



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 118:

Writings and Utterances of Abdu'l-Baha, ca. 1898



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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
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- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 116–117. Letters and utterances in the year 1897 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
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Introduction to volume 118

This volume, comprising letters written around 1898, belongs to the early, highly charged phase of Abdu'l-Baha's ministry in which the language of the Covenant becomes both a doctrinal key and a practical instrument of community preservation. The dominant note is unmistakable: firmness in the Covenant, repudiation of ambiguity, and the consolidation of a distinct center of authority after Baha'u'llah's passing. Many letters are brief exhortations in this register, praising steadfastness, denouncing wavering, and urging the friends to arise as protectors of unity. Yet the volume is not merely reactive. It also shows Abdu'l-Baha shaping a positive theology of his own function, repeatedly defining his station as pure servitude and calling the believers to understand that this very servitude is the basis of his authority as interpreter and center of cohesion. AB00165 is especially important in this respect: it forbids interpretive excess and disputation, insists that the friends cling to Abdu'l-Baha's explicit utterances, and closes off attempts to elevate his rank beyond what he himself states, even while clarifying the relation of the Bab and Baha'u'llah through the imagery of the niche and the glass. AB00180 presses the point further by situating the Covenant of this dispensation against the far briefer designations of earlier religions, presenting the explicitness of succession in the Baha'i revelation as one of its distinguishing marks. Taken together, these texts show Abdu'l-Baha defining a community hermeneutic as much as a personal station: obedience, anti-sectarian discipline, and the subordination of private speculation to an authoritative center.

Alongside this consolidation of authority, the volume also preserves several letters of marked historical and intellectual interest. AB02837 is a notable early statement on the House of Justice, outlining the moral qualifications of its members and describing an elected, ordered process by which they are to be chosen, while also acknowledging that contemporary conditions did not yet permit implementation. In this same period of institutional latency, AB03845 offers a striking interpretation of the ingathering of Israel, moving between symbolic and literal senses: Jerusalem becomes both a spiritual reality centered on the Manifestation and, at the same time, the site of a future outward restoration of Israel to the Holy Land. ABU3705 is of major historical significance, announcing with evident joy that the remains of the Bab had at last been removed from Iran into Ottoman territory and were thereby brought one stage nearer to their final resting place on Mount Carmel, a moment linked explicitly to the fulfillment of Baha'u'llah's promise. These letters widen the horizon of the volume beyond intra-communal crisis: they point toward future institutions, sacred geography, and the physical realization of a central shrine.

What keeps the volume from becoming purely administrative or polemical is the continued presence of lyric and devotional intensity. AB04431, an ecstatic poem in praise of Baha'u'llah, shows how thoroughly the language of longing, beauty, and mystical abasement remains woven into Abdu'l-Baha's epistolary output, even in a year so occupied with tests of loyalty and definition of rank. More broadly, many of the surrounding prayers and short letters return to themes of effacement, sacrifice, attraction, and enkindlement, suggesting that the Covenant is not conceived merely as

a legal arrangement but as a spiritual state of self-abnegation before the Manifestation. In that sense, this volume is characteristic of Abdu'l-Baha at a crucial moment: it is at once defensive and expansive, guarding the community against fragmentation while directing it toward future administrative order, prophetic fulfillment, and a spirituality grounded in servitude, steadfastness, and love.

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AB02022

To: *Ustad Muhammad Hasan (Turbat) et al., in Turbat Haydariyih*

Date: 1898-Jan-16

- 1 O God! O my God! You see souls who are attracted by the fragrances from the gardens of Your sanctified Kingdom, who are gladdened by the verses of Your unity, who are ignited by the burning fire that blazed forth in the Tree of Your mercifulness, and who are stirred by the breeze wafting from the direction of Your oneness. O Lord! The wine of ardent love made them drunk, and the ecstasy of the wine of recognition moved them until it took them from themselves and hastened them to the field of sacrifice. O Lord! You see each one aflame, burning, attracted, stirred, rejoicing, speaking Your praise, turning to You, calling out Your name, illumined by the light of Your Kingdom, supplicating to You, and imploring the might of Your sovereignty.
- اللهم يا الهى ترى نفوساً منجذبة بنفحات حدائق ملكوت تقديسك و منشرة بآيات توحيدك و متوقدة بالنار الموقدة التى التهب في سدره رحمتك و مهتزة بنسيم هاب من مهب فردائتك اى رب اسكرتهم صبااء الغرام و حركتهم نشوة مدام العرفان حتى اخذتهم من انفسهم و سرعت بهم الى ميدان الفداء اى رب ترى كل واحد مشتعل متوقداً منجذباً مهتزاً مستبشراً ناطقاً بثنائك و متوجهاً اليك و منادياً باسمك و مستضيئاً بنور ملكوتك و متضرعاً اليك و مبتهلاً الى جبروت قيومتك
- 2 O Lord! They sacrificed their spirits in Your path and spent their souls in Your love. Their blood was spilled upon Your earth, their limbs were severed, their bodies were dismembered, their frames were dissolved, their flesh was burned, and their forms were crushed because of their faith in Your Beauty. O Lord! Raise up their severed heads in Your Most Glorious Kingdom, and illumine their dust-covered faces on Your earth with the light of Your bestowals at Your Most Exalted Threshold. Gladden their hearts, which were pierced by the spears of enmity, with the holy fragrances in Your verdant gardens. Revive their spirits with the spirit of favors in Your Paradise of Refuge. O Lord! Crown them with the diadems of grace and adorn them with wreaths of glory in Your flourishing meadows. Clothe them in the robes of glory and the mantle of Your bestowals, embroidered with the ornament of bounty. Send down their blessings upon Your servants who exist on Your earth, perfume the senses of Your loved ones with their sweet fragrances, revive hearts with the fragrant musk of the wine of their love, and make them shining suns in the zenith of favors, brilliant stars in the horizon of unity, radiant orbs in the dawning-place of oneness, and gleaming lamps in the glass of sanctity. Exalt
- اى رب فداوا ارواحهم في سبيلك و انفقوا انفسهم في محبتك و هرق دمائهم في ارضك و تقطعت اعضاءهم و تفصلت اوصالهم و اضمحلت اركانهم و احترقت اجسامهم و سحقوا اجسادهم لايمانهم بجمالك اى رب ارفع رؤوسهم المقطوعة في ملكوتك الأبهى و نور وجوههم المغبرة من التراب في ارضك بنور مواهبك في عتبتك العليا و فرح قلوبهم المقطعة بسنان العدوان بنفحات قدسك في حدائقك الغلباء و روح ارواحهم بروح الألطاف في جنتك المأوى اى رب توجههم بتيجان الاحسان و كللهم باكاليل المجد في رياضك الغناء و البسهم حلل البهاء و رداء مواهبك المطرزة بطراز العطاء و انزل بركتهم على عبادك الموجودين في ارضك و عطر مشام احبائك بنفحاتهم الطيبة و احي القلوب بشذا طيب نمر محبتهم الفائحه و اجعلهم شمساً مشرقة في اوج الألطاف و نجوماً ساطعة في افق التوحيد و نيرات بازغة في مطلع التفريد و سرجاً

their remembrance among Your creation. Verily, You are the Faithful, the Mighty, the Merciful, the Generous.

لامعة في زجاجة التّقدّيس و ارفع ذكّهم بين
خلّقت أنّك انت الوفيّ القويّ الرّحيم الكريم

HHa.117-118, TISH.369-370

AB04542

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Khurasan
Date: 1898-Jan-16

- 1 O thou who callest out to the Covenant and diffusest the divine fragrances throughout all regions!

ارض خ حضرت شهيد ابن الشّهد عليه بهاء الله
الابهي الله ابهي ايها المنادي بالميثاق و النّاشر
لنفحات الله في الآفاق
- 2 Rejoice in the bounty of thy Lord who hath distinguished thee in the kingdom of existence and made thee a leader of the people of prostration in this witnessed Day. Loose thy tongue and scatter the pearls of utterance and the gems of exposition in praise and glorification befitting that Most Exalted Threshold, for He Who is mighty in strength hath confirmed thee, the glad-tidings of the Most Glorious Kingdom have reached thee, the melodies of the Supreme Concourse have attracted thee, and caused thee to speak in praise amidst the gathering of the exalted ones in the assemblages of remembrance, and hath illumined thy countenance at the Most Sublime and Exalted Threshold.

استبشر بفضل ربّك الذي خصّصك به في
ملكوت الوجود و جعلك قائد اهل السّجود
في هذا اليوم المشهود و أطلق اللسان و انثر درر
البيان و غرر التّبيان في الثّناء و المحامد التي
تليق لتلك العتبة العليا بما ايّدتك شديد القوى
و ادركك بشائر الملكوت الابهي و جذبتك
الحان الملاء الاعلى و انطقك بالثناء بين ملائ
العليين في مجامع الذّكرى و نور وجهك في العتبة
السّامية العليا
- 3 Therefore, gird up thy loins, strengthen thy back, and steel thy resolve to serve the Cause of thy Lord. Arise to promote it and raise thy voice in the scenes of resplendent light until the flames of thy fire consume the veils of those who doubt and the coverings of those who seek the ambiguous. Kindle the fire of the love of God in the hearts of the pure ones, and sing and trill with most wondrous melodies in the gardens of the Most Glorious Paradise.

إذا فاشدد ازرك و قوّ ظهرك و شدّد عزّمك
على خدمة امر ربّك و قم على التّرويح و ارفع
الصّبح في مشاهد النّور البهيج حتّى يحرق
اجيج نارك سجات اهل الشّبهات و حجاب
اهل المتشابهات و اضرم نار محبّته الله في قلوب
الاصفياء و غنّ و رنّ بآباج الحان في رياض
جنّة الابهي
- 4 By thy life! The Holy Spirit will confirm thee, the Spirit of Truth will inspire thee, the Manifest Spirit will attract thee, the hosts of the Supreme Concourse will support thee, the powers of the Kingdom will aid thee. And upon thee be glory!

لعمرك روح القدس يؤيّدك و روح الامين
يلهمك و روح المبين يشوّفك و جنود العليين
تؤيّدك و قواء الملكوت تنصرك و البهاء عليك

INBA59:117a, PYK.233

AB02472

To: *Ibn-i Dakhil Mulla Husayn, in Maraghih*

Date: 1898-Jan-17

1 O thou who hast held fast to the cord of the Covenant! By God, the True One! The dwellers of the most glorious Companion and those who occupy the foremost ranks in the dominion of the Supreme Concourse are in a state of joy and attraction, longing and yearning for those who are firm and steadfast in God's Covenant. Their faces beam with delight at the mention of them and their breasts are gladdened by the fragrances wafting from the garden of such hearts. Glad tidings, then, to them of this bounty which shines like a lamp in the glass of all the worlds! And thou, O thou lamp blazing with the light of the love of God, rejoice at these glad tidings which cause the hearts of God's chosen ones to soar, and make firm thy steps on God's path - this Covenant which God took beneath the tree of fellowship on the day of His manifestation and radiance in the eternal atoms, then embodied and exemplified in the Kingdom of archetypes in the form of a Tablet inscribed by the Supreme Pen. Glory be to my Lord, the Most Glorious! By God, the Ever-Living, the Self-Subsisting! The hosts of thy Lord will strengthen thee in this, and angels drawn nigh will aid thee therein. 'Abdu'l-Baha

2 With utmost longing we would sacrifice our souls for all the friends of the Beauty of Abha, may my spirit be offered up for His loved ones. For the life-giving fragrances of His Kingdom from the gardens of the hearts of these temples of holiness waft day and night, and we are in joy and delight remembering their enchanting countenance. Through divine assistance and grace, we have strong hope that each one will arise like an iron barrier against Gog of violation and Magog of wavering and perturbation in the Cause, until they witness the power of divine confirmation and behold the might of the Lord's assistance. By the life of God! Today a steadfast child could withstand all who are on earth, let alone these children of the cradle and the hosts of the children of the breaking of the Covenant. And the Glory be upon you at every moment. 'Abdu'l-Baha

3 He is God! The honored Khan has permission to circumambulate the Point of Adoration of the Supreme Concourse, and when the means are available, that journey can be undertaken

1 يا من تمسك بجبل الميثاق تالله الحق ان سكان الرفيق الأبهى و المتصددين في دسوت الملاء الأعلى لفى شغف و انجذاب و شغف و اشتياق الى اولى الثبوت و الرسوخ على ميثاق الله و يتلألأ وجوههم عند ذكرهم و ينشرح صدورهم بنفحات تعبق من حديقة قلوب هؤلاء فيا بشرى لهم من هذا الفضل الذى يتلألأ كالسراج فى زجاج العوالم كلها و انك انت ايها السراج الوهاج بنور محبت الله استبشر بهذه البشارة التى تطير بها قلوب اصفياء الله و ثبتت الأقدام على صراط الله هذا الميثاق الذى اخذه الله تحت شجرة انيسا يوم ظهوره و اشراقه فى ذر البقاء ثم تجسم و تمثل فى ملكوت الأعيان على صورة لوح منقوش بالقلم الأعلى سبحان ربى الأبهى تالله الحى القيوم يؤيدك فى ذلك جنود ربك و ينصرک فى ذلك ملائكة مقررین ع ع

2 جميع دوستان جمال ابيه روحى لأحبائه الفداء را بکمال اشتياق جانفشانيں چه که نفحات جانتبخش ملکوتش از حدائق قلوب اين هياكل تقدیس در مرور شب و روز پياد رخ دلجویشان در شغف و سروريم و از عون و عنايت الهى اميد شديد که هریک چون سدّ حديد در مقابل یأجوج نقض و مأجوج تزلزل و اضطراب در امر قیام نمایند تا قوت تأييد مشاهده نمایند و سطوت نصرت پروردگار تماشا کنند لعمر الله اليوم طفلى ثابت مقاومت من على الأرض نماید تا چه رسد باین اطفال مهد و جنود صبيان نقض عهد و البهاء عليكم فى كل آن و حين ع ع

3 هو الله جناب خان اذن طواف مطاف ملاء اعلی دارند و آنجناب با حصول اسباب با روح و ريحان که بسهولت قطع مسافت شود من استطاع اليه سبيلا شرطست و البهاء عليكم يا اهل البهاء

INBA59:117b, INBA88:290, YMM.197x

with joy and fragrance in a way that makes covering the distance easy, for “whoso is able to do so.” And the Glory be upon you, O people of Baha!

AB07042

To: Ahmad Khan, in Tihiran

Date: 1898-Jan-23+

- 1 O thou who enkindlest the fire of the love of God in the Sinai of the breasts! I send thee greetings and praise from the Sacred Valley of Mount Sinai, the blessed white Spot, and say: “Well done, well done!”
 1 أيها المستوقد نار محبة الله في سيناء الصدور ائني ارسل اليك التحية والثناء من وادي المقدس طور سيناء البقعة المباركة البيضاء و اقول احسنت احسنت
- 2 O thou who hast entered beneath the shadow of the Sacred Tree that arose in the Holy Land and extended Its shade unto all regions! Glad tidings unto thee that thou hast passed from the right side of the vale, perceived a fire on Sinai, hath been scorched by its heat and guided by its light, it is incumbent upon thee to thrust forth the Hand of Truth, and to cast the Rod that It be transformed into the Serpent of Knowledge. Verily, that Hand is but the Hand of the Might of the All-Merciful, and that Serpent is but the Testimony of Truth. Both assist thee in all places, and the Holy Spirit aids thee with power and might.
 2 يا من دخل في ظلال السدرة التي ارتفعت في الأرض المقدسة و انتشرت اظلالها في الآفاق بشرى لك بما مررت من الوادي الأيمن و آنتست من جانب الطور ناراً و اصطليت من حرارتها و اهتديت بنورها فعليك باليد البيضاء والقاء العصا و ارجاعها الي الثعبان المبين الا ان تلك اليد هي يد قدرة الرحمن و الثعبان هو البرهان و هذان الأمران ظهيران لك فيكل مكان و روح القدس يؤيدك بقوة و سلطان
- 3 Glory be upon whomsoever is firm and immovable as the mountain, magnifieth the name of the One True God, and guideth all that dwell on earth.
 3 و البهاء على كل ثابت و راسخ و مستقيم و ناطق و هاد لمن في الامكان

MNYA.101-102

INBA59:109, MKT2.291, AVK2.191.06x,
TSS.038, TSS.202, HHA.310, MSBH5.022,
KNSA.079

AB04580

To: Mirza Ali Asghar nephew of Mirza Muhammad Rida Khan, in Nayriz

Date: 1898-Jan-27

- 1 O thou who art attracted by the divine fragrances! The lamp of the Concourse on High hath appeared in the glass of the morn with the light of gladness, and the radiant beams from the Kingdom of the Unseen shine upon the world of spirits. So hasten to prosperity! Hasten to success! Hasten to the rose in bloom and the sweet, honeyed, flowing spring and the pleasant, delightful drink! Hasten to the surging, heaving sea! Hasten to the pouring, rushing water! Hasten to the brilliant lamp! Hasten to the light shining in the glass of ascension!
- يا من انجذب بنفحات القدس قد تجلّى مصباح
الملاّ الأعلى في زجاجة الصّباح بنور الأفراح
و الأشعة السّاطعة من ملكوت الغيب على
عالم الأرواح فحى على الفلاح حى على النّجاح
حى على الورد المورود و المنهل العذب الفرات
المعسول و المورد السّائع الشّراب حى على البحر
الخصم المّواج حى على الماء المنهمر الثّجاج حى
على السّراج الوهاج حى على النّور اللّامع في
زجاج المعراج
- 2 By God, the Truth! The voice of glorification from the Concourse of Divine Unity is raised to the ears of the people of the glorious pavilion at the throne of the All-Merciful, praising the sanctified temples for their eyes being gladdened by witnessing the lights of guidance shining from the Most Glorious Kingdom, and for their holding fast to the Strong Cord, and turning to the Manifest Light in the Supreme Horizon, and standing firm in God's Covenant, and speaking of God's favor, and clinging to the Sure Handle.
- تالله الحقّ أنّ صوت التّهلّيل من ملاّ التّوحيد
مرتفع الى آذان اهل الخبّاء المجيد في عرش
الرّحمن مثنيّاً على هياكل التّقديس بما قرّت اعينهم
بمشاهدة انوار الهدى السّاطعة من الملكوت
الأبهي و توسلوا بالجبل المتين الأقوى و توجهوا
الى النّور المبين في الأفق الأعلى و ثبتوا على ميثاق
الله و تحدّثوا بنعمة الله و تمسّكوا بالعروة الوثقى
- 3 And verily thou, O thou who art turned toward God, drink in the morning of this dawn from the wine of the love of God, and illumine thyself with the light of the knowledge of God, and be gladdened by the spirit of the breeze of God, and attain success in this glorious century and new age among the chosen ones of God.
- و أنّك انت يا أيّها المتوجّه الى الله عم صباحاً بهذا
الاصطباح من صهباء محبة الله و الاستصباح بنور
معرفة الله و الانشراح بروح نسمة الله و الفلاح
في هذا القرن المجيد و العصر الجديد بين اصفياء
الله

INBA59:119a

AB01655

To: *Mirza Ali Bunakdar, in Tabriz*

Date: 1898-Jan-28

1 O my God! This servant of Thine, supplicating before Thee, imploring at the gate of Thy oneness, firm and steadfast in Thy Covenant and Testament, speaking Thy praise, mindful of Thy remembrance, attracted unto Thee, enkindled with the fire of Thy love - O Lord, assist him and strengthen him through Thy might and power. Make him a sign of Thy most glorious Kingdom, that he may confirm the weak in Thy Covenant and Testament, O Lord of the mighty sovereignty, and inspire the listless to arise to serve Thy Cause, O Thou Who hast conquering power over all things. May he heal every blind one with the light of recognition, cure every sick one with the spirit of certitude, cause every mute one to speak with the most wondrous utterance and finest exposition. O Lord! Make him Thy greatest sign, the dawning-place of Thy mighty gift, and the manifestation of the traces of Thy mercy which hath preceded all things, O Thou Who art the Lord of the first and the last. Bless him in all matters. Verily Thou art the Powerful, the Forgiving.

2 O thou who art firm in the Covenant! Arise to serve the Truth in such wise that thou findest all who dwell on earth powerless before thee. In the court of the Ancient Beauty - may my spirit be a sacrifice for His loved ones - be so selfless that thou seest thyself as nothing and non-existent. When thou attainest this most exalted station, with a power from the Abha Kingdom thou shalt scatter the hosts of violation like scattered dust, shatter the army of doubts with one charge, and disperse the forces of vain imaginings with a single assault. This is through the power of thy Lord, the All-Merciful, the Most Compassionate.

3 Leave the weak in the pit of doubt, abandon the deaf whose hearing is sealed by God's wrath, let be the blind one whose sight is veiled by the covering of remoteness, and turn thy face toward the Lord of Lords with a submissive heart, a humble form, a radiant countenance, a shining visage and a joyful spirit. By the True God! Then shalt thou be immersed in the oceans of mercy, sustained from the table of bounty, taste the sweetness of the gift, and become intoxicated from the choice wine of thy Lord, the Exalted, the Generous. Today the Cup-Bearer of the Covenant, the Luminary of the horizons, bestoweth the manifestation of divine mercy from the invisible

اللهم يا الهى ان هذا عبدك المبتهل اليك المتضرع بباب احديتك الثابت الراسخ على عهدك و ميثاقك الناطق بنوائك المتذكر بذكرك المنجذب اليك المشتعل بنار محبتك اللهم ايده و شيده بقوتك و قدرتك و اجعله آية ملكوتك الابهى حتى يثبت الضعفاء على عهدك و ميثاقك يا رب السلطنة العظمى و يشوق الكسلى على القيام على امرك يا ذا القوة القاهرة على الاشياء و يبرئ كل اكمه بنور العرفان و يشفى كل مريض بروح الايقان و ينطق كل صامت بابدع البيان و احسن تبيان ارب اجعله آيتك الكبرى و مطلع موهبتك العظمى و مظهر آثار رحمتك التى سبقت الاشياء يا مالك الآخرة و الأولى و بارك له فى جميع الامور انك انت المقتدر الغفور

2 اى ثابت بر ميثاق بر خدمت حق چنان قيام نما كه كل من على الارض را عاجز يابى و در ساحت جمال قدم روحى لاحبائه الفداء چنان فانى باش كه خود را محو و لاشىء بينى و چون باين مقام بلند اعلى رسى بقوتى از ملكوت ابنى جنود نقص را هباء منبثا كنى و سپاه شبهات را بصولتى در هم شكنى و لشكر اوهام را بجمهلى پريشان نمائى و ذلك بقوة ربك الرحمن الرحيم ع ع

3 دع الضعفاء فى حفرة الارتياب و اترك الاصم مختوم السمع بغضب من الله و ذر الاكمه مغشى البصر بغشاوة الاحتجاب و توجه الى رب الارباب بقلب خاضع و هيكل خاشع و وجه ساطع و بشر لامع و روح مستبشر تالله الحق حينئذ تستغرق فى بحار الرحمة و تسترزق من مائدة النعمة و تذوق حلاوة الموهبة و تنتشأ من صهبا فضل ربك العلى الكريم اليوم ساقى ميثاق نير آفاق تجل رحمانيت از ملكوت غيب

realm of the mighty Abha Kingdom and offereth the cup of bestowal. Well is it with them that drink! And upon thee be glory.

جبروت ابهی میفرماید و کأس عطا میبخشد
هنیئاً للشاریین و البهاء علیک

INBA88:168b, MKT6.037, MJMJ3.003,
MMG2#226 p.253

AB08439

To: Fadlullah Naraqi (Muavinut-Tujjar), in Sauj Bulagh

Date: 1898-Feb-01

- 1 O thou who art firm and steadfast in God's Covenant! The call is the call of the Covenant, and the pledge is the pledge of the Lord God. The birds of holiness are in rapture and delight at this call, while the owls of tyranny are in grief and affliction at this melody. To the nightingale of the garden of divine unity, the cooing of the dove and the sound of the Most Exalted Pen's movement are sweet indeed, while to the crows of the rose-garden of limitation, croaking and cawing and sighing and moaning are befitting.
- 2 Therefore, be thou full to overflowing with the wine of joy, for in this most brilliant morn, like unto the bird of dawn, thou hast chanted the divine anthem of the Covenant, captured hearts, and proclaimed "Glory be to my Lord, the Most Glorious!" in a loud voice. And upon thee be the Glory.

1 ساوجبلاغ جناب آقا میرزا فضل الله ابن جناب
آقا محمد جواد زاقی علیه بهاء الله الأبهی الله ابهی
یا من ثبت و نبت فی میثاق الله بانگ بانگ
پیمانست و عهد عهد حضرت یزدان طیور قدس
از این ندا در وجد و طربند و جغدان جفا از این
نوا در کرب و محن بلبل گلشن توحید را هدیر
ورقا و صوت صریر قلم اعلی خوش آید و زاغان
گلخن تحدید را نعیب و نعیق و یا زفیر و شہیق
2 پس چون جام می از بادهء سرور لبریز باش که
در این صبح انور چون مرغ سحر بگلپانگ الهی
آهنگ میثاق بسرودی و دلها بربودی و سبحان
ربی الأبهی باواز بلند فرمودی و البهاء علیک

INBA13:129, INBA88:147b

AB08129

To: Mirza Ali Khan, in Sauj Bulagh

Date: 1898-Feb-01

O thou candle of the love of God! It is morning, and the radiance of the Covenant from the Sun of the Testament hath illumined both East and West, lighting up the world. The life-giving breeze from the Abha Kingdom perfumes the nostrils and fills the mind with fragrance. The clouds of bounty are overflowing, and the outpouring of witnessed grace giveth life

ای شمع محبت الله صبح است و پرتو میثاق از
آفتاب عهد بر شرق و غرب زده و جهانی روشن
فرموده و نسیم جانبخش از ملکوت ابهی مشام
را معطر و دماغ را معنبر مینماید سحاب جود
در فیضانست و فیض شهود جان دو جهان بحر
الطاف پرموجست و موج احسان رو باوج ترتیل

to both worlds. The sea of favors is surging with waves, and the waves of benevolence rise ever higher. It is the chanting of the verses of unity, whose melody reacheth the Kingdom of holiness, and whose song of glorification continually attaineth the realm of detachment. Therefore, like a spiritual nightingale upon the mystic branch, cry out with divine melodies: "Holy and Sanctified is the Lord of the angels and the Spirit, the Lord of the Kingdom of the Unseen, the King of the Throne of Glory, the Most Glorious Beauty!"

آیات توحید است که آهنگش بملکوت تقدیس
واصل و صوت تهلیلش بجبروت تجرید متواصل
پس بگلبنگ الهی چون بلبل معنوی بر شاخسار
روحانی فریاد کن سیوح قدوس ربّ الملائکة و
الروح ربّ ملکوت الغیب سلطان سریر الکبریاء
الجمال الأبهی

INBA13:130a, INBA88:149b

AB05030

To: Muhammad Ali Qaini, in Ishqabad

Date: 1898-Feb-10

O my God! This is Your servant, attracted by the fragrances of the verses, enkindled by the fire ignited in the Tree of Words, turning to You with a humble and submissive heart, broken before Your Kingdom, enamored with Your love, consumed by the fire of longing, who has endured every tribulation and pain in the path of Your love and has submitted to Your sovereign oneness with a radiant countenance, watchful eye, brilliant brow and pure heart, until the beauty of Your unity was veiled by the clouds of absence. Yet he remained firm, steadfast and unwavering in the Covenant and Testament. O Lord! Make him a promoter of my servitude at Your exalted Threshold and a herald of my bondage before Your supreme Presence. May he follow my good-pleasure in all things until he attains Your good-pleasure, O Ever-Living, O Self-Subsisting. May he say what I say, speak what I speak, be pleased with what pleases me, rejoice in what brings me joy, and believe as I believe in my evanescence, servitude, self-effacement and utter nothingness before Your holy Threshold. Verily You are the Helper, the Generous.

الهی هذا عبدک المنجذب بنفحات الآیات
المشتعل بالنار الموقدة فی سدرۃ الکلمات المتوجه
الیک بقلب خاضع خاشع متصدّع الی ملکوتک
مشغوف بحبک محترق بنار الاشتیاق قد احتمل
فی سبیل محبتک کلّ بلاء و آلام و خضع
لسلطان احدیتک بوجه ناضر و بصر ناظر و جبین
باهر و قلب طاهر الی ان تجلّ جمال وحدانیتک
بغمام الغیاب فثبت و نبت و استقام علی العهد و
الميثاق ای ربّ اجعله مروّجاً لعبودیتک لعبتبتک
السّامیه و منادياً برقیّ لحضرتک العالیه و یتبع
رضائی فی کلّ الشئون حتّی یتکّن من رضائک
یا حی و یا قیوم و یقول ما اقول و ینطق بما انطق
به و یرضی بما ارضی و یفرح بما افرح و یعتقد بما
اعتقد من فناء و عبودیتک و محویتی و اضمحلالی
فی عتبتک القدسیه انک انت المؤید الکریم

INBA59:132a, INBA88:172a

AB05904*To: Mulla Muhammad Ali, in Baku**Date: 1898-Feb-10*

- 1 O ancient beloved! I have read the expressions of your longing and learned the meanings of your letter which speaks of your burning passion and the strength of your attraction to entering this supplied rose garden, to attaining this bestowed bounty, to reaching the spring of Tasnim, and to achieving the supreme triumph - so that you might circle the precincts of the Supreme Concourse, press your face upon the dust of the Most Exalted Threshold, perfume your nostrils with the holy fragrances in the luminous spot, become ignited by the fire kindled in the Lote Tree of Sinai, and taste the ripe fruit in the highest Paradise.
- 2 Hasten to the greatest outpourings! Hasten to the incomparable gift! Hasten to the supreme triumph! Hasten to witness the manifest light! Hasten to Kawthar and Tasnim!
- 3 By God the True One, the luminous spot is perfumed in all directions, ambered in all quarters, rose-laden in its soil, illumined in its surroundings, radiant in its horizons. By the life of God, this is glad tidings from which waft the fragrances of the Most Glorious Kingdom.
- 4 Please convey Most Glorious greetings to his honor the son, and may they be companions.

1 أيها الحبيب القديم قد تلوت شروح شوقك و
أطلعت بمعاني صحيفتك الناطقة بسورة اشتعالك
وقوة انجذابك الى الورود في هذا الورد المورود
و النوال الى هذا الرغد المرفود و الوصول الى
معين التسليم و الحصول على الفوز العظيم حتى
تطوف مطاف الملاء الأعلى و تمرغ وجهك على
تراب العتبة العليا و تعطر مشامك بنفحات
القدس في اليقعة النوراء و تتوقد بالنار الموقدة
في سدره السينا و تذوق الفاكهة الجنية في
الفردوس الأعلى

2 حتى على الفيوضات العظمى حتى على الموهبة التي
لا عدل لها حتى على الفوز العظيم حتى على مشاهدة
النور المبين حتى على الكوثر و التسليم

3 تالله الحق ان البقعة النوراء معطرة الأرجاء
معبرة الأنحاء موردة الغبراء منورة الأطراف
مشرقة الآفاق لعمر الله ان هذه بشارة تعقب منها
نفحات الملكوت الأبهى

4 جناب ابن را تكبير ابداع ابيه ابلاغ بفرمائيد و
همراه باشند

INBA59:119b

AB01152*To: Ahmad Sadrus-Sudur, in Tihiran**Date: 1898-Feb-12*

- 1 O thou who art attracted by the divine fragrances! I have read thy verses of thanksgiving to the Ancient God, for He hath guided thee to the straight path, expanded thy breast with the light of certitude, illumined thine eyes to witness the manifest horizon, and revived thy heart with the breeze of acceptance wafting from the paradise of bliss. Blessed art thou for this

1 يا من انجذب بنفحات القدس قد تلوت آيات
شكرك لله القديم بما هداك الى صراط مستقيم
و شرح صدرك بنور اليقين و نور بصرك
بمشاهدة الأفق المبين و انعش مهجتك بنسيم
القبول الهابة من جنة النعيم هنيئاً لك هذه

cup brimming with the wine of God's love. Happy art thou for this heavenly table descended from on high. By thy life! This is indeed a table for the righteous and a wine that sways the limbs and is sanctified beyond description. Whoever takes a sip thereof shall never recover, and its intoxication hath no end. Were the sweet fragrance of its breath to waft, it would quicken the dead in their graves. When its goblets overflow, minds are drowned in its floods, and among the living both virgin and chaste are unveiled. Therefore give thanks and prostrate thyself and draw near, for He hath distinguished thee with this great bounty and supported thee with the hosts of guidance and servants ye see not. Spread the divine fragrances through this power confirmed from the Most Glorious Kingdom and call the people to thy Lord's mercy and forgiveness. Verily God is the Manifest Guide.

- 2 O my God and my Beloved! This is a bird that hath soared to the realm of revelation and witnessing, and longeth to wing through the gardens of existence. Therefore assist him with the psalms of David's house and melodies that would soften solid rock, that he may sing the most wondrous songs in the expanse of paradise and the vastness of the Merciful's gardens, and may guide the people of the Furqan and those of the Bayan to the fountain of life, and deliver them from abasement and degradation. O Lord! He is Thy truthful servant, attracted to the kingdom of Thy oneness, enkindled with the fire lit in the tree of Thy unity. Aid him with the hosts of Thy confirmation and assist him with the armies of Thy grace. Verily Thou art the Powerful, the Mighty.

- 3 O thou who art turned to God and detached unto God! The station of the previous Manifestations was that of the Greater Prophethood, and the station of the Primal Point was that of witnessed Divinity, and the station of the Most Holy Ancient Beauty was that of the Essential Oneness of Existential Identity, while the rank of this servant is that of pure, absolute, genuine, true servitude which admits of no interpretation or explanation. I am but a truthful servant at His exalted threshold and a faithful bondsman in the court of His glory. By this do I glory in the kingdom of existence and this is my religion, my path, my way, and my belief.

- 4 O thou who art attracted to God! If thou wishest to bring joy and spiritual delight to this servant of Baha, compose a treatise proving the servitude and bondage of this servant at the threshold of the Most Glorious Beauty, that I may recite it with sweet melody and my soul may rejoice and my spirit be stirred. Glory be upon all who speak of my servitude at

الكأس الطافحة بصهياء محبة الله مريئاً لك هذه المائدة النازلة من السماء لعمرك أنها المائدة عند الأبرار وصهياء مرتجة للأعطاف ومقدسة من الأوصاف من تجرع جرعة منها لا يفيق أبداً ولا نهاية لنشوتها ولو عبقت انفاًس طيبها لاحتيت الأموات في مراقدها وإذا طفحت أقداحها بها اغرقت العقول في سبيلها وخلعت العذار في الأحياء عذرائها وبتولها فاشكر واستجد وأقرب بما اختصك بهذا الفضل العظيم وأيدك بجنود الهدى وبخداة لم تروها فانشر نفحات الله بهذه القوة المؤيدة من الملكوت الأبهى وادع الناس الى رحمة ربك ومغفرة ان الله هو الهادي المبين

2 الهى و محبوبى ان هذا طير استطار الى مطار المكاشفة والشهود وتمنى التنزه فى حدائق الوجود اذا ايده بمزامير آل داود والحن تلين الصخرة الجلود حتى يترتم بأبدع الألحان فى فسحة الجنان وسعة رياض الرحمن ويهدى اهل الفرقان واولى البيان الى معين الحيوان وينقذهم من الدلّ و الهوان اى ربّ انه عبدك الصادق المنجذب الى ملكوت احديتك المشعل بنار موقدة فى سدره وحدائتك انجده بأفواج تأييدك وانصره بجنود توفيقك انك انت المقتدر القدير

3 اى مقبل الى الله و منقطع الى الله مقام مظاهر قبل نبوت كبرى بود و مقام حضرت اعلى الوهيت شهودى و مقام جمال اقدس اقدم احديت ذات هويت وجودى ورتبه ابن عبد عبوديت محضه صرفه بحتة حقيقى و هيچ تفسير وتأويل ندارد ما انا الا عبد صادق فى عتبته السامية و رقيق ثابت فى فناى حضرته الباهية وبهذا افتخر فيملكوت الوجود و هذا دينى ومذهبى ومشربنى ومذاقى واعتقادى

4 اى منجذب الهى اگر سرور وفرح وجدانى عبد بها را خواهى رساله ئى تأليف نما و اثبات عبوديت و رقيت اين عبد را در آستان جمال ابهى بنما تا من بلحن خوش تلاوت نغایم و جانم شادمان گردد و روحم مهتر شود و البهاء على كل من

the threshold of Baha and confirm my bondage in the court of Baha.

ينطق بعبوديتي في عتبة البهاء و ثبت رقيتي في
فناء البهاء

5 Ramadan 1315

5 رمضان سنة ١٣١٥

INBA59:120, TSS.040x, TSS.203x,
TSS.205x, TSS.207x, MSBH5.023x

AB11125

To: Muhammad Halabisaz Zanjani

Date: 1898-Feb-12

Praise be to God Who caused the Dove to speak forth in praise and made manifest the Point emerging at the letter B through the extended Alif absolute in the Most Great Scrolls, whereupon they gathered together and were perfected and were ordered and were contained and were joined, and thus became the Greatest Name, rising and shining at the Pole of Creation.

الحمد لله الذي انطق الورقَاء بالثناء و اظهر النقطة
البارزة عند الباء بالالف المطلقة الممدودة في
صحف الكبرياء فتجمعت و تكلمت و تنظمت و
تضمنت و ائتملت فكانت الاسم الأعظم مشرقاً
لائحاً في قطب الابداع

INBA59:122a

AB11054

To: Aqa Husayn Hakim

Date: 1898-Feb-17

1 Allah-u-Abha!

1 الله ابي

2 The Manifestations have been cut off, leading to the Most Great Manifestation, the Most Subtle Symbol, the Ancient Light, the Lord of Nations. And the Holy Temple of the Most Glorious Beauty has been established upon the throne of grandeur and power, and the lights have shone forth from the Kingdom of the Unseen, and the rays of that effulgence have encompassed all regions. Yet the people remain in profound ignorance.

2 قد انقطعت الظهورات الى الظهور الأعظم و
الرمز المنعم و نور القدم و مالک الأمم و استقر
هيكل المقدس الجمال الأبي على عرش العظمة
و الاقتدار و سطعت الأنوار من ملكوت الغيب
و احاطت الآفاق اشعة ذلك الاشراق ولكن
القوم في جهل عظيم

INBA59:122b

AB00981

To: Baha'is of Zavarīh et al.

Date: 1898-Mar-01

- 1 O God! O my God! These are servants whose hearts have been ignited with the fire of Thy love, whose patience has been severed due to their separation from beholding the lights of Thy countenance, whose tears flow from the surging of their longing for Thy holy threshold, and in whose innermost beings burn the fires of anguish from being seized by the hardships of separation from Thy sacred court of oneness. O Lord! Aid them with the breaths of Thy holiness, gladden them with the signs of Thy companionship, illuminate their hearts with the effulgences of Thy mysteries, purify their souls with cool water and drink from Thy streams, brighten their eyes with the witnessing of Thy signs, expand their hearts through the appearance of Thy clear proofs, strengthen their loins with Thy power, fortify their backs with Thy might, protect them in the cave of Thy protection and shelter, guard them with Thy care, and make them the emblems of Thy Covenant and the guardians of the fortress of Thy Testament. Verily Thou art the Almighty, the Powerful, the Ever-Living, the Everlasting, the Capable, the Dominant, the Self-Subsisting.

- 2 O divine friends! It is morning and nostrils are perfumed with fragrances from the gardens of the Abha Kingdom, eyes are turned toward the Supreme Concourse, a sweet breeze blows from the direction of grace, the outpouring of favors arrives from the invisible Kingdom, the hosts of divine confirmation follow one after another, and the armies of success come in waves from the hidden bounties of the Intended Lord and King of existence - may my spirit be sacrificed for His loved ones. We hope that in this mighty century and glorious age, which is the first emanation and eternal life, we may be successful in servitude at the Sacred Threshold and arise to fulfill whatever are the mysteries and conditions of this servitude, so that, intoxicated with the sealed wine, all friends may arise dancing and stamping their feet in the arena of the Covenant, all may arise in complete servitude, engage in diffusing the divine fragrances, and strive to exalt the Word of God.

- 3 O loved ones of God and His trustees! The time has come and the moment has arrived for us to sacrifice our spirits and expend all we possess in the path of our Kind Lord, as He has strengthened us with mighty power in this great Cause, that we may strive and endeavor to sacrifice our spirits and attain

1 الله ابيهى الهى الهى هؤلاء عباد توقدت افئدتهم بنار محبتك و انصرم جبل اصطبارهم لهجرانهم عن مشاهدة انوار طلعتك و انسجم دموعهم من هيجان الاشواق الى عتبة تقدسك و اضطرم نيران الحسرة فى احشائهم بما اخذتهم شدائد الفراق عن ساحة عز تفريدك اى رب ادرکهم بنفحات قدسک و آنسهم بايات انسک و نور قلوبهم بلوامع اسرارک و طهر نفوسهم بمغتسل بارد و شراب من انهارک و اتر ابصارهم بمشاهدة آياتک و اشرح قلوبهم بظهور بيناتک و اشدد ازورهم بقوتک و قو ظهورهم بقدرتک و احفظهم فى كهف حفظک و حمايتک و احرسهم بعنايتک و اجعلهم معالم ميثاقک و حراس حصن عهدک انک انت المقتدر العزيز الحى الباقي القادر المهيمن القيوم

2 اى ياران الهى صبح است و مشامها بنفحات رياض ملكوت ابيهى معطر و ديدها بملاً اعلى متوجه و نسيم خوشى از مهبّ عنایت ميوزد و فيض الطاف از ملكوت غيب ميرسد و جنود تأييد متتابع و جيوش توفيق مترادف از عنايات غيبية حضرت مقصود و ملك وجود روحى لأحبائه الفداء اميدواريم كه در اين قرن عظيم و عصر مجيد كه نشئه اولى و حيات ابديست موفق بعبوديت آستان مقدس گرديم و بآنچه از اسرار و اشراط اين عبوديت است قيام نمائيم تا از رحيق مختوم سرمست گشته رقص كان پاكوبان در ميدان پيمان جميع دوستان بمرکت آيند و كل بعبوديت تامه قيام نمائيم و بنشر نفحات الله پردازيم و در اعلاء كلمة الله بكوشيم

3 يا احبائه الله و امانته قد آن الاوان و حان الحين ان نفدى الأرواح و نبذل كل الشئون فى سبيل ربنا الحنون بما ايدنا بشديد القوى فى هذا الأمر العظيم حتى نسعى و نجتهد فى بذل الأرواح و الفوز

the most great martyrdom and draw near to His Most Glorious Kingdom and cling to the Most Firm Handle. Hasten, hasten to this mighty gift! Rush, rush to this manifest mercy! Make haste, make haste to this great bounty! O loved ones of God, detach yourselves from all else but God! O trustees of God, be set ablaze with the fire of the love of God! O chosen ones of God, spread the fragrances of God! O pure ones of God, exalt the Word of God! O pious ones of God, hold fast to the Covenant of God! For time is a sharp sword, swift to pass - waste it not in that which profits you not nor avails anything.

بالشهادة الكبرى والتقرب الى ملكوته الأبهى و
التجرع من كأس الفداء والتوسل بالعروة الوثقى
الوحي الوحي الى هذه الموهبة العظمى البدار البدار
الى هذه الرحمة الجلى العجل العجل الى هذه العناية
الكبرى عليكم يا احباء الله بالانقطاع عما سوى
الله عليكم يا امناء الله بالاشتعال بنار محبة الله عليكم
يا نقباء الله بنشر نفحات الله عليكم يا اصفياء الله
باعلاء كلمة الله عليكم يا اتقياء الله بالتمسك بميثاق
الله فان الوقت سيف قاطع سريع الانقضاء فلا
تضيّعوه فيما لا ينفعكم ولا يجدى شيئا

- 4 O Lord! Grant this weak servant and Thy friends a dwelling and refuge at the threshold of Thy servitude, that we may arise to fulfill the conditions of servitude and sacrifice soul, heart and body with the utmost joy. Thou art the Bestower and the Helper in all things.

4 ای پروردگار این بندهء ضعیف را با دوستان در
آستان عبودیت مقرر و مأوى بخش تا بشروط
عبودیت قیام و جان و دل و تن در کمال سرور
نثار نمانیم تویی معطی و مؤید در جمیع شئون

INBA89:001, MJMJ3.063bx, MMG2#285

p.316x

AB05453

To: *Mirza Muhammad Khan Sar, in Tabriz*

Date: 1898-Mar-02

- 1 O thou who art stirred by the divine fragrances! Hearken unto the melody of thanksgiving ascending to the Kingdom of thy Lord, the Most Glorious, in that He hath assisted the sincere ones to remain firm in the Covenant through confirmations from the Supreme Concourse, and caused them to voice His praise in great gatherings, and illumined their faces with a brilliant light from the luminous Countenance shining from behind the clouds of majesty with grandeur and glory from the horizon of the Unseen. Verily, if thou wouldst listen with an attentive ear, thou wouldst hear the call from all directions. Glorified be my Lord, the Most High! And the Glory be upon thee and upon every servant who hath stood firm in the Cause through the power of the Covenant.

1 یا من اهتز من نفحات الله اسمع ترتیل آیات
الشكر الى ملكوت ربك الأبهى بما آید المخلصين
على الثبوت على الميثاق بتأييد من الملائ الأعلی و
انطقهم بالثناء فى الجماع الكبرى ونور وجوههم
بنور ساطع من الطلعة النوراء المشرقة من افق
الغیب خلف سحاب الجلال بالعظمة والكبرياء
وانك انت لو استمعت بالأذن الواعية لسمعت
النداء من كل الأرجاء فسبحان ربی الأعلی و
البهاء عليك وعلى كل عبد استقام على الأمر
بقوة الميثاق

- 2 Jenab-i-Mirza Ali-Aqa hath expended the utmost effort in service to the Cause, and the Hands of the Cause have offered him their highest praise. Through the bounty of the Ancient Beauty - may my spirit be a sacrifice for His loved ones - I

2 جناب میرزا علی آقا در خدمات امر نهایت همت
را مبذول داشته اند و حضرات ایادی امر غایت
ستایش را از ایشان نموده اند از فضل جمال قدم
روحی لأحبائه الفداء امیدوارم که جمیع ما را بر

hope that He will assist us all to serve at His Holy Threshold. Verily, He confirmeth whomsoever He willeth to do whatsoever He pleaseth, and He, verily, hath power over all things. The Glory be upon thee.

عبودیت آستان مقدّسش موفّق فرماید آنّه مؤیّد
من یشاء علی ما یشاء و آنّه لعلی کلّ شیء قلیر و
البهاء علیک

INBA88:162b

AB09082

To: Muhammad Rida son of Akhtar

Date: 1898-Mar-02

O thou who art holding fast to the hem of the robe of grandeur! Glorify, sanctify and praise the name of thy Lord, the Ever-Living, the Ancient of Days, and say: Glory be to Him Who brought forth the supreme creation and ordained the First and the Last! Glory be to Him Who established the Greater Resurrection! Glory be to Him Who created and fashioned! Glory be to Him Who extended the Path and raised up the highest heavens! Glory be to Him Who set the Balance and gathered together all in existence for the next creation, and caused those who believed to enter into His mercy, and the heedless into hell-fire and torment - and evil is the end of him who denied and fabricated lies!

