might of the Abha Beauty, he appeareth as the lowliest of servants in the world of existence. Despite this, how slanderous and brazen are the people of negligence who allege that this servant hath—God forbid!—claimed a station above that of Baha'u'llah, and who profess to be aggrieved thereby.

78 ملاحظہ بفرمائید کہ این عبد در چه مقام قائم و در چه فکر و اندیشہ و مستغرق بحور متلاطم با قوت تأیید ملکوت اہبی چون اضعف ناس فانی و محو و نابود و با ظهور قوت نصرت جمال اہبی چون احقر عباد در صقع وجود مشہود با وجود این اہل فتور چه قدر مفتتری و جسور کہ انتشار میدہند این عبد نعوذ باللہ مقامی فوق مقام جمال اہبی ادعا نمودہ و این قضیہ بر اہل فتور گران آمدہ

79 Thou knowest, O my God, and Thou seest and bearest witness, that the clay of this Thy servant hath been kneaded with the waters of servitude to Thine exalted Threshold, and that his nature hath been nurtured with the spirit of evanescence and effacement before Thy Holy Being. Thy servant is like unto a suckling babe that hath been nursed at the breast of servitude, reared in the bosom of the adoration of Thy luminous Countenance, and raised in the embrace of submissiveness to

79 الہی انت تعلم و تشاہد و تشهد بأن طینۃ عبدک مخمرۃ بماء العبودیۃ لتعتنک العالیۃ و جبلۃ رقیقتک مربیۃ بروح الفناء و المحویۃ فی حضرتک القدسیۃ و حقیقۃ عبدک کالطفل الرضيع قد رضع من ثدی العبودیۃ و نما فی حضن التّعبّد لطلعتک المنیرۃ و نشأ فی حجر التّخشّع لسلطنتک القدیمۃ مع ذلک کیف سلّوا سیوف السنتم المؤتفکۃ علی

Thine ancient sovereignty. Notwithstanding this, how have they unsheathed the swords of their slanderous tongues upon Thy servant and hurled the shafts of their venomous calumny at the son of Thy handmaiden? Grant them a discerning eye, O Lord, sanctify their hearts, restore their consciences, purify their inner and outer beings, and lead them unto Thy straight and outstretched Path. Thou, verily, art the Ever-Generous, the Most Compassionate.

80 Note that the self-same difficulties befell the Ancient Beauty in Iraq, where His blessed breast was made the target of a hundred thousand darts of slander, and where numerous calumnies were spread so as to deprive the people of His crystal waters and His perspicuous light. Even as the Pen of Utterance hath said in a prayer:

81 “Thou hast ordained for me that which was ordained for none before me, and decreed that which shall befall no soul after me. Yet no one knoweth this but Thee, nor can anyone reckon this save Thine own Self. For, just as no vision taketh in Thee, so likewise can no mind grasp Thy doings. Thou, verily, art the Almighty, the All-Compelling.

82 “All these verses were sent down at a time when Thou gavest me to hear the differing opinions that Thy servants held regarding my station, notwithstanding that Thou hast ordained for me no station but servitude unto Thee, and humbleness before the door of Thy mercy, and lowliness before the revelation of the splendours of Thy countenance. For Thou hast ever been my sovereign Lord and I shall ever worship Thee. Thou hast been the King of my soul, and I a vassal of Thy Self, humble before Thy presence, lowly before Thy sovereignty, nonexistent before the manifestation of Thy power, and as naught before the revelation of the splendours of Thine everlasting glory. And this in spite of them that seek to stir up sedition on Thine earth, and to exalt themselves in Thy lands, and to bring about in Thy dominion that which Thou hast not decreed for them and for their stations. Glorified, immeasurably glorified, art Thou above all this, and beyond any attributes I may have ascribed to Thee, for how canst Thou ever be described when Thou canst not be known, and how canst Thou ever be extolled when Thou canst not be comprehended?

83 “Nay rather, this servant of Thine adareth whosoever adareth Thee, boweth down before whosoever boweth down before Thee, and serveth whosoever serveth Thee. He, verily, is humble before Thy sovereignty, a helper to him who searcheth after Thee, and an aider to him who assisteth Thee in Thy heaven and seeketh Thy victory in Thy dominions. By Thy

عبدک و رشقوا سهام الطعن المسمومة علی ابن امتک ای رب افتح بصیرتهم و طیب سریرتهم و نظّف ضمائرهم و لطّف بواطنهم و ظواهرهم و اهدهم الی المنهج القويم و صراطک المستقیم انک انت الکریم الرحیم

80 باری ملاحظه فرمائید که این قضیه بعینها بر جمال قدم در عراق وارد که صدهزار تبر طعن بر سینۀ مبارک زدند و مفتریاتی چند اعلان نمودند که ناس را از ماء معین محروم نمایند و از نور مبین محبوب کنند چنانکه در مناجات قلم بیان میفرماید

81 بل قضیت علیّ ما لا قضی علی احد من قبلی و اجریت ما لا یجری علی نفس من بعدی ولكن لن یعرفه احد دونک و لن تخصیه نفس سواک لاّ انک کما لا تعرف بالأبصار و کذلک فعلک لا یدرک بالأفکار و انک انت العزیز الجبار

82 و نزل کلّ ذلك حين الذي اسمعني اختلاف عبادک فی شأنی بعد الذي ما قدرت لی من شأن دون العبودية لنفسک و الخضوع لدى باب رحمتک و الخشوع عند ظهورات انوار وجهتک لاّ انک لم تزل کنت سلطاناً علیّ و لا تزال کنت عابداً لوجهک و کنت مالکاً لنفسی و کنت مملوفاً لنفسک و ذليلاً عند جنابک و حقيراً لسلطنتک و معدوماً لدى ظهور قدرتک و مفقوداً عند تجلی انوار عزّ ازليّتک رغماً للذين يريدون ان يفسدون في ارضک و يعلون في بلادک و يحدثون في الملک ما لا قدرت لأنفسهم و مراتبهم فسبحانک سبحانک عن کلّ ذلك و عن کلّ ما وصفتک به لاّ انک لا تدرک حتّی تدرک بالوصف و لا تعرف لکی تدرک بالتعّت

83 بل انّ عبدک هذا يكون عابداً لمن يعبدک و ساجداً لمن یسجدک و خادماً لمن يكون خادماً لنفسک و خاضعاً لسلطنتک و معیناً لمن يطلبک و ناصراً لمن ینصرک فی سماءک و یرید نصرک فی بلادک فوعزّتک لم اجد لنفسی عزّاً اکبر من

might! I conceive for myself no greater honour or higher station than this. Whoso hath in his heart the rapture of Thy longing and the yearning of Thy love recognizeth the love wherewith Thou hast honoured me through the quintessence of Thy tender mercies and unalloyed favours. Such a soul inhaleth from this fragrant leaf the breaths of the garden of immortality and the breezes of the city of faithfulness, and witnesseth how this candle burneth and melteth away in the lamp of His heart from that which hath befallen Him and which hath been decreed in the Cause of His Lord.”

- 84 With complete servitude, with absolute self-effacement and evanescence, I have arisen before His blessed Threshold. Even as a mote I am utterly nonexistent and entirely forgotten, and in the station of thralldom I stand firm and constant. I have sought no name, nor adorned myself with any title. I have advanced no claim to Divine Revelation, nor even called myself inspired. I have never considered myself illumined or enlightened, nor have I claimed to be the recipient of Divine effulgences and splendours. I have called myself ‘Abbas at all times and made myself known by this name amongst the people. Nay, mine ultimate desire is utter non-existence and complete self-effacement, that no name, sign or trace may remain of me, and that I may attain unto the reality of servitude, which is indeed that of utter nothingness and non-existence.

- 85 Judge, however, with fairness what assertions he that hath thus slandered this servant hath made regarding his own station, what a clamour he hath raised, and what claims he hath made to be the bearer of a new Revelation and the revealer of Divine verses! Such was his haste that he did not even await the ascension of the Blessed Beauty—may my soul be a sacrifice for His holy sepulcher. At a time when that Daystar of Truth was shining in its meridian glory, when the sovereign Ruler of the realm of Divine unity was visibly seated upon the throne of singleness, and when the resplendent light of the most great Luminary of East and West was dazzling all eyes—at such a time and on such an auspicious day, he made his existence known, and raised the banner of prophetic claim, and laid claim to divine revelation, and caused so mighty a disturbance in Qazvin. He wrote epistles, and called his writings Divine verses, and styled himself “the Monarch of the spirit.” When these words and actions produced an uproar and upheaval in Qazvin, a luminous Tablet was issued even as a trenchant sword, proclaiming: “Should he for a moment pass out from under the shadow of the Cause, he surely shall be brought to naught.”

ذلك ولا رتبة اعظم من هذا ومن كان في قلبه وله من شوقك وشغف في حبك يعرف حب الذي شرفني به من جواهر رحمتك ومجرد مكرمتك ويستنشق من هذه الورقة الوردية ارياح حديقة البقاء واطياب مدينة الوفاء ويشهد كيف يحرق ويزوب هذا الشمع في مصباح قلبه فيما ورد عليه و نزل في امر مولاه انتهى

- 84 باری این عبد با این عبودیت عظمی در کمال محویت و فنا در آستان اقدس قائم و چون ذره مفقود و معدوم و نابود در مقام بندگی ثابت و راسخ و دائم هیچ اسمی نخواستم و خویش را بهیچ لقبی نیاراستم و ادعای وحی ننمودم حتی خویش را ملهم نخواادم نه مستضی دانستم و نه مستنیر نه مستشرق نه مستبرق در جمیع احیان خود را عباس نامیدم و در بین ناس خود را باین اسم شهر نمودم بلکه منتهای آرزوی این عبد انعدام صرف و فناء بحت است که بی نام و گننام شوم و بی اثر و بی نشان گردم تا بحقیقت عبودیت که عدم بحت و فنای صرف است متحقق شوم

- 85 ولی بانصاف ملاحظه نمائید که نفوسیکه افترا باین عبد روا داشتند چه ادعاهای نموده اند و چه عربده ها کرده اند و چگونه دعوی ظهور جدید نموده اند و چه قسم ادعای نزول آیات و وحی کرده اند بقسمی تعجیل نمودند که فرصت صعود بجمال مبارک روحی لمرقده المظهر فدا ندادند در وقتیکه آن شمس حقیقت در افق مبین طالع و لائح و سلطان ملکوت توحید بر سریر تفرید در حیز شهود جالس پرتو آفتاب اوج عزت شرق و غرب را منور نموده و نیر اعظم باشد اشراق ابصار را خیره فرموده در چنین وقتی و چنین روز فیروزی اظهار وجود نموده اند و علم ادعا برافراختند و دعوی وحی نمودند و چنان عربده معهوده در قزوین انداختند و توقیعات نوشتند و عبارات خود را آیات الهیه خواندند و خویش را سلطان روح نامیدند و چون از این تفوهات و حرکات آشوب و فتنه در قزوین برخاست توقیع ساطع چون سیف قاطع صادر گشت قوله جل

- 86 The following is an exact copy of the words that exist in the hand, and bearing the seal, of that pretender:
- 87 He is the Almighty!
- 88 O 'Ali! Hearken unto my call and be not of the heedless. We have revealed unto thee a book in the lucid Arabic tongue, but have not dispatched it for a wisdom that can only be grasped by them that have detached themselves from all that is in the heavens and on the earth. Erelong shall we send it unto thee, should God so wish and desire. He it is besides Whom there is none other God. He ordaineth as He pleaseth, and He is the All-Knowing, the All-Wise. Sealed, Muhammad-'Ali
- 89 He is the Wondrous One on the horizon of glorious might!
- 90 Ha 'Ayn Ba Dal. Blessed be He Who hath raised the heavens without pillars and established His throne upon the water. He verily is a witness unto all things, and there is no God but Him, and He is the possessor of all knowledge.
- 91 Say: O servant! Follow that which the Spirit hath spoken unto thee through the tongue of unerring truth. Proclaim, then, these verses unto all men, that they may be admonished within themselves and follow not the footsteps of every ungodly sinner. Say: O people! Believe in God, Who hath created you and nurtured you, and dispute not with Him one jot or tittle. Say: O people! Why do ye disbelieve in God, your Creator, and wherefore do ye deny these verses? For they, verily, have been revealed by God, the All-Powerful, the All-Knowing, the All-Wise. Say then: O people! By God, the lion of God hath appeared on earth, and all the two-legged asses, whose hearts have been filled with the dread of God, the Almighty, the Omnipotent, have fled, not one of them having believed. Take heed lest ye become misbelievers, apostates and infidels like unto them... Drink, then, that which the cup-bearer of the spirit giveth thee to quaff in this chalice that hath been fashioned of the gold of certitude, and partake of the fruits of this tree which hath been planted in this Sinai by the hand of thy Lord, the All-Knowing, the Ever-Forbearing, the All-Wise, the Most Merciful.
- 92 Say then: O People! Hearken unto the voice of this one, who hath appeared betwixt earth and heaven, and who hath proclaimed: Believe ye, O people, in God, He Who hath created you through His command. Hearken, listen and give ear to His words. Behold, see and perceive His beauty. Look, gaze and
- ذکره اگر آنی از ظلّ امر منحرف شود معدوم
صرف خواهد بود انتہی
- و این سواد کلماتیست کہ بخطّ و مهر مدّعی عیناً
موجود
- هو العزيز
- ان يا على اسمع ندائی و لا تكن من الغافلين قد
انزلنا اليك كتاباً بلسان عربيّ مبين و ما ارسلناه
لحكمة لن يبالها الا الذين انقطعوا عن كلّ من في
السموات و الأرضين فسوف نرسله عندك اذا
شاء الله و اراد و انه ما من اله الا هو يحكم ما
يشاء و انه لعليم حكيم مهر محمد علي
- هو البديع في افق عزّ منيع
- ح ع ب د تبارک الذی ارتفع السموات بغیر عمد
و استوی علی الماء عرشه و انه بکلّ شیء شهيدا و
انه لا اله الا هو و انه بکلّ علم علیما
- قل يا عبد اتبع ما ينطق لك الروح بلسان صدق
عظيما ثم ابغ الناس بهذه الآيات ليدّكروا في
انفسهم ولن يتبعوا خطوات كلّ كافراً أثيماً قل يا
قوم آمنوا بالله الذی خلقکم و رزقکم و لا تعترضوا
به علی قدر نقیرا و قطعیرا قل يا ملأ لم تکفرون
بالله بارئکم و تعرضون بهذه الآيات لأنّ هذا قد
نزل من عند الله المقتدر العليم الحکيما ثم قل يا
قوم تالله قد ظهر غضنفر الله في الأرض و فرّ منه
كلّ حمير ذی رجلين و ملأ قلوبهم من خيفة الله
المقتدر القدیرا و ما آمن احد منهم اياکم ان لا
تکونوا بمثلهم مشرکاً مرتدّاً کفورا الى ان قال ثمّ
اشرب ما يسقیک ساقی الروح من هذا الکوب
الذی کان من ذهب الايقان مصنوعاً ثمّ ارزق من
ثمرات هذه الشجرة التي غرست في هذا السیناء
بيد ربک العليم الخليم الحکيم الرحيما
- ثمّ قل يا قوم اسمعوا نداء هذا الذی ظهر بين
السموات و الأرض و يقول بأن يا قوم آمنوا
بالله الذی خلقکم بأمره و كونوا بقوله سماعاً سامعاً
سميعاً و بجماله بصاراً بصيراً بجلاله نظاراً

glance upon His glory... He, verily, is a Forgiving, Generous, Knowing and Merciful One.

ناظراً نظيراً الى ان قال و الله تواباً كريماً علماً
رحيماً

93 From Nabil before 'Ali. Sealed, Muhammad-'Ali.

93 من النبيل قبل على مهر محمد علي

94 He is God, the Most Sublime, the Most Glorious, the Most Exalted!

94 هو الله الأرفع الأبهى الأعلى

95 God hereby remembereth His servant 'Ali, that he may stand firm in the cause of his Master and stay true to his Lord... O servant! Harken unto my call. Forsake, then, thy self and thy desires, and turn thy face towards thy Lord. This, verily, is the word of truth, wert thou to be of the hearing! The spirit be upon thee and upon all who are illumined by the light that hath been manifested by this sun which hath been shining in its meridian glory.

95 ذكر الله عبده علياً ليستقيم على امر مولاه ويكون
بربه صديقاً الى ان قال ان يا عبد اسمع ندائى
ثم انقطع عن نفسك و هواك و وجه بشر
مولاك و ان هذا القول الصدق ان انت له سميعاً
و الروح عليك و على من استشرق من هذه النور
الذى ظهر عن هذه الشمس التى كانت فى قطب
الزوال مضيئاً

96 The servant of God, the Most High, Muhammad-'Ali

96 عبد الله العلى محمد علي

97 This is that which was revealed unto the inmost heart of Muhammad-'Ali.

97 ما نزل على فؤاد محمد قبل على

98 O thou servant of the Spirit! Harken to the call of thy Lord, the All-Bountiful, that is being raised from this most transcendent scene... Call, then, all beings to thy master. To whomsoever accepteth the truth of thy words, and believeth in the verses of God, herald the glad-tidings of reunion with thy Lord, the All-Merciful, the Most Compassionate. And whosoever disbelieveth, warn him of hell fire. Thy Lord, verily, will chastise such a soul with a grievous torment. What fate indeed can await transgressors save for the nethermost fire? God, verily, is well-informed and all-knowing. Say: O servant! Harken to that wherewith the pen of command inspireth thee at the end of his tablet. Be thou constant in his cause, even should swords rain down upon thy head. Follow not in the footsteps of the Evil One, but walk in the ways of the people of the All-Merciful. He it is besides Whom there is none other God. He, verily, is the true and manifest King. Render thanks unto thy Lord, for He assisteth thee with the power of His assistance. He, verily, assisteth whomsoever He willeth. He, verily, witnesseth all things, and assisteth every poor servant. Joy, salutations and glory be upon thee and upon every devoted believer.

98 ان يا غلام الروح اسمع نداء ربك الكريم عن
هذا المنظر العظيم الى ان قال ثم ابليغ الكائنات
الى مولاك فمن صدق بقولك و آمن بآيات
الله بشره بلقاء ربك الرحمن الرحيم و من كفر
فأذره بالنار و ان ربك سيجزيه عذاب عظيم و
ما عقي الظالمين الا الجحيم و الله مخبر عليم قل يا
عبد اسمع ما يلهمك قلم الأمر فى آخر اللوح ان
استقم على امره ان يطر على رأسك السيف لا
تتبع خطوات الشيطان و اتبع ملة الرحمن و الله لا
اله الا هو و الله لسلطان حق مبيناً ثم اشكر ربك
بأنه ينصرک بنصره و انه ينصر من يشاء و الله
لعلى كلشيء شهيداً و انه لناصر كل عبد فقير و
الروح و التكبير و البهاء عليك و على كل مؤمن
منيباً

99 This is that which was revealed to the inmost heart of Muhammad-'Ali.

99 ما نزل على فؤاد محمد قبل على

100 He is the Glory of the Glories shining above the supreme Horizon!

100 هو البهى الأبهى فى الأفق الأعلى

101 'Ayn Mim Sad. Glorified be He Who hath created all things according to their own measure. He, verily, hath power over

all things. He it is besides Whom there is none other God. He, verily, knoweth all His creation.

101 ع م ص سبحان الذي خلق كلشيء بمقدارهم و
انه لعل كلشيء قديرا وانه لا اله الا هو وانه
لعل كل خلق عليما

102 O people! Believe in God, and testify to His words that there is none other God save Him Who hath fashioned the heavens without the help of pillars, and Who hath established there-upon His exalted and mighty Throne. Say: O people! Harken unto my call and walk firm and straight upon the path of God. O people! Believe in God, He Who hath created you, and provided for you, and formed you. He, verily, is a witness unto all things. His are the kingdoms of Revelation and Creation both aforetime and hereafter. He, verily, is a mighty, gracious and great Sovereign.

102 ان يا قوم آمنوا بالله وصدقوا بآياته بانه لا اله الا الذي فطر السموات بغير عمد و استوى عليه عرش العلى عظيما قل يا قوم اسمعوا ندائى وكونوا على صراط الله قائما مستقيما يا ملا آمنوا بالله الذي خلقكم ورزقكم وصوركم وانه بكلشيء شهيدا له الخلق والامر من قبل ومن بعد وانه لسلطانا مقتدرا عزيزا عظيما كبيرا

103 O concourse of the Bayan! Harken unto my call and be not like unto the people of the Qur'an: disbelievers, apostates and sinners. Bear witness, then, that there is none other God but Him, and that He is the true and manifest King.

103 ان يا ملا البيان اسمعوا ندائى ولا تكونوا كالملل الفرقان كافرا مرتدا اثما ثم شهدوا بانه لا اله الا هو وانه لسلطان حق مينا

104 O people! Harken unto my call and disbelieve not in His signs and evidences, in that He hath created you aforetime from a drop of water and clay. Believe in God, O concourse of misbelievers, and lie not regarding these verses, for they have been sent down from God, the Almighty, the All-Knowing, the Omnipotent. He it is Who diverted the deluge from Noah's ark, Who shielded Hud and His companions from the tempestuous winds, and Who cast the misbelievers into hell. He it is Who turned fire into paradise for Abraham, Who caused a gnat to triumph over Nimrod and kill him, Who made the sea a path for the children of Israel, and Who caused Pharaoh and all his people to drown. He it is Who hath sent prophets to all people, that they may summon all creation unto Him. He, verily, is the All-Powerful and the All-Knowing.

104 يا قوم اسمعوا ندائى ولا تكفروا بآياته وبياناته بانه قد خلقكم من قبل من قطرة ماء وطينا آمنوا بالله يا ملا المشركين ولا تكذبوا بهذه الآيات لأن هذا قد نزل من عند الله المقتدر العليم القديرا وانه لا صرف الطوفان عن فلك النوح وانه لا صرف ريح العاصف عن الهود والذين معه واورد المشركين فى الجحيم وانه جعل نار الخليل رضوانا وانه لا غلب على القرد بعوضة من السماء قتله وانه لجعل البحر للبنى اسرائيل سبيلا و غرق الفرعون و ملا كلهم اجمعينا وانه لأرسل على الخلق من عنده الأنبياء حتى يدعوا الخلق اليه وانه لقادر عليما

105 O people! These are the verses of God. Deny them not, nor dispute with God, Who hath sent them down. Blessed is he who testifieth to their truth, and beareth witness that there is none other God but Him. He, verily, hath power over all things. O concourse of men! By God, the greater daystar of God hath appeared, and ye have turned aside from him and been accounted amongst the infidels. He it is besides whom there is none other God; He, verily, is a powerful Sovereign. Ye have all been created through my word. He, verily, is the Exalted, the Almighty, the Most Powerful. There is none other God but Him. He is the hidden mystery of God, and whoso opposeth or turneth aside from him will be cast into hell. O concourse of the misbelievers! Wherefore flee ye from this most luminous dayspring? By God, there is no refuge for any soul.

105 يا قوم هذه آيات الله لا تكفروا به ولا تعرضوا بالله نازله هنيئا لمن صدق به ويشهد بانه لا اله الا هو وانه لعل كلشيء قديرا ان يا معشر البشر تالله قد اشرق شمس الله الأكبر وانتم اعرضتم عنه وكنتم من اصحاب الكفر وانه لا اله الا هو وانه لسلطانا مقتدر وكل خلقتم بقولى وانه لعل قاهر مقتدر لا اله الا هو وانه لسر الله المستسر قد ورد فى الجحيم كل من اعرض به ثم ادبر ان يا ملا المشركين لم تفرون من هذا المشرق الأنور تالله لم يكن لأحد مفر لا اله الا هو سبحانه و تعالى عما يصفون هؤلاء الكفر فسبحانك اللهم يا

No God is there but Him, exalted and glorified be He above all that these infidels attribute unto Him. Glorified be Thou, O my God! Thou hast created and nurtured me, and Thou verily art the All-Powerful, the Almighty. O Thou besides Whom there is none other God! Reveal unto us Thy hidden mystery. Thou art the Sovereign, the King, the All-Bountiful, He Who is above reproach.

الهي انت الذي خلقتني ورزقتني وانتك لقادراً
مقتدر يا من لا اله الا انت فأظهر لنا سر المستسر
وانك لسلطان ملك الوهاب لن تنهر

- 106 Say: O people! By the righteousness of God, the Greater Manifestation of God hath appeared, even as a refulgent and luminous sun, above the horizon of holiness, and hath removed the veil from his most holy countenance. He, verily, surpasseth in radiance and greatness every sun, moon and star. Nay rather, he is the sovereign of the heavens and of the earth, and God's most brilliant light—nay, the sun itself is next to him punier than the puniest of all things.

106 قل يا قوم تالله قد ظهر ظهور الله الأكبر عن
مشرق القدس كشمس لاخ انور و كشف
التقاب عن وجهه الأطهر و انه من كل
الشموس و الأقمار و النجوم انور اكبر بل انه
لسلطان السموات و الأرض و انه لنور الله
الأنور بل الشمس عنده من كل صغير اصغر

- 107 Say: O concourse of the Bayan! God hath forgiven your transgressions on this day. He, verily, is the Knower of all things. Take heed lest ye slander me even as did the misbelievers aforetime, and assert not of me that I have been schooled, even as the infidels asserted when 'Ali came in very truth bearing the verses of God and His testimonies. Fear ye God and slander me not. I wrote this tablet when I was still but a child. O people! Ye are the mature ones of the earth. Beware lest ye create dissension in God's religion. Rather, walk ye firm and straight in His path.

107 قل يا ملاء البيان اليوم قد غفر الله ذنوبكم الله
الذي كان بكلشيء عليم اياكم ان لا تفتروا على
كما افتروا المشركون من قبل و لا تقولوا في حق
بانك درست كما قالوا الكفار اذ جاء على بالحق
بآيات الله و بيناته خافوا عن الله و لا تفتروا على
و اتى كتبت هذا اللوح حين الذي كنت صغيراً
يا قوم انتم كبراء في الأرض اياكم ان لا تختلفوا
في الدين و كونوا على صراط الله قائماً مستقيماً

- 108 Another letter, of which only a portion is being quoted on account of its length:

108 و مكتوب ديگر چون مفصل بود اين مختصرى از
آن است كه نوشته ميشود

- 109 Say: O people! I am the fiery phoenix! I tread on fire; I partake of fire; I journey through fire. That which I intend by fire is naught but the love of God, the Help-in-Peril, the Self-Subsisting; and by partaking of fire, I mean partaking of the knowledge of my Lord; and by treading on fire, treading the path of His love; and by journeying through fire, journeying through the stations of my fervour and yearning for my beloved, the Everlasting, the Best-Beloved. Slay me not with the swords of your blasphemy. Fear ye God, and deny me not, nor deny my verses, which were revealed unto me by my Lord and made to flow from my tongue, and which I uttered whilst still a child. Have mercy upon me, then, and sever not my head with the swords of self and passion. This, verily, is my counsel unto you, which I deliver as bidden by God, the All-Powerful, the Self-Subsisting, could ye but hearken! [end of cited passages]

109 قل يا قوم اتى سمندر نارى امشى في النار و اكل
من النار و اسير في النار و ان مقصودى من النار
هو حب الله المهيمن القيوم و من اكل النار هو
اكل معارف ربي و المشي في النار هو المشي في
سبيل حبه و السير في النار هو السير في درجات
شوقى و جذبى الى محبوبى الباقي المحبوب اذاً لا
تقتلونى بأسياف شركم اتقوا الله و لا تتكرونى و
لا آياتى التي اوحيت الى من عند ربي و انزله على
لسانى و نطقت بها في ايام صغرى اذاً فارحموا
على و لا تقطعوا رأسى بسيوف النفس و الهوى و
هذا ما نصحتكم به بما امرت من لدى الله المقتدر
القيوم ان انتم تسمعون

- 110 Now judge with fairness, O ye fair-minded ones! Can the person who hath clearly and plainly written: "Say: O people! By the righteousness of God, the Greater Manifestation of God

110 حال اى اهل انصاف قدرى انصاف دهيد نفسى
كه نوشته است واضحاً مشهوداً قل يا قوم تالله
قد ظهر ظهور الله الأكبر عن مشرق القدس

hath appeared, even as a refulgent and luminous sun, above the horizon of holiness, and hath removed the veil from his most holy countenance. He, verily, surpasseth in radiance and greatness every sun, moon and star,” and: “Nay, the sun itself is next to him punier than the puniest of all things,” and: “Ye have all been created through my word,” and: “Deny me not, nor deny my verses, which were revealed unto me by my Lord and made to flow from my tongue,” raise a protest against him who calleth himself the servant of the servants of Baha? Can he accuse him of laying claim to Divinity, of regarding himself as the Author of Divine verses and the Recipient of Divine revelation, and of considering himself to be a partner of the Ancient Beauty—may my soul be His ransom?

- 111 O fairminded ones, judge with fairness! O blinded ones, ponder awhile with insight! The one whose inner nature and the clay of whose very being have been kneaded with the living waters of servitude to the Ancient Beauty standeth accused of advancing a prophetic claim, whilst the individual who clearly and openly advanced a claim during Baha'u'llah's own lifetime and who became the subject of the verse: “Should he for a moment pass out from under the shadow of the Cause, he surely shall be brought to naught” hath become the proponent of Divine unity, and his words have become the unerring balance, whereas the Centre of the Covenant—whom all, even that individual, have been bidden to obey—hath come to be disparaged, maltreated and reviled. Take heed, ye who are endued with insight! Can there be a clearer proof or a surer testimony? Nay, by God! But “verses and warnings are of no avail” and “even if thou producest for them every sign, they will not believe it.” Consider how confused the matter hath become and to what heights the calumny hath reached! I swear by the blessed countenance and conduct of the Abha Beauty—may my soul be a sacrifice for His servants—that all the waverers in ‘Akka know perfectly well that this servant hath harboured no desire in His heart and soul and inmost being but servitude unto Him. “They recognize the blessing of God, then they deny it.” The waverers, however, have each a different goal and covet each in their own way a lofty and exalted position.

- 112 Thou knowest and seest, O Lord, that this lowly one hath buried his face in the dust, is beseeching Thee in his inmost heart, and saying: O God, my God! Confirm me in servitude to Thy pure and sanctified Threshold, and secure my thrall-dom to Thy blessed and sweet-scented Being. Suffer me to be selfless in the spacious court of Thy loved ones and humble in the vast precincts of Thy servants. O Lord! Ordain for me absolute non-existence and utter annihilation in Thy Cause, that the mount of mine existence may crumble before

کشمس لاأخ انور و کشف النقاب عن وجهه
الأطهر وأنه من كل الشمس والأقمار والنجوم
انور واكبر و همجنين بل الشمس عنده من كل
صغير اصغر و همجنين كل خلقتهم بقولی و همجنين
و لا تنكرونی و آیاتی الی اوحیت الی من عند
ربی و انزله علی لسانی این نفس اعتراض بر نفسی
که خویش را عبد عبد بها خواند مینماید که تو
دعوی الوهیت نمودی و خود را صاحب آیات
و وحی دانستی و شریک جمال قدم روحی له
القداء شمردی

111 ای منصفین انصاف دهید ای بی‌بصران قدری
تبصر در امور نمائید کسیکه طینتش و فطرتش
بماء حیات عبودیت جمال قدم مخمر متهوم
بادعاست و نفسیکه واضحاً مشهوداً در ایام
مبارک ادعا نموده و در حقش نازل شد
که اگر آتی از ظل امر منحرف شود معدوم
صرف خواهد بود این شخص حال مثبت توحید
شده و قولش میزان گشته و مرکز میثاق که
کل مأمورند حتی این شخص باطاعتش مهان و
مضطهد و مبعوض فاعتبروا یا اولی الأبصار
برهان از این واضحت و دلیل از این لائحتر لا
والله ولكن لا تغنی الآيات و التذکر ولو تأتیم
بکل آیه لن یؤمنوا بها ملاحظه نمائید که امر
چگونه بر اشتباه است و افترا بجه درجه است
قسم بان روی و خوی مبارک جمال ابهی
روحی لعباده القداء که جمیع متزلزین عکاً بحق
البقین میدانند که این عبد در عالم روح و قلب
و فؤاد و کینونت هیچ آرزویی جز عبودیت
جمال ابهی نداشته و ندارد یعرفون نعمه الله ثم
ینکرونها ولی متزلزین هر یک در هوایی پرواز
مینماید و هریک را هوس اوج و سمائی

112 ای ربّ تعلم و تشهد انّ هذا المتذلّل مکبّ
بوجهه علی التراب و یناجیک فی خفیّات سرّه
و یقول الهی الهی حقّتی بعبودیّة عتبتک الطیّبة
الطاهرة و ثبت رقیّی بحضرتک المقدّسة العاطرة
و اجعلنی فانیاً فی ساحة احبتک الرّحیة و
قائناً فی رحبة ارقائک الفسیحة ای ربّ قدر
لی الفناء البحت و الاضمحلال الصّرف فی

the majesty of the signs of Thy singleness when I bow down at the door of Thy oneness, and that the essence of my being may vanish away when I supplicate at the threshold of Thy supreme sovereignty. O Lord! No fire is more burning in my sight than my continued existence before the revelation of the verses of Thy Divine Unity, no hell greater than to endure before the radiance of the lights of Thy singleness. Deliver me, O my God, from this dreadful plight, and rescue me from this abyss of perplexity. Thou art the Gracious, and Thou art the Merciful, O Thou the Lord of grace abounding!