یا من تعلّق باهداب رداء الکبریّاء سبحّ و قدّس
و هلّل باسم ربّک الحیّ القدیم و قل سبحان
من انشاء النشأة العظمی و قدّر الآخرة و الأولى
سبحان من اقام القيامة الکبری سبحان من خلق
فسوّی سبحان من مدّ الصّراط و رفع السّموات
العلی سبحان من وضع المیزان و حشر من فی
الوجود فی النشأة الاخری و ادخل الذین آمنوا
فی رحمته و الغافلین فی حجیم و عذاب و بئس
عقبی الذی کذب و افتری

INBA87:175b, INBA52:175b

AB12663

To: Mulla Muhammad Rida Zavarihi

Date: 1898-Mar-02

O thou servant who art supplicating unto God! Arise with the power of thy Lord to serve thy Lord Who created thee and fashioned thee. By God, the Truth! The hosts of thy Lord will, in this, assist thee from all directions, and the outpourings will continue to descend upon thee from thy King, the Lord of earth and heaven. By thy life! Verily the concourse of the Supreme Host are engaged in combat and struggle, and the armies of the Most Glorious Kingdom are launching an attack

ایّها العبد المتضرّع الی الله قم بقوة مولاک علی
خدمة ربّک الذی خلقک و سواک تالله الحقّ
یؤیّدک فی ذلک جنود ربّک من کلّ الجهات
و تستمرّ علیک الفيوضات من ملک الارض
و السّموات لعمرك انّ جيوش الملأ الاعلی لفی
کفاح و زوال و جموع الملکوت الابهی لفی هجوم
و قتال ترى الصّفوف المصطفّہ بالالوف تنکسر

and waging battle. Thou seest ranks arrayed by the thousands being broken in every direction. Is this not from the victory of thy Lord which He promised to those near unto Him?

في كلّ الجهات ليس هذا من نصرة ربك التي
وعدها المقرّين

BRL_DAK#0973

AB10732

To: Mirza Ibrahim, in Qazvin

Date: 1898-Mar-02

O Ibrahim! Verily the Glorious Friend was expelled from his nearby homeland to the furthest shore, seeking humiliation in all conditions. But God refused; rather, He made this departure a means of ascension to the zenith of the heaven of the constellation. Soon thou shalt see how the spreading of the leaves of doubts caused firmness and steadfastness in the hearts of the friends in all directions.

يا ابراهيم انّ الخليل الجليل قد اخرجوه من الوطن
القريب الى العدو القصوى ابتغاء الاذلال في
كلّ الاحوال فابى الله بل جعل هذا الخروج سبباً
للخروج الى اوج سماء منطقة البروج فسوف ترى
نشر اوراق الشّبهات اورث الثّبوت والرّسوخ في
قلوب الاحباء في كلّ الجهات

INBA88:247a

AB11259

To: Aqa Siyyid Mihdi, in Qazvin

Date: 1898-Mar-02

O Mihdi! Verily, guidance is a shining light, radiant and resplendent from the horizon of the Covenant; it casteth its beams upon the temples of the people of illumination. As for the people of hypocrisy, they have no portion thereof. And upon thee be the glory.

يا مهدى ان الهدى نور مشرق لآخ من افق الميثاق
فيلوح على هياكل اهل الاشراق واما اهل النفاق
فليس لهم نصيب منه و البهاء عليك

HDQI.293, ANDA#43-44 p.00

AB11409*To: Karbala'i Rida, in Qazvin**Date: 1898-Mar-02*

O Rida! Verily, contentment with God's decree is a characteristic of those who are detached and a practice of those who are attracted by the fragrances of the Most Glorious Kingdom. And upon thee be Glory!

یا رضا آن الرضآء بالقضآء سمة اهل الانقطاع و
سنة اهل الانجذاب بنفحات ملکوت الابهی و
علیک البهآء

INBA88:247c, SFI01.061

AB00561*To: Hasan Khurasani, in Egypt**Date: 1898-Mar-10*

- ¹ Concerning the papers that were sent to you, you wrote asking what should be done with them - do with them whatever you deem appropriate. Certainly the purpose and intent are clear and evident to those of pure hearts. Many such papers will be circulated, but those possessed of insight, the discerning ones, and those cognizant of divine mysteries know, understand and perceive. Should all who dwell in the unseen and visible realms gather together and attempt to utter a word of their own making, when the assayers of the Abha Kingdom separate pure gold from the adulterated and distinguish between them - the nostrils that are purified, perfumed and sweetened by holy fragrances will never be disturbed by changing, repugnant odors, nor will they be unsettled by the casting of doubts. Rather, it will cause them to become more firm and steadfast, as has been witnessed in all directions.

¹ در خصوص اوراقی که نزد آنجناب ارسال شده مرقوم فرموده بودید هر نوع مصلحت بدانید مجری فرمائید البته مقصد و مراد در نزد اهل قلوب صافیه واضح و مشهود است از اینگونه اوراق بسیار منتشر خواهد شد ولی صاحبان بصر و موشکافان و واقفان اسرار الهیه میدانند و میفهمند و ادراک میکنند اگر جمیع من فی الغیب و الشهود جمع گردند و بخواهند کلمهائی من عند انفسهم القا نمایند چون صرافان ملکوت ابهی زر خالص را از مغشوش جدا کنند و تمیز دهند مشامیکه از نفحات قدس مطهر و معطر و معبر از روائح متغیره متنفره ابداً مختل نگردد و از القای شبهات مضطرب نشود بلکه سبب ثبوت و رسوخش گردد چنانکه این قضیه در جمیع جهات مشهود شد

- ² In any case, you are well aware of the true purposes as you ought to be, so what need is there for elaboration? God willing, may you be counted among those souls who earn the praise of the denizens of the Abha Kingdom, who hold fast to that which is the cause of salvation and life for all, and who are reckoned among those servants of whom He says: "The censure of the censurer shall not deter them in the path of God." May the door of bounty which was opened before you in the

² باری آنجناب بحقیقت مقاصد چنانچه باید و شاید مطلع چه احتیاج به اسباب و اطناب انشاءالله از نفوسی معدود گردید که مطلع تحسین اهل ملکوت ابهی شوید و بآنچه سبب نجات و حیات کل است متشبث گردید و از عبادی محسوب شوید که میفرماید لا تأخذهم فی الله لومة لائم تا باب عنایتی که در یوم ظهور

Day of Manifestation grow ever wider and more spacious, may the tree of hope yield fresh fruit, may the fountain of aspirations gush forth, and may the power of confirmation from the Abha Kingdom become manifest. I swear by those soul-stirring smiles you witnessed, that should a soul in this day stand firm as it ought to be, it would make all creation its servant and behold all existence beneath its shadow. Test it and you will be delighted.

- 3 Concerning assistance in defending [the Cause], various answers have arrived successively from different quarters, and this servant has kept them all hidden and not revealed them, for I did not wish to be a means of promoting and spreading these answers, as I have no quarrel with anyone. Whosoever wishes may believe in God's Covenant, and whosoever wishes may turn away. Verily thy Lord is on a straight path. Despite this, how can I command assistance in defending? This depends on the firmness and steadfastness of each individual who, for the love of God, standing firm in His Covenant, steadfast in His Testament, preserving His Cause, and protecting His impregnable fortress, may join the hosts of the Abha Kingdom and with all their powers, through speech and pen, spread the Covenant and repel the people of discord. This is among the signs of triumph and the tokens of spiritual life. One must act willingly, eagerly, lovingly, with attraction and faithfulness, and seek confirmation, success and approval from the Abha Kingdom. It has no connection with this servant.

- 4 This Covenant was taken by the Ancient Beauty - may my spirit be a sacrifice for His dust. He is the Protector and Helper of those who cling to it. He will surely not abandon them nor overlook them. Soon He will cast the wavering ones into evident loss. These days are numbered few. I shall soon take refuge in the proximity of the Most Great Mercy, and shall be freed from both honor and humiliation, and shall find rest in the shade of the Tree of Companionship. I beseech all friends to pray for this servant that, as is the desire of my heart and soul, I may succeed in servitude at the Sacred Threshold - and nothing more. I have no other desires, seek no comfort, want no bounty, seek no glory, pursue no joy, but endure the stones of cruelty with perfect faithfulness, and bear accusations of polytheism, unbelief and apostasy with complete patience and tranquility. But my Support and Shelter is the Eternal Living One, and my Helper and Succourer is the Sovereign of the

بر روی شما گشود روز بروز وسعت و فسحت یابد و شجرهٔ امید ثمرهٔ جدید بخشد و چشمهٔ آمال بجوش آید و قوت تأیید ملکوت ابری ظاهر گردد قسم بآن تبسمهای جان افزا که دیدی که اگر نفسی الیوم چنان که باید و شاید قدم استقامت بنماید گوزن خادم خویش کند و امکان را در ظلّ خود ملاحظه نماید جرب تطرب

3 اما در خصوص معاونت در جواب حضرات تا بحال اجوبهٔ شتی متتابعاً از اطراف وارد و این عبد جمیع را مخفی نمودم و ابراز ندادم چه که خوش نداشتم این اجوبه را واسطهٔ تبلیغ و ترویج باشم چه که با کسی کلفتی ندارم من شاء فلیؤمن بميثاق الله و من شاء فلیعرض ان ربک لعلی صراط مستقیم باوجود این چگونه امر بمعاونت در جواب نمایم این بسته به ثبوت و رسوخ هر شخص است که حباً لله و استقامهٔ علی عهده و ثبوتاً علی ميثاقه و حفظاً لامره و صیانهٔ لخص حصینه در جرگهٔ جنود ملکوت ابری داخل و بجمیع قوی لساناً قلباً بنشر ميثاق و ردع اهل شقاق پردازد این از آثار فتوح و علائم حیات روحست باید انسان طوعاً و شوقاً و حباً و انجذاباً و وفاء اقدام نماید و تأیید و توفیق و تحسین از ملکوت ابری طلبد تعلقی باین عبد ندارد

4 این عهد را جمال قدم روحی لثبته الفداء گرفت و او حامی و معین متشبثین است البته و نگذرد و اغماض نفرماید عنقریب متزلزین را در خسران مبین افکند این ایام عبد معدودی چند بوده بظلّ جوار رحمة کبری فرار خواهم کرد و از توقیر و تحقیر هردو آزاد خواهم شد و در ظلّ شجرهٔ انیسا آرام خواهم نمود از جمیع دوستان مستدعیم که دعائی در حقّ این عبد نمایند که چنانچه آرزوی دل و جانست بعبودیت آستان مقدّس موفق گردم و بس دیگر آمالی ندارم و راحتی نجویم و نعمتی نخواهم و عزّتی نطلبم و سروری تحرّی نکنم و سنگ جفا را بکمال وفا تحمل کنم و نسبت شرک و کفر و ارتداد را بکمال صبر و سکون تحمل نمایم ولی پشت و پناهم حیّ قدیر

ethereal realm. Soon shall the wrongdoers know what fate awaits them.

است و معین و نصیر شهریار فلک اثیر فسیعلم
الَّذین ظلموا ائى منقلب ینقلبون

MMK6#122x

AB02327

To: *Abu'l-Qasim Saatsaz Shirazi*

Date: 1898-Mar-14

- 1 O God! Thou knowest my condition and seest the scattering of my affairs, the dispersion of my gathering, the yearning of my heart in separation from nearness and reunion with Thee, my remoteness from Thy Kingdom, and my anguish and intoxication in the wilderness of deprivation from proximity to Thee. O Lord! Assist me to remember and praise Thee, cause my tongue to speak of Thy glorification and attributes among Thy creation, and make my face sincere before Thy generous countenance, O my Great Lord! Verily, Thou art the All-Merciful, the Most Merciful. O Lord! This is a servant who has turned toward Thy Most Glorious Kingdom, spoken in praise, turned away from desire, hastened to the shore of the sea of guidance, and drunk the cup of faithfulness. Aid him through Thy grace and bounty, O my Most Exalted Lord!

1 الهی انت تعلم حال و تری تشّت شملی و تفرّق
جمعی و تلّهف قلبی فی هجرانی من قربک و
وصالک و بعدی عن ملکوتک و حسراتی و
سکراتی فی پیداء الحرمان من قرب جوارک
ای ربّ ایدنی علی ذکرک و ثنائک و انطقنی
بمحامدک و نعوتک بین خلقک و اخلص وجهی
لوجهک الکریم یا ربّی العظیم انتک انت الرحمن
الرحیم ای ربّ هذا عبد توجه بملکوتک الابهی
و نطق بالثناء و اعرض عن الهوی و سرع الی
شاطی بحر الهدی و شرب کأس الوفاء ادرکه
بفضلک و جودک یا ربّی الاعلی

- 2 'Abdu'l-Baha 'Abbas

ع ع 2

- 3 Regarding your question about "the mystery of the great reversal in the sign of the sovereign": This phrase is among the sayings of the late Shaykh which he wrote in response to a question about the Qa'im. All the passages in that response of the Shaykh have been extensively explained, interpreted and commented upon, and are available. The purpose is that when all the Shaykhi leaders admit they do not understand these statements of the Shaykh, then that explanation and interpretation will be published. Whether the Shaykhi leaders write their own interpretation or not, in either case their ignorance will be proven. Now you should repeatedly contact these leaders, like the son of Haji Muhammad Karim Khan and others, so that they either write an explanation of these statements of the Shaykh or admit their lack of understanding. For it became well-known that when Haji Muhammad Karim Khan was asked about this, he said "I do not understand it, and I

3 از سرّ تنکیس لرمز الرئیس سؤال نموده بودید
این عبارت از جمله عبارات شیخ مرحومست
که در جواب سؤال از قائم مرقوم فرموده‌اند
جميع فقرات در آن ورقة جوابیه جناب شیخ
مفصل شرح و تفصیل و تفسیر شده است و
موجود است و مقصود اینست که رؤسای
شیخیه کلّ اقرار نمایند که این بیانات شیخ
را نمیفهمند آنوقت آن شرح و تفسیر نشر شود
با آنکه شرحی رؤسای شیخیه مرقوم کنند در
هر دو صورت جهلشان ثابت گردد حال شما باین
رؤسا مثل پسر حاجی محمد کریم خان و غیره
متصل و متتابع مراجعت نمائید که شرحی در
این بیانات جناب شیخ مرقوم نمایند و یا آنکه
اعتراف بر عدم فهم کنند چه که مشهور شد
که از حاجی محمد کریم خان سؤال نموده بودند

will submit to whoever does understand it” - but he only said this verbally; they need to write it down.

گفته بود که من نمیفهمم و هرکس بفهمد من
خاضع میشوم ولی لساناً گفته بوده باید خطاً
بنویسند

INBA87:171b, INBA52:171, RHQM1.563-
564 (689x) (422-423x), MAS2.020x,
NSS.155-156x

AB07803

To: Mirza Muhammad Baqir Khan Shirazi

Date: 1898-Mar-14

O thou who art firm in God's Covenant! Give thanks unto God for this gift, by virtue of which the Concourse of the Names envies thee, the dwellers of the Supreme Paradise invoke blessings upon thee, and the people of the Most Glorious Kingdom praise thee. Today is the day of rising up, the day of fasting, the day of receiving tidings - that is, rising up in service to God's Cause, fasting from all else but God, and receiving inspired tidings from the highest horizon. Though the sun hath set and darkness prevaleth, such is this servant's abundant love for thee that the pen is moved to write, for the heart yearneth to behold the faces of the friends and the spirit is gladdened by the sweet savors of the All-Merciful. The Glory be upon thee.

یا من ثبت علی میثاق الله فاشکر الله علی هذه
الموهبة التي يغبطك فيها ملأ الأسماء و يصلّي
عليك بها اهل ملأ الأعلى و يثنی بها عليك
اهل الملكوت الأبهی امروز روز قیام است
روز صیامست روز پیامست یعنی قیام بر امر
الله و صیام از ماسوی الله و رسیدن پیام الهام
از افق اعلی آفتاب غروب نموده است و هوا
تاریک است باوجود این از کثرت حبّ این
عبد بآنجناب قلم تحریر در جولان چه که دل
مشتاق روی یاران و روح مستبشر بنفحات
رحمن و البهاء عليك

INBA84:302

AB08438

To: Shaykh Baha'id-Din Baha'i, in Shiraz

Date: 1898-Mar-14

O thou who hast turned with thy whole being to the Abha Kingdom! By the True One, verily, 'Ali from the Supreme Concourse calleth thee and addresseth thee with a resounding voice, saying: "Rejoice, O my spirit, cause of my gladness and

یا من توجه بکلیته الی ملکوت الابهی تالله الحق
انّ علیاً من الملاء الاعلی ینادیک و یخاطبک
بصوت جهوری و یقول ابشر یا روحی و سبب
سروری و مورث حبوری بما حفظت حقوقی
و استمعت لوصیتی و ثبت علی الميثاق و تنورت

source of my joy, in that thou hast preserved my rights, heard unto my testament, stood firm in the Covenant, been illumined by the sign of radiance, separated thyself from the people of discord - the most remote enemies in all regions - turned toward the Praiseworthy Light, taken shelter in the extended shade, remained firm, grown, attained favor, and yearned for the Beauty veiled by the clouds of concealment!"

بَايَةُ الْاِشْرَاقِ وَ انْتَبَذْتَ مِنْ اَهْلِ الشَّقَاقِ اَبَد
عُدُوَّةَ فِي الْاَفَاقِ وَ تَوَجَّهْتَ اِلَى النُّورِ الْمُحْمَوِّدِ
وَ اسْتَظَلَلْتَ فِي الظِّلِّ الْمَمْدُودِ وَ ثَبَّتَ وَ نَبَتَ
وَ حَظُوتَ وَ صَبُوتَ اِلَى الْجَمَالِ الْمَجَلَّلِ بِسَحَابِ
الْغِيَابِ

INBA87:098a, INBA52:097a

AB10268

To: *Haji Muhammad Husayn, in Shiraz*

Date: 1898-Mar-14

- 1 O thou who hast heard the Call! The Concourse on High hath raised its cry - glorified be my Lord, the Most Glorious!
- 2 The face of heaven hath been illumined by a dawn whose lights have shone forth through the outpouring of guidance - glorified be my Lord, the Most High!
- 3 The ocean of bounty hath surged and the daybreak of faithfulness hath shed its radiance - Holy and Sanctified is the Lord of the highest heavens!
- 4 Behold, it is the Covenant! Behold, it is the remedy! Behold, it is the dawning light! Glorified then be my Lord, the Most Glorious!

- 1 يَا مَنْ سَمِعَ النِّدَاءَ قَدْ ارْتَفَعَ ضَجِيجُ الْمَلَأِ الْاَعْلَى
سُبْحَانَ رَبِّي الْاَبْهَى
- 2 قَدْ تَهَلَّلَ وَجْهُ السَّمَاءِ بِصَبْحِ اشْرَاقِ اَنْوَارِهِ مِنْ فَيْضِ
الْمُهْدَى سُبْحَانَ رَبِّي الْاَعْلَى
- 3 قَدْ تَمَوَّجَ بَحْرُ الْعَطَاءِ وَ قَدْ تَبَلَّجَ فَجْرُ الْوَفَاءِ سُبُّوحِ
قُدُّوسِ رَبِّ السَّمَوَاتِ الْعُلَى
- 4 اَلَا وَ هُوَ الْمِيثَاقُ الْاَوَّلُ وَ هُوَ الدَّرِّيَاقُ الْاَوَّلُ وَ هُوَ
الْاِشْرَاقُ فَسُبْحَانَ رَبِّي الْاَبْهَى

INBA84:252b

AB08431

To: *Aqa Mustafa, in Bushihr*

Date: 1898-Mar-16

- 1 O thou who hast inhaled the fragrance of faithfulness! Hearken unto the call of him who communes with thee in spirit and fragrance, and say: I have turned my face toward Him Who summoned me to His most glorious Kingdom, reminded me

- 1 يَا مَنْ اسْتَنْشَقَ رَائِحَةَ الْوَفَاءِ اسْمِعْ نِدَاءَ مَنْ
يُنَاجِيكَ بِرُوحٍ وَ رِيحَانٍ وَ قُلْ اِنِّي وَجَّهْتُ
وَجْهِي لِمَنْ دَعَانِي اِلَى مَلَكُوتِهِ الْاَبْهَى وَ ذَكَّرَنِي
بَاَيَاتِهِ الْكُبْرَى وَ انْطَقَنِي بِثَنَائِهِ بَيْنَ الْعَالَمِينَ وَ

of His greatest signs, caused me to speak His praise amongst the worlds, confirmed me through the kingdom of His invisibility, and provided me with the feast of steadfastness in His Covenant.

ایدنی من ملکوت غیبه و رزقی مائده الثبوت
على الميثاق

2 'Abdu'l-Baha 'Abbas

2 ع ع

3 He is the All-Glorious

3 هو الاهی

4 My God, my God! This is Thy servant and the son of Thy servant who hath clung to the hem of Thy bounty and held fast to the cord of Thy love, and who hath arisen to serve Thy loved ones. O Lord! Aid him to achieve every good in Thy dominion and every service in Thy love and every engagement in Thy remembrance. Verily, Thou art the All-Bountiful.

4 الهی الهی هذا عبدک وابن عبدک تمسک بذیل
عطائك و تشبث بحبل ولائک وقام على خدمة
احباؤک ای رب وفقه على کلّ خیر فی ملکک
و کلّ خدمة فی حبک و کلّ اشتغال بذکرک
انک انت الکریم

INBA87:061b, INBA52:060c

AB08682

To: Habib son of Muhammad Husayn, in Tabriz

Date: 1898-Apr-02

1 O Habib! Your esteemed father arrived at this place of exile and tribulation of the wanderers, attained the blessing of visiting the Holy Shrine, and was present in the gathering of the free spirits. When mention was made of you, these lines were penned in your memory, that you might know how loving a father he is.

1 ای حبیب جناب ابوی در محلّ غربت و کربت
آوارگان وارد و زیارت بقعهء مبارکه فائز و در
محفّل آزادگان حاضر شد و چون ذکر تو بمیان
آمد بیاد تو این رقم مرقوم شد تا بدانی که پدر
چه قدر مهربانست

2 It is now morning; he alone is present, and I, despite a thousand preoccupations and thoughts, have undertaken to write this brief note.

2 الآن صبح است او تنها حاضر و من باوجود هزار
اشغال و افکار بتحریر این نغمه پرداختم

3 I beseech God that, like the trees in the garden of guidance, you may become fruitful, yield abundant fruit, and grow fresh and verdant.

3 و از خدا میطلبم که چون اشجار باغ هدایت بارور
شوی باثمر شوی پرطراوت گردی

INBA21:140a, MKT6.140b

AB07802*To: Mirza Siyyid Muhammad Nazimul-Hukama, in Tihiran**Date: 1898-Apr-07*

O thou who hast turned thy face unto God! Hearts have been gladdened and sorrows dispelled, inner and outer vision has been refreshed, consciences illumined and innermost thoughts delighted by the dawning of the lights of divine favors from the Abha Kingdom and the brightening of the horizons with the light of their Lord. The believers are in supreme joy while those who waver are in manifest distress - the fire of hell scorcheth their faces and their hearts are consumed by flames and blazing fire and the torment of burning. Leave them to fall headlong into the fires of remorse - this indeed is grievous deprivation and mighty loss. And thou, leave them in the depths of their vain imaginings and spread the divine fragrances throughout the East and West of the earth - this verily is the mighty triumph.

يا من توجّه الى الله قد فرح القلوب و انكشف
الكروب و قرّت البصائر و الابصار و تنوّرت
الضمائر و سرت السرائر بما سطعت انوار
اللطاف من ملكوت الابهى و اشرفت الآفاق
بنور ربّها و المؤمنون في فرح عظيم و المتزلزلين
لفي كد مبين تلفح وجوههم نار الجحيم و تحترق
افتدتهم بشواظ و لظى و عذاب السعير ذرهم
يتهافتوا على نيران الحسره ذلك هو الحرمان
الشديد و الخسران العظيم و أنّك انت دعهم
في غمرات الاوهام و انشر نفحات الله في شرق
الارض و غربها و ذلك هو الفوز العظيم

INBA85:376, YMM.052

AB04537*To: Afnan, Aqa Siyyid Mirza son of Aqa Siyyid Mihdi, in Yazd**Date: 1898-Apr-14*

- 1 O branch stirred by the breaths of the Blessed Tree! It behooveth thee to loose thy tongue in praise of thy Lord, the All-Merciful, the All-Compassionate, inasmuch as He caused thee to grow from this blessed Tree and planted thee in the garden of the All-Merciful, and gave thee to drink from the water of Ma'in and Kawthar and Tasnim, until thou didst grow and develop through the outpourings of the cloud of bounty, and wert stirred by the breezes wafting from the source of the mystery of existence, and wert adorned with the leaves of the love of God and bloomed with the flowers of the knowledge of God.

1 أيها الفرع المهتّز من نفحات السّدره المباركه ينبغي
لك ان يدلع لسانك بالثناء على ربك الرحمن
الرحيم بما انتبتك من هذه الشّجرة المباركه و
غرسك في الحديقة الرّحمانيه و سقاك من ماء
معين و الكوثر و التّسليم حتّى نموت و انتشئت
بفيض سحاب الجود و اهتززت بالنّسائم الهابه من
مهب سرّ الوجود و تورّقت باوراق محبّه الله و
ازهرت بازهار معرفه الله

- 2 And I beseech God to make thee fresh and verdant, watered by the drops from the clouds of divine favors, adorned in the most splendid robes of glory, and manifest in the most wondrous form of beauty, so that thou mayest be enabled to stand firm

2 و اسئل الله ان يجعلك خضلاً نضراً ريّاناً
برشحات غمام اللطاف و مزيناً في ابهر حلل
الجلال و متجليّاً في ابداع هيئته الجمال حتّى تقتدر

in the Covenant of God and hold fast to this most firm handle, and proclaim the Covenant of God among all peoples, and lead the thirsty ones to the wellspring of God's bestowal, and guide the hungry to the table spread in the presence of divine grandeur.

- 3 O joy to the one who in this time hath drunk the cup of everlasting life from the hand of the Cup-bearer of grace! And upon thee and upon everyone who is firm in the Covenant be the Glory!

ان تثبت على ميثاق الله و تتمسك بهذه العروة الوثقى و تنادى بعهد الله بين الورى و تورد الظماء العطاش على منهل موهبة الله و تدل الجياع على المائدة الممدودة فى حضرة الكبرياء

- 3 فيا بشرى لمن شرب كأس البقاء من يد ساقى العناية فى هذا الاثناء و البهاء عليك و على كل ثابت على الميثاق

BRL_DAK#0033, SFI19.018a

AB04987

To: Aqa Mirza Ali Rashti, in Mazandaran

Date: 1898-Apr-14

- 1 O thou who art firm in the Covenant! I have hearkened to thy call and accepted what thou hast offered of sincerity - and the most precious merchandise current in the Most Glorious Kingdom is none other than firmness and steadfastness in the Covenant of God. Blessed art thou! Again blessed art thou! Joy be unto thee! Again joy be unto thee!
- 2 Although the leaves of doubts are falling successively from all directions, yet praise be to God that the Beauty of Abha (may my spirit be a sacrifice for His loved ones) has raised up souls who, like flames of fire, melt and dissolve the snow and ice of the cold-hearted Covenant-breakers, and like shooting stars their proofs and arguments cast down the satans of doubts to the depths of the earth.
- 3 The services and efforts of your honor are appreciated and accepted, and are mentioned in the Abha Kingdom. Convey the Most Glorious and Wondrous greetings to all the friends of God.
- 4 And the Glory be upon thee.
- 5 O my Lord! Assist Thy servant Ali to establish Thy remembrance, to exalt Thy Word, to proclaim Thy Covenant, to spread Thy verses, to manifest Thy proof, and to make clear Thy arguments and evidences. Verily Thou art the Powerful, the Mighty.

1 يا من ثبت على الميثاق قد اصغيت لما ناديت و قبلت ما هاديت من الخلوص و اعلى المتاع الرائج فى معرض الملكوت الابهى الا و هو الثبوت و الرسوخ فى ميثاق الله طوبى لك ثم طوبى روحا لك ثم روحا

2 هرچند اوراق شبهات از جميع جهات متتابع ولى الحمد لله كه جمال ابهى روحى لأحيائه الفداء نفوسى را مبعوث فرمود كه چون شعله آتش برف و يخ پربرودت ناقضين را محو و فانى مينمايد و شهاب ثاقب حجت و براهينشان شياطين شبهات را ساقط در قعر زمين

3 خدمات و زحمات آنجناب محسوب و مقبول و در ملكوت ابهى مذكور جميع دوستان الهى را تكبير ابدع ابهى ابلاغ نمائيد

4 و البهاء عليك

5 اى رب ايد عبدك علياً على اثبات ذكرى و اعلاء كلمتك و اشهار ميثاقتك و نشر آثارك و ظهور برهانك و توضيح حججك و دلائلك انك انت المقتدر القدير

MKT6.005b

AB06508

To: *Mustafa Shirazi, in Bushihr*

Date: 1898-Apr-14

- 1 O thou who hast laid hold on the Most Firm Handle! By the life of God, verily the doves in the grove of grandeur and garden of praise have raised their voices in glorification, magnification, praise and exaltation of the Glorious Lord and Beautiful Sovereign, and are warbling upon the branches with the most sublime melodies and wondrous songs, with the sweetest trilling and most delightful modulation, with the most pleasing interpretation and most goodly exposition: "Glory be to my Lord, the Most Glorious! Glory be to my Lord, the Most High! Holy and sanctified is the Lord of Hosts, of the Praiseworthy Station, of the Extended Shadow, of the Continuous Bounty, and of the Arrived Rose!"
- 2 And verily thou, hearken thou to their melodies and rhythms and cadences, and understand the meanings of their words, and rejoice in that thou hast attained to the favors of thy Lord, the Generous, the Merciful, the Compassionate. By the True God, all existence prostrates itself before the favors of thy Lord on this witnessed Day.

1 يا من استمسك بالعروة الوثقى لعمر الله ان سرب الورقاء في ايكمة السناء و حديقة الثناء قد رفعت اصواتها بالتلهيل و التكبير و التسبيح و التمجيد للرب الجليل و السلطان الجميل و تغرد على الفروع باصول الألحان و ابداع الأنغام و اطرب ترتيل و الذ تقطيع و احلى تفسير و اطيب تأويل سبحان ربّي الأبهى سبحان ربّي الأعلى سبحان قدّوس ربّ الجنود و المقام المحمود و الظل الممدود و الرقد المرفود و الورد المورود

2 و انك انت فاستمع لنغماتها و نقراتها و ايقاعها و اعرف معاني كلماتها و استبشر بما فزت بالطف ربك الكريم الرحمن الرحيم تالله الحق ان الوجود يسجد لأطراف ربك في هذا اليوم المشهود

INBA87:055b, INBA52:055a

AB02409

To: *Mirza Mahram Named as Manzar, in Bombay*

Date: 1898-Apr-23

- 1 O herald of the Covenant! Such a noble station befits one like you. By the True God, the favored angels envy you this exalted station and magnificent rank. Make firm your steps, strengthen your arms, open your lips, and proclaim my servitude to the Sacred Threshold before which faces, suns, stars, kings and subjects have prostrated themselves. For pure servitude, stripped of all interpretation and explanation, with which my pages and tablets are filled, is the collyrium of my eyes, the strength of my heart, the life of my spirit, the door to my victories, the quivering of my branches, and my light among the worlds.

1 اى منادى ميثاق و لمثلک ينبغي هذا المقام الكريم تالله الحق يغتبطك من هذا المقام الرفيع و الشأن العظيم الملائكة المقربين ثبت قدميك و اشدد عضديك و افصح شفتيك و ناد بعبوديتي للعبة المقدسة التي خرت لها الوجوه و الشمس و النجوم و الملوك و المملوك على الوجوه و الاذقان فان العبودية المحضة العارية عن كل تفسير و تأويل كما امتلئت بها اوراق و صحائف هي كل بصرى و قوت قلبي و حيات روحي و

- باب فتوحی و اهتزاز فروعی و نور وجهی بین
العالمین
- 2 O eloquent speaker! Loose your tongue and give free rein in this field, and perfume the nostrils with the mention of the Greatest Name - may my spirit be a sacrifice for His loved ones - in the gatherings of the people of the Divine Realm, the monasteries of the people of the Kingdom, and the assemblies of the people of Baha in this witnessed Day. And glory be upon you and upon everyone steadfast in the Covenant.
- 3 'Abdu'l-Baha 'Abbas
- 4 Praise be to God that you have attained the essence of contentment and in the path of the Incomparable Beloved you wander through sea and desert. At times you ascend the mountains of Caucasus and Alburz, at times you traverse the eastern and western wilderness, and at times you cross the White Sea, the Red Sea, the Sea of Oman and the depths of the Indian Ocean. For now, you have become a wanderer through the horizons in the path of the Glorious Lord and a swimmer in the seas of India and the Gulf of Iraq. God willing, you shall become a moon traversing the sphere of radiance and a star rising from the dawning-place of lights until you become a sign of the genesis of the Manifest Beauty and a banner commemorating the Sun of the Highest Heaven. Convey the Most Glorious and Most Wondrous greetings to each and every one of the friends of God.
- 4 حمد خدا را که بجزهر رضا فائزی و در سبیل
دلبر یگنا سرگشته دریا و صحرا گاهی بکوه قفقاز
و البرز صعود نمائی و گهی بادیه شرق و غرب
طی نمائی و گهی ببحر ایض و یم احمر و قلزم عمان
و عمق هندی قطع نمائی علی العجالة در سبیل رب
جلیل سائح آفاق گشتی و سائح بحار هند و خلیج
عراق و انشاء الله ماه فلک سیر اشراق شوی و
کوکب طالع از مطلع انوار تا آیت تکوین جمال
مبین گردی و علم ذکر آفتاب علین جمیع احبای
الهی را فرداً فرداً تکبیر ابدع ابهی ابلاغ نمائید

INBA55:455, MUH3.295

AB03082

*Ziyarat-Namih (Tablet of Visitation)**Date: 1898-Apr-23*

- 1 He is the All Glorious!
- 2 O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that glorify Thee. Graciously look upon Thy servant, humble and lowly at Thy door, with the glances of the eye of Thy mercy, and immerse him in the Ocean of Thine eternal grace.
- 1 هو الاهی
- 2 الھی اتی اسط الیک اکف التضرع والتبتل
والابتهال واعفر وجهی بتراب عتبة تقدست
عن ادراک اهل الحقائق والتعوت من اولی
الالباب ان تنظر الی عبدک الخاضع الخاشع بیاب
احدیتک بلحظات اعین رحمتیتک و تغمره فی
بحار رحمة صمدانیتک

- 3 Lord! He is a poor and lowly servant of Thine, enthralled and imploring Thee, captive in Thy hand, praying fervently to Thee, trusting in Thee, in tears before Thy face, calling to Thee and beseeching Thee, saying:
- 4 O Lord, my God! Give me Thy grace to serve Thy loved ones, strengthen me in my servitude to Thee, illumine my brow with the light of adoration in Thy court of holiness, and of prayer to Thy kingdom of grandeur. Help me to be selfless at the heavenly entrance of Thy gate, and aid me to be detached from all things within Thy holy precincts. Lord! Give me to drink from the chalice of selflessness; with its robe clothe me, and in its ocean immerse me. Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones in Thy path, O Lord of Glory in the Highest.
- 5 With this prayer doth Thy servant call Thee, at dawntide and in the night-season. Fulfill his heart's desire, O Lord! Illumine his heart, gladden his bosom, kindle his light, that he may serve Thy Cause and Thy-servants.
- 6 Thou art the Bestower, the Pitiful, the Most Bountiful, the Gracious, the Merciful, the Compassionate
- 3 اى ربّ أنّه عبدك البائس الفقير و رقيقك السائل المتضرّع الأسير مبتهل اليك متوكّل عليك متضرّع بين يديك يناديك و يناجيك ويقول
- 4 ربّ ايدنى على خدمة حبائك وقوّنى على عبودية حضرة احديتك و نور جبينى بأنوار التّعبّد فى ساحة قدسك و التّبتّل الى ملكوت عظمتك و حقّقنى بالفناء فى فناء باب الوهيّتك واعنّى على المواظبة على الانعدام فى رحبة ربوبيّتك اى رب اسقنى كأس الفناء والبسنى ثوب الفناء واغرقنى فى بحر الفناء واجعلنى غباراً فى ممرّ الأحبّاء واجعلنى فداءً للأرض التى وطّتها اقدام الأصفياء فى سبيلك يا ربّ العزّة والعلى انك انت الكريم المتعال
- 5 هذا ما يناديك به ذلك العبد فى البكور و الآصال اى ربّ حقّق آماله و نور اسراره و اشرح صدره و اوقد مصباحه فى خدمة امرك و عبادك
- 6 انك انت الكريم الرّحيم الوهاب و انك انت العزيز الرّؤف الرّحمن

SWAB#237, BPRY.332-333, SW_v13#04 p.093, DWN_v2#02 p.011-012, PAB.027-028

INBA21:164 (205), INBA55:453, INBA88:246, Ghazi3072.149-151, MKT1.485, MMK1#237 p.308, AKHA_133BE #14 p.435, AHB_128BE #06-11 p.199, AYT.529, HHA.376, KHSH14.000, DUR2.088, ADH2.134, ADH2_5#10 p.169, MJMJ1.119, MMG2#444 p.488, MJH.072, NSR_1978.110, NSR_1993.123, ABMK.065, OOL.C029

AB05499

To: Ibrahim Munir Divan

Date: 1898-May-06

- 1 My God, my God! You see me with an agitated heart, flowing tears, and a troubled soul from fear of the dominion of Your wrath. I am like a fish writhing on the ground and a bird fallen
- 1 الهى الهى ترانى مضطرم الفؤاد و منسجم الدموع و مضطرب القلب من خشية سطوة قهرك كائن الحوت المتبلبل على التراب و الطير الواقع

into the talons of an eagle, dreading Your anger, O Establisher of the Covenant and Testament!

- 2 O Lord, rescue me from my agitation, deliver me from my anguish, save me from my anxiety, aid me in my desperation, and shine upon me with the light of tranquility and assurance in all things, and with rest and security, O Ever-Living, O Self-Subsisting!
- 3 Grant me a serene heart, an expanded breast, a joyful spirit, an enlivened mind, a watchful eye, a radiant countenance, an awakened vision, an eloquent tongue, penetrating thought, powerful speech and clear expression. Verily, You are the Generous Giver, the Wondrous, the Kind.

في مخالب العقاب خوفاً من غضبك يا واضع العهد والميثاق

2 ای رب اغثنی من اضطرابی و خلصنی من اضطرابی و نجنی من قلقتی و ادركنی من اضطرابی و تجلّ علیّ بتجلّ السكون والاطمئنان فی جمیع الشئون والراحة والامان یا حی یا قیوم

3 و ارزقنی قلباً مطمئناً و صدرّاً منشرحاً و روحاً مستبشراً و فؤاداً منتعشاً و عیناً ناظرة و جهة ناضرة و بصيرة ساهرة و لساناً ناطقاً و فكراً ثاقباً و نطقاً بليغاً و بياناً فصيحاً انک انت المعطى الكريم البديع العطوف

MKT6.039, MNMK#082 p.151,
MJMJ3.020b, MMG2#095 p.107

AB04159

To: Husayn Quli et al., in Jahrum

Date: 1898-May-26

- 1 O ye who are sincere, assured and tested believers! By God, He hath preferred you above many of His servants, chosen you through His grace and mercy, distinguished you with the sweet fragrances of His holiness, and singled you out for firmness and steadfastness in His Covenant and Testament. He hath made you lamps of mercy, harbingers of the morn of knowledge, banners of remembrance, signs of guidance, and stars shining forth from the most exalted horizon, illumined with the lights of bestowal from the gifts of the Most Glorious Kingdom. Peace be upon you on the day when ye were gathered beneath the standard raised by the fingers of the will of your Lord, the Merciful, the Compassionate.
- 2 O spiritual friends! In this divine Dispensation some faces are illumined like unto a candle to the horizons with the light of the Covenant, while others are darkened and gloomy through weakness and doubts. "Some faces on that day will be radiant, gazing upon their Lord." Look upon the faces with the power of insight. I swear by the Ancient Beauty that ye can clearly observe the darkness of the fire, and "Some faces on that day will be covered with dust, overshadowed with darkness."

1 ايها المخلصون الموقنون والمؤمنون الممتحنون تالله لقد اتركم الله على كثير من عبادہ واصطفاكم بفضلہ و رحمته و اختصكم بنفحات قدسه و خصصكم بالثبوت والرسوخ على عهده وميثاقه وجعلكم مصابيح الرحمة وتباشر صبح المعرفة و رايات الذكرى و آيات الهدى و نجوماً بازغة في الافق الاسمى تكفهمون بانوار العطاء من مواهب الملكوت الابهى و السلام عليكم يوم حشرتم تحت لواء عقده انامل ارادة ربكم الرحمن الرحيم

2 ای یاران معنوی در این کور الهی وجوهی بنور ميثاق چون شمع آفاق روشن و وجوهی بظلام فتور و شباهت مغبر و مظلم وجوه یومئذ ناضره الى ربها ناظره بقوة بصيرت در رويها نظر ثنائيد قسم به جمال قدم که غيره نار را واضحاً مشاهده مينمائيد و وجوه یومئذ عليها غبره ترهقها قتره

- 3 In any case, through the bounty of the Ancient Beauty, may my spirit be sacrificed for Him, there is intense hope that ye may succeed in causing every violating menstruant to become disappointed, barren and despairing. Say: Die in your wrath! Verily the standard of the Covenant hath been raised throughout all regions; it waveth above the palaces of glory and spreadeth the signs of effulgence.

3 باری از فضل جمال قدم روحی له الفداء امید
شدید است که موفق بر آن گردید که هر ناقض
حائض را نومید و عقیم و یأسه فرماید قل موتوا
بغیظکم قد ارتفع علم الميثاق فی الآفاق و یخفق
فوق صروح المجد و ینشر آثار الاشراق

MMK6#583

AB11330

Date: 1898-May ca.

Indeed, Jamalu'd-Din, the renowned wayfarer in every clime who diffused the fragrance of the love of God, has become a wayfarer in the realms of God which are hidden from the eyes of the veiled ones. Al-Fatihih 1316 AH.

انّ جمال الدین السائح الشهير فی کلّ اقليم الناصر
لرائحة محبة الله اصبح سائحاً فی اقالیم الله التي
خفيت عن ابصار اهل الحجاب . الفاتحة ١٣١٦
هجری

MSBH8.140

AB01537

Visitation prayer for Jinab-i-Aqa Siyyid Mihdi-i-Yazdi

To: Unknown, in Tabriz

Date: 1898-Jun-01

- 1 The greeting whose holy fragrances have wafted over all regions and the praise whose sweet breaths have perfumed the East and West of the earth be upon you, O you who were martyred in the path of God and slain in the love of God - the divine sacrifice and heavenly offering, who gave up both soul and treasure on the spiritual path, who strove in God with true striving, who remained firm in His covenant and testament, who was illumined by His light and radiance.
- 2 I testify that you established the laws of God, turned toward the Kingdom of God, made your face sincere for God, were enkindled with the fire of the love of God, recognized the Day of

1 التحية التي فاحت نفحات قدسها على الارحاء
و الثناء الذي عبقت انفاس طيبه في مشارق
الارض و مغاربها عليك يا ايها الشهيد في
سبيل الله و المستقتل في محبة الله الفادي الرحمان
و القران الرباني البازل النفس و النفيس في
الطريق الوجداني المجاهد في الله حق جهاده
الثابت على عهده و ميثاقه المستضيء من نوره و
اشراقه

2 اشهد بانك اقتت حدود الله و توجهت الى
ملكوت الله و اخلصت وجهك لله و اشتعلت
بنار محبة الله و ادركت يوم الله و آمنت بطلعه

God, believed in His Countenance that dawned from the Sacred Primal Point, were attracted by the holy fragrances of your Most Glorious Beloved, praised God, called out in the name of God, held fast to the Covenant of God, and sacrificed your spirit, essence, blood, body, outer being and inner being in the path of God until you drank the brimming cup of martyrdom filled with the crimson wine of God's gift. Your blood was spilled upon the earth and you were torn apart while resting on your bed, laying your head upon the pillow of tranquility.

- 3 By the life of God, Fatima the Radiant wept for you in the Garden of Refuge, and the Most Exalted Woman cried and lamented over your oppression in the highest Paradise, and the Greater Mary wailed in grief for you in the verdant gardens, and Sarah and Eve shed flowing tears for you like rain from heaven.

- 4 I beseech God to cause the rain of favors to descend from the clouds of His mercy, and to perfume your dust with the downpour of His benevolence, and to send down upon your resting place successive layers of light with goodness and grace, and to make you one who attains His presence and an honored guest before Him, and to cause you to enter the lofty palace in the shadow of a Glorious Lord, and to grant you the vision of His Most Glorious Beauty in the Paradise of Meeting, and to clothe you in the lights of benevolence, and to shade you with clouds of grace and honor, and to give you a station in the highest chambers of Paradise, and to settle you in a true dwelling place, a gift from the All-Forgiving, the All-Merciful.

- 5 Blessed is the one who visits you and draws near to your grave and seeks blessing from your remembrance and is moved by your martyrdom. And greetings and praise be upon you so long as the breeze continues to blow from the source of God's bounty.

المشرفة من النقطة المقدسة الاولى و انجذبت
بنفحات قدس محبوبك الابهي و اثنت على
الله و ناديت باسم الله و تمسكت بميثاق الله و
فديت روحك و ذاتك و دمك و جسمك و
ظاهرك و باطنك في سبيل الله حتى شربت
كأس الشهادة الطافحة بصهبا موهبة الله و هرق
ثارك على التراب و تقطعت في مضجع الراحة
واضعا رأسك على وسادة الطمأنينة

3 لعمر الله ان فاطمة الزهراء بكت عليك في
الجنة المأوي و سيده النساء صاحت و ناحت
على مظلوميته في الفردوس الاعلى و الآسية
الكبرى ولولت بالعويل عليك في الرياض الغناء
و السارة و الحوا بكاء عليك بالدموع السائلة
كغيث السماء

4 اسئل الله بان ينزل من سحب رحمته غيث
الالطاف و ان يطيب تربتك بصيب الاحسان
و ينزل على مرقدك طبقات النور بالبر و الاكرام
و يجعلك وافداً عليه و ضيفاً كرمياً لديه و
يدخلك في القصر المشيد في ظل رب مجيد
و يرزقك مشاهدة جماله الابهي في جنة اللقاء
و يجعلك بانوار الاحسان و يظلك بسحاب
الفضل و الاكرام و يجعل لك المقام في اعلى
غرف الرضوان و ينزلك منزل صدق نزلاً من
غفور رحمن و

5 طوبى لمن يزورك و يتقرب الى قبرك و يتبرك
بذكرك و يتأثر من شهادتك و التحية و الثناء
عليك ما دام النسيم يسرى من مهب موهبة الله

INBA88:235b

AB06512*To: Haji Mirza Haydar Ali the Pilgrim**Date: 1898-Jun-01*

- 1 O thou who art attracted by the divine fragrances wafting from the direction of the Covenant! Regarding your question about the tradition concerning the spring of the cow's eye - you can see and witness with the eye of certainty that the spring of the cow's eye has indeed gushed forth in this land, and the cattle drink from it, and the deaf, dumb and blind beasts find it sweet. By God the True One, it is boiling water and putrid, stagnant water which springs from the depths of hell. Whoever drinks from it, their entrails will be torn apart from the severity of the torment. But they are in deep slumber and great intoxication. Soon they shall awaken and see that their shade is black smoke and their water is boiling. Have you not heard what your Most Glorious Beloved has informed in the Psalms and Tablets, and warned the loved ones, and explained and specified that putrid spring from thorns with a clear and evident tongue? And praise be to God, the Lord of the worlds.

- 2 'Abdu'l-Baha 'Abbas

- 3 Convey the Most Glorious, Most Wondrous greetings to the loved ones of God.

1 يا من انجذب بنفحات القدس الهاب من مهب الميثاق در خصوص حديث مروى در حق عين يقير سؤال نموديد اما ترى و تشاهد بعين اليقين ان عين البقر قد نبتت في هذه الارض و البقار يشربون منها و البهائم الصم البكم العمى يستعذبونها تالله الحق انها العين الحميم و الماء المنتن الآسن الذى ينبع من اصل الجحيم فمن شرب منها يتقطع احشائه من شدت العذاب ولكن هم في رقد و سكر عظيم فسوف ينتبهون ويرون ان ظلمهم يحوم و مائهم حميم الم تسمع ما اخبر به محبوبك الأبهى في الزبر و الالواح و اخطر الاحباء و بين و عين تلك العين المنتنة من ضريع بلسان واضح مبين و الحمد لله رب العالمين

2 ع ع

- 3 احبائى الهى را تكبير ابدع ابهى ابلاغ فرمائيد

MMK6#540, MUH3.391a

AB06524*To: Siyyid Mihdi, in Tiflis**Date: 1898-Jun-02*

- 1 O Mahdi! Verily guidance is the guidance of God, and He guides whom He wishes. You cannot guide those who are in the graves. You cannot guide whom you love, but God guides whom He wishes.
- 2 Know that your Lord has diffused the light of the Covenant upon all horizons and has sprinkled upon existence from the light of that radiance. Whosoever is touched by that light has become firm and his feet are planted firmly upon the Covenant of God, and whosoever is not touched by it has slipped and

1 يا مهدى ان الهدى هدى الله و هو يهدى من يشاء و ما انت بهادى من فى القبور انك لا تهدي من احببت ولكن الله يهدى من يشاء

2 اعلم ان ربك قد افاض بنور الميثاق على الآفاق و رش على الوجود من نور ذلك الاشراق فمن اصابه ذلك النور فقد ثبت و رشح قدماءه على ميثاق الله و من لم يصبه فقد زلت قدماءه و وقع فى

fallen into the well of abandonment and the pit of humiliation. Indeed, he is among those whose deeds are most in loss.

- 3 And you, remind those who are wandering in the desert of veils and awaken those who are sleeping in the beds of upheaval until they witness the oneness of God and His singleness and His sovereignty and His lordship and His manifestation and His concealment.

- 4 And verily I am a servant who has believed in Him and in His verses and have sacrificed my soul in His path and I beseech God that He accept from me this gift.

بئر الخذلان و حفرة الهوان الا انه من الأخسرين
اعمالا

3 و انتك انت ذكر التائهين في هيماء الاحتجاب و
نبه الراقدين في مضاجع الانقلاب حتى يشهدوا
بوحداية الله و فردانيته و سلطنته و ربوبيته و
ظهوره و غيبيته

4 و اتي عبد آمنت به و بآياته و فديت روحي في
سبيله و ادعوا الله ان يقبل مني هذه الهدية

MMK6#374

AB09053

To: Aqa Asadullah Ansari Maraghihi

Date: 1898-Jun-02

O my Lord, my Lord! I humble myself before the Divine Lote-Tree and the Throne of the sovereignty of Thy Lordship and the Seat of Thy mercy, beseeching Thee to make firm the footsteps of Thy servant who hath abased himself at the gate of Thy oneness, who is broken before the Kingdom of Thy singleness, who hath clung to the hem of Thy uniqueness, to stand fast in Thy Covenant and Testament. O Lord! Illumine his sight with beholding the lights of the Covenant, gladden his heart with the musk-laden breezes wafting from the gardens of the Testament of the Light of the horizons, make fragrant the garden of his heart with the outpourings of the clouds of harmony, and protect him from the evil of discord and the thunderbolt of hypocrisy. Verily, Thou art the Generous One, verily, Thou art the Most Merciful of the merciful.

مولاي مولاي اتي اتذل الى سدرة الوهيتك
و سرير سلطنة ربوبيتك و عرش رحمانيتك
ان تثبت اقدام عبدك المتذل بباب احديتك
المنكسر الى ملكوت وحدانيتك المتشبث بذيل
فردانيتك على عهدك و ميثاقك اي رب اجل
بصره بمشاهدة انوار الميثاق و فرح قلبه بنفحات
المعبرة المنتشرة من رياض عهد نور الآفاق
و طيب روضة فؤاده بصيب سحاب الوفاق و
احفظه من شر الشقاق و صاعقة النفاق انتك
انت الكريم انتك انت ارحم الراحمين

INBA88:150b

AB09086

To: Mulla Husayn Malik Kandi, in Tabriz

Date: 1898-Jun-02

- 1 O thou who hast turned thy face toward the Kingdom of the Most Glorious! Glad tidings to every steadfast one! Blessed is every firm one!
- 2 By the life of God, the Maids of Heaven in the gardens of inner meaning and the chaste and holy ones in the chambers of the divine Kingdom yearn to enter beneath the shade of those who are firm in God's Holy Covenant, and the angels of victory circle round all who cling to the hem of the garment of the All-Compelling.
- 3 Ere long ye shall hear the melodies of the birds of holiness in the gardens of the Covenant, and shall drink pure wine from an overflowing chalice, and shall taste of heavenly sustenance from the table of Him Who illumineth the horizons. At that time shall the star of joy shine forth with the lights of divine favors from the dawning-place of the traces.
- 1 يا من توجّه الى ملكوت الأبهى بشرى لكلّ ثابت طوبى لكلّ راسخ
- 2 لعمر الحقّ إنّ حوريّات جنّة المعاني وقاصرات الطّرف في غرفات الملكوت الرّحمانى يشتنّ الدّخول في ظلّ المتمسّكين بالميثاق الرّبّانيّ و إنّ ملائكة النّصر تحوم حول كلّ متشبّث بذيل الصّمدانيّ
- 3 فسوف تسمعون نغمات طيور القدس في رياض الميثاق وتُشربون صهياء ملكوتيّة من كأس دهاق وتذوقون مائدة سمائيّة من خوان نير الآفاق عند ذلك يتلأّأ كوكب الأفراح بأنوار الألفاف في مطلع الآثار

MKT8.224a

AB00247

To: Siyyid Ali (Pilgrim)

Date: 1898-Jun-05

- 1 Praise be to God, Whose Essence is sanctified and Whose Being is hallowed above the comprehension of those realities which shine forth from the horizon of knowledge - how much more so the heedless! Exalted and elevated is He above the soaring of the wings of the birds of thoughts to the heights of His knowledge - how much more so the flies and weak birds! For verily the Divine Reality and the Eternal Being is hidden in His Essence and is a Treasure concealed in the depths of His attributes. How then can the realities which were brought into being by His Word and created by His Power encompass the greatness of His Glory or comprehend the truth of His Essence? For that which encompasses is greater than that which is encompassed, and that which comprehends has power over that which is comprehended. His Essence is sanctified from being
- 1 الحمد لله الذي تنزه ذاته وتقدّست كينونته عن ادراك حقائق مشرقة عن افق العرفان وكيف اهل النسيان و علت و ارتفعت ان ترفّ اجنحة طيور الأفكار في اوج عرفانه فكيف الذباب و البغاث فإنّ الحقيقة الرّبّانيّة و الكينونة الصّمدانيّة غيب في ذاته و كنز مخزون في كنه صفاته و الحقائق التي تذوّت بكلمته و شيّبت بقدرته كيف تحيط بعظمة جلاله و تدرك حقيقة ذاته لأنّ المحيط اعظم من المحيط و المدرك له السّلطة على المدرك تنزهت ذاته ان تحاط و تقدّست كينونته ان تدرك لا تدركه الأبصار و هو يدرك الأبصار و هو اللطيف الخبير

encompassed, and His Being is hallowed from being comprehended. No vision can grasp Him, but He grasps all vision; He is the All-Subtle, the All-Informed.

- 2 And greetings and praise be upon that Merciful Essence, that Eternal Manifestation, that Luminous Temple, Who ordained and guided, Who revealed and bestowed, Who gathered and proclaimed, and Who said: "We have not known Thee as Thou should be known." For verily He is the Unique Light that illumined the vast expanse with the radiance of certitude in explaining the essence of the Lord of the worlds, and Who acknowledged inability and shortcoming, and confessed to prevention and warning. For contingent beings are limited by their inability to know Him - otherwise, through the intensification of the bonds of waywardness, the heedless ones would claim knowledge of the essence of the All-Merciful. Yet all that they distinguish through vain imaginings, in the most precise meanings of expression, is but a mental conception or a heart's fancy that can neither quench the thirsty one nor heal the afflicted.

- 3 And may peace and salutations and glory be upon all who follow this path and are guided to the straight way. And praise be to God, the Lord of the worlds.

- 4 O thou discerning sage and knowledgeable ocean profound! Know that when the Ahmad Reality and the Muhammad Essence beheld the Truth of the Necessary Being and Its glory, and the essence of contingent being and its abasement, and divine power and Its majesty, and created helplessness in the court of might and grandeur, they proclaimed with eloquent tongue and persuasive utterance that the Ancient Reality of the Divine Essence, in Its innermost truth, is sanctified above every attribute and praise, and exalted beyond all eulogy, description, exposition and explanation. How can a reality brought low by one of Its signs hope to comprehend Its essence? How can a mere token of Its power's signs aspire to encompass Its reality? For the Pure Essence, the very Focal Point of unity, is an impenetrable mystery that cannot be grasped, and a hidden reality that cannot be described.

- 5 Knowledge comes only through the effects of the Names and Attributes, which are manifest signs of the Essence, and through witnessing the conditions of Truth in the realities of created things. For human reality, in its essence, is a known sign that speaks in praise of its Creator, reveals the mysteries of its Originator, and expounds the profound wisdom deposited therein. Glorified be He Who created it, originated it and brought it into being! "And in your own selves, will ye not then see?"

2 وَالتَّحِيَّةُ وَالثَّنَاءُ عَلَى الْجَوْهَرِ الرَّحْمَانِيِّ وَالْمُظْهِرِ الصَّمْدَانِيِّ وَالْهَيْكَلِ التُّورَانِيِّ الَّذِي قَدَّرَ وَهَدَى وَأَظْهَرَ وَأَعْطَى وَجَمَعَ وَنَادَى وَقَالَ مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ فَإِنَّهُ النُّورُ الْوَحِيدُ الَّذِي أَضَاءَ الْفَضَاءَ الْوَسِيعَ بِشُعَاعِ الْيَقِينِ فِي بَيَانِ كُنْهِ الرَّبِّ الْعَالَمِينَ وَأَقْرَبَ بِالْعِزِّ وَالتَّقْصِيرِ وَاعْتَرَفَ بِالْمَنْعِ وَالتَّحْذِيرِ فَإِنَّ الْإِمْكَانَ حُدَّهِ الْعِزُّ عَنِ الْعُرْفَانِ وَالْأَمَانِ مِنْ اشْتِدَادِ عَرَى الطَّغْيَانِ يَدْعَى أَوَّلُو النَّسْيَانِ مَعْرِفَةَ كُنْهِ الرَّحْمَنِ وَالْحَالِ كُلِّ مَا مَيَّزُوهُ بِالْأَوْهَامِ فِي أَدَقِّ مَعَانِي الْبَيَانِ تَصَوُّرَ ذَهْنِي أَوْ تَخَطُّرَ قَلْبِي لَا يَكَادُ يَرَوِي الطَّمَانَ أَوْ يَشْفِي الْعِيَانَ

3 وَالصَّلَاةُ وَالسَّلَامُ وَالْبَهَاءُ عَلَى كُلِّ مَنْ اتَّبَعَ هَذَا الطَّرِيقَ وَاهْتَدَى إِلَى الصِّرَاطِ الْمُسْتَقِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

4 أَيُّهَا النَّحْرِيرُ الْبَصِيرُ وَالْبَحْرُ الْخُضَمُّ الْخَبِيرُ أَعْلَمُ أَنَّ الْكَيْنُونَةَ الْأَحْمَدِيَّةَ وَالْحَقِيقَةَ الْحَمْدِيَّةَ لَمَّا نَظَرَتْ إِلَى حَقِيقَةِ الْوُجُوبِ وَعَرَّتْهَا وَذَاتِيَّةِ الْإِمْكَانِ وَذَلَّتْهَا وَالْقُدْرَةَ الْإِلَهِيَّةَ وَصَوْلَتَهَا وَالْعِزَّ الْخَلْقِيَّ فِي سَاحَةِ الْعِزَّةِ وَعَظَمَتَهَا بَيْنَ بِلْسَانٍ فَصِيحٍ وَبَيَانٍ بَلِغٍ بِأَنَّ الْحَقِيقَةَ الذَّاتِ الْقَدِيمَةَ مِنْ حَيْثُ هِيَ هِيَ مُقَدَّسَةٌ عَنْ كُلِّ نَعْتٍ وَثَمَاءٍ وَمَنْزَهَةٍ عَنْ كُلِّ مَدْحٍ وَبَيَانٍ وَوَصْفٍ وَتَبْيَانٍ وَأَنَّ الْحَقِيقَةَ الْمَتَدَوِّنَةَ بِأَيَّةٍ مِنْ آيَاتِهَا كَيْفَ تَسْتَطِيعُ أَنْ تَدْرِكَ كُنْهَهَا وَأَنَّ آيَةً مِنْ آيَاتِ قُدْرَتِهَا كَيْفَ تَقْدِرُ أَنْ تَحِيطَ بِحَقِيقَتِهَا فَإِنَّ الذَّاتِ الْبَحْتَ عَيْنَ الْجَمْعِ غَيْبٌ مَنِيعٌ لَا يَدْرِكُ وَكَيْنُونَةٌ خَفِيَّةٌ لَا تَنْعَتُ

5 أَمَّا الْعُرْفَانُ مِنْ حَيْثُ آثَارُ الْأَسْمَاءِ وَالصِّفَاتِ الَّتِي كَانَتْ آيَاتٍ بَاهِرَاتٍ لِلذَّاتِ وَمَشَاهِدَةً شُؤْنِ الْحَقِّ فِي حَقَائِقِ الْكَائِنَاتِ فَإِنَّ الْحَقِيقَةَ الْإِنْسَانِيَّةَ مِنْ حَيْثُ هِيَ هِيَ آيَةٌ مَعْرُوفَةٌ نَاطِقَةٌ بِثَنَاءِ بَارِئِهَا وَمُيِّنَةٌ لِأَسْرَارِ مُوجِدِهَا وَشَارِحَةٌ لِمَتُونِ الْحِكْمَةِ الْبَالِغَةِ الْمُدْعَاةِ فِيهَا فِعْثَالِي الَّذِي خَلَقَهَا وَابْدَعَهَا وَانْشَأَهَا وَفِي أَنْفُسِكُمْ أَفَلَا تَبْصُرُونَ فَبْنَاءً عَلَى ذَلِكَ قَالَ مَنْ هُوَ غَنَى عَلَى فُرُوعِ سِدْرَةِ الْمُنْتَهَى بِأَبْدَعِ

Therefore did He Who warbled upon the twigs of the Lote-Tree beyond which there is no passing declare, in most wondrous melody and cadence: "Were the veil to be lifted, my certainty would not increase." This knowledge is the recognition of the signs of the Kingdom deposited within the reality of the self and the horizons. "We shall show them Our signs in the horizons and in themselves until it becomes clear to them that this is the Truth."

- 6 Behold then with true sight and spiritual vision how the realities of created things exist in different ranks and diverse stations. That which exists in a lower rank cannot comprehend, much less inquire about, that which exists in a rank above it. Consider the ranks of mineral, plant, animal and man. However much the mineral might progress to the zenith of its perfection, it can never comprehend the reality of the plant, nor its attributes and perfections; rather its ascent and progress remain within the realm wherein it was created, according to that rank and station. And however much the plant might advance in the rank of perfection, it can never reach the reality of the animal nor comprehend the sensory powers and perfections that exist in the animal kingdom, for these perfections are, in relation to it, a matter of direct experience - how then can that which lacks something comprehend its reality? And however much the animal might progress and ascend to the heights of perfection, and advance to the highest degree of sensory perception and comprehension through hearing and sight, it can never grasp human reality and its perfections, the essence of humanity and its attributes, its comprehensive nature and powers, the breadth of its thought and the burning flame of its remembrance, for it is deprived of this and such knowledge is impossible and forbidden to it.

- 7 When every contingent reality is thus unable to comprehend the reality of that which stands above it, how then can the contingent comprehend the Necessary Being? Glorified be God above all that they attribute to Him! For this reason did the Addressee of "Were it not for Thee, we would not have known Thee as Thou should be known" speak thus. Then too, when Ali, the Dawning-Place of guidance, peace be upon him, beheld the effects, signs and mysteries deposited in the reality of created things, and when he returned his gaze and saw no imperfection, declared: "Were the veil to be lifted, my certainty would not increase." Both these utterances are valid in their context and correspond to the very foundation of those complex divine questions which souls have failed to comprehend and minds have fallen short of understanding.

نعم و إيقاع لو كشف الغطاء ما ازدادت يقيننا فهذا العرفان هو معرفة آيات الملكوت المودعة في حقيقة الأنفس والآفاق سنريهم آياتنا في الآفاق وفي الأنفس حتى يتبين لهم أنه الحق

6 فانظر بالعين الحقيقي والبصر الروحي أنّ حقائق الكائنات الموجودة في مراتب مختلفة ومقامات متفاوتة فلا يقدر الموجود في الرتبة الدّانية ان يدرك بل يستخير عن الموجود الذي في رتبة اعلى من رتبته فانظر في مراتب الجماد والنبات والحيوان والانسان فانّ الجماد مهما يترقى الى ذروة الكمال لا يكاد يدرك حقيقة النبات ولا صفاته ولا كمالاته بل صعوده وترقيته في الصّقع الذي وجد فيه بحسب ذلك الرتبة والمقام وانّ النبات مهما تدرّج في رتبة الكمال لا يكاد يصل الى حقيقة الحيوان و يدرك القوة الحساسة و الكمالات الموجودة في العالم الحيواني فانّ كمالاته بالنسبة اليه امر وجداني فالفاقد كيف يدرك الحقائق و أنّ الحيوان مهما ترقى و تصاعد الى اوج الكمال وتدرج الى اعلى درجة الاحساس و الادراك بالسمع والعيان لا يكاد يدرك الحقيقة الانسانية و كمالاتها وذاتية البشرية و صفاتها و احاطتها وقدرتها واتساع فكرها و اتقاد نار ذكرها فانه محروم عن ذلك و ممتنع محال له عرفان ذلك

7 فاذا كان كلّ حقيقة الامكانية لا تقتدر ادراك حقيقة امكانية فوقها فكيف الامكان والوجوب سبحانه الله عمّا يصفون فلاجل ذلك قال مخاطب لولاك ما عرفناك حق معرفتك ثمّ انّ مطلع الهدى علياً عليه السلام لما نظر الى الآثار والآيات و الأسرار المودعة في حقيقة الكائنات و ارجع البصر و ما رأى من فتور قال لو كشف الغطاء ما ازدادت يقيناً و كلا البيانين واقعان في محلّهما و مطابقين لأسّاس المسائل المعضلة الالهية التي عجزت النفوس عن ادراكها و قصرت العقول عن عرفانها

- 8 Therefore, render thanks unto God, thy Lord, for having enriched thee and having revealed unto thee in the Book the mysteries of all things with most wondrous exposition and most eloquent utterance, free from all obscurity. Be thou steadfast in the Cause of thy Lord, speaking forth, proclaiming and guiding, until He shall make for thee in all things a way of deliverance, shall reinforce thee with hosts from the Concourse on High, and shall assist thee with legions of angels from the Most Glorious Kingdom. Verily, He is thy Helper, thy Strengtheners, and the One Who shall grant thee success in that which He loveth and which pleaseth Him. And peace be upon him who followeth guidance.

8 وَاَنْتَ اَنْتَ فَاشْكُرِ اللهَ رَبَّكَ بِمَا اغْنَاكَ وَ بَيْنَ
لَكَ فِي الْكِتَابِ اسْرَارَ كُلِّ شَيْءٍ بِأَبْدَعِ تَبْيَانٍ وَ
أَظْهَرَ أَفْصَاحٍ خَارِجٍ عَنِ الْخَفَاءِ وَ كُنْ فِي أَمْرِ
رَبِّكَ ثَابِتًا نَاطِقًا وَ مُنَادِيًا وَ هَادِيًا حَتَّى يَجْعَلَ لَكَ
فِي جَمِيعِ الشُّعُونَ مَخْرَجًا وَ يُؤَيِّدَكَ بِجُنُودٍ مِنَ الْمَلَائِكَةِ
الْأَعْلَى وَ يَنْصُرَكَ بِقَبِيلٍ مِنَ الْمَلَائِكَةِ مِنَ الْمَلَكُوتِ
الْأَعْلَى أَنَّهُ هُوَ نَاصِرُكَ وَ مُؤَيِّدُكَ وَ مُوَفِّقُكَ عَلَى
مَا يَحِبُّ وَ يَرْضَى وَ السَّلَامُ عَلَى مَنْ أَتَى الْهُدَى

INBA59:081, INBA88:242, UMich962.055-
058, UMich991.022-027, BRL_DAK#0553,
MKT1.133, MNMK#015 p.086

AB07423

To: Mir Allam, in Baku

Date: 1898-Jun-05

- 1 O Lord! This is Your servant who has turned to the light of Your mercifulness and has been attracted by the fragrances from the gardens of Your oneness. He has spent his spirit, his body, his dwelling and his house in Your path and has detached himself from all things, aflame with the fire of Your love.
- 2 O Lord! Build for him a house in Your Kingdom and raise up for him palaces in the heaven of Your omnipotence, near Your greatest mercy and the gardens of Your most exalted Paradise.
- 3 O Lord! Accept from him all that he has spent and ordain for him every good that has been created and decreed. Make him a manifestation of Your favors and a dawning-place of the lights of Your beneficence. Verily You are powerful over all things, and You are the Mighty, the Guardian, the Self-Subsisting.

1 اَيُّ رَبِّ هَذَا عَبْدُكَ الَّذِي تَوَجَّهَ إِلَى نُورِ
رَحْمَانِيَّتِكَ وَ انْجَذَبَ بِنَفْحَاتِ رِيَاضِ احْدِيَّتِكَ
وَ انْفَقَ رُوحَهُ وَ جِسْمَهُ وَ مَسْكَنَهُ وَ بَيْتَهُ فِي
سَبِيلِكَ وَ انْقَطَعَ عَنْ كُلِّ شَيْءٍ مُشْتَغَلًا بِنَارِ
مَحَبَّتِكَ

2 اَيُّ رَبِّ ابْنِ لَهُ بَيْتًا فِي مَلَكُوتِكَ وَ انْشَأْ لَهُ قُصُورًا
فِي فَلَكِ جِبْرِوتِكَ جِوَارِ رَحْمَتِكَ الْكُبْرَى وَ
رِيَاضِ جَنَّاتِكَ الْعَالِيَا

3 اَيُّ رَبِّ اقْبَلْ مِنْهُ كُلَّ مَا انْفَقَ وَ قَدَّرْ لَهُ كُلَّ
خَيْرِ خَلْقٍ وَ قَدَّرْ وَ اجْعَلْهُ مَظْهَرَ الطَّافِكِ وَ مُطْلِعَ
أَنْوَارِ إِحْسَانِكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى كُلِّ شَيْءٍ
وَ أَنْتَ أَنْتَ الْعَزِيزُ الْمُهَيْمِنُ الْقَيُّومُ

YIK.285-285

AB07795*To: Ahmad Baqiruf**Date: 1898-Jun-05*

- 1 O thou who hast believed in God and His signs! The light of the Covenant hath shone forth at the center of the horizons, and the light of dawn hath blazed forth from the dayspring of thy Lord's bestowals upon all eyes. The fountain of life hath welled up in the paradise of favors, and the morn of success hath breathed forth with the light of prosperity upon all regions. All this through one of the outpourings from the Most Glorious Beauty - may my spirit be a sacrifice for His loved ones.
- 2 O my Most Glorious Lord! Thou seest my abasement and my brokenness, my poverty and my distress. Aid me and aid Thy servant who hath prostrated himself before Thy Beauty, glorified Thy Name, and severed himself from all else but Thee. O Lord! We are both lowly servants at the gate of Thy oneness, so guard us with the eye of Thy loving-kindness. Verily, Thou art the Generous, the All-Bestowing.

1 يا من آمن بالله وآياته قد تثلأ نور الميثاق في قطب الآفاق وقد سطع نور الأشرار من مطلع مواهب ربك على الأحداق وقد نبغ عين الحيات في فردوس الألفاف وقد تنفس صبح الفلاح بنور النجاح على الأنحاء كل ذلك بفيض من فيوضات الجمال الأبهى روحى لأحبائه الفدا

2 يا ربى الأبهى ترى ذلّى وانكسارى وفقرى واضطرابى ادركنى وادرك عبدك الذى سجد لجمالک و سبّح باسمک وانقطع اليک اى رب کلانا عبدان ذليلان بباب احديتک فاحرسنا بعين عنايتک انک انت الکریم الوهاب

KHSK.116

AB07112*To: Mirza Muhammad son of Mirza Ibrahim, in Nayriz**Date: 1898-Jun-13*

NYR

- 1 O thou who hast believed in God and His signs! I have read thy luminous letter and understood its contents and meanings. I beseech God to increase thy faith and certitude, to strengthen thy steadfastness and firmness, to immerse thee in the seas of His mercy, to guide thee to the kingdom of His grace and bounty, to make thee a sign of His love and a word of the Manifestation of His Will, and to illumine thy face among the believers. O Lord! Aid this servant of Thine to remain firm in Thy Cause, whose power hath encompassed the horizons.
- 2 'Abdu'l-Baha 'Abbas

1 يا من آمن بالله وآياته قد قرأت نبيقتك الغراء و اطلعت بمضامينها ومعانيها وسئلت الله ان يزيدك ايمانا وايقانا ويؤيدك ثبوتا ورسوخا ويغرقك في بحار رحمته ويرشدك الى ملكوت فضله وجوده ويجعلك آية حبه و كلمة مظهر مشيئته وينور وجهك بين المؤمنين رب ايد عبدك هذا على الثبوت على امرک الذى احاط بقدرته الآفاق

ع ع 2

- 3 Regarding your coming to this land which you had written about, it is not advisable at present. Please convey the Most Glorious Greetings to the honored father Aqa Mirza Ibrahim, and likewise convey special greetings to the handmaiden of God, his wife.

NYR#116x

3 در خصوص حضور باین ارض مرقوم نموده
بودید حال مصلحت نیست جناب والد آقا میرزا
ابراهیم را تکبیر ابداع ابهی ابلاغ فرمائید و همچنین
امه الله ضلع را تکبیر مخصوص برسانید

NYR#116x

AB06522

To: Mulla Muhammad Hashim Amirihi

Date: 1898-Jun-13

- 1 O thou from whom the veil hath been lifted and whose certitude hath increased! Give thanks unto God for this supreme gift and bounty through the witnessing of which the eyes of the people of Baha have been gladdened - namely, the lifting of the veil, the removal of the covering, the rending of the curtain, and the appearance of the hidden Mystery and the guarded Symbol that was promised in the Torah, the Gospel, the Psalms, the preserved Qur'an, and the described Bayan.
- 2 This is none other than the Beauty of the Ancient of Days, the embellished Mystery, and the Most Great Name, may my spirit and the spirit of all existence be a sacrifice for His sacred dust.
- 3 By God the True One! The dwellers of the Supreme Concourse beam with joy when they hear the cry of the faithful calling "O Glory of the Most Glorious!" and they seek victory and triumph for those who unfurl the banner of the Word of God and the standard of the bounty of God, and who summon the people to the extended shade and the bestowed gift beneath the raised banner.

1 یا من کشف عنه الغطاء و ازداد یقیناً فاشکر
الله علی هذه الموهبة العظمی و العطیة الّتی قرّت
بمشاهدتها عین اهل البهاء الا و هی کشف
الحجاب و رفع النقاب و هتک السّتر و ظهور
السّر المکنون و الرّمز المصون الموعود فی التّوراة
و الانجیل و الزّبور و القرآن المحفوظ و البیان
المنعوت

2 الا و هو جمال القدم و السّر المنعم و الاسم
الاعظم روحی و روح من فی الوجود لترتبه
المقدّسة الفداء

3 تالله الحق انّ سکان الملأ الاعلی یتهلّل وجوههم لما
یسمعون صریح اهل الوفاء یا بهاء الابهی و یطلبون
النّصرة و الغلبة للذّین ینشرون رایة کلمة الله و
شراع موهبة الله و یدعون الناس الی الظّل الممدود
و الرّقء المرفود تحت اللّواء المعقود

MMK6#004

AB09046*Date: 1898-Jun-13*

Upon thee be the glory of God and upon thee be the peace of God, O thou who hast believed in God and His signs, who hast acknowledged His words, who hast clung to the hem of His robe and held fast to the fringes of the garment of His grandeur. I testify that thou didst remain faithful to the Covenant, that thy face was illumined by the light of the Lamp of the horizons, that through thee were gladdened the eyes of the people of concord, that thy heart found peace through the dawning of the light that spread through the seven layers, and that the resurrection of tears came upon thee through what thou didst suffer in the path of God and the trials thou didst endure in thy love for God and thy martyrdom in remaining firm in the Covenant.

عليك بهاء الله و عليك سلام الله يا من آمن بالله و آياته و صدق بكلماته و تشبث بذيل رداءه و تعلق بأهداب ازار كبريائه اشهد أنك وفيت بالميثاق و استضاء وجهك من نور مصباح الآفاق و قرت بك احداق اهل الوفاق و اطمئن قلبك باشراف نور الذي انتشر في سبع الطباق و اقامت عليك قيامة الآفاق بما اوديت في سبيل الله و ابتليت في محبة الله و استشهدت في الثبوت على الميثاق

TISH.209, ANDA#67-68 p.122

AB04192*To: Muhammad Javad Naragi**Date: 1898-Jun-25*

¹ O thou who art illumined by the lights of the Covenant! Blessed art thou for having fulfilled the Covenant of God and discharged the Trust of God and quenched the burning thirst with the Salsabil of God's Covenant and the Tasnim of the love of God. I beseech the Kind and Merciful Lord to reward thee for this mighty deed with abundant recompense in His exalted companionship and at the threshold of His Most Glorious Kingdom. Verily He confirmeth whomsoever He willeth and aideth whomsoever He willeth and distinguisheth with His mercy whomsoever He willeth. Truly God hath power over all things.

¹ يا من استشرق من انوار الميثاق طوبى لك بما وفيت بعهد الله و اديت امانة الله و ارويت الظمآن العطاش من سلسيل ميثاق الله و تسنيم حب الله اسئل الرب البر الرحيم ان يكافيك على هذا العمل العظيم بالأجر الجزيل في رفيقه الأعلى و وصيد ملكوته الأبهى انه يؤيد من يشاء و يوفق من يشاء و يختص برحمته من يشاء ان الله على كل شيء قدير

² Praise be to God that faithful friend hath risen like a brilliant star and a shining planet from the horizon of steadfastness. Therefore praise and thank God for this.

² الحمد لله ان يار صادق چون كوكب بازغ و نجم بارق از افق ثبوت طالع و لائح فاحمد الله و اشكره على ذلك

³ 'Abdu'l-Baha

ع ع ³

- 4 Diligence in the Cause of God is most essential, for the bats are flying about in every corner and though outwardly steadfast yet inwardly Covenant-breakers, they are scattered about like locusts in all regions to cast doubts. They have named pure misbelief as monotheism and have called the greatest violation the Most Great Infallibility, for they have considered the Covenant and Testament as error and deemed the appointment and designation of the Beloved of all worlds as mistake and oversight. Destruction and misery be upon them!

4 مواظبت امر الله بسیار لازم زیرا خفاشان در گوشه و کنار در پرواز و بصورت باثبات و بسیرت ناقض بجهت القاء شبهات در اطراف چون جراد منتشر گشته و خواهند گشت شرک محض را اسم توحید نهاده اند و بی عصمتی عظمی را عصمت کبری نام نهاده اند چه که عهد و میثاق را عین خطا شمرده اند و تعیین و تخصیص محبوب آفاق را سهو و نسیان دانسته اند تباً لهم و تعساً لهم

INBA13:108, INBA85:165

AB11748

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

Date: 1898-Jun-25

- 1 O Herald of the Covenant! Proclaim my servitude to the Sacred Threshold throughout all regions and cry out my evanescence, my lowliness, my brokenness, my submissiveness and my humility at the Sacred and Lofty Threshold which reaches to the Most Glorious Kingdom.
- 2 By God the True One, through it my face becomes radiant, my breast is dilated, and my spirit is refreshed. For pure and sincere servitude to it, free from all interpretation and allusion, is the crown of my head, the diadem of my brow, the light of my countenance, the joy of my heart, the tranquility of my soul, and the assurance of my mind. This is my flowing robe and my wondrous ornament which nothing can equal.
- 3 I beseech the Ever-Living, the Self-Subsisting that He may assist me and you, nay rather all the loved ones of the All-Merciful, to attain this gift which blazes and shines like a luminous star in the heaven of the Most-Merciful's transcendence. And upon you be Glory.

1 یا منادی الميثاق ناد بعبودیتی للعتبة المقدسه في الآفاق و اصرخ بفنائی و ذلی و انكساری و خضوعی و خشوعی في العتبة السامية العالية البناء الواصلة الى الملكوت الابهی

2 تالله الحق فيها يتألأ و جهی و بها ينشرح صدری و ينتعش روحی فانه عبوديتها المحضة الصادقة البريئة من كل تأويل و تلويح هي اكليل رأسی و تاج هامتي و نور وجهی و سرور فؤادی و سکون نفسی و اطمئنان قلبي و هذه ردائی الضافية الذیل و حلیتی البديعة التي لا يماثلها شيء

3 و آتی اقبل الى الحی القيوم ان یوقفی و آياک بل کل احباء الرحمن علی هذه الموهبة التي توقد و تضيء کالکوکب النورانی فی فلک العلی الرحمانی و البهاء علیک

BRL_DAK#0162, YIA.356

AB09311*To: Aqa Siyyid Faraju'llah**Date: 1898-Jun*

- 1 O thou who art firm in the Covenant! Praise be to God that thou art firm in the Covenant and steadfast in the Testament. Thou art the object of the glance of favor and art encompassed by the gaze of the eye of the All-Merciful. Thou dwellest beneath the shade of the Word and art holding fast to the hem of the Lord of Grandeur. Fix thy gaze upon the Most Great Scene and be free from all else. Place thy trust in God and rest in the couch of tranquility. Thou hast ever been and still art in my thoughts. Convey my greetings to Mr. Mirza Inayat. Remember all the members of the household with a wondrous remembrance.

- 2 Safar 1316

1 ای ثابت بر میثاق حمد کن خدا را که ثابت عهدی و راسخ پیمان منظور نظر عنایتی و مشمول لحظات عین رحمانیت در ظل کلمه ساکنی و بذیل رب العظمة متشبث نظر بمنظر اکبر دار و از هر جهتی آزاد باش متوکل بر حق شو و در بستر راحت پیارم همیشه در خاطر بوده و هستی جناب میرزا عنایت را تکبیر برسان جمیع اهل خانه را بذکر بدیع متذکر دار

2 صفر ۱۳۱۶

INBA13:301b

AB00533*To: Baha'is of the world**Date: 1898-Jul-06*

- 1 O friends of the All-Merciful! In these days, successive and continuous reports in newspapers tell that Japan is at war and strife with the Chinese. From this tumult in the East, there is the pattern of resurrection. Armies and troops like floods of water arrive group by group. The battlefield is an arena for determined forces. The fire of war is the flame of rifle and cannon. The fires of battles are the inferno of Krupp. Dragon-like vessels are engaged in attack and battle. The foundation of fortresses is destroyed and buried. Strong castles are leveled to the ground. Troops like waves are drowned and destroyed in the sea of death by incurable demise. Bodies of the slain are rolling in dust and blood. Rivers of blood are flowing and streaming. The foundation of humanity is demolished and ruined. Small children are orphaned and captured. Aged elders are bloodied and hurt. Groups of widows are wandering and confused. Prosperous villages are devastated and buried. Great cities face sterile, violent winds. Palaces have become

1 ای دوستان حضرت رحمن در این احوال در روزنامه‌های اخبار متوارد و متواتر که ژاپون را با چینیان جنگ و ستیز است و از این گیر و دار در خاور زمین رسم رستخیز لشکر و سپاهست که جوق جوق چون سیل میاهست میدان رزمست که جولانگاه جنود پر عزمست آتش جنگ است که شعله توپ و تفنگ است نیران حروبست که نائره جیم کروپست سفائن اژدر مثالست که در هجوم و جدالست بنیاد حصونست که برباد و مدفونست قلاع متین است که مساوی قعر زمین است افواج چون امواجست که در دریای هلاک غرق و نابود از مرگ بی‌علاج اجسام کشتگانست که در خاک و خون غطانست نهر دماء است که جاری و پرجریانست بنیان انسانست که مهدوم و ویرانست اطفال صغیر

ruins of graves. A region is completely devastated and a country annihilated without trace. A kingdom is overturned and a nation left without head or foot.

است که یتیم و اسیر است پیران سانخورده است
که آلوده بخون و آزرده است گروه بیوه زنانست
که سرگشته و سرگردانست قراء معموره است
که خراب و مطموره است مدائن عظیمست
که معرض ریخ صرصر عقیم است قصور است
که خرابهء قبورست اقلیمی بکلی خراب و دمار
شد و کشوری نابود و بی آثار گشت مملکتی زیر
و زیر شد و ملتی بی پا و سر گشت

- 2 The fruit and result of all these earthquakes and storms that have befallen the foundation of humanity is that Japan emerged victorious and China defeated. This is but an illusion like a desert mirage and a reflection like images appearing in flowing water. For this kind of victory is baseless and without foundation. When you observe with precise vision and keen sight, you will see that victories are of two kinds: One is spiritual victories that occur in the realm of hearts and attack with the army of salvation. When the forces of inner truths and meanings advance and the army of self and passion and the devils of heedlessness and blindness are cast out and stoned, the cities of hearts are conquered and the fortresses of hearts are captured. The other is physical victories where regions and countries are obliterated and destroyed, human populations are eliminated and lost, prosperity is ruined, the living become dead, justice and fairness turn to oppression and enmity, comfort and ease vanish, and the world of creation becomes shaken and disappointed.

2 ثمره و نتیجهء جمیع این زلزل و طوفان که بر
بنیان انسان وارد آنکه ژاپون غالب گشت و چینی
خائب و این عبارت از وهی چون سراب بیابان
و عکسی چون صور مرئسمه در آب روان چه
که این گونه ظفر بی پا و بی بنیان و چون بدقت
نظر و حدت بصر ملاحظه نمائی فتوح و ظفر
بر دو قسمست یکی فتوحات روحانیه که در
اقلیم قلوب واقع و با لشکر نجات مهاجم و چون
جنود حقائق و معانی هجوم آرد و سپاه نفس
و هوی و شیاطین غفلت و عمی طرد و رجوم
گردد مدائن دلها فتح شود و قلاع قلوب مسخر
گردد و دیگری فتوحات جسمانیه است که اقلیم
و کشور محو و نابود گردد و جمعیت بشر معدوم
و مفقود شود آباد ویران گردد زندگان اموات
شود عدل و داد مبدل به ظلم و عدوان گردد و
راحت و آسایش زائل و جهان آفرینش متزلزل
و خائب شود

- 3 The difference between these two victories is that spiritual victories are like the dominion of the sun that conquers east and west with the sword of its rays and captures horizons and countries with the heat of its bounty. Physical victories are like the encompassing of shadow and the conquest of darkness that surrounds east and west and prevails over days. Similarly, the victory of the spirit-nurturing army is like the dominion of spirits over bodies, while the conquest of bodies is like the victory and triumph of death over corpses and frames. That one grants eternal life while this one endless death. That one bestows freshness and grace while this one stagnation and idleness. That one confers endless bounty while this one infinite hardship.

3 تفاوت میان این دو فتح و ظفر اینست که
فتوحات روحانیه چون استیلاء آفتابست که
خاور و باختر را بتیغ شعاع فتح و آفاق و کشور
را بحرارت فیض مسخر میفرماید و فتوحات
جسمانیه چون احاطهء ظل و تسخیر ظلامست
که محیط شرق و غرب و مستولی بر آیامست
و همچنین ظفر لشکر روحپرور چون استیلاء
ارواح بر اجسامست و تسخیر اجسام چون ظفر
و نصرت موت بر اجساد و ابدان آن حیات
جاودان بخشد و این موت بی پایان آن طراوت و
لطفات عنایت کند و این جمودت و بطالت آن
فیض بی پایان مبذول دارد و این تعب بیکران

- 4 Therefore, O friends of God, ask God to make you lions in the arena of hearts and champions in the ranks of distress. Be commanders of the army of meanings and leaders of the forces of divine realities. Be horsemen in the field of knowledge

4 پس ای احبابی الهی از خدا بخواهید که غضنفر
میدان قلوب باشید و صفدر صفوف کروب
سالار سپاه معانی باشید و سردار لشکر حقائق
رحمانی شهسوار مضمار علوم باشید و هزیران
حدائق و غیاض حی قیوم اینست فضل عظیم

and lions of the gardens and thickets of the Ever-Living, Self-Subsisting. This is the great bounty and favor of the Generous Lord that exemplifies "thou art of tremendous character." We hope that through the favors and gifts of the Ancient Beauty, the true friends will be assisted and confirmed in this greatest gift.

- 5 And upon you and upon all who conquer the cities of hearts with the forces of the divine fragrances be glory.

و لطف ربّ کریم که نمونه و آنک لعلی
خلق عظیم است از عنایات و مواهب جمال
قدم امیدواریم که دوستان حقیقی باین موهبت
عظمی موفق و مؤید گردند

- 5 و البهاء علیکم و علی کلّ من فتح مدائن القلوب
بجنود نفحات الله

INBA55:097, MKT8.088, AKHA_103BE
#07 p.01, AHB_107BE #19 p.404

AB03845

To: Baha'is of Jewish background, in Iran
Date: 1898-Jul-06

- 1 You had asked about the gathering of the children of Israel in Jerusalem according to the texts of the Prophets. Jerusalem and the Holy of Holies is the honored Temple and the Greatest Name, for that divine city is the stronghold of God, as it encompasses all divine bounties and favors, possesses all true wealth and riches and spiritual gifts and ornaments, includes all vital conditions and characteristics, and is the place of manifestation of the wondrous divine signs.
- 2 And the gathering of Israel therein means and gives glad tidings that all Israel will enter beneath the divine banner and arrive at the sea of ancient days. For this divine Jerusalem, at whose center lies the Holy of Holies, is the heavenly city and celestial metropolis. East and West lie in but one of its corners.
- 3 Nevertheless, in the outward sense too, Israel shall gather in the Holy Land, and this is a promise that shall not prove false. The meaning is that the abasement which Israel endured for two thousand five hundred years shall now be transformed into eternal glory, and outwardly too they shall become honored, to such a degree that they shall be envied by their enemies and

1 در خصوص اجتماع سلاله اسرائیل در اورشلیم
بموجب نصوص انبیاء سؤال نموده بودید اورشلیم
و قدس الاقداس هیکل مکرم و اسم اعظم است
زیرا آن مدینه الهیه و شهر بند یزدان است چه
که جامع جمیع آلاء و نعم و حائز کلّ غناء و
ثروت حقیقیّه و تحف و زینت معنویّه و مشتمل
بر شئون و خصائص حیاتیّه و محلّ ظهور آثار
غریبه ربّانیّه است

2 و اجتماع اسرائیل در آن عبارت از آن و بشارت
بر آنست که کلّ اسرائیل در ظلّ لواء الهی
وارد و بر بحر قدم وارد میگردند چه که این
اورشلیم الهی که قدس الاقداس در قطبش واقع
مدینه ملکوتی و شهر آسمانیست شرق و غرب
در زاویهئی از او واقع

3 ولی باوجود این بجهت ظاهر نیز اسرائیل در
ارض مقدّس جمع خواهند گشت و ذلک
وعد غیرمکذوب مقصود اینست که ذلّتی را
که اسرائیل در دو هزار و پانصد سال کشید
حال بدل بعزتّ سرمیده خواهد گشت و بظاهر
ظاهر نیز عزیز خواهند شد بقسمیکه محسود

coveted by their friends. Blessed are they, then glad tidings be unto them, and glory be upon them all.

LOG#1677x, BSTW#192

اعداء گردند و مغبوط اوداء طوبی لهم ثم بشری
و البهاء عليهم اجمعين

AVK4.469x, RHQM2.1169-1170 (638)
(393), MAS2.022-023, QT108.086

AB12085

To: Abdu'l-Karim Effendi, in Antep

Date: 1898-Jul-07

- 1 O possessor of planning who opposes destiny! Your exalted purpose in going from 'Akka to Beirut via Qara has become evident to the divine friends. You were explicitly forbidden from going via Qara and were instructed to return by sea, with the intention of alerting your planning self. However, thinking your purpose was unknown to us, you will undoubtedly attempt another plan and proceed to Sidon and return from there to the citadel. At the time of departure, I could have explained this purpose of yours, but there was a distinct reason I did not say anything - perhaps you would be prevented or it would cause your heart to be clouded.
- 2 However, out of love, since I have a spiritual love for you, I will express something, which is this: Christ (peace be upon Him) said that no one places a luminous candle whose radiance and joy will illuminate the world under an iron lantern or lamp. Pay attention to these words - rather, they light that luminous candle within an extremely bright lantern. Know this allusion as glad tidings.
- 3 The horizon of the Sun of Identity, the mystery of truth, will be exceedingly sweet. It cannot remain hidden by dark clouds. Understand this metaphor. The divine tablets are published, meaning they are renowned before everyone. They cannot remain folded up and concealed. Comprehend this explicit statement.
- 4 If you have fairness, behold the conclusive proof has come to you. I leave you to the Divine Unity. My helper, my eyes. And peace.