امرک حتی یندک طود وجودی عند یجودی
باب احدیتک من سطوات آیات فردایتک و
یضمحل حقیقه ذاتی عند مناجاتی بفناء حضرة
ربوبیتک ای رب لیس لی نار اشد من بقائی
عند ظهور آیات توحیدک و لیس لی بحیم اعظم
من وجودی عند تالؤ انوار تفریدک ای رب
خلصنی من هذه الورطة الموحشة و ننجی من
هذه اللجة المدهشة انک انت الکریم انک انت
الرحیم یا ذا الفضل العظیم

- 113 Consider in what realm this servant abideth, and in what wilderness the waverers dwell. "How vast is the difference between one going East and one going West!" Never will the lights of such servitude remain concealed, nor the lamp of such self-effacement be extinguished. Never will the waves of such an ocean be stilled, nor will the wafting of such a breeze ever cease. Vain indeed are their undertakings!

113 باری ملاحظه فرمائید که این عبد در چه عالمی و
متزلزلین در چه وادی شتآن بین مشرق و مغرب
هرگز انوار چنین عبودیتی مستور نماند و شمع چنین
محویتی خاموش نگردد امواج چنین بحری ساکن
نشود و هبوب چنین نسیمی مقطوع نشود فباطل
ما هم [یعملون]

- 114 Consider how the waverers are seeking by various means to cause every believer in the Holy land to waver in turn. They dispatch messages in all directions alleging that I am attracting the people to the Covenant of God through material inducements. I adjure thee by the one true God! On the journey when thou didst attain His blessed court, didst thou witness any signs of worldly riches in the hands of this servant? Didst thou find him to be prey to such cravings, or rather the waverers? This hath ever been their mode of conduct, and it is to this day plainly and visibly so, as both friend and stranger know. Thus, an illustrious personage hath written to one of the believers claiming that three hundred tumans had been given to a certain believer—namely, thyself—in order to remain firm in the Covenant. The letter of that individual, where he hath taken this servant to task, is indeed extant and available. Now, even if every other soul were to be in doubt regarding the falsity of this claim, surely thou canst have no doubt.

114 ملاحظه فرمائید که متزلزلین هریک از دوستان
ارض مقدسه را میکوشند که بانواع وسائل
متزلزل نمایند و باطراف مینویسند که این عبد
بزخرف دنیا نفوس را بمیثاق الهی دلالت مینماید
شما را بحق قسم میدهم در آن سفر که بساحت
اقدس مشرف شدید در نزد این عبد آثار زخرف
مشاهده نمودید و این عبد را باین هوسها مبتلا
دیدید و یا متزلزلین را این دائم روش متزلزلین
بود و الآن نیز واضح و مشهود جمیع داخل و
خارج میدانند خلاصه شخص مکرری نوشته یکی
از احباب که مبلغ سیصد تومان بفلان یعنی شما
داده شده است که ثابت بر میثاق شوید و الآن
خط آن شخص حاضر و موجود و گله از این
عبد نموده این کیفیت اگر چنانچه بر کل مشتبّه
باشد بر شما که مشتبّه نمی شود که کذب است

- 115 Consider what calumnies they have advanced, that they might sap the foundations of the Covenant! How far from reality, how very far! The edifice of the Covenant is wrought of the sternest steel, and the foundations of the Testament have been laid by the all-glorious Lord. Were all the peoples of the world to join hands and arise with all of the powers of existence, they would prove unable to cause a breach in these mighty foundations.

115 ملاحظه نمائید که بچه افتراها میخواهند که بنیان
میثاق را براندازند هیات هیات بنیان میثاق از
زیر حدید است و اساس پیمان تأسیس خداوند
مجید اگر جمیع من علی الأرض جمع شوند و
بقوای وجود قیام نمایند در این اساس متین رخنه
نتوانند

- 116 Consider for a moment the machinations and whisperings in which the Umayyad caliphs engaged, the companions of the Prophet whom they cast as narrators of fabricated Hadiths, the clamour they raised throughout the world, the mischief

116 قدری ملاحظه نمائید که ملوک بنی امیه بچه
دسائس و وسوسه برخواستند و چه روات
کذبهائی از بعضی از اصحاب حضرت ترتیب
دادند و چه ولوله در عالم انداختند و چه فتنه

they stirred, and the flames of hatred and sedition that they thus made to ascend to the highest heaven! Through their temporal power, they spread dissension throughout the world, and incited all to the hatred of Him Who was the object of the words "Of whomsoever I have been the Master, 'Ali here shall be the Master," that they might vanquish that wronged One. The Commander of the Faithful fell prey to the sword, and the Prince of Martyrs became the target of a hundred thousand darts of malice. His wives and kinfolk were made captives, and for seventy years that luminous Beauty was cursed and reviled from the pulpits throughout the lands of Islam. But behold what came to pass in the end: 'Ali shone forth like unto a resplendent moon, and the mystery of Husayn's martyrdom wafted a fragrant breath over the whole world. Eyes wept sore for His calamity and hearts were consumed. The dynasty of the Umayyads was overthrown, the line of Abu-Sufyan was extinguished, and even their own descendants came to blame their forbears. The light of holiness shone forth, the darkness of deceit was dispelled, and the reality of "the truth came and falsehood fled away" was fully established. No denier remained and no opponent held fast. All this, notwithstanding that there was no Covenant or Testament, no trust or agreement, only the statement of Muhammad that whoever loved Him should also love 'Ali.

برپا نمودند بقسمیکه نائره فساد و عناد بعنان آسمان رسید و بقوت حکومت نفاق را در آفاق منتشر نمودند و جمیع خلق را بر بغض من کنت مولاه فهذا علی مولاه دلالت نمودند تا آنکه آن مظلوم را مقهور نمایند حضرت امیر طعمه شمشیر شد و حضرت سیدالشهداء هدف صدهزار تیر بغضا گشت آل و حرمیش دستگیر و اسیر شدند و هفتاد سال در کل منابر اسلام سب و لعن آن جمال منیر نمودند با وجود این عاقبت چه شد حضرت امیر چون بدر منیر تابان شد و سر شهادت حضرت سیدالشهداء آفاق را غریبار کرد چشمها در مصیبتش گریان شد و دلها سوزان گشت خاندان اموی برافتاد و دودمان سفیانی محو و نابود شد حتی ابناء نفس اعدا بنکوهش آباء و اجداد برخاستند نور تقدیس بتاید و ظلمت تبلیس محو و نابود شد و جاء الحق و زهق الباطل تحقیق یافت منکری باقی نماند و معرضی استقرار نیافت با وجود آنکه نه عهد و میثاقی بود و نه پیمان و ایمانی بلکه حضرت فرموده بودند که هر کس مرا دوست دارد باید علی را دوست بدارد

- 117 Now, in this mighty cycle, there is a Divine trust and agreement, and a heavenly Covenant and Testament. It is the cup of "am I not your Lord" that is being proffered by the hand of the Abha Beauty and quaffed in turn at the celestial feast. Whoso hath been intoxicated by that wine hath intoned, in the accents of the Abha Kingdom, the call of "Praise be unto Thee, O my Lord, the Most Glorious," and whoso hath been deprived thereof hath sought every day a new excuse and hath been caught at every moment in a new snare. Admonition had no effect upon such souls, nor did kindness cause any change of heart. In the end they have found themselves immersed in the depths of violation and lost in the wilderness of denial.

117 حال در این کور عظیم ایمان و پیمان الهیست و عهد و میثاق حضرت ربّانی جام السّ است که بید جمال ابهی در بزم الهی بدور آمد و نوشانوش درگرفت هر کس سرمست آن صیبا شد باهنگ ملکوت ابهی لک الحمد یا ربی الأبهی گفت و هر کس محروم شد هر روز بهانه‌ئی جست و هر دم بدام و دانه‌ئی افتاد نه نصیحت تأثیر داشت و نه ملاطفت تغییر داد عاقبت در غمرات نقض مستغرق شد و در بادیه رفض سرگردان گشت

- 118 O friends of God! Consider how the explicit text of God's Covenant hath been abandoned and neglected, and how the words of 'Umar and 'Amr ibn-i-'As, that "Sufficient unto us is the Book of God" have come to be accepted! Take heed, O ye possessors of insight!

118 ای احبابی الهی ملاحظه فرمائید که نصّ عهد الهی متروک و مهمول و قول عمرو و عمرو بن عاص یکفینا کتاب الله مقبول فاعتبروا یا اولی الأبصار

- 119 Likewise, in the Kitab-i-'Ahd, the specifically appointed authority unto whom all must turn when differences arise is the Centre of the Covenant, the Interpreter of the verses of the Divine Luminary of the worlds. Notwithstanding this, a centre and interpreter is being sought elsewhere, even though it

119 و همچنین عند الاختلاف مرجع منصوص مخصوص در کتاب عهد مرکز میثاق است و مبین آیات نیر آفاق و حال مرجع و مبین سائر جهات و حال آنکه بنص صریح کل مأمور

hath been made incumbent upon all, and particularly upon the Aghsan, the Afnan, and the kindred, to turn to the Centre of the Covenant. But now, instead, refutations are being written against that Centre and disseminated throughout all regions.

- 120 Awake from your slumber, O possessors of understanding hearts! Could anyone have imagined, notwithstanding the explicit text of the Most Holy Book, which standeth supreme above all other books, and the manifest sovereignty of the Book of the Covenant, which interpreteth the verses of the Most Holy Book, that any soul would succumb to error or cause a breach? No, by God! How did the explicit verses of the Most Holy Book come to be so utterly forgotten, and the decisive word of the Book of the Covenant come to be regarded even as “confused dreams”, whilst the words of ‘Umar became the religion of God and the machinations of ‘Amr ibn-i-‘As the pattern of conduct for each and all? They say: “The verses of God are the balance.” Who hath ever denied that? But a specific Interpreter hath been appointed for these verses, lest every malevolent adversary or ignorant profit-seeker tamper with God’s verses and interpret them according to his own whim. “None knoweth the meaning thereof except God and them that are well-grounded in knowledge.” According to the explicit text of the Most Holy Book and the Book of the Covenant, the one who is well-grounded in knowledge is clear and unambiguous. How, then, can he be reviled and forsaken, and Abu-Sha’yun, Abu-Hurayrih and Malik become the interpreters of the Book and the divines of the age?

- 121 O ye my loved ones ! I adjure you by God to see how laughable is this, that the verse “When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces towards Him Whom God hath purposed, Who hath branched from this Ancient Root” hath been abrogated, whilst the utterance of ‘Umar “Sufficient unto us is the Book of God” hath been firmly established. And that the verse: “When the Mystic Dove will have winged its flight from its Sanctuary of Praise and sought its far-off goal, its hidden habitation, refer ye whatsoever ye understand not in the Book to Him Who hath branched from this mighty Stock” is abandoned and forsaken, whilst the machinations of ‘Amr ibn-i-‘As, who paraded the Qur’an on the point of a spear and claimed: “Unto the Book of God do we invite you” have become accepted and enforced. And that the verses: “The will of the Divine Testator is this: It is incumbent upon the Aghsan, the Afnan and My kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: ‘When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward

بتوجه علی‌الخصوص اغصان و افنان و آل حال
بعوض توجه رد بر مرکز میثاق مرقوم میشود و
نشر در آفاق میگردد

120 فانتبهوا یا اصحاب القلوب آیا بگان میرفت که بعد
از نص صریح کتاب اقدس که مهیمن بر کل
کتاب است و سلطان مبین کتاب عهد که مبین
آیات کتاب اقدسست دیگر کسی اشتباه نماید و
یا نفسی رخنه نماید لا والله حال آیات صریحه
کتاب اقدس نسیاً منسیاً شد و نص قاطع کتاب
عهد اضغاث احلام گشت و قول عمر شریعت
الله شد و دسیسه عمرو بن عاص روش و سلوک
عام و خاص گردید میگویند آیات الله میزانت
که میگوید نیست لکن از برای این آیات مبین
منصوص مخصوص تعیین شده نه آنکه هر مغل
مبغضی و یا جاهل طالب عوضی دخل و تصرف
در آیات الله نماید و بهوای خود معنی نماید لا یعلم
تأویله الا الله و الراسخون فی العلم حال راسخ در
علم بموجب نص صریح کتاب عهد و کتاب اقدس
واضح و مشهود با وجود این چگونه جائز که
مبغوض و متروک گردد و ابوشعیون و ابوهیره
و مالک مبین کتاب و مجتهد العصر و الزمان
گردند

121 ای احباب شما را بخدا قسم تبسم نمائید اذا غیض
بحر الوصال و قضی کتاب المبدأ فی المآل توجهوا
الی من اراده الله الذی الشعب من هذا الأصل
القديم منسوخ گشت و حسبنا کتاب الله عمر
مثبت شد و آیه منصوصه یا اهل الانشاء
اذا طارت الورقاء عن ایک الثناء و قصدت
المقصد الأقصى الأخفی ارجعوا ما لا عرفتموه
من الکتاب الی الفرع المنشعب من هذا الأصل
القویم مهمول و فراموش شد و دسیسه عمرو بن
عاص که قرآن سر نیزه کرد و ندعوکم الی کتاب
الله گفت مقبول و معمول شد و وصیت الله آنکه
باید اغصان و افنان و منتسبین طراً بغصن اعظم
ناظر باشند انظروا ما انزلناه فی کتابی الأقدس
اذا غیض بحر الوصال و قضی کتاب المبدأ فی
المآل توجهوا الی من اراده الله الذی الشعب من
هذا الأصل القديم مقصود از این آیه مبارکه
غصن اعظم بوده کذلک اظهرنا الأمر فضلاً

Him Whom God hath purposed, Who hath branched from this Ancient Root.' The object of this sacred verse is none other except the Most Mighty Branch. Thus have We graciously revealed unto you our potent Will, and I am verily the Gracious, the All-Powerful" have been effaced from the tablet of human hearts, whilst the accounts of Ka'bu'l-Ahbar have been circulated throughout the world. And that the statement: "The glory of God rest upon Thee, and upon whosoever serveth Thee and circleth around Thee. Woe, great woe, betide him that opposeth and injureth Thee" hath become even as "scattered dust," whilst the words of every errant soul have been noised abroad upon the earth. And that the verse: "Well is it with him that sweareth fealty to Thee; the fire of hell torment him who is Thine enemy" was forgotten by every base and contemptible soul whilst he who is rejected of God was honoured even as His Apostle. And that the words: "He it is Who uttereth that which He willeth. O My Most Great Branch! Thy book was presented before this Wronged One and We heard that which Thou didst commune with the Lord of the worlds. We have made Thee a shelter for all mankind, a shield unto all who are in heaven and on earth, a stronghold for whosoever hath believed in God, the Incomparable, the All-Knowing. God grant that through Thee He may protect them, may enrich and sustain them, that He may inspire Thee with that which shall be a wellspring of wealth unto all created things, an ocean of bounty unto all men, and the dayspring of mercy unto all peoples. Verily He is the All-Powerful, the All-Knowing, the All-Wise. We beseech God to water through Thee the earth and all that it holdeth, that there may spring therefrom the tender herbs of wisdom and utterance and the hyacinths of knowledge and understanding. Verily He is the Friend of whomsoever befriendeth Him and the Helper of whomsoever confideth with Him. No God is there but Him, the Almighty, the All-Praised" have been effaced from all minds, whilst lying tales and accounts have found universal currency.

من عندنا و انا الفضال الکرم از لوح قلوب
محو شد و روایات کعب الأخبار مشهور اقطار
شد و البهاء علیکم و علی من یخدمک و یطوف
حولک و الویل و العذاب لمن یخالفک و یؤذیک
هباءً منبثاً شد و اقوال هر بی تمکین منتشر در
روی زمین گردید طوبی لمن والا ک و السقر
لمن عادا ک منسی هر خس و خاشاک شد و
مبغوض حق بمنزله خواهه لولا ک گشت و
هو الناطق علی ما یشاء یا غصنی الأعظم قد حضر
لدى المظلوم کتابک و سمعنا ما ناجیت به الله رب
العالمین انا جعلناک حرزاً للعالمین و حفظاً لمن فی
السّموات و الأرضین و حصناً لمن آمن بالله الفرد
الخبر نسأل الله بأن یحفظهم بک و یغنیهم بک و
یلهمک ما یکون مطلع الغنی لأهل الانشاء و بحر
الکرم لمن فی العالم و مشرق الفضل علی الأمم
أنه هو المقتدر العلیم الحکیم و نسأله ان یسقی بک
الأرض و ما علیها لتنبث منها کلاً الحکمة و البیان
و سنبلات العلم و العرفان انه ولی من والا ه و
معین من ناجاه لا اله الا هو العزیز الحمید از افکار
زائل شد و حکایات و قصص مؤتلفه ورد زبان
حاضر و غائب گردید و

122 Other examples of such passages indeed abound. Now the explicit texts of the Most Holy Book and of the Book of the Covenant—which are the very foundations of the Law, Religion, Cause and Command of God—are cast aside and condemned to oblivion, while statements are being circulated that are abhorred even by those who dwell in the graves, let alone of the companions of the all-forgiving Lord.

122 امثال این بسیار حال نص کتاب اقدس و صریح
کتاب عهد که اس اساس شریعت الله و دین
الله و حکم الله و امر الله است مهجور و مهمول
و غیر مذکور و اموری مشهور و منشور که حتی
اهل قبور از آن منفور تا چه رسد باصحاب رب
غفور

123 Thou seest, O my God, what torments and tribulations afflict me, and what woes and agonies perplex and perturb my heart. Friend and foe alike have readied their bows and arrows, and sought a pretext for attack; nay, the friend hurleth a dart

123 ای خدا تو بینائی که در چه عذاب و بلائی
گرفتارم و از چه درد و محنتی مضطرب و بی قرار
یار و اغیار هر دو تیر و کمان کشیده و آشنا
و بیگانه هر دو بهانه بسته بلکه یار سهمش

more poisonous and inflicteth a wound more grievous than the stranger.

مسمومتر از اغیار و آشنا زخمش شدیدتر از بیگانه

- 124 O divine Providence! Thou art Thyself a witness that I was a remedy to the ills of each, and a balm upon the wounds of all. I was a physician and a comforter to every sick one, a compassionate friend to every agitated one, a source of solace to every grieving soul, a wholesome medicine for every poisoned one, and a cause of joy to every disconsolate being throughout Thy land. I served all, was truthful to all, cared for all, and sincerely befriended all. And yet, when I was afflicted with the torment of separation from Thy Beauty, and cast into the wilds of remoteness, and consumed with the fire of bereavement, and made to blaze even as a burning flame, I was granted no remedy but a hundred thousand piercing arrows and no balm but a hundred thousand measures of swift and deadly poison.

124 ای پروردگار تو گواهی که درد هر یک را درمان بودم و زخم هریک را مرهم دل و جان هر بیمار را طیب و پرستار بودم و هر بقراریرا حبیب اشکار هر دلشکسته‌ئی را سبب تسلی بودم و هر ماتمیدیده‌ئی را وسیله تعزّی هر مسمومیرا دریاق بودم و هر مغمومیرا علت سرور در آفاق خادم کل بودم و صادق کل غمخوار کل بودم و دوست غمگسار کل و چون مبتلا بهجران جمالت گشتم و در وادی حرمان افتادم و بنیران فراق بسوختم و چون شعله آتش برافروختم مرهمی ندیدم جز صدهزار تیر پرتاب داروئی ندیدم جز صدهزار خروار زهر سریع الاهلاك

- 125 O divine Providence! Grant Thy forgiveness and pardon, for these are ignorant souls and untutored children. Day and night this servant is engaged in serving Thy Cause, and yet they are actively seeking means to harm him and devising schemes to stir up sedition.

125 ای پروردگار تو بیامرز و عفو فرما چه که نادانند و صبیان کودکانند و بی‌خردان شب و روز این عبد بخدمت امرت مشغول و آنان در صدد اذیت عبت که بتدبیر و تعمیق چه فتنه‌ئی برپا نمایند

- 126 To sum up, from the beginning of the world until the present day, never hath such an explicit Covenant and unambiguous Testament been conceived and enacted. Likewise never hath such violation and denial been seen or heard. Yea, covenants had been enacted, but not under the Tree of Life or beneath the Divine Lote-Tree, and the Centre of the Covenant and Testament was obscure and unknown. At no time was it clearly designated or clarified. Rather was it intimated in indirect terms that in the latter days an individual would appear that would exhibit the supreme signs of heaven and the marvelous tokens of unbounded dominion and ascendancy, and that He would be the Centre of that Covenant. Not so, however, in this mighty Cycle and luminous Dispensation, for the Centre of this Covenant and Testament is known to all. It was never imagined, then, that such tumult and strife should occur or such error arise.

126 مختصر اینکه از اوّل ابداع تا بحال چنین عهد صریحی و پیمان واضحی و میثاق آشکاری واقع نشد و ظهور نیافت و همچنین چنین نقضی و چنین نکثی دیده و شنیده نشد بلی عهود واقع ولی در ظلّ شجره انیسانه و در سایه سدره منتهی نه و مرکز میثاق مجهول بود و مرجع پیمان غیر معروف ابداً تصریح و توضیح نشده بود بلکه باشاره‌ئی تلویح گشته که در اواخر ایام شخصی ظاهر گردد با علامات عظیمه آسمانی و شروط شدید قهر و سطوت نامتناهی و او مرجع این عهد است لکن در این کور عظیم و دور مبین چنین نه بلکه مرجع میثاق مشهور آفاق و مرکز پیمان معروف اهل جهان ابداً گمان نمیرفت که چنین فتنه و ولوله در میان افتد و چنین اشتباه‌کاری پیش آید

- 127 So it is that He—may my soul and the soul of all existence be offered up as a sacrifice for His loved ones—saith: “Can it be possible that after the dawning of the day-star of Thy Testament above the horizon of Thy Most Great Tablet, the feet of any one shall slip in Thy Straight Path? Unto this We answered: ‘O My most exalted Pen! It behoveth Thee to occupy thyself with that whereunto Thou hast been bidden by God, the Exalted, the Great. Ask not of that which will

127 اینست که میفرماید روحی و روح الوجود لأجائه الفداء قوله تعالى هل يمكن بعد اشراق شمس وصيتك من افق اكبر الواحك تزل قدم احد عن صراطك المستقيم قلنا يا قلبی الاعلیٰ ینبغي لك ان تشتغل بما امرت من لدی الله العلیّ العظیم و لا تسأل عما یذوب به قلبك و قلوب اهل الفردوس الذین كانوا حول امری

consume Thine heart and the hearts of the denizens of Paradise, who have circled round My wondrous Cause. It behoveth Thee not to be acquainted with that which We have veiled from Thee. Thy Lord is, verily, the Concealer, the All-Knowing!”

البدیع لا ینبغی لک ان تطّلع علی ما سترناه انّ
ربّک هو السّتار العلیم

- 128 Consider what He saith: Can it be possible that after the dawning of the day-star of Thy Testament above the horizon of Thy Most Great Tablet, the feet of any one may slip—that is, that any soul should break Thy Covenant? He then saith: O most exalted Pen! Occupy Thyself with that whereunto Thou hast been bidden, and ask not of that which will consume and melt Thy blessed heart and cause the luminous hearts of the denizens of Paradise to overflow with grief. It is not meet and seemly to reveal that which will come to pass once the day-star of the Testament hath appeared. We have therefore concealed it and God, verily, is the Concealer, the All-Knowing.

128 ملاحظه فرمائید که چه میفرماید آیا ممکن است که بعد از اشراق شمس وصیّت تو از افق بزرگترین الواحت دیگر قدم کسی بلغزد یعنی دیگر نفسی نقض میثاق کند پس میفرماید ای قلم اعلیٰ بآنچه مأموری مشغول باش و سؤال مکن از چیزیکه دل مبارکت از آن میسوزد و میگدازد و قلب منیر اهل فردوس از استماعش خون میگردد سزاوار نیست اطلاع شود بآنچه بعد از شمس وصیّت واقع خواهد شد و ما ستر نمودیم و پروردگار ستار علیم است

- 129 Consider how the Ancient Beauty—may my soul be offered up as a sacrifice for His loved ones—hath forewarned of the future occurrence of violation and denial, and how His blessed heart was filled with sorrow at this prospect. Behold now how the arrows of hatred are flying from every direction and how high the fire of sedition is blazing! No more than a few days had elapsed since the Ascension, and Baha'u'llah's blessed shroud was not yet dry, when the violation of the Covenant and the division of the believers were announced in the newspapers. Among them, the newspaper Akhtar announced this division immediately upon receiving news of the Ascension. See how swift the Covenant-breakers were in their denial! Erelong shalt thou find them in manifest loss! All praise be to God, the Lord of the worlds.

129 ملاحظه فرمائید که جمال قدم روحی لأحبّائه الفداء که چگونه اخبار از وقوعات نقض و نکث فرموده و قلب مبارک چگونه محزون بوده حال ملاحظه کنید که تیر جفا چگونه از جمیع جهات پراست و آتش فتنه چگونه سوزان هنوز از صعود چند روزی نگذشته بود و قیص مبارک هنوز تر بود که در روزنامه‌ها نقض و اختلاف را اعلان نمودند از جمله روزنامه اختر بجزرد وصول خبر صعود اختلاف را نیز اعلان نمود ملاحظه فرمائید چه قدر اهل نقض سریع النکث بودند فسوف تری الناقضین فی خسران مبین و الحمد لله رب العالمین

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*Lauh-i-'Ammih (Tablet to the Aunt)**To: Aunt of Abdu'l-Baha**Date: 1897 or <*

- 1 He is the Dawning One from the Horizon of Sanctity! 1 هو المشرق عن افق التقديس
- 2 The lights have shone forth, yet the people are in great blindness. The mysteries have been revealed, yet mankind remains in ancient bewilderment. The call has been raised, yet humanity is in profound deafness. The veils have been rent asunder, yet the wicked remain behind a thick covering. The fragrances have been wafted, yet those afflicted with colds are deprived of this subtle perfume. 2 قد اشرفت الأنوار والقوم في عمه عظيم قد ظهرت الأسرار والناس في دهش قديم قد ارتفع النداء والورى في صمم شديد قد هتكت الأستار والأشرار في حجاب غليظ و نفحت النفحات و المزكوم محروم من هذا المشموم اللطيف
- 3 Alas for the stupors that are followed by regrets, succeeded by sighs, accompanied by tears—nay, burning coals in the heart of the sorrowful one—for having been veiled from the manifest Light, for having followed every wicked sinner, for having pursued every heedless reprobate, and for having been cast into the depths of hell like decomposed bones. 3 فيا اسفا من سكرات تتبعها حسرات و تلحقها زفرات ترادفها عبرات بل جمرات في قلب المليم بما احتجب عن النور المبين و اتبع كل فاجر اثم و اقننى كل غافل زنيم و التى في غياهب الجحيم كعظم رميم
- 4 As for the sincere ones, they are in great joy, in lasting bliss, and in a noble station, having attained unto the manifest Truth, receiving glad tidings from God, promised the meeting with their Lord, the All-Forgiving, the Most Merciful. By the splendor of the Kingdom and the light of the Realm of Might! By the life of God, this is indeed the magnificent bounty and the beautiful gift. 4 و اما المخلصون لنى بشر عظيم و نعيم مقيم و مقام كريم فائزين بالحق المبين مستبشرين ببشارات الله موعودين بلقاء ربهم الغفور الرحيم بهاء الملكوت و ضياء اللاهوت لعمر الله ان هذا هو الفضل الجليل و الوهب الجميل
- 5 O my thirst for that Kawthar and Salsabil! O my yearning to behold that smiling countenance and that brilliant, radiant light! O leaf who art tried by separation from the Divine Tree! Abandon the vain imaginings of every intimate dreamer who wanders in the wilderness of frustration, who strays in the desert of humiliation, blind and deaf like a heavy rock, and expose thyself to the divine fragrances. Be stirred by the breezes of God at all times and in all conditions. Rejoice in the glad tidings of thy Lord, the All-Bountiful. Cast off these tattered garments and don the new raiment from which emanates the fragrance of Joseph's garment of glory, whereby every blind one will regain his sight through this new bounty. 5 فيا عطشى لذلك الكوثر و السلسيل و يا ولهى لمشاهدة ذلك الوجه البسيم و الشعاع الساطع المنير فيا ايها الورقة المبتلية بفرقة الشجرة الرحمانية دعى اوهام كل وهام حميم هائم في تيه الخذلان تائه في تيه الهوان اكمه اصم كجلود صخر ثقيل و تعرضى لنفحات الله و اهتزى بنسمات الله في كل آن و حين و استبشرى ببشارات ربك الكريم و انزعى هذا الثياب الرثيث و البسى القميص الجديد فتتوضّع منه رائحة قميص يوسف البهاء و يرتد كل ضرير بصيراً من الجود الجديد
- 6 'Abdu'l-Baha 6 ع ع
- 7 O my loving aunt! Stroll somewhat in the gardens of divine mysteries and wade in the pools of infinite bounty. The eye must be seeing and the ear must be hearing. The confirmation 7 يا عمتى الحنونة قدرى در رياض اسرار الهى سير نما و در حياض فيض نامتناهى خوض فرما چشم بينا بايد و گوش شنوا شايد تأييد ملكوت

of the Abha Kingdom is essential and the inspiration of the Concourse on High is vital. Observe how a thin veil prevents the eye from beholding the Greatest Scene, and a light piece of cotton deprives the ear from life-giving melodies. A headache prevents the mind from comprehending universal meanings, and a bubble makes consciousness oblivious to glorious signs. A touch of moisture deprives the blocked nose from sweet fragrances, and a drop of lethal poison destroys the poisoned one.

ابهی واجب و تلقین ملاً اعلی لازم ملاحظه فرمائید که حجاب رقیقی بصر را از مشاهده منظر اکبر منع نماید و پنبهء خفیفی سمع را از نغمات جان‌پرور محروم کند صداعی عقل را از ادراک معانی کلیه بازدارد و فقای هوش را از احساس آثار جلیله غافل کند رطوبتی در دماغ مزکوم را از طیب مسموم محروم نماید و قطره‌ئی از سم نقیع مسموم را معدوم کند

- 8 Consider then how many are the veils of the human world and how numberless are the coverings before the countenance of truth - even light itself becomes a veil before the face of revelation. For to the weak of sight, the light of the world-illuminating sun is the greatest veil, and its brilliant, radiant rays become the supreme covering. The veiled one has cast aside her covering.