1 ای صاحب تدبیر و معارض تقدیر عکادن
قرا دن بیروته گتمکدن مراد عالیلری مکشوف
یاران الهی ایدی ذات مدبرانه لرینه موجب
تنبه اولمق مقصدیله قرا دن گتمکدن منع و
بحراً عودتکزه تصریحاً تنبیه ایدلدی فقط ذاتکزه
مقصدکزه یزه مجهولدر ظنیه بشقه درلو بر تدبیره
قالقشوب صیدایه تشریف و اورادن قصره
عودت بیورجقلری مسلندر حین حرکت بو
مقصدکزی تصریح ایده جگم اما شاید منع ایدیلور
یاخود اغرار قلبکزه موجب اولور ملاحظه سیله
بر شیء دیمیه جگمه سبب مستقلدر

2 فقط حسب المحبة سزه بر محبت روحانیهم
اولدینیچون بر شیء افاده ایده جگم او ده بودر
که حضرت مسیح علیه السلام بیورمشدر
شعشعه و شوق جهانی نورانی ایده جگم بر شمع
شب افروزی کیمسه دمیردن بر فنار و فانوسک
آلتنده براقز بو سوزه دقت ایله بلکه او شمع
نورانی بی غایت پارلاق بر فنار ایچنده یاقارلر بو
اشاره بی بشارت بیل

3 سر حقیقت شمس هویت افقی فوق العاده
حلاوتلی اوله جقدر قرا بلوط ایله مختفی اولمز
آکلا بو کلتی الواح الهیه منشوردر یعنی هرکس
نزدنده مشوردر مطوی و مخفی بولمز فهم ایت
بو صراحتی

4 انصافک وار ایسه اشته سکا جت بالغ اولدی
سنی حضرت احدیته حواله ایدرم یاورم گوزم
والسلام

5 17 Safar 1316

۱۷ صفر سنه ۱۳۱۶ 5

BRL_DAK#0467

AB01766

*To: Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said**Date: 1898-Jul-09*

1 O thou who art gladdened by the glad-tidings of God! The dawn of guidance hath broken, yet the blind remain in mighty veils. The celestial voices have called out from the highest horizon, yet the deaf remain behind a severe veil of deafness. Every tongue hath spoken in praise, yet the slanderers and oppressors remain in strong muteness. Every tree hath been stirred by God's breaths, yet those who waver are like hollow palm trunks or dry wood unmoved by the blowing of the breeze. All regions have been perfumed by the diffusion and spread of the sweet fragrance of the Covenant, yet those with blocked noses remain in great deprivation. The spring of life hath flowed, the Salsabil hath poured forth, and the Tasnim fountain hath gushed, yet the Covenant-breakers deny the favors of Baha, the bounty of Baha, and the gifts of Baha, saying "The sea of Baha hath dried up, the heaven of Baha's grace hath withdrawn, the light of Baha hath vanished, the radiance of Baha's favors hath been cut off, the earth and heaven have darkened, clouds of misguidance have accumulated in the cycle of Baha, and pitch darkness preventing guidance hath covered the horizon of Baha's Cause." Verily they are in mighty veils, heedlessness and blindness.

1 یا من استبشر ببشارات الله قد تبلیج صبح الهدی ولكن العمی لفی احتجاب عظیم قد هتف الهواتف من الافق الاعلی ولكن الصم لفی حجاب وقر شدید قد نطقت السن کل شیء بالثناء ولكن المرجفین المجحفین لفی خرس قوی قد اهتزت کل شجرة من نفحات الله ولكن المتزلزلین کاعجاز نخل خاویة او خشب یابس لیس له حركة من هبوب التسمیم قد تعطر کل الارحاء بما انبت و انتشر انفاس طیب الميثاق ولكن المزکومین لفی حرمان عظیم قد جرى الماء المعین و سال السلسیل و نبع عین التسمیم ولكن الناکثین ینکرون الطاف البهاء و احسان البهاء و عطاء البهاء و یقولون قد غیض بحر البهاء و اقلع سماء فیض البهاء و غاب نور البهاء و انقطع اشراق اشعة الطاف البهاء و اظلمت الارض و السماء و تکاثفت غیوم الضلال فی کور البهاء و غطت افق امر البهاء ظلمات حالكة مانعة للهدی الا انهم فی احتجاب و غفلة و عمه عظیم

2 The reason for few letters is many occupations and sorrows, otherwise constant correspondence is the heart and soul's desire. What blessing in the realm of possibility is greater than mention of God and remembrance of friends? But I swear by the Beloved that were anyone else in this position of pure servitude, from the intensity of tribulations they would forget their own soul and self would vanish from memory. Consider what calamity I face. Reflect a little that some friends, instead of striving to place a balm on this wound, secretly sprinkle salt. How then is there opportunity or possibility for writing? And upon thee be glory!

2 سبب قلت مکاتبه کثرت اشغال و احزانت والا مخبرهء دائمی آرزوی دل و جانست چه نعمتی در حیز امکان اعظم از ذکر حق و یاد دوستانست ولی بجانان قسم که هر کس بجای این عبودیت محضه بود از شدت بلاای جان را فراموش مینمود و خویش از خاطر میرفت ملاحظه فرمائید که بچه مصیبتی گرفتارم اندکی تصور نمائید بعضی از یاران نیز بجای آنکه بکوشند این زخم را مرهمی نهند در سر سر نمک باشند دیگر چگونه مجال نگاشتن است و ممکن گردد و البهاء علیک ع ع

- 3 In any case, take refuge in God that you may remain protected from this severe test, for those who waver have secretly emerged and cast doubts through various great intrigues. This is why He says that outwardly you are shepherds but inwardly have become wolves among My sheep. Give thanks that you may remain protected and preserved, and through divine power may become like a shooting star driving away and repelling these souls.

3 باری شما پناه بحق برید که از این افتتان شدید محفوظ مانید زیرا متزلزلین سرّی پیدا شده که بانواع دسائس عظیمه القای شبهات مینمایند اینست که میفرماید که بظاهر شبانید و بیاطن ذئب اغنام من گشته‌اید شکر کن تا محفوظ و مصون مانی و بقوت الهیه این نفوس را چون شهاب ثاقب طارد گردی و دافع شوی

MMK5#123 p.096

AB02625

To: *Haji Mirza Siyyid Ali Fadil Isfahani*

Date: 1898-Jul-09

- 1 O thou who hast acquired a flame from the Fire kindled in the Sinaic Tree! I have read thy verses expressing thy longing for God and have become aware of the fire of the love of God burning within thy breast and innards. I have supplicated God and stretched forth hands of entreaty toward the Most Glorious Kingdom, beseeching that He may assist thee to raise the standard of guidance in those regions and territories and to unfurl the banner of righteousness in those seas and quarters, and that God may guide through thee a company that will plunge into the depths of divine knowledge, traverse the arena of certitude, race in the field of assurance, and charge against the ranks of ignorance and the multitudes of the veiled ones with swords drawn from proofs and evidences, with reins loosened from arguments and clear demonstration, and with spears fashioned from the words of certainty. Verily, when thou hearest this mighty counsel and rollest up the sleeves of effort in this noble Cause and tightenest thy grip upon this wondrous deed, thou shalt see the doors of divine confirmation opened before thy face, the hosts of divine success following behind thee in succession, the holy fragrances perfuming thy nostrils, the seas of spiritual revelation expanding before thy countenance, the clouds of grace raining upon thy earth, the lights of the Sun of Reality shining upon thy sight, the breeze of God awakening thy heart, and the breath of God quickening thy spirit. And the Glory be upon thee.

1 یا من اقتبس جذوة من النار الموقدة فی سدرۃ السیناء قد تلوت آیات شوقک الی الله و اطلعت بما یتأجج بین ضلوعک و الأحشاء من نیران محبة الله و ابتهلت الی الله و بسطت اکف الضراعة الی الملکوت الابهی مستدعياً ان یوفقک علی رفع لواء الهدی فی تلك الأنحاء و الأرجاء و نشر شرع التقی فی تلك البحار و الأطراف و ان یرشدی الله بک عصبة تخوض فی معامع العرفان و تجول فی مضمار الأیقان و تتسابق فی میدان الیقین و تهجم علی صفوف الجهل و الوف المحتجین بسیوف مسلولة من الدلائل و البراهین و اعنة مطلقة من الحجج و البرهان المبین و اسنة مشروعة من القول الیقین و انک انت اذا سمعت هذا النصیح العظیم و شمرت عن ساعد الجهد فی هذا الامر الکرم و شددت الخنصر علی هذا العمل البدیع لترى ابواب التأیید مفتوحة علی وجهک و جنود التوفیق مترادفة فی ظهرك و نفحات القدس معطرة لمشامک و بحور المکاشفه متسعة قدام وجهک و سخائب الفیض ممطرة علی ارضک و انوار الشمس الحقیقه ساطعة علی بصرک و نسمة الله میقظة لقلبک و نفحة الله محیة لروحک و البهاء علیک

- 2 'Abdu'l-Baha 'Abbas

ع ع 2

- 3 Turn your attention to the regions of the Caucasus and, traveling throughout the various parts of that province, guide and direct souls to the extent possible to the Law of God, the Covenant of God and the Kingdom of God. Then return either to Tehran or to Isfahan. And the Glory be upon you.

3 توجه بصفحات قفقاز فرمائید و در اطراف و اکاف آن ولایت مرور و عبور فرموده بقدر امکان نفوس را بشریعت الله و میثاق الله و ملکوت الله دلالت و هدایت فرمائید پس یا به طهران و یا به اصفهان مراجعت و الباء علیکم

INBA88:249b

AB05446

To: Muhammad Hasan Khayyat Muttahid, in Shiraz

Date: 1898-Jul-14

- 1 O thou who hast been illumined by the Star of the Covenant! Rejoice in the bounty of thy Lord Who hath chosen thee for the manifestation of His love, selected thee to speak His praise, to tell of His favor, to give the glad-tidings of His gift to the people, to guide them to the fountainhead of His mercy, to cause them to soar in the heaven of His love, to lead them to the springs of His knowledge, and to give them to drink from the streams of His grace - that thou mayest be a sign of His generosity and a proof of His presence, so that thy glorious deeds may spread and become known throughout the East and West, and thy noble works may rise and ascend throughout all ages. Therefore strive with all thy powers to manifest these divine gifts in the realm of existence, and make them evident to all who have turned to the Loving Lord, and who give thanks for thy attainment of this abundant blessing. And upon thee be Glory!

1 یا من استشرق من کوکب الميثاق ابشر بفضل مولاک الذی اختارک لظهور حبه واصطفاک لتنطق بثنائه وتحدث بنعمته و تبشر الناس بموهبته و تهديهم الى معين رحمته و تطيرهم في سماء محبته و ترويه من مناهل معرفته و تسقيهم من موارد عنايته لتكن آية جوده و برهان شهوده ليشيع و يذيع في الخافقين مفاخرک و يعلو و يسمو على ممر الاعصار ماثرک فانک انت فاسع بكل قواک لتظهر تلك المواهب في حيز الشهود و يتبين عند کل من توجه الى الرب الودود و يشکرک على حصولک على هذا الرقد المرفود و الباء علیک

- 2 'Abdu'l-Baha 'Abbas

2 ع ع

- 3 Convey the Most Wondrous and Most Glorious greetings to Jinab-i-Aqa Asadu'llah and Jinab-i-Aqa 'Ali-Akbar. Through the special favors of the Divine Unity, it is hoped that they will be like two brilliant stars shining and gleaming from the horizon of the love of God.

3 جناب آقا اسدالله و جناب آقا علی اکبر را تکبیر ابدع ابدی ابلاغ فرمائید از عنایات خاصه حضرت احدیت امید است که چون دو کوکب منیر از افق محبت الله مشرق و لائح باشند

INBA84:472

AB02638

To: Aqa Mirza Ali Afnan

Date: 1898-Aug-28

- 1 O my God! Your loved ones have gathered in this august assembly seeking Your all-encompassing grace and the manifestation of the lights of Your favors which appear in all the supreme gatherings, supplicating to the Kingdom of Your Mystery and beseeching the Heaven of Your Sanctity, wandering in the desert of Your love and intoxicated with the wine of bounties, anticipating the appearance of the signs of favor, gladdened by the holy fragrances, stirred and filled by the breezes wafting from the gardens of Your Most Glorious Kingdom, remembering the mention of the Branch of Your Divine Lote-Tree, and their hearts enlivened by love for the tender twig watered from the Supreme Tree of Your Mercy.
- 2 O Lord! Make this Branch fresh and green and verdant through the outpouring of the clouds of Your vast mercy, and tender, gentle and supple through the breezes that blow from the gardens of Your grace and pass through the thickets of Your gift. O Lord! Cause him to grow in the soil of capacities and extend his branches to the heavens, and make firm his roots in the luminous garden. Verily You are the Exalted, the Mighty, the Giving, the Confirmer, the Supporter, the Generous.
- 3 O Lord! He has hastened to Your sacred precincts and arrived at the wellsprings of Your favors and been honored at the circumambulation point of the Supreme Concourse and visited the Most Holy and Exalted Spot and rubbed his forehead in the dust of Your pure Threshold and communed with You with his heart and spirit and being, saying: "Lord! Accept this servant in the court of the gate of Your mercy and make me one of Your servants who are firm in Your mighty Covenant."
- 4 O Lord! He has established a place of fellowship and site for viewing for the guests at Your banquet and the visitors to Your Spot and the circumambulators of Your Threshold and those present in Your presence. O Lord! Accept from him this righteous deed and praiseworthy effort. Verily You are the Mighty, the All-Forgiving.
- 1 الهى قد اجتمعوا فى هذا المجمع الحافل احبائك طلباً لفيضك الشامل و تجلّ انوار الطافك التى تظهر فيكل المحافل العليا متضرعين الى ملكوت غيبك و مبتلين الى جبروت تقديسك و هائمين فى هيماء حبك و ثملين من سلاف الألطاف و مترصدين لظهور آثار الاحسان مستبشرين بنفحات قدسك مهتزين و متضلعين من نسمات هابة من رياض ملكوتك الأبهى و متذكرين بذكر فرع سدرتك المتبى و منتعشين القلب بحب قضيب رطيب ريان من شجرة رحمانيتك العليا
- 2 اى رب اجعل هذا الفرع نضراً خضراً خضلاً بفيض غمام رحمتك الواسعة و طرياً لطيفاً رطيباً بنسائم تهب من رياض عنايتك و تمر من غياض موهبتك اى رب اجعله ينمو فى ارض القابليات ويمتد غصونه الى السماء و ثبت اصوله فى الحديقة النوراء انك انت العلى العزيز المعطى المؤيد الموفق الكريم
- 3 اى رب انه قد سرع الى حظيرة قدسك و ورد على موارد الطافك و تشرف بمطاف الملاء الأعلى و زار البقعة المقدسة العليا و عفر جبينه بتراب عتبتك الطاهرة و ناجاك بقلبه و روحه و ذاته و قال رب اقبل هذا العبد فى فناء باب رحمتك و اجعلنى من عبادك الثابتين على ميثاقك العظيم
- 4 اى رب انه قد انشأ مقعد انس و محل نظر لضيوف مآدبتك و زائرى بقعتك و طوافى عتبتك و حاضرى حضرتك اى رب اقبل منه هذا العمل المبرور و السعى المشكور انك انت العزيز الغفور

INBA59:217

AB12348*To: Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Tihiran**Date: 1898-Aug-28*

- 1 O mighty branch of the Divine Lote-Tree! By God, the True One! Verily the East and the West, the trees and the stones, are stirred by the breezes of the Covenant, and the pitch darkness hath been transformed into light through the brilliant rays of the Sun of thy Lord's Testament shining upon all horizons. The lifeless earth hath quivered and flourished, bringing forth verdure through the outpourings of the clouds of divine favors. The gardens in the precincts of the realm of heaven have been adorned through the showers of mysteries, and the fountains of divine knowledge have gushed forth in the thickets of the All-Merciful with streams of holy verses.

- 2 The power of thy Lord's signs hath so shaken the earth that faces have fallen prostrate upon their chins. Verily thy Lord, the Most Glorious, hath manifested these lights and unveiled these mysteries and shown grace to the righteous and gladdened the free, while casting the wicked into the dark pit and the abyss of hatred and the flames of malice, on account of what their hands have wrought and how they have been remiss in their duty to God and distorted the Book of God and altered the Tablets of God and erased the Words of God. Lo! They are in grievous torment and humiliation.

- 3 Praise be to God, the Lord of all worlds.

1 آيها الفرع العظيم من السدرة المنتهى تالله الحق ان الشرق والغرب والشجر والحجر تهتز من نسيم الميثاق وان الظلام الديجور قد بدل بالنور من سطوع شمس عهد ربك المشرقة على الآفاق وان الارض الهامدة اهتزت وربت وانبتت من فيض سخائب اللطاف وان الرياض في اجمة اللاهوت تأنفت من امطار الاسرار وان حياض العرفان تدفقت في غياض الرحمن بمياه الآثار

2 وان سطوة آيات ربك زلزلت الارض فخرت لها الوجوه على الاذقان وان ربك الابهى اظهر هذه الانوار وكشف الاسرار ومن على الابرار وفرح الاحرار والقي الفجار في البئر الظلماء وحفرة البغضاء وسعير الحقد بما اكتسبت ايديهم وبما فرطوا في جنب الله وحرفوا كتاب الله وصفحوا الواح الله ومحووا كلمات الله الا انهم في عذاب نحرى عظيم

3 والحمد لله رب العالمين

INBA85:295

AB01864*To: Unknown, in Yazd**Date: 1898-Sep*

- 1 O graceful branch of the Blessed Tree! In truth, souls have been resurrected in the gathering of the Covenant who have shone forth from the dawning-place of steadfastness with most intense radiance, and like an iron barrier have withstood the mighty flood. These holy lights shine like rising stars from the horizon of the Most Glorious Kingdom.

1 آيها الفرع اللطيف من السدرة المباركة في الحقيقة نفوسى در حشر ميثاق مبعوث شدند كه از مطلع ثبوت باشد اشراق ساطع ولائح گشتند و چون سدّ حديد مقاومت سيل شديد نمودند اين انوار مقدسه چون نجوم بازغه از افق ملكوت ابهى بدرخشند

- 2 O noble and wondrous branch! Give thanks to the Ancient Root that you were not withered by the barren wind nor frozen by the bitter cold. Like firm mountains you withstood the flood of doubts, and like a piercing flame you became a tormenting punishment to the Covenant-breakers. You made those intoxicated with the wine of the primordial covenant into wine-worshippers, and became a guide and leader to those distracted by the Beloved of the Covenant.
- 3 Now is the time for cry and clamor - the foundation of violation is scattered to the winds, the root of doubts is severed, and the vein of uncertainty is cut. Soon will the standard of the Covenant be raised high and the Sun of the Testament shine forth. The army of the Covenant will charge forth, the divine sea will surge, the spiritual breeze will waft, the merciful fragrance will spread, and the fountain of truth will gush forth. Disturbed hearts will become joyful and disordered frames will find refuge. On that day the believers will rejoice, the sincere will be gladdened, the Covenant-breakers will tremble, and the wavering will lose. In any case, plant your feet so firmly that in an instant you may tear apart the ranks of the armies of doubt, and with one charge defeat the commander of violation and the chief of breach.
- 4 O Lord! This is a branch from the branches of Thy tree of mercifulness. Protect him through the glances of Thine eye of favor from the evil of the violators and the dominion of the Covenant-breakers. O Lord! Make him a standard of steadfastness and a banner of firmness waving upon the towers of glory, guiding the peoples to Thy Most Great Covenant and withstanding the mighty floods. Verily, Thou art the Powerful, the Mighty.
- 5 Whenever possible, you have permission to attain the presence of the Holy Threshold, and we have great longing to behold that luminous countenance.
- 2 ای فرع رفیع بدیع شکر کن اصل قدیم را که از ریج عقیم پژمرده نگشتی و از برد زمهریر افسرده نشدی چون جبال راسیات مقاومت سیل شبهات نمودی و چون شهاب ثاقب نفوس ناقضه را عذاب واصب گشتی سرمستان باده الست را می‌پرست نمودی و آشفته‌گان دلبر عهد را دلیل و رهبر گردیدی
- 3 حال وقت نعره و فریاد است بنیاد نقض برباد است ریشه شبهات منقطع است و عرق ارتباب منفسخ عنقریب علم میثاق بلند گردد و آفتاب عهد بتابد و سپاه پیمان جولان نماید بحر الهی بموج آید و نسیم روحانی بوزد و نفحه رحمانی منتشر گردد و ینبوع حقیقت منفجر قلوب پریشان شادمان گردد و هیاکل بی سر و سامان دار الأمان یابد یومئذ یفرح المؤمنون و ینشرح المخلصون و یتزلزل الناکثون و یخسر المتزلزلون باری قدم را چنان ثابت نما که در دمی صفوف جنود شبهات را از هم بردری و به حمله‌ئی سالار نقض و سردار نکث را مغلوب سازی
- 4 ای ربّ هذا فرع من فروع سدره رحمانیتک احفظه بلحظات عین عنایتک من شرّ الناقضین و تسلّط الناکثین ای ربّ اجعله علم الثبوت و رایة الرّسوخ تخفّق علی صروح المجد و تهدی الأمم الی میثاقک الأعظم و تقاوم سیول العرم أنّک انت القوىّ القدير ع
- 5 هر وقت ممکن بشود اذن حضور آستان مقدّس را دارید و اشتیاق مشاهده آن روی نورانی بسیار داریم

KHAf.076

AB07501*To: Hasan Afnan (Aqa Mirza Buzurg), in Yazd**Date: 1898-Sep*

O graceful branch of the Tree of Sinai! Blessed art thou to have sprung from this Sacred Tree and to have branched out from this Blessed Sadrih. But know thou the value of these favors and preserve this honor. Strive as much as thou canst in service to the Cause of God and exert mighty efforts to exalt the Word of God. Gird up thy loins to serve the Covenant and be a trusted guardian of the mighty fortress of the Testament, for every rebellious apostate is attacking and every lying Covenant-breaker lies in ambush. If the Afnans of the Divine Tree, who are specifically charged in the Book of the Covenant, do not protect it, who will?

ای فرع لطیف شجره سیناء خوشا که از این دوحه مقدسه روئیدی و از این سدره مبارکه منشق گشتی ولی قدر این الطاف را بدان و حفظ این شرف را بدان تا توانی در خدمت امر الله بکوش و در اعلاء کلمه الله جهد بلیغ نما کمر بخدمت میثاق بند و حصن حصین پیمانرا حافظ امین شو زیرا هر مارق مارد در هجومست و هر ناقض کاذب در کمین اگر افنان سدره الهیه که در کتاب عهد مخصوصاً مکلفند محافظه نمایند که نمایند

MMK5#227 p.178

AB00108*To: Hasan Khurasani, in Egypt**Date: 1898-Sep-18*

1 O my God, my God! Thou seest and beholdest my lowliness and abasement, my lack of helpers, my grievous sorrow, my great affliction, and my severe trials among Thy creatures. Thou didst promise me the descent of conquering hosts from Thy most glorious Kingdom and the realm of Thy sovereignty, before which bow the necks of all who dwell on earth and in heaven. O Lord! Aid, by these hosts, the people of prostration, raise aloft the unfurled banner, assist the praised station, and perpetuate the outstretched shadow through Thy grace and bounty.

1 الهی الهی تری و تشهد دلی و هوایی و قله نصرتی و شدۀ کربتی و عظیم بلائی و شدید ابتلائی بین بریتک و انت وعدتی بنزول ملبومه مهاجمه من ملکوتک الاهی و جبروت سلطنتک الّتی خضعت لها اعناق اهل الارض و السماء ای ربّ انجد بتلک الجنود اهل السجود و ارفع اللواء المعقود و انصر المقام المحمود و ادم الظلّ الممدود بفضلک و جودک

2 O Lord! Help Thy loved ones who have arisen to aid Thy Cause, exalt Thy Word, promote Thy Covenant, illumine Thy horizons and spread abroad Thy effulgent light. O Lord! Thanks be to Thee for what Thou hast shown of Thy severe might and great power for the sake of Thy loved ones in Thy lands, and for the protection of Thy chosen ones in Thy realm, whereby Thou hast bestowed honor upon Thy pure ones and abasement upon

2 ای ربّ انصر احبتک الّذین قاموا لنصرة امرک و اعلاء کلمتک و ترویج میثاقک و تنویر آفاقک و تعمیم اشراقک ای ربّ لک الشکر علی ما ابدیت من شدید بأسک و عظیم اقتدارک فی حقّ احبائک فی بلادک و صونا لآودائک فی مملکتک و اورثت به عزّة اصفیائک و ذلّة معاندیک صنادید القوم و ائمة الضلال الّذین

Thine enemies—the leaders of the people and the imams of misguidance who guide to the torment of the flame, who violated Thy sanctity from the pulpits, who slandered Thy Beauty in assemblies, who mocked Thy Countenance in gatherings, who attributed partnership with Thee before all people in the thoroughfares, who issued decrees to slay Thy loved ones and shed the blood of Thy chosen ones.

- 3 O Lord! They burned those delicate bodies animated by the spirit of Thy oneness, and severed those heads adorned with the crown of Thy singleness. They ruled that they had abandoned Thy religion and associated with Thee their idol which is their vain desire, even as Thou hast said—and Thy word is the truth: “Seest thou him who taketh his vain desires for his god?” O Lord! They claimed faith in the Manifestations of Thy Cause, yet objected to Thy manifest Beauty. They claimed knowledge of the Book and the power of deduction and independent judgment, then proceeded to issue decrees to slay Thy most exalted Beauty. They clung to a verse from Thy Book and crucified Thy Beauty and aimed arrows of lead at Him, saying “This one has claimed prophethood and contradicted the clear texts of the Qur’an: ‘Muhammad is not the father of any of your men, but He is the Messenger of God and the Seal of the Prophets.’”

- 4 O Lord! They held fast to their understanding of the Book and decreed death for Him before Whom bow down the Tablets and Pages and the Decisive Utterance. O Lord! Not content with this, they passed judgment against Thy most glorious Beauty, saying He spoke in error and followed His own self and vain desire, that He was not taught by the Most Strong One, that He made Himself a partner with Him Who created and fashioned all things. They dishonored Him with all hatred and rancor in private and in public and in great assemblies, and were not ashamed before His radiant lights shining upon all regions.

- 5 O Lord! Praise be to Thee for having cut off their root, nullified their falsehood, removed their enmity, darkened their mornings, reversed their standards, broken their pens, extinguished their lamp, and exposed their crookedness. Verily Thou art the Subduer, the Powerful, the Mighty, the Omnipotent, the Self-Subsisting.

- 6 O Lord! Make me and Thy steadfast servants successful in maintaining Thy Covenant and Testament, in servitude at Thy lofty Threshold, and in submission and humility at the gate of Thy glorious Oneness. Aid us to serve Thy manifest Faith and to guide others to Thy straight path. Verily Thou art the Generous, the Merciful.

يهدون الى عذاب السعير و هتكوا حرمتك على المناير و طعنوا بجمالک في المحاضر و استهزؤوا بطاعتک في المحافل و اسندوا اليک الشّرك على رؤوس الأشهاد في المعابر و افتوا بقتل احبتک و هرقوا دماء صفوتک

3 ای ربّ حرّقوا تلك الأجساد اللطيفة بروح توحيدک و قطعوا تلك الرؤوس المتوجهة باکلیل تفریدک و حکموا عليهم انهم ارتدّوا عن دينک و اشركوک بمعبودهم الذی هو هوهم کما قلت و قولک الصدق أ فرأيت الذی اتّخذ الهه هواه ای ربّ ادعوا الايمان بمظاهر امرک و اعترضوا على جمالک المبين و ادعوا معرفة الکتاب و قوت الاستنباط و الاجتهاد ثمّ استفتحوا في الافتاء بقتل جمالک الأعلی و تشبّثوا بأية من کتابک و صلبوا جمالک و فوقوا اليه سهام الرصاص و قالوا هذا ادعى النبوة و خالف صریح نصوص القرآن ماکان محمد ایا احد من رجالکم ولكنه رسول الله و خاتم النبیین

4 ای ربّ تمسکوا بمفاهيمهم من الکتاب و افتوا بقتل من خضع له الألواح و الصحائف و فصل الخطاب ای ربّ لم یکنفوا بذلك بل افتوا على جمالک الأبهی و قالوا انه نطق بالخطاء و اتبع النفس و الهوى و لم یعلّمه شديدی القوى و جعل نفسه شریکاً للذی خلق فسوی و اهانونه بكلّ حقّد و بغضاء في الخلأ و الملاء و المجامع الكبرى و مااستحو من انواره الساطعة على الأرجاء

5 ای ربّ لک الحمد بما قطعت دابرهم و ازهقت باطلهم و ابدت عدوتهم و اظلمت غدوتهم و نکست اعلامهم و کسرت اقلامهم و اطفئت سراجهم و اظهرت اعوجاجهم انک انت القاهر القادر العزيز المقتدر القيوم

6 ای ربّ وقفنی و عبادک المستقیمین على عهدک و میثاقک في عبودية عتبتک السامیه و الخضوع و الخشوع عند باب احديتک الباهیه و ایدنا على خدمة دينک المبين و الهداية الى صراطک المستقیم انک انت الکریم الرحیم

7 What you wrote has been noted. Truly these counsels are timely and heard, and these proofs are clear, evident and witnessed. But in the Qur'an, addressing the Manifestation of divine grace, the All-Merciful says: "Can you guide the blind even if they cannot see? Can you make the deaf hear even if they cannot hear?" These souls know the falsity of what they say - "they recognize God's blessing, then they deny it." Christ would flee to the highest mountain peaks. When someone asked the reason for such haste, He said "I flee from the ignorant fool." They said "Use the power of the Greatest Name." He replied "Through the grace of the Holy Spirit and the Mesianic spirit, the blind gained sight, the deaf heard, the mute spoke, and the dead were revived. But a hundred thousand Greatest Names had no effect on the ignorant fool and yielded no benefit, for foolishness is the wrath and anger of the Lord of Glory - it has no remedy and accepts no cure." Now the covenant-breakers are manifestations of such foolishness and ignorance that a hundred thousand Greatest Names would have no effect, let alone exhortation and counsel.

8 In any case, the fruit of your counsels was that they secretly spread to every covenant-breaker that you were corresponding with them in private, and they publicized this. Therefore you should quickly revise certain passages of the letter you wrote to Khartumi, and explain the true condition of these worldly and spiritually foolish ones who resist the Covenant of the Most Holy One, just as you have discovered and investigated, so all may know that whatever they have secretly said about the steadfast ones to the covenant-breakers is pure falsehood. You are immersed in the ocean of the Covenant and like the moon receive illumination from the Sun of the Covenant. You do not sacrifice the manifest light for the darkness of hell, nor do you sacrifice the ancient Covenant of the Lord for the croaking of the despicable one.

9 They have employed such deceptions that cannot be described - as soon as someone greets them, they secretly spread that this person is also their confidant, so as to cause the friends to shun them and create enmity and hatred toward that person. And when the fire of hatred is kindled, violation of the Covenant immediately becomes certain. But they saw no fruit from these schemes and deceptions. Alas, alas! The nightingale of the garden of the Covenant will not dwell in the ash-heap of forgetfulness,

7 آنچه مرقوم فرموده بودید ملاحظه گردید
فی الحقیقه این مواظ بموقع و مسموع و این ادله
واضح و مبین و مشهود ولی در فرقان حضرت
رحمن بمظهر فیض یزدان خطاب میفرماید ا
فانت تهدي العمی ولو كانوا لا یبصرون ا فانت
تسمع الصم ولو كانوا لا یسمعون این نفوس
بطلان آنچه را میگویند میدانند یعرفون نعمه الله
ثم ینکرونها حضرت روح فرار باعلی قلل جبال
میفرمود سبب سرعت و شتابرا شخصی استفسار
نمود فرمود از احمق نادان گریزانم عرض نمودند
قوت اسم اعظم بکار بر فرمودند بفیض روح
القدس و روح مسیحائی کور بینا گردید و کر
شنوا و لال گویا و مرده احیا ولی صد هزار
اسم اعظم باحق نادان تأثیری بخشید و فائدهئی
نمود چه که حماقت غضب و قهر حضرت رب
عزتست چارهئی ندارد و علاجی نپذیرد حال
سست عنصران در عهد و پیمان مظهر حماقت
و نادانی هستند که صد هزار اسم اعظم تأثیر
نکند تا چه رسد به وعظ و نصیحت

8 باری ثمری که از نصایح آنحضرت حاصل شد
این بود که در سر سر بهر سست عنصر رسانند
که جناب حاجی یا ما سرّاً مکاتبه دارند و این را
شهرت دادند لهذا آنجناب باید بکمال سرعت این
مکتوب را که به خطوطی مرقوم نموده اید بعضی
مواقع را قدری جرح و تعدیل فرمائید و حقیقت
حال بی خردان دنیا و آخرت و مقاومان میثاق
حضرت احدیت را بحقیقت چنانکه کشف و
تحقیق فرموده اید بیان نمائید تا کل بدانند که
در سر سر آنچه بسست عنصران در حق ثباتان
گفته اند کذب محضست و آن حضرت در عمان
پیمان مستغرق و از شمس میثاق چون ماه منور
بهره ورید نور مبین را فدای ظلام سحیح نمیفرمائید
و عهد قدیم رب کریم را قربان نعیق اقرع لئیم
نمینمائید

9 باری نه چنان حیل و خداعی در میان آورده اند
که بتعبیر درآید بحض اینکه نفسی بایشان سلامی
کند در سر شهرت دهند که این شخص نیز با
ما همدست تا سبب نفرت دوستان گردد و
علت عداوت و بغضاء آن شخص شود و چون
آتش بغضاء روشن شد نقض عهد و میثاق فوراً
محقق گردد ولی ثمری از این تدبیر و تزویر ندیدند

and the sweet-singing parrot of the Covenant will not break the Covenant. To one who has found eternal life from the living waters and drunk the sweet water, bitter salt water will not be palatable. No one can extinguish the passion of one enamored with the Most Glorious Beauty and disgraced for love of the Beloved of the Covenant. One intoxicated with the wine of the Covenant becomes so ecstatic that they see the horizons and all therein as non-existent and ephemeral, standing firm against the armies of the world's kings with utmost steadfastness.

- 10 O longtime friend! Such lamentation and sorrow lies within the heart that no words can express. Leave the account of this separation and this heart's blood for another time. O beloved! The lights of unity and the effulgence of oneness have illumined the East and the West, and the radiant lamp of the Covenant hath brightened all horizons. The waves of the Kingdom have submerged the shores of existence, and the clouds of divine favors have poured forth upon all regions. Ere long shall the standard of God's Covenant wave at the axis of possibility, and the manifest morn of ancient glory shall illumine both East and West with its rays. The melody of the Abha Kingdom shall be raised in the Houses of Worship, and the heads of the mighty shall be caught in the noose of the love of God. These bats shall become captive to their weak sight and shall be blinded by the rays of the Sun of the Covenant.

- 11 O beloved! Concerning what you wrote about Yahya, he had imagined that 'Abdu'l-Baha was unaware of his whisperings and intrigues. Therefore, some time ago a letter was written to Jeddah, a copy of which is enclosed herewith. Peruse it, that you may be assured that 'Abdu'l-Baha's forbearance is mighty and His patience severe, and when the time comes, He speaks, writes, and proclaims: "This is the Truth, and after Truth there is naught but error." O beloved! Raise such a cry of the Covenant that the deaf ears of the Covenant-breakers may hear, and kindle such a light in the gathering of steadfastness that the blind eyes of the violators may see. And glory be upon all who are firm in the Covenant of thy Lord, the All-Glorious.

هیات هیات بلبل گلستان بیان در گلخن نسیان
جای نگزیند و طوطی شکرشکن میثاق عهدشکن
نگردد نزد آنکه از معین حیوان حیات جاودان
یافت و آب خوشگوار نوشید ملح اجاج گوارا
نیاید شیدای جمال ابهی و رسوای دلبر عهد را
کسی محمود نکند سرمست پیانهء بیان چنان نشسته
یابد که آفاق و ما فیہ را محو و فانی بیند و جنود
ملوک عالمرا سینه سپر نماید و پای استقامت بنماید

10 باری ای یار دیرین نه چنین انین و حنین در
دل است که بیان توان کرد شرح این هجران و
این خون جگر این زمان بگذار تا وقت دگر ای
حبیب انوار توحید و اشراق تفرید شرق و غرب
را روشن نموده و سراج و هاج میثاق آفاق را منور
کرده امواج بحر ملکوت سواحل وجود را غرق
نموده و سخاب الطاف بر جمیع اطراف فائض
گشته عنقریب علم بیان یزدان در قطب امکان
موج زند و صبح مبین عزت قدیمه پرتوش خاور
و باختر را روشن کند آهنگ ملکوت ابهی
در مشارق اذکار بلند شود و سرهای سروران
در کمند محبت الله درآید این خفاشان اسیر بصر
ضعیف گردند و از شعاع آفتاب عهد ضریر شوند

11 ای حبیب در خصوص یحیی مرقوم نموده بودید
همچو تصور نموده بود که عبدالهء غافل از
وساوس و دسائس است لهذا چندی پیش
مکتوبی به جدّه مرقوم گشت سواد آن در
جوف است ارسال میشود ملاحظه فرمائید
لتیقن ان عبدالهء حمله عظیم و صبره شدید و
اذا جاء الأمر نطق و رقم و نادی هذا هو الحق
و ما بعد الحق الا الضلال ای حبیب چنان
فریاد میثاق برار که گوش کر ناقصین شنوا
گردد و چنان در انجن ثبوت برافروز که چشم
کور ناکثین بینا شود و الهاء علی کلّ ثابت علی
میثاق ربک العظیم

INBA13:332x, MMK6#485, MSHR4.051x

AB04980

To: James B Thornton Chase, in Chicago

Date: 1898-Sep-19

- 1 O thou whose heart hath been filled with the love of the Beauty of God! يا من امتلأ قلبه حباً بجمال الله
- 2 I have read thy kind letter and voiced thy words which show the excess of thy love to God, the greatness of thine adherence to the Cause of God and the abundance of thine attraction to the Kingdom of God. From a man like unto thee such words are always expected and it is your duty thus to proclaim. انى تلوت رقيمك الكريم و رتلت كلماتك الناطقة بفراط محبتك لله و عظيم تعلقك بأمر الله و وفور انجذابك الى ملكوت الله و لمثلک ينبغي هذا
- 3 I do greet thee from this Exalted Place, while thou art in that far distant country, and present to thee salutations and praise, and I see thee with the eye of the heart as though thou were present here and I speak to thee by the tongue of the Spirit, saying: "Blessed thou art with every blessing! Then preach to the beloved of God in that country the glad-tidings of El-Baha." و اتي احبيك من هذه العدو العليا و اهديك التحية و الثناء و انت في تلك العدو القصوى و اراك بعين القلب حاضر المنتدى و اخاطبك بلسان الروح و اقول طوبى لك كل طوبى ثم بشر احباء الله في تلك الانحاء ببشارات البهاء ع ع
- 4 The form of prayer requested by thee: هذه مناجاة التي طلبتها
- 5 My God! my God! Thou art my hope and my beloved, my intended aim and desire! With great humbleness and entire devotion I pray to Thee to make me the minaret of Thy love in Thy region, the lamp of Thy knowledge among Thy creatures and the banner of Thy gift in Thy Kingdom. الهى الهى انت محبوى و رجائى و مقصودى و منائى انى بكل تضرع و تبتل اناجيك ان تجعلنى منار محبتك فى بلادك و مصباح معرفتك بين خلقك و راية موهبتك فى مملكته
- 6 Make me one of Thy worshippers who cut themselves from everything but Thee and sanctify themselves from everything pertaining to the world and divert themselves from the defects of the suspicious. و اجعلنى من عبادك المنقطعين عن دونك المقدسين عن كل الشؤون المنزهين عن شوائب اهل الظنون
- 7 Let my heart be dilated with joy through the spirit of confirmation from Thy Kingdom and illumine my sight with seeing the hosts of success following one another and descending upon me from thine Omnipotence. و اشرح صدرى بروح التأييد من ملكوتك و نور بصرى بمشاهدة جنود التوفيق تتابع على من جبروتك
- 8 Thou art the Almighty, the Invincible, the Powerful! انك انت المقتدر العزيز القدير

BRL_ATE#110x, BPRY.056-057x, TAB.329-330, BSC.428 #775

INBA59:194c, BRL_DAK#0229,
ADH2.115x, ADH2_3#07 p.148x,
MJMJ1.023x, MMG2#218 p.245x,
MJH.068ax

AB03646

To: Mirza Husayn Khan (Shin), in Shiraz

Date: 1898-Sep-21

- 1 O sincere servant of the True One! I hear thou art grieved and distressed at the happenings of the world and the vicissitudes of fortune. Wherefore this fear and sorrow? The true lovers of the Abha Beauty, and they that have quaffed the Cup of the Covenant fear no calamity, nor feel depressed in the hour of trial. They regard the fire of adversity as their garden of delight, and the depth of the sea the expanse of heaven.
- 2 Thou who art neath the shelter of God, and under the shadow of the Tree of His Covenant, why sorrow and repine? Rest thou assured and feel confident. Observe the written commandments of thy Lord with joy and peace, with earnestness and sincerity; and be thou the well-wisher of thy country and thy government. His grace shall assist thee at all times, His blessings shall be bestowed upon thee, and thy heart's desire shall be realized.
- 3 By the Ancient Beauty! - may my life be a sacrifice for His loved ones - Were the friends to realize what a glorious sovereignty the Lord hath destined for them in His Kingdom, surely they would be filled with ecstasy, would behold themselves crowned with immortal glory and carried away with transports of delight. Erelong it shall be made manifest how brilliantly the light of His bountiful care and mercy hath shone upon His loved ones, and what a turbulent ocean hath been stirred in their hearts! Then will they clamour and exclaim: Happy are we; let all the world rejoice!

1 ای بندهء صادق حق گفتند از وقایع و حوادث
کونی قدری ملول و محزون و کمی مغموم و
مهموم و حال آنکه عاشقان جمال دلبر ابری و
سرستان پیمانهء بیان از هیچ آفتی افسرده نگردند
و از هیچ مشقتی پزمرده نشوند آتش را گلزار
یابند و قعر دریا را پهن دشت هموار

2 باری تو که در پناه حق و در ظل سدرهء عهد
دیگر چه غمی خوری مطمئن باش و مؤتمن در
کمال روح و ریحان و همت و صداقت بی پایان
بخدمات متبوع معظم به پرداز و خیرخواه دولت
و ملت باش تأیید در جمیع اوقات از کل جهات
میرسد و توفیق حاصل میگردد و دلبر آمال چهره
میگشاید

3 قسم بجمال قدم روحی لأحبائه الفداء اگر یاران
مطلع گردند که در حیز ملکوت چه خیری
در حقشان مقدر البتہ به رقص و طرب آیند و
اکلیل عزت قدیمه بر سر بینند و از کثرت سرور
پرواز کنند عنقریب ظاهر گردد که انوار الطاف
چگونه بر سر دوستان تابیده و چه بحر محیطی در
قلوبشان بموج آمده آنوقت فریاد یاطوبی یابشری
برآرند

4 5 Jamadiu'l-Ula 1316

4 5 جمادی الأولى 1316

SWAB#229, SW_v14#01 p.018, BP1926.024-025

INBA13:198b, MNMK#136 p.252,
MMK1#229 p.299

AB05359*To: Muhammad Yusuf the Prince**Date: 1898-Sep-27*

- | | | | |
|----|---|----|---|
| 1 | O kind friend! The heavenly Physician and divine Doctor has opened wide the doors of the divine hospital, and called the spiritual patients to attend, proclaiming: | 1 | ای یار مهربان پزشک آسمانی و طبیب رحمانی درهای شفاخانه یزدانی باز نمود و بر بیماران روحانی صلاهی حضور زد و فرمود |
| 2 | Hasten to the remedy! | 2 | حیّ علی الدریاق |
| 3 | Hasten to the cure for every unbearable ailment! | 3 | حیّ علی البرء من کلّ داء لا یطاق |
| 4 | Hasten to appear before the Physician of all horizons! | 4 | حیّ علی الورود علی طبیب الآفاق |
| 5 | Hasten to arrive before the Wise One of enlightenment! | 5 | حیّ علی الوفود علی حکیم الاشراف |
| 6 | Hasten to the Messiah of the Kingdom! | 6 | حیّ علی مسیح الملکوت |
| 7 | Hasten to the Greatest Name that brings the dead to life! | 7 | حیّ علی الاسم الأعظم الذی یحیی من یموت |
| 8 | Hasten to eternal life! | 8 | حیّ علی الحیاة السّرمدیة |
| 9 | Hasten to everlasting salvation! | 9 | حیّ علی النّجاة الأبدیة |
| 10 | Hasten to recovery from blindness! | 10 | حیّ علی البرء من العمی |
| 11 | Hasten to healing from the deafness of selfish desire! | 11 | حیّ علی الشّفاء من صمم الهوی |
| 12 | Hasten to eloquent speech after muteness! | 12 | حیّ علی النّطق الفصیح من بعد البکم |
| 13 | Hasten to the mighty healing after sickness! | 13 | حیّ علی الشّفاء العظیم من بعد السّقم |
| 14 | Hasten to swift recovery from deadly poison! | 14 | حیّ علی البرء السّریع من السّم النّقیع |
| 15 | Hasten to eternal permanence! | 15 | حیّ علی البقاء الأبدی |
| 16 | Hasten to everlasting life! | 16 | حیّ علی العیش السّرمدی |
| 17 | Blessed is he who attains! Glad tidings to him who takes refuge! This is the divine medicine, this is the merciful cure and spiritual remedy. | 17 | طوبی لمن فاز بشری لمن لاذ هذا هو الطّبّ الالهی هذا هو العلاج الرّحمانی و الدّواء الرّوحانی |

INBA13:197, INBA59:219

AB07105*To: Majdul-Hukama Manshadi**Date: 1898-Sep-28*

- 1 O thou who hast kindled the lamp of guidance in the glass of Manshad! By My life, the mighty hosts of divine confirmation advance from the Kingdom of sanctification, and the onslaught of victory rushes forth from the Realm of divine unity. They aid everyone who speaks in praise. The mysterious voices from on high cry out from the Supreme Concourse: "O joy to him who is firm in the Covenant! O glory to him who stands fast on the Path! O gladness to him who diffuses the fragrances of God! O delight to him who loves God!"
- 2 And thou, O thou who art enkindled with the fire of the love of God, blaze forth with the flame ignited in the Tree of the Covenant - that flame of love shining upon East and West. With tears flowing, patience exhausted, heart trembling, spirit gladdened, breast dilated - by the True God, the glad tidings of the Most Glorious Paradise reach thee at every moment, and thy face is illumined by a light that brightens the horizons.

1 يا من استوقد سراج الهداية في زجاجة المنشاد
لعمري ان عرمرم التأييد مقبل من ملكوت
التقديس و ان ملبة النصر هاجمة من جبروت
التوحيد وينصرون كل ناطق بالثناء و ان هواتف
الغيب تهتف من الملأ اعلی ياطوبی لمن ثبت على
الميثاق ياعزاً من استقام على الصراط يافرحاً لمن
نشر نفحات الله ياطرباً بحبة الله

2 و انتك انت يا ايها المتوقد بنار محبة الله فاضطرم
بالنار الموقدة في شجرة العهد شعلة الحب الساطعة
على الشرق والغرب منسجم الدمع منصرم الصبر
مهتز الفؤاد مستبشر الروح منشرح الصدر تالله
الحق ان بشائر جنة الأبهى تدركك في كل حين
و ان و يتنور وجهك بنور يتنور به الآفاق

INBA59:218b

AB04594*To: Azizullah Misbah, in Shiraz**Date: 1898-Oct-21*

- 1 O thou who hast turned thy face towards Him Who split the heavens and the earth asunder! I read the profound, clear, eloquent and radiant paper. By God the True One! I realized from its contents the meanings of ardor and invocation to God, emanating from a heart raging with the fire of the love of God. Thou hast an abundant share and a great fortune from this noble station and manifest light. This station is the most secure shelter in the world of existence for them who bow down in adoration before Him, and none can attain unto it save them who receive assistance from the Kingdom of Creation. Therefore, render ye thanks unto thy merciful Lord inasmuch as He enabled thee to attain unto this Blooming Rose, and singled thee out for this bounteous gift, and enabled thee to speak

1 يا من وجهه للذى فطر السموات والأرض
قد تلوت الصحيفة البليغة الرائقة الناطقة النوراء
تالله الحق ادركت منها معاني التضرع و التبتل
الى الله المنبعث من قلب التهب بنار محبة الله و
لك التصيب الوفير و الحظ العظيم من هذا المقام
الكريم و النور المبين و هذا المقام آمن مقام في
الوجود عند اهل السجود و لا يناله الا كل مؤيد
من ملكوت الوجود اذا فاشكر الله ربك الودود
بما اوردك على هذا الورد المورود و خصصك
بهذا الريفد المرفود و انطلقك بالثناء بمزامير آل
داود انه كان بعباده لرؤف رحيم

forth in praise of the Psalms of David. He indeed, upon his servants, is the Compassionate, the All-Merciful.