8 پس ملاحظه فرما که آفات عالم انسانی را نقاب بسیار و جمال حقیقت را حجابات بی‌شمار حتی حجاب نور نقاب جمال ظهور گردد چه که ضعیف البصر را نور آفتاب جهانتاب اعظم نقاب است و شعاع ساطع لامع اکبر حجاب محجبه خلع العذار نقابها

- 9 As thou observest, the lights of the Sun of Truth have encompassed East and West, and the fame of His glory hath reached the ears of both Orient and Occident. In all the gatherings and assemblies of the world, mention of the Most Great Name is the candle of every assembly, and His perfections and grandeur are evident as the sun. Despite this, most of the people of Iran are still submerged in endless sleep of heedlessness, although the dawning-place of this brilliant Light was the land of Iran, and the rising-point of this luminous Moon was the realm of Tehran. O what regret for those who are heedless of this great bounty! Strangers have become aware while friends remain captive to the sleep of negligence.

9 چنانچه ملاحظه میفرمائی که انوار شمس حقیقت شرق و غرب را احاطه نموده و صیت بزرگواریش گوش‌زد اهل خاور و باختر گشته در جمیع مجالس و محافل عالم ذکر اسم اعظم شمع انجمن است و کمالات و عظمتش چون آفتاب روشن باوجود این اکثر اهل ایران هنوز در خواب غفلت بی‌پایان مستغرق باوجود آنکه مشرق این نیر تابان خطهء ایران بود و مطلع این بدر منیر اقلیم طهران فیا حسرة علی الغافلین من هذا الفضل العظیم اغیار هوشیار گشتند و یاران بخواب تغافل گرفتار

- 10 The people of that land must arise with a pure heart and noble character in manifest joy, and the inhabitants of that region must be gathered in the world of God with perfect spirit and fragrance in endless delight and happiness. They must clap and dance, raising their cry of joy to the ethereal heaven, saying: "Praise be to God that we are from the place of the Blessed Tree and from the planting ground of the Tree of Mercy, from the rising-point of the Luminous Moon and from the dawning-place of the Brilliant Star in the ethereal heaven!" Yet a hundred thousand regrets that they are unaware of this gift and settled in the corner of heedlessness.

10 باید اهل آن اقلیم با قلب سلیم و خلق عظیم در فرح مبین مبعوث شوند و سگان آسمان با کمال روح و ریحان در سرور و حبور بی‌پایان در جهان یزدان محشور گردند و کف‌زنان و پای‌کوبان نعرهء یابشری بفلك اثير رسانند که الحمد لله از منیت سدرهء مبارکه‌اند و از مغرس دوحهء رحمانیه از مطلع بدر منیرند و از مشرق نیر فلک اثير ولی صد هزار حسرت که از این موهبت بی‌خبرند و در زاویهء غفلت مستقر

- 11 Although this is among divine traditions, and thou wilt never find any change in His tradition. The people of Batha sought to extinguish the Muhammadan lamp and obliterate the signs of Ahmad. The people of Galilee, who were compatriots of the Spirit (Christ), arose to block the gate of attainment. Though they prevented the life-giving breezes of the Spirit from passing

11 اگرچه این از سنن الهیه است و لن تجد لسننه تبدیلا اهل بطحا سراج محمدی را در صدد اطفاء بودند و معالم احمدی را در تیهء امحا اهل جلیل که هموطن حضرت روح بودند بر سد باب فتوح برخاستند اگر نفعات روح بخش روح را از مرور

over the blessed spot, yet it spread through East and West. And though they held back the sweet fragrance of God's rose-garden from rising in the Valley of Tuwa, yet it diffused through the North and South of the world.

بر بقیهء مبارکه منع نمودند ولی در شرق و غرب منتشر شد و اگر رائحهء طیبهء گلستان الهی را از عبوق در وادی طوی بازداشتند ولی در شمال و جنوب دنیا متضوع گشت

- 12 Glory be to God! What mystery was this, and what wisdom was this, that strangers became familiar while the familiar became strangers? The Qurayshi chief remained deprived while Ethiopian Bilal became an intimate. I swear by the Ancient Beauty that soon the descendants of the people of Iran will forget the recklessness of their fathers and will come into intense fervor and excitement that they are honored by this connection and exalted by this virtue, immersed in the sea of favor and regarded by the eye of grace.

12 سبحان الله این چه سری بود و این چه حکمتی بود که بیگانگان آشنا شدند و آشنایان بیگانه سید قرشی محروم ماند و بلال حبشی محرم گشت قسم بجمال قدم عنقریب سلالهء اهل ایران طیش آباء را فراموش کنند و از فرط عیش در جوش و خروش آیند که باین نسبت مشرفند و باین منقبت مجل مستغرق بحر عنایتند و ملحوظ بنظر عاطفت

- 13 O kind aunt! Awaken those who sleep and bring consciousness to those who are unconscious!

13 باری ای عمهء مهربان خفتگان را بیدار کن و بیهوشان را هوشیار

- 14 Guide the heedless to reason and knowledge, and enkindle those who are dejected with the flame of the love of God and the light of the knowledge of God. That is, first drink thou thyself this cup of bounty from the hand of the Cup-Bearer of grace, and then give others to drink. Taste thou this honey of guidance from the source of sweetness, and then let others taste thereof. When the Beauty of the All-Merciful's imprisonment, fetters and heavy chains in Tehran came to an end, and the friends attained the honor of His presence, what bounties and favors He showered upon that kind aunt, both during the days in Iraq and in other lands, and in this Most Great Prison until the final days before His ascension. Whenever the Ancient Beauty would make mention of that aunt, signs of favor would appear upon His blessed countenance. Forget not those favors, and let not that divine melody fade from thy hearing. Praise be to God, thou didst witness that wave of the ocean of grace, and didst behold those life-giving smiles, and didst hear those words, and didst taste that honey of life. Say: how didst thou manage to tear thy heart away?

14 بیخردان را به عقل و دانش دلالت فرما و افسردگان را بشعلهء محبة الله و نور معرفة الله یعنی این جام موهبت را اول خود از دست ساقی عنایت بنوش و بنوشان و این شهد هدایت از معدن حلاوت بچش و بچشان چون جمال رحمن را مدت سجن طهران و زندان و اغلال گران منتی شد و یاران بشریف مثول فائز شدند چه عنایت و الطاف در حق آن عمهء مهربان مبذول فرمودند در ایام عراق و چه در سائر بلاد و چه در این سجن اعظم تا اواخر ایام صعود چون جمال قدم ذکر آن عمه را میفرمودند آثار عنایت از چهرهء مبارک ظاهر میشد آن الطاف را فراموش مکن و آن نغمهء الهی را از گوش هوش برون مفرما الحمد لله این موج بحر عنایت را مشاهده نمودی و آن تبسمهای جانافزا را دیدی و آن بیان را شنیدی و آن شهد حیات چشیدی بگو چگونه دل بریدی

- 15 O kind aunt! Be fair and do not transform that grace into mere hearsay, nor let slip that divine gift into a mere tale. Exchange not that living water for bitter dregs, nor compare that sweet drink to the mirage of delusion. Weigh not that luminous moon against a paltry thing. The Sun of Truth remains not concealed behind the doubts of bat-like souls, nor can the cobwebs of vain imaginings veil the radiant countenance of the All-Merciful. This is the Divine Standard, raised at the world's pole; this is the Sacred Sign, dawning from the horizon of possibility. This is the Most Great Ocean whose waves reach to the zenith, and the mighty hosts that surge forth from the Most Glorious

15 ایعمهء مهربان از انصاف مگذر آن عنایت را بروایتی تبدیل منما و آن موهبت را بحکایتی از دست مده آن ماء معین را به غساق و حمیم مبادله مفرما و آن عذب شراب را بوهیم سراب مقایسه مکن آن بدر منیر را بشئی حقیر موازنه منما آفتاب حقیقت بظنون نفوس خفایش طبیعت مستور ثماند و لعاب عنکبوت اوهام بر روی تابان جمال رحمن پرده نگشاید رایت یزدانست که مرتفع در قطب جهانست آیت سبحانست که مشرق از افق امکانست بحر اعظم است

Kingdom in constant waves, reviving dead bones with holy fragrances. This is the army of salvation that breaks the ranks of the forces of darkness; these are the breezes from the gardens of unity that give life to the people of detachment, and the ambered fragrance from the meadows of certitude that is the musk-laden scent of the gazelles of the highest heaven.

که موجش رو باوج است و جیوش عرمم
است که از ملکوت ابدی در هجوم دمبدم است
و بنفحات قدس محیی رمم لشکر نجات است
که صف شکن جیش ظلماتست نسائم حدائق
توحید است که روح بخش اهل تجرید است و
شمیم عنبرین ریاض یقین است که نافهء مشکین
غزالان علین است

- 16 O kind aunt! Tell the heedless to be fair: Has there ever appeared, from the beginning of creation until now, such a luminous Manifestation with such supreme greatness and manifest glory that could give rise to doubt and hesitation? Consider how other Manifestations each confronted a people or tribe, or engaged in dispute and battle. Thus Abraham confronted Nimrod the rejected and his obstinate people; Moses became the target of the arrows of the vile Pharaoh; Jesus fell into the snare of the obstinate and denying Jews; the Pride of the Messengers was afflicted by a tribe of highway robbers; and the Bab—may my soul be sacrificed for Him—fell prey to the claws of the predatory Shi'ih.

16 باری ایعمهء مهربان بغافلان بفرما که انصاف
بدهید آیا از اول ابداع تا بحال چنین ظهور
پرنوری باین عظمت کبری و جلالت عظمی
ظاهر گشته تا شبههائی عارض شود و باعث
تردد گردد ملاحظه کنید که سائر ظهورات
هر یک با قومی و یا قبیلهائی مقاومت نمودند یا
خود مجادله و محاربه کردند چنانچه حضرت
خلیل با نمرد مردود و قوم عنود درافتاد و
حضرت کلیم هدف سهام فرعون لثیم گشت و
حضرت روح در دام عناد یهود جلود افتاد و
حضرت نضر رسل مبتلا بقبیلهائی از قطاع سبیل
گردید و حضرت اعلی روحی له الفداء در تحت
مخالب سیاع شیعه مبتلا گشت

- 17 As to the Ancient Beauty and the Most Great Name—my spirit be a sacrifice to the dust beneath His feet—alone and single, manifest and evident, without helper or defender, He, by His blessed Self, confronted all governments and peoples, and withstood all who dwelt upon the earth. Like the shining sun was He, and like a radiant candle in every assembly. Ever did He tear away the veils and raise aloft the standard, and make His breast the target for the shafts of hostile factions. Never did He withdraw behind a curtain, nor become a wandering mendicant with bowl in hand, bewildered, distracted, and fugitive. In no land did He find for a moment repose, nor upon any night did He rest upon the couch of ease or pillow of security. No morning brought Him tranquillity of soul, and no evening did He behold peace of mind. Beneath chains did He lift up His call, and under fetters and shackles did He raise His cry. From the beginning of the Cause until the day of His ascension, He remained afflicted at the hands of stubborn peoples.

17 اما جمال قدم و اسم اعظم روحی لثربته الفداء
فرداً و حیدراً و اضحاً مشهوداً من دون ناصر و معین
بنفس مبارک مقابله با جمیع دول و ملل فرمود
و مقاومت با من فی الأرض کرد چون شمس
روشن بود و چون شمع ساطع بر هر انجمن
همیشه پرده برانداخت و علم برافراخت و سینه
را هدف سهام احزاب بساخت نه پرده نشین
شد و نه کشکول بدوش و حیران و سرگردان و
فراری در هر سرزمین دمی نیاسود و شبی در
بستر راحت و بالین امنیت نیارمید هیچ صبحی
آسایش جان نیافت و هیچ شامی راحت وجدان
ندید در زیر زنجیر ندا نمود و در تحت سلاسل
و اغلال فریاد برآورد از بدو امر تا یوم صعود
در دست اقوام عنود مبتلا بود

- 18 In Tihiran, when He was delivered from the bonds of imprisonment and turned His face away from His native land, and by irrevocable decree was banished from His country, in 'Iraq-i-'Arab He became renowned throughout the horizons of East and West, and was brought into travail and hardship with all peoples. He threw open the door and uttered a universal summons.

18 در طهران چون از بند زندان رها یافت و از
وطن مألوف رخ بتافت و بحکم محکم اخراج بلد
شد در عراق عرب شهرهء آفاق شرق و غرب
گشت و با جمیع ملل در مشقت و تعب افتاد
در را بگشود و صلائی عام داد

- 19 All the learned and the divines of divers peoples rushed forth, arose in objection and disputation, and cast forth their doubts. Each one heard a clear reply, beheld a decisive proof, and received consummate arguments. From every branch of knowledge they inquired, and propounded abstruse questions and difficult matters, and heard in return answers sufficient and satisfying—so much so that all acknowledged it, and confessed His unbounded knowledge. No soul came into the Most Holy Presence save that it was convinced, and no learned man put forth a question save that he confessed and admitted His greatness. Although He was alone and peerless, and His helpers and defenders were but a few weak souls, He cast such an earthquake into the foundations of 'Iraq that He kept the people of hypocrisy ever fearful and alarmed. So penetrating was His majesty into their very veins and nerves that in Karbila and Najaf, even at midnight, no man dared utter calumny, nor ventured upon insolence and outrage. Until at last all sects and peoples united together, and the feet of governments were brought into the matter; from 'Iraq the migration took place unto the Great City. And the bearing, the conduct, the detachment, the dignity, and the majesty of the Ancient Beauty—through the testimony of the Sadr-i-A'zam—have assuredly reached your hearing.
- 20 Glory be to God! Although Mirza Husayn Khan, who was then the Persian Ambassador to Turkey, strove with utmost effort to bring about this exile, he nevertheless took pride before friend and stranger in the Blessed Being and the excellent deportment and conduct of the Ancient Beauty, whether in Iraq, Constantinople, or this Most Great Prison. Observe how magnificent the Cause is! The grace is in what even the enemies have testified to.
- 21 In any case, after the great city, they sent the Ancient Beauty to Bulgaria and the Slavic lands so that this Call might be completely silenced and these lights spreading from the Dayspring of the horizons might be utterly extinguished and hidden. However, that Essence of being manifested in His place of exile with such tremendous power and mighty strength that fear and dread overtook the hearts of the people of those regions, lest this flame become world-consuming in that land and this divine kindled fire become all-encompassing. Through consultations between the Ambassador and the Grand Vizier, it was decided to confine the Ancient Beauty in the Most Great Prison and cast Him into the corner of forgetfulness.
- 22 When that Sun of the Horizon of the All-Merciful shone forth from the dawning-place of the prison, the lights of His grandeur
- 19 جميع فضلا و علمای ملل هجوم آوردند و به اعتراض و جدال برخاستند و شبهات القا نمودند هر یک جواب صریح شنیدند و برهان قاطع دیدند و حجت بالغ شنیدند و از هر علمی سؤال نمودند و مسائل غامضه و مطالب معضله سؤال کردند و جواب شافی کافی استماع نمودند بقسمیکه کل اذعان نمودند و اقرار بعلم بی پایان کردند نفسی بساحت اقدس حاضر نشد مگر آنکه قانع شد و عالمی سؤالی نکرد مگر آنکه اقرار و اعتراف به بزرگواری نمود باوجود اینکه وحید و فرید بود و ناصر و معینش معدودی ضعیف زلزله بر ارکان عراق انداخت و اهل نفاق را همیشه خائف و هراسان داشت سطوتش چنان در عروق و اعصاب نفوذ نموده بود که نفسی در کربلا و نجف در نیمه شب جرأت مذمت نمینمود جسارت بر شناعت نمیکرد تا آنکه کل طوائف و ملل متفق شدند و پای دول در میان آمد از عراق بمدينه کبیره هجرت شد و وضع و حرکت و استغنا و وقار و بزرگواری جمال قدم بشهادت صدر اعظم البته بسمع شما رسیده
- 20 سبحان الله باوجود آنکه میرزا حسینخان آنوقت سفیر دربار عثمانی بود و بکمال جهد و جد ساعی در وقوع این هجرت بود باوجود این بوجود مبارک و حسن حرکت و روش و سلوک جمال قدم چه در عراق و چه در آستانه و چه در این سخن اعظم پیش آشنا و بیگانه افتخار مینمود عظمت امر را ملاحظه فرما که بچه قسم است الفضل ما شهدت به الأعداء
- 21 باری بعد از مدینه کبیره به بلغار و صقلاب جمال قدم را ارسال نمودند تا این ندا بکلی منقطع گردد و این انوار منتشره از مطلع آفاق بکلی مفقود و پنهان شود اما آن جوهر وجود در محل منفی بقدرتی عظمی و قوتی کبری ظاهر شد که خوف و هراس قلوب اهل آسمان را مستولی شد که مباد این شعله در آنخطه جهانافروز گردد و این نار موقده الهیه عالمسوز در شور بین سفیر و صدر کبیر کار بر آن قرار گرفت که جمال قدم را در سخن اعظم قرار و مکان دهند و در گوشه نسیان اندازند
- 22 When that Sun of the Horizon of the All-Merciful shone forth from the dawning-place of the prison, the lights of His grandeur

reached all horizons. Tablets to kings were revealed and severe addresses reached Napoleon and the renowned President. In brief, the greatness of the Cause was so manifestly revealed in the Most Great Prison that whoever attained His presence imagined it was sovereignty. In His sacred presence all necks were bowed and all heads were lowered. All peoples and nations stood in complete submission, and all tribes and communities acknowledged and confessed to the Ancient Beauty's nobility, greatness, lofty station and exalted rank, though not as befitting and proper.

22 چون آن آفتاب افق رحمن از مطلع زندان اشراق نمود انوار عظمتش بآفاق رسید و توقیعات ملوک نزول یافت و خطابات شدیده به ناپلیون و رئیس مشهور وصول پذیرفت باری عظمت امر بقسمی در سجن اعظم ظاهر شد که هر کسی حاضر میشد گان سلطنت مینمود در ساحت اقدسش جمیع اعناق خاضع بود و کل رقاب ذلیل جمیع طوائف و ملل بخضوع تام قائم و کل قبایل و امم بزرگواری و عظمت و علو منزلت و سمو مرتبت جمال قدم قائل و معترف نهایت اینکه چنانکه باید و شاید عارف نه

23 O kind aunt! The world of possibility is stirred by the life-giving breeze of your noble brother, and the world-reflecting mirror of existence is illumined and distinguished by the rays of His countenance. The fame of His nobility has echoed through the highest heaven and the melody of His charm has reached the realm of the exalted ones. Would it be fair for a leaf of His blessed tree to remain deprived and a fruit of His goodly tree to be excluded? No, by God! That honored aunt must be the chief among the sacred leaves and an illumined candle in the gathering of attracted handmaidens. She must be a clear sign in the Book of the Exalted Ones and an illustrious inscription in the scroll of the assured ones.

23 ای عمّه مهربان امکان از نسیم جان بخش خوی برادر بزرگواریت در اهتزاز و آئینه جهان نمای جهان از پرتو رویش روشن و ممتاز صیت بزرگواریش طنین در سپهر برین انداخته و آوازه دلبریش در جهان علین افتاده آیا انصاف است که ورقهائی از سدره مبارک اش مهجور ماند و ثمرهائی از شجره طیبه اش محروم گردد لا والله آنعمّه محترمه باید سر حلقه ورقات مقدسه باشد و شمع افروخته در انجمن مخدرات منجذبه در کتاب علین آیه مبین باشد و در دفتر موقنات عنوان عظیم

24 I swear by the Most Great Name that these words were written and these expressions were uttered with utmost longing.

24 قسم باسم اعظم که در نهایت حسرت این کلمات تحریر و این عبارات تقریر یافت

25 O kind aunt! This wanderer in the wilderness of the love of God, due to the special affection held for that kind aunt since early childhood, has undertaken to pen these words and compose these passages. I tell you what must be conveyed - do you remember how attached I was to you in childhood and infancy? And now, by the sacred dust and the circling-place of the Supreme Concourse, I still hold the utmost love, and for this reason I feel grief and regret.

25 ای عمّه مهربان این آواره صحرای محبه الله نظر بخت مخصوصی که از بدو طفولیت بآن عمّه مهربان داشت بتحریر این کلمات پرداخت و بنگارش این عبارات متصدی گشت من آنچه شرط بلاغ است با تو میگویم آیا بخاطر داری که در کودکی و طفولیت چه دلبستگی بشما داشتم و الآن نیز بحق تربت مبارکه و مطاف ملأ اعلی کمال محبت را دارم و از این جهت حسرت و افسوس میخورم

26 O loving aunt! While time remains, seize the opportunity and sell not the divine Joseph for a paltry few pieces of silver. The company of Joseph is better than counted coins. In this station there are souls who become the cause of veiling and the reason for concealing that sun-like countenance. With but little observation, the stations and conditions of every soul become clear and evident through their conduct and behavior.

26 ای عمّه حنون تا وقت باقی است فرصت را غنیمت دار و یوسف مصر الهی را بثن بخش دراهم معدوده مفروش صحبت یوسف به از دراهم معدود دراهم معدوده در ایتمقام نفوسی هستند که سبب احتجاب گردند و علت نقاب آن روی چون آفتاب اگر اندک ملاحظه شود مقامات و شئون هر نفسی از روش و سلوک واضح و مشهود گردد

- 27 O pure aunt! You know that this servant has no reproaching tongue and has never uttered a word of criticism toward anyone. However, these few words are necessarily a statement of truth, not reproach or weakness. Observe the movements and stillness, the ranks and stations, the ascent and descent of souls, and examine carefully their conduct and behavior - the reality of each soul will become manifest and evident, requiring no proof or witness.
- 28 O honored aunt! The luminous moon must have evident rays, and the brilliant lamp must have ethereal light. The mighty ocean must have pearl-scattering waves, and the Phoenix of the ancient realm must have a radiant soaring height. The rain cloud needs spring bounty, and the morning breeze needs life-giving fragrances. The goodly tree brings forth succulent fruit, and the pure spring yields sweet water. The Christ-like spirit bestows eternal life, and the Mosaic staff becomes the manifest serpent. Thus it becomes clear that the sun must have rays, and the rose garden must have amber-diffusing fragrance. The sea must have mighty waves, and the Phoenix must have a lofty flight. The manifestation of the Divine Unity is solely for the revival of spirits in a new creation, and the dawning of the Sun of Reality is purely for education and progress in all degrees in this glorious age. Despite this, how can souls of darkness who themselves need an educator, protector, and helper, become educators of the horizons and providers of the Covenant? No, by God!
- 29 "The essence that has found no existence from the Life-Giver, How can it ever become a bestower of existence?"
- 30 The sick cannot become a physician, and the weak cannot become a skilled doctor. In the Qur'an it is said: "They call upon that which can neither harm nor benefit them. That is extreme error. They call upon one whose harm is nearer than his benefit - how wretched a patron and how wretched an associate."
- 31 One must be fair - how can we expect someone who has failed in educating their own children, family, and dependents to educate the peoples of the world? Is there the slightest doubt in this matter? No, by God! You are fully aware and cognizant of how things are, yet some still obscure the matter to themselves and create confusion.
- 32 O beloved aunt! The sons of some claimants who call themselves educators of all and consider themselves the pivot of the greatest sphere sought refuge in this blessed spot. They wrote, to the best of their ability, treatises about their faith
- ای عمّه طیبّه تو میدانی که این عبد لسان طعن ندارد و تا بحال نسبت بنفسی کلمه نقصی از لسان نراند ولکن چند کلمه مجبوراً بیان حقیقت است نه طعن و وهن در حرکات و سکات و مراتب و درجات و صعود و هبوط نفوس ملاحظه نمائید و در روش و سلوک دقت نمائید حقیقت هر نفسی آشکار و مشهود گردد احتیاج بدلیل و شهود نماند
- ای عمّه مکرمه بدر منیر را انوار مبین باید و سراج وهاج را پرتو اثیر بحر اعظم را موج درر بار باید و عنقای مشرق قدم را اوج پرانوار ابر آذر را فیض بهاری شاید و نسیم سحری را روائح جانپرووری شجره طیبّه ثمره آبدار آرد و معین صافی آب خوشگوار روح مسیحائی حیات ابدی بخشد و عصای موسوی ثعبان مبین بنماید پس معلوم شد که آفتاب را انوار باید و گلزار را رائحه عنبر بار دریا را موج عظیم باید و عنقا را اوج رفیع ظهور مظاهر احدیه محض احیای ارواح در قیص خلق جدید است و اشراق شمس حقیقت محض تربیت و ترقی در جمیع مراتب در این عصر مجید باوجود این نفوس پرنحولیکه بذاتها محتاج مربی و حافظ و معین هستند چگونه توانند که مربی آفاق گردند و فائض بر عهد و میثاق لا والله
- ذات نایافته از هستی بخش کی تواند که شود هستی بخش
- مریض طبیب نگردد و ناتوان پزشک دانا نشود در قرآن میفرماید یدعوا من دون الله ما لا یضره و ما لا ینفعه ذلک هو الضلال البعید یدعوا لمن ضره اقرب من نفعه لبئس المولی و لبئس العشیر
- انصاف باید داشت از نفسیکه در تربیت اطفال و اولاد و عیال و آل عاجز مانده چگونه امید تربیت اهل آفاق نمائیم آیا در این قضیه ذرهئی شبهه و تردید است لا والله شما در نهایت تصدیق و اطلاعی و میدانید که چگونه است باز امر را بر خود بعضی مستور میدارند و مشتبّه مینمایند
- ای عمّه عزیزه ابناء برخی از مدعیان که خویش را مربی کلّ میخوانند و قطب فلک اعظم میشمارند باین بقعه مبارکه پناه آوردند و بقدر وسع خویش رساله در ایمان و ایقان خود و

and certitude, presenting proofs for the Blessed Cause and the falsity of all else. These writings exist in their own handwriting with Khadijih Sultan, the handmaiden of God. But I swear by the blessed dust, I became so embarrassed by their conduct, behavior, and training, and so ashamed before strangers and kin alike, that I had to compel them to return. Now consider how when the source is mixed with clay - that is, when the water from the spring is muddied - how can it bring purity and become the cause of life? "So take heed, O people of insight!" Is it fair to be deprived of a pure drop from the sea of life and sweet waters, and to be veiled by a spark from the world-illuminating sun? No, by God! No, by God! No, by God!

استدلال بر امر مبارک و بطلان مادون مرقوم نمودند و بخط خودشان در نزد امة الله خديجه سلطان موجود ولی از حرکت و روش و سلوک و تربیت قسم به تربت مبارکه چنان مخجول و در نزد بیگانه و خویش چنان شرمسار و ملول میشدم که ایشان را مجبور بر رجوع نمودم حال ملاحظه فرما که چون معین از منبع مخلوط بطین یعنی آب از سرچشمه بگل آمیخته بود چگونه صفا بخشد و سبب حیات گردد فاعتبروا یا اولی الأبواب آیا انصاف است که بقطره کدره از بحر حیات و عذب فرات محروم شد و بشراهه از آفتاب جهانتاب محجوب گشت لا والله لا والله لا والله

33 O wise aunt! I swear by the circumambulation point of the Concourse on High that in intelligence, understanding, reason, and wisdom, you surpass others who claim to be the pivot of the Merciful's world. A child whom you had nurtured in the embrace of love and affection bore no resemblance to his other brothers in any respect and accepted no such comparison.

33 ای عمه فطنة قسم بمطاف ملأ اعلی که در فطانت و ادراک و عقل و هوش تو بر دیگران که مدعی قطبیت جهان رحمن هستند امتیاز و ریحان داری طفلی را که شما در آغوش مهر و محبت تربیت نموده بودید از هر جهت مشابهت بسائر برادرانش نداشت و مناسبت قبول نمیکرد

34 O dear aunt! Let us suppose that some do not know Arabic and do not recognize eloquence and rhetoric, and cannot distinguish between correct and incorrect speech in that language, and thus the matter becomes confused for them. The Persian poems, including odes, lyrics, and epic verses that are available should suffice. By God, what harmful zeal and fervor is this that has blinded eyes and deafened ears! Glory be to God, what mystery is this? After all, since the Bab (may my spirit be sacrificed for Him), what signs of power and greatness have appeared from anyone else that could become a veil from beholding the Sun of Truth? This despite the fact that the Bab (may the spirit of all worlds be sacrificed for Him) explicitly states: "Beware, beware lest thou be veiled by the Vahid of the Bayan, for he is but a creature before Him" - and the Vahid of the Bayan consists of the eighteen Letters of the Living and the nineteenth being the Bab Himself. Consider how He says not to be veiled by Me and My Letters, and do not make your faith dependent upon our acceptance and approval. Among these Letters was Quddus, in whose shadow, according to the text of the Bayan, are thirteen Vahids of mirrors.

34 ای عمه خانم گیرم که بعضی لسان عرب ندانند و فصاحت و بلاغت نشناسند و به صحیح و سقیم کلام در آن زبان پی نبرند از این جهت امر بر ایشان مشتبه شود اشعار فارسی از قصائد و غزلیات و مثنوی که در دست است کفایت است بالله این چه حیث و غیرت پرمضرتست که چشمها را نایبنا نموده و گوشها را ناشنوا سبحان الله این چه سریست آخر بعد از حضرت اعلی روحی له الفداء تا بحال چه آثار قدرتی و بزرگواری از مادون حق نمودار شد که حجاب از مشاهده شمس حقیقت گشت باوجود آنکه حضرت اعلی روح العالمین له الفداء بنص صریح میفرماید ایایک ایایک ان تحتجب بالواحد البیانیة فانه خلق عنده و واحد بیانی هجده نفر حروفات حی و نوزدهم خود آن حضرتست ملاحظه کنید میفرماید بمن و حروفات من محتجب مشو و ایمان خویش را بر اقرار و اقبال ما معلق منما و از جمله حروفات جناب قدوسند که بنص بیان سیزده واحد مرآت در ظل او هستند

35 O kind aunt! Traverse for a while in the gardens of the Bab's utterances (may the spirit of existence be sacrificed for His oppression), and read and recite some of the gates of the Bayan, and ponder deeply what He says in various instances about the

35 ای عمه مهربان قدری در ریاض بیانات حضرت اعلی روح الوجود لمظلومیته الفداء سیر و سیاحت نمائید و بعضی از ابواب بیان را قرائت و تلاوت فرمائید و تعمق و تفکر کنید

stations, conditions, and realities of the mirrors, so that the truth of the matter may become evident as the sun.

که در مواقع متعدده در مراتب و شئون و
حقائق مرايا چه بيان ميفرمايد تا حقيقت حال
چون آفتاب واضح و مشهود گردد

- 36 O My Aunt! Until when wilt thou remain immersed in slumber and recline upon thy couch? Awaken from thy drowsiness and commit thyself to humility and submissiveness. By God, the Truth! Verily the sun hath risen, the clouds have poured forth their bounty, the winds have been stirred up, and the earth hath been quickened, swelled, and brought forth every kind of joyous growth. If thou wouldst hearken with an attentive ear, by God, thou wouldst hear the trumpet-blast from the Concourse on High in remembrance of thy Most Glorious Lord. Can a mere brook suffice thee in place of the Sweet Water Sea? Can the croaking of the raven content thee instead of the screech of the eagle? Can the buzzing of the fly benefit thee in place of the cooing of the Dove? Can a shelter of dry stubble protect thee from mighty and tremendous hosts? Can deadly poison and the mirage of the desert cure and quench thy severe illness and thirst in a far-off wilderness? Nay, by thy Glorious Lord, Who hath brought forth the new creation and bestowed penetrating vision upon every penitent servant possessed of a sound heart and noble character.

LTDT:289-291x

36 يا عمتي الى متى تستغرقى في الرقاد وتضطجعي
في المهاد فاستيقظي من الهجوع والتزمي الخضوع
والخشوع تالله الحق ان الشمس قد بزغت وان
السحاب قد فاضت وان الارباع قد هاجت
وان الارض قد اهتزت وربت وانبتت من
كل زوج بهيج لو استعمت بأذن واعية فوالله
لسمعت نقرات الناقور من الملاء الاعلى في ذكر
ربك الابهى هل يغنيك الغدير عن بحر النهر
او يغنيك نعيب الغراب عن صفير العقاب او
ينفعك طنين الذباب عن هدير الورقاء او يحميك
محتظر الهشيم من جنود عمرم عظيم او يشفيك
ويرويكم السم التقيع و سراب البقيع عن الداء
الشديد والعطش في قفر بعيد لا وربك المجيد
الذي انشا خلق الجديد وانعم بالبصر الحديد لكل
عبد منيب ذي قلب سليم و خلق عظيم

CMB_F60, CMB_F61, CMB_F62,
PR20.008, MKT2.168, YHA1.374x,
OOL.C007

AB00401

To: Siyyid Muhammad Rida Shahmirzadi, in Mazandaran

Date: 1897 or <

- 1 God is Most Glorious! O thou who art attracted by the fragrances of God! The Beauty of the Most Glorious God hath indeed been manifested from the Sinai of Revelation, the Dawning-place of Light, the Tree of the Mount, and hath shone upon the horizons with the radiance of the Covenant, and hath gleamed, flashed, appeared, and shed its effulgence upon existence through the light of servitude. Through it, souls were gladdened, breasts were dilated, faces beamed with joy, and hearts were quickened. The people of concord arose and called out to the denizens of all regions, passing round the cup of the Covenant in the gathering of radiance. They were intoxicated and inebriated with the wine of divine knowledge, and were made to sway by the wafting of the breezes of

1 الله الابهى يا من انجذب بنفحات الله قد تجلّى
جمال الله الابهى من سيناء الظهور مشرق النور
شجرة الطور و اشرق على الآفاق بضياء الميثاق و
سطع و برق و لاح و تلالأ و تشعشع في الوجود
بنور السجود فابتهجت منه النفوس و انشروحت
منه الصدور و تهلت منه الوجوه و انتعشت منه
القلوب و قاموا اهل الوفاق و نادوا ملاء الآفاق و
اداروا كأس الميثاق في محفل الاشراق و انتشثوا و
سكروا من صهباء العرفان و رتحتهم بما هبت عليهم
نسائم القبول و سطعت عليهم انوار الوصول و
نفحت عليهم نفحات ربك الودود

acceptance, the shining of the lights of attainment, and the diffusion of the fragrances of thy Lord, the All-Loving.

- 2 The Center of the Covenant arose with such servitude as the eye of existence had never witnessed, supplicating, humbling himself, imploring, standing in devotion before God, the Lord of the worlds. He cast his face upon the dust of lowliness and brokenness, rubbing his forehead in the dust of supplication and entreaty, saying: "O Lord! Make firm my steps upon the path of servitude at Thy exalted Threshold. Verily, Thou art the Most High!"

2 و قام مرکز العهد بعبودية لم تر عين الوجود مثلها مبتهلاً متذللاً متضرعاً فانتا لله رب العالمين واكب بوجهه على تراب الذل والانكسار معقراً جبينه بغبار الضراعة والابتهال ويقول رب ثبت قدمي على صراط العبودية في عتبتك السامية انك انت المتعال ع ع

- 3 In all the times of the appearance of the Holy Manifestations, which was the station of the eternal particles and the Day of "Am I not your Lord?", the goblets of the Covenant were passed round and the Light of the Testament shone forth. Yet the Center of the Covenant was generally unknown, among the elect it was symbolic and preserved and protected, and among the masses it was unknown. For instance, Christ (may my spirit be sacrificed for Him) raised the banner of a Covenant whose Center was the Pride of the Messengers (Muhammad, may my spirit be sacrificed for Him), yet it remained symbolic, veiled, and unknown until after a thousand years and more when it was manifested and it was said that this Muhammadan Revelation was the Center of the Christian Covenant. They said that Center of the Covenant would be realized through certain signs and conditions which, in their imaginings, none appeared and none of those conditions were witnessed. Therefore they grew proud.

3 در جميع اوقات ظهور مظاهر مقدسه كه مقام ذر بقا و الست يوم لقاء بود اقداح ميثاق بدور آمد و نير عهدى اشراق فرمود ولى مركز ميثاق عند العموم غير معلوم و عند الخواص مرموز و محفوظ و مصون و عند العوام مجهول مثلاً حضرت روح روحى له الفداء علم عهدى برافراختند مركز عهد حضرت نضر رسل روحى له الفداء بود ولى مرموز و مستور و غير معلوم تا آنكه بعد از هزار سنه و چيزى ظهور فرمود و گفت اين ظهور محمدى مركز عهد عيسويست گفتند آن مركز عهد به علامات و شروطى كه تعيين فرموده تحقق يابد و باوهمشان هيچيك از آن علامات ظاهر نشد و هيچيك از آن شروط مشهود نگريد لهذا استكبار كردند

- 4 But in this mighty Dispensation and this glorious Cycle, praise be to God, the Center of the Covenant is visible and known, and the pivot of the Testament is clear and manifest to all. The people of all regions are universally witnesses to the Covenant, and East and West are aware of the Testament of the Day-Star of the horizons. Despite this, a few who were nurtured in the cradle have endeavored to break this Covenant, and some children have arisen to overthrow the edifice of the Testament. Alas! Alas! How small is their station and how great their pride!

4 ولى در اين كور عظيم و دور جليل الحمد لله مركز ميثاق مشهود و معلوم و محور عهد واضح و مشهور لدى العموم اهل آفاق عموماً شاهد ميثاق و شرق و غرب مطلع بر پيمان نير آفاق باوجود اين معدودى از پروردهء مهد همت گماشته اند كه اين عهد را برهم زنند و صبيانى قيام نموده اند كه بنيان پيمان براندازند هيات هيات صغر شأنهم و كبر استكبارهم

- 5 In brief, they utter words of unity while each considers himself a partner and associate with the Truth. In the blessed days they whispered claims of divinity and heard in response: "Be thou cast out! Verily, thou art accursed!" Your honor is aware of the secret utterances of some of them who were in the pride of Nimrod, filled with all manner of hatred and envy, worshipping naught but their own desires and seeking no god but their

5 بارى كلمهء توحيدى بر زبان رانند و هريك خويش را شريك و انياز حق شمرند و در ايام مبارك زمزمهء الوهيت نمودند و دورباش فاخساً آنك رجيم شنيدند و آنجناب بر نعمات سرّيهء بعضيشان مطلع كه در كبر غرور بودند و بجمع حقوق و حسود جز هوى الهى نپرستند

own selves. In all conditions they thought only of themselves and stung everyone with their venom.

- 6 Now these souls and these embryonic children have imagined confused dreams and spread false rumors that the Manifestation of supreme servitude and the Dawning-place of poverty and evanescence has, God forbid, undertaken a matter totally contrary to His true disposition and opposed to His sincere belief - namely, the persistence of existence and the witness of His own being. This despite the fact that from this pen and tongue until now, nothing has been uttered except absolute servitude and complete evanescence, and in all conditions He has been prostrate in the dust and turning toward the Lord of verses.
- 7 In short, through these false rumors they seek to trouble the minds of the weak ones and throw the hearts of the friends into confusion. Therefore, your honor in those regions must arise with divine power, spiritual might, steadfastness in the Covenant, divine firmness, spiritual fragrances, and heavenly confirmation, becoming like a wall of steel so that Gog of violation and Magog of commotion cannot make a breach or open a hole to spread their foul odor and cause the weak souls to slip.
- 8 I swear by the Educator of the seen and unseen that such hosts support the firm ones that the armies of East and West cannot resist or oppose them. Some of the friends had written that they desired to circumambulate the gathering-place of the Supreme Concourse. They are permitted and accepted. Hasten to this watering-place! Hasten to this bounty that is bestowed!

و جز نفس معبودی نجویند در جمیع احوال در فکر خویش بودند و بهر کسی نیش میزدند

6 حال این نفوس و اطفالِ علقه و مضغه اضغاث و احلامی تصور نموده اند و نشر اراجیفی کرده اند که مظهر عبودیت کبری و مطلع فقر و فنا نعوذ بالله قیام بر امری نموده که بکلی مخالف مشرب حقیقی و مباین اعتقاد صمیمی اوست و آن بقای وجود و شهود هستی خویش است یا وجود آنکه از این قلم و لسان تا بحال جز عبودیت محضه و فنای صرف کلمه‌ئی صادر نه و در جمیع احوال مَجْکاً علی التراب و منیباً الی ربّ الآیات بوده

7 خلاصه تا بواسطه این اراجیف اذهان ضعیفا را تحدیش نمایند و قلوب یاران را بتشویش اندازند پس انجناب در آنصفحات باید بقدرتی الهی و قوتی معنوی و ثباتی میثاقی و رسوخی ربّانی و نفحه‌ئی روحانی و تأییدی آسمانی قیام نمائید و چون سدی از زیر حدید گردید تا یا جوج نقض و مأجوج زلزال نقی نتوانند و ثقی نگشایند رائحه کریه‌ئی انتشار ندهند و نفوس ضعیفه را نلغزاند

8 قسم بمرئی غیب و شهود چنان جنودی مؤید ثابتین است که سپاه شرق و غرب مقاومت نتواند و مقابلی نکند بعضی از یاران مرقوم نموده بودند که آرزوی طواف مطاف ملأ اعلی را دارند مأذونند و منظور حی علی هذا الورد المورود حی علی هذا الورد المرفود

MMK5#209 p.160x, MMK6#167

AB00443

To: *Siyyid Husayn Jahrumi*

Date: 1897 or <

- 1 Praise be to Him Who passed round the cups of guidance in the gathering of the people of fidelity, and gave them to drink of the wine of bounty until they became intoxicated with the sweet nectar, and spoke in praise, and were drawn to the luminous

1 حمداً لمن ادار اقداح الهدی فی محفل اهل الوفاء و سقاہم نحر العطاء فتملوا من الرّحیق الاحلی و نطقوا بالثناء و انجذبوا الی الحدیقة النوراء و اقتبسوا من النار الموقدة فی سدرۃ سیناء و سمعوا نداء

garden, and derived light from the fire kindled in the Tree of Sinai, and heard the call of God from that green Tree, and fell unconscious in the place of revelation near the Most Holy Sanctuary. Then they recovered when the call was repeated from the Most Glorious Horizon, and were resurrected from the grave of self and desire with a white hand, and were assisted by a manifest sovereignty among the people. May my soul be a sacrifice for them! May my spirit be a sacrifice for them! May my very being be a sacrifice for them! For they hastened to the place of sacrifice and offered up their souls in the path of God, and were not deterred by the blame of any blamer in their love for the Most Exalted Beauty. Upon them be greetings, and upon them be glory and praise!

- 2 O thou who art firm in the Covenant! The gleaming of the Daystar of effulgence hath spread like the rays of dawn across the horizons, and the darkness of ignorance and discord hath been obliterated. When the Most Great Luminary shone forth from the horizon of the world, its light spread throughout all regions, and now its effects have become manifest. The ignorant people in that time were captives of doubts and suppositions, and when they heard the blessed utterance, they would mock and ridicule, saying how could this exile to Iraq kindle a flame to the horizons, and what power hath this oppressed soul to establish a divine foundation and a celestial palace? Now it hath become clear and evident that His utterance was a clear proof and His path was the straight path. The opponents, like insects, crept into the corner of regret and reached manifest loss. The Beauty of the Divine Unity drew aside the veil and appeared at the pole of the horizons. The divine call encompassed East and West, and caused commotion and upheaval in Orient and Occident.

- 3 Despite this, a few insects again began to struggle, and like bats desired the darkness over the Sun of the Covenant, and like dung beetles detested the garden of the Covenant and became attached to the foul odor of the furnace of violation. What ignorance is this! What bewilderment! What heedlessness and what folly! What blindness and what remoteness! Alas for what they have neglected in the Cause of God, and have cast themselves into manifest loss!

- 4 Now the divine friends in that region must completely forget these matters and say "Leave them to their vain discourse and play." They must engage in teaching the Cause of God, establish proofs for the eternal glory of the Most Glorious Beauty, guide others to the path, raise high the mention of the Glorious Lord, and like Israfil breathe new life into hearts and souls. This is the magnet of divine confirmation, this is the attractive

الله من تلك الشجرة الخضراء و خرّوا مغشياً عليهم في صقع التجلي عند مسجد الاقصى ثم افاقوا عندما تكرر النداء من الافق الابهي و بعثوا عن مرقد النفس والهوى بيد بيضاء و ايدوا بسلطان مبين بين الوري نفسي لهم الفداء روي لهم الفداء كينونتي لهم الفداء بما سعو الى مشهد الفداء و انفقوا ارواحهم في سبيل الله و لم تأخذهم لومة لائم حباً بالجمال الاعلى و عليهم التحية و عليهم البهاء و الثناء

- 2 ای ثابت بر میثاق بارقهء کوکب اشراق مانند پرتو صبح منتشر در آفاق گشته و ظلمات جهل و نفاق محو و نابود گردیده نیر اعظم چون از افق عالم درخشید پرتوش در جمیع اقالیم منتشر گردید و حال آثار آشکار گردید قوم جهول در آن عهد اسیر اوهام و ظنون بودند و چون بیان مبارک را استماع مینمودند سخره و استهزا میکردند که این شخص سرگون به عراق چگونه شعله بافاق زند و این نفس مظلوم را چه قدرت که بنیانی رحمانی و قصری آسمانی تأسیس نماید حال واضح و مشهود شد که بیان او برهان مبین بود و سبیل او صراط مستقیم معاندان مانند حشرات بزاویهء حشرات خزیدن و بخسran مبین رسیدند جمال احدیت پرده گشود و در قطب آفاق جلوه نمود صیت الهی شرق و غرب را احاطه کرد و ولوله و زلزله در خاور و باختر انداخت

- 3 باوجود این حشراتی چند باز آغاز جدال نمودند و خفاش صفت تیرگی آفتاب میثاق خواستند و جعل آسا حدیقهء پیمان را مبعوض داشتند و برائحهء کریههء گلخن نقض الفت یافتند این چه نادانیت این چه سرگردانی این چه جهالتست و این چه قباوت این چه کوریست و این چه مهجوری یا اسفا علی ما فرطوا فی امر الله و قد رموا انفسهم فی خسran مبین

- 4 حال یاران الهی باید در آسمان این اذکار را بکلی فراموش نمایند و ذرهم فی خوضهم یلعبون گویند بتبلیغ امر الله پردازند بر عزّت ابدیهء جمال ابهی اقامهء دلیل کنند و هدایت بسبیل نمایند و ذکر ربّ جلیل بلند کنند و مانند اسرافیل حیات جدید در قلوب و نفوس بدمند

force in this new cycle, this is the supreme means, this is the cause of attaining to the most exalted vision, this is the star that never sets, the lamp that never dims, and the sea that never rests. Upon thee be greetings and praise!

- 5 O Lord, Lord! Praise be to Thee for having broken the wings of the birds of night and prevented their flight, and for having dispelled the darkness and manifested the dawn of guidance with brilliant rays upon the horizons. Thanks be to Thee for having raised the standard and proclaimed the call, and for having granted success in righteousness and saved from wretchedness, and for having passed round the cup of purity and given all to drink from the wine of fidelity, and intoxicated them in the gathering of reunion. O Lord! Tongues are powerless to praise, and souls fall short in gratitude for the tables spread and the bounties bestowed, while eyes are fixed upon the light dawning from the Most Glorious Horizon. O Lord! Assist us in Thy service, and enable us to serve at Thy threshold, and grant us the fruits of the tree of Thy knowledge, and admit us into the garden of Thy gift, and cause us to abide in the paradise of Thy oneness, and make us Thy distinguished servants in Thy Cause and the inheritors of Thy Prophets and Messengers - honored servants who speak not until He hath spoken and who act by His command. O Lord! Guide the deprived multitude and the sinful band, and deliver them from the depths of passion, and save them from the seas of wretchedness, and illumine their faces with the light of the Covenant, and make them signs of love shining upon the horizons, and remove the chains from their necks. Verily, Thou art the Generous, the Mighty, the Bestower, and verily Thou art the Merciful, the Lord of great bounty. There is no God but Thee, the Mighty, the Most High.

اینست مغناطیس تأیید اینست قوت جاذبه در
این دور جدید اینست واسطه کبری اینست
سبب وصول بمنظر اعلی اینست کوكب لا افول
له و سراج لا خمود له و بحر لا سکون له و
علیک التحية و الثناء

5 ربّ ربّ لك الحمد بما حطمت اجنحة طيور
الليل و منعتهن عن السير و كشفت الظلماء و
اظهرت فجر الهدى بشعاع ساطع على الارحاء
و لك الشكر بما رفعت اللواء و اعلنت النداء و
وقفت على التقى و انقذت من الشقى و ادرت
كأس الصفاء و سقيت الكلّ من حمىء الوفاء
و اسكرتهم فى محفل اللقاء ربّ عجرت اللسان
عن الثناء و قصرت النفوس شكراً على الموائد
والآلاء شاخصة الابصار عند سطوع النور من
الافق الاعلى ربّ ايدنا على خدمتك و وقفنا على
عبودية عتبتك و ارزقنا اثمار دوحه معرفتك
و ادخلنا فى حديقة موهبتك و اخلدنا فى جنة
احديتك و اجعلنا ارقاء لك نبأ فى امرك و
ورثاء انبيائك و رسلك عباد مكرمون لا يسبقونه
بالقول و هم بامرهم يعملون رب اهد ثلة المحرومين
و عصبة المجرمين و نجههم من غمار الهوى و انقذهم
من بحار الشقى و نور وجوههم بنور الميثاق و
اجعلهم آيات الحبّ تلتألى على الآفاق و ارفع عن
اعناقهم الأغلال انك انت الكريم العزيز الوهاب
و انك انت الرحيم عظيم الآلاء لا اله الا انت
العزيز المتعال

MMK4#082 p.094

AB11922

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1897 or <

- 1 O sighing bird! The moaning and groaning, the sighs and lamentations of the nightingales are acceptable, beloved and pleasing - that is why the response is delayed due to lack of time, so that you may come to sighs and cries, and sing with

1 ای مرغ پرآه و ناله بلبلان را حنین و انین و آه و
زاری مقبول و محبوب و مطبوع از اینجهت است
که جواب از عدم فرصت دیرتر داده میشود
تا بآه و فغان آئی و بنغمات و الحان بدیعت در

your wonderful melodies in the rose garden. The dawn cry of a thousand nightingales is sweeter, and the morning wail and lament of the dove in the garden of love is better and more pleasing. I do not write a reply so that you may raise your cry and lamentation and open the book of complaints.

- 2 O fairminded one! You have seen with your own eyes that I do not have a moment's leisure and not an instant's rest. Despite this, how do you complain? You must certainly pay a penalty!

- 3 A letter in reply to Ihtisham'ul-Udaba will be written.

گلستان بسرائی از هزار هزار دستان فغان سحری
خوشترو از حمامهء حدیقهء عشق فریاد و نالهء
صبحگاهی بهتر و مطبوعتر من جواب ننگارم تا
فریاد و فغان برآری و دفتر گله بگشائی

2 ای باانصاف خود بدیدهء خود مشاهده نمودی
که دقیقهئی فرصت ندارم و آنی آرام نه باوجود
این چگونه گله میفرمائی البته باید جریمه بدهی

3 مکتوبی بجهت احتشام الادباء در جواب مرقوم
میشود

INBA79.023

AB07341

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1897 or <

- 1 O thou who art firm in the Covenant! The contents of thy sweet letter became known and understood. However much thou mayest wail and lament, the right is with thee. The thirsty one seeketh the fountain of Salsabil, and the afflicted searcheth for spiritual healing. The chameleon desireth the sun's rays, and the nightingale yearneth to behold the beauty of the rose. And however much it may cry and lament, it is excused, praised and justified. Therefore thy lamentation had a powerful effect and thy cry raised a mighty commotion.

- 2 'Abdu'l-Baha's desire is that at every moment He may be engaged in the remembrance of the friends and occupied with the mention of the loved ones. But cares and troubles are to such a degree as cannot be described. Especially for some time His health was in utmost weakness, and multiple chronic ailments were present. Praise be to God, through the grace and favor of the Blessed Beauty, all were removed, and during these past months there was some slackening in correspondence. Although one line sufficeth, and one word indicateth the utmost favor, thou art ever mentioned in the realm of heart and soul. And we beseech the endless favors of the Blessed Beauty that thou mayest be assisted in the greatest service and confirmed in diffusing the divine fragrances, that thou mayest speak with

1 ای ثابت بر میثاق مضامین نامهء شکرین معلوم و
مفهوم گشت هرچه ناله و فغان نمائی حق با
شماست تشنه چشمهء سلسبیل طلبد و دردمند
درمان روحانی جوید حربا پرتو آفتاب خواهد
و بلبل مشاهدهء جمال گل آرزو کند و هرچه
فریاد و فغان نماید معذور و ممدوح و مشروع لهذا
نالهات را تأثیری شدید بود و فغانت را شورشی
عظیم

2 عبدالبهاء را آرزو چنان است که هر دم همدم یاد
یاران باشد و بذکر دوستان پردازد ولی مشاغل و
غوائل بدرجهئی که وصف نتوان علی الخصوص
چندی بود که مزاج در نهایت ضعف بود و
علل مزمنه متعده موجود الحمد لله بفضل و
عنایت جمال ابهی کل زائل شد و در این چند
ماه در تحریر فتور حاصل گشت اگرچه یک
سطر کفایت است و یک کلمه دلیل بر منتهای
عنایت همیشہ در عالم دل و جان مذکوری و
از الطاف بی پایان جمال ابهی مستدعیم که موفق
بخندمت کبری گردی و مؤید بنشر نجات الله
نطق فصیحی بنمائی و زبان بلیغی بگشائی و در

eloquent tongue and express with fluent speech, and in spiritual gatherings mayest make such utterance as to manifest the mysteries of expression.

- 3 The intent of the word "fairness"³ was jest, not harshness. In moments of spiritual attraction in the realm of heart and soul, one desireth to jest and inclineth to playfulness. As at the time of writing, heartfelt emotions were stirred, therefore jesting and pleasantry occurred. Rest assured that the very act of jesting is evidence of the gladdening of spirits, and of this there is no doubt. Therefore give thanks unto God that such pleasant jesting was made with thee, and this is proof of the utmost spiritual love.

- 4 Praise be to God, His Imperial Majesty the Shah, preserved and protected, hath returned to the seat of sovereignty, and during this journey conducted himself in every land in such manner as caused the joy and delight of these wanderers, for he moved with utmost dignity, composure, kindness and nobility. The friends of God, in gratitude for this kingly virtue, must show the utmost effort in obedience, submission, well-wishing and service to the royal throne, and be occupied day and night with prayers for His Imperial Majesty the Shah. During the royal absence it was necessary that the friends move with the utmost wisdom. Now that he hath returned, the presence of the king preventeth the audacity of the contemptible, the base and the wicked. Assuredly the friends of God pass their days in perfect rest and tranquility. One must truly appreciate the consideration of such a loving king, that it may become the manifestation of "If ye are grateful, I will surely increase you," meaning that the Lord of Might will increase this great bounty.

- 5 Furthermore, convey with utmost longing my greetings to all the friends and say: O ye who are firm in the Covenant, show ye enthusiasm! O ye loving friends, manifest ye attraction and eagerness! O ye who are enamored of the Blessed Beauty, raise ye cries and lamentations! And O ye who are intoxicated with the wine of the primordial covenant, display ye joy and rapture! Let not time slip away and count ye the opportunity as precious. A time will come when they will yearn for but a moment of these days. Now, praise be to God, ye are in this continuous felicity. Consider how much gratitude ye must show, what a flame ye must kindle, what a light ye must ignite, and what a cry ye must raise. The dispirited one is as dead,

مجامع روحانیان چنان بیان کنی که سرّ تبیان بنائی

3 از کلمهء باانصاف مراد مزاح بود نه اعتساف انسان در وقت هیجان محبت در عالم دل و جان هوس مزاح نماید و میل بشوخی کند چون در وقت تحریر عواطف قلبیه بجوش آمد لهذا مفاکحه و مزاح گردید مطمئن باش نفس مزاح دلیل بر انشراح ارواحست و شبههائی در این نیست پس شکر کن خدا را که با تو شوخی باین خوبی شد و این دلیل بر نهایت حب روحانی بود

4 الحمد لله اعلیحضرت شهریارى محفوظ و مصون بمقرّ حکمرانى مراجعت فرمودند و در این سفر در هر کشور نوعی حرکت فرمودند که سبب سرور و جوار این آوارگان شد زیرا در کمال وقار و سکون و مهربانى و بزرگواری حرکت کردند احبای الهی باید بشکرانه این منقبت پادشاهی در اطاعت و انقیاد و خیرخواهی و خدمت سریر تاجدارى نهایت همت را بنمایند و شب و روز بادهی خیریه اعلیحضرت شهریارى مشغول گردند در غیوبت ملوکانه لازم بود که احباء بمنتهای حکمت حرکت نمایند حال که مراجعت فرمودند وجود پادشاهی مانع گستاخی هزله و رذله و خذله است البته دوستان الهی در نهایت راحت و آسایش ایامرا بسر میبرند باید فیالحقیقه پاس التفات چنین پادشاه مهربانرا داشت تا مظهر و لئن شکرتم لأزیدنکم گشت یعنی حضرت کبریا این نعمت عظمی را مرزاد میفرماید

5 دیگر جمیع دوستان را بکمال شوق تحیت برسان و بگوای ثابتان بر پیمان جوش و خروشی ای یاران مهربان جذبه و شوقی ای عاشقان جمال رحمان ناله و فغانی و ای سرمرستان باده است ذوق و طربی وقت را از دست مدهید و فرصت را غنیمت شمارید وقتی آید که آرزوی یک دم از این ایام نمایند حال شما الحمد لله در این سعد مستمرید ملاحظه کنید که چه قدر شکر باید بنمائید و چه شعلهائی باید بزنید و چه شمعى باید بیفروزید و چه صیحهائی باید بلند کنید افسرده مرده است بخود بخود نه صامت ناطق نیست خفته بیدار نه غافل آگاه نه آسایش جان سوختن

³ AB11922.

the dejected one is not praiseworthy, the silent one is not eloquent, the sleeping one is not wakeful, the heedless one is not aware. The comfort of the soul lies in burning with the fire of the love of the All-Merciful, and the tranquility of conscience in bearing hardship in the path of the Beloved. And upon ye be glory.

بنار محبت رحمان است و راحت وجدان تجل
مشقت در سبیل جانان و علیکم البهاء

INBA79.024, BSHN.140.479.01x

AB00625

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

Date: 1897 or <

¹ O thou whom God hath reserved for the propagation of His Covenant and the exaltation of His Word throughout all regions! With utmost humility, contrition, submission, bowing, prostration, standing in prayer and supplication do I beseech the Most Glorious Kingdom - with wings lowered and face pressed to the dust - to reinforce thee with hosts from on high and armies of inspiration, that thou mayest charge forth in battle and roar as lions in the thickets, and thunder like peals of lightning in the heavens, and conquer the cities of hearts and fortresses of souls through successive waves of verses blazing with the fire of proofs, until thou burnest away the veils and rendest asunder the clouds of glory. By thy life! Thy Lord will verily assist thee, make thee successful, and spread thy writings throughout all ages and centuries. This is indeed the manifest triumph, the great victory, and the near success - nearer to thee than thy life-vein.

¹ یا من ادخره الله لنشر الميثاق واعلاء كلمة الله في
الافاق اني بكل ذل وانكسار وخضوع وركوع
وسجود وقنوت وابتهال اتضرع الى الملكوت
الابهي خافض الجناح مكباً على التراب ان يمدك
بجنود من الملائكة والجيوش من الالهام حتى
تشرّد في القتال وتزير زئير الاسود في الغياض
وتدمدم كرمزمة الرعود في الاصفاذ وتفتح
مدن الافئدة وقلاع القلوب بكرات من الآيات
منفجرة بلهيب من البيّنات حتى تحرق الحجابات
وتخرق السبجات لعمرك ان ربك يؤيدك و
يوفقك وينشر آثارك على ممر القرون والاعصار
وان هذا هو الفتح المبين والفوز العظيم والتصر
القريب وهو اقرب اليك من حبل الوريد

² As for drawing swords and brandishing blades between the ranks, the clash of weapons and the slaying of thousands - this is an abhorrent, reprehensible and ill-omened matter in this praised age and century which is the most luminous jewel adorning the crowns of centuries. And upon thee be the glory of thy Living, Self-Subsisting Lord....

² واما سل السيوف وسلبل الصوارم بين الصفوف
وقعقة السلاح وقتل الالوف فهو امر مكروه
مذموم مشنوم في هذا العصر المحمود والقرن الذي
هو ابهى جوهرة تلتلأ على اكاليل القرون والبهاء
عليك من ربك الحي القيوم...

SAAF.366x

AB00743

To: *Baha'is of Mahfurujak, in Mahfuruzak*

Date: 1897 or <

- 1 O ye friends of God! O ye favoured ones at the Threshold of the One Who transcendeth all limitations! 1 ای یاران الهی ای مقبولان درگاه حضرت غیرمتناهی
- 2 That distinguished martyr, like unto a lucky star, shineth from the dawning-place of divine unity, luminous, resplendent and unmistakable, though mortal eyes are debarred from beholding him. With his face beaming with light, with a luminous brow and enthralling beauty, he is calling aloud from the summit of the heaven of glory, saying: 2 حضرت شهید چون نور سعید از مطلع توحید ساطع و لامع و واضح و مشهود ولی بصائر محروم با چهره تابان و جبین مبین و جمال دلنشین از اعلی افق علین ندا میکند
- 3 O my friends! O honoured ones! I quaffed the cup that brimmed over with the consummate bounty of God and tasted the sweetness of the Abha Kingdom even from the edge of the sword. I have divested myself of my wornout garments and raised up my banner in the realm of glory. From the world of dust till the heights of the heavens I spurred on the charger of martyrdom and from this luminous horizon I call out and say: 3 ای یاران من ای بزرگواران من من کأس طاف از موهبت کلبه نوشیدم و شهد ملکوت ابهی را از دم شمشیر چشیدم پیراهن کهن برانداختم و در افق عزت علم افراختم و از عالم خاک باعلی افق افلاک سمند شهادت تاختم از این افق روشن ندا مینمایم
- 4 O my loved ones! The portals of His most great favour are flung open and the hearts of the people of Baha are dilated with joy. The chalice of His bounty is being borne round and the sweet melodies of the birds of the all-highest Paradise reach every receptive ear. The reviving breeze wafting from the garden of the Abha Kingdom is laden with perfume and everyone who hath suffered long is granted intimate communion within the retreats of the Lord of Truth. From the Threshold of the Almighty, the All-Wise, His summons hath gone forth unto all men, and from the realm of the Concourse on high the voice of glad-tidings: Happy are ye! is continually raised." 4 ای عزیزان من ابواب موهبت کبری مفتوح است و صدور اهل بها مشروح و کأس عطا در دورانست و نغمات طيور فردوس اعلی واصل باذان نسیم ریاض ملکوت ابهی عنبر شمیم است و ندیم خلوتگاه حق هر شخص حلیم صلاى عام است که بلند از درگاه عزیز عالم است ندای یابشری است که متتابع از ملاء اعلیست
- 5 Know ye the excellence of this gracious favour, and esteem the value of this precious gift. The outpourings of the mercy of God are copious like unto a boundless ocean and the manifold blessings of the Abha Beauty are shed abroad even as the radiance of the shining moon. Were ye to know how great is the revelation of this bounty, how plenteous the gifts that have been vouchsafed, I swear by the ravishing beauty of the Abha Beloved and by the soul-stirring smile of that peerless Charmer of hearts, that ye would dance with delight in your eagerness to lay down your lives and would leap with joy as ye hasten to the field of sacrifice. Ye would raise, with one hand the brimful cup of self-sacrifice, and with the other the 5 قدر این فضل را بدانید و قیمت این موهبت را بشناسید رحمت حق بحر بی پایانست و الطاف جمال ابهی چون مه تابان اگر بدانید چه فیضی شاملست و چه فوزی کامل قسم بروی دلجوی محبوب ابهی و آن تبسمهای جانفزای آن دلبر بی همتا رقص کتان جانفشانی کنید و پاکوبان بمیدان قربانی میشتابید یکدست جام لبریز شهادت را در دست گیرید و یکدست صید موهبت کبری را بشت آرید و طوبی طوبی گویان و بشری بشری فریادگان در میدان فدا دست در آغوش دلبر شهادت کبری کنید

laurel of the supreme bounty successfully won. Thus in the arena of renunciation while uttering the triumphal cry: Great is our blessedness! Great is our blessedness! Happy are we! Happy are we! ye will attain the desire of your hearts, the most glorious martyrdom.