- 2 O my beloved Master, I call upon Thee with utter abasement and lowliness, and with a supplicating tongue, to crown Thy beloved servant who is in mystic bewilderment, with the crown of salvation amongst the righteous, and to bestow upon him the garment of success amidst them who are free, and to make him a sign of grace in the apex of the world, and to aid him to do what Thou lovest and desirest, O my Lord, the Unconstrained, that he may serve Thy Cause and spread Thy Word, and announce Thy Beauty. Thou art the Almighty, the All-Compelling.

2 یا مولای محبوب اتی بکلّ ذلّ و انکسار ادعوی
 بلسان الابهال ان تتوجّ عبدک العزیز المستهام
 بتاج الفلاح بین الأبرار و تخلع علیه رداء النّجاح
 بین الأحرار و تجعله آية التوفیق فی قطب الأقطار
 و توقّفه علی ما تحبّ و ترضی یا ربّی المختار حتّی
 یخدم امرک و ینشر کلمتک و یشیر بجمالک
 أنّک انت العزیز الجبار

BRL_DAK#0324, MKT4.197, YMM.065,
 DMSB.027

AB02837

To: Haji Mirza Siyyid Ali Fadil Isfahani, in Tabriz

Date: 1898-Nov-07

- 1 O thou who hast acquired the fire of love from the Divine Lote-Tree! The Tree of the Covenant hath been planted in the midst of Paradise, and the holy birds have taken refuge therein. It hath cast its shadow over all humanity, hath blossomed, put forth leaves, borne fruit, and become verdant and flourishing. The sincere ones have been stirred by the fragrance of its flowers, and the minds of the observers have been amazed at beholding it. But those who waver are in manifest loss, and the haughty ones are in great humiliation.
- 2 You had inquired about the qualities of the trustees of the House of Justice. The trustees of the House of Justice are men who must be elected by the people according to the complete and organized system of election. They must then elect from among themselves someone to serve as the head of the House of Justice. There is no doubt that these souls must be believing, assured, steadfast, firm and adorned with perfections, so that their reputation among the general public may be like the fragrance of musk, and the people will elect them. At present, wisdom and prudence do not permit the implementation of election rules, as this would cause commotion and sedition. But when the time comes and circumstances permit, the rules and laws of election must certainly be implemented with complete

1 یا من اقتبس نار المحبّة من السّدرة الرّحمانيّة قد
 غرست شجرة الميثاق فی بحیوة الفردوس و آوت
 الیها طیور القدس و ظلّلت علی اهل الانس و
 ازهرت و اورقت و اثمرت و خضلت و نضرت
 و اهتزت من نفحة ازهارها المخلصون و ذهلت
 من مشاهدتها عقول الناظرین ولكنّ المترلّین لفی
 خسران مبین و أنّ المترفین لفی ذلّ عظیم

2 از صفات امناء بیت العدل استفسار فرموده
 بودید امناء بیت العدل رجالی هستند که باید
 ملت بقاعدهء انتخاب منتظم مکلّ ایشانرا انتخاب
 نمایند و ایشان از برای ریاست بیت عدل از
 میان خود نفسی را انتخاب نمایند و شبهه نیست
 که این نفوس باید مؤمن و موقن و ثابت و
 راسخ و بکالات آراسته باشند تا صیبتشان در
 میان عموم چون رائحهء مسک معطر باشد و
 او را ملت انتخاب نمایند و حال عقل و حکمت
 مقتضی اجراء احکام انتخاب نیست زیرا اسباب
 ولوله و فتنه میشود ولی عند حصول الوقت
 و مساعده الزمان البته باید قواعد و احکام
 انتخاب را با کمال آزادگی اجرا کرد تا بیت

freedom, so that the House of Justice may arise to render outstanding services under the protection and guardianship of the monarchy, and may sacrifice their lives in service to the royal throne with perfect sincerity and goodwill. There is no doubt that the majority of the people will elect pure and sanctified souls who are adorned with perfections.

عدل در ظلّ سلطنت شهریاری و تحت صون و حمایت پادشاهی بخدمات فائده قیام نمایند و در خدمات سریر سلطنت بکمال صداقت و خیرخواهی جان فدا نمایند و شبهه نیست که اکثریت ملت نفوس پاک منزّه را که بکمال آراسته است انتخاب نمایند

INBA88:253, INBA89:048

AB05963

To: *Mihdi Muharrir*

Date: 1898-Nov-12

1 O thou who hast clung to the hem of the robe of grandeur! Well done, well done to thee, O thou who hast held fast to the cord stretched between earth and heaven, who hast grasped the firm handle that cannot be broken, who hast taken shelter in the shade of the Tree of the Covenant, who hast been illumined by the lights of radiance! Know thou that thy Lord assisteth whosoever aideth His Cause and supporteth whosoever turneth toward His Kingdom. Soon shalt thou witness how God will strengthen the backs of the faithful ones through His mighty power. On that day thou shalt rejoice, and the believers shall rejoice.

1 یا من تعلّق باهداب رداء الکبریا بچّ یخّ لک یا ایّها المتشبّث بالحبل الممدود بین الارض و السماء و المتمسک بالعروة الوثقی الّتی لا انفصام لها المستظلّ فی ظلّ شجرة الميثاق المستضی بانوار الاشراق و اعلم بان ربک ينصر من نصر امره و يؤیّد من توجه الى ملکوته فسوف ترى ان الله يشدد ظهور اهل الوفاء بشدید القوى يومئذ تفرح و یفرح المؤمنون

2 O Lord! Assist this servant of Thine through Thy lordly might and Thy sovereign power, and make him a manifestation of Thy help and protection. Verily, Thou art the Generous, the Bestower.

2 ربّ اید عبدک هذا بقوة ربوبیتک و قدرة قیومیتک و اجعله مظهر عونک و صونک انک انت الکریم الوهاب

3 In the mighty Qur'an He saith: "If ye help God, He will help you." Therefore, strive with all thy powers - in speech, in deeds, and in conduct - to arise in service to the Cause of God, so that thou mayest witness divine confirmation and success in all things. Thou hast been and art accepted at the Divine Threshold.

3 در قرآن عظیم میفرماید ان تنصروا الله ینصرکم پس تا توانی بجمع شئون از گفتار و کردار و رفتار بخدمت امر الله قیام کن تا تأیید و توفیق در جمع شئون مشاهده نمائی و در درگاه حق مقبول بوده و هستی

MKT6.100

AB02449

To: Samandari, Abdu'l-Husayn et al., in Qazvin

Date: 1898-Nov-16

- 1 O ye realities attracted by the fragrances from the gardens of the Covenant!
- 2 By the glory of your Lord, His majesty, His grandeur, His exaltation, His sovereignty and His splendor, through you the hearts of the spiritual ones have been gladdened, through you the breasts of the divine ones have expanded, through you the lips of the illumined ones have smiled, through you the stars of firmness have shone forth, through you the lights of steadfastness have spread abroad, through you the rain clouds of divine knowledge have poured forth, through you the lions of certitude have roared, through you the birds of Paradise have taken flight, through you the morning breezes have wafted, and through you the fragrance of flowers has diffused!
- 3 By God the True One, the dwellers of the pavilion of holiness pray for you during the hours of night and throughout the day, and they rejoice at your steadfastness in the Covenant, your firmness on the path, the blazing of the fire of your love in the heart of the horizons, and the gleaming of the lights of your faithfulness in a glass of intense brilliance.
- 4 Verily your Lord has strengthened you, confirmed you, united your gathering, illumined your faces, lit your lamp, made clear your path, straightened your way, and brought near what was distant. Verily, He is the Confirmer and Enabler of whomsoever He wishes to whatsoever He wishes.
- 1 أَيُّهَا الْحَقَائِقُ الْمُنْجَذِبَةُ بِنَفَحَاتِ رِيَاضِ الْمِيثَاقِ
- 2 فَوِ عِزَّةِ رَبِّكُمْ وَجَلَالِهِ وَعَظَمَتِهِ وَعِلَّائِهِ وَسُلْطَانِهِ وَبِهَآئِهِ إِنَّ بَكُمْ طَرِبَتْ قُلُوبُ الرُّوحَانِيِّينَ وَبَكُمْ انْشَرَحَتْ صُدُورُ الرِّبَانِيِّينَ وَبَكُمْ تَبَسَّمَتْ ثُغُورُ النُّورَانِيِّينَ وَبَكُمْ اكْفَهَرَتْ نَجُومُ الثَّبُوتِ وَبَكُمْ انْتَشَرَتْ أَنْوَارُ الرُّسُوحِ وَبَكُمْ انْهَمَرَتْ غِيُوثُ الْعُرْفَانِ وَبَكُمْ زُرَّتْ لَيُوثُ الْإِيقَانِ وَبَكُمْ طَارَتْ طَيُورُ الْجَنَانِ وَبَكُمْ مَرَّتْ نَسْمَةُ الْأَسْحَارِ وَبَكُمْ عَبَقَتْ نَفْحَةُ الْأَزْهَارِ
- 3 تَاللَّهِ الْحَقِّ أَنَّ أَهْلَ سِرَادِقِ الْقُدُسِ يَصَلُّونَ عَلَيْكُمْ أَنَاءَ اللَّيْلِ وَأَنَاءَ النَّهَارِ وَيَسْتَبْشِرُونَ بِثُبُوتِكُمْ عَلَى الْمِيثَاقِ وَاسْتِقَامَتِكُمْ عَلَى الصِّرَاطِ وَتَأَجُّجِ نَارِ مَحَبَّتِكُمْ فِي قَلْبِ الْآفَاقِ وَتَلْتَلَأْ أَنْوَارِ وَفَائِكُمْ فِي زَجَاجَةِ شَدِيدَةِ الْأَشْرَاقِ
- 4 إِنَّ رَبِّكُمْ أَيْدَكُمْ وَوَقَّعَكُمْ وَجَمَعَ شَمْلَكُمْ وَنَوَّرَ وَجْهَكُمْ وَأَضَاءَ سِرَاجَكُمْ وَأَوْضَحَ مِنْهَاجَكُمْ وَقَوَّمَ طَرِيقَكُمْ وَقَرَّبَ سَحِيقَكُمْ إِنَّهُ هُوَ الْمُؤَيَّدُ الْمَوْقِفُ مِنْ إِيْشَاءِ عَلَى مَا يُشَاءُ

INBA13:041, AYBY.388 #073

AB02854

To: Baha'is of Tihiran

Date: 1898-Nov-17

- 1 Praise be to God Who strengthened His mighty Manifestation through the firm Covenant and distinguished His glorious Revelation through the clear Testament, gathering beneath the shade of the Tree of Fellowship and calling out through His
- 1 الْحَمْدُ لِلَّهِ الَّذِي أَيْدَى كُورِهِ الْعَظِيمِ بِالْمِيثَاقِ الشَّدِيدِ وَخَصَّصَ ظُهُورَهُ الْجَلِيلَ بِالْعَهْدِ الْمُبِينِ فُخْشِرَ فِي ظِلِّ شَجَرَةِ الْأَنْبَسَاءِ وَنَادَى بِأَثَرٍ مِنْ قَلْبِهِ الْأَعْلَى وَاسْتَعَى ذَلِكَ النَّدَاءُ آذَانَ مَلَإِ الْإِنْشَاءِ فَتَهَلَّلَ وَجْوهُ

Most Exalted Pen - a call that reached the ears of all creation. Thus did the faces of the people of the Most Glorious Kingdom beam with joy and the hearts of the Concourse on High were gladdened. They loosened their tongues in prayer and spoke in praise of their Lord, the Lord of the highest heavens, saying: "Glory be to our Most Glorious Lord Who took the Covenant in the primal world of atoms and blessed be His name in the next creation." Then did the faces of the people of hatred darken and were covered with the dust of passion. The back of Lat and Uzza was broken and the pillars of Manaf and the fourth Manaf were shaken. Soon they shall see the lowest depths, as the raven croaks in the refuse of misguidance and blindness, and the birds of night fly in the darkness of their black delusions, falling into the valleys of great abasement. They were driven away in disgrace, their bargain was at a loss, and their commerce brought no profit. God made them a lesson for those with insight.

اهل الملكوت الأبهى و طرب قلوب اهل الملا
الأعلى و اطلقوا الألسن بالدعاء و نطقوا بالثناء
على ربهم رب السموات العلى و قالوا سبحان
ربنا الأبهى بما اخذ العهد فى عالم الذر الأولى
و تبارك اسمه فى النشأة الأخرى ثم اغبر وجوه
اهل البغضاء و رهقها قرة الهوى و انكسر ظهر
اللات و العزى و تنزلت اركان مناف و منات
الرابعة الأخرى فسوف يرون الخضيض الأدنى و
نعق الغراب فى قامة الضلالة و العمى و طارت
طيور الليل فى ظلمات اوهامهم الدهماء فوقعوا فى
وهاد الذلة الكبرى و خسثوا و خسرت صفقتهم
و ما ربحت تجارتهم و جعلهم الله عبرة لأولى
الأبصار

- 2 Greetings and praise be upon Him Who adorned the brow of creation with the Most Great Word and raised the Most Exalted Banner in the Verdant Spot, and Who spoke in remembrance of His Most Glorious Lord in various Tablets - the White Pearl, the Unique Protected One, the Luminous Virgin, the Most High, the Most Exalted - and upon His glorious branches who remained firm in the Covenant on the day of separation, and upon those who follow Him until the Day of Reckoning.

2 و التحيّة و الثناء على من طرّز دياجعة الانشاء
بالكلمة العليا و رفع راية العليا على البقعة الخضراء و
نطق بذكر ربّه الأبهى فى الواح شتى الدرة البيضاء
و اليتيمة العصماء الخريدة النوراء العلى الأعلى و
على فروعه الجليلة الثابتة على الميثاق فى يوم الفراق
و على من اتبعه الى يوم الحساب

3 3 Rajab 1316

3 3 رجب 1316

INBA13:331

AB01880

To: Shaykh Fadlullah (Qazvin)

Date: 1898-Nov-18

- 1 O thou who hath been named the Gift of the True One! God hath written down for thee grace and bestowal. Through thee He hath shorn away the covering from the eyes of the veiled ones, and aided thee with the hosts of the Celestial Concourse.
- 2 Praised be to He Who hath lifted off the veil and revealed Himself! Praised be to He Who hath shed His light upon the earth and illumined the heavens! Praised be to He Who hath

1 يا من سمى بفضل الحق افاض الله عليك
سبحان الفضل و العطاء و كشف بك عن اعين
المحتجبين الغطاء و ايدك بمنود من الملا الأعلى

2 سبحان من كشف القناع و تجلّى سبحان من
اشرقت الأرض بنوره و اضاءت السماء سبحان
من انشأ الخلق الجديد و احيا الموتى سبحان

brought into being a new creation and given life to the lifeless! Praised be to He Who hath gathered His creatures and scattered them abroad! Praised be to He Who hath stretched forth the path, and established the scales, and called into account all in existence in the day of the Great Catastrophe! Praised be to He Who hath given refuge to the sincere ones in His All-highest bounty! Praised be to He Who hath brought the believers in the Unity of God into the paradise of His dwelling place! Praised be to He Who hath punished the veiled ones in the blazing fire! Praised be to He Who hath led the believers to the water-springs of felicitation! Praised be to He Who hath made the doubters to taste of the putrefaction of error and sin and blindness! Praised be to He Who hath caused the yearning ones to abide forever in the garden of unfading splendors! Praised be to He Who hath tormented the people of malice in the hellfire of hatred! Praised be to He Who hath caused the truthful ones to utter His praise! Praised be to He Who hath tried the liars with muteness in the assemblies of guidance! Praised be to He Who hath arisen and shone and illumined the highest place! Praised be to He Who hath poured forth the clouds of His mercy upon the earth! Praised be to He Who hath instructed His creatures with the education of the spiritually-minded, the highest and least of the dwellers of His kingdom! Praised be to He Who hath breathed life into His creation through the breaths of those who bow down in worship in His first emanation!

- 3 Praised be to He Who hath cast light on all regions, and illumined all directions, and shed His fragrance upon all horizons, and shone upon all with the radiance of His glory, and confounded the glances, and breathed the breath of life into the temple of being with love and unity, and raised up the creation by the outpouring of His generosity! And, verily, with Him is the path! He aideth the hearts and erecteth the tightly fitting edifice with the iron rod of the power of His Covenant. He maketh the steadfast joyful in that which befalleth them, and confident in the grace of their Lord. And for the vacillating He hath fixed a tearful judgment.

- 4 Praised be to He Who hath remained veiled in the covering of glory and hath obscured Himself in the garb of concealment in the singleness of His hidden realm! Praised be to He Who hath made everlasting the flood of His might, and hath made lasting the generosity of His kingdom, and hath perpetuated the dawning of His effulgence, and hath continually shed the brilliancy of His radiance from the concealed horizon upon the people of concord!

من حشر الخلق ونشر الوري سبحان من مدد
الصراف و وضع الميزان وحاسب من في الوجود
في يوم الطامة الكبرى سبحان من اجار المخلصين
في جوار موهبة العظمى سبحان من ادخل
الموحدين في الجنة المأوى سبحان من نكل
المحتجين في نار تلظى سبحان من اورد الموقنين
على مناهل المناء سبحان من اذاق المرتابين
صديد الغواية والضلالة والعبي سبحان من
اخلد المشتاقين في الحديقة النوراء سبحان من
عذب المبغضين في حميم البغضاء سبحان من
انطق الصادقين بالثناء سبحان من ابلى الكاذبين
بالخرس في محافل الهدى سبحان من سطع ولمع
واشرق من المركز الأعلى سبحان من افاض غمام
رحمته على الثرى سبحان من ربى الوجود بترية
الروحانيين اهل العليين من ملكوت او ادنى
سبحان من احيا الوجود بنفحات اهل السجود
في النشأة الأولى

3 سبحان من نور الأرجاء واضاء الأنحاء وعطر
الآفاق وعمم الاشراف وحير الأحداق ونفخ
روح الحياة في هبكل الامكان بحب و وفاق و
ربى الوجود بفيض الجود وان اليه المساق و
أيد القلوب وشيد البنيان المرصوص بزر حديد
من قوة الميثاق وجعل الثابتين فرحين بما آتاهم
ومطمئين بفضل مولاهم واقام على المتزلزلين
قيامه الآماق

4 سبحان من غاب في نقاب الجلال وتحجب بحلل
الغيب في هوية ملكوته الغائبة عن الأحداق
سبحان من ادام فيض جبروته واستمر جود
ملكوته ودام اشراقه واستدام سطوع انواره
من افق الغيب على اهل الوفاق

INBA13:335, INBA59:221, INBA88:378,
BRL_DAK#0848, MKT1.181, MI-
LAN.176

AB02042

To: Vazir Zadih, Talat daughter of Vazir, in Tihiran

Date: 1898-Nov-18

- 1 O handmaiden of God! The pen gallops like a steed, but what use when from excess galloping it has become weary and powerless, for from morning until now at nightfall it has been at full charge and race - at times galloping in the field of radiance, at times charging in the arena of courtesy, sometimes running in the greatest course, sometimes hastening to Mount Sinai, and at times striving in the blessed valley, crossing the branches of these fields and arenas and hills and valleys. At sunset it reached the vast expanse of the Divine Countenance. Now it takes even each step with difficulty, yet this valley too must be traversed by inevitable decree.

- 2 O Pen! Gallop and sacrifice your life! Make a heavenly charge and show forth the power of the favors of the Most Glorious Beauty! Draw a portrait of the sublime forms of the Supreme Concourse in this nether world and paint an image of the sanctified designs of the Abha Kingdom on the page of the horizons. Perchance the temples of limitation may hasten to the expanse of unity, and the prisoners of the realm of dust may discover the ways and qualities of the free souls of the Kingdom, rend asunder the veil of self and desire, shine with the lights of guidance, taste the honey of divine perfections, and drink from the cup of bounty. May they become verses of sanctification and temples of unity, dawning-places of splendor and daysprings of the effulgence of the Sun of the horizons.

- 3 O handmaiden of God! Convey to the steadfast leaves that this is the time of sanctification and detachment and the season for the appearance of the signs of unity. Become so enkindled night and day with the remembrance of God that the heat of the fire of the love of God may influence all regions and its warmth may reach the Holy Land. This is not difficult for God. And Glory be upon you and upon every maidservant who has believed in God.

1 ای امة الله قلم چون سمند در جولانست ولی چه فائده که از کثرت جولان خسته و بی تاب و توان گشته چه که از صبح تا بحال که شامست در منتهای تاخت و تاز بود گهی در میدان فروغ جولان نمود گهی در عرصه ادب بتاخت دمی در مضمار اکبر دوید و گهی به طور سیناء شتافت و وقتی در وادی این امین تکاپو کرد و تفرعات این میادین و عرصه ها و تپه ها و دره ها را قطع کرد وقت غروب بصحرای پرفسحت طلعت رسید حال دیگر قدمرا نیز بعسرت برمیدارد و این وادی نیز باید بحکم محتوم طی گردد

2 ای قلم بتاز و جان بیاز جولانی آسمانی کن و قوت الطاف جمال اهی بنا و بنگار نقشی از صور عالیّه ملأ اعلی در عالم ادنی بریز و رسمی از نقوش تقدیس ملکوت اهی در صفحه آفاق تصویر نما شاید هیاکل تحدید بفضای توحید شتابند و اسیران زندان ناسوت بروش و شیم آزادگان ملکوت پی برند و حجاب نفس و هوی بدرند و بانوار هدی بدرخشند و از شهد کالات الهیه بچشند و از کأس عطاء بنوشند آیات تقدیس شوند و هیاکل توحید مشارق اشراق گردند و مطالع فیض نیر آفاق

3 ای امة الله ورقات موقنه را ابلاغ نما که وقت تقدیس و تنزیه است و هنگام ظهور آیات توحید شب و روز بذکر حق چنان گرم گردید که حرارت آتش محبت الله بکل آفاق تأثیر نماید و تاب و تبش به ارض اقدس رسد و لیس ذلک علی الله بعزیز و البهاء علیک و علی کل امة آمنت بالله

AB04686*To: Siyyid Hasan, in Bushihr**Date: 1898-Nov-18*

- 1 O servant of the Supreme Lord! All nobles harbor desires for greatness and the melancholy of soaring ambition, that they might become exalted in the world or become leaders of others. But hear from me and seek counsel: Take up the way of servitude and pursue the path of humble service. You will witness freedom in both worlds and agility in every arena. At times you will traverse the realm of the material world, at times you will journey through the Kingdom. Sometimes you will hasten to the heights of evanescence, sometimes you will race into the depths of effacement and nothingness. For a moment you will raise your head from the collar of absolute being.
- 2 Servitude and childlike humility is freedom, while lordship and greatness is eternal bondage. Poverty, evanescence, effacement and purity are the true illumination of human reality, and this is the valley of peace and security.
- 3 The taint of existence so thoroughly takes the reins from one's hands as to establish one's dwelling in the depths of hell and veil one from the verses of the highest heaven and deprive one of the sweetness of life. Such a one lives ever grieved and sorrowful until passing away. Woe to all who seek existence and misery to all who desire manifestation!
- ای بندهٔ حضرت کبریا جمیع سروران هوس
بزرگی کنند و ماخولیای بلندپروازی تا سرفراز
جهان گردند یا مقتدای این و آن توازن بشنو
و پند جو آئین بندگی گیر و روش چاکری جو
آزادگی دو جهان بینی و چالاکی در هر میدان
گاهی عرصهٔ ناسوت طی کنی گهی بادیهٔ
ملکوت پیائی گهی در فراز فنا بشتابی گهی
در نشیب محو و نیستی بتازی دمی سر از جیب
هستی مطلق براری
- عبودیت و کودکی آزادگیست سروری و بزرگی
اسارت ابدی فقر و فنا و محو و صفا نورانیت
حقیقت [انسانست] و این وادی امن و امان
- شائبهٔ وجود چنان زمام از دست برد تا در قعر
سجین مقرر دهد و از آیات علّیین محبوب نماید و
از حلاوت حیات محروم نماید همیشه مغموم و
مهموم زیست کند تا نیست گردد تبّاً لکلّ طالب
وجود و تعساً لکلّ من یرید الظهور

INBA72:103, AVK3.097.12x

AB06611*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Bushihr**Date: 1898-Nov-18*

- 1 O thou Lion hearted Bashir! The Egyptian Bashir¹ brought back with him the garment of the Canaanite Joseph but thou art the bearer of the garment of the King of the City of Love. Behold the difference of thy station!
- ای بشیر چون شیر بشیر مصری حامل قیص
یوسف کنعان بود اما تو حامل پیرهن عزیز مصر
رحمان بین تفاوت ره از کجاست تا بکجا
- ولی قوّت استشمام پیر کنعان لازم تا رائحهٔ آن
قیص یوسفی را استنشاق نماید و قدرت استنشاق

¹cf. Qur'an 12:96.

- 2 However, the keen sense of smell and acute sensitivities of Jacob are needed if the fragrance of this divine Joseph is to be inhaled. My meaning is that the life-giving perfume of this divine garment has scented all the fields and meadows and gardens of this world of being but the pity of it is that those afflicted with head colds and deficient in capacities of perception are deprived, are disappointed, are incapable of recognising this perfume.
- 3 But be thou ready at all time to carry this divine fragrance upon thee and wear this garment always. He who is willing to breathe deeply and be thus revived it let him approach and do so, and he who prefers his head cold let him be thus afflicted.

يعقوب الهی واجب تا رائحهء جانبخش پیرهن این یوسف الهی استشمام کند مقصود اینست که بوی دلجوی آن پیرهن دمن و چمن و گلشن را معطر و معنبر نموده ولی حیف که مزکوم محروم است و مختل الدماغ مأیوس و مشغوم

3 تو این رائحهء الهیه را عرضه کن و قیص یوسف الهی را حامل شو فن شاء فلیشم و من شاء فلیزکم

INBA88:161a, MKT2.236, MMK2#234
p.169, QT105.2.348, AHB_130BE #03-04
p.02-04, BSHI.042-043, MSHR2.207,
MUH3.382

AB06780

To: Aqa Musa, in Tabriz

Date: 1898-Nov-18

- 1 O my Lord! Forgive Thy servants who have turned with their hearts to the springs of Thy mercy and have arrived at the fountains of Thy oneness, and who have regretted their former condition and have hastened with humility and submission to the shore of the ocean of Thy pardon and forgiveness, and have turned to the Center of the Covenant as Thou commanded them explicitly in the Book in the Decisive Word, and have cast behind them all signs of remoteness and have entered the garden of the Covenant with abundant joy, and have drunk from the pure water descending from the realm of light, and become intoxicated from the cup whose mixture was of camphor. Verily Thou art the Forgiver, verily Thou art the Pardoner, the Appreciated One. My God! Admit these into the Frequent House and inscribe their names in the Spread Scroll and the Incribed Tablet. Verily Thou art the All-Knowing, the Powerful, the Kind, the Generous.

1 ای رب اغفر عبادک الدین رجعوا بقلوبهم الى مناهل رحمتک و وردوا على موارد فردائتک و ندموا على الحال التي ادرکتهم و سرعوا خاضعاً خاشعاً الى شاطئ بحر عفوک و غفرانک و توجهوا الى مرکز الميثاق كما امرتهم بصريح الکتاب في فصل الخطاب و دعوا شئون الفتور ورائهم و دخلوا في حديقة العهد بوفور السرور و شربوا من الماء الطهور النازل من عالم النور و سکروا من كأس کان مزاجها کافور انک انت العفور انک انت العفو المشکور الهی ادخل هؤلاء في البيت المعمور و اثبت اسمائهم في الرق المنشور و اللوح المسطور انک انت العالم المقتدر الحفی الکريم

- 2 4 Rajab 1316

2 ٤ رجب ١٣١٦

INBA59:222

AB07090*To: Baha'is of the world**Date: 1898-Nov-18*

- 1 O my God! Thou seest these servants whose hearts have been sanctified from the stains of doubt, whose spirits have been purified from the taint of evil deeds, whose inner beings have been made good through virtuous acts, and whose faces have been illumined by the light of steadfastness that dispels all darkness.
- 2 O Lord! Make them radiant lights in all directions, brilliant traces in the East and the West and all regions, and signs of truth in all kingdoms, climes and areas.
- 3 O Lord! We are weak and Thou art the Mighty, the Powerful. We are lowly and Thou art the Lord of might, the Strong, the Firm. Aid us to triumph in Thy manifest religion through explanation, elucidation and the wisdom Thou hast sent down in Thy Scriptures and Tablets, O my Generous Lord!
- 4 O Lord! Purify souls with the waters of knowledge which Thou hast sent down in Thy Books and Writings, and revive the hearts of Thy creation with the fragrances that waft from the gardens of Thy Kingdom. Verily, Thou art the Most Merciful, the Compassionate.
- 1 يا الهى ترى هؤلاء عباد تقدست قلوبهم عن شوائب الشبهات و تنزهت ارواحهم عن وضر السيئات و طابت سرائرهم بطيب الحسنات و اضئت وجوههم بنور الثبوت الكاشف للظلمات
- 2 اى رب اجعلهم انوار ساطعة فى كل الجهات و اقاراً باهية فى المشارق و المغرب و الاقطار و شعائر الحق فى الممالك و الاقاليم و الانحاء
- 3 اى رب نحن ضعاف و انت القوى العزيز و نحن اذلاء و انت ذوالعزة القوى المتين ايدنا على نصرة دينك المبين بالبيان و التبيان و الحكمة التى نزلتها فى صفحك و الواحك يا ربى الكريم
- 4 اى رب طهر النفوس بمياه العرفان الذى نزلته فى كتبك و زبرك و انعش قلوب خلقك بنفحات تعبق من رياض ملكوتك انك انت الرحمن الرحيم

INBA59:087

AB07052*To: Aqa Husayn (Rafsanjan) et al.**Date: 1898-Nov-18*

O ye two shining stars in the horizon of the love of God! Indeed, the flame of the war ablazed out higher, the oven boiled, the peacock sighed, the raven croaked, the eagle whistled, the necks of the proud men bowed down and those who were great people became abased. Holy, holy, the Lord of the well-guarded secret and the hidden mystery. Verily, in all of this there are signs indeed for people who use their reason! Behold therefore what the heedless, the covenant breakers and those who turned back on their heel say. They are shut out

ايها النجمان البازغان فى افق محبة الله قد حى الوطيس و فار التور و تشبى الطاووس و نعب الغراب و صفّر العقاب و خضعت الاعناق و ذلت الرقاب سبوح قدوس رب السر المصون و الرمز المكنون ان فى ذلك لآية لقوم يعقلون فانظر الى ما يقولون الغافلون الناكثون الناكصون على اعقابهم و هم من فضل ربك لمحجوبون

from the mercy of God. Then leave them to plunge in vain discourse and trifling. Never did a messenger come to them but they mocked him. They assume that they understand and comprehend. They are deaf, dumb, and blind and they are void of wisdom. Rest upon thee the Glory of God who is the self subsisting!

ذره‌م فی خوضه‌م یلعبون حتّی یأتیه‌م نبأ ما كانوا
به یسته‌زءون سیستدرجه‌م ربّه‌م من حیث لا
یشعرون أ تظنّان انّه‌م یفهمون او یدرکون کلاً
ان هم الاّ به‌م صمّ بکم عمی لا یعقلون و البهّاء
علیکما من ربّکا القیوم

INBA21:103b, INBA88:175, MKT2.234b

AB08735

Date: 1898-Nov-18

- 1 O friends of the Best-Beloved! A spiritual fragrance is wafting toward the souls—that is, from the gardens of the Abha Kingdom holy breathings are being diffused and the nostrils of the people of Paradise are stirred and perfumed. This fragrance bestoweth life and conferreth eternal existence. But the blind and those afflicted with colds are deprived of the lights and sweet savors.
- 2 “We send down in the Qur’an that which is a healing and a mercy to the believers: but to the unjust it causes nothing but loss after loss.”
- 3 Today the violators of the Covenant are deprived of every bounty, bereft of perception, feeling, awareness, insight, smell and hearing—they have no portion or share in any of these.
- 4 And upon you be the glory, O ye steadfast loved ones of God.

1 ای دوستان جانان بوی جانی سوی جانها میوزد
یعنی از ریاض ملکوت ابهی نفحات قدس
منتشر و مشام اهل فردوس مه‌تز و معطر این
نفعه حیات بخشد و زندگانی ابدی مب‌ذول نماید
ولی ضریر و مزکوم از انوار و طیب مشموم
محروم

2 و ننزل من القرآن ما هو شفآ و رحمة للمؤمنین و
لا یزید الظالمین الاّ خساراً

3 الیوم متزلزلین میثاق از هر موهبتی محرومند و
از ادراک و احساس و استشعار و استبصار
و استنشاق و استماع کل بی بهره و نصیب

4 و البهّاء علیکم یا احبّاء الله الثابتین

MMK6#267

AB03080*To: Nayyir et al., in Tihiran**Date: 1898-Dec-01*

- 1 My God, my God! Thou art He Whose power hath encompassed all, Whose sovereignty hath appeared, Whose mercy hath pervaded all things, and the lights of Whose bounty have shone forth from the horizon of the Covenant upon the people of radiance.
- 2 O my Lord! Assist those who are firm to elevate Thy Word throughout all regions, and make them manifest signs of Thy oneness dazzling to all eyes, and stars in the heaven of Thy bounty rising from the dawning-place of harmony, and hosts from the kingdom of Thy sanctity charging against the ranks of discord, and armies from the realm of Thy unity gathered beneath the banner of concord.
- 3 Verily, Thou art the Helper, the Supporter, the Mighty, the Powerful, the Precious, the All-Bestowing.

1 الهى الهى انت الذى احاطت قدرتك و ظهرت سلطنتك و عمت رحمتك و اشرقت انوار موهبتك من افق الميثاق على اهل الاشراق

2 اى رب ايد الثابتين على اعلاء كلمتك فى الآفاق و اجعلهم آيات توحيدك الباهرة لاحداق و نجوم سماء موهبتك البازغة فى مطلع الوفاق و جنود ملكوت تقدسك الهاجمة على صفوف الشقاق و جموع جبروت تفريدك المجتمعة تحت راية الاتفاق

3 انك انت الموفق المؤيد العزيز المقتدر العزيز الوهاب

INBA59:086a, MJMJ3.010, MMG2#089
p.099

AB07165*To: Baha'is of Khuy**Date: 1898-Dec-01*

- 1 My God, my God! Thou art He Who hast quickened the hearts of the righteous with the breezes of the morn of the Covenant, and perfumed the nostrils of the free with the fragrances of the flowers from the gardens of the Testament in the days of effulgence. I beseech Thee and implore Thee to make firm the footsteps on the most upright path and the greatest course, and to aid those who have rent asunder the veils of doubt and beheld the decisive verses, and drunk the cups of bounties from the hand of the Cup-bearer of grace in the gathering of divine manifestations, and who have chanted the perfect words and called out in the name of the Lord of the most beautiful names and glorious attributes, and who have guided the people to the sweet and flowing spring. O Lord! Thou art the Generous One - grant them success in attaining to the

1 الهى الهى انت الذى احييت قلوب الأبرار بنسمات اسحار صباح الميثاق و عطرت مشام الأحرار بنفحات ازهار رياض العهد فى أيام الاشراق انى ابتهل اليك و اتضرع لديك ان تثبت الأقدام على اقوم الصراط واعظم المنهاج و تؤيد هؤلاء الذين خرقوا اكثة الشبهات و ابصروا الآيات المحكمات و شربوا كؤوس الفيوضات من يد ساقى العناية فى محفل التجليات و رتلوا الكلمات التامات و نادوا باسم رب الأسماء الحسنى و جليل الصفات و هدوا الناس الى المعين العذب الفرات اى رب انك انت الكريم

great triumph and ancient grace. Verily, Thou art the Merciful, the Compassionate.

وَقَّهْمَ عَلَى الْفَوْزِ الْعَظِيمِ وَالْفَضْلِ الْقَدِيمِ أَنْتَ
الرَّحْمَنُ الرَّحِيمُ

2 17 Rajab 1316

١٧ رجب ١٣١٦ 2

INBA13:324

AB08495

To: Muhammad Isma'il, in Yazd

Date: 1898-Dec-06

1 O my God! O my God! This is a servant who hath sought refuge at the gate of Thy oneness, who hath clung to the hem of the robe of Thy singleness, and who hath turned toward the kingdom of Thy divine unity. Guard him with the eye of Thy loving-kindness, preserve him in the cave of Thy protection and safekeeping, cause him to enter beneath the shade of the Tree of Thy mercy, make him a sign of Thy oneness and a token of Thy glorification, and forgive the handmaiden who is related to him.

١ الهى الهى هذا عبد التجأ بباب احديتك وتمسك
بذيل رداء فردائيتك وتوجه الى ملكوت قدس
وحدانيتك احرسه بعين عنايتك واحفظه في
كهف حفظك وكلائك وادخله في ظل شجرة
رحمانيتك واجعله آية توحيدك وسمة تكريمك
واغفر لامة التي انتسبت اليه

2 Immerse her in the oceans of Thy pardon and mercy, and make her acceptable at Thy sacred Threshold. Verily, Thou art the All-Merciful, and verily, Thou art the All-Compassionate, O Thou Who art the Ever-Forgiving, the All-Bountiful, the All-Forbearing.

٢ واغرقها في بحار عفوكم ورحمتكم واجعلها
مقبولة في عتبتك المقدسة أنك انت الرحمن و
أنك انت الرحيم يا غفور يا كريم يا حلیم

MJMJ3.027a, MMG2#022 p.023

AB05686

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

Date: 1898-Dec-09

1 O God! This, Thy servant, is a nightingale of the meadow of Thy exaltation and a lion of the forest of Thy remembrance and a dove of the paradise of Thy praise and attributes. He hath warbled on the twigs of the tree of utterance with utmost wisdom and hath sung in the garden of true knowledge in the

١ اى رب هذا عندليب رياض ثنائك وليث
غياض ذكرک و ورقاء فردوس محامدک و
نعوتک قد تغرد على افنان دوحة البيان بأحسن
التبيان و ترتم في حديقة العرفان بأبدع الألحان

most beauteous melodies. He hath called out to Thy Testament in the midmost heart of the world and hath remained steadfast in Thy Covenant and withstood the people of discord.

- 2 O God! Aid him in all conditions, O Thou my kind Lord, and loosen his tongue in Thy remembrance and praise in assemblages extolling Thy sanctity and unity. Strengthen his loins in your service, and clothe him with the robe of honor by Thy mercy, and crown his head with the diadem of servitude at Thy holy and exalted Threshold. Ordain for him such good that he may revel among the hosts of the well-favored and that his face may shine with a resplendent light, O Thou the Compassionate, the Most Merciful.

- 3 O God! Grant Thou unto him this wondrous leaf, Thy new handmaiden, and call her luminous in Thy kingdom. Thou art the Bestower, the Almighty, the All-Bountiful, and Thou art the All-Merciful, the Compassionate.

و نادى بميثاقك في قطب الآفاق و ثبت على عهدك و قاوم اهل الشقاق

2 اى ربّ ايدّه في جميع الشؤون يا ربّي الحنون و انطقه في محافل التقديس و مجامع التوحيد بذكرك و ثنائك و اشدّد ازره على خدمتك و البسه خلع التّشريف برحمتك و توجه بتاج العبوديّة في عتبة قدسك العليّة و قدّر له خيراً يتباهى به بين الملائة المقربين و يشرق وجهه بالنور المبين يا رحمن و يا رحيم

3 اى ربّ هبّ له هذه الورقة البديعة امتك الجديدة و سمّها في ملكوتك نوراء انك انت الواهب المقتدر الكريم و انك انت الرحمن الرحيم

INBA87:619, INBA52:661, BRL_DAK#0333, MKT5.218

AB00673

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

Date: 1898-Dec-15

- 1 O wondrous branch of the blessed Tree! The Call hath indeed reached unto the east of the earth and its west, its south and its north, its farthest parts and its nearest regions; yet the wavering are wrapped in grievous deafness. The fragrances of God have been diffused throughout all horizons, and the regions of the world made sweetly redolent; yet they that slumber are afflicted with a sore catarrh. The earth and the heavens have been illumined by a shining beam from the unseen Kingdom of Baha; yet the violators are veiled in a thick obscurity. By the righteousness of God! the stars of divine confirmation have arisen, the hosts of victory have surged forth, the angels of glad-tidings have lifted up their voices, the standards of guidance have been raised, the Word of God hath been exalted, the Law of God hath been noised abroad, the verses of God have manifested their power, the traces of God have been spread far and wide, and the ensign of God hath been unfurled; yet the scoffers remain lost in their ancient blindness.

1 ايها الفرع البديع من السدرة المباركة قد وصل النداء الى شرق الارض و غربها و جنوبها و شمالها و قاصيها و دانيها ولكن المتزلزلين في صمم عظيم قد انتشرت نفحات الله في الآفاق و تعطرت الارحاء ولكن النائمين لفي زكام شديد قد اشرفت الارض و السموات بشعاع ساطع من ملكوت غيب البهاء ولكن المارقين لفي حجاب غليظ. لعمر الله ان نجوم التأييد قد سطعت و افواج النصر قد ماجت و ملائكة البشرى قد هتفت و اعلام الهدى قد ارتفعت و كلمة الله قد علت و شريعة الله قد اشتهرت و آيات الله قدرت و آثار الله قد شاعت و شعار الله قد ذاعت ولكن المستهزئين لفي عمه قديم.

2 By the one true God! O branch, the stones, the clods, and the trees bear witness to the exaltation of the Word of God; but the deniers are plunged in stubborn contention. Say: Be fair, O abject company! Would ye ascribe concealment to the darkness of a pit through the tyranny of the oppressors, while now ye abide in manifest protection and beneath the hallowed might of thy Lord? They recognize the bounty of God and then deny it. They gaze upon the shining light and say, "This is pitch darkness"; they taste the sweet and flowing water and say, "This is bitter salt"; they behold the wondrous signs of thy Lord and say, "These are but effaced traces of old." Such is their condition. Leave them to their veiling fancies, their losing state, their burnt pages, their invalid arguments, and their abject realities. By thy life! their speech is diseased, their judgment feeble, their face effaced, and their proof severed. They cling to the verses yet deny Him Who revealeth them, they catch at the fringes and forsake the Throne thereof; they seek to drink from cisterns and turn away from the well-springs of limpid, flowing water. Such is their portion in this earthly life, through that which their souls have suggested unto them; and ere long shalt thou behold them in evident loss.

3 O my God, O my God! This is a branch among the branches of the Tree of Thy mercy. Preserve him, within the shelter of Thy protection, from the blades of doubts and the arrows of the people of idle imaginings. Make him a firmly-rooted sign of the Covenant, an abrogator of the writings of the people of discord, a revealer of the shame of the people of uncertainty, and a spark that shall kindle against him who hath broken Thy Covenant. Thou art, verily, the Powerful, the Mighty.

4 O wondrous branch! Praise and thanksgiving be unto God that the holy breezes from the gardens of the exalted Kingdom have perfumed the nostrils, and that the fragrances of the love of the most glorious Paradise have quickened and set thy soul astir. Thou hast turned thy face unto the Kingdom of God, hast clung for steadfastness unto the hem of majesty, and hast been admitted to the visitation of that hidden, peerless Mystery round which the souls of the spiritual ones circle. Thou hast beheld with thine own eyes and heard with thine own ears. Wherefore now arise with divine power, and withstand the germ of deficiency and the champion of misfortune, for he will assail with the hosts of doubt and reason with the fire-scorched leaves of vain imaginings. If thou art a horseman of the mystic field, then ride forth; and if thou art a nightingale of the rose-garden of the Covenant, then raise thy song. By the Beauty of the Ancient of Days, my spirit be a sacrifice for His loved ones! Their life is bliss, while the newness of their

2 تالله الحق ايها الفرع الرئمان الحجر والمدر والشجر تشهد باعلاء كلمة الله ولكن المنكرين لفي لجاج كبير قل فانصفوا ايها الفرقة الخائسة انفسون اختفاء في حفرة الظلام من ظلم الظلمة والآن انتم في صون مبين وعزة ربك المقدسة يعرفون نعمة الله ثم يتكرونها ينظرون الى النور الساطع ويقولون هذا الظلام حالك و يذوقون العذب الفرات ويقولون هذا ملح أجاج ويرون آثار ربك الباهرة ويقولون هذا معالم دارسة. هذا شأنهم دعمهم واهامهم الساترة و صفتهم الخاسرة واوراقهم المحرقة و حجبهم الداحضة و حقائقهم الخائسة لعمرک ان قولهم سقيم و رأيهم ضعيف و وجههم ممسوح و برهانهم مقطوع يتشبثون بالآيات و يتكرون مبینها و يتوسلون بالاهداب و يتركون عرشها يستقون من المصانع و يبرحون عن موارد العذب السلسل هذا شأنهم في الحیوة الدنيا بشر ما سولت لهم انفسهم فسوف تراهم في خسران مبین.

3 الهی الهی هذا فرع من فروع سدره رحمانتک احفظه فی حمی حمايتک عن نصال الشبهات و نبال اهل المتفکهاک و اجعله آية راسخة علی الميثاق و ناسخة لکتاب اهل الشقاق و فاضحة لمساوی اهل الارتیاب و قادحة لمن نقض عهدک انک انت القوى القدير.

4 ای فرع بدیع لله الحمد والمئة که نفحات مقدسه رياض ملکوت اعلى مشام را معطر نمود و روائح محبة جنت ابهى روح را زنده و مهتر نمود توجه به ملکوت الهی نمودی و تثبیت بذیل کبریا فرمودی و به زیارت سر در غیر متناهیة مطاف روحانیان فائز گشتی و به دیده خویش مشاهده نمودی و به سمع خود استماع نمودی، پس حال به قوت الهیہ قیام کن و مقاومت جرثوم نقص و صندید نکبت نما زیرا با جنود شبهات هجوم نماید و به اوراق محرقة مشتبهات استدلال کند. اگر فارس میدان رفائی جولانی نما و اگر بلبل گلزار ميثاقی نغمه ای زن. قسم به جمال قدم روحی لاحیائه الفدا نعیشین نعيم است و جدیدشان عتیق، شرايشان سرايست و صفشان درد کدر آتام.

adversaries is but worn-out oldness; their wine is a mirage, and their row a turbid pain of sinful gloom.

- 5 Blessed is he who held aloof; glad tidings unto him who withdrew. The glory be upon thee and upon every one who hath remained steadfast in the Covenant and whose feet have been made firm in this Cause, whose power hath shattered the backs of the people of hypocrisy, whereat the pillars of the people of doubt have trembled, by which the company of vain imaginings hath been scattered, and through which the densely-massed clouds upon the horizon of the Cause of God have been dispelled.