- 6 O ye friends of my heart and soul! Slumber not for a moment; relax not nor linger for an instant. In a spirit of exceeding joy and gladness, with unswerving constancy in the Covenant and the Testament of the ever-forgiving Lord and in anticipation of attaining His luminous horizon, make the greatest effort to diffuse His sweet savours and bend your energies to promote His Cause. Be ye heralds of the Covenant and bearers of the glad-tidings of His Testament. Receive your portion from the breast of His grace, and with high resolve exert your utmost endeavour. Be set aglow with the fire of the love of God, and raise the anthem of jubilation with the full enthusiasm of your heart and soul, so that ye may become intimately familiar with His Call and be initiated into divine knowledge and wisdom.

- 7 This world is the empire of the spiritual sovereignty of the Abha Beauty, and this realm is the seat where the mighty throne of the Kingdom of the Exalted One is established. Its effulgent sun, its shining moon never set, its brilliant stars never fade, its bright horizon is never overcast. Its oceans surge and its birds soar in the heights. Its streams are living waters, soft-flowing rivers of immortality. Its trees are saplings planted in the orchard of the Lord of Glory. Its dominion is the immensity of the realm of the placeless, and its territory the domain of the abiding joy is attainment unto the presence of the ever-forgiving Lord. Its sustenance is the liberal bounty that His adored Beauty hath bestowed. Its chalice is the cup tempered at the Camphor Fountain, its designation, the Expanse of Eternal Life, a life that transcendeth the limitations of countless ages.

- 8 O my friends! This is the Call of the Covenant. This is the Dispensation of the Well-Beloved of all mankind. This is the gift that the Day-Star of the world hath graciously given. This is the revelation of His incorruptible grace, the manifestation of His perpetual assistance, the evidence of the power that is born of God and the potency of the bestowals proffered by the All-Merciful. What else do ye want? What else do ye expect? Which path do ye tread? Be quick, be quick! O companions! hurry, hurry! O ye loved ones! And upon ye be His glory!

6 ای یاران دل و جان من دمی محسید و نفسی
میارمید و آتی تأتی نکنید بکمال فرح و سرور و
ثبوت بر عهد و میثاق ربّ غفور و امید وصول
باقی پر نور در نشر نفعات الله کوشید و در ترویج
امر الله منادی میثاق گردید و مبشّر به عهد و
پیمان از ندی عنایت بنوشید و بکمال همت بکوشید
و در آتش محبت الله بجوشید و به جان و دل
بجروشید تا محرم این سروش گردید و همدم این
ادراک و هوش

7 این جهان جهان سلطنت جمال ابهاست و این
عالم مقرّ سریر حکومت حضرت اعلی اقبالش
طالع من دون غروب قرش لائح من دون افول
نجومش ساطع من دون نزول افقش روشن
من دون غیوم بحورش پرموج و طیورش در
اعلی مرکز اوج انهارش تسنیم و سلسیل است
و اشجارش نهالهای باغ رب جلیل فسحتش
وسعت لامکان اقلیمش کشور جهان جان
سرورش لقای ربّ غفور مانده اش فیوضات
جمال مشکور کأشش کان مزاجها کافور
عنوانش منشور حیات ابدی مقدس از کرور
دهور

8 ای یاران من بانگ بانگ میثاق است و عهد
عهد محبوب آفاق و موهبت موهبت نیر اشراق
تأیید ایدست توفیق سرمدیست قدرت حضرت
الهی قوت موهبت حضرت رحمانی دیگر چه
خواهید و چه جوئید و در چه راهی پوئید البدار
البدار یا اصحاب البدار البدار یا احباب و البهاء
علیکم

MMK4#165 p.181, NANU_AB#07

BRL_FIRE_AB#06

AB00814

Date: 1897 or <

- 1 God the Exalted said in the clear Qur'an and the wise Remembrance: "When the sun is folded up, and when the stars fall."
- 2 O bewildered leaf! Know that the sun is the luminous dawn-breaking planet and the radiant-beaming star, the most famous of stars and greatest of planets in its realm. With the appearance of the Great Resurrection and the Supreme Calamity and the Hour's arrival, verily the suns shall be folded up and the stars scattered and the moon split - this is one of the secrets of the continuous gathering and a symbol concealed from the sight of all who see, revealed through the appearance of the Great and Most Glorious One, the Promised and Expected One.
- 3 When the Resurrection comes and the Hour arrives and the Calamity approaches and the earth quakes with its quaking and the heaven splits with its layers and the mountains are blown away and the trees uprooted and the seas boil and the beasts are gathered and the Balance is set up and the fires blaze and Paradise draws near and the Path is extended and the Signs speak - can any objector object as to why the suns are folded and the moons eclipsed or the stars effaced and the shooting stars succeed one another? No, by my Lord, the Self-Subsisting! This is a clear and known condition denied only by every ignorant, stubborn, wrathful rejected one.
- 4 Those of justice free from oppression say that among the conditions of the Hour and its arising are the folding of the sun and splitting of the moon and effacement of the star, for it is an explicit matter like a compact structure. If the reality and essence are other than existence and not identical with existence, then existence can be separated from it because it is derived from other or because it is other than the essence. Therefore if a body is other than light, the separation of light from it is possible. But if the body is identical with light, separation is not possible. To God belongs the most exalted similitude.
- 5 The luminous bodies are of three kinds: among them are those whose light is derived from another, like the planets revolving around the sun; and among them are those whose light is other than their body and whose body is other than their light, but the body necessitates and entails it, and since there is otherness between them, separation from light is conceivable, like the

1 قال الله تعالى في القرآن المبين والذكر الحكيم اذا الشمس كورت و اذا النجوم انكدرت

2 يا ايها الورقة الحائرة اعلمى بأن الشمس هي الكوكب الساطع الفجر و الباهر الشعاع اشهر النجوم و اعظم الكواكب في عالمها فبظهور القيامة الكبرى و الطامة العظمى و قيام الساعة الأمر الا و هي تتكور الشمس و تنتثر النجوم و ينشق القمر و هذا سر من اسرار الحشر المستمر و الرمز المستتر عن بصر كل ذي نظر و الكاشف له ظهور الجليل الأكبر الموعود المنتظر

3 فاذا قامت القيامة و اتت الساعة و جاءت الطامة و زلزلت الأرض زلزالها و انفطرت السماء بأطباقها و نسفت الجبال و انقهرت الأشجار و سحرت البحور و حشرت الوحوش و نصب الميزان و تسعرت النيران و ازلقت الجنان و امتد الصراط و تكلمت الأشراف فهل لمعتض ان يعترض لم كورت الشمس و خسفت البدور او طمست النجوم و تابعت الرجوم لا فوري القيوم انه شرط واضح معلوم لا ينكره الا كل جهول عنود مغتاظ مردود

4 و الذي اهل الانصاف الخالي من الاعتساف يقول من شروط الساعة و قيامها تكور الشمس و انشقاق القمر و انطماس النجم لانه امر منصوص كالبنيان المرصوص و اذا كانت الحقيقة و الماهية غير الوجود و ليست عين الوجود فالوجود قابل للانفكاك عنها لانه مستفاد من الغير او لانه غير الماهية فالجزم اذا كان غير النور يجوز انفكاك النور عنه و اما اذا كان الجرم عين النور لا يجوز الانفكاك و لله المثل الأعلى

5 فان النيرات على ثلاثة اقسام منها ما هو نوره مستفاد من الغير كالنجوم السيارة حول الشمس و منها ما هو نوره غير جسمه و جرمه غير نوره ولكن الجرم مقتضى لذلك و مستلزم له و حيث طورك بينهما الغيرية يتصور الانفكاك عن النور

sun and the fixed stars; and among them is light itself, and the separation of a thing from itself is not conceivable - "God is the Light of the heavens and the earth." The sun, moon, stars and lamp are all called by the name of light. Every existent whose existence is derived from another, or whose existence is other than its essence and whose essence is other than its existence, can be separated from existence. But existence itself cannot be conceived as separate from itself. This is a clear and evident matter needing no explanation - direct vision and witnessing suffice you instead of explanation. Glory be to my Lord, the All-Merciful, above every attribute and description and conception in the realm of possibility!

كَلشَّمْس و النّجوم الدّرهرهه و منها نفس النّور
فلا يتصوّر انفكاك الشّيء عن نفسه الله نور
السّموات و الأرض فالشّمس و القمر و النّجوم
و السّراج كلّها يطلق عليها اسم النّور و كلّ موجود
و ماهيّة وجوده مستفاد من الغير او وجوده غير
ماهيته و ماهيته غير وجوده يجوز انفكاك الوجود
عنه و اما نفس الوجود فلا يتصور انفكاكه عن
نفسه و هذا امر واضح مشهود لا يحتاج الى البيان
و يغنيك عن البيان الشّهود و العيان سبحان ربّي
الرحمن عن كلّ نعت و صفة و تصوّر في حيّز
الامكان

- 6 And you, O leaf, know with true knowledge that all suns were eclipsed at the dawning of a light from the lights of your Lord, and that tongues were mute from speech in the presence of your Master, and that faces were humble and submissive and necks were bowed at the manifestation of the signs of your Lord Who nurtured you. So away with those who veiled you and came between you and your Compassionate Beloved and strove night and day until they cut you off and caused you to fall from the Divine Lote-Tree and the Singular Tree. I ask God to return you to the Blessed Tree.

6 و انتك انت يا ايّها الورقة لتعلمين حقّ العلم أنّ
جميع الشّمس كانت كاسفة عند اشراق نور من
انوار ربّك و أنّ الألسنة كانت كليلّة عن النّطق
في محضر موليك و أنّ الوجوه كانت خاضعة
خاشعة و الأعناق منكسرة عند تجلّي آثار سيّدك
الذي ربّاك فسحقاً للذين جّبوك و حالوا بينك
و بين محبوبك الحنون و سعوا ليلاً نهاراً حتّى
يقطعوك و يسقطوك عن الدّوحة الرّحمانية و
السّدرة الفردانية و اسئل الله ان يرجعك الى
الشّجرة المباركة

PR20.006, BRL_DAK#0867, MKT2.165,
MNMK#028 p.110

AB01334

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

Date: 1897 or <

- 1 O candle of the gathering of mystical knowledge! In this hour when the bird of the garden of faithfulness has spread its wings to soar in the life-giving atmosphere of remembrance of the friends and to begin a melody on the branches of mention and praise - when the Most Great Ocean of the love of God surged with such a wave that the flood passed over heads, and the kindled fire in the Divine Lote Tree blazed with such a flame that it consumed pen and paper and heart and ink altogether - yet since the rain of mercy was descending and the spring

1 ای شمع انجن عرفان در این ساعت که طبر
حدیقهء وفا بال و پر گشوده که در فضای
جانفزای یاد یاران پروازی نماید و بر شاخسار
ذکر و ثنا لحنی آغاز کند که بحر اعظم محبت
الله چنان موجی زد که طوفان از سر بگذشت
و نار موقدهء در سدرهء رحمن چنان شعلهائی
برافروخت که خامه و نامه و قوّاد و مداد را
جمیعاً بسوخت لکن چون امطار رحمت نازل بود

of grace was flowing, that heat found moderation through this bounty of mercy and the opportunity for writing was obtained.

- 2 You had complained about not receiving a reply and had taken this as evidence of cooling in that which is firmer than an impregnable foundation. Yet not a moment passes except that you come to mind - it is impossible to be free from mentioning the loved ones of God. And you yourself know with absolute certainty that due to the multiplicity of occupations I have no opportunity for sighing and lamenting, and there is no respite for crying and wailing, and not a moment's peace and rest is possible. Despite this, a letter was sent to Shiraz which arrived, and now too I have undertaken to write this page.
- 3 Know with absolute certainty that you are regarded with the glance of grace and are encompassed by the utmost love of these hearts. We beseech the grace of the Ancient Beauty and earnestly hope from the depths of our heart that you may be successful in gaining the good-pleasure of God and be confirmed in proving and explaining the power and sovereignty of the Covenant and Testament of the Lord. Today this is the greatest of all matters and the most important of affairs, for it is the foundation of God's Cause and the basis of the religion of the All-Merciful. Today firmness and steadfastness in God's Covenant and Testament as is befitting and proper is essential, and comprehending and understanding its power and might is necessary, so that the impregnable fortress of God's Cause may remain preserved and protected from the breach of doubts.
- 4 Regarding the letters you had with you, you had written about them - only this much was asked of Aqa Azizu'llah: whether he had sent the letters to Shiraz or if they were still with him, nothing more. And this inquiry was only made because some had sent letters - the intention was that if the letters had arrived, there was no need for new letters.

و معین عنایت نایب آن حرارت باین فیض رحمت اعتدال یافت و مجال تحریر حاصل گشت

2 از عدم ارسال جواب شکوه فرموده بودید و این را دلیل فتور در آنچه محکمتر از بنیان مرصوص است نموده بودید و حال آنکه آنی نمیگذرد مگر آنکه بخاطر میآید فراغت از ذکر احبای الهی ممکن نه و یقین مبین خود مطلعید که از کثرت اشغال مجال آه و ناله ندارم و زاری و فغان مهلت نیست و فرصت و آرامی آنی میسر نه باوجود این مکتوبی به شیراز ارسال شد که وصول یافت و حال نیز بتحریر این ورقه پرداختم

3 یقین مبین بدان که بلحاظ فضل ملحوظی و بمنتهای حبّ این قلوب مشمول از فضل جمال قدم سائیم و از صمیم قلب آمل که موفق بر رضای الهی شوی و مؤید بر اثبات و بیان قوت و سلطان عهد و پیمان حضرت یزدان گردی الیوم این امر اعظم امور و اهمّ شئون است چه که اساس امر الهی و بنیان دین رحمانیست الیوم ثبوت و رسوخ بر عهد و میثاق الله چنانکه باید و شاید لازم و قوت و قدرتش را ادراک و تفهیم واجب تا حصن حصین امر الله محفوظ و مصون از رخنهء شبهات ماند

4 در خصوص مکاتیب که به همراه داشتید مرقوم نموده بودید همینقدر از جناب آقا عزیرالله سؤال شد که مکاتیب را ارسال شیراز نموده اند یا آنکه پیش خودشانست و بس و این سؤال نیز بجهت این شد که بعضی مکتوب فرستاده بودند مقصود این بود اگر مکاتیب رسیده است دیگر لزوم مکتوب جدید نه

INBA87:598, INBA52:637, MMK5#231

p.179x

AB01717

To: Muhammad Sadiq Khabbaz, in Shiraz

Date: 1897 or <

- 1 O true and faithful Sadiq! What a blessed name you have! Anyone who manifests the meaning of this name - that is, becomes truthful - is a rising star, a brilliant light, and a penetrating sword. There is no attribute more beloved than this, and no path more acceptable than this.

1 ای صادق موافق چه اسم مبارکی داری هر نفسی
مظهر معنای این اسم باشد یعنی صادق گردد
کوکب شارقست و نیر بارق و سیف فارق صفتی
محبوبتر از این نیست و [طریقه‌ئی] مقبولتر از این
- 2 Many a word of truth has been the cause of salvation for a nation, and many a base person has been made precious and noble through speaking the truth. And how often has one false word completely dropped an honored and respected person from sight and deprived them from the threshold of the Divine Unity.

2 نه بسا کلمهء صدقی که سبب نجات ملتّی شد
و بسا شخص خسیس را کلمهء راستی عزیز و
نفیس نمود و چه بسیار که شخص عزیز محترمی
را یک کلمهء کذب بکلی از انظار ساقط کرد
و از درگاه احدیت محروم نمود
- 3 Therefore, O pure soul, follow the path of the truthful ones and emulate those who are honest, so that through truthfulness you may reach the seat of truth and through honesty attain eternal glory. All sins are on one side and lying is on the other - indeed the evil effects of lying are greater and its harm more severe. Better to speak the truth even in denial of faith than to profess belief while speaking falsehood. This counsel is for all people in the world. Be grateful to God that you became the cause for this advice to be given to all humanity.

3 پس ای جان پاک پی صادقان گیر و پیروی
راستان کن تا بصدق بمقعد صدق رسی و راستی
بعزت ابدیه فائز گردی جمیع معاصی بیکطرف و
کذب بیک طرف بلکه سیئات کذب افزونتر
است و ضررش بیشتر راست گو و کفر بگو
بهتر از آنست که کلمهء ایمان بزبان رانی و دروغ
گوئی این بیان بجهت نصیحت من فی العالم است
شکر کن خدا را که تو سبب صدور این نصیحت
بجمیع نوع انسان شدی
- 4 Always occupy yourself with holy fragrances and guide people to that which leads to the exaltation and elevation of humankind and is among the most special virtues and characteristics of the faithful, so that you may become an educator of souls and a guide to every imperfect wanderer.

4 همیشه بنفحات قدس مشغول گرد و ناس را
بآنچه سبب علوّ و سموّ انسانست و از اخصّ
فضائل و خصائل اهل ایمان دلالت نما تا مربّی
نفوس گردی و هادی هر گمراه برقصور شوی
- 5 You had requested permission to attain Our presence. These days this is very difficult, as strangers are targeting these exiles, writing books every day, making accusations from every tribe, printing and publishing them. And even among friends, the Covenant-breakers are secretly causing the utmost corruption. With these two attacking forces, you can imagine how difficult the situation is. God willing, some calm will be achieved and then we will summon you.

5 اذن حضور خواسته بودی این ایام بسیار مشکل
چه که پیگانگان در صدد این آوارگانند و هر
روز کتابی تألیف نمایند و از هر قبیله افترائی
بزنند و طبع و نشر نمایند و آشنایان نیز ناقض
پیمان در سرّ سرّ نهایت فساد را میکنند دیگر
معلومست با این دو مهاجم چه قدر کار مشکل
است انشاءالله قدری سکون حاصل میشود
آنوقت شما را میخوانیم

- 6 Convey endless greetings from me to Mr. 'Andalib, as I am always remembering and mentioning him. And upon you be greetings and praise.

BRL_TRUST#42x, COC#2054x

6 حضرت عندلیب را از قبل من تحیت مالانهایه
برسان که همواره بیاد و ذکر ایشان مشغولم و
علیک التحیه و الثناء

INBA87:381, INBA52:391, COMP_TRUSTP#43x,
MKT4.080, MILAN.144, AKHA_136BE
#13 p.197, AVK3.148, YHA1.382x#6,
HYB.014

AB01987

To: Baha'is of Mazindaran, in Mazandaran

Date: 1897 or <

- 1 O friends from the homeland of the Ancient Beauty! Praise be to God, you are from the dawning-place of the Sun of Truth and from the rising-point of the Sun of Oneness. You are from the rose-garden of that divine Rose-branch and from the garden of that heavenly swaying Cypress. That crimson flower bloomed in your rose-garden - where is the cry and lamentation of the birds and the song of the nightingales? That Most Glorious Beloved cast aside the veil in that land and realm - where is the sigh and moan of the lovers? That Salsabil sea became surge-raising in that clime - where is the burning thirst of the thirsty ones? That divine melody was raised in that land - where is the dance and rapture of the bewildered ones? That brimming cup made its rounds in that gathering - where is the cry and clamor of the wine-lovers? That holy fragrance was diffused from those gardens - where is the expansion of the hearts of the friends? That divine gazelle pranced in that plain - where is the unconsciousness from the soul-perfuming musk?

- 2 O spiritual friends, may my spirit be sacrificed for you! You are from the homeland of the Lord and from the city of the Beloved. Great events were manifested and evident there in the beginning of the Cause. Therefore you, who are from the original planting of the Lote Tree of the furthest boundary and from the paradise of the Tree of Tuba, must be ahead of all and more aflame. Indeed, in truth, the fragrances of Truth must be diffused from those regions to all directions, and the lights of guidance, longing and joy must shine from that East to all climes.

1 ای یاران وطن جمال قدم الحمد لله شما از مطلع
شمس حقیقتید و از مشرق آفتاب احدیت از
گلستان آن گلبن الهی هستید و از بوستان آن
سرو خرامان یزدانی آن گل حمراء در گلشن شما
شکفت کوناله و فغان مرغیان و گلبنانگ بلبلان
آن دلبر ابها در آن بوم و بر پرده برانداخت کو
آه و انین عاشقان آن بحر سلسبیل در آن اقلیم
موج خیز گشت کو حرارت عطش تشنگان آن
نغمه الهی در آن سرزمین بلند شد کو رقص
و طرب آشفتهگان آن جام سرشار در آن انجمن
بدور آمد کو نعره و فریاد باده پرستان آن نفحه
قدس از آن ریاض منتشر شد کو انشراح صدور
یاران آن آهوی دشت الهی در آن صحرا جولان
نمود کو بیهوشتی از رائحه مشک جان باری

2 ای یاران روحانی روحی لکم الفداء شما از موطن
حضرت یزدانید و از شهر جانان و وقایع عظیمه
در بدو امر در آنجا ظاهر و عیان شد پس شما
که از اصل منبت سدره منتهی هستید و از
جنت شجره طوبی باید از کل پیشتر باشید و در
اشتعال بیشتر بلکه فی الحقیقه باید نفحات حق
از آنصناعات بسائر جهات منتشر گردد و انوار
هدایت و شوق و ذوق از آن خاور بسائر اقالیم
بتابد

- 3 O Lord! These are from the planting-ground of Thy Tree of the All-Merciful and the garden of Thy Tree of Oneness. Assist them through Thy grace and bounty to exalt Thy mention and promote Thy Cause and guide Thy creation and to be consumed by the fire of Thy love and serve Thy Word and uncover the mysteries of Thy wisdom and recognize the realities of the mysteries in the sign of Thy oneness and to be steadfast in the covenant of Thy Lordship and the testament of Thy Divinity. Verily Thou art the Powerful, the Mighty, the Guardian, the Self-Subsisting.

3 رَبِّ هَؤُلَاءِ مِنْ مَنِبْتِ سِدْرَةِ رَحْمَانِيَّتِكَ وَ مَغْرَسِ شَجَرَةِ فِرْدَايِيَّتِكَ أَيَّدْهُمْ بِفَضْلِكَ وَ جُودِكَ عَلَى أَعْلَاءِ ذِكْرِكَ وَ أَشْهَارِ أَمْرِكَ وَ هِدَايَةِ خَلْقِكَ وَ الْإِحْتِرَاقِ بِنَارِ حُبِّكَ وَ خِدْمَةِ كَلِمَتِكَ وَ كَشْفِ أَسْرَارِ حِكْمَتِكَ وَ عِرْفَانِ حَقَائِقِ الْأَسْرَارِ فِي آيَةِ تَوْحِيدِكَ وَ الْإِسْتِقَامَةِ عَلَى عَهْدِ رُبُوبِيَّتِكَ وَ مِيثَاقِ الْوَهِّيَّتِكَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْمُهَيْمِنُ الْقَيُّومُ

INBA13:134, INBA72:067, MKT6.079

AB01950

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

Date: 1897 or <

- 1 He is the Self-Subsisting
- 2 O nightingale of the garden of mystical knowledge! That Educator of all possibility and Kind One, that Lord of the realm beyond place, has made that bird of the meadow of certitude into a trained bird, and taught it various melodies, songs and tunes, and gave lessons in spiritual stations, so that you might begin to sing in the divine rose-garden and eternal flower bed with godly voice and Iraqi mode and Hijazi station and Bayati tone and lovers' air and divine rhythm, and become harmonious with the high notes, and in these days create excitement and commotion, and give the meadow birds passion and rapture, and bring them to melody and tune, so that praises and glorification of the Most Unified Presence and commendation and eulogy of the Blessed Beauty might rise from the lowest depths to "There is no God but God" and "God is Most Great" to the zenith of the Most Glorious Kingdom, and the lights of revelation might encompass the horizons of existence, and divine worldwide fame might reach to spread its glad-tidings to the layers of the Supreme Concourse, and commotion might fall upon the pillars of the world, and trembling overtake the limbs of humanity, and East and West of possibility become the rose-garden of the All-Merciful and flower bed of God. Despite all this, what has happened that you are silent and without fervor?

1 هُوَ الْقَيُّومُ

2 ای عندلیبِ حدیقهٔ عرفان آن مرئی امکان و مهربان سرور لامکان آن مرغ چمنستان ایقازا طیر دست‌آموز فرمود و انواع نغمات و ترنمات و الحان آموخت و درس مقامات معنوی داد که بگلپاینگ الهی و آهنگ عراقی و مقام حجازی و لحن بیاتی و هوای عشاق و ایقاع رحمانی در گلشن ربّانی و گلبن صمدانی آغاز آواز نمائی و دمساز شهنواز گردی و در این ایام شور و ولوله افکنی و مرغان چمن را شوق و وله دهی و بنغمه و آهنگ آری تا نعوت و محامد حضرتِ احدیت و ستایش و مدائح جمال مبارک از حیزِ حُضِیضِ ادنی بتهلیل و تکبیر تا اوج ملکوتِ اِبهی بلند گردد و انوار تنزیل آفاق وجود را احاطه کند و صیت جهانگیر الهی باطباقِ ملأ اعلیٰ تبشیر انتشارش رسد و ولوله در ارکان عالم افتد و زلزله در اعضای آدم افکند و شرق و غرب امکان گلشنِ رحمن و گلبن یزدان گردد باوجود این چه شد که خاموشی و بی جوش و خروش

- 3 In any case, become weary of the corner of obscurity and seek the zenith of acceptance, and come forth from the corner of silence and begin wondrous melodies in the subtle rose-garden, that perchance you might create passion and fervor in the flock of birds and make them all harmonious with the melody of the Supreme Concourse, and cast the cry of "O Splendor! O Splendor!" in the environs of the rose-garden, and teach the songs of the family of David, and raise the banner to proclaim praise and glorification of the Ancient Beauty. Bring all the loved ones into motion through this wondrous mention and eloquent utterance.

3 باری از زاویهٔ خمول بیزار شو و اوج قبول بطلب و از گوشهٔ سکوت بدرآ و الحان بدیع در گلستان لطیف آغاز کن بلکه در جوق طيور شوق و شور اندازی و کل را باهنگ ملاً اعلیٰ دم ساز کنی و صیحهٔ یابها یابها در اطراف گلشن افکنی و نغمات آل داود آموزی و علم بر اعلام ستایش و ثنای جمال قدم افرازی جمیع احبّا را از این ذکر بدیع و بیان فصیح باهتر از آر

4 'Abdu'l-Baha

ع ع 4

- 5 Your honor Andalib, please present these twenty-five tumans to His Honor Rafi', that is Fadil, and spend the other twenty-five tumans yourself.

5 جناب عندلیب این وجه بیست و پنج تومانش را خدمت جناب رفیع یعنی فاضل تقدیم نمائید و بیست و پنج تومانش را خود آنحضرت صرف فرمائید

INBA87:603, INBA52:643

AB02168

To: *Mirza Husayn Zanjani, in Tihiran*

Date: 1897 or <

- 1 O thou who art imprisoned in the path of God! How blessed art thou that thou hast been put under chains and fetters in the divine path and become captive in that prison. At night thou wert engaged in remembrance of the Ancient Beauty, and by day thou didst sacrifice thyself in the path of Truth. In all conditions, the Truth was the companion of thy soul and the intimate of thy heart and spirit.
- 2 Since thou hast requested permission to be present to relate in detail verbally the heart-rending episode of His Holiness Varqa and His Holiness Ruhullah, thou art permitted to attend, for although we heard these momentous events with the ear of the spirit and read about them in letters, yet the outward ear also deserves a share and portion.
- 3 As it has been said: "Pour me wine and tell me it is wine." He says when thou givest me wine to drink, tell me that it is wine, for sight is delighted by beholding the drink, smell is perfumed by inhaling its fragrance, taste is sweetened by its flavor, and

1 یا من سجن فی سبیل الله خوشا بحال تو که در سبیل الهی در زیر غل و زنجیر درآمدی و اسیر در آن زندان گشتی شبها بذکر جمال قدم مشغول گشتی و روزها در راه حق جانبازی نمودی در جمیع احوال حق مونس جانت بود و انیس دل و روانت

2 و چون التماس حضور نمودی که شفاهاً واقعهٔ جانسوز حضرت ورقا و حضرت روح را مفصّل بیان نمائی مأذون بحضور هستی چه که آنوقایع عظیمه را هرچند بسمع جان استماع نمودیم و در مکاتیب قرائت کردیم ولی سمع ظاهر را نیز نصیبی بود و بهره‌ئی

3 چنانچه گفته‌اند الا فاسقنها و قل لی هی الخمر میگوید چون مرا باده بنوشانی بگو که این باده است زیرا بصر از مشاهدهٔ نوش متلذذ و مشام

touch is gratified by contact with it. Of the five senses, only hearing remains, therefore he says: "O cupbearer, when thou pourest the wine, say that it is wine," so that the faculty of hearing may also be delighted.

از استشمام رائحه‌اش معطر و ذائقه از طعمش شیرین و لامسه از مسّش محظوظ از حواسّ خمسّه حسّ سمع باقی لهذا میگوید که ای ساقی چون باده بنوشانی بگو این باده است تا قوهء سامعه نیز متلذذ گردد

- 4 Therefore, this servant at the Threshold of the Ancient Beauty has the utmost longing to hear with his physical ear also the terrifying episode of His Holiness Varqa and His Holiness Ruhu'llah, may my spirit be a sacrifice for them.

4 لهذا این عبد آستان جمال ابهی نیز نهایت اشتیاق را دارد که واقعهء مدهشهء حضرت ورقا و حضرت روح‌الله روحی لهم الفداء را بگوش جسمانی نیز استماع نماید

- 5 Therefore, O prisoner in the path of God, don the pilgrim garb of the Ka'bah of the Divine Purpose and make thy intention to circumambulate the gathering place of the Supreme Concourse, so that thou mayest perfume thy face and hair with the dust of that Threshold. And convey to the other prisoners also, on behalf of this servant, the Most Glorious and Most Splendid Greeting.

5 پس ای مسجون سبیل الهی احرام کعبهء مقصود بربند و نیت طواف مطاف ملاً اعلیٰ نما تا روی و موی را بغبار آن آستان معطر و معتبر نمائی و سایر مسجونین را نیز از قبل این عبد تکبیر ابدع ابهی ابلاغ فرمائید

- 6 And glory be upon thee and upon all who are imprisoned in the path of God.

6 و البهاء علیک و علی کلّ من سجن فی سبیل الله

INBA72:076

AB02334

To: Baha'is of Kilan suburb of Tihiran

Date: 1897 or <

- 1 O loved ones of God! The candle of the Covenant is bright and the expanse of the horizons is a rose garden and flower bed. The Abha Paradise is the supreme heaven, and the outpourings of the Abha Kingdom are a manifest light. The grace of the Supreme Concourse flows moment by moment, and the flood from the cloud of Abha mercy pours continuously. The lights of sanctification are shining and the verses of unity are clear. The kingdom of existence is in motion and the realm of being is in utmost delicacy and freshness.