5 طوبی لمن اجتنب بشری لمن ابتعد و البهاء علیک
و علی کلّ من ثبت علی الميثاق و ریحّت اقدامه
علی هذا العهد الذی قصمت قوّته ظهور اهل
النفاق و تزلزل منه ارکان اهل الشبهات و شتّت
به شمل اهل الاوهام و تبدّد به الغيوم المتکاثفة
فی افق امرالله

YBN.260-261

AB03056

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

Date: 1898-Dec-31

- 1 Today is the Anniversary of the Martyrdom of His Holiness the Most Exalted One (the Bab), may my soul be offered up as a ransom for His sacred blood.
- 2 This is the Day when the Sun of Truth was hidden behind the clouds of divine providence. This is the Day when that shining Moon did set. This is the Day when that sacred and delicate Body rolled in dust and blood. This is the Day when that gentle and immaculate Breast was riddled with a thousand bullets. This is the Day when that heavenly Lamp was detached from its physical globe.
- 3 This is the Day when the lamentation of the Concourse on High is most intense. This is the Day when the dwellers of the exalted Kingdom are wailing and sobbing with tearful eyes and poignant hearts.
- 4 Yet, from morn until now, notwithstanding this sorrow, this consuming grief, and this distress, I have on one side been occupied in writing, on another in arranging affairs and visiting the sacred Threshold, on yet another in receiving the visitors from America, and again in answering the letters of the friends.

1 یوم شهادت حضرت اعلی روحی لدمه المطهر
الفداست

2 الیوم یومیسست که آن آفتاب حقیقت در پس
سحاب غیاب رفت امروز روزیست که آن
مه تابان افول نمود امروز روزیست که آن تن
نازنین پاک در خاک و خون غلطید امروز
روزیست که آن سینه بی کینه چون آئینه از
هزار رصاص مشبک شد امروز روزیست که
آن سراج الهی از زجاج جسمانی انفکاک نمود

3 امروز روزیست که ناله ملأ اعلی بلند است
امروز روزیست که اهل ملکوت با چشمی
گریان و قلبی سوزان در فریاد و فغانند

4 باری از صبح تا بحال با وجود این حسرت و
حرقت و کدورت از طرفی مشغول تحریر و
از طرفی مشغول ترتیب امور و زیارت عتبه
مقدسه و از طرف دیگر در پذیرائی زوّار امریکا
و از طرفی مشغول باجوبه احبّا

5 چنانکه الآن جناب حاجی محمد باقر من اهل هاء
حاضر علیه بهاء الله الأبهی و طلب مبلغی بجهت

- 5 Even now, Haji Muhammad-Baqir, one of the people of Ha, is present—upon him be the glory of God, the All-Glorious—and requesteth a teacher for Hamadan. Amidst these various occupations it hath been decided that His Honor Siyyid Sadr should exert himself and, if possible, proceed to Hamadan; and if it be feasible, that he should engage in teaching throughout its surrounding districts, that the holy breaths may be diffused from his lips.

همدان میفرماید و در بین این کارها قرار شد که حضرت سید صدر باید همت فرماید و اگر ممکن است به همدان تشریف برند و اگر ممکن است در اطراف بتبلیغ مشغول شوند تا نفحات قدس از فشان منتشر گردد

- 6 In brief, a general letter is enclosed. Let it be read in the gatherings of the friends with utmost joy and fragrance of spirit.

6 باری مکتوب عمومی در جوف است در مجامع احباً تلاوت شود بکل روح و ریحان

BLO_PT#088x, BLO_PT#105x, ADMS#024x, JHT_A#003x

INBA13:147b, BRL_DAK#0061,
AKHA_107BE #02-03 p.07x, AYT.187x,
PYB#200 p.04x, GHA.422x

ABU3669

During the time that His Holiness the Exalted One lived in Bushihr and was in the trading business, a few merchants bought some Prussian blue dye from His blessed Person. When their negotiations were over, the goods were delivered to their office and the time came to settle the account. But they abandoned their agreement and began bargaining anew. This was the practice of the merchants in Bushihr in former days. When the transaction was concluded, the buyer would dismiss the contract and begin renegotiating, in order to get a better price or a discount. Consequently, the merchants reneged on the price. However, His Holiness did not agree to it. They persisted, but He responded, "Our negotiations were completed. If you do not want to buy [the goods], cancel the contract altogether." No matter how hard they tried, their plea was not accepted. The Bab told them, "I will arrange for the blue dye to be brought back from your office." They replied, "But then our credit will be ruined among the merchant community!" "We have concluded the transaction and made a contract," the Bab responded. "Whether the terms are favorable or disagreeable, you must now pay the full sum." "But it is the custom of the realm," they said. To which He replied, "Soon many of these ignoble customs will be changed."

The Bab did not give in and eventually the Prussian blue dyes were brought back to His office. After a while though, one of the uncles of the Bab arrived in Bushihr and the merchants complained to him, "Your Nephew has thoroughly ruined our

credit and you must advise Him to be more considerate in dealing with us.” The uncle of the Bab reported the matter to the Latter, Who replied, “Even now, if they wanted to conclude an agreement and then abandon it, I would not agree to it.”

On that occasion, the blessed Person of ‘Abdu’l-Baha noted, “The ways of His Holiness the Bab in Bushihr caused many of the old and sterile traditions to be changed.”

AFNAN.129-130

AB11306

To: Lua Getsinger, in Haifa

Date: 1898

To the presence of the Hon. Lua M. Getsinger

(46th from the year of Dawning)

O thou shining and spiritual Gem!

Glad tidings to thee from the Generosity of Thy Lord. Be happy on account of the Gifts of thy God which shall soon surround thee; and Thou art confirmed in the Covenant!

Abdul Baha Abbas

MAB.017

AB00458

To: Mahmud Furughi, in Tihiran

Date: 1898 ca.

- ¹ O herald of the Covenant! This is the day when the light of servitude shineth forth from the horizon's dawning-place, the time of the rising and radiance of the orb of unity and the blazing meteor in the unlimited firmament. That which is written is in consideration of this thought and purpose, not from weariness or complaint or reproach, for the temples of sanctified souls in all stations are the source of the mysteries of pure servitude. Therefore, announce to all that in this radiant age each must be humble, meek, serving and worshipful

¹ ای منادی میثاق الیوم یوم اشراق نور عبودیت
از مطلع آفاق است و هنگام طلوع و سطوع
نیر وفاق و شعلهء شهاب ثاقب فلک اطلاق
آنچه مرقوم میگردد نظر باین ملاحظه و مقصد
است نه ملال و گله و عتاب چه که هیاکل
نفوس مقدسه در جمیع مراتب کل مصدر اسرار
عبودیت محضه هستند لهذا کل را اعلام نمائید

before all, for worship of the Truth and servitude to the Ancient Beauty is conditional upon service to His servants. The first to be humble, meek and serving before the beloved ones is this servant of Baha, and I sacrifice my spirit and being for them.

که در این عصر ساطع باید هر یک در نزد کلّ خاضع و خاشع و خادم و عابد باشیم زیرا عبادت حقّ و عبودیت جمال مطلق مشروط به بندگی بندگان است و اولّ خاضع و خاشع و خادم در نزد احبّاء این عبد بهاست و افدیهیم بروحی و ذاتی

- 2 Hence what was written was but a description of the qualities, attributes and reality of this servant. And now you must, through the assistance and grace of the Most Glorious Beauty, be in the utmost joy, gladness and delight, and soar to such heights that your humility becometh the radiance of sovereignty in both worlds, your servitude the essence of spirituality in both realms, your prostration the vision of the Beauty of the Lord of the East and the Lord of the West, and your bowing down the rising of the lights of both horizons.

2 لهذا آنچه مرقوم شد بیان صفت و سمت و حقیقت خود این عبد بود و حال باید شما به عون و عنایت جمال اِبهی در منتهای وجد و سرور و فرح باشید و پرواز بعالمی فرمائید که خضوعش سطوع انوار سلطنت کونین باشد و عبودیتش حقیقت روحانیت نشئتین سجودش شهود جمال ربّ المشرقین و ربّ المغربین گردد و رکوعش طلوع انوار افقین

- 3 In any case, forget sorrows and complaints, and hearken to the melody of the Abha Kingdom. Be joyous and delighted, show forth eagerness and ardor, for praise be to God, thou art established beneath the favors of the Most Glorious Beauty, art immortalized in the paradise of the good-pleasure of the Servant of Baha, art regarded by the glance of the Lord of Oneness, and art known and described in the Supreme Concourse as the herald of the Covenant.

3 باری احزان و گله را فراموش کن و آهنگ ملکوت اِبهی بگوش آر به وجد و طرب آ و شوق و شغف نما که الحمد لله در ظلّ الطاف جمال اِبهی مستقری و در جنت رضای عبد بها مخدّی و بنظر عنایت ربّ احدیت ملحوظی و در ملاء اعلیٰ بمنادی میثاق معروف و موصوف

- 4 This is not the time for such sorrows and complaints, nor the moment for lethargy and sullenness. It is the season of sweetness and the time of freshness and grace. That is, one must speak with utmost sweetness in the gatherings for teaching and become like a sugar-breaking parrot. Praise be to God, the Ancient Beauty - may my spirit be a sacrifice for His promise - fulfilled all that He promised. He made the path smooth, turned the rocky ground into a level highway, spread the carpet of security and safety, and opened the way of justice and benevolence. He opened the gates of triumph and expanded confined hearts. He sent forth the hosts of the Abha Kingdom and dispatched the army of the Supreme Concourse. The waves of His confirmations arrived successively like ocean billows, and the ranks of the angels of divine success were arrayed.

4 حال وقت این احزان و شکوی نه و دم نخودت و حموضت نیست زمان حلاوت است و اوان طراوت و لطافت یعنی باید در محفل تبلیغ بجمال شیرینی سخن گفت و طوطی شکرشکنی گشت الحمد لله جمال قدم روحی لوعده الفداء هر آنچه وعده فرمود وفا نمود سبیل را مهّده نمود و سنگلاخ را راه صاف هموار و مسهل بساط امن و امان مبسوط فرمود و طریق عدل و احسان گشود ابواب فتوح مفتوح کرد و قلوب محصور را مشروح فرمود جنود ملکوت اِبهی فرستاد و لشکر ملاء اعلیٰ سوق فرمود افواج تأییدش چون امواج پی در پی رسید و صفوف ملائکه توفیق صفوف بست

- 5 The throne of government was adorned with a just sovereign, and the seat of ministry was graced by a perfect person. It is the time of praise and prayer, and the season for promoting the Cause of the Sun of Creation. It is the time for giving the pure water to drink and the day for passing round the cup whose mixture is camphor. It is the triumphant day of teaching and the time for spreading and issuing forth eloquent

5 سریر حکومت بشهریار عادل مزین گشت و مسند صدارت بشخص کامل آرایش یافت وقت ستایش و نیایش است و هنگام ترویج امر آفتاب آفرینش زمان سقایه ماء طهور است و یوم دور کأس مزاجها کافور روز فیروز تبلیغ است و وقت نشر و صدور یرلیغ بلیغ آن

missives. It is the time for chanting the verses of the divine realm and explaining the evidences of the Kingdom.

- 6 Therefore, O hoopoe bird of the Sheba of divine knowledge, convey from the Kingdom of the Unseen the message of Solomon upon the throne of the All-Merciful to the people of Iran. And O nightingale promoting the religion of God, raise thy song of proof in that garden's rosebush. Let go of every mention save teaching, abandon every thought save promotion of the Cause, for divine confirmation accompanieth those who teach and heavenly success is the companion of those who promote. Wondrous favors encompass those who spread the divine fragrances, and all gifts reach those who serve to exalt the Word. Soon thou shalt observe that the lights of ancient glory shine forth from the foreheads of the teachers and the rays of divine bounty radiate from the horizon of the promoters.

- 7 Therefore, as much as thou art able, open thy tongue in mention of the appearance of the Most Great Name, and draw the people to the shelter of the Ancient Beauty. Be the sweet water of Euphrates to the thirsty, and the path of salvation to the lost. Be the water of life to the gasping fish, and the way of deliverance to the straying caravan.

- 8 O Morning Star of deliverance! Let not this time slip from your grasp and count this present moment a precious opportunity. Strive day and night, and like a whale in the ocean of love, raise your mighty call. With the melody of the Abha Kingdom, sound forth the call of "Hasten to salvation! Hasten to success! Hasten to the dawn of prosperity!" I swear by the Beauty of the Desired One that today, save for service to the blessed Cause, promotion of the religion of God, exaltation of the Word of God, and firmness in the Covenant and Testament, every thought and mention, be it heavenly or earthly, is manifest loss. These are but children's play and juvenile fancies. Hear from me: in gatherings no words but these will yield fruit, and in meetings no lights but these will leave a trace. And the glory be upon you and upon all who are firm in the Covenant, calling the people to the Luminary of the horizons in the dawning-place of effulgence.

ترتیل آیات لاهوت است و زمان توضیح بینات ملکوت

6 پس ای هدهد سبای عرفان رحمن از ملکوت غیب پیغام سلیمان سریر رحمن را باهل ایران برسان و ای بلبل ترویج دین یزدان در گلبن آن سامان گلبانگ برهان بزن هر ذکر را بهل تبلیغ کن هر فکر را بنه ترویج نما زیرا تأیید ملازم کوی مبلغین است و توفیق رفیق مروّجین بدایع عنایات شامل ناشر نفحات است جوامع مواهب واصل خادم اعلاء کلمات عنقریب ملاحظه نمائی که انوار عزّت قدیمه از جبین مبلغین طالع و شعاع موهبت الهیه از افق مروّجین ساطع

7 پس تا توانی زبان بذکر ظهور اسم اعظم بگشا و ناس را بظلمّ جمال قدم بکش تشنگانرا عذب فرات شو و گمگشتگانرا راه نجات ماهی لب تشنه را آب حیات شو و کاروان گمگشته را

8 ستاره صبحگاه نجات وقت را از دست مدهید و زمان حال را غنیمت شمردید شب و روز بکوشید و چون نهنگ دریای عشق بخروشید و بآهنگ ملکوت ابری صلاهی حی علی الفلاح حی علی النجاح حی علی صباح الصلاح زنید قسم بجمال مقصود که الیوم جز خدمت امر مبارک و ترویج دین الله و اعلاء کلمه الله و ثبوت بر عهد و میثاق هر فکر و ذکر خسران مبین است خواه عرشی و خواه فرشی باشد شغل صبیان است و هوس طفلان از من بشنو در محفل جز این اذکار را ثمری نه و در انجمن جز این انوار را اثری نیست و الباء علیک و علی کلّ ثابت علی الميثاق يدعو الناس الى نیر الآفاق فی حیز الاشراق

BRL_DAK#0762, AKHA_106BE #07
p.04x

AB00488

To: *Mirza Muhammad Taqi Afnan, in Haifa*

Date: 1898 ca.

- 1 O Afnan! The Divine Lote Tree is nearing its setting, and from sunrise until now this pen has been writing and its cry is raised that "the Pen hath run dry." This servant responds by saying: "By the pen and that which they write!" This letter is to His Holiness the Afnan, and there is still time for writing.

1 ای افنون رفیع سدرهٔ الهی قریب بغروب است
و از طلوع تا بحال این خامه در تحریر و فریادش
بلند است که قد جفّ القلم این عبد در جواب
گوید ن و القلم و ما یسطرون این نامه بحضرت
افنانست و هنوز فرصت یسطرون باقی
- 2 O pen! If thou art weary and powerless, the soul and conscience of 'Abdu'l-Baha is in the utmost joy and exhilaration in mentioning the Afnan of the Divine Lote Tree. If thou hast found weariness and fatigue, I am in the utmost enthusiasm and ardor. O pen! Thou art in conversation with the honored friend. O pen! Thou art writing to the branch of the Tree of Paradise - be full of attraction and eagerness, full of joy and delight, that the Afnans may become intoxicated from the cup of the Covenant and drink the wine of pre-existence from the tavern of "Am I not?", and in the feast of the Covenant may shine forth like unto a brilliant lamp and dispel the darkness of the doubts of the Covenant-breakers, and by the power of the divine Covenant and Faith - which had no likeness or parallel in any previous Dispensation - may break the backs of the Covenant-breakers and, like the morning star, shine forth from the horizon of the Covenant.

2 ای خامه اگر تو خسته و ناتوان شدی جان و
وجدان عبدالهّاء بذکر افنان سدرهٔ منتهی در
روح و ریحان تو اگر کلال و ملال یافتی من
در نهایت شوق و اشتعال ای قلم با یار محترم در
گفتگوئی ای خامه بشاخهٔ طوبی نامه مینگاری
پر جذب و وله باش و پر شوق و طرب تا افنان از
کأس پیمان سرمست و نشوان شوند و از خمخانهٔ
الست صفرای عشق شکنند و در بزم میثاق
چون شمع اشراق نمایند و ظلمات شبهات ناقضین
را محو کنند و بقوّت پیمان و ایمان الهی که در
هیچ کوری شبیه و مثالی نداشته کمر پیمان شکنان
بشکنند و چون ستارهٔ سحری از افق عهد بتابند
- 3 O Afnan of the Blessed Tree! Consider how the kings of the world could not resist the Cause of God and were ultimately frustrated and disappointed, despite their countless armies and tumultuous hosts - each with forces that conquered the world like waves, each with armies that shook the earth. Now a few cold-hearted ones, having forgotten the Covenant and Faith of God, have imagined they can destroy the edifice of the Covenant and uproot the foundation of the Testament. Evil is that which they have imagined and supposed! Soon thou shalt see them drowning in the depths of degradation, wallowing in the mire of humiliation, and wandering bewildered in their drunkenness.

3 ای افنان شجرهٔ مبارکه ملاحظه فرما که ملوک
عالم مقاومت امر الله نتوانستند و عاقبت خائب
و خاسر گشتند باوجود آنکه با جنود بی پایان و
جیوش پر جوش هجوم نمودند هر یک افواجش
چون امواج جهانگیر بود و هر کدام سپاهش
زلزله بخش کره زمین حال معدودی افسردگان
پیمان و ایمان الهی را نسیان نموده در فکر آن
افتاده اند که بنیان میثاق را در هم شکنند و اساس
عهد از بنیاد براندازند فیئس ما ظنّوا و بئس ما
زعموا فسوف تراهم فی غمار الهوان یستغرقون و
فی خوض الدّلّ یلعبون و فی سکرتهم یعمهون
- 4 In any case, it is hoped that that distinguished branch may resist the Covenant-breakers like an iron barrier, and like the rays of the sun of the Covenant may blind the eyes of the violators, and like a brilliant meteor may repel every attacking serpent, and like penetrating rays may cause every bat to flee. May thou be a divine light to the companions of the Covenant

4 باری امید از آن فرع مجید چنانست که ناقضین
را چون سدّ آهنین مقاومت نمائی و چون شعاع
آفتاب عهد دیدهٔ ناکثین را کور کنی و مانند
شهاب لامع هر مهاجم ماردی را دافع گردی و
مثل اشعهٔ ساطعه هر خفّاشی را فرار دهی یاران

feast and a consuming fire to the deniers of the Covenant. May thou become a guiding star to the seekers and cause the rebellious to awaken from the slumber of error. May thou become a Salsabil spring of the Nile of bounty to the Israelites and like blood in utmost bitterness to the Egyptians.

- 5 O Afnan of the Divine Lote Tree! If the Center of the Covenant and Testament becomes hated, rejected and detested, what glory would remain for anyone else? If the Branch sprung from the Ancient Root - who is explicitly designated in the Mighty Text and clearly appointed in the Perspicuous Book and who, by the decisive command of God and the explicit text of the Testament of the All-Merciful, is to be obeyed and referred to by all - is counted as the chief of the misbelievers, while all the branches, leaves, kindred and beloved ones are commanded to turn to him and look to him, would there remain any mention, respect or existence for anyone else? No, by God! No, by God! No, by God!

- 6 Consider how thoughtless and heedless are these children to imagine that if this sapling planted by the hand of the Divine Beauty is uprooted, their branch will extend, or if this mighty edifice falls, their hut will prosper. Alas! Again alas! Again alas!

- 7 Soon you shall see them hide like bats in the corners of obscurity and scurry like ants into the hole of degradation, while the lights of the Covenant encompass the horizons of the world, the sun of the Testament shines upon all regions, the standard of the Covenant is raised high, the breeze of providence wafts, the cloud of mercy rains down, the resplendent moon of favors shines forth, the cup of bounties circulates, and the wine-bibbers of the feast of the Covenant become intoxicated and raise the cry: "Dregs to the frozen ones! Death to the veiled ones!" For the Covenant has become established at the pole of the horizons and the hosts of violation are scattered in all directions.

- 8 And glory be upon thee!

بزم پیمان را نور رحمانی باشی و منکران میثاق را نار سوزانی گردی طالبانرا نجم هدایت شوی و باغیان را سبب تنبّه از نوم ضلالت سبطیان را سلسبیل نیل عنایت گردی و قبطیان را چون خون در نهایت مرورت

- 5 ای افنان سدره منتهی اگر مرکز عهد و میثاق مبغوض و مغضوب و منفور گردد دیگر عزّت از برای که ماند اگر فرع منشعب از اصل قدیم که منصوص عظیم و مبین کتاب مبین و بحکم قاطع الهی بنص میثاق رحمانی مطاع و مرجع کلّ است رأس المشرکین شمرده شود و حال آنکه جمیع اغصان و افنان و منتسبین و احباء مأمور بتوجه باو و ناظری باو هستند آیا دیگر از برای نفسی ذکر و یا حرمتی و یا وجودی باقی میماند لا والله لا والله لا والله

- 6 ملاحظه فرما که این صبیان چه قدر بی فکر و امعاند که چنین تصور نمایند که اگر این نهال دست نشان جمال یزدان از ریشه برافتد شاخه ایشان امتداد یابد و یا این بنیان عظیم برافتد کلبه آنها معمور گردد هیات ثمّ هیات ثمّ هیات

- 7 عنقریب ملاحظه فرمائید که چون خفاشان در زوایای خمول خزند و چون موران در حفره خذلان دوند و انوار پیمان آفاق جهانرا احاطه نماید و شمس میثاق اشراق بر آفاق کند و علم عهد مرتفع شود و نسیم عنایت بوزد و ابر رحمت بیارد و مه تابان الطاف بدرخشد و کأس مواهب بدور آید و زندان بزم میثاق سرمست گردند و فریاد برآزند منجمدان را دردی محتجبازا مرگی چه که میثاق در قطب آفاق استقرار یافت و جنود نقض مضمحل در کافّه جهات

- 8 و البهاء علیک

MMK5#239 p.188, MSHR5.068x

AB00513

To: Kalb Ali Khan et al., in Isfahan

Date: 1898 ca.

- 1 O friends of the Most Glorious Beauty! O ye who are firm in the Covenant of the Most Exalted Beauty! O servants of the Sacred Threshold of the Lord God! Give thanks to the Greatest Name and the Ever-Living, Self-Subsisting, the Ancient Beauty, that through His endless favors He made His true friends firm in the Covenant and steadfast in the Testament of the All-Merciful. He made them blazing lamps and conclusive proofs, piercing stars and dawning luminaries, signs of divine unity and standards of detachment, trees of the Paradise of the Covenant and holy lights of the Lord God.
- 2 Therefore, in gratitude for this mighty grace and ancient favor, strive for unity and agreement, and make earnest effort toward oneness, fellowship and love. You are all immersed in one ocean and illumined by one sun, rising from one horizon and shining from one dawning-place, receiving grace from one source and benefiting from one Creator, soaring in one atmosphere and gazing in one direction.
- 3 This is the essence of oneness and the reality of singleness. Whoever shows forth steadfastness, his breath is the breath of the All-Merciful, and whoever shows the slightest weakness, his whispers are satanic. Whoever and whatever we may be, we must all arise to serve the Sacred Threshold and strive in servitude to the Divine Court, that we may behold the favors of the Supreme Kingdom and witness the bounties of the Abha Kingdom.
- 4 And if, God forbid, any difference, small or great, should arise between the friends regarding any matter, all must maintain complete silence, show love to one another, and inquire so that an answer may be provided. In any case, whoever becomes the cause of discord between the friends must be shunned and avoided.
- 5 Praise be to God, the fountain of certainty is flowing and the stream of manifest truth is surging. There is no place for doubt and hesitation, no room for perplexity and confusion. Whatever reality is unknown can be inquired about and made known. In any case, praise be to God that the justice of His Majesty the King illumines the eyes of the sincere ones, and the fairness of the government officials is assured to the zealous subjects.

ای یاران جمال ابدی ای ثابان بر میثاق طلعت
اعلی ای بندگان آستان مقدس حضرت یزدان
شکر کنید اسم اعظم و حی قیوم جمال قدم را
که محض الطاف بی پایان دوستان حقیقی را ثابت
بر پیمان فرمود و راسخ بر میثاق رحمن سرج لامعه
فرمود و حجج بالغه شهب ثاقبه فرمود و نجوم بازغه
آیات توحید فرمود و رایات تجرید اشجار فردوس
پیمان فرمود و انوار قدس یزدان

پس بشکرانه این فضل عظیم و لطف قدیم در
اتحاد و اتفاق بکوشید و در یگانگی و الفت و
محبت جهد بلیغ نمائید در یک بحر مستغرقید و
از یک آفتاب مستشرق از یک افق طلکید و از
یک مطلع ساطع از یک مبداء مستفیضید از یک
مبدع مستفید در یک هوا طائرید و بیک جهت
ناظر

اینست جوهر توحید و سازج تفرید هر نفس
دلالت بر ثبوت نماید نفسش نفس رحمانی و هر
نفس فی الجمله سستی و رخاوت نماید همسائش
شیطانی هر کس و هر شخص باشد ما باید کل
بعبودیت آستان مقدس قیام نمائیم و در رقیّت
عتبه رحمانیه بکوشیم تا عنایات جبروت اعلی
بینیم و موهبت ملکوت ابدی مشاهده کنیم

و اگر چنانچه بین دوستان معاذالله اختلافی جزئی
و کلی در امری حاصل گردد کل باید بکلی
سکوت نمایند و با هم محبت کنند و سؤال نمایند
تا جواب ارسال گردد باری هر نفسی سبب
اختلاف بین دوستان شود باید از او احتراز نمایند
و اجتناب کنند

الحمد لله عین یقین جاریست و سیل حق مبین
ساری جای تردد و ارتباب نه و محلّ تحیر و
اشتباه نیست آنچه حقیقتش مجهول استفسار
نمایند معلوم گردد باری الحمد لله عدالت
حضرت شهریار نوربخش دیده صادقان و
نصفت اولیای امور مسلم رعایاء غیور

- 6 The purposes of His Imperial Majesty are pure good and absolute justice, the comfort of the subjects and security of the citizens. Therefore pray for good night and day, and in accordance with the decisive divine texts, you must serve with perfect sincerity, trustworthiness and steadfastness. For whoever betrays His Majesty the just King has betrayed the Truth, and all his deeds are wasted, for justice requires a corresponding truthfulness and service. And upon you be peace.

BSC.493 #952x

6 مقاصد اعلیحضرت ملوکی خیر محض و عدالت صرف راحت برآیا و امنیت رعایا پس شب و روز دعای خیر نمائید و بموجب نصوص قاطعه الهیه باید در کمال صداقت و امانت و استقامت بخدمت پردازید زیرا هر کس خیانت به اعلیحضرت شهریار عادل نماید خیانت بحق نموده است و جمیع اعمالش هدر زیرا عدل مقابلی به صدق و خدمت میخواهد والسلام

MKT9.234, AVK3.092.11x, YBN.034-035

AB02412

To: *Haji Muhammad Taqi*

Date: 1898 ca.

- 1 O promulgator of the Covenant! The hosts of the Abha Kingdom and the legions of the Most Exalted Realm are successively rushing down from the heavenly realm. The ranks and multitudes of the peoples of the nether world are consecutively routed, condemned and broken. Armies like waves are continuous and tumultuous forces are successive. With this overwhelming might and resplendent majesty and conquering strength and perfect power, assuredly soon "necks shall be humbled and voices hushed." Say: "Travel in the land and see what was the end of the deniers."
- 2 A hundred thousand times it has been tried and witnessed and made clear, yet still they commit error and mistake and blunder and forgetfulness. The negligent ones should recite the Qur'an a little and ponder upon the stories of earlier centuries and reflect upon the blessed verse "There is the host of the confederates put to flight," that perchance they may become mindful or fearful.
- 3 Praise be to God that luminous candle of the love of God has so blazed forth with the lights of firmness and steadfastness in the night-chamber of India that it has become like a lamp for that community. Soon thou shalt witness the lightning flash of divine confirmation like the lights of dawn spread abroad, and the signs of the victory of the Beauty of the Unseen explained and celebrated. Thou shalt hear the melody of the Abha Kingdom and raise the cry of "O glad tidings!" and hear the wailing

1 ای ناشر میثاق سپاه ملکوت ابهی و جنود جبروت اعلی متابع از عالم بالا در هجوم است صفوف و الوف ملل عالم ادنی متوالی مدحور و مذموم و مکسور افواج چون امواج متواصل و جیوش پرخروش مترادف با این سطوت قاهره و شوکت باهره و قوت غالبه و قدرت کامله البتہ عنقریب خضعت الأعناق و ذلت الرقاب و خشعت الأصوات تحقق یابد قل سیروا فی الأرض فانظروا کیف کان عاقبة المکذبین

2 صد هزار مرتبه تجربه گشته و مشهود و واضح شده باوجود این باز سهو و خطا مینمایند و خبط و نسیان میکنند قدری باید اهل فتور قرآن تلاوت نمایند و دقت در قصص قرون اولی کنند و در آیه مبارکه جند هنالك مهزوم من الأحزاب فکر نمایند تا مظهر لعل یتذکر او بخشی گردند

3 الحمد لله آن شمع روشن محبت الله در شبستان هندوستان به انوار ثبوت و رسوخ چنان برافروخت که آن جمعرا بمثابه شمع شد عنقریب یارقه تأیید را چون انوار سحر منتشر بینی و آیات نصرت جمال غیب را مشروح و مشتهر مشاهده کنی آهنگ ملکوت ابهی شنوی و نغمه یابشری برآری و ناله و حنین محتجین شنوی و امتاز الیوم ایها المجرمون ملاحظه کنی

and lamentation of those who are veiled, and observe “Be ye separated this day, O ye guilty ones!”

- 4 In any case, gird up the loins of endeavor to exalt the Word of God and diffuse the fragrance of the sanctity of the Cause of God. So kindle the spiritual gathering in that region that the sound of “God is Most Great” and “There is no God but God” may reach the assemblies of the Concourse on High and its song of divine unity may arrive at the ears of the people of the Abha Kingdom. And upon thee be glory, and upon every one firm in the Covenant through the power of the Luminary of the horizons.

4 باری کمر همت را بر اعلاء کلمة الله بربند و عطر تقدیس امر الله را منتشر کن و مجمع روحانیان را در آن سامان چنان گرم کن که صوت تکبیر و تهلیل بجماع ملأ اعلی رسد و آهنگ توحیدش بمسامع اهل ملکوت ابری واصل گردد و البهآء علیک و علی کل ثابت علی الميثاق بقوة نیر الآفاق

INBA55:457, INBA72:054, INBA88:375, MMK6#134

AB06359

To: *Sulayman Muqanni*

Date: 1898 ca.

- 1 O thou who hast truly believed in the Ancient Beauty! The King of eternal glory, the sovereign Lord, hath been established upon the throne of grandeur and hath shed abroad the splendour of all His names and attributes. He, verily, hath seated Himself upon the Seat of Divinity and sent forth His universal summons. By “Seat” here is meant the Cause of God and His religion, this glorious Dispensation and wondrous Age. And by “seated” is meant His manifestation and appearance, His effulgence and presence.
- 2 The brows of some were adorned with the brightness of this effulgent light, whilst others regarded this daybreak as powerful sorcery.² Gracious God! The dawn is the same, the rising of the Sun is the same, and the Source of all splendour is the same. Yet its effect is of two kinds: “And we send down of the Qur’an that which is a healing and a mercy to the faithful: But it shall only add to the ruin of the wicked.”³ The glory of God rest upon thee.

1 ای مؤمن به جمال قدم حضرت احدیت و سلطان روییت بر عرش عظمت استقرار یافت و بجمع اسماء و صفات تجلی و بر سریر الوهیت جلوس فرمود و صلاهی عام داد سریر در ایتقام مراد امر الهیست و شریعت ربانی و کور عظیم و عصر مجید و جلوس عبارت از ظهور و بروز و سطوع و اشراق و حضور است

2 جمعی را جبین چون نور مبین مزین از پرتو اشراق گشت و حزبی را این نور سحر سحر مستمر آمد سبحان الله اشراق اشراق واحد و طلوع طلوع واحد و مجلی مجلی واحد ولكن تأثیر بر دو قسم و نزل من القرآن ما هو شفاء للمؤمنین و لایزید الظالمین الا خساراً و البهآء علیک

NURA#44, MMK4#114 p.123

LOTW#44

²cf. Qur’an 54:2.

³Qur’an 17:82.

AB06579*To: Isfandiyar**Date: 1898 ca.*

- 1 O Isfandiyar, O Bahram! Those two noble ones are like the Twin Stars, that is, the constellation of Gemini, bright and shining in the horizon of the heaven of guidance. Soon you will observe that the radiance of the Persians' light will illuminate East and West like the shining moon. The fame of Persia will become world-embracing, and the renown of that captive group will encompass East and West.
- 2 You have become manifestations of heavenly bounty and dawning-places of divine lights. You have become imbued with angelic qualities and endowed with the gift of the Lord of Glory. What more could you want?
- 3 Soon you will observe that this musk-diffusing, ambergris-scattering fragrance will spread to all horizons and make the whole world sweet-smelling and perfumed. At that time you will see that the universe has been adorned and the lights of sanctification have reached Saturn.
- 4 And the Glory be upon you, O lights of guidance!
- 1 ای اسفندیار ای بهرام آن دو بزرگوار چون
دوپیکر یعنی برج جوزا در افق ملکوت هدی
روشن و درخشنده اند عنقریب مشاهده خواهید
نمود که پرتو انوار فارسیان خاور و باختر را
چون مه تابان روشن و رخشان نماید آوازه
فارس جهان گیر گردد و صیت آن گروه اسیر
شرق و غرب را احاطه کند
- 2 مظاهر بخشش آسمانی گشتید و مطالع انوار
یزدانی آغشته بخوی فرشته گردید و سرشته
بموجب حضرت رب العزة دیگر چه خواهید
- 3 عنقریب خواهید مشاهده نمود که این عطر
مشکار عنبربار بر آفاق گردد و جمیع جهان را
خوشبوی و معطر کند آنوقت ملاحظه کنید
که کیهان زینت یافته و انوار تقدیس بکیوان
رسد
- 4 و البهاء علیکم یا انوار الهدی

YARP2.145 p.160

AB07538*To: Mirza Baqir nephew of Mulla Husayn Sarraf, in Sabzihvar**Date: 1898 ca.*

- 1 O thou who art intoxicated with the wine of love! How blessed thou art, for thou hast become immersed in the peerless Beauty and art submerged in the sea of hopes. From the hand of the Cup-bearer of eternity thou hast drunk the chalice of fidelity, and at the feast of "Am I not?" thou hast become inebriated. In this circle of spiritual ones thou hast moved about, and in the company of those possessed with love thou hast striven in the field of tests.
- 2 In this age of grace, make a boundless effort and endeavor, that thou mayest become sanctified above the signs of past
- 1 ای مدهوش باده عشق خوشا بحال تو که محو
جمال بیثال شدی و در بحر آمال مستغرق گشتی
از دست ساقی بقا کأس وفا نوشیدی و در جشن
الست سرمست گشتی در این حلقه روحانیان
دوری زدی و در جرگه سودائیان تکاپو در
میدان امتحان نمودی
- 2 در این عصر عنایت حصر جهدی بنا و کوششی
بکن تا از آیات قرون تقدیس گردی و مشاهیر

ages and become a brilliant moon among the renowned ones of the age of unity. And until thou truly becomest a servant at the Threshold - nay, until thou becomest in truth a servant at the Threshold of the Most Glorious Beauty - thou shalt not become a brilliant moon.

عصر توحید مه تابان شوی و بنده آستان چه
که تا بنده آستان جمال [ای] بحقیقت نگردی
مه تابان نشوی

AHB_127BE #07-08 p.211

AB08507

To: Asad

Date: 1898 ca.

- 1 O Lion of Baha in the jungle of contingent being! Roar with such might that your tumult shall echo through the forests of the Kingdom, and show such prowess that the foxes of violation and the jackals of covenant-breaking shall wander lost and bewildered, distraught and confounded, in the wilderness of regret.
- 2 Be the lion of the sanctuary of the Covenant and the lion of the jungle of the Testament of the Best-Beloved of all horizons, that the reverberations and majesty of your cry may so penetrate the pillars of the world and the limbs of nations that the power of trembling shall prevail and the very existence of the wolves shall cease from vitality.
- 3 This is of the bounty of your Lord. I beseech Him to assist you therein. And glory be upon you.

1 ای اسد البهآء در بیشه امکان چنان نعره بزن
که همه در غیاض لامکان اندازی و صولتی
بنا که روپهان نقض و تعالب نکث در دشت
حسرت سرگردان و حیران و بی سر و سامان
گردند

2 لیث عرین میثاق باش و شیر بیشه پیمان محبوب
آفاق تا غرّش و مهابت فریادت در ارکان عالم
و اعضاء امم چنان تأثیر بخشد که قوه ارتعاس
مسلط شود و وجود ذئاب از انتعاش باز ماند

3 و ذلک من فضل ربک استله ان یوفّک علیہ
و البهآء علیک

YBN.035

AB08907

To: Kaffash Yazdi, Haji Ahmad et al.

Date: 1898 ca.

- 1 O ye believers! Faith is like unto a brilliant lamp, and when it is kindled in the glass of the heart, its rays illuminate all the pillars thereof. The deeds and actions of the sincere ones become manifest. Therefore, one must become characterized by

1 ای مؤمنان ایمان چون سراج و هاجست و چون
در زجاج قلب برافروزد پرتوش بر ارکان زند
افعال و اعمال مخلصین ظهور نماید پس باید

such attributes and conduct oneself according to such qualities as would constitute clear signs of the luminosity of faith.

- 2 Among these is attraction, and among these is enkindlement and combustion with the fire of the love of God. Thereby lethargy is transformed into warmth, and coldness into the flame of the fire of oneness.

- 3 And upon you be glory!

بصفاى متّصف و باخلاقى عامل گشت كه
آيات واضحۀ نورانيت ايمان باشد

- 2 از جمله انجذابست از جمله اشتعال و احتراق
بنار محبت الله نمودت بجمرات تبديل گردد و
برودت بشعلۀ نار احديت

- 3 و الهاء عليكم

BRL_DAK#0038, AKHA_129BE #07
p.a, SFI15.020

AB00026

Lawh-i-Mahmud Furughi

To: Mahmud Furughi, in Ishqabad

Date: 1898 or <

- 1 O wanderer traversing the desert! Though like the wind thou roamest the wilderness, yet thou art intoxicated from the cup of bounty and art a wine-drinker. Take in hand the chalice of the divine covenant, call to mind the primordial pledge, and become a wine-worshipper. Close thine eyes to both worlds and sacrifice thy soul in the path of the Beloved. Sweet indeed is that moment when the ocean of bounty surgeth and billoweth, and a dewdrop from the great sea of divine glory reacheth the soul of these yearning ones, when the heart determineth to seek the abode of the Friend, and the spirit taketh flight to the Most Exalted Companion and the Abha Kingdom, hastening to the field of sacrifice and running with utmost eagerness to the altar of God.

- 2 O thou who art sacrificed in God! Turn not back from love's altar,

- 3 But give up thy life in the pathway of love.

- 4 How blessed is that moment and how auspicious that hour!

- 5 If thought of life thou harborest, come not hither,

- 6 But if thou wouldst sacrifice soul and heart, then come and bring them too.

- 7 This is the law of the path if union with Baha thou seekest,

- 1 اى گمگشتهء باديه پيا اگرچه چون باد باديه پيائى
ولى از جام عنايت سرمست و باده پيائى پيمانهء
پيمان الهى بدست گير و عهد الست بخاطر آر و
مهرست شو چشم از دو جهان بپوش و جان
در ره جانان تبار كن خوشتر دمي آن دم كه يم
عنايت بجوش و خروش آيد و شبنمى از فيض
درىاى كبريا بجان اين مشتاقان رسد و دل عزم
كوى دوست كند و روح آهنگ صعود بملأ
اعلى و ملكوت ابهى نمايد و بميدان فدا بشتابد و
بقربانگاه حق در نهايت شوق و اشتياق بدود

- 2 اى ذبيح الله ز قربانگاه عشق برمگرد و

- 3 جان بده در راه عشق

- 4 چه مبارك دم است آن دم و چه همايون ساعتى
است آن ساعت

- 5 گر خيال جان همى هستى بدل اينجا ميا

- 6 ورنهار جان و دل دارى بيا و هم بيار

- 7 رسم ره اين است گر وصل بها دارى طلب

- 8 But if thou art not equal to this way, depart and cause no trouble. 8
ور نباشی مرد این ره دور شو زحمت میار
- 9 In brief, the Incomparable One did not create these servants of His Threshold for pleasure and delight, comfort and luxury, ease and rest. "The cup of wine and the bleeding heart - each to one was given; Such is the dispensation in the circle of destiny's decree." To one was given companionship with flowers, tulips, goblet and wine; to another, fellowship with sighs and lamentations. To one was granted an overflowing cup, to another a tear-filled eye. To Layla was given the heart-consuming glance, to Majnun the soul-burning sigh. 9
باری حضرت بیچون این بندگان درگاه احدیتش
را بجهت عیش و عشرت و ناز و نعمت و آسایش
و راحت نیافرید جام می و خون دل هر یک
بکسی دادند در دائره قسمت اوضاع چنین
باشد یکی را همدم گل و لاله و ساغر و پیاله
نمودند و یکی را مونس آه و ناله یکی را پیانه
سرشار بخشیدند و دیگری را چشم اشکار لایلا را
غمزه دلسوز دادند و مجنون را آه جگرسوز
- 10 Thus it became clear that the portion of the lovers of the Beloved's face is the arrow of cruelty, not the pearl of bounty; the cup of tribulation, not the place of serenity; to burn, not to find rest; to face fire, not comfort; to sacrifice life, not to raise banners; to face oppression, not happiness. 10
پس معلوم شد که نصیب عاشقان روی دوست
تیر جفاست نه در عطا جام بلاست نه جای صفا
سوختن است نه آسودن آتش است نه آسایش
جان باختن است نه علم افراختن مظلومیت است
نه مسرویت
- 11 The Day-Star of the horizons spent His life in prison and exile, in wandering and affliction. A Joseph in the prison of chains was He, and in this exile, in utmost anguish, He ascended to the horizon of glory. Not for a moment did He find rest, not for an hour did He repose. In the burning fire, like a smiling rose did He beam, and in the flood of sorrows, like a bubble did He circle in joy's rotatory motion. 11
نیر آفاق را مدت حیات در زندان و نفی از بلدان
و آوارگی و آزدگی منقضی شد و اسیر زنجیر سجن
یوسفی بود و در این غربت در نهایت کربت بافق
عزّت صعود فرمود دمی نیاسود و ساعتی نیارمید
در آتش سوزان چون گل خندان تبسم میفرمود
و در سیل غم حباب آسا در حرکت دوریه
شوقیه عیش و طرب مینمود
- 12 Now these wanderers too must wholly cut off hope of comfort and ease, and pass beyond this world and all that is therein. We must close our eyes to all save the Beloved, sever ourselves from all but Him, and join with Him. A hundred thousand regrets and sorrows if, after that luminous Countenance and merciful Beauty, we should drink a drop from the cup of serenity, or seek fidelity from anyone, or wish for a moment's rest, or search for comfort, or desire luxury and bounty. 12
حال این آوارگان نیز باید بکلی طمع آسایش و
راحت را قطع نمائیم و از دنیا و آنچه در اوست
درگذریم چشم از غیر دوست ببوشیم و از آنچه
غیر اوست بیریم و باو پیوندیم صدهزار حسرت
و افسوس اگر بعد از آن روی نورانی و جمال
رحمانی جرحهائی از جام صفا نوشیم یا از کسی
آرزوی وفا کنیم و یا دمی بخواهیم که بیاسائیم و
یا راحت جوئیم و یا ناز و نعمت طلبیم
- 13 When the rose departs and the rose garden passes away, 13
چونکه گل رفت و گلستان درگذشت
- 14 No more will you hear tales from the nightingale. 14
نشنوی دیگر ز بلبل سرگذشت
- 15 Pass your nights in prayer and your days in humble supplication. Be in such a state that you become wholly unaware of this world. Know none but Him, recognize none but Him, seek none but Him, and question none but Him. Otherwise, "Seest thou such a one as taketh for his god his own passion?" This earthly realm is a mirage in the desert, not water and wine. It is a world of illusion, not a realm of hopes fulfilled. It is 15
باری شبها را بمناجات بگذرانید و روزها را در
تضرع و ابتال در حالتی باشید که از این عالم بکلی
بی خبر گردید جز او ندانید و غیر از او نشناسید و
جز او نجوئید و نپرسید و الا افرأیت من اتخذ الهه
هواه این جهان تراب دریای سراسست نه آب و
شراب عالم خیال است نه جهان امال مجاز است

metaphor, not reality; hardship, not mercy; retribution, not blessing.

- 16 Soon shall this carpet be rolled up and these stars fade away. From the depths of transient life may we, God willing, soar to the heights of eternal mercy and become independent of the world and all who dwell therein. This world, to the ignorant who are earthbound birds, is but fields and meadows, flower gardens and seas. But in the sight of the birds of the divine garden, it is a narrow cage and a nest of earth and stone.
- 17 How long shall these pure souls remain captive to this earthly nest? How long shall these sacred birds in this dark furnace remain deprived of spiritual grace and conscious attainment?
- 18 O Lord! O Refuge of the homeless! Thou art aware of the morning cry and sigh. Grant Thy favor and bestow Thy mercy, that the souls of those who long for Thee may hasten to Thy Kingdom of Oneness, and the spirits of the homeless may find rest in the shelter of Thy mercy. Separation's burning anguish melts the soul, and deprivation and remoteness leave the spirit lifeless and withered. Therefore, O loving God, grant Thy confirmation and bestow Thy grace that we may escape this snare and grain, and fly to the nest of Thy mercy, and on the branches of unity in the garden of Thy favor, engage in all manner of songs of praise and glorification.
- 19 The friends of God must, through His boundless grace and favor, arise with such spirit and detachment that they may become the brilliant candles of the assemblage of humanity. They must manifest divine virtues and become the dawning-places of heavenly conscience. In truthfulness and sincerity, they must become the greatest signs, and in faithfulness and loyalty, the mightiest standards. They must be the cause of tranquility and ease in the world of creation, and the reason for the development and prosperity of every land and region. In obedience and service to government they must be exemplary, and in honesty and good intent they must be renowned and distinguished among the nobles. With all peoples and communities they must be loving friends. In crafts and innovations they must become skilled masters, and in agriculture and commerce they must excel all others. In brief, both the Almighty God and the government authorities and the people of the nation - all must be pleased with the friends of God, not complainants; grateful, not aggrieved. For the foundation of God's Cause is divine virtues, and the basis of His edifice is spiritual qualities and conduct. When the friends succeed in

نه حقیقت زحمت است نه رحمت نعمت است
نه نعمت

16 عنقریب این بساط منظوی شود و این اختران
متواری از حضيض حیات فانی انشاءالله باوج
رحمت جاودانی پرواز نمائیم و از جهان و جهانیان
بی نیاز گردیم این جهان در نزد جاهلان که طيور
ترابند دشت و صحراست و گلگشت و دریا اما
در نظر مرغان چمنستان الهی قفس تنگ و آشیانی
از خاک و سنگ

17 تا چند این جانهای پاک اسیر آشیان خاک و تا
بکی این طيور قدس در این گلخن ظلمانی مبتلای
حرمان و محروم از فیض روحانی و فوز وجدانی

18 ای پروردگار ای پناه آوارگان تو آگاه فغان
و آه صبحگاهی عنایتی فرما و رحمتی کن تا
جانهای مشتاقان بملکوت احدیت بشتابند و
ارواح آوارگان در سایه رحمت بیاسایند فرقت
بحرقت جان را بگذارد و حرمان و هجران روان
را مرده و پژمرده نماید پس ای خدای مهربان
تأییدی بخش و توفیقی ده تا از این دام و دانه
برهیم و با آشیانه رحمت ببریم و در شاخسار
وحدت در حدیقه عنایت بانواع الحان بحامد و
نعت مشغول گردیم باری

19 احبای الهی باید بعون و عنایت غیر متناهی
بحالت و انجذاب و انقطاعی مبعوث شوند
که شمع روشن انجمن عالم انسانی گردند مظاهر
اخلاق رحمانی باشند و مطالع انوار وجدانی در
صدق و صفا آیات کبری گردند و در مهر و
وفا آیات عظمی سبب راحت و آسایش جهان
آفرینش باشند و علت عمران و آبادی کشور
و اقلیم گردند در اطاعت و خدمت حکومت
مشار بالبنان باشند و در صداقت و حسن نیت
مشهور و معروف نزد سروران و با بندگان خدا
از هر ملت و امتی دوست و مهربان در صنایع
و بدایع استاد ماهران گردند و در زراعت و
تجارت فائق بر همگان مختصر آنکه باید حضرت
احدیت و سروران حکومت و اهالی مملکت
کل از احبای الهی راضی باشند نه شاکی ممنون
باشند نه دلخون چه اس اساس امر الهی اخلاق
رحمانیست و بنیاد بنیان یزدانی شیم و روش
روحانی دوستان چون باین موهبت عظمی موفق
گردند شاخ هستی بارور گردد و ایوان کیهان

achieving this mighty gift, the tree of being will become fruitful and the palace of existence illumined. Otherwise, there is darkness upon darkness, misery upon misery, and heedlessness upon heedlessness.