1 ای احبابی الهی شمع میثاق روشن است و عرصهء آفاق گلزار و گلشن جنت ابهی بهشت برین است و فیوضات ملکوت ابهی نور مبین فیض ملاً اعلیٰ دمبدم است و سیل غمام رحمت ابهی دمامد انوار تقدیس ساطعست و آیات توحید واضح ملکوت وجود در حرکت است و عرصهء شهود در نهایت لطافت و طراوت

- 2 Yet eyes are blind and ears are deprived. Soon this veil will fall away, this covering will be rent asunder, and this mask will be removed. Then eyes will witness the signs of the bounties of the Abha Beauty and become bewildered and remorseful, saying: "What a bounty this was, and we were heedless of it! What a favor this was, and we were negligent of it! It was

2 ولی چشمها کور است و گوشها محروم عنقریب این پرده برافتد و این حجاب هتک شود و این نقاب برداشته شود آن وقت انظار مشاهدهء آثار مواهب جمال ابهی نمایند و حیران گردند و پشیمان شوند که این چه موهبتی بود و ما ازو غافل و این چه عنایتی بود و ما ازو ذاهل صبح

a luminous dawn, but we were caught in darkest night. The Nile and Euphrates were sweet, but for us they were rivers of blood. It was perfumed tresses, but for us heavy chains. It was heavenly sustenance, but for us eternal harm. What misfortune was this, and what ill fate! Divine blessing was for us torment, and heavenly mercy was for us trouble.” “And We send down of the Qur'an that which is a healing and a mercy to the believers, but it increaseth the wrong-doers in naught save loss.”

- 3 Therefore, O loved ones of God, in every moment give thanks for the Abha Beauty, for His grace is mighty and His light is manifest. Through pure bounty He gave you repose in the shade of the Tree of divine mercy and made you successful in the Paradise of Oneness. You were freed from estrangement and through the grace of His unity you were gathered together in perfect unity and agreement in His Abha Paradise. Arise to exalt the Word of God and spread the divine fragrances. And the Glory be upon you!

نورانی بود و ما گرفتار شام ظلمانی نیل و فرات
گوارا بود ولی بر ما جیحون خون زلف مشکین
بود ولی ما را زنجیر سنگین مانده آسمانی بود
ولی ما را مضرت جاودانی این چه بدبختی بود و
این چه بیطالعی نعمت الهیه ما را نعمت بود و
رحمت ربانیه ما را زحمت بود و نازل من القرآن
ما هو شفاء و رحمة للمؤمنین و لایزید الظالمین الا
خساراً

3 پس ای احبای الهی در هر دم بشکرانه جمال
ابهی همدم گردید که فضلش عظیم است و
نورش مبین محض عنایت شما را در ظل شجره
رحمانیت آرام داد و در جنت احدیت کامران
گردانید از بیگانگی آزاد گردیدید و بفیض یگانگی
او در کمال اتحاد و اتفاق در جنت ابهایش محشور
شدید و باعلاء کلمه الله پردازید و بنشر نفحات
الله و البهاء علیکم

MMK4#092 p.105, AHB_107BE #17
p.360, MAS9.011x

AB02333

Date: 1897 or <

- 1 O loved ones of God! His honor Furughi, upon him be the Most Glorious Glory of God, tells of the radiance of lights in that land, that the loved ones of that region are like an impregnable fortress guarding the manifest mystery, and in the heights of firmness in the Covenant have reached the highest heaven. From the intensity of sweetness and delicacy they are like pure water, and for those thirsting for the Salsabil of guidance they are a fountain of Tasnim. They have no mention except of the Most Glorious Beauty and seek no thought except turning to the Supreme Concourse.
- 2 But I say this fame and call must become the secret of every ear, and this soul-burning melody and mode must spread. So why are the friends in the region of Tabaristan few in number, and the register of their blessed names limited?
- 3 The fire of the love of God blazes in every clime, permeating like spirit through bodies. For physical conquests “if there

1 ای احبای الهی حضرت فروغی علیه بهاء
الله الابهی از فروغ انوار در آن دیار حکایت
میفرمایند که احبای آن زمین چون حصن
حصین حافظ سر مینند و در معارج ثبوت بر
میثاق واصل باعلی علین از شدت حلاوت و
لطفات ماء معینند و تشنگان سلسبیل هدایت
را عین تسنیم جز جمال ابهی ذکری ندارند و جز
توجه بملاً اعلی فکری نجویند

2 ولی من گویم این صیت و آواز باید راز هر گوش
گردد و این نغمه و شهناز جانسوز شود پس چرا
دوستان در خطه طبرستان معدودند و دفتر نام
مبارکشان محدود

3 نار محبت الله در هر اقلیمی شعله زند بمثابه
روح در اجساد سرایت کند فتوحات جسمانی

be twenty patient ones among you they shall overcome two hundred" is decreed, but for spiritual conquests if there be among you one steadfast, enkindled, attracted and firm soul like a mighty edifice, they shall guide thousands and overcome ranks. Since in this Most Great Cycle the lesser jihad of physical warfare is forbidden and condemned, therefore the doors of spiritual conquests are opened from every direction. One soul has the effect of an army and one horseman the effect of countless cavalry.

- 4 Therefore those blessed souls must make that clime a paradise of delight and make that country an illumined horizon. The cry of "O Glory of the Most Glorious!" must be raised from all directions of that land and the call of "Come to success!" must be lifted from all regions of that territory. The truth of the blessed verse "And thou didst see men entering the religion of God in troops" must become clear and evident.
- 5 Therefore O friends in the realm of possibility, you must prove that you are compatriots of the Blessed Beauty and among those intoxicated with the wine of the Covenant of the Ancient Beauty. And glory be upon you.

را و ان یک منکم عشرون صابرون یغلبوا مائتین
منصوص اما فتوحات روحانیه را و ان یک
منکم واحد ثابت مشتعل منجذب راسخ کالبنیان
المرصوص یهدی الالوف ویغلب الصفوف چون
در این کور اعظم جهاد اصغر حرب جسمانی
ممنوع و مذموم لهذا ابواب فتوحات روحانیه از
هر جهة مفتوح یک نفس حکم لشکری دارد و
یکسوار حکم خیل بیشمار

4 لهذا باید آن نفوس مبارکه آن اقلیم را جنت
نعیم نمایند و آن کشور را افق منور کنند نعره
یا بهاء الاهی از جمیع انحاء آن دیار بلند گردد و
فریاد حی علی الفلاح از جمیع اقطار آن خطه
بلند شود حقیقت آیه مبارکه و رأیت الناس
یدخلون فی دین الله افواجا واضح و آشکار شود

5 پس ای یاران در قطب امکان باید ثابت نمائید
که از هموطنان جمال مبارکید و از سرمستان
باده میثاق جمال قدم و البهاء علیکم

MMK6#181

AB11839

To: Ali-Akbar Rawhani Muhibulsultan

Date: 1897 or <

- 1 O thou who hast visited the circumambulation point of the glorified ones! Praise be to God that thou hast been guided by the lights of divine bounties, hast benefited from the eternal ocean's grace, hast acquired from the burning fire in the Sinai Tree, hast found life from the living waters, hast rested in the shade of the Tree of Salvation, hast arisen to spread the divine fragrances, hast stood up to teach the Cause of God, and hast attained to the visit of the blessed spot, the circumambulation point of those drawn nigh to the Abha Kingdom. For a long time thou wast with us, conversing and seeking fellowship and companionship. Now, with utmost humility and submissiveness in servitude and bondage to the servants of the threshold of the Abha Beauty, accompany and agree with 'Abdu'l-Baha.

1 ای زائر مطاف سیّحان حمد خدا را نما که
بانوار فیوضات الهیه مهتدی گشتی و از فیض
بحر سرمدی مستفید شدی و از نار موقده در
سدره سیناء مقتبس گشتی و از کوثر حیوان
حیات یافتی و در ظلّ شجره نجات آرمیدی و
بنشر نفعات پرداختی و به تبلیغ امر الله قیام
نمودی و زیارت روضه مبارکه مطاف مقرّین
ملکوت ابهی فائز گشتی و مدتی مدیده با ما
بودی و گفتگو نمودی و الفت و مؤانست جستی
حال در کمال خضوع و خشوع در عبودیت و
بندگی عید درگاه جمال ابهی با عبدالهّاء مراقت
نما و موافقت کن پیش کل فانی باش و نزد جمیع

Be self-effacing before all and rid thyself of all existence before everyone. Kindle such a flame in all regions that will completely remove all lethargy and rigidity from those climes. Make the divine teachings thy course of action and purpose, so that all may surge forward beneath the one-colored pavilion of the Cause of God with perfect unity and harmony, speaking and listening.

- 2 O my God, my God! This is a tender, fresh, verdant branch which Thou hast planted on the banks of the streams of Thy bounty in the garden of Thy mercy and the grove of the love of Thy Beauty of Oneness. O Lord! Water it with the water of mercy, nurture it with the hands of grace and kindness, and make it a herald of Thy Name throughout all regions, a spreader of Thy mention in all quarters, a scatterer of the pearls of Thy knowledge upon the heads of men, and an igniter of the fire of Thy love in the hearts of the loved ones. Verily, Thou art the Mighty, the Powerful, the Generous, the Bestower.

فارغ از هستی شو و چنان شعله‌ئی در اطراف
بزن که نمودت و وجودت را بکلی از آن اقالیم
زائل ثنائی و تعالیم الهی را دستورالعمل دانی و
قاصی کنی تا کل در ظلّ خیمهء یک رنگ
امر الله با کمال اتحاد و اتفاق بجوشند و بگویند
و بشنوند

2 الهی الهی هذا قضیب رطیب خضبل نضر نصبتہ
فی شواطی جداول ماء عنایتک فی حدیقۃ
رحمانیتک و ایکۃ محبۃ جمال فردایتک ای ربّ
اسقہ ماء الرّحمة وربّه بایادی الفضل والرّافۃ و
اجعلہ منادیاً باسمک فی الانحاء و ناشراً لذكرک
فی الارحاء و ناشراً للثالی معرفتک علی رؤوس
الرجال و موقداً لنار محبتک فی قلوب الاحباء
انک انت المقتدر العزیز الکریم الوهاب

INBA79.020

AB02730

To: *Mirza Ali Ashraf Lahijani Andalib*

Date: 1897 or <

- 1 O bright candle of the gathering of the loved ones of God! The written traces from that dove of the garden of mystical knowledge brought spirit and fragrance. Praise be to the Ancient Beauty - may my spirit be sacrificed for His loved ones - Who has granted His sincere loved ones success in service to His Cause.
- 2 O dove of the gardens of grace! It is time for singing, warbling and melodies, and the season for kindling the fire of the love of God. If in this Most Great Cycle, which shines bright like the sun among all other cycles, one remains silent and stunned, in what cycle will they become eloquent, speaking and explaining? And if a soul is not stirred by the holy breezes in this divine springtime, does not bloom like a hundred-petaled rose from the bounty of the rain clouds of the All-Merciful's mercy, and is not illumined by the penetrating rays of the Sun of Truth, in what era and season will they be moved, and in what days

1 ای شمع روشن محفل احباء الله آثار قلبیه آن
ورقاء حدیقہ عرفان مورث روح و ریحان
گردید حمد جمال قدم روحی لاجبائہ فدا را که
بموجب کبری احبای مخلصین را بر خدمت
امرش موفق فرموده

2 ای حمامهء ریاض عنایت وقت تغنی و ترنی
و نغماتست و هنگام اشعال نار محبت الله اگر
در این قرن اعظم که چون آفتاب بین قرون
سائرہ ساطع و روشن است انسان [خاموش] و
مدهوش ماند در چه قرنی ناطق و متکلم و مبین
گردد و اگر نفسی در این بهار الهی از نسائم قدس
مہتر نگردد و از فیض سخاب رحمت رحمانی چون
گل صدبرگ خندان نشکند و از اشعهء ساطعهء
شمس حقیقت روشن و منور نگردد در چه عهد

will they shine forth like the morning star from the horizon of the world?

- 3 The wisdom mentioned in the Tablets means "Enter houses by their doors and do not enter houses from their rear." One must shine like a candle in the lamp of wisdom, not remain extinguished and subdued.
- 4 Those two believers who asked permission to visit the Holy Shrine are permitted to do so with their son. Convey to all other believers in that land the Most Glorious, Most Wondrous greetings from this servant.
- 5 The delay in replying to letters was due to severe weakness and physical ailments. Now this has been resolved.

و موسی بحرکت آید و در چه ایامی از افق عالم
چون ستاره صبحگاهی بدرخشد

3 حکمت مذکوره در الواح مقصود آنست که
و انما البیوت من ابوابها و لا تأتوا البیوت من
ظهورها باید چون شمع در زجاجه حکمت
برافروخت نه آنکه خاموش و مخمود ماند

4 آن دو نفر از احباء الله که اذن زیارت روضه
مطهره خواسته اند مأذونند با ولدشان دیگر جمیع
احبای آن ارض را از قبل این عبد تکبیر ابدع
ابهی ابلاغ فرمائید

5 جواب مکاتیب تعویق افتاد این از جهت ضعف
شدید و علل جسمانی بود حال رفع شده است

INBA87:612, INBA52:654, MMK6#027

AB02971

To: Muhammad Husayn Tabrizi, in Akka

Date: 1897 or <

- 1 O thou who art oppressed! What thou didst write was noted. Its contents brought spirit and fragrance, and became the cause of grace and bounty. Be confident in past and future confirmations, and in all conditions keep thine eye fixed upon the Abha Kingdom and seek divine confirmation. Divine assistance is with thee and the hosts of the All-Merciful support those souls who are firm and steadfast in the divine Covenant. Place thy trust in God and turn either to Ishqabad or Azerbaijan. We beseech God's grace and favors that in all conditions thou mayest be so steadfast and hold so firmly to the Most Great Handle and the Strong Cord of God that whenever thou meetest one who wavereth thou wilt make him firm. This is today the station of the loved ones of the Blessed Beauty. In these days correspondence is not advisable. 'Abdu'l-Baha
- 2 But convey to each and every one of the friends of God on behalf of this servant the Most Glorious and Most Wondrous Greetings, and say: O spiritual friends! The cup of the love of God is circulating and the wine-cellar of the knowledge of God is bubbling over. The divine Cup-Bearer holds in His hand an overflowing goblet of spiritual wine, calling "Where

1 ای مظلوم آنچه مرقوم شد ملاحظه گردید
مضامین مورث روح و ریحان گردید و موجب
لطف و احسان بعنایات سابقه و لاحقه مطمئن
باش و چشم بملکوت ابهی در جمیع احوال
بگشا و طلب تأیید نما عون الهی با توسل و
جینود رحمانی مؤید نفوس ثابته راسخه بر پیمان
ربانی توکل بر خدا کن و توجه به عشق آباد و
یا آذربایجان از فضل و الطاف حق مستدعیم
که در جمیع احوال چنان مستقیم و متمسک
بعروه و وثقی و حبل الله المتین باشی که بهر
متزلزل رسی او را مستقیم نمائی اینست الیوم
شان احبای جمال مبارک مکاتیب این ایام
مصلحت نیست ع ع

2 ولی شما احبای الهی را فرداً فرداً از قبل این
عبد تکبیر ابدع ابهی ابلاغ نمائید و بگوئید ای
یاران معنوی جام محبت الله در گردش است
و نمخانه معرفت الله در جوشش ساقی الهی
قدحی سرشار از باده معنوی در دست دارد

are the drinkers? Where are the thirsty? Where are those who thirst? Where are the intoxicated ones?" He says "Strive ye and drink of this spirit-giving wine, and dance about intoxicated in the wilderness of unity." At this hour the attractions of the Abha Kingdom have so encompassed all that even the walls and doors have become magnetized. And glory be upon all who are firm in the Covenant and Testament.

و این الشّاربین و این العطشان و این الظّمّان
و این التّشوان میگوید بکوشید و از این صیّاء
روح بخش بنوشید و سرمست رقص گان در بریه
و حدت بدوید در این ساعت انجذابات ملکوت
ابهی چنان احاطه نموده است که در و دیوار
مغناطیس شده است و البهّاء علی کلّ من ثبت
علی العهد و الميثاق

INBA21:102

AB02918

To: Kashani, Ghulam Ali father of Mihdi

Date: 1897 or <

- 1 O steadfast one in the Covenant, firm in the Testament! Mr. Mehdi, praise be to God, is steadfast in the Cause of God and holds fast to the sure handle, and strives day and night to attain His good-pleasure. We are pleased with him and he is engaged in service with the utmost effort. Rest assured, we beseech the favor of the Lord of Hidden Favors to inscribe his father and mother too in the register of the servants of the Threshold.
- 2 O thou who art turned to the Beauty of the All-Merciful! Though outwardly thou art not among the learned and hast not acquired what the divines of the nations have gained, yet praise God that thou art established upon the throne of great success. The Most Exalted One, may the spirit of all existence be a sacrifice unto Him, hath said that although Shaykh Muhammad Hasan had written three volumes on jurisprudence, he remained deprived, while the wheat-cleaner of Isfahan donned the robe of jurisprudence. Therefore, blessed art thou for having become the utterer of divine praise, and blessed are those souls who have hearkened to the divine praise.
- 3 The letters you requested have been written and sent. Beseech God that souls may awaken, for the pages of vain imaginings are being spread abroad and tests and trials have encompassed the world. Souls will be uprooted by severe winds and scattered like leaves from trees. Blessed are those souls who remain firm and steadfast as a mountain. I swear by the Ancient Beauty that the denizens of the Supreme Concourse take pride in the existence of such souls.

1 ای ثابت عهد راسخ پیمان جناب آقا مهدی الحمد لله
مستقیم بر امر الله و متشبّث بعروّه و تقی و شب و
روز ساعی در تحصیل رضاست ما از او راضی
هستیم و بکمال همت در خدمت مشغول مطمئن
باش از لطف حضرت خفیّ الألطاف میطلبیم
که والد و والدهاش را نبر در دفتر خدام آستان
ثبت نماید

2 ای متوجّه بجمال رحمانی اگر بظاهر بهیئت
علم نیستی و آنچه علمای امم تحصیل نموده‌اند
اکتساب نمودی ولی حمد کن خدا را که بر
عرش فوز عظیم مستقرّی حضرت اعلی روح
العالمین له الفداء میفرماید که شیخ محمد حسن با
وجود آنکه سه دوره فقه مرقوم نموده بود محروم
شد ولی گندم‌پاک کن اصفهان ثوب فقاقت
پوشید پس خوشا بحال تو که ناطق بثنای حقّ
گشتی و خوشا بحال نفوسی که استماع ثنای
الهی نمودند

3 مکاتیبی که خواسته بودید مرقوم شد و ارسال
گشت از خدا بخواهید که نفوس بیدار شوند چه
که اوراق اوهام در انتشار آید و امتحان و افتتان
جهان را احاطه نماید نفوس از شدت اریاح
ریشه‌کن چون برگ درخت بریزند و بپاشند
خوشا بحال نفوسی که چون جبل راسخ ثابت

و مستقيم مانند قسم بجمال قدم كه اهل ملاً اعلی
افتخار بوجود این نفوس ثناید

4 And upon thee be glory.

و البهاء علیک 4

INBA21:104b

AB02853

Date: 1897 or <

1 All praise be to God Who hath manifested the Most Great Luminary from the horizon of the world. And He hath arisen and sparked and shed its radiance and been unfolded upon the horizon of nations. And He hath illuminated the thick darkness and rent asunder the enshrouding veil of the most gloomy night with effulgent rays and shining Glory that is being diffused in the dawning places of God's decree. And He raised the clouds and the Heaven came down with torrents of water and infinite grace. The showers have then poured down upon the hills and mounds and the floods have unveiled the remains in the holy vale of Towa. And the fertilizing winds were wafted over the sacred spot, the holy land of mount Sinai, and the breeze of the hour of dawn hath wafted and the signs heralding the advent of the morn have shone forth, and the light of salvation hath beamed forth and the unique and illustrious priceless pearl hath gleamed with the light of success. And the realities of all created things and the essence of all being have faced one another and the soil of human capacity was prepared and the trees of the innermost realities was ready. The sanctified and pure beings have then been illumined with these shining lights and luminous splendors so long as they are turning towards that rising sun. As to the despondent beings, they have been truly deprived from that sublime grace and generous bounty and manifest light, and rusted mirrors were veiled from the splendors of that Glorious Star and Ancient Revealer.

1 الحمد لله الذى اظهر من افق العالم النور الأعظم
و اشرق و ابرق و سطع و لاح على آفاق
الأمم و كشف الظلام الحالك و شق غاشية
الليل الأليل بشعاع ساطع و بهاء لامع ينتشر
فى مطالع القدر و رفع السحاب و اتى السماء
بماء منهر و فيض مستمر فهطلت الغيوت على
التلول و الربى و كشفت السيول عن الطلول
فى وادى المقدس طوى و مرّت الرياح اللوآخ
فى البقعة المباركة الأرض المقدسة طور سيناء
و تنفس نسيم الأنهار و تبليج تبشير الصباح
و تشعشع انوار الفلاح و تالألأ الفريدة الغراء
اليتيمة العصماء بضياء النجاح و تقابلت حقائق
الممكآت و كينونات الموجودات و استعدت
اراضى القابليات و تهيأت اشجار الهويات
فالحقائق الصافية اللطيفة استضاءت من تلك
الأنوار الساطعة و الاشراقات الالامعة ما دامت
مقابلة لتلك الشمس الطالعة و اما الكينونات
المكدرة حرمت من ذلك الفيض الجليل و
العطاء الجزيل و النور المبين و المرايا المتصدية
احتجبت من اشراق ذلك الكوكب العظيم و
المجلى القديم

2 Then the rich soil put forth its plants abundantly by the permission of its Lord from the outpouring of the Grace of God and the Divinely-inspired showers. But as to that which is bad, it springeth forth but the scantiness of reproach and the flourishing of rebellion. Then the sacred trees have been clad with verdure and have put forth their leaves and flowers and have adorned themselves with the fruits of knowledge. As to

2 ثم البلد الطيب اخرج نباته باذن ربه من ذلك
الفيض المدرار والغيث الهطال واما الذى خبث
ما اخرج الا نكد الانكار و نبت الاستكبار ثم
الأشجار المباركة اخضرت و اورقت و ازهرت و
تأثقت بأثمار العرفان و اما الأشجار الخبيثة اجتثت
من فوق الأرض ما لها من قرار

the wicked trees, they were torn up from the face of earth and had no strength to stand.

- 3 Blessing, salutation and glory rest upon the Point of Unity manifested with divine attributes.

3 وَالصَّلَاةُ وَالتَّكْبِيرُ وَالْبَهَاءُ عَلَى النِّقْطَةِ الْوَحْدَانِيَّةِ
الظَّاهِرَةِ بِالصِّفَةِ الرَّحْمَانِيَّةِ

PR20.005, MKT2.163

AB03050

Date: 1897 or <

- 1 He is the Self-Subsisting the All-Glorious

1 هُوَ الْقَيُّومُ الْأَبَدِيُّ

- 2 O my God! O how I yearn for Thy glorious Beauty, for Thy radiant Countenance, and for the sweetness of Thy Presence! O how my heart thirsts for the well-spring of Thy loving-kindness, for the pure waters of Thy Bounty and for the soft-flowing stream of Thy Mercy! O God, my God! Cast me not away for the fire of deprivation hath melted my heart within me. O God, my God! Suffer me not to be deprived for the sighs of remoteness have deeply afflicted my heart and soul.

2 وَأَشَوْقِي يَا إِلَهِي إِلَى بَاهِي جَمَالِكَ وَضَاحِي وَجْهِكَ وَشَهِي وَصَالِكَ وَظُمَاءِ قَلْبِي لِمَعِينِ عَنَائِكَ وَنَمِيرِ مَوْجِبَتِكَ وَسُلْسِيلِ رَحْمَتِكَ إِلَهِي لَا تُخَيِّبْنِي لِأَنَّ نِيرَانَ الْحَرَمَانِ اضْطَرَمَّتْ بَيْنِ اضْطَالِي وَاحْشَائِي إِلَهِي لَا تُحْرِمْنِي لِأَنَّ حَسْرَاتِ الْمَهْجَرَانِ اشْتَدَّتْ فِي قَلْبِي وَفُؤَادِي

- 3 O God, my God! Fulfill my desires and bless me in mine affairs, gladden my heart and illumine mine eyes to behold the signs of Thy favours which are prevalent in the kingdom of Thy oneness and diffused throughout the heaven of Thy unity. O God! Dispel my grief with the lights of Thy most joyful tidings and the signs which made the leaves of Sadratu'l-Muntaha to be stirred up. Waft upon me moreover, O my God, a breeze from the garden of the heart of one of the leaves which sprung from the tree of Thy oneness, that perchance my heart is quickened, my soul is refreshed, and my spirit is rejoiced.

3 إِلَهِي إِلَهِي يَسِّرْ لِي مَنَائِي وَسَهِّلْ لِي أَمْرِي وَاشْرَحْ صَدْرِي وَنُورْ بَصْرِي بِمُشَاهَدَةِ آيَاتِ مَوَاهِبِكَ الشَّائِعَةِ فِي مَلَكُوتِ تَوْحِيدِكَ الذَّائِعَةِ فِي جَبَرُوتِ تَفَرُّدِكَ وَفَرَجِ كَرَمِي بِسَطْوَعِ أَنْوَارِ بَشَارَاتِ عَظَمِي وَأَشَارَاتِ تَهَيُّزِهَا أَوْرَاقِ سَدْرَةِ الْمُنْتَهَى وَمِنْهَا إِنْ يَمِرْ عَلَى نَسِيمٍ مِنْ حَدِيقَةِ فُؤَادِ وَرَقَةٍ نَبَتَتْ مِنْ دَوْحَةِ وَحْدَانِيَّتِكَ يَهْتَزُّ بِهِ قَلْبِي وَيَنْعَشُ بِهِ رُوحِي وَيَفْرَحُ بِهِ فُؤَادِي

- 4 For this wondrous leaf received Thy sweet savours, was enraptured by Thee, became tender, verdant and invigorated by the overflowing grace of Thy utterance, believed in Thee and in Thy signs, was set ablaze with the fire of Thy love, arose to serve Thee, recognised Thy word, and was singled out to be the recipient of Thy loving-kindness on the Day when Thy beauty appeared from the prison of Ta. Thereafter, however, it was tested by its separation from Thee; tempests encompassed it from every side and storms raged upon it from all directions; the winds of tests blew over it, and it shrivelled and withered away from all these sore trials.

4 لِأَنَّ تِلْكَ الْوَرَقَةَ الْبَدِيعَةَ تَعَرَّضَتْ لِنَفْحَاتِكَ وَاهْتَزَّتْ مِنْ جَذْبَاتِكَ وَخَضَلَتْ وَنَضِرَتْ وَرَاقَتْ مِنْ فَيْضِ بَيَانِكَ وَأَمِنَتْ بِكَ وَبِآيَاتِكَ وَاشْتَغَلَتْ بِنَارِ مَحَبَّتِكَ وَقَامَتْ عَلَى خِدْمَتِكَ وَصَدَّقَتْ بِكَلِمَتِكَ وَاخْتَصَّتْ بِعَنَائِكَ يَوْمَ خُرُوجِ جَمَالِكَ مِنْ سِجْنِ الطَّاءِ ثُمَّ بَعْدَ ذَلِكَ ابْتَلَتْ بِفِرَاقِكَ وَافْتَتَتْ فِي هِجْرَانِكَ وَاحْطَأَتْهَا الْأَعَاصِيرُ مِنْ كُلِّ الْجِهَاتِ وَاشْتَدَّتْ عَلَيْهَا الزُّوْبُعُ مِنْ سَائِرِ الْأَنْحَاءِ وَهَبَّتْ عَلَيْهَا أَرْيَاحُ الْإِمْتِحَانِ فَذَبَلَتْ وَالتُّوتُ وَاصْفَرَّتْ مِنْ شِدَائِدِ الْإِفْتِتَانِ

- 5 O Lord! Return it to the Lote-Tree of Thy mercy and the garden of Thy oneness; cause it to be flourished with the water of Thy bounty, and to be invigorated and verdant with the essence of adoration. Verily, Thou art the All-Merciful.

5 ای ربّ ارجعها الى سدرۃ رحمانتک و دوحۃ
فردائتک و اجعلها ریانۃ بمیاء الجود و خضلة و
مخضرة بحقیقة السجود انک انت الرحیم

PR20.004, MKT2.162, ASAT4.395x

AB03094

To: Baha'is of Chalih-Zamin, in Chalih Zamin

Date: 1897 or <

- 1 O ye denizens of the highest paradise! Though ye be dwellers of the earth, in reality ye live in heaven for ye command the world through your rings of spiritual power and your utterance, sweet as honey. Ye bloom beneath the loving providence of the Perspicuous Light and are graced by the glances of that Soul entrancing Beloved. Why are ye silent, then? Why are ye quiet and without joy? Where are your celebrations, your jubiliations? For the assistance and providence of the Abha Beauty is ever with you and the grace and bounty of the Concourse on High always surrounds you.
- 2 The fire of divine truth burns high for everyone to see and the call of the invisible Kingdom of Abha reaches you at all times. A hundred thousand messengers of God, each one a Moses, cry, "O Lord! Allow my gaze to fall upon Thy Beauty!" and a myriad Holy Spirits, each a Jesus call from within the sacred Vale, "Here am I! Lord, here am I!"
- 3 The world above hath so illumined this below that its bright beams fall thick upon each other er, shedding the radiance of the Unseen Realm upon the inner reality of humankind. The blessed light of Pre-existence hath been raised upon the tabernacle of this world of uncertain vicissitude. The call of "Ya Baha'ul Abha" hath been lifted throughout the East and the West and the cry of "Ya Aliyyal A'la" hath reached the meridian heights of the Concourse.
- 4 We who have sought shelter beneath this canopy are surrounded by abundant supplies of bounteous grace. Through this grace vouchsafed by Him let us raise and unfurl the banner of victory! Let us drink from the cup that hath been tempered at the camphor fountain and chant our thankful psalms with melodies of praise. Let us give great honour to

1 ای اهل عِلّین هر چند ساکن زمینید ولی بحقیقت
در بهشت برین جهانی در زیر نگین دارید و بیانی
چون شهد شکرین در ظل نور مبینید و مشمول
لحاظ عنایت آن دلبر دلنشین چرا خاموشید و بی
جوش و خروش عون و عنایت جمال اہبی با
شماست و فضل و موهبت ملأ اعلی با شما

2 نار حقیقت شعله زند و ندای ملکوت غیب
اہبی میرسد صد ہزار موسی ربّ ارنی گویان
و صد ہزار روح اللہ با لبیک لبیک در وادی
مقدس پویان

3 عالم بالا چنان پرتوی در عالم ادنی انداختہ کہ
انعکاساتش متطابقہ تحقق یافتہ جلوه فیوضات
غیب لاهوت تجلی بر ہویات ناسوت نمودہ و
فیوضات باہرہ قدم در حیز حدوث خیمہ
برافراشتہ ندای یابہآء الہبی در شرق و غرب
امکان بلند شدہ و فریاد یاربّی الّاعلی بعنان ملأ
اعلی رسیدہ

4 پس ما کہ بفضل و موهبت طلعت اہبی در
قطب این خباء مأوی یافتہ ایم باید نصیب موفور
گیریم و لواء منصور برافرازیم و کأس مزاجہا
کافور بنوشیم و در حدائق زبور بمزمور مشکور
بسرائیم و مظهر ظہور را بستائیم و بفضل و

the Person of the Manifestation and weep with tears of joy and pride that His love hath planted in our hearts the seed of service.