- 20 If you witness oppressive behavior from the ignorant masses, do not take offense or wish them shame, for they know not and are unaware of how in every age the oppressors have wronged the friends of God, and how the ignorant have persecuted His holy ones. Thus they commit injustice and perpetrate cruelty. The owls assault the falcon and pluck its wings without cause, asking "Why do you remember that realm, or the palace and arm of that sovereign?" Its only crime is that it is a falcon - just as Joseph's only crime was his beauty. The peacock's enemy is its plumage; ah, how many kings have been slain by their own glory!

- 21 When the Israelites heaped mockery and derision upon His Holiness Jesus Christ, the Spirit of God, son of Mary, and inflicted persecution and cruelty, and subjected Him to abuse, insult, cursing and beating, that pure Soul would pray and supplicate, saying: "O Lord, these souls are ignorant, and being unaware of the true purpose, they act thus [and if they knew, they would not do so]. Therefore, O forgiving Lord, forgive their sins, and O kind God, overlook their shortcomings."

- 22 This is the attribute of the sincere ones and the way of them that are detached. Ask God that we, these wanderers, may follow the example of that holy Spirit, may my soul be a sacrifice for Him. To be wronged is a divine gift and an attribute of the Manifestations of His oneness. His Holiness the light of the eye of Mustafa and the light of the garden of Murtada, the Prince of Martyrs, and John son of Zacharias, and most of the Prophets and chosen ones, may my soul be a sacrifice for them, drank the cup of martyrdom and tasted the poison of death in utmost oppression, and attained their goal.

- 23 Now observe what loss they suffered. All departed from this world to another realm. Neither the tribulations of the faithful of God remained, nor the comfort of the unjust oppressor. Neither the tears of the oppressed endured, nor the joy of the ignorant. Neither that honey and wine and sugar and kebab and beauty and radiant candle remained, nor that evening of the oppressed and the sighs of the persecuted and the sorrow of the wanderers and the hardship of orphans remained. All came to an end, but observe how when the name of the

جهان انور شود والا ظلمت اندر ظلمت است و نکبت اندر نکبت و غفلت اندر غفلت

20 اگر از عوام هزله خذله حرکت اعتساف مشاهده نمائید بر آنها مگیرید و نجلت آنها را مپسندید چه که نمیدانند و مطلع نیستند که در هر عصری از ستمکاران چه جوری بر یاران الهی واقع و از نادانان چه سان جفا بر اولیاء ربّانی وارد لهذا ستم روا دارند و جور و جفا مجری میدارند جغدها بر باز استم میکنند پر و بالش پیگاهی میکنند که چرا تو یاد آری ز آن دیار یا ز قصر و ساعد آن شهریار جرم او این است کو باز است و بس غیر خوبی جرم یوسف چیست پس دشمن طاموس آمد پر او ای بسا شه را بکشته فراو

21 حضرت روح الله عیسی ابن مریم را اسرائیلیان آنچه طنز و تسخر مینمودند و اذیت و جفا میکردند و سب و شتم و لعن و ضرب روا میداشتند آن جان پاک دعا و مناجات میفرمودند که ای خداوند این نفوس نادانند و از حقیقت مقصود جاهلان چون ندانند چنین کنند [و اگر بدانند نکنند] پس ای خداوند آمرزنده گاهشان بیامرزد و ای یزدان مهربان از قصورشان درگذرد

22 این است صفت مخلصین و روش منقطعین از خدا بخواه که این آوارگان نیز تائی بآن روح مقدس روحی له الفداء نمائیم مظلومیت موهبت الهیه است و صفت مظاهر احدیه حضرت نور حدقه مصطفی و نور حدیقه مرتضی جناب سیدالشهداء و یحیی ابن زکریا و اکثر انبیا و اولیا روحی لهم الفداء در کمال مظلومیت جام شهادت نوشیدند و زهر هلاکت چشیدند و بمقصود خویش رسیدند

23 حال ملاحظه فرما چه زیانی دیدند جمیع از این عالم بجهان دیگر رحلت نمودند نه صدمات خاصان حق باقی و نه راحت ستمگر ناحق نه سرشک چشم مظلومان برقرار و نه خوشی قلب جاهلان نه آن شهد و شراب و شکر و کباب و شاهد و شمع جهاتاب باقی و نه آن شام مظلومان و آه ستمدگان و حسرت آوارگان و عسرت یتیمان باقی جمیع منتهی شد ولی ملاحظه نما که چون

Prince of Martyrs, may my soul be a sacrifice for Him, is mentioned, the heart comes alive and the soul is gladdened and the spirit is filled with ecstasy and rapture. And in one day a hundred thousand hungry ones are satisfied through the blessing of His blessed name, and a hundred thousand thirsty ones are quenched. These are the signs of His nobility in this earthly world. Then consider what news there must be in the divine worlds and the Supreme Concourse.

24 This matter has indeed become protracted, but the truth of the situation is evident and clear. Now, regarding the common people who follow blindly like cattle, we have naught to do save pray. However, we hope that the leaders of the government and the pillars of the mighty sovereignty will forbid the aggression and attacks of the evil divines and these mindless people, for these will gradually increase in audacity and add to their recklessness, and will stretch forth the hand of aggression against the faithful subjects of the sovereign. Eventually they will rise against the government itself and create a breach in the foundation of sovereignty.

25 The opposition of the clergy to this community is solely to acquire influence, power and fame in all matters, that others might fear them and show submission and obedience, and thereby they might hold the reins of affairs in their grasp of power and do whatsoever they wish. Observe that the conduct and way of these wicked divines is neither religious nor aimed at promoting the Law of God; it is rather a means for attaining power, grandeur, wealth and glory. From such conduct and behavior naught but harm can result. Is this behavior in accordance with the way of the saints or in conformity with the course of the Prophets? The Prince of Martyrs and the Imams of Guidance and other chosen ones were averse to worldly glory and aloof from all save the good-pleasure of the Lord. Now these divines have every desire save the good-pleasure of the All-Glorious Lord. They are ravening wolves who have become shepherds of the flock, and bloodthirsty tigers who have become teachers in the school of religion. They are envious crows who oppress the nightingales of the garden of existence, and they are obstinate dogs who commit a hundred forms of aggression against the gazelles in the desert of unity.

26 Therefore, the pillars of His Imperial Majesty's government must, aside from maintaining justice among the subjects, for the sake of governance itself, show consideration to the practicing divines and prevent the ignorant leaders. They must restrain the hands of such souls, who are like fierce wolves, from aggression, and forbid the attacks of such a rebellious band. Otherwise, day by day they will increase in audacity,

نام سیدالشهداء روحی له الفداء بر زبان آید دل زنده گردد و جان بشارت آید و روح را وجد و وله حاصل گردد و روزی صد هزار گرسنه از میمنت نام مبارکش سیر گردد و صد هزار تشنه سیراب شود این آثار بزرگواری او در جهان ترابی است دیگر ملاحظه فرما که در عوالم الهی و ملاء اعلی چه خبر است

24 باری این مسئله مطول شد حقیقت حال مشهود و واضح است حال ما بعوام کالهام کاری جز دعا نداریم ولی امیدواریم که سروران حکومت و ارکان سلطنت قاهره منع تعدی و تعرض علمای سوء و مرده بی شعور را بفرمایند زیرا اینها کم کم جسارت را مزداد نمایند و بر تهور بیفزایند و رعایای صادقه شهریار را دست تطاول بکشایند عاقبت بر نفس حکومت بشورند و رخنه در بنیان سلطنت افکنند

25 تعرض علما باین طایفه محض تحصیل نفوذ است و قوت و شهرت در هر شئون تا دیگران بهراسند و اطاعت و انقیاد نمایند و بدین سبب زمام امور را در کف اقتدار گیرند و هر چه بخواهند بکنند ملاحظه نمائید که روش و طریق این علماء سوء مسلک دینی نه و طریق ترویج شریعه الله نیست وسیله حکومت و عظمت و حصول ثروت و عزت است و از این روش و حرکت جز مضرت حاصل نگردد آیا این سلوک موافق مسلک اولیاست یا مطابق مشرب انبیا حضرت سیدالشهداء و ائمه هدی و سائر اصفیا از عزت دنیا بیزار و از هر چه غیر رضایت پروردگار در کار بودند حال این علماء هر امالی دارند جز رضای حضرت ذوالجلال گرگان درنده اند شبان اغنام شده اند و پلنگان خونخوارند ادیب دبستان ادیان گشته اند زاغان حسودند بلبان حدیقه وجود را ظلم و ستم نمایند و کلاب عنودند آهوان بر وحدت را صد گونه تعدی مشهود کنند

26 پس ارکان حکومت اعلیحضرت شهبازی گذشته از عدالت بین رعیت محض ملک داری باید رعایت علمای عاملین فرمایند و ممانعت رؤسای جاهلین دست این گونه نفوس چون ذئاب ضاریه را از تطاول بازدارند و هجوم چنین فتنه باغیه را منع فرمایند و الا روز بروز بر جسارت افزایند و در امور مملکت مداخله

interfere in the affairs of the realm, and throw the country and kingdom into confusion. For example, observe that when security and safety are removed from a country and the protective force is overcome, the subjects will emigrate to foreign lands and the obedient ones will take the path of exile, just as from the events in Khurasan a great number emigrated to Turkestan, where that government showed the utmost consideration and protection to the servants of God. This is but one harm from the harms of ignorant divines, for the religious scholar benefits the affairs of religion and state and becomes the cause of glory and comfort for the people of the country, not the ignorant ones. In the tradition it is said: "As for anyone among the jurists who protects himself, guards his religion, opposes his passions and obeys the command of his Lord, it is for the people to follow him."

- 27 In short, the purpose is that the attendants at the threshold of His Imperial Majesty should be the rulers over the country and people, not every bloodthirsty wolf and tormentor of humanity.

- 28 As for the praise you expressed for that distinguished person, it is correct, acceptable and fitting. Indeed, that respected soul and unique pearl in the shell of government deserves the highest praise. May God strengthen and support him and perpetuate his glory and prosperity in this world and the next. Were it not for the wise administration of that secretary of the court of justice and fairness, that great calamity (may God curse whoever committed it) would have tainted the skirts of the innocent and its darkness would have cast shadows upon the faces of the guiltless. The unknown agitators would have remained protected, absolved and concealed, while the oppressed would have been accused, defamed and known for this repugnant act, clear injustice and great misfortune. Until the Day of Resurrection they would have found no deliverance from this severe accusation and great disgrace. Therefore, they rendered an evident service to the divine court, and the reward, God willing, is establishment in the lofty pavilion of God.

- 29 O Lord! Place the crown of eternal glory upon the head of the new sovereign and establish him upon the throne of success. Grant that eminent and wise person establishment upon the seat of justice, glory and divine gift. Bestow heavenly confirmation and grant celestial reinforcement. Make his decree as effective as the spirit in the body of the nation, and make the wisdom of his governance pulsate like the arterial blood in the temple of the realm. Keep him protected and preserved, and make him successful and favored.

نمائند و ملک و کشور بر هم زنند مثلاً ملاحظه فرمائید چون امنیت و سلامت از مملکت مسلوب گردد و قوه محافظه مغلوب رعیت هجرت بممالک خارجه نمایند و اهل اطاعت راه غربت گیرند چنانچه از وقائع خراسان جمع کثیری هجرت به ترکستان نمودند و حکومت آن سامان در نهایت رعایت و حمایت بندگان یزدان این یک ضرر از ضررهای علمای نادان زیرا عالم متدین بکار دین و دولت خورد و سبب عزت و راحت اهالی مملکت گردد نه جاهلان در حدیث است اما من کان من الفقهاء صائناً لنفسه حافظاً لدينه مخالفاً لهواه مطيعاً لأمر مولاه فللعوام ان يقلدوه

- 27 باری مقصود این است که ملازمان درگاه اعلیحضرت شهریاری باید حکمران بر کشور و بشر باشند نه هر گرگ خونخواری و مردم آزاری

- 28 اما ستایش که در حق آن شخص شاخص فرموده بودید صحیح و مقبول و بجا بلکه آن ذات محترم و یگانه دردانه صدف حکومت مستحق اعظم ستایش است ایده الله و شیده و ابد عزّه و اقباله فی الدنیا و الآخرة اگر حسن تدبیر آن دبیر دیوان عدل و انصاف نبود آن فاجعه عظمی لعن الله من ارتکبها غبارش بدامان بی گاهان میرسید و ظلمتش روی معصومان [را] تیرناک می کرد شورشیان مجبور و محفوظ و مبرا و مستور میماندند و مظلومان باین عمل شنیع و ظلم صریح و بدبختی عظیم متهم و بدنام و مشهور میگشتند و تا روز رستخیز از این تهمت شدید و فضاحت عظیم نجات نمیدیدند لهذا خدمت نمایانی بدیوان الهی فرمودند و پاداش انشاء الله استقرار در ایوان بلند یزدانیست

- 29 ای پروردگار شهریار جدید را تاج عزت سرمدی بر سر نه و بر تخت کامرانی مستقر فرما و آن شخص خطیر پرتدبیر را بر مسند عدالت و عزت و موهبت استقرار بخش توفیق ملکوتی روا دار و تأیید لاهوتی ارزان فرما حکمش را بمثابه روح در جسم کشور نافذ کن و حکمت حکومتش را در هیكل اقلیم چون عرق شریان نابض فرما محفوظ و مصون بدار و موفق و ممنون کن

30 In brief, we exiles recognize the value of this endeavor and shall never forget this kindness. The Blessed Beauty, seven years ago, after witnessing their noble efforts on behalf of the innocent ones, bestowed His favor and offered benevolent prayers. These prayers will yield momentous effects and will be confirmed with wondrous divine confirmations - this is an unfailing promise. Even before His ascension, He conversed about that respected personage with two of the friends, and with one He sent a message to be delivered personally or in writing. One of these two persons was Aqa Siyyid 'Ali-Akbar. Should you attain his presence, convey that throughout the thirteen hundred years of the Hijra, observe how many ministers, princes, nobles and leaders have come into this world. No trace or news remains of any of them, save those leaders who protected and sheltered the divine sheep, who came to the aid of the oppressed, and who assisted the downtrodden - especially those ministers who rendered service at the Threshold of Divine Unity. Those leaders' faces are like the luminous full moon, their character like sweet perfume, and their names renowned in both the earthly and heavenly kingdoms.

31 When His Holiness the Exalted One - may my spirit be a sacrifice unto Him - was in Isfahan, and the divines raised the standard of rebellion, the late and forgiven Mu'tamidu'd-Dawlih Manuchihr Khan protected that Holy Being for a number of days and rendered service. In some of the epistles, mention was made of him in praise. Now observe carefully how that ministry, government, power, wealth and glory all vanished, and all toils and hardships were lost, leaving no trace - except for this endeavor and minor service which, being for the Threshold of Divine Unity, was recorded in the divine ledger, and its luminous effects shine bright and evident in the horizon of eternal glory. In the Kingdom on high he is established upon the throne of glory, and in the earthly realm his blessed name endures throughout the world.

32 In any case, we pray day and night that divine confirmations may become the resplendent jewel in the crown of sovereignty, and heavenly assistance the brilliant star at the center of benevolence. Through the grace of that crowned one and the endeavor of this noble personage, may this land and realm become the envy of all countries on earth. May the brilliant star of security and protection rise and shine from the horizon

30 خلاصه این آوارگان قدر این همت را میدانیم و این عنایت را فراموش نمینمائیم جمال مبارک هفت سال پیش از این بعد از ظهور همتشان در حق پیگهان عنایت فرمودند و دعای خیر نمودند این دعا تأثیرات عظیمه خواهد بخشید و بتأییدات عجیبه مؤید خواهند گشت و هذا وعد غیر مکذوب حتی پیش از صعود با دو شخص از احبا در حق آن ذات محترم مکالمه فرمودند و بایکی پیغام دادند که بالذات برساند و یا خود بنگارد و یکی از آن دو شخص آقا سید علی اکبر بود و اگر فیض حضورشان را ادراک فرمودید عرض کنید که در مدت هزار و سیصد سال هجری ملاحظه فرمائید که چه قدر وزرا و امرا و عظما و رؤسا در دنیا آمده اند بهیچوجه اثری و خبری از هیچیک نیست مگر سرورانی که حفظ و حمایت اغنام الهی نمودند و بداد مظلومان رسیدند و دادرسی ستمدگان نمودند خاصه وزرائی که باستان احدیت خدمتی نمودند آن سروران رویشان چون بدر منور و خویشان چون عطر معطر و نامشان در جهان ملک و ملکوت مشتهر

31 در زمانی که حضرت اعلی روحی له الفداء در اصفهان تشریف داشتند و حضرات علما علم طغیان برافراشتند مرحوم مغفور معتمدالدوله منوچهر خان چند روز محافظه آن حضرت فرمود و بخدمت پرداخت در بعضی از رسائل ذکر خبری از او فرمودند و ستایش کردند حال بدقت ملاحظه نمائید که آن وزارت و دولت و مکت و ثروت و شکوه کل بباد رفت و زحمات و مشقات بهدر داده شد و اثری باقی نه مگر این همت و خدمت جزئیة چون باستان احدیت بود در دیوان الهی ثبت شد و آثار نورانش در افق عزت سرمدی واضح و روشن و عیان در جهان ملکوت مستقر بر سریر بزرگواریست و در عالم ناسوت نام مبارکش در جهان و کیهان برقرار و باقی

32 باری ما شب و روز دعا مینمائیم که تأییدات الهیه گوهر رخشنده تاج شهبازی گردد و توفیقات صمدانیه اختر رخشنده مرکز خیرخواهی و بعنایت آن تاجدار و همت این بزرگوار کشور و اقلیم رشک ممالک روی زمین گردد کوکب منیر امن و امان طالع و لائح

of that mighty kingdom, that the realm may prosper and the foundation of oppression and transgression be buried. That noble one must, in every time and place, counsel the people and grant insight to the ignorant, that all the peoples of the world may today sacrifice themselves in service to their government, and day and night, with utmost effort and goodwill, consider the glory of the state as the happiness of all, and the might of the throne of sovereignty as the greatest means for the prosperity of the realm. Thus may the light of grandeur and power in the horizon of that country grow brighter day by day, and the happiness of its people increase with each passing day. Observe how the people of the Ottoman realm have become abject due to the rebellion and sedition of certain foolish ones in that kingdom, and their ill-will toward the state and betrayal of the throne of sovereignty, and How abject have they become in the eyes of all the peoples of the world! The glory of their inhabitants has vanished, their wealth has been scattered to the winds, their abasement has grown severe, and their misfortune has become manifest.

- 33 Therefore, O ye who are wise, recognize the worth of this sovereign, for he is kind and a lover of peace and security, just and equitable, wise and a dispenser of justice. During his long governance of Azerbaijan, he conducted himself like a loving father and followed the path of Nushiravan. This is that same leader who cherishes his subjects. He was the commander of a province, and now by divine assistance he has become the sovereign of the realm. The people are the same people, and the nature is the same nature - the wine is the same wine and the cup is the same cup. Praise be to God that since the day of his accession to the throne, signs of nobility and care for his subjects have become clear and evident. What more do you desire? Therefore, O people, become united in heart and purpose, be well-wishers and strive in obedience, and serve the benevolent intentions of His Imperial Majesty so that you may progress in all degrees and be protected from all harm. I swear by the sacred threshold of the Friend that this servant, while visiting the blessed Shrine, prays with utmost humility and supplication, and seeks support and confirmation for the royal throne. And the Glory be upon you and upon all who remain firm in the Covenant.

از افق آن ملک عظیم شود تا بوم و بر معمور گردد و بنیان ظلم و تعدی مطمور آن حضرت باید در هر موقع و محل ناس را نصیحت نمائید و نادانان را بصیرت بخشید که جمیع ملل عالم الیوم در خدمت دولت خویش جانفشانی نمایند و شب و روز در نهایت همت و خیرخواهی عزّت دولت را سعادت عموم دانند و شوکت سریر سلطنت را اعظم وسیله معموریت مرز و بوم شمرند لذا نیز عظمت و اقتدار در افق آن مملکت روز بروز روشنتر گردد و سعادت اهالی یوماً فیوماً بیشتر شود از عصیان و طغیان بعضی یخزدان در مملکت آل عثمان و بدخواهی دولت و خیانت بسیر سلطنت ملاحظه کنید که اهالی مملکت چه قدر ذلیل شدند و در نظر جمیع اهل عالم چگونه حقیر گشتند عزّت اهالی محو شد و ثرویشان بر باد رفت ذلتشان شدید شد نکبتشان پدید گشت

33 پس ای دانایان قدر این شهریار را بدانید چه که مهربانست و محبّ امن و امان عادل و دادپرور است عاقل و معدلت گستر در مدت مدیدهء حکومت آذربایجان چون پدر مهربان رفتار فرمود و بر مسلیک نوشیروان حرکت نمود این همان سرور رعیت پرور است سالار ولایت بود حال بعون الهی شهریار کشور گشت خلق همان خلق است و خوی همان خوی می همان می و سبب همان سبب الحمد لله از روز جلوس شهریاری آثار بزرگواری و رعیت پروری ظاهر و عیان دیگر چه میخواهید پس ای اهالی یکدل و یکجهت گردید و خیرخواه و در اطاعت کوشید و نوایای خیریهء اعلیحضرت شهریاری را خدمت نمائید تا در جمیع مراتب ترقی نمائید و از جمیع مضرات توقی قسم باستان مقدّس حضرت دوست که این عبد حین زیارت عتبهء مبارکه بکمال عجز و نیاز دعا میکنم و سریر تاجداری را تأیید و توفیق میطلبم و البهآء علیک و علی کلّ من ثبت علی الميثاق

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AB00157

To: Mahmud Furughi

Date: 1898 or <

- 1 O my God, my God! Thou seest my state, beholdest my tribulations, hearest my cry, my lamentation, and the sighs of my burning anguish, my grief and pain. Thou seest the trembling of my frame, the quivering of my limbs, the whitening of my eyes, and my tears. Calamities have encompassed me from all sides, as winds surround a lamp or as mountainous waves encompass sailing ships.
- 2 O my Beloved! Thy most vehement enemies and antagonistic foes have assailed Thy helpless servant from every ambush where they lay in wait. They have descended upon me from every height, attacking like wolves and pouncing like dogs, fearing not the Day of Retribution. The clouds weep for Thy lowly servant, the doves lament, and the nightingales in the hearts of the loved ones cry out in anguish.
- 3 O my God! I am left alone and solitary, fallen into the talons of predatory eagles and swooping hawks from all religions and factions, with no helper or supporter, O my Most Glorious Beloved, O Lord of Lords! The oppression of nations and peoples has intensified against me like a millstone crushing a tiny grain, and the assault of tyrants has hemmed me in like ravenous wolves surrounding a weak lamb. I am encompassed by the people who have broken Thy Covenant and violated Thy Testament - he who rebelled against Thee and transgressed, who was named Yahya, whom I raised in the cradle of supreme loving-kindness.
- 4 O my God! Shackles encircle my wrists, and the great calamity revolves around me. My days have darkened, and clouds of pain have gathered thick. I am bewildered in my affairs, O my God, wandering in the desert of hardship amid successive, continuous trials from all directions, while I burn in the fire of separation and weep through the dark, trailing nights. The clouds rain down sorrow and grief, the seas overflow with anguish from all shores, and I yearn for Thee as the dove yearns for its grove.
- 1 الهى الهى تشاهد حالى وتنظر بلائى وتسمع ندائى
وضييجى وزفرات اجيج نيران احتراقى وتفجى
وتوجى وترى تزلزل اركانى وتزعزع اعضائى و
ايضاض احداق وقيامه امانى وتأوى وتلهنى و
تأسفى قد احاطنى البلاء من كل الجهات احاطة
الرياح الأربع بالسراج او الأمواج التى كالجبال
بالجوار المنشآت
- 2 يا محبوبى لان اعدائك الألداء و شانيك
الخصماء هجموا على عبدك البائس من كل
مرصاد كانوا فيه يحتفون و نسلوا على من كل
حذب فيغيرون و صالوا على كالذئاب و سطوا
على كالكلاب ولا يخافون يوم عقاب فبكت على
عبدك الذليل السحاب و ناحت الحمام و ضجت
عنادل قلوب الأحباب
- 3 و اتى يا الهى فريداً وحيداً وقعت فى مخالب نسور
كاسره و صقور صاقره من كل الملل والأحزاب
من دون ناصر و معين يا محبوبى الأبهى و يا
رب الأرباب و اشتدت على وطأ الملل و الأمم
انخاسره اشتداد الرعى على حبة صغرى و ضيقت
على مهاجمة الجبارة تضيق الذئاب الكاسره على
الحمل الضعيف القوى و احاطت بى أمة كاسر
عهديك و ناقض ميثاقي الذى بغي عليك و
طغى و سمي يحيى و ربيته فى حجر العناية الكبرى
- 4 احاطت الأساور يا الهى بالمعاصم و دارت على
دوائر المحنة العظمى و اظلمت على الأيام و
تكاثفت غمام الآلام و صرت متحيراً فى امرى يا
الهى و هائماً فى بيداء المشقة و المصائب المترادفة
المتتابعة المتوالية من كافة الجهات مع احتراقى
فى نار الفراق و بكائى فى جنح الليالى الخالكة
المرخية الأذبال و تمطر السحاب بالحزن والأسى
و تندفق البحار من الأشطار بالجوى و احن
اليك حنين حمام الأيك و

- 5 O my God! The assault of Pharaonic enemies did not suffice until a band of those who claim loyalty rose against me. They aimed their arrows and shot me, O my Beloved, with the arrowheads of vain imaginings and darts of accusation and doubt. They unsheathed their swords and drew the blades of suspicion and violation through allusion, indication, suggestion and explicit statement, despite my patience, composure, silence, forbearance and fortitude.
- 6 O my God! They have belittled me and made me a target for the arrows of calumny, a mark for the darts of slander, and subject to objection. Yet I have found sweetness in every bitterness for Thy sake, found pleasure in every hardship, accepted every tribulation, endured every affliction, and remained patient through every mortal wound. I have not breathed a word of grief or complaint, nor moaned, lamented or cried out, lest the loved ones discover my tribulations and sense what has befallen me from the arrows of the friends.
- 7 When outcry and lamentation spread through all regions, and panic and wailing became widespread in all directions, they attributed to Thy servant tyranny, oppression, injustice and inequity through every hint, gesture and intimation. They wailed like mourners at a funeral, and falsely accused Thy servant of all they themselves had done, perpetrated, transgressed, oppressed, and deviated from the straight path.
- 8 O my God! In all these tribulations I found solace and comfort in those souls whom I loved with all my heart and who, at all times, kindled within me the fire of love. Yet my afflictions did not suffice, for now my sorrows have intensified through the cries and lamentations of this time. By Thy glory! Such are these cries that my limbs and members are nigh rent asunder, and my joints and pillars nearly severed. Have mercy upon me, O my God, through Thy grace and bounty! Show compassion unto me, O my Beloved, through Thy tenderness and favor! Lighten these hardships for me, ward off from me these calamities and trials, disperse these dense clouds that hover over the horizons of hearts, and remove these darknesses that are heaped one upon another, and these severe tribulations. O Lord! My bones have weakened, my hair has turned white, my sight has dimmed, and afflictions encompass me from every direction. Have mercy upon my weakness, my abasement, my broken state, my powerlessness, and my trials. Deliver me from these perils and rescue me from the darkness of these overwhelming tribulations. Raise me to Thy exalted threshold, elevate me to Thy holy and sublime presence, grant me rest
- 5 لم يكفني يا الهى هجوم فراعنة الأعداء حتى قام على شزيمة من الذين يدعون الولاء وصوبوا الى السهام ورشقوني يا محبوبى بنصال الأوهام ونبال الطعن والايهام وشهروا على الصمصام وسلوا سيوف الظنون والتهتك بكآية وإشارة وتلويع وتوضيح بل تصرّح في الكلام مع صبرى وسكونى وصمتى وسكونى وتحلى وتجلدى
- 6 يا الهى استقلوني وجعلوني عرضة لسهام الاقتراء وهدفاً لنبال البهتان ومعرضاً للاعتراض واني استحلّيت كلّ مرّ في سبيلك واستمّلت كلّ مكره ورضيت بكلّ بلاء وتحمّلت كلّ داء عضال وصبرت على كلّ جرح قتال ولم اتنفّس ببثّ الحزن والشكوى ولم اتأوّه واتلهّف وانوح وصرخ لئلا يطلع على بلائى الأحباء ويحسّوا ما ورد علىّ من سهام الأحباء
- 7 وإذا الضجيج والصّرخ انشتر في كلّ الأرجاء والفرع والعويل شاع وذاع في كلّ الأنحاء واستندوا الى عبدك الإخفاف والاعتساف والظلم وعدم الانصاف بكلّ إشارة وإيماء وإيهام ولولوا ولولة الصّوائخ والنوايح في العزاء واقتروا على عبدك بكلّ ما عملوا واجروا وتعدّوا وتجبروا واعتسفوا وزاغوا عن سوى الصراط
- 8 واني كنت يا الهى اتسلى واتعزّى في كلّ هذه البلايا بنفوس احبيبتهم من كلّ قلبي وشغفوني حباً في كلّ الأوقات ولم يكفني كلّ بلائى حتى اشتدّت علىّ الأحران من صرخ وضجيج في هذا الأوان فوعزّتك كادت تنقطع به منى الأعضاء والأجزاء وتنفصل به المفاصل والأركان ارحمني يا الهى بفضلك وجودك واعطف علىّ يا محبوبى بلطفك واحسانك وخفف علىّ هذه المصاعب وادفع عني هذه الرزايا والبلايا واكشف هذه الغيوم المتكاثفة في آفاق القلوب وازل هذه الظلمات التي بعضها فوق بعض وشدائد الكرب اى رب وهن العظم منى وابيض الشعر وضعف البصر واحاط البلاء من كلّ الأنحاء ارحم ضعفى وذلى وانكسارى وعجزى وابتلائي نجّني من هذه المهالك وانقذني من ظلمات هذه البلايا الحوالك وارفعني الى عتبتك الساميه واصعدني الى حضرة قدسك العاليه وارحني

from every affliction, free me from every malady, comfort me in my loneliness, strengthen me in my exile, and remove my anguish. Verily, Thou art the All-Powerful, the Mighty, the All-Forgiving.

- 9 O Lord! Thou knowest that with all my heart I love Thy loved ones, and with all my soul I am drawn to the love of Thy chosen ones. I desire for them what Thou hast desired, and I love for them what Thou hast loved. I beseech Thee in the depths of my inner mysteries and in the dark of night to confirm them in every good thing, to grant them success in every deed that will cause their faces to shine in Thy Kingdom, their mention to be exalted in the heaven of Thy dominion, their breath to ascend to the presence of Thy mercy, their stars to gleam, their lights to shine forth, their breezes to waft, their springs to flow, their call to be raised, their traces to spread, their secrets to be diffused, their banners to be lifted high, and their fragrances to be scattered abroad.

- 10 And now, O my God, naught remains for me save to raise the voice of my lamentation, to burn in the fire of my tribulation, to cry out from the depths of my heart, and to be consumed by the blazing flames of my trials. I wail and say: O Lord! Remove the veil from all eyes, dispel from all insight the veils of glory and power, extinguish this fire that is kindled throughout all regions, sanctify our hearts from the rust of thoughts, purify our garments from the filth of illness, grant us rest from all conditions and traces, and cleanse our hearts from all that is unworthy in this most mighty Cycle that hath been exalted above all other cycles. O God! Realize me in effacement. O God! Establish me in the station of nothingness. O God! Make dear to me the reality of extinction and annihilation, and intoxicate me from the cup of evanescence, O Thou Self-Sufficient, Most High!

- 11 O God! Thou knowest that I love Thy praised Name, and my heart is attached to it in all conditions. O God! Grant comfort to his heart, and bestow tranquility upon his spirit and heart from every affliction that might change his joy and diminish his happiness. O God! Establish him in that which Thou lovest and approvest, and make him a promoter of Thy Cause, a guardian of Thy Covenant and Testament, a herald of Thy Name, and a spreader of Thy Word. Verily, Thou art the All-Bountiful, the Most High.

من كلّ بلاء وخلصني من كلّ داء وآنسني في وحشتي وعزّني في غربتي واكشف كربتي أنّك انت المقتدر العزيز الغفار

9 ای ربّ انک لتعلم بانّی من كلّ قلبي احبّ احبائک و من كلّ روجی انجذب بحبّ اصفيائک و اريد لهم ما اردته و احبّ لهم ما احبته و ادعوك في خفيات سرّی و جنح اللّیالی ان تؤیّدهم علی كلّ خیر و توقّفهم علی كلّ عمل یستضیء به وجوههم فی ملکوتک و یعلو به ذکرهم فی فضاء جبروتک و يتصاعد به انفاسهم الی حضرة رحمانیتک و یکنفهر به نجومهم و یلوح به انوارهم و یهبّ به نسیمهم و ینبع به معینهم و یرتفع به نداءهم و یشیع به آثارهم و یذیع به اسرارهم و یعلو به اعلامهم و ینتشر به نفحاتهم

10 و الآن یا الهی لیس لی الا ارفع نخیب بکائی و اضطرم بنار بلائی و اعلی ضجیج فؤادی و یتلفّی لهیب اجیج نار ابتلائی و انوح و اقول ربّ اکشف الغطاء عن الأبصار و ازل عن البصائر حجاب العزّة و الاقتدار و اطفئ هذه النار الموقدة بین الأقطار و قدس قلوبنا عن صدی الأفكار و نزّه ثیابنا عن وضر الأسقام و ارحنا عن كلّ الشئون و الآثار و طهر افئدتنا عن كلّ ما لا ینبغی فی هذا الکور الذی علی و استعلی علی سائر الأكوار اللهمّ حقّقنی بالفناء اللهمّ ثبتنی فی مقام الانعدام اللهمّ حبّب الیّ حقیقة المحو و الحقّ و اسکرنی من کأس الاضمحلال یا غنی المتعال

11 اللهمّ انک لتعلم بانّی احبّ اسمک المحمود و یتعلّق به قلبي فی كلّ الأحوال اللهمّ ارح فؤاده و اسکن روحه و قلبه من كلّ بلاء یبدّل سروره و یقلّل حواره اللهمّ ثبته علی ما تحبّ و ترضی و اجعله مروّجاً لأمرک و مشیعاً لميثاقک و عهدک و منادياً باسمک و ناشراً لکلمتک انک انت الکریم المتعال

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AB00165

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

Date: 1898 or <

- 1 O herald of the Covenant! Your letters, like abundant cups, bore the wine of divine ecstasy and the fragrance of the celestial garden, for they showed signs of attraction and evidenced hearts aflame with the fire of the love of God. All were perused, their contents understood, and their purpose comprehended. Some have been answered, and now the response to other matters is being written.
- 2 Concerning the diverse beliefs about this servant which you had mentioned: Today, the obligation of all the friends of God in the divine court is to set aside, forget, and consider as things forgotten whatever beliefs they have heard, seen, or understood, and to accept only that which is explicitly and clearly stated by this servant. They must entirely close the doors to interpretation, allusion, and explanation, so that the mighty fortress of the Cause of God may remain protected and preserved from the interference of the unfaithful and the manipulations of innovators, that the doubtful may find no breach and seek no pretext, that beliefs may not become diverse and opinions may not multiply.
- 3 If today this mighty foundation is not made firm and solid, thereafter a hundred thousand breaches will appear in the divine edifice, and the foundation of God's Law will be utterly demolished. The Sun of Truth will be hidden, the shining moon will be concealed, the manifest standard will be overthrown, and the hearts of the believers will be drowned in blood. The Divine Lote-Tree will be uprooted, and the axe will fall upon the garden of the Most Glorious Paradise. A hundred thousand trees will be felled in an instant, and a hundred measures of fruit will be scattered and strewn in a moment. The lights of guidance will vanish, and pitch darkness will prevail. The sign of mercy will be abrogated, and the people of wrath will be transformed.
- 4 Therefore, in this day the doors of contention must be barred and the causes of strife prevented, and this is not possible unless all follow the Interpreter and obey the appointed Centre of the Covenant. That is, they must cleave unto his explicit utterance and hold fast unto his clear testimony in such wise that their tongues may relate only the words spoken by his tongue and their pens recount only that which he hath uttered. They must not speak a single letter more or less than he hath, nor

ای منادی میثاق نامه‌های محرر چون جامه‌های
مکرر نشئه صہبا داشت و نفحہء حدیقہء رعنا
چہ کہ آثار انجذاب بود و دلیل التہاب بنار محبت
اللہ جمیع ملاحظہ گردید مضمون معلوم و مراد
مفہوم گردید جواب بعضی ارسال شد و اینک
جواب مطالب دیگر نیز تحریر میشود

2 در خصوص عقائد مختلفہ در حق این عبد مرقوم
نمودہ بودید الیوم تکلیف جمیع یاران الہی در
بساط رحمانی اینست کہ آنچه شنیدہ و دیدہ و
فہمیدہ از عقیدہ بنہند و فراموش کنند و نسیاً
منسیاً شمرند و آنچه صریح و وضوح بیان این عبد
است قبول کنند و ابواب تأویل و تلویح و تشریح
را بکلی مسدود نمایند تا حصن حصین امر اللہ
از تعرض مارقین و تصرف مبتدعین محفوظ و
مصون ماند و اہل ارتیاب رخنہ نتوانند و بہانہ
نجویند و عقائد مختلف نگردد و آراء متعدد نشود

3 و اگر الیوم این اساس عظیم محکم و متین نگردد
من بعد صدہزار رخنہ در بنیان الہی پدیدار شود و
اساس شریعت اللہ از بنیاد برافتد آفتاب حقیقت
متواری گردد و مہ تابان مختفی شود علم مبین
سرنگون گردد و قلوب موحدین غرق خون شود
سدہء منتہی از ریشہ برافتد و تیشہ در بیشہء
جنت اہی افتد صدہزار شجر در دمی مقطوع
گردد و صد خروار ثمر در نفسی متساقط و منثور
شود انوار ہدی غائب گردد و ظلمت دہماء غالب
شود آیت رحمت منسوخ گردد و امت نعمت
مسخ شود

4 لہذا باید الیوم سدّ ابواب نزاع کرد و منع اسباب
جدال و این ممکن نیست جز آنکہ کل متابعت
مبین کنند و اطاعت مرکز میثاق معین یعنی
تمسک بصریح بیان او جویند و تشبّث بوضوح
تبیان او خواهند بقسمیکہ لسانشان ترجمان لسان
او گردد و خامہ‌شان راوی بیان او حرفی زیادہ
و نقصان نگویند کلمہائی از تأویل و تلویح و

add a word of interpretation, exegesis, or explanation, that all may be gathered beneath the shadow of the word of Divine unity and assembled under the banner of the oneness of God. This matter is the most important of matters and this foundation the greatest of all foundations. If two souls contend with one another, both are wrong, for there is no fault or defect greater than discord. Perceptions differ; should the understanding of individuals be made the authority on matters, the Frequented Fane⁴ would, in a moment, be laid waste, the Verse of Light⁵ would be annulled, and darkest night would descend. Wherefore, O ye loved ones of God and spiritual friends, listen with heart and soul, content yourselves with the explicit statement of this servant, and transgress it not, even to the extent of a single letter.

- 5 This is the firm and established conviction, the plain and manifest truth of the beliefs of this servant and of the denizens of the Most Exalted Kingdom: that the Blessed Beauty is the Sun of Truth shining forth from the horizon of reality, and that the Primal Point is likewise the Sun of Truth dawning from that same horizon of reality.

- 6 That is to say: that Light of Truth and Lamp of Divine Unity shineth and gleameth within this glass of mercy and this niche of oneness: "God is the Light of the heavens and of the earth. The likeness of His light is as a niche wherein is a lamp; the lamp is in a glass; the glass as it were a shining star, lit from a blessed tree, an olive neither of the East nor of the West, whose oil would well-nigh shine forth though no fire touched it: light upon light." And that Light of Truth, at one and the same time and in one and the same age, was shining in this glass of singleness and was also manifest, resplendent, and clear in this niche of oneness. Yet the niche deriveth its light from the glass; for the Light of Truth shineth in the glass of mercy, and from that glowing glass it is poured forth upon the niche even as a lamp. Thus is the station of the Herald established by this proof: this niche is the Sun of the horizons, and this glass the supreme luminary of the dawn; this niche is the lamp of the world above, and this glass the star of the Concourse on high. Hence it is that, notwithstanding Their existence in one and the same time and age, and Their apparent plurality, yet in truth They were one Reality and one Being, the very essence of unity and the purest reality of singleness. When thou lookest upon the light, thou beholdest one light shining in both the glass and the niche; but when thou lookest upon

تشریح نیفزایند تا کل در ظلّ کلهء وحدانیت محسور گردند و در تحت لواء فردانیت مجموع این امر اهمّ امور و این اساس اعظم اساس و اگر چنانچه دو نفر اختلاف کنند هر دو بیجا زیرا نقص و خلائی اعظم از اختلاف نه و مشاعر متفاوت اگر ادراکات نفوس مرجع امور شود بیت معمور در لحظهئی خراب و مطمور گردد و آیت نور منسوخ شود و لیل دیجور مستولی گردد پس ای یاران الهی و حبیبان معنوی بجان و دل گوش کنید و بصریح عبارت این عبد اکتفا نمائید و بقدر حرفی تجاوز ننمائید

- 5 اینست عقیدهء ثابتہء راسخه و حقیقت معتقدات واضحهء صریحهء این عبد و اهل ملکوت ابی که جمال مبارک شمس حقیقت ساطع از برج حقیقت و حضرت اعلی شمس حقیقت لامع از برج حقیقت

- 6 یعنی آن نور حقیقت و مصباح احدیت در این زجاجهء رحمانیت و این مشکاة وحدانیت ساطع و لامع الله نور السموات و الأرض مثل نوره کشکاة فیها مصباح المصباح فی زجاجة الزجاجة کأنها کوكب درّی یوقد من شجرة مباركة زيتونة لا شرقية ولا غربية یکاد زيتها یضیء ولو لم تمسسه نار نور علی نور و آن نور حقیقت در وقت واحد و زمان واحد هم در این زجاجهء فردانیت ساطع و هم در این مشکاة وحدانیت ظاهر و واضح و لامع ولی مشکاة مقتبس از زجاج چه که نور حقیقت در زجاجهء رحمانیت ساطع و از زجاج وهّاج فائض بر مشکاة چون سراج و مقام مبشری باین برهان محقق میگردد این مشکاة شمس آفاقست و این زجاج نیز اعظم اشراق این مشکاة مصباح عالم بالا و این زجاج کوكب ملأ اعلی اینست که با وجود وجودشان در زمان واحد و عصر واحد و تعدّد بحسب ظاهر باز حقیقت واحده بودند و کینونت واحده جوهر توحید بودند و ساذج تفرید چون در نور نگری نور واحد بود که در زجاج و مشکاة هر دو

⁴Qur'an 52:4.

⁵Qur'an 24:35.

the identity, thou perceivest plurality, and seest the glass and the niche.

7 Likewise, this glass of the All-Merciful and this manifest reality is so refined, luminous, transparent and merciful that it has become so perfectly reflected in the light of truth that a single reality is realized and pure unity is revealed. Its oil would well-nigh shine forth even though no fire touched it. The glass became fine and the wine became clear, and they reflected each other until the matter became alike - as if there were wine without a cup, or a cup without wine. The luminosity of the lamp and the delicacy of the glass have joined together, becoming light upon light.

8 This is why He says: "Beware lest ye mention in Me two signs" - that is, the sign of divinity and the sign of humanity. All below these two Suns of Truth are His servants and all act by His command. Although His Holiness the Quddus - may my spirit be a sacrifice unto Him - was an essence that entirely reflected that Sun of Truth, was a rising light and a dawning star, was the essence of sanctity and the quintessence of purity, and though hundreds of thousands of "Verily I am God" issued from his pure mouth, nevertheless he was an essence that spoke of naught but God, his Lord, and was a wondrous Manifestation and a faithful servant.

9 As for the station of this servant, it is that of pure, absolute, true, steadfast, evident servitude, without interpretation, explanation, allusion or elaboration - meaning a slave with a ring in his ear and a servant with a burden on his shoulder, the dust of the Threshold and its watchman and doorkeeper. Whatever description and praise exists in all divine tablets and scriptures regarding this servant, through pure bounty, means solely this word: 'Abdu'l-Baha. Any interpretation or explanation that adds a single letter beyond this word - I am innocent of it, and I take God, His Prophets, His Messengers, His trustees, His chosen ones, His pure ones, and His loved ones as witness to this. I am the interpreter of His verses - this is my statement, and beyond truth there is naught but vain imaginings.