موهبتش بیالیم و از فرقت جمال احدیتش بنالیم
و از درد عشقش بزاریم و تخم خدمتش بکاریم
و البهآء علیکم

BRL_DAK#0455, MMK2#075 p.059

AB03611

Date: 1897 or <

- 1 O loved ones of God! This century is the century of the Blessed Beauty, and this age among the ages of the Sun of Truth has a wondrous dawning and a strange manifestation. Its sun is at the point of greatest intensity, and its moon is in the fullest radiance. Its stars are the luminaries of the East, and its shooting stars pierce the heart of the West. Its horizons are bright, and its signs are witness to every gathering. Its seas are surging, and its rain-clouds pour forth abundant water. Its gardens are verdant, and its pools are overflowing. Its flowers are fragrant, and its sweet herbs are perfumed with musk. Its melody is the song of the Abha Kingdom, and its call is the cry of the denizens of the Supreme Concourse. The songs of its birds bewilder mind and consciousness, and the cooing of its holy doves is like the Psalms of David. Its beloved is the epitome of beauty and grace, and its orator possesses the utmost eloquence and articulateness. Its scholar recites the verses of the divine realm, and its student interprets the mysteries of the Kingdom. Its nursling is nurtured at the breast of grace, and its lowly one is established upon the throne of eternal glory.

1 ای احبای الهی این قرن قرن جمال مبارک
است و این عهد از اعصار شمس حقیقت
طلوعی عجیب دارد و ظهوری غریب آفتابش
در نقطهء احتراق است و مه تابانش در اشد
اشراق اخترانش کواکب خاورند و شهب
ثاقبه اش نافذ در کبد باختر آفاکش روشن است
و آثارش شاهد هر انجمن بحورش مسجور است
و غیوئش ماء منهر مسکوب ریاضش مؤنق
است و حیاضش متدق گلهايش معطر است و
ریاحینش معنبر آهنگش نغمهء ملکوت ابری
است و بانگش خروش نهنگ ملأ اعلی الحان
طیورش محیر عقول و شعور است و نعمات
حامات قدسش مزامیر آل داود دلبرش در
نهایت صباحت و ملاحه است و خطیبش در
نهایت فصاحت و بلاغت ادبش آیات لاهوت
ترتیل مینماید و ربیبش اسرار ملکوت تفسیر
می کند رضیعش از ثدی عنایت پرورش یافته و
وضیعش بر سریر عزت ابدیه استقرار جسته

- 2 With such gifts and bounties, such signs and confirmations, why should not the fire of Moses appear and the spirit of Christ bestow life? Why should hearts not take flight, and spirits not become intimate with humility and supplication? Bounty upon bounty, and gift upon gift!

2 با این مواهب و عطا و شواهد و وفا چرا آتش
موسی جلوه ننماید و نفس مسیح روح نبخشاید
قلوب چرا پرواز نکند و ارواح چرا با تجز و نیاز
دمساز نشود موهبت اندر موهبت است و بخشش
اندر بخشش

- 3 The glory be upon you.

3 و البهآء علیکم

MMK4#160 p.174

AB03807

Date: 1897 or <

- 1 O friends of the divine Lord! At this moment, a dewdrop from the ocean of the Ancient Beauty's favor has sprinkled upon the fields of these longing hearts, and the reality of hearts has found freshness and delicacy. The truth of the blessed verse "And thou seest the earth barren and lifeless, but when We send down rain upon it, it stirs and swells and puts forth every kind of beauteous growth" has been fulfilled.
- 2 From morning until evening 'Abdu'l-Baha has been writing, and now stands by the lamp engaged in penning this letter, so it may become clear and evident how intensely this servant's heart is occupied with love for the friends.
- 3 Therefore, O loving friends, in every moment a dewdrop from the ocean of favor is needed so that hearts may be freed from the chains of cares and attain the utmost freshness and delicacy, becoming familiar with the holy fragrances and remaining firm and steadfast in the covenant and testament of the All-Merciful.
- 4 And that magnet which attracts the dewdrops from the ocean of divine confirmation is steadfastness in the Cause of God, diffusion of the divine fragrances, service to the loved ones of God, humility and submissiveness before His chosen ones, the station of self-effacement and evanescence, supplication to the Abha Kingdom, love for all God's creatures, obedience and truthfulness to the great throne of sovereignty, and prayers seeking confirmation for the supreme seat of government.
- 5 O Lord! Aid Thy servants!

1 ای یاران حضرت یزدان در این دم شبمنی از دریای عنایت جمال قدم بر مزارع قلوب این مشتاقان باریده و هویت دلها طراوت و لطافت یافته و حقیقت آیه مبارکه و تری الأرض هامة فاذا انزلنا عليها الماء اهتزت وربت و انبتت من کل زوج بهیج تحقق یافته و

2 عبدالهء از صبح تا شام در تحریر بوده و حال ایستاده در پای چراغ بنگارش این نامه پرداخته تا واضح و مشهود گردد که قلب این عبد بچه درجه مشغول بحبب یاران است

3 پس ای یاران مهربان در هر دم از بحر عنایت شبمنی باید تا قلوب از قید هموم رها یافته در نهایت طراوت و لطافت بنفحات قدس مألوف گردد و بر عهد و پیمان حضرت رحمن ثابت و مستقیم ماند

4 و آن مغناطیس که جاذب شبنم یم تأیید است استقامت بر امر الله و نشر نفحات الله و خدمات احباء الله و خضوع و خشوع بین یدی اولیاء الله و مقام محو و فنا و تضرع بملکوت ابهی و محبت با جمیع مخلوق خدا و اطاعت و صداقت بسریر سلطنت کبری و دعای طلب تأیید برای مسند صدارت عظمی است

5 ربّ اید عبادک

MMK6#328

AB04035

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

Date: 1897 or <

- 1 O nightingale of the rose-garden of divine knowledge of the Beauty of God! 1 ای عندلیب گلستان عرفان جمال الهی
- 2 For a long time no news arrived from you. Then a letter was received and knowledge of your true condition was obtained. Now also from His honor Mirza Abdullah a letter to a friend arrived, which was also sent to this servant, mentioning you, which became the cause of spiritual fragrance and delight. 2 مدتی مدید خبری از شما نرسید بعد مراسله‌ئی واصل و از حقیقت حال اطلاعی حاصل گشت حال نیز از جناب میرزا عبدالله رفیق بیک دوستی رسید آن نیز ارسال نزد این عبد نمود ذکر آنجناب در آن بود بادی روح و ریحان گشت
- 3 Today those like yourself must, through the power of the spirit of confirmation, day and night cause the beloved ones of the All-Merciful to move and vibrate like the spirit of life, and kindle and illumine the extinguished fire of hearts. For today even an hour of lethargy and torpidity produces severe effects, because previously the heat of the unveiled Sun cast a blazing fire in the heart of contingent being - there was no need for ignition and flame and radiance. But now is a time when the lamps must be full-flamed and kindled and brilliant so they may resist and dispel the accumulated darkness. 3 الیوم امثال آنجناب باید بقوه روح تأیید در شب و روز احبای رحمن را چون روح حیات باهتزاز و حرکت آرند و نار مخموده قلوبرا مشتعل و روشن نمایند چه که الیوم ساعتی نحمود و جمودت تأثیرات شدید نماید چه که پیش حرارت شمس بی حجاب در قلب امکان آتش پر شعله میزد احتیاج باشتعال و شعله و لمعهئی نبود لکن حال زمانیت که سراجها باید پر شعله و افروخته و ساطع باشند تا ظلمات متراکه را مقاومت توانند و زائل نمایند
- 4 And today the most important of all matters is awakening to firmness and steadfastness and holding fast to God's Covenant and Testament, and explaining the power and greatness of this Covenant and Testament and faith. 4 و الیوم اهم امور تنبیه بر ثبوت و رسوخ و تشبث به عهد و میثاق الهیست و بیان قوت و عظمت این عهد و پیمان و ایمان
- 5 And glory be upon you. 5 و البهاء علیک

INBA87:607, INBA52:648, MMK5#229

p.179x

AB04193*Date: 1897 or <*

- 1 In the Name of God! O one who has hearkened to the Wise Remembrance!
- 2 The fire of Sinai has burst forth in the luminous Paran, and the flame of love has been kindled in the heights of eternity. The Almighty has manifested Himself in a blaze of fire burning in the Blessed Tree, and the All-Merciful has called out from the unseen realms of creation, from the loftiest summit of the Kingdom, saying: "O people of the mortal world! Rejoice in the successive outpourings, the abundant rain, and the flowing waters from the clouds of mercy and the mists of compassion!"
- 3 O heaven, pour forth thy rain! O cloud, shower thy bounty! O clouds, thunder and flash! O horizons, waft thy breeze! O breath of God, blow forth! O Spirit of God, bestir thyself! Blessed are they who receive these outpourings! Joy to those who seek! Gladness to those who are steadfast! Rapture to those who are attracted!
- 4 O thou who art enkindled with the fire of devotion, who hast drawn light from the flames of love and faithfulness! Leave the fabricators and the deceivers, and hearken to the word of truth and manifest sincerity set forth in the Book of God by the Center of the Covenant, the Interpreter of the Book, who is versed in its meaning, and who is firmly grounded in knowledge, through a clear text that accepteth neither interpretation nor explanation. Leave those who follow vain imaginings to their idle sport. Guidance hath been distinguished from error, yet the people, in their drunkenness, remain blind.
- 5 And upon thee be glory!

1 يا من استمع للذكر الحكيم

2 قد فار نار السّيناء في فاران السّناء و تسعر سعير
الحبّ في ساغير البقاء و تجلّي الجبار في لهيب
من النار المضطّرمة في الشّجرة المباركة و نادى
الرحمن من غيب الاكوان اعلى ذروة الملكوت يا
اهل الناسوت ابشروا بفيوضات مترادفه و غيوث
هاطله و مياه منهمره من سحاب الرّحمة و غمام
الرّثمة

3 يا سماء امطرى و يا سحابه افيضى و يا غيوم ابرقى
و ارعدى و يا ثغور الافاق تنسّمى و يا نسمة الله
هّبى و يا روح الله تهيجى طوبى للمستفيضين و
يا سرورا للمتوسّلين و يا فرحاً للتّابّين و يا شوقاً
للمنجدين

4 و انتك انت يا ايها المشتعل بنار الولاء و المقتبس
من نيران المحبة و الوفاء دع الخراصين المؤفكين و
استمع لقول الحق و الصّريح الصّدق منصوص في
كتاب الله مركز الميثاق مبين الكتاب العالم بتاويله
الرّاسخ في العلم بنصّ صريح لا يقبل التفسير و
التّأويل و دع اهل الظّنون في خوضهم يلعبون قد
تبين الرّشد من الغى و القوم في سكرتهم يعمهون

5 و البهاء عليك

INBA21:130a, MKT1.215, YHA1.367x

AB04746

To: *Ustad Ghulam-Ali Dabbagh et al.*

Date: 1897 or <

- 1 O ye two brothers! Brotherhood and fraternal love, when found between two spiritual brothers, are wholly honey and sweetness; and when spiritual brotherhood is joined with physical kinship, it becometh light upon light. But if the spiritual ties be not firm, if heartfelt affection be not made steadfast, and if the love that is born of inner feeling be lacking, then the verse, "And they came to their father at nightfall, weeping," shall be fulfilled, and the words "for a paltry price, a few counted dirhams" shall be made manifest.
- 2 Give thanks, then, that ye are two brothers equal in life itself, and that both spiritual fellowship and bodily affection have been attained and made possible. This is a bounty that hath neither peer nor like, and a repose that shall have neither equal nor counterpart. And upon thee be the glory, and upon every brother who hath not failed his tender and affectionate brother.
- 3 'Abdu'l-Baha
- 4 In these days, by reason of a hidden wisdom, permission for pilgrimage was not granted. God willing, it shall be granted in the coming year, and I will perform the visitation on your behalf.
- 1 ای دو برادر اخوت و برادری چون در دو برادر
ریحانی حاصل همه اش شهد و شکر است و
چون اخوت معنوی جمع با جسمانی شود نور
علی نور گردد ولی چون روابط روحانیه محکم
نباشد و محبت قلبیه مستحکم نشود و الفت منبعث
از انبعاثات وجدانیه نباشد آیه و جاءوا اباهم
عشاء یبکون تحقق یابد و شروه بثن بخس دراهم
معدودات ثابت گردد
- 2 حال شکر نمائید که دو برادر جانبرایید و الفت
روحانیه و محبت جسمانی هر دو حاصل و میسر
این تعمقی بود که نظیر و مثیل ندارد و راحتی
که شبیه و عدیل نخواهد داشت والبهاء علیک و
علی کلّ أخ لم یفرط فی اخیه الخنون العطوف
- 3 ع ع
- 4 در این ایام نظر به حکمت حفیة اذن زیارت
داده نشد. انشاءالله در سنه آتیه داده می شود و
من از قبل شما زیارت می نمایم

INBA17:165, MMK6#205

AB05959

To: *Ustad Ali Zargar, in Malayir*

Date: 1897 or <

- 1 O thou who art attracted by the fragrances of God! Blessed art thou for having stood firm, remained steadfast, grown, turned thy face toward and taken refuge in a mighty stronghold, an impregnable shelter and an exalted sanctuary.
- 2 Be thou gladdened by the holy fragrances and spiritual breezes that pervade the most glorious Paradise - the gardens of thy
- 1 یا من انجذب بنفحات الله طوبی لک بما
استقممت و ثبتت و نبتت و توجهت و آویت الی
رکن شدید و کھف منیع و ملاذ رفیع
- 2 کن مستبشراً بنفحات القدس و نسيمات الروح
التي مهيمنة في الجنة الاهی ریاض رحمة ربک

Lord's mercy, the Most High, and the groves of thy Master's bounty, the Most Exalted Possessor of the highest ascents.

- 3 And be assured by what thy Lord has promised thee in the ancient scriptures and tablets, a single word of which cannot be equaled by the books containing the tidings that preceded in the former creation from those who were chosen and selected.
- 4 Therefore recognize their worth, magnify their station, and make them an amulet for thy spirit, glad tidings for thy heart, a sign for thy right guidance, an attraction for thy soul, an honor for thy being, a joy for thy self, and a light for thy sight - for thou hast been addressed through them by Him Who addressed Moses from the Sinai Tree and the blessed Tree in the Valley of Tuwa.
- 5 Glorified be my Most Glorious Lord!

الاعلى و غياض موهبة مولاك ذى المعارج
الاسمى

3 و اطمئن بما وعدك ربك فى الزبر الاولي و
الصحف التى لاتقابل كلمة منها كتب النبأ الذى
سبق فى النشأة الغابرة ممن اصطفى واجتبي

4 فاعرف قدرها و عظم شأنها و اجعلها حرزاً
لروحك و بشارَةً لفؤادك و اشارةً لسدادك و
جذبةً لقلبك و شرفاً لكينونتك و فرحاً لنفسك
و نوراً لبصرك لانك خاطبت بها ممن خاطب
موسى فى سدره السينا و الشجرة الطوبى فى
وادی طوى

5 فسبحان ربى الابهى

INBA21:099b

AB12408

To: *Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Yazd*

Date: 1897 or <

- 1 O thou who art assured by the signs of God! How blessed was thy fortune and how bright thy star that thou didst become assured of the Lord Most High—may my spirit be a sacrifice for His loved ones—and wert attracted by the fragrances of the Most Great Name—may my spirit be a sacrifice for His resting-place. And now thou art firm and steadfast in God's Covenant and Testament, and distinguished and outstanding in thy love for the Desired One. I swear by the Beloved that shouldst thou loose thy tongue in thanksgiving night and day, thou wouldst never fulfill the obligation of gratitude. Now strive with heart and soul and tongue that the earthquakes of violation may not disturb anyone and may not become the cause of division in the Word of God. Convey to all the friends of God the Most Glorious, Most Wondrous greetings.
- 2 'Abdu'l-Baha 'Abbas
- 3 O my Lord! Make this servant of Thine a promoter of Thy Covenant, a proclaimer of Thy Word, a spreader of Thy Cause, one who maketh firm the footsteps, who illumineth the faces

1 اى موقن بآيات الله چه قدر طالعت مبارك و
اخترت روشن بود كه رب اعلى روحى لأجباته
الفداء موقن گشتى و بنفحات اسم اعظم روحى
لترتبه الفداء منجذب و حال در عهد و پیمان
حضرت یزدان ثابت و راسخ و در محبت حضرت
مقصود نامى و نابت قسم بحضرت دوست كه
اگر شب و روز زبان بشكرانه گشائی از عهده
شكرش بر نیائی حال بجان و دل و لسان بكوش تا
زالازل نقض نفسى را پریشان ننماید و سبب تفریق
كلمة الله نگردهد جميع دوستان الهى را تكبیر ابدع
ابهى ابلاغ فرمائید

ع ع 2

3 اى رب اجعل عبدك هذا مروّجاً لعهدك معلناً
لكلمتك و مشيعاً لأمرک و مثبتاً للأقدام و منوراً

and gladdeneth the hearts. Verily, Thou art the Mighty, the Wise.

للوجوه و مفرحاً للقلوب انك انت العزيز الحكيم

BSHI.108

AB06173

To: Mashhadi Ali Qahvihchi, in Tihran

Date: 1897 or <

- 1 O servant of the loved ones of God! O usurper of this servant of Baha's right! For service to the friends and servitude to the loved ones is the eternal station and everlasting mission of this servant, yet you have usurped my station and move and walk about with perfect boldness.
- 2 Fear God! This is my robe - why have you put it on? This crown is my crown - why have you placed it on your head?
- 3 Either make a pledge of deputyship to serve the loved ones of God with perfect humility and submissiveness on my behalf, giving up claims of acting in your own right, or I shall complain to the city judge and castle mufti. Praise be to God, there are many religious authorities - with one breach of trust as a bribe, any ruling can be obtained. And peace.

1 ای خادم احباء الله ای غاصب حق این عبدالبهاء
زیرا خدمت یاران و خادمی دوستان منصب
ابدی و مأموریت سرمدی این عبد است و تو
منصب مرا غصب نمودی و در کمال دلیری مشی
و حرکت مینمائی

2 از خدا بترس این رداء من است چرا در بر نمودی
و این تاج تاج من است چرا در سر نهادی

3 یا عهد وکالت میکنی که بالنیابه از من در کمال
خضوع و خشوع بخدمت احبای الهی قیام نمائی
و از ادعای اصالت بگذری و یا آنکه شکایت
بقاضی شهر و مفتی قصر مینمایم الحمد لله مجتهدین
بسیار بیک نقض عهد رشوت هر حکم میتوان
گرفت والسلام

INBA72:120, INBA88:240, AKHB.132-133,
AHB_128BE #06-11 p.209, AHB_134BE
#09-10 p.49, PYB#192 p.30, ANDA#16
p.60, ANDA#33 p.14, MAS5.031,
MSBH3.539

AB06335

To: Asadullah Yazdi

Date: 1897 or <

- 1 O thou who art attracted by the lights of the Beauty of the Divine Friend! The friends of God have arrived and this servant is residing on the shores of the Sea of Galilee. The River Jordan has joined the Most Great Sea and the Son calls out in the sacred valley "Here am I, O my God, here am I!" In any case, they presented your letter and this servant immediately took up the pen and began writing in remembrance of you. O servant of God! In these days the winds of tests are blowing and the tempests of trials are raging with intensity. Make firm thy feet and steady thy heart, and arise to diffuse the fragrances of God so that thou mayest witness the confirmations of the Most Glorious Kingdom and observe the effulgences of the Sun of Reality. And upon thee and upon every steadfast and firm one be the Glory. 'Abdu'l-Baha 'Abbas

- 2 The most important matters now are the diffusion of the divine fragrances and firmness in God's Covenant and Testament. The honor of pilgrimage will, God willing, be achieved in due time.

1 ای منجذب بانوار جمال دوستان الهی وارد و این
عبد در شواطئ بحیره طبریاً مقیم قد اتصل نهر
الأردن بالبحر الأعظم و الابن فی الواد المقدس
ینادی لیبک اللهم لیبک باری مکتوب شما را
تقدیم نمودند و این عبد فوراً قلم گرفته و بذکر
شما مشغول شدم ای بنده حق این ایام اریاح
افتتان در مرور است و عواصف امتحان در
شدت هیوب قدمرا راسخ نما و قلب را ثابت و بر
نشر نفحات الله قیام نما تا تأییدات ملکوت ابری
بینی و اشراقات شمس حقیقت مشاهده کنی و
البهاء علیک و علی کل ثابت مستقیم ع

2 حال اعظم امور نشر نفحات الله است و ثبوت بر
عهد و میثاق الله شرف زیارت انشاء الله و قتش
حاصل میگردد

INBA13:263, INBA21:103c, INBA89:029

AB06012

Date: 1897 or <

- 1 He is the Compassionate, the All-Bountiful! O God, my God! Thou seest me, Thou knowest me; Thou art my Haven and my Refuge. None have I sought nor any will I seek save Thee; no path have I trodden nor any will I tread but the path of Thy love. In the darksome night of despair, my eye turneth expectant and full of hope to the morn of Thy boundless favor and at the hour of dawn my drooping soul is refreshed and strengthened in remembrance of Thy beauty and perfection. He whom the grace of Thy mercy aideth, though he be but a drop, shall become the boundless ocean, and the merest atom which the outpouring of Thy loving-kindness assisteth, shall shine even as the radiant star.

1 هو الحق القيوم الهی تو بینا و آگاهی که ملجأ و
پناهی جز تو نجسته و نجویم و بغیر از سبیل محبت
راهی نه پیوده و نویم در شبان تیره نومیدی
دیده ام بصبح امید الطاف بینهایت روشن و باز
و در سحرگاهی این جان و دل پژمرده پیاد جمال
و کالت خرم و دمساز هر قطره ای که بعواطف
رحمانیت موفق بچریست بیکران و هر ذره ای که
به پرتو عنایت مؤید آفتابست درخشنده و تابان

- 2 Shelter under Thy protection, O Thou Spirit of purity, Thou Whom art the All-Bountiful Provider, this enthralled, enkindled servant of Thine. Aid him in this world of being to remain steadfast and firm in Thy love and grant that this broken-winged bird attain a refuge and shelter in Thy divine nest that abideth upon the celestial tree.

BPRY.133-134, SW_v14#01 p.001, DWN_v4#04 p.091, BP1926.014-015

2 پس ای پاک یزدان من این بندهء پر شور و شیدا را در پناه خود پناهی ده و بر دوستی خویش در عالم هستی ثابت و مستقیم بدار و این مرغ بی پر و بال را در آشیان رحمانی خود و در شاخسار روحانی خویش مسکن و مأوای عطا فرما

INBA13:354, INBA72:117a, INBA75:048, NLAI_BH_AB.023, BRL_DAK#0234, MKT1.487b, MILAN.213, AKHA_133BE #09 p.a, DWNP_v5#10 p.008, DUR2.110, ADH2.058, ADH2_2#03 p.090, MJMJ1.053, MJMJ2.113, MMG2#026 p.027, MJH.013

AB11935

To: Abdu'l-Muhammad son of Qasim, in Baku

Date: 1897 or <

- 1 O thou who gazest upon the Most Glorious Kingdom! We beseech the sublime bounty of the Most Great and Glorious One that He may free that bird of the garden of the love of God from all the defilements of the world, and confirm him in that which is conducive to exaltation, transcendence, ascent and elevation in the manifest and spiritual stations and sublime ranks.
- 2 For those souls who enter beneath the shade of God's all-embracing Word manifest the highest existence even in a particle of dust, just as thou observest the traces of those holy souls in the world of dust as well. All traces shall fade away except the traces of the people of God, whether outward or in the inward realm.
- 3 And glory be upon thee.

1 ای ناظر بملکوت ابدی از عنایت جلیلهء جلیل اکبر استدعا مینمائیم که آن طیر حدیقهء محبت الله را از جمیع آلائش عالم دنیا فارغ فرماید و بآنچه سبب علو و امتناع و سمو و ارتفاع در مقامات عالیّه و مراتب سامیهء ظاهره و معنویه است مؤید فرماید

2 چه که نفوسی که در ظلّ کلمهء جامعهء الهیه وارد آن نفوس در نقطهء خاک نیز از اعلی الوجود ظاهر چنانچه آثار آن نفوس قدسیّه را در عالم تراب نیز ملاحظه مینمائی کل آثار مندرس گردد مگر آثار اهل الله چه در ظاهر و چه در عالم باطن

3 و البهاء علیک

TISH.378-379

AB06719

To: *Mirza Husayn Aliuf Ouskouli, in Usku*

Date: 1897 or <

- 1 O thou disconcerted servant of the Abha Beauty! 1 ای جمال ابهان بندهء شرمنده سی
- 2 "The Holy Vale hath wholly become a rose-garden of Divine Unity, for the Light of God illumineth the Sinai of Truth." The celestial splendours and the heavenly outpourings have illumined the dawning-place of creation with the effulgent radiance of the Placeless and the light of the Lord. 2 وادی این سراسر گلشن توحید اولوب چونکه روشن ایلدی نور خدا سینای حق تجلیات رحمانیه فیوضات ربانیه مطلع امکانی پرتو لامکان ایله لامع و روشنائی حضرت یزدان ایله ساطع ایلدی
- 3 He that was summoned with seeing eyes hath beheld the realm of the visible, and he that possesseth a hearing ear hath attained the court of the call of the Adored One. But the negligent is the manifestation of "Those who were blind in this world will be blind in the hereafter." 3 چشم بینا ایله محشور اولان مقام شهوده نائل و گوش شنواسی بولنان محضر خطاب حضرت معبوده واصل اولدی و غافل اولان من کان فی هذه اعمی فهو فی الآخرة اعمی مبعوث اولدی
- 4 Thou art summoned with a seeing eye and invested with a hearing ear. Offer thanks unto God and be intimate with the praise of the Lord. Be thou a confidant and companion in His glorification. May thy heart be glad and thy face illumined, my dear friend. 4 سن که بصیر و بینا و سمیع و شنوا محشور و مبعوث اولمش سن جناب کبریایه شکر ایله و ستایش پروردگار ایله همدم و همراز اول و محرم و دمساز اول همان گوکن شاد اولسون یوزن پارلاق اولسون عزیزم

INBA21:099a, MJT.087

AB07749

To: *Irani, Mihdi son of Ghulam-Ali Kashani*

Date: 1897 or <

- 1 Jinab-i-Aqa Mihdi, you are my deputy in watering the Blessed Shrine. Every drop of that water is the water of life itself and the cause of life in the hearts of those who prostrate themselves. This servant is the caretaker of that sacred soil and the one who waters that blessed garden. Now you are my deputy and trustee - how much you must give thanks! 1 جناب آقا مهدی تو وکیل من هستی در آبیاری روضهء مبارکه هر قطرهئی از آن آب ماء حیات وجود است و سبب زندگی قلوب اهل سجود خادم آن تربت مقدسه و ساقی آن روضهء مبارکه این عبد است حال تو وکیل و امین من هستی چه قدر باید شکر نمائی
- 2 Write down the matters in your father's letter and request a receipt from the servant to be written and sent so that it may be sealed. 2 مطالب مکتوب ابوی را بنویس و قبض از جناب خادم بخواه که بنویسند و بفرست تا مختوم گردد

- 3 And may the Glory be upon you and upon all who are firm in the Covenant with a firmness that is clearly specified in the Book, not a firmness claimed by every doubting imposter. And the Glory be upon you.

3 و البهاء عليك وعلى كل ثابت على الميثاق ثبوتاً
يبيّنه المنصوص في الكتاب لا ثبوتاً يبيّنه كل وهام
مرتاب و البهاء عليك

INBA21:104a

AB07522

Date: 1897 or <

- 1 O thou who hast clung steadfastly unto the most sure handle! The world is full of strife and struggle. Each mind has its secret desire and every soul its different aspirations. This one is lost in the prairies of pleasure and diversion; and that one dissipates his life in the wilderness of commerce; one seeks eagerly for human glory while another hunts for rank and honour; some rise and fall as they struggle through the waste land of power and political appointment and still others are tortured and harassed at every turn as they sit upon their thrones.
- 2 If thou wouldst hearken to the divine counsel detach thyself from all such thoughts and sanctify thyself utterly from all these contaminations. Seek for the servitude of the Abha Beauty alone so that thou mayest be a prince amongst princes and a ruler in the world above.

1 ای متمسک بعروه وثقی جهانی در جهد و
کوشش است و عالمی در سعی و کشاکش هر
سریرا سری است و هر نفسی را هوسی یکی در
بادیه عیش و عشرت سرگردان و دیگری در پی
عزت پویان و برخی در عقب منصب و بزرگی
دوان و بعضی در تیه تجارت واله و حیران و
جمعی در صحرای وزارت و امارت افتان و خیزان
و معدودی بر سریر سلطنت معذب و هراسان

2 اگر نصیحت الهی شنوی از جمیع این اندیشه‌ها
آزاد شو و از کلّ این آلودگیها پاک و مبرا گرد
و بندگی جمال ایهی جوتا شهریار شهریاران گردی
و سرور جهان آسمان شوی

MMK2#095 p.073, DUR1.546

AB08217

To: Aqa Muhammad Husayn, in Usku

Date: 1897 or <

- 1 O thou manifestation of divine guidance! The first and foremost bounty and supreme grace of the Lord of Glory is guidance and the effusion of knowledge. Praise be to God that this most great grace hath been attained. Darkness hath been transformed into light and sorrows into joy. Destruction hath

1 ای مظهر هدایت جناب ربّ عزّتن برنجی
موهبتی و عظیم عنایتی هدایت‌در و فیض
معرفتدر حمد اولسون بو فیض عظیم حاصل
اولدی ظلمات نور ایله و غم‌لر سرور ایله تبدیل
اولدی هلاک نجات اولدی شبّهات ترّهات
گندی مجاز گندی حقیقت گندی

become salvation and vain imaginings have been exposed. The metaphorical hath departed and reality hath come.

- ² Now must this garden of the All-Merciful be rendered fresh, verdant and flourishing through the pure waters of the remembrance of God. Love be unto that true lover who watereth this garden and orchard with the tears of his weeping eyes and tendeth this rose-garden as its gardener. May his soul be gladdened, may he prosper, may he achieve his heart's desire.

² ایمدی بو حدیقه رحمتیه زلال ذکر الله ایله
تازگی و طراوت و نضارت ورمک لازم در او
عاشق صادق عشق اولسون که سرشک چشم
گریبان ایله بو باغ و بوستانه صو ویرر و بو گلشن
و گلستانه باغبانی ایدر جانی شاد اولسون وار
اولسون کامکار اولسون

INBA21:098b, MJT.086

AB08379

Date: 1897 or <

- ¹ Confidential

¹ محرمانه

- ² Some of the friends secretly criticize other friends and instigate backbiting with consummate gravity, calling it care for the Cause of God. You must certainly exercise the utmost vigilance and explicitly forbid everyone from this, for no habit is more harmful than this trait of fault-finding, especially in relation to the Cause of God. Never should anyone express a word or hint that is unworthy about any of the friends of God. How strange that one should be occupied with the faults of others while heedless of his own faults! This is the path of the spiritual ones. Exercise the utmost care in preventing this habit and never allow anyone to utter anything except praise.

² بعضی از احباء در سر سر مذمت یاران دیگر نمایند
و اساس غیبت را در نهایت متانت وضع نمایند
و اسمش را دلسوزی امر الله گذارند البته کمال
مواظبت را داشته باشید و جمیع را منع صریح
نمائید زیرا هیچ خصلتی مضرتر از این صفت
عیبجویی نه علی الخصوص بامر الله ابداً نباید نفسی
کلمهئی اشارهئی غیر لائق نسبت باحدی از احباء
الله اظهار دارد عجبت ممن اشتغل بعیوب الناس و
هو غافل عن عیوب نفسه مسلک روحانیانست
نهایت دقت را در منع از این خصلت بنمائید و
ابدأ مگذارید احدی جز ستایش از زبانش جاری
گردد

INBA72:058, INBA88:324a, INBA89:059,

AVK3.183.12x, GHA.306

AB08437

Date: 1897 or <

- 1 O thou whose nostrils are perfumed by the sweet savors of God! I supplicate, with a contrite heart, unto the Most Glorious Kingdom, and with hands of entreaty outstretched toward the Supreme Heaven, that He may assist His sincere servants with a new spirit and with hosts mighty in their power and warning from His most exalted Kingdom, with standards from among the greatest signs.
- 2 Soon shall thou hear, in response to this supplication, a resounding voice in the attentive ear of humanity, and brilliant effects in the manifest horizon.
- 3 Verily, rejoice thou in the glad-tidings of God at every moment and time, and loose thy tongue in wise remembrance. Verily thou art upon a straight path.
- 4 And praise be to God, the Lord of the worlds.

1 جناب حاجی میرزا عبدالرحیم علیہ بہاء اللہ
الابہی نیریز ہو الابہی یا من تعطر مشامہ من
نفحات اللہ انی اتضرع منکسر الی الملکوت
الابہی و باسطاً اکف الابتہال الی جبروت
الاعلیٰ ان یؤید عبادہ المخلصین بروح جدید و
جنود شدیدۃ البأس و التہدید من ملکوتہ الاعلیٰ
برایات من الایات الکبریٰ

2 فسوف تسمع لهذا الابتہال صوتاً رناناً فی اذن و
اعیۃ من الوری و آثاراً باہرۃ فی الافق المبین

3 و انتک انت استبشر ببشارات اللہ فی کل آن و
حین و اطلق اللسان بالذکر الحکیم و انتک لعلی
صراط مستقیم

4 و الحمد للہ رب العالمین

INBA21:131b

AB08778

To: Karbala'i Qasim Badkubihi

Date: 1897 or <

- 1 O thou who art enraptured by the Beauty of Truth! May thy name remain Qasim, thy path steadfast, thy reality firm, and thy qualities perfect.
- 2 Thou askest how thou mayest attain these mighty virtues and become possessed of these glorious gifts. Through the grace of the Ancient Beauty, every difficulty is made easy, and everything impossible cometh possible and freely attainable.
- 3

1 ای شیدای جمال حق اسمت قاسم رسمت راسخ
حقیقت ثابت صفتت کامل باد

2 گوئی کہ ابن مناقب عظیمہ را چگونہ جامع
گردم و این مواہب جلیلہ را چگونہ مالک گردم
از فضل جمال قدم ہر مشکلی آسان گردد و ہر
ممتنعی ممکن و رایگان

3 ملاحظہ نمینمائی کہ فیض ابر بہاری چگونہ
خاک سیاہ را زندہ و درخت خشک را سبز

- 3 Dost thou not observe how the spring rain giveth life to the black earth, and maketh the withered tree green and flourishing? Nay more, it maketh the pure earth the envy of the heavens.
- و برازنده مینماید بلکه خاک پاک را غبطهء افلاک میکند
- INBA13:258

AB08769

To: Suhrab

Date: 1897 or <

- 1 O Suhrab! Though your namesake was a brave lion, when he engaged in combat with his father due to the trap of Turkish deceit and trickery, he was captured and seized - nay rather, fell victim to the dagger.
- ای سهراب همنامت هرچند شیر دلیر بود چون در دام مکر و خداع ترکان بستیز پدر پرداخت اسیر و دستگیر شد بلکه کشتهء خنجر گردید
- 2 Therefore strive and endeavor that you may attain a seeing eye and hearing ear, for the test and trial is severe and the disturbance of hearts and confusion of minds is great.
- پس تو بکوش و بجوش تا دیدهء بینایى و گوش شنوا زیرا امتحان و افتتان شدید است و تشویش قلوب و تخریش اذهان عظیم
- 3 I beseech God that you may remain protected and preserved, and reliant upon the Ever-Living, Self-Subsisting Lord.
- از خدا میطلبم که محفوظ و مصون مانى و متوکل بر حضرت حى قیوم
- 4 At all times you are in my thoughts and at every moment you are present before me. Be assured that you are remembered and regarded, and encompassed by all manner of favors.
- در جمیع اوقات در خاطرى و در کلّ احیان در محضر حاضر یقین کن که ملحوظ و منظوری و بانواع عنایت مشمول

INBA21:103a, YARP2.404 p.311

AB09708

Date: 1897 or <

- 1 O thou who hast believed in God and been guided! The light of guidance hath dawned from the dayspring of eternity—glorified be my Lord, the Most High!
- یا من آمن بالله و اهتدی قد اشرق من فجر البقاء نور الهدى فسبحان ربّى الاعلى
- 2 The ocean of grandeur hath been stirred by the winds that blow from the source of the supreme bounty, casting the pearls of
- قد تموّج بحر الكبرياء من الارياح الهابة من مهبّ الموهبة الكبرى ويقذف امواجه لثالى العطاء على

bestowal upon the shores of hope. And thou, O thou who hast immersed thyself in the sea of guidance, seize upon them!

- 3 Be of good cheer and increase in knowledge from the breath of the morn of divine generosity in the horizon of being, that thou mayest benefit from the outpourings of thy praiseworthy Lord in this creation, which is the means for the elevation of stations in the promised Day.

سواحل الرجاء وانتك انت فالتقطه يا من خاض
في بحر الهدى

3 طب نفساً وزد علماً من تنفس صبح الجود في افق
الوجود لعل يستفيض من فيوضات ربك المحمود
في هذه النشأة التي هي الوسيلة لترقى الدرجات في
اليوم المشهود

INBA21:130b

AB10029

To: Ghulam-Ali Khayyat (Urumiyyih), in Ridaiyyih

Date: 1897 or <

- 1 O servant of the Manifestation of Divine Authority!
- 2 Take up a needle whose penetration is powerful and whose point is sharp and keen, that it may be effective in every fabric and leave a profound impression in every cloth. Let it sew the shirt of Joseph and prepare the royal garment of the Kingdom, bring forth the majestic robe and mend the vestment of "We have created man in the finest state."

1 ای غلام مظهر ولایت

2 ابرهائی بدست آر که نفوذش شدید باشد و نوکش
تند و تیز تا در هر قاشی کارگر گردد و در هر
پارچه شدید الأثر پیرهن یوسفی دوزد و خلعت
ملکوتی مهیا سازد و رداء جلیل از کار بیرون آرد
و تشریف لقد خلقنا الانسان في احسن تقويم رفو
کند

MMK6#611

AB10332

To: Grandmother of Farrukh Nayrizi

Date: 1897 or <

O my God! This is a maidservant who hath turned toward the horizon of Thy mercy, seeking Thy pardon and forgiveness, imploring Thy clemency and remission for her mother who hath returned unto Thee and come into Thy presence. O Lord! Purify her from her sins and forgive her through Thy mercy, O Thou Most Merciful of the merciful ones!

الهی هذه امة قامت مستقبلة افق رحمتک طالبة
عفوک و مغفرتک سائلة صفحک و توائبتک
لامها التي رجعت اليک و وفدت علیک ای رب
طهرها عن ذنوبها و اغفر لها برحمتک یا ارحم
الراحمين

INBA21:131c

AB10740*To: Khanum Jan Known as Bibi Jan, mother of Andalib**Date: 1897 or <*

- 1 O handmaiden of God! Render thanks unto the Intended One that thou hast such a praiseworthy son who is as a thousand nightingales in the garden of existence and a singer of the praises of the Sovereign, the All-Worshipped One.
- 2 Night and day, engage thou in praising the Ancient Beauty and the Most Great Name, for thou hast illumined the private chamber of the heart with the light of divine unity and hast perfumed the nostrils with the sweet fragrances of the love of God.

1 یا امة الله شكر کن حضرت مقصود را که چنین
ابن محمود داری که هزار هزارستان حدیقه
وجود و ثناخوان ملیک معبود است

2 شب و روز بستایش جمال قدم و اسم اعظم پرداز
که بنور توحید خلوتخانه دل را منور نمودی و
بنفحه محبت الله مشامرا معطر

INBA55:177b, INBA87:604, INBA52:645a

AB10331*To: Mother of Jalal (Sayyah)**Date: 1897 or <*

- 1 O my God! This is a handmaiden who hath believed in the beauty of Thy oneness, who hath testified to Thy words, who hath held fast to the cord of Thy bounty, and who hath endured afflictions in Thy path. O Lord! Have mercy upon her through Thy mercy, show her Thy tender compassion through Thy grace, heal her illness and ease her hardship through Thy bounty, O Thou Most Merciful of the merciful!
- 2 Verily, Thou art the Healer, the Sufficing One, the Generous.

1 الهی هذه امة آمنت بجمال احدیتک و صدقت
بکلماتک و تمسکت بجبل عطائک و تحملت
الآلام فی سبیلک ای رب ارحمها برحمتک و
ترتف بها بفضلک و اشف مرضها و یسر عسرها
بفضلک یا ارحم الراحمین

2 آنک انت الشافی الکافی الکریم

INBA21:131a

AB10683*Date: 1897 or <*

O leaf who art assured! Give thanks unto thy Lord for having guided thee unto the Straight Path, the Most Great Highway, and unto the Manifestation of the mighty creation, the Center of the firm Covenant. By the life of God! This is a gift the like of whose fruits and traces the eye of existence hath not beheld in this wondrous century.

آيتها الورقة الموقته اشكرى ربك بما هداك الى
الصراط المستقيم و المنهج القويم و مظهر الخلق
العظيم مركز الميثاق الغليظ لعمر الله ان هذه موهبة
لم تر عين الوجود احسن من نتائجها و آثارها في
هذا القرن البديع

INBA21:131d

Study guide to this volume

The second collection of 1897 writings continues the consolidation that Part I began, but the tone shifts perceptibly from the urgency of doctrinal defense toward the construction of a more elaborate positive vision of Bahá'í community life. The Covenant-breakers who haunt the background of Part I are still present here, but 'Abdu'l-Bahá increasingly addresses the world that exists beyond the crisis, sketching the institutional forms, devotional practices, and spiritual disciplines that will characterize the Faith's maturation. The volume contains some of the most architecturally important texts in his early ministry: the foundational statement about the role of consultation in community governance, the earliest extended treatment of the Mashriqu'l-Adhkár as the center of Bahá'í collective life, a sustained allegory contrasting the bats of opposition with the midday sun of revelation, and a series of reflections on the spiritual renewal of Iran and of Persia's diaspora communities. Running through all of these is a single implicit argument: that the Covenant, properly understood, is generative rather than merely defensive — it does not only repel doubt but creates the conditions within which a new civilization can take root.

The Center of the Covenant: Manifest Authority in a New Dispensation

Key Passages

In all the times of the appearance of the Holy Manifestations, which was the station of the eternal particles and the Day of “Am I not your Lord?,” the goblets of the Covenant were passed round and the Light of the Testament shone forth. Yet the Center of the Covenant was generally unknown, among the elect it was symbolic and preserved and protected, and among the masses it was unknown. But in this mighty Dispensation and this glorious Cycle, praise be to God, the Center of the Covenant is visible and known, and the pivot of the Testament is clear and manifest to all. The people of all regions are universally witnesses to the Covenant, and East and West are aware of the Testament of the Day-Star of the horizons. — AB00401

Should differences arise among the loved ones concerning any matter, both sides should remain silent and seek clarification from this servant, maintaining the utmost love toward each other until the answer arrives. Whatever answer is given, both sides should acknowledge it so the difference may be resolved. In brief, 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. This servant's face is illumined

with the light of servitude in the Most Glorious Kingdom, and this lowly one's head is adorned with the crown of bondage to the Ancient Beauty. By God, besides Whom there is no other God, the breath of servitude is the very spirit of life for this servant.
— AB01089

Context for Study

AB00401 opens with an observation of structural-historical significance: in all previous dispensations, the “Center of the Covenant” existed but was either unknown or symbolic. The covenant between God and Israel at Sinai had a visible center (Moses), but the authority to interpret it was dispersed and contested across the centuries. The covenant at Ghadir Khumm had a designated successor (‘Alī), but the community divided within days of the Prophet’s death over whether this succession was binding. The Christian covenant centered on Christ, but the authority of Christ’s vicar on earth was contested within centuries and produced the great Western Schism. In the Bahá’í dispensation, ‘Abdu'l-Bahá claims, the Center is “visible and known” to all — it is visible, literal, and uncontested within the explicit written text of the covenant itself. This assertion of structural clarity is a theological claim, and a historically grounded one rather than triumphalism, about the character of the present dispensation’s historical moment. The practical application in AB01089 is immediate: when differences arise, both sides must fall silent and refer to this servant. The mechanism is simple, the demand radical. What makes it theologically coherent rather than merely authoritarian is the simultaneous insistence that the referent is a servant rather than a sovereign — one whose authority derives entirely from selfless alignment with Bahá’u’lláh’s explicit written appointment. In Islamic terms, the designated interpreter (*wali al-amr*) carries authority from the prior authority that designated him, independent of personal merit.

Questions for Reflection

1. How does the claim that the Center of the Covenant is, for the first time in religious history, “visible and known” relate to the philosophical problem of religious authority? Compare with Max Weber’s three types of legitimate authority (traditional, charismatic, rational-legal) — in which category does ‘Abdu'l-Bahá’s authority fall, and why does none of the categories quite fit?
2. AB00401 suggests that in previous dispensations the Covenant’s center was “symbolic and preserved among the elect.” How does this reading compare with the Shī‘ī theology of the Hidden Imam as the living but concealed center of the Covenant, and with the Christian theology of the Holy Spirit as the invisible guide of the Church?
3. The instruction of AB01089 (“both sides should remain silent and seek clarification”) creates a practical epistemic discipline: in the face of dispute, neither party is authorized to act unilaterally on their own interpretation. Compare this with the principle of *stare decisis* in legal systems, with the Catholic Magisterium’s role in doctrinal disputes, and with the Rabbinic tradition of referring intractable disputes to the majority of scholars.
4. ‘Abdu'l-Bahá repeatedly grounds his authority in servitude rather than power. How does this inversion of the usual relationship between authority and power compare with the political philosophy of Hannah Arendt, who distinguishes authority (based on the recognition

of legitimate foundations) from power (based on collective action) from violence (based on coercion)?

5. If the explicit, written, unambiguous character of the Bahá'í Covenant is its defining historical advantage, what new challenges does this explicitness create — especially regarding the treatment of those who acknowledge the Covenant's authenticity but dispute its application in specific cases?

The Principles of Consultation: Spiritual Prerequisites for Collective Wisdom

Key Passages

O Lord and Confirmer of every gathering convened to exalt Thy Word of Divine Grace, and Helper of every company united to serve at the threshold of Thy Divine Unity! Today the consultative assembly has tremendous importance and strong necessity, and obedience to it is obligatory and binding upon all, especially since they are pillars of the Hands of the Cause. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimously well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail. — AB01526

The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. — AB01545

Man must consult on all matters, whether major or minor, so that he may become cognizant of what is good. Consultation giveth him insight into things and enableth him to delve into questions which are unknown. The light of truth shineth from the faces of those who engage in consultation, and the fountain of life flows in the meadow of human reality. The lights of ancient glory shine forth and the tree of existence becomes adorned with wondrous fruits. — AB07356

Context for Study

The three consultation texts taken together constitute a comprehensive Bahá'í philosophy of deliberation. AB01526 provides the institutional framework (consultative assembly with majority rule and obedience to outcome), AB01545 provides the spiritual prerequisites (purity of motive, radiance of spirit, detachment), and AB07356 provides the metaphysical rationale (consultation as the source of “the light of truth” and the “fountain of life”). What is philosophically distinctive about this triad is its insistence on the non-separation of inner spiritual condition and outer institutional process. The insight that “the shining spark of truth cometh forth only after the clash of

differing opinions” anticipates later deliberative democracy theories (Jürgen Habermas’s theory of communicative rationality, John Rawls’s overlapping consensus) while grounding the process in a different foundation: divine confirmation rather than procedural rationality. The prerequisites of AB01545 are explicitly spiritual virtues rather than epistemic ones: purity of motive comes before clarity of thought; detachment from personal interest is the condition of access to collective truth. This differs significantly from the Kantian tradition, in which the moral law can be known by any rational agent regardless of virtue formation, and from the classical liberal tradition, in which good institutions are designed to function even with self-interested participants. The Bahá’í approach holds that the quality of the persons determines the quality of the institution’s output, making spiritual formation an institutional prerequisite rather than a personal bonus.

Questions for Reflection

1. How does the claim that “the shining spark of truth cometh forth only after the clash of differing opinions” compare with Hegel’s dialectical method (thesis-antithesis-synthesis), with J.S. Mill’s argument in *On Liberty* for the marketplace of ideas, and with Habermas’s discourse ethics? What does each position assume about the relationship between disagreement and truth?
2. AB01545 lists “detachment from all else save God” as the first spiritual prerequisite for consultation. How does this prerequisite relate to the Kantian demand for impartiality in moral reasoning? Does detachment from personal interest exhaust what Bahá’í consultation requires, or does the spiritual qualification add something beyond impartiality?
3. The instruction that decisions must be obeyed once made (even by those who disagreed with them) raises the question of the relationship between conviction and compliance. Compare with Socrates’ choice to accept the death penalty in the *Crito*, with the Lutheran principle of private judgment (*sola conscientiae*), and with the Jesuit vow of obedience. What are the conditions under which compliance with a decision one considers wrong is ethically coherent?
4. AB07356 says that “the light of truth shineth from the faces of those who engage in consultation.” The image is bodily — visible light emanating from faces. What does this physical metaphor suggest about the relationship between institutional process and spiritual transformation? Is consultation here a means to truth or a form of it?
5. How should the Bahá’í community navigate the tension between the institutional principle of majority rule (which can produce wrong decisions) and the spiritual principle that consultation ought to produce truth? What mechanisms of review or correction does the system of Bahá’í administration provide?

The Mashriqu’l-Adhkár: Sacred Gathering and the Architecture of Spirit

Key Passages

It befiteth the friends to hold a gathering, a meeting, where they shall glorify God and fix their hearts upon Him, and read and recite the Holy Writings of the Blessed

Beauty—may my soul be the ransom of His lovers! The lights of the All-Glorious Realm, the rays of the Supreme Horizon, will be cast upon such bright assemblages, for these are none other than the Mashriqu'l-Adhkárs, the Dawning-Points of God's Remembrance, which must, at the direction of the Most Exalted Pen, be established in every hamlet and city. — AB01546

These spiritual gatherings must be held with the utmost purity and consecration, so that from the site itself, and its earth and the air about it, one will inhale the fragrant breathings of the Holy Spirit. When these are firmly established, private assemblies shall be abolished. However, since public gatherings cannot at present be established in various lands, as they would cause the agitation of the wicked and the interference of the ungodly, there is no objection to establishing private gatherings wherein the number of those present corresponds to the sacred number of the Greatest Name. — AB01546

Context for Study

AB01546 is among the earliest detailed treatments of the Mashriqu'l-Adhkár as a concept and institution. The name means literally “the Dawning-Point of the Mention of God” (*mashriq al-adhkār*), and from the outset ‘Abdu'l-Bahá presents it as a place that radiates spiritual light to its surroundings — an active center of divine presence rather than merely a building for religious functions. The instruction that such a place should be established “in every hamlet and city” is programmatic, outlining a vision of the global penetration of devoted community life that would take most of the twentieth century to begin realizing. The interim measure — private gatherings limited to the number corresponding to the Greatest Name — reflects the tactical wisdom of *hikma* (discernment) in a period of political danger: the goal is preserved while the means are adjusted to circumstances. This combination of ultimate vision and provisional arrangement is characteristic of ‘Abdu'l-Bahá's administrative thought. The claim that the site itself — “its earth and the air about it” — becomes spiritually charged through consecrated use evokes ancient theories of sacred space: the *temenos* of Greek religion, the *haram* of Islamic sacred space, the consecration of ground in Catholic liturgy, and the kabbalistic understanding that prayer transforms the spiritual constitution of physical locations. The insistence that the Mashriqu'l-Adhkár will eventually supersede all private worship assemblies implies a vision of community life in which the communal act of divine remembrance is structurally central rather than supplementary to private devotion.

Questions for Reflection

1. How does the concept of the Mashriqu'l-Adhkár as a “Dawning-Point of God's Remembrance” that radiates light to its surroundings compare with the Islamic theology of the mosque as a place of communal prostration, with the Jewish synagogue as a *beit midrash* (house of study and prayer), and with the Christian cathedral as a symbolic microcosm of heaven? What does each conception emphasize about the relationship between sacred space and divine presence?
2. The instruction to hold gatherings with “the utmost purity and consecration, so that from the site itself one will inhale the fragrant breathings of the Holy Spirit” implies that physical space can be spiritually transformed through human devotional practice. What theory of the relationship between material and spiritual reality underlies this claim? How does it

compare with the sacramental theology of Catholicism or with the Hindu understanding of *tirth* (pilgrimage sites) as charged with accumulated spiritual energy?

3. The interim measure of private gatherings limited to a number corresponding to the Greatest Name reflects a principle of adaptive strategy under constraint. How does this combination of ultimate goal and provisional means compare with the dialectical relationship between principle and circumstance in Marxist revolutionary theory, in Gandhian satyagraha, and in Catholic social teaching's concept of the "lesser evil"?
4. AB01546 indicates that private assemblies will eventually be "abolished" once the Mashriqu'l-Adhkár is firmly established. What does this trajectory imply about the relationship between individual religious privacy and communal spiritual life in the mature Bahá'í vision?
5. How does the vision of a Mashriqu'l-Adhkár in "every hamlet and city" relate to the Bahá'í teaching on the organic unity of spiritual and material civilization? What would a world permeated by such centers look like socially, architecturally, and politically?

The Bats and the Sun: Allegories of Recognition and Opposition

Key Passages

A few bats, that had crept into the corner of oblivion and fluttered in the darkness of the house of the blind, from beneath a thousand coverlets would now and again censure the light, and in every nook and corner chant the praises of the dark. They have counted as gain the setting of the sun beneath the horizon of existence; they nod their heads, would fain display their antics, and have found an open field. They would persuade certain witless souls, through overturning whispers and lying breathings, that the Most Great Luminary was harmful unto the world, and that the Ancient Sun was profitless and darksome. Thus do they, with such idle words, revile the world-illumining sun and extol the vehement darkness that compasseth all regions, yet they know not that the life and very being of the children of darkness is itself derived from the bounty of that Most Great Luminary.

— AB00668

And when that shining Luminary pitched its tent at the midpoint of heaven, at the meridian, it struck the drums of sovereignty, proclaiming "O ye blind ones! O ye bats! This is the effulgence of dawn and the manifestation of the Daystar of the horizons! This is the radiance of Sinai and the brilliant flame! The eye of the yearning one is illumined and the nostrils of lovers are perfumed! These are life-bestowing breezes and the breaths from the gardens of the Most Great Resurrection! This is the trumpet blast and the wafting fragrance from the rose-garden of joy! This is the outpouring of grace and the Day of Glad-Tidings!"

— AB00708

Context for Study

The bat allegory of AB00668 and its sequel in AB00708 together constitute one of the most extended and formally crafted satirical allegories in 'Abdu'l-Bahá's writing. The bat is a stock image for the person who cannot abide the light of truth: in Persian poetry, the bat (*khuffāsh*) appears

regularly in contrast to the falcon or the eagle, and in classical Arabic literature the night-flying bat was the symbol of the ignorant who prefer the darkness of their own understanding to the light of divine guidance. ‘Abdu’l-Bahá deploys this image with a paradox that gives it theological weight: “they know not that the life and very being of the children of darkness is itself derived from the bounty of that Most Great Luminary.” This is not mere polemic but a precise ontological claim: even opposition to the divine Manifestation is sustained by the very energies it opposes. The image recalls Aquinas’s argument that evil has no independent being but is always a privation of good, and Augustine’s reading of the *City of Man* as ultimately dependent on the *City of God* for its temporal order. The second text (AB00708) then shifts from ironic analysis to prophetic proclamation: the Sun at midday “strikes the drums of sovereignty” and calls out to the blind and bat-like to recognize what is directly before them. The escalating list of what the Sun announces — “life-bestowing breezes,” “the Most Great Resurrection,” “the Day of Glad-Tidings,” “the terror of resurrection” — deliberately weaves together joy and judgment, reward and accountability, in the classical prophetic mode of the Day of the Lord.

Questions for Reflection

1. The bat allegory contains the paradox that the Manifestation’s opponents derive their very existence from the energies they oppose. How does this ontological claim compare with Augustine’s analysis of evil as a privation of being (*privatio boni*), with Hegel’s account of negation as a moment within Spirit’s self-realization, and with the Islamic theological tradition’s struggle (*mu‘tazilah* vs. *ash‘ariyyah*) over whether God is the cause of evil acts?
2. The image of the bats who “praise the dark” while living from the Sun’s bounty is a portrait of what might be called ideological bad faith. Compare with Sartre’s analysis of *mauvaise foi* (bad faith) in *Being and Nothingness*, with Marx’s concept of ideology as the systematic misrepresentation of one’s actual material interests. What does the Bahá’í account add to these secular diagnoses?
3. The Sun at midday in AB00708 proclaims both “the Day of Glad-Tidings” and “the terror of resurrection.” How does this double proclamation compare with the Hebrew prophetic tradition’s “Day of the Lord” (*yom Adonai*), which is simultaneously salvation for the remnant and judgment for the wicked (Amos 5:18-20, Zephaniah 1)?
4. ‘Abdu’l-Bahá notes at the end of AB00668 that “these words were written in jest, but listen with the ear of truth.” What does this self-qualifying remark reveal about his understanding of the relationship between satirical allegory and serious theological claim? How does he want the reader to hold the humorous tone and the urgent content together?
5. The call from the Sun at midday — “O ye blind ones! O ye bats! This is the effulgence of dawn!” — is addressed directly to those who cannot yet see. What does this form of address reveal about the prophetic imagination’s hope for the transformation of the very audience it satirizes?

The Renewal of Persia: History, Identity, and Spiritual Destiny

Key Passages

O Thou sanctified Lord! From its earliest days, Thou didst make the soil of Persia to be musk scented and soul stirring, gem laden and knowledge bearing. Above its east shineth at all times Thy luminous Orb, and from its west appeareth the radiant moon. Its land fostereth love, its heavenly plains teem with enchanting herbs and flowers, its slopes are replete with fresh and delectable fruits, its meadows are the envy of the garden of Eden, its wisdom beareth tidings of the celestial realm, its fervour is that of the fathomless and surging ocean. For a time, the flame of its knowledge was extinguished and the star of its greatness hidden beneath a veil. But at last, the ocean of Thy bounty surged forth and the sun of Thy favour shone resplendent. — AB01999

O Parsis! The land of Persia is the Orient, and the people of Persia are precious and beloved. The realm of Iran is the Eastern clime and has been the country of the godly ones from the beginning. For a time, there came a decline and negligence appeared. The moon of its glory's zenith set, and the star of its wisdom and knowledge descended. Time passed, and now again the time of good fortune has arrived and the sun of auspicious destiny has dawned. Take each other's hands, become as one soul, one heart and one purpose, and strive until that ancient glory becomes manifest in this gathering and that bird of the meadow sings in this rose garden. — AB02897

O my God and my Beloved! After Thou didst conceal Thyself behind the veils of perfection, hide behind the clouds of glory, cover Thyself with the veil of absence, and deprive eyes from witnessing and ears from hearing Thy address — do Thou open before our faces the gates of favors, direct our gaze toward the Kingdom of bounty, assist us with the hosts of Thy unseen realm, aid us with the army of Thy might and power, quicken our hearts with the sweet savors of Thy holiness, illuminate our vision with witnessing the signs of Thy glory, expand our breasts through the traces of Thy oneness, and make us servants of Thy Cause who rely upon Thy help and protection and who hasten to the field of sacrifice out of longing to meet Thee. — AB03605

Context for Study

The three texts in this section address Persia as both a historical reality and a spiritual symbol. AB01999 is a prayer of extraordinary lyrical beauty that traces the arc of Iranian civilization: from its primordial endowment as a land of “musk and soul-stirring” gifts through a period of eclipse to the present moment of divine renewal through the Bahá'í revelation. This is a theology of national election and renewal that has structural parallels with the Hebrew prophets' understanding of Israel — chosen from the beginning, fallen into infidelity, but promised restoration. The comparison with Isaiah 40-55 (the “Second Isaiah” of consolation and renewal) is particularly apt: in both cases, the language moves from the grandeur of the original endowment through the pain of eclipse to the dawn of restoration. AB02897, addressed to the Zoroastrian (*Parsi*) community of Persia, reframes this narrative within an inter-religious horizon: Persia is “the country of the godly ones from the beginning,” a claim that honors the pre-Islamic Zoroastrian heritage while positioning the Bahá'í

revelation as the culmination of that ancient spiritual lineage. The Naw-Rúz prayer of AB03605 places the community's present moment — the concealment of Bahá'u'lláh behind the “veils of perfection” — within the cycle of the Persian New Year, connecting the natural rhythm of seasonal renewal with the spiritual rhythm of the divine Manifestation's withdrawal and the community's response. Together, the three texts model a sophisticated theology of history in which nations, traditions, and seasons are all read as carriers of divine purpose.

Questions for Reflection

1. How does the theology of national election and renewal in AB01999 — Persia as the divinely endowed cradle of wisdom and love, fallen but now renewed — compare with the concept of *am segullah* (treasured people) in the Hebrew Bible and with the Islamic concept of the “best community raised up for humanity” (Qur'án 3:110)? What are the theological risks and gifts of national chosenness in each tradition?
2. AB02897 is addressed to the Zoroastrian (*Parsi*) community as “the people of Persia” and honors their ancient heritage as “the country of the godly ones from the beginning.” What does this address reveal about 'Abdu'l-Bahá's approach to the Zoroastrian tradition specifically, and how does it compare with the Bahá'í teaching on the validity of all divine religions?
3. The Naw-Rúz prayer of AB03605 is offered on the Persian New Year, connecting the community's experience of Bahá'u'lláh's absence with the natural cycle of seasonal renewal. How does this liturgical grounding of spiritual experience in the rhythms of nature compare with the Hebrew calendar's alignment of festivals with agricultural seasons and with the Christian liturgical year's alignment of theological mysteries with natural cycles?
4. The prayer of AB03605 petitions for “servants of Thy Cause who hasten to the field of sacrifice out of longing to meet Thee.” The longing for reunion drives the willingness for sacrifice. How does this dynamic of desire-as-motivation compare with the Augustinian “restless heart” (*inquietum est cor nostrum*), with the Sufi concept of *shawq* (longing) as the energy of the spiritual path, and with Plato's *Eros* as the philosopher's motivation in the ascent toward the Good?
5. How might the vision of Persia's spiritual renewal — its ancient wisdom joined to the revelation of Bahá'u'lláh — illuminate the broader Bahá'í understanding of the relationship between cultural heritage and religious transformation? Does the Faith call on every nation to renew its particular genius, or to transcend national identity altogether?

A Guiding Question for the Whole Volume

The second collection of 1897 writings moves outward from the crisis of Covenant-breaking toward the construction of the world the Covenant makes possible. Consultation, community worship, the Mashriqu'l-Adhkár, and the renewal of nations are all elements of an emerging architecture for a new civilization — one that does not erase the accumulated gifts of human history but gathers and transfigures them.

A guiding question for the whole volume might therefore be: **If the Covenant is the foundation from which not only community governance but also communal worship, deliberation,**

and the spiritual renewal of entire nations must grow, what does it mean to “hold fast” to the Covenant in a way that is genuinely generative — an opening toward the new, rather than a mere defense against the old?