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ساطع و چون بهیئت نگری تعدّد مشاهده شود
و زجاج و مشکاة بینی

7 و همچنین این زجاجه رحمانیه و حقیقت
شاخصه بدرجهئی لطیف و نورانی و شفاف و
رحمانی که با نور حقیقت بقسمی تعاکس یافته
که حقیقت واحده تحقق نموده و صرف توحید
رخ گشوده یکاد زیتها یضیء ولو لم تمسه نار
رقّ الزجاج و رقت النمر و تعاکسا قتشابه الأمر
و کائنما نمر و لا قدح و کائنما قدح و لا نمر
نورائیت سراج و لطافت زجاج دست بهم داده
نور علی نور گشته

8 اینست که میفرماید ایّا کم ان تذکروا فی آیتین
ای آیه الالهوت و آیه الناسوت و مادون این دو
شمس حقیقت کل عباد له و کل بأمره يعملون
حضرت قدّوس روحی له الفداء هر چند کینونتی
بودند که بتمامه از آن شمس حقیقت حکایت
فرمودند نور بازغ بودند و کوکب شارق جوهر
تقدیس بودند و ساذج تنزیه و البته صدهزارائی
انا الله از فم مطهرش صادر با وجود این کینونة
لا تحکی الا عن الله ربّه و کان مظهرّاً بدیعاً و
عبداً و قیاً

9 و اما مقام این عبد عبودیت محضه صرفه
حقیقیه ثابتّه راسخه واضحه من دون تأویل و
تفسیر و تلویح و تشریح یعنی غلام حلقه بگوش و
بنده غاشیه بر دوش تراب آستانم و پاسبان و
دربان و آنچه تعریف و توصیف محض عنایت
در جمیع الواح و زیر الهی در حق این عبد
موجود معنی کل این کلمه است عبدالهّاء و
هر تأویل و تفسیر که حرفی زاید از این کلمه
است اتّی بریء منه و اشهد الله و انبیائه و رسله
و امثاله و اولیائه و اصفیائه و احبائه علی ذلک
من مبین آیاتم اینست بیان من و ما بعد الحقّ الا
الأوهام المبین

INBA21:160b, INBA72:059, INBA88:076
, BRL_DAK#0060, MKT2.247,
AVK4.291bx, YHA1.014x

AB00180

To: *Haji Muhammad Baqir (Egypt)*

Date: 1898 or <

- 1 O thou who art gladdened by the glad-tidings of God! 1 یا من استبشر ببشارات الله
- 2 In this Most Great and Blessed Century, which is the resplendent sun of former ages and the luminous orb of latter centuries, souls shall arise from the slumber of vain desire who shall shine forth like unto candles in the assemblage of the world with the light of steadfastness, and shall surge like unto an ocean with love for the Blessed Beauty. Like unto a mighty edifice and an impregnable barrier of steel shall they stand firm in God's Covenant and Testament, and abide steadfast in His divine Faith and Pledge. They shall mightily resist the hosts of violation and breach of the Covenant, and shall guide all to firmness and steadfastness in the Cause of God. They are the glorious army of the stronghold of the Word of God, and the defenders and protectors of the City of God's Cause against the surging throng of assailants. I beseech God that your honor may be numbered among the mightiest of these hosts of the Lord of Grace, and among the greatest guardians of this mighty Covenant of the Worshipped One. 2 در این قرن اعظم مبارک که آفتاب روشن قرون اولی و نیز منور قرون اخریست نفوسی از رقد هوی مبعوث شوند که چون شمع در انجمن عالم بنور استقامت برافروزند و چون بحر بحبت جمال مبارک بخروشند و چون بنیان عظیم و چون سدی از زیر حدید به عهد و میثاق الهی مستقیم و به ایمان و پیمان ربّانی مستقیم گردند و مقاومت و مداومت شدید بجنود نقض و نکث نمایند و کل را به ثبوت و رسوخ بر امر الله دلالت فرمایند حصن حصین کلمه الله را لشکر پرشکوهند و مدینه امر الله را محافظ و مدافع بر مهاجمین انبوه از خدا میخواهم که آنجناب از اعظم این جنود ربّ ودود باشند و از اکبر حارس این پیمان عظیم حضرت معبود
- 3 In every age and dispensation, the Holy Manifestations of God made no covenant, no testament, no faith and no pledge. In the time of Abraham, there was but a blessed prayer regarding Isaac; in the Mosaic dispensation, but brief words of praise from His tongue regarding Joshua son of Nun; in the Christian Revelation, regarding Simon, only the concise statement "Thou art the rock, and upon this rock I will build my church"; at the dawning of the Muhammadan Sun, only the brief utterance at Ghadir Khum "Whomsoever I am the master of, 'Ali is his master'." 3 در هر عهد و عصر مظاهر مقدّسه الهیه نه عهدی و پیمانی و نه ایمانی و میثاقی در عصر حضرت ابراهیم در حقّ اسحق برکت دعائی و در عصر موسوی یوشع ابن نون را از لسان حضرت مختصر مدح و ثنائی و در ظهور عیسی در حقّ شمعون به انت الصخرة و علی هذه الصخرة ابني کنیستی بیان بجملی و در طلوع شمس محمدی در غدیر خم من كنت مولاه و هذا علی مولاه عبارة مختصری
- 4 But in this Most Great Cycle and Most Mighty Dispensation—the Manifestation of Truth and Rising of the Sun of Reality, which in all aspects excels all other cycles and dawns resplendent over all other ages—in the Most Holy Book, which is supreme over all books, scriptures and psalms, and all that is mentioned therein abrogates all previous scriptures and books—even its commandments, laws, pronouncements and declarations abrogate all incompatible commandments and inconsistent laws, save for such ordinances and laws as are not mentioned in that Holy Divine Book—in such a clear Book and certain Psalms, He has explicitly stated, without interpretation or allusion, and has emphasized, clarified and expounded 4 و در این کور اعظم و دور اقوم ظهور حقّ و طلوع شمس حقیقت که بجمع شئون ممتاز از سائر اکوار و مشرق بر جمیع ادوار است در کتاب اقدس که مهیمن بر جمیع کتب و صحف و زیر است و کلّ آنچه در آن مذکور ناسخ جمیع صحائف و کتب حتّی اوامر و احکام و اعلان و اظهار آن ناسخ جمیع اوامر غیر مطابق و احکام غیر متساق مگر امری و حکمی که در آن کتاب مقدّس الهی غیر مذکور در چنین کتاب مبین و زبور یقینی بنصّ صریح من دون تأویل و تلویح

in the Book of the Covenant by the Most Exalted Pen, so that the seat of authority in this Most Great Cycle might become clear and evident, leaving no room for any soul to hesitate, dispute or differ, and that God's primary purpose and true good-pleasure—namely the unity of all on earth under one Word—might be fulfilled, and the essence of oneness might become manifest and evident in the realities of souls...

- 5 This servant beholds himself as utterly effaced and evanescent in all things. His days are numbered and ere long he shall return to the holy threshold of the Lord of all existence. He has had and has no purpose save to preserve the unity of God's Cause and the oneness of God's loved ones.

- 6 Consider how the Bab—may my spirit be sacrificed for Him—endured all tribulations in the path of this Cause, and ultimately became the target of a hundred thousand arrows with such oppression. And Quddus, and the Bab, and Vahid, and Mulla Muhammad-'Ali, and the Uncle of the Bab, and the King of Martyrs, and the Beloved of Martyrs, and ten to twenty thousand pure and holy souls, both young and old, men and women, shed their sanctified blood in this path. And the Most Great Beauty (may my spirit be a sacrifice for the dust of His loved ones' feet) endured all these successive trials and tribulations and chains and fetters. Time and again severe afflictions were visited upon His blessed Person, and the effects of poison were ever visible on both sides of His blessed body. For a long period, at all times, He spent His days in prison, jail, exile and banishment. And finally, while imprisoned, confined and condemned, He ascended to the Kingdom of Holiness. His blessed lamentation and cry was ever this: "I have sacrificed Myself for the unity of all who are on earth. O loved ones! Strive that ye may remove the traces of discord from the face of the earth and cause the lights of unity to shine forth resplendent among all people."

- 7 Now, instead of all being united and in accord, clinging to the cord of unity and holding fast to the bond of concord, and rising up together in faithfulness to the bounties of the Blessed Beauty and the Most Great Name to establish the unity of all who dwell on earth, from certain corners, secretly and covertly, with utmost caution, unwholesome odors waft that would cause great discord in the Cause itself. God protect us from this!

بیان فرموده و بکتاب عهد باثر قلم اعلی تأکید و توضیح و تشریح نموده تا مقرر امر در این کور اعظم واضح و مبرهن گردد و محل توقف و نزاع و خلائی از برای نفسی نماند و مقصد اصلی الهی و رضای حقیقی ربّانی یعنی اتحاد من علی الأرض بر کلهء واحده حاصل گردد و جوهر توحید در حقائق نفوس ظاهر و لائح شود

- 5 این عبد خود را در جمیع شئون محو و فانی مشاهده میکند و ایامش قلیل است و عنقریب رجوع بعتبهء مقدسهء مالک الوجود نماید مقصدی جز حفظ وحدت امر الله و اتحاد احبّاء الله نداشته و ندارم

- 6 ملاحظه شود که حضرت اعلی روحی له الفداء جمیع بلایا را در سبیل این امر تحمل فرمود و نهایت بآن مظلومیت هدف صد هزار تیر گشت و جناب قدّوس و جناب باب و جناب وحید و جناب ملا محمد علی و حضرت خال و جناب سلطان الشهداء و محبوب الشهداء و ده بیست هزار نفوس مقدس از صغیر و کبیر و رجال و نساء دماء مطهرشان در این سبیل ریخته شد و جمال اعظم روحی لثواب اقدام احبّائه فدا این همه صدمه و بلایا متتابعه و سلاسل و اغلال را تحمل فرمودند و به کرات و مرات اذیتهای شدید بر وجود مبارک وارد گشت و آثار سم در دو طرف جسم مبارک همیشه ظاهر بود و این مدت مدیده را در جمیع اوقات در حبس و زندان و نفی و سرگون بسر بردند و عاقبت محبوس و مسجون و محکوم صعود بملکوت تقدیس فرمودند و همیشه ناله و فریاد مبارک این بود که من بجهت اتحاد من علی الأرض خود را فدا نمودم ای احبّاء بکوشید که آثار اختلاف را از روی زمین زائل نمائید و انوار اتحاد را بین عباد ساطع و لائح کنید

- 7 حال بعوض آنکه کل متحداً متفقاً بذیل اتحاد متشبث و بعروه اتفاق متمسک و متحداً و متفقاً وفاء بعنایات جمال مبارک و اسم اعظم بر اتحاد من علی الأرض قیام نمایند از بعضی گوشه و کنار سرّاً و باطناً در کمال احتیاط نفحات غیر مرضیه میوزد که سبب اختلاف عظیم در نفس امر مبارک میشود نعوذ بالله من ذلک

- 8 In any case, I swear by the Blessed Beauty that I do not see myself as having any existence, and I perceive myself as evanescent before His sincere loved ones. I have never had, nor do I have, any claims, and to this day I have not uttered a word indicating any connection to the Sacred Threshold. However, I do have this much to implore of the loved ones of God: that they not become the cause of discord in this Cause which is the essence of sanctity, and that they not countenance secrets, mysteries and covert allusions.
- 9 The Cause of God is manifest and evident. Praise be to God, in this Most Great Dispensation the Cause is explicit and detailed, neither veiled nor mysterious. Neither are there degrees of religious law, spiritual path and truth, nor outer and inner manifestations as in the tasteless notions of the mystics. Rather, all these matters are condemned and rejected by the explicit verses of God.
- 10 In any case, now we must, in gratitude for divine favors and bounties, forget all such mentions and sayings, and all arise united and in accord to exalt the Word of God and make mighty efforts to diffuse the divine fragrances. Now your honor, praise be to God, has attained the honor of meeting and is informed of the details and aware of that which pleases the All-Merciful. Counsel any souls whom you observe have been influenced by unwholesome odors, that they may become aware and vigilant, and shun all that is displeasing to the Blessed Beauty. And the Glory be upon you.
- 8 باری این عبد قسم بجمال مبارک خود را وجودی مشاهده نمی‌نمایم و در ساحت احبای مخلصین فانی می‌بینم و ابداً ادعائی نداشته و ندارم و تا بجال اظهار کلمه‌ئی که دلالت بر انتساب آستان مبارک باشد نفوذ ولی اینقدر التماس از احبای الهی دارم که سبب اختلاف در این امر که جوهر تقدیس است نگردند و اسرار و رموز و اشارات سریه را روا ندانند
- 9 امر الله ظاهر و مشهود است الحمد لله در این کور اعظم امر مصرح و مشروح غیر مستور و مرموز نه مراتب شریعت و طریقت و حقیقت و نه مظاهر ظاهر و مظاهر باطن از بی‌زگیهای متصوفه موجود بل کلّ این مسائل بصریح آیات الله مذموم و مردود
- 10 باری حال باید ما بشکرانه الطاف و عنایات الهیه جمیع این اذکار و اقوال را فراموش نموده کلّ متفقاً متحداً باعلاء کلمه الله بکوشیم و در نشر نفعات الله سعی بلیغ نمائیم حال آنجناب الحمد لله بشرف لقا فائز و از تفصیل مطلع و برضای رحمن واقف هر نفوسی را که ملاحظه نمائید که نفعه‌ئی از روائع غیر مرضیه در مشامش تأثیر نموده نصیحت فرمائید که منته و بیدار گردد و از غیر رضای جمال مبارک بیزار شود و البهاء علیک

MKT1.342, MNMK#122 p.233,
QT105.2.164, AVK1.008.13x, YHA1.016x,
YHA1.017x, YHA1.381x, NJB_v05#14
p.002

AB01646

To: *Mahmud Furughī*

Date: 1898 or <

- 1 O thou whom God hath reserved for the promulgation of the Covenant! I have read the published book and comprehended the meanings of both its poetry and prose, and I say: May God assist His servant who hath been illumined by the light
- 1 یا من آذخره الله لنشر الميثاق قد قرأت الكتاب المنشور و اطّعت بمعانی المنظوم و المنشور و قلت اید الله عبده الذی استضاء من نور الميثاق و

of the Covenant and who hath drunk from the clouds of the Testament on this Day when leg was wrapped around leg. Take thou the cup of choice sealed wine and the crimson drink which restored life to the ill-fated dead, and give drink therefrom to those who yearn for it, according to the mystery of thy Lord, the Self-Subsisting.

- 2 All-Glorious, Most Holy is the Lord of the hidden Kingdom, of the preserved Seat and the exalted Throne! Loose thy tongue in servitude to this human being in the world of existence. Set aside every title, attribute, description, praise, quality, similitude and name, and cry out in all the highest assemblies and gatherings with the loudest call: "O 'Abdu'l-Baha! O bondservant of Baha!" until the pillars of earth and heaven are shaken by thy call. For with this iron pen have I built the pillars of the lofty palace, and in this do I glory among the Concourse on high in the Most Glorious Kingdom. Blessed, then blessed is he who calleth Me by pure servitude to that sacred Threshold. And glory be upon the people of glory.

- 3 Regarding the interpretation and difference between the world of Command and the Covenant - a glance toward the ease of your own words - I swear by your life that now there is absolutely no time, but since you have sworn me to it, God willing, even if brief, it will be written and sent in the future. As for the journey details to Istanbul of Mirza 'Abdu'l-Husayn and the honored Sabzivari, you have surely heard of it. If somehow you could avoid disembarking there and transfer directly from ship to ship, that would be most appropriate. In any case, observe caution so you may pass safely and securely. In all cases leave the papers with the honored Aqa Muhammad Mustafa so that afterwards he can send them by post to Baku.

- 4 Furthermore, convey to His Holiness Ismu'llah the Most Glorious Abha greeting with utmost longing on behalf of this servant, and likewise to the honored Aqa Muhammad Mustafa and Mirza Husayn son of His Holiness Ismu'llah and the sons of the honored Muhammad Mustafa, upon them be the Most Glorious Glory of God.

استسقى من غمام العهد في هذا اليوم الذي التفت
الساق بالساق و انتك انت خذ كأس الرحيق
المختوم والصباء التي اعادت الروح الى الميت
المشؤوم واسق المشتاقين منها على سر ربك القيوم

2 سبوح قدوس رب الملكوت المستور والكرسي
المحفوظ والعرش المرفوع و اطلق اللسان بعبودية
هذا الانسان في عالم الكيان و دع كل لقب و
نعت و بيان و محامد و صفات و امثال و اسماء
و ناد في كل المحافل و الاندية العليا بأعلى النداء
يا عبدالبهاء يا رقيق البهاء حتى يهتز من ندائك
اركان الأرض و السماء لانتى بهذا الزبر الحديد
قد بنيت اركان القصر المشيد و بهذا افتخر بين
ملا الأعلی فی ملکوت الأبى طوبى ثم طوبى
لمن دعانى بالعبودية الخضة لتلك العتبة المقدسة
و البهاء على اهل البهاء ع ع

3 در خصوص تفسیر و تفاوت بین عالم امر و
میثاق فظرة الى ميسره قول خود آنجناب بجان
آنجناب که الآن فرصت بکلی مفقود ولی چون
قسم دادید انشاء الله ولو مختصر باشد در مستقبل
مرقوم میگردد و ارسال میشود اما در خصوص
سفر تفصیل اسلامبول میرزا عبدالحسین و جناب
سبزوارى را البته شنیده اید اگر چنانچه نوعی
میشد که از کشتی در آنجا بیرون نمی رفتید و از
کشتی بکشتی نقل میکردید بسیار مناسب در هر
صورت احتیاط را ملاحظه داشته باشید تا امناً
سالمأ بگذرید و در هر صورت اوراق را پیش
جناب آقا محمد مصطفی بگذارید تا بعد ایشان با
پوسته به بادکوبه ارسال دارند

4 دیگر حضرت اسم الله را بکمال اشتیاق تکبیر ابداع
ابى از قبل این عبد ابلاغ فرمائید و همچنین
حضرت آقا محمد مصطفی و میرزا حسین ابن
حضرت اسم الله و ابناء جناب محمد مصطفی علیهم
بهاء الله الأبى

INBA21:181 (232)

AB01540

Date: 1898 or <

- 1 O God, O Refuge of the sincere ones and Haven of the unified ones and Shelter of the fearful ones and Succourer of the distressed and Protector of the agitated ones! Shelter Thy servants beneath the shade of the Tree of Thy mercy, and aid Thy bondsmen through Thy grace and bounty. Spread over them the clouds of Thy protection and encompass them with the tender mercies of the Sovereign of Thy Lordship. O my Lord! Illumine for them this pitch darkness and transform their hardship into ease. Rend asunder from their sight the veils of light and reveal to them the clear signs from the Dawning Places of manifestation, and give them to drink from the cup whose mixture is of camphor.
- 2 O my Lord! Illumine their eyes through beholding the signs, and rejoice their ears through hearing the clear proofs, and quicken their hearts through the fragrances from the gardens of sanctity, and revive their spirits through the breeze that wafts from the gardens of oneness. Make firm their feet upon the Covenant and strengthen their hearts through a light shining forth from the Dawning Place of effulgence.
- 3 O my Lord! Open unto them the gates of mysteries and admit them into the company of the righteous and bring them back from mere traces to the Dawning Place of lights until each one among them becomes like a globe of fire, his face radiant among the chosen ones, his brow illumined from the orient of remembrances, the fragrance of musk wafting from him to all regions, hearing what God casts upon him through the harbingers of glad tidings and angels of bounty, giving glad tidings to hearts through conclusive proofs and clear evidences from all directions. Verily Thou art powerful over whatsoever Thou wilt and verily Thou art the Strong, the Mighty.
- 4 'Abdu'l-Baha
- 5 O thou who art mindful of the remembrance of God! To-day a trembling has seized the pillars of the world and tumult has seized the hearts of the world and severe agitation has gained ascendancy over the heedless concourse and bewilderment and confusion have encompassed all. It is as if the Blessed Beauty had not taken a Covenant and Testament and had not appointed an explicit Center and had not mentioned the Covenant in all Tablets and had not praised the steadfast ones with prayers and had not cursed the Covenant-breakers
- اللهم يا ملجاء المخلصين و ملاذ الموحدين و كهف الخائفين و مغيث المضطرين و مجير المضطربين اجر عبادك في ظل شجرة رحمتك و اغث ارقائك بفضلك و عنايتك و ظلل غمام حفظك و اشملمهم بعواطف سلطان ربوبيتك اى رب نور لهم هذا الظلام الديجور و بدل معسورهم بميسور و اخرق عن ابصارهم سبحات التور و اكشف لهم الايات البينات من مطالع الظهور و استقمهم من كأس مزاجها كافور
- اى رب نور ابصارهم بمشاهدة الايات و شنف آذانهم باستماع البينات و احبي قلوبهم بنفحات رياض التقديس و انش ارواحهم بنسيم يهب من حدائق التوحيد و ثبت اقدامهم على الميثاق و قو قلوبهم بنور ساطع من مطلع الاشراق
- اى رب افتح عليهم ابواب الاسرار و ادخلهم فى زمرة الابرار و ارجعهم من الاثار الى مطلع الانوار حتى يصبح كل واحد منهم ككرة النار يتلأأ و وجهه بين الاخيار و يضي جبينه من مشرق الازكار و ينتشر منه روائح المسك فى الاقطار و يسمع ما يلقى الله هوائف البشارات و ملائكة العنايات و يبشر القلوب بالهيج القاطعات و البراهين الواضحة من جميع الجهات انك انت المقتدر على ما تشاء و انك انت القوى القدير
- ع ع
- اى متذكر بذكر حق اليوم زلزله در ارکان عالم افتاده و ولوله در قلوب عالم و اضطراب شديد در ملأى شعور استيلا نموده و ذهول و حيرت احاطه نموده گویا جمال مبارك عهد و ميثاقى نگرفته و مركز منصوص را معين نموده و در جميع الواح ذكر عهد نفرموده و ثابت را ستایش دعا نکرده و ناقض را نفرین نفرموده امر را مبهم گذاشته بتصدیق هر بنی فکری محول کرده و

and had left the Cause ambiguous, dependent on the acceptance of every thoughtless one, and commanded all to exercise individual judgment, and established a system of self-direction. Glory be to God! How can they make an affair as clear as the sun appear confusing to themselves and others, so that it may become evident that the Most Great Guidance was a gift from God.

6 And the Glory be upon you, O people of Baha!

جميع را باجتهاد امر نموده و دستگاه خود سری
تأسیس فرموده سبحان الله امر چون آفتاب واضح
چگونه بر خود و غیر مشتبّه مینماید تا واضح
گردد هدایت کبری موهبتی بود از خدا

6 و الهاء علیکم یا اهل البهاء

INBA21:133b

AB01838

To: *Darvish Abdu'l-Karim Munis*

Date: 1898 or <

- | | | |
|---|--|---|
| 1 | O thou companion of the friends! For many a year thou wast a wanderer wearing the garment of poverty in the mountains, the wilderness, the prairies and the seas. Thou wast parched for the fountain of life until such time as thou attained the wellspring of paradise and quenched thy thirst from the chalice of faithfulness. Then, intoxicated by the wine of eternity thou didst become detached from all existence and non-existence and independent of all that is and all that is not. | 1 ای مونس یاران سالهای چند در لباس مستمند
سرگشته کوه و صحرا و گمگشته دشت و دریا
بودی و لب تشنه چشمه حیات و پر نشئه باده
ثبات گشتی تا بعین تسنیم و ماء معین پی بردی
و از باده الست سرمست گردیدی و از نیست و
هست گذشتی حال یک قدحی از صهای محبت
الله بدست گیر و بر زندان میپرست صلا زن و
بگو |
| 2 | How long will ye bewildered roam, How long remain without a home? | 2 تا چند سرگشته و سرگردانید تا چند بی سر و
سامانید |
| 3 | How long through waste and wild ye comb? The hour of union dawneth now. | 3 تا چند گمگشته دشت و بیابانید وقت وصول
است این |
| 4 | The hour of gaining shineth now, Nay, root of every meaning now— | 4 هنگام حصول است این بل اصل اصولست این |
| 5 | Be comforted, be comforted; In peace abide; be solace-browed. | 5 آسوده شو آسوده شو وقت پریشانی گذشت |
| 6 | The time of anguish hath passed away, The days of folly have had their day, | 6 ایام نادانی گذشت دشت و بیابانی گذشت |
| 7 | The desert-path hath passed away— Be comforted, be comforted. | 7 آسوده شو آسوده شو شمس حقیقت زد علم |
| 8 | The Sun of Truth hath raised Its sign At break of dawn on mount and plain; The Goal of all, the King divine, | 8 بر کوه و دشت در صبحدم مقصود کل شاه
قدم |
| 9 | The Moon of nations, Guide of men— Be comforted, be comforted. | 9 ماه ملل میرامم آسوده شو آسوده شو |

10 Now is the time to seek refuge and shelter in the court of Divine Oneness, to become wakeful and keenly alert, to stir up commotion in the world, and to manifest resurrection and renewal. O Monis! I cherish the hope that thou mayest become the companion of that peerless Beloved, and the intimate of that soul-enrapturing Friend.

11 'Abdu'l-Baha

12 O Munis! Render thanks unto the one true God that thou didst enter the sacred Threshold, didst lay thy face upon the dust of His radiant court, and perfume thy hair with the dust of His path. Circling, weeping, lamenting, and burning within, thou didst chant soulful verses, and madest the eyes of the friends to pour forth tears like the clouds of springtime. Thou didst water the rose-garden round about the Blessed Shrine with the tears of thine eyes and the water of the streamlet, and didst circumambulate that Spot around which the Concourse on high doth circle. We beseech of the bounty of God that thou mayest become wholly enthralled by Him and intoxicated with the brimming cup of His love, so that thou mayest gather together that scattered company and bring order and composure unto those who are distraught and shelterless. And the glory be upon thee.

10 حال وقت آنست که درگاه احدیت را ملجأ و پناه کنیم و بیدار و پراتباه گردیم در جهان شوری افکنیم و حشر و نشوری ظاهر سازیم ای مونس امیدوارم که انیس آن دلبر نازنین گردی و جلیس آن یار دلنشین

11 ع ع

12 ای مونس شکر حضرت احدیت را که در آستان مقدس وارد و روی را بخاک درگهش پرانوار و موی را بغبار رهش مشکبار نمودی و طوف کتان و گریان و نالان و سوزان اشعار آبدار خواندی و چشم یارانرا از سرشک ریزان چون ابر بهاران نمودی و گلزار ما حول بقعه مبارکه را باشک دیده و آب جویبار تسقیه کردی و حول مطاف ملأ اعلی طواف نمودی از فضل الهی استدعا مینمائیم که بکلی گرفتار حق گردی و سرمست جام سرشار او تا سبب شوی آن جمع پریشانرا جمع نمائی و آن بی سر و سامانرا سر و سامانی دهی و الباء علیک

INBA21:158b, INBA55:342, INBA84:509,
BRL_DAK#1246, MMK2#235 p.169,
TAH.249, MSHR5.255-256, YQAZ.232

AB02540

To: *Haji Abdur-Rahim, in Nayriz*

Date: 1898 or <

1 O thou who art firm in the Covenant! That which thou hadst written was noted. Praise be to God that the divine fragrances are being diffused from that region, and the sweet-scented breeze of steadfastness and firmness is manifest in its brilliance.

2 The winds of doubt may uproot weak trees, but not the lotuses in the hallowed garden's wilderness. The flood of ambiguous words may sweep away the weak foundations of the people of the veils, but not the lofty palace and mighty barrier of steel. The delusions of interpretation cannot alter the clear and decisive text, and the winds of the desert cannot cut off from the horizons the fragrance of the rose-garden of the Kingdom.

1 ای ثابت بر عهد آنچه مرقوم نموده بودید ملاحظه گردید حمد خدا را که نفحات قدس از آن دیار در انتشار است و رائحه ثبوت و رسوخ در سطوع معلومست

2 اریاح شبهات اشجار ضعیفه را از بیخ براندازد نه سدرهای بریه بقعه مبارکه و سیل متشابهات بنیان سست اهل حیاترا براندازد نه قصر مشید و سد زبر حدید اوهامات تأویل تصریح نص قاطع را تغییر ندهد و نسیم بروهوت شمیم گلزار ملکوت را از آفاق مقطوع نماید

- 3 "But as for those in whose hearts is perversity, they follow the part thereof that is ambiguous." The explicit text, the clear and manifest, the designated verses are present, yet the people of vain imaginings pursue the propagation of doubts, saying "Let us gather and exercise independent judgment in the Book of God, and make whatever we conceive in our imagination the foundation of the Faith of God." Vain indeed is that which they do!
- 4 While the garment of sanctity is still fresh and new, they have brought forth the apparatus of independent judgment. One says, "Let us put forth the Book and make whatever we understand from it the criterion," and "The Book of God sufficeth us, we have no need of one designated to expound it." Another says, "Let us establish a religious democracy of faith and belief, wherein the ocean and the drop are counted as one, and the atom and the sun are considered equal in the degree of faith." Vain indeed is that which they imagine!
- 5 In any case, thou must continually guide the loved ones of God to be firm and steadfast in the Covenant and Testament, so that when the waves of doubts crash against the mighty barrier of certitude, they are turned back and drown those same followers of ambiguous words.

3 و اما الذين في قلوبهم مرض فيتبعون ما تشابه منها
بنص قاطع و صريح واضح مبين آيات منصوص و
حاضر ولي اهل اوهام در پی ترویج شبهات که
جمع شویم و در کتاب الهی اجتهاد نمائیم و آنچه
بوهم خویش ادراک کنیم اساس دین الله قرار
دهیم فباطل ما هم يعملون

4 هنوز قیص تقدیس تازه و تر و طریقت دستگاه
اجتهاد بپیمان آمده یکی گوید بیائید کلا را در میان
نهم و آنچه ادراک کنیم آنرا میزان قرار دهیم و
حسبنا کتاب الله و محتاج بمبین منصوص نیستیم و
دیگری گوید بیائید جمهوری دین و اعتقاد تشکیل
نمائیم تا بحر و قطره هر دو یک شمرده شوند و
ذره و شمس در یکدرجه اعتقاد گردد فباطل ما
هم یظنون

5 باری آنجناب باید دائماً احبای الهی را بر ثبوت و
رسوخ بر عهد و میثاق دلالت نمائید که امواج
شبهات چون بر سد محکم ابقان خورد برگردد و
خود اهل متشابهات را غرق نماید

INBA21:148b, RAHA.093, MUH3.393x

AB03441

To: Aqa Ali, in Nayriz

Date: 1898 or <

- 1 O wanderer in the path of Truth! Some of the friends of God have praised you, that praise be to God, you are firm on the straight path and have entered the paradise of delight, gathered beneath the banner of the Covenant and considered in the assembly of the people of illumination. You are a bright star in the horizon of the love of God and from the fragrances of the Abha Kingdom you are a garden full of roses, basil and lilies. Therefore address the friends of that region and say: This is a flowing spring that streams from the right hand of the exalted Throne, which is full of flowers and fragrant herbs. This is a luminous sphere which is the light of the Beauty of the Forgiving Lord. These are the melodies of the Holy Dove that

1 ای سرگشته کوی حق بعضی از دوستان الهی
ستایش نمودند که آنجناب الحمد لله بر صراط
مستقیم ثابت و در جنت نعیم وارد در ظل علم
میثاق محشورید و در محفل اهل اشراق منظور
در افق محبت الله ستاره روشنید و از نفحات
ملکوت ابهی حدیقه پر از گل و ریحان و
سوسن پس دوستان آن اقلیم را خطاب کن و
بگو عین معین است که جاری از یمین عرش
برین است که پر از ازهار و ریاحین است سپهر
پرنور است که پرتو جمال نیر رب غفور است
نغمات حمامه قدس است که فرح بخش جان

bring joy to the souls and hearts of the people of Paradise. This is the banner of the Covenant raised upon the lofty mountain. This is the Charter of the Covenant which is the Tablet of the Luminous Horizon.

- 2 Therefore O lovers, O yearning ones, O friends! Do not deprive and exclude yourselves from the light of the Ancient Beauty and the Greatest Name - may my spirit, my being and my essence be a sacrifice for His servants. Do not cast yourselves into the whirlpool of wavering and anxiety. Do not mistake a mirage for water, and do not count imagination as knowledge. Distinguish cooing from warbling, and know a flower from clay. Do not sacrifice the explicit text for sensory conjecture. Do not change that which is specifically designated through doubts and allusions.

و دل اهل فردوس است علم عهد است که بر
فراز کوه بلند است منشور میثاقست که لوح نیر
آفاقست

2 پس ای عاشقان ای مشتاقان ای یاران از
پرتو تجلی جمال قدم و اسم اعظم روحی و
ذاتی و کینونتی لعباده الفداء خود را محروم و
مهجور نمائید و در گرداب تزلزل و اضطراب
میندازید سرایر آب گان نمائید و وهم را علم
مشمردید نعیب را از هدیر فرق دهید و گلرا از
گل بشناسید منصوص را فدای ظن محسوس
نمائید مخصوص را به شبهات و اشارات تبدیل
نکنید

INBA21:152a

AB03869

To: Mirza Ibrahim Davafurush, in Qazvin

Date: 1898 or <

- 1 O thou who followest the religion of Abraham! His Holiness Abraham kindled such a light in the horizons that its radiance still shines with endless brilliance through the glass of contingent being and its rays illumine the horizons of existence.
- 2 One effulgence appeared on Mount Sinai and His Holiness Moses was sent forth with the manifest serpent. Its light shone upon the heights and depths of Mount Seir. The holy breaths of His Holiness the Spirit came in succession. Its luminous manifestation appeared on Mount Paran. The Beauty of "Thou art the Beloved and Thou art the One Loved" unveiled His face. His sun shone forth in the east and orient. The Merciful Beauty, the Primal Point and His Holiness the Exalted One (may my spirit be a sacrifice unto Him) drew aside the veil.
- 3 All these bounties resulted from sincerity, pure devotion and turning to God: "I have turned my face toward Him Who created the heavens and the earth."
- 4 Therefore O namesake of Abraham, take a step in this desert and carry away a dewdrop from this ocean that thou mayest

1 یا من اتبع ملّة ابراهیم حضرت خلیل شمعی در
آفاق افروخت که انوارش الی الآن در زجاج
امکان بسطوعی بی پایان ظاهر و عیان و پرتوش بر
آفاق اکوان تابان

2 یک اشراق بر وادی سینا نمود حضرت کلیم
با ثعبان مبین مبعوث شد پرتوش بر اوج و
حضیض جبل ساعیر زد نفحات قدس حضرت
روح بمرور آمد تجلی نورانش در کوه فاران
جلوه نمود جمال انت الحبيب وانت المحبوب رخ
گشود آفتابش در خاور و مشرق زمین اشراق
نمود جمال رحمانی نقطه اولی و حضرت اعلی
روحی له الفداء پرده برانداخت

3 جمیع این مواهب از خلوص و خصوص و توجه
حاصل گشت اتی وجهت وجهی للذی فطر
السموات والأرض ع

4 پس ای همنام او قدمی در این صحرا زن و شبنمی
از این دریا بیر تا آیت هدی گردی و کوکب
لامع از ملاً اعلی

become a sign of guidance and a brilliant star from the Supreme Concourse.

- 5 I swear by the Most Glorious Beauty that the gates of triumph are opened, the lights of favors are manifest, the clouds of bounties are pouring down, and the cloud of grace is showing utmost showering and bestowing. Blessed are the friends! Blessed are the companions! And glory be upon thee.

5 قسم بجمال ابهى كه ابواب فتوح مفتوح و انوار الطاف مشهود و سخائب مواهب فائض و ابر عنایت در نهایت ریزش و بخشش خوشا بحال دوستان خوشا بحال یاران و البهاء عليك

INBA21:163 (204), MMK6#136, AKHA_118BE #07 p.j

AB03764

To: Mahmud Furughi, in Tihiran

Date: 1898 or <

- 1 O thou who art attracted by the fragrances of the Abha Kingdom! Well done! Take thou this cup brimming with the wine of God's bounty, and enjoy thou this table sent down from the Abha Kingdom. By My life! The hosts of the Supreme Concourse will assist thee with mighty power in diffusing the divine fragrances, and a company of angels from the most exalted horizon will aid thee in exalting the Word of God, even as He hath said - and His Word is truth and His promise is certain: "We shall show you from Our most glorious horizon and assist whosoever hath arisen to aid Our Cause with hosts from the Supreme Concourse and a company of Our favored angels."
- 2 Glad tidings be unto thee of this supreme station! Blessed art thou by this generous pavilion! By My life! The realities of attraction beneath the canopies of the glory of the Lord of Lords rejoice in thy remembrance, pray for thee, long for thee, and beseech God to watch over thee with the eye of mercy, to strengthen thy back in service to God's Cause, and to illumine thy face through the outpouring of God's grace.
- 3 O Lord! This is Thy servant who hath detached himself from all else but Thee, engaged in Thy remembrance, called out in Thy Name, unfurled the banner of Thy religion, raised the standards of Thy love, and guided the people to Thy straight and direct path. Confirm him through the confirmations of Thy Kingdom and breathe into his mouth the breath of the Spirit. Verily, Thou art the Generous Bestower.

1 ای منجذب بنفحات ملکوت ابهى هنيئاً لك هذه الكأس الطافحة بصهباء موهبة الله و مرثياً لك هذه المائدة النازلة من ملكوت الأبهى لعمرى ان جنود الملأ الأعلى يؤيدك بشديد القوى فى نشر نفحات الله و قبيل من الملائكة من الأفق الأسمى ينصرک فى اعلاء كلمة الله كما قال و قوله الحق و وعده الصدق و نريكم من افق الأبهى و نصر من قام على نصرة امرى بجنود من الملأ الأعلى و قبيل من الملائكة المقربين

2 بشرى لك من هذا المقام العظيم طوبى لك من هذا الرفرف الكريم لعمرى ان حقائق الانجذاب فى قباب عزة رب الأرباب يتهبجون بذكرک و يصلون عليك و يشتاقيون اليک و يتهلون الى الله ان یرعاک بعين الرحمانية و يشدد ازرك فى خدمة امر الله و ينور وجهک بفيض عناية الله

3 رب هذا عبدک الذى انقطع عن دونک و اشتغل بذكرک و نادى باسمک و نشر شراع دينک و رفع اعلام حبک و هدى الناس الى سبيلک القويم و صراطک المستقيم ايده

بتأیيدات ملکوتک و انفع فی فیه نفثات الروح
 اَنْک انت المعطى الکرم

INBA21:166a (207a), AHB_127BE #05-06
 p.144

AB04343

Date: 1898 or <

- 1 O ye the sincere loved ones of God! The light of Divine Guidance hath shone forth from the dawning-place of Divine Unity and enlightened the whole earth with the radiance of its vernal glory. It hath made the earth to be the envy of Heaven and the world of being to be the desire of the realms of the Placeless. The clouds of God's mercy have send down their rain, the sweet savours of His loving-kindness have wafted and the showers of His bounty poured down. The regions of the world and the realities of the invisible plain have attained unto it and benefit from it.
 - 2 Such as are endued with insight, have beheld the light, and those who are endowed with a hearing ear hearkened unto the sweet melodies, While the bats of darkness were greatly saddened and deprived, and the ravens have lamented and languished. What alchemy hast thou ever seen that turneth upside down? What nightingale hast thou ever seen so love-distraught and mad? What little candle hast thou ever seen whose end is but to be extinguished? What garden of reality hast thou ever seen whose joy and fellowship begin in caresses and end in blows and cudgels? Therefore is darkness accounted fair, while the lights of Yemen go unprized; the rose-garden and the meadow are held of no account, while the ash-pit alone endureth and remaineth secure.
 - 3 In sum, much talk arose, and the search spread in every direction; in the end some became intimates, and some were deprived; some were hopeful, and some fell into despair.
 - 4 May God bestow upon us a portion of His liberal effusions of His grace and illuminate our faces with the lights of Divine Unity, open our eyes for the Truth and make our words to be divine counsels, so that we become powerful hosts in
- 1 ای جناب کبریا نیک احبای حقیقیلری نور
 هدایت مطلع احدیتدن طلوع و آفاق ممکناته
 سطوع ایلدی جهانی رشک جنان و افق امکانی
 غبطه مشرق لامکان ایلدی ابر رحمت باغدی
 نسیم عنایت اسدی باران موهبت دوشدی
 اراضی کائنات و حقائق مجردات استفاضه و
 استفاده ایتدی

2 اولی الأبصار مشاهده انوار ایلدی اولی الآذان
 استماع نغمات ایلدی خفاشان محزون و مأیوس
 اولدیلر و زاغان مهموم و دلخون اولدیلر کیمی
 دیدی گون سرنگوندر کیمی دیدی بلبل بر
 مفتون مجنوندر کیمی دیدی شمعک عاقبتی
 سوئمکدر کیمی دیدی چمنستان حقیقتک ذوق
 و الفتی بدایتی سومک نهایتی دگنک و کتکدر
 بناء علیه ظلمت یاخشیدر انوار یماندر گلزار و
 چمن بی اعتباردر کلخن باقی و برقراردر

3 حاصلی گفتگو چوقالدى و جستجو هر طرفه
 یابلدی نهایت کیمی محرم کیمی محروم کیمی
 امیدوار کیمی مأیوس اولدیلر

4 جناب کبریا ملکوت ایهانک فیوضاتندن بزی
 بانصیب ایدرک انوار احدیتدن یوزلرمزی نورانی
 گوزلرمزی حقیقت بینائی سوزلرمزی نصایح
 رحمانی بیورسون تا حصن حصین میثاقده جنود

the impregnable stronghold of the Covenant and safeguard the mighty Mansion of God's Testament, My beloved friends.

شدید اوله لیم و قصر مشید عهد الهی محافظه
ایده لیم سوگلی دوستلر

INBA21:134, INBA88:142, MJT.012

AB04431

Date: 1898 or <

- | | |
|---|---|
| 1 O Thou, my rose-cheeked, Beauteous One, My Lord supreme,
my only Sun, | 1 ای گلرخ ابهای من ای ربّی الأعلای من |
| 2 My Sinai's Tree, all lights in one— My soul I lay before Thy
face. | 2 ای سدره سینای من جانم فدای روی تو |
| 3 O winsome Love, with glancing eye, My confidant, my heart's
ally, | 3 ای دلبر طناز من ای همدم و همراز من |
| 4 This wailing song, this plaintive cry, Spring from my longing
for Thy place. | 4 این ناله و آواز من از حسرت این کوی تو |
| 5 Thy threshold is my qiblih dear, Its dust the shrine I hold most
near, | 5 این درگهت قبله منست بر خاک ره قبله منست |
| 6 On Truth's own mount my flame burns clear, My heart is
turned to Thy embrace. | 6 در طور حق شعله من است روی دلم زانسوی تو |
| 7 All hearts are withered by their pain, All souls are numbed by
grief's dark chain, | 7 دله ز غم پژمرده است جانها ز درد افسرده است |
| 8 By severance from Thee sore-wrung remain The spirits breath-
ing Jesus' grace. | 8 از فرقت آزرده است روح مسیحابوی تو |
| 9 The horizons musk and amber rain, Cathay's musk is poured
amain, | 9 آفاق عنبربار شد مشک خطا ایشار شد |
| 10 For like a garden's sweet domain There steals one waft from
Thy sweet trace. | 10 چون نکهت گلزار شد یک شمه ئی از بوی تو |
| 11 Behold us wounded, torn by grief, From every kindred reft, in
brief, | 11 ما را ز غم دلریش بین بیگانه از هر خویش بین |
| 12 See us, Thy captives without relief, Enringed within Thy
tresses' lace. | 12 بنگر اسیر خویش بین در حلقه گیسوی تو |
| 13 Though sore distracted be my heart, Among the friends I bear
my part, | 13 گرچه پریشان خاطرم در جمع یاران حاضرم |
| 14 Yet, Life of life, to Thee I dart My gaze, to seek Thy gladdening
face. | 14 ایجان بسویت ناظرم کو آن رخ دلجوی تو |

- 15 Behold these weeping eyes of mine, Behold this burning heart
that pines, این چشم گریانم بین این قلب بریانم بین
- 16 Behold these sighs like flames that shine, All yearning for one
hair's dark grace. این آه سوزانم بین در حسرت یک موی تو
- 17 Baha is dust before Thy gate, Baha for Thy pure water waits, این خاک درگاهت بها این تشنه آب بها
- 18 Baha, in fevered ache, entreats One drop from out Thy running
rill of grace. اندر تب و ثابت بها یک قطره‌ئی از جوی تو

ADMS#123

INBA21:159, INBA55:340b, MMK2#027
p.017, DWNP_v6#04 p.004, KHS02.009

AB04884

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

Date: 1898 or <

- 1 O memento of that pure soul! A few days ago a letter was sent,
and now since a new missive has arrived, I am writing another
letter to make up for what was missed. ای یادگار آن جان پاک چند روزی پیش نامه‌ئی
ارسال گشت و اکنون چون رقیمی جدید رسید
باز نامه‌ئی مینگارم تا تلافی مافات گردد
- 2 Regarding what you wrote about the attraction and enthusi-
asm and excitement of the loved ones of that luminous land
- this joyous news brought such delight to our hearts that I
cannot describe it. For sorrows from all directions have sur-
rounded this wanderer in the wilderness of the love of God.
There is no means of joy except for the fragrances of the love
of God that spread from the gardens of hearts, and news of the
warmth and enkindlement of the free and righteous ones brings
tranquility and composure to this grieving heart and bestows
a spirit of gladness and delight. در خصوص انجذاب و شوق و شور احبای
آنروی پرنور مرقوم نموده بودید این خبر پرشارت
چنان مسرتی بقلوب بخشید که وصف نتوانم چه
که احزان از جمیع جهات این آواره بادیه محبة
الله را احاطه نموده است هیچ وسیله سروری
نه مگر نفحات محبة الله که از ریاض قلوب در
انتشار و اخبار حرارت و اشتعال احرار و ابرار
باین قلب حزن سکون و تمکین یابد و روح فرح
و سرور جوید
- 3 This is the first month of the mighty century and the age of
the Glorious Lord. Day by day the enkindlement must become
more intense and the breeze of providence must grow stronger,
for this is the first stirring of the Revelation and the time of
the cup whose mixture is of camphor. این ماه اول قرن عظیم است و عصر خداوند
مجید باید روز بروز اشتعال شدید شود و نسیم
عنایت اشتداد یابد چه که نشئه اولای ظهور
است و زمان دور کأس مزاجها کافور
- 4 And upon you be glory. و البهاء علیک

INBA21:153b

AB05193

To: Baha'is of Asadabad

Date: 1898 or <

- 1 O friends of God! His honor Aqa Siyyid Asdu'llah has sent a letter with much praise, description and commendation of the friends in Asadabad, that praise be to God, all are believers, assured ones, sincere, tested, firm, steadfast, united and in agreement. This news opened the gates of spirit and fragrance, and the hearts of the loved ones of this region became joyful and at ease. In the Holy Shrine - may my spirit be sacrificed for its sacred dust - we became occupied with remembering and praying for you, and beseeched divine favor for spiritual assistance. Therefore be confident in divine protection and assistance, and seek confirmation from Him, and consult together in all matters both small and great, even regarding agriculture, crafts, commerce and livelihood - each one should repeatedly consult and assist, for consultation is among the divine commands and the cause of complete victory in affairs, attracting divine assistance and grace. And glory be upon you, O loved ones of God.

- 2 'Abdu'l-Baha 'Abbas

- 3 The matter of consultation in affairs is very important and among the greatest means of comfort and happiness of souls. For example, when someone is perplexed in their affairs, or wants work or employment, the loved ones of God should arrange a gathering and devise a plan regarding their matter, and they should carry it out. Similarly in general matters, when a difficulty arises and hardship occurs, the wise ones should gather, consult together and make a plan, then trust in God and submit to destiny, so that divine assistance may help in whatever way manifests. Consultation is among the definitive commands of the Lord of creation. And glory be upon you.

- 4 'Abdu'l-Baha 'Abbas

- 5 A copy of this letter should be carried by his honor Aqa Siyyid Asdu'llah, and in every town they enter it should be read to the friends.

1 ای دوستان الهی جناب آقا سید اسدالله نامه‌ای
ارسال داشته و ستایش و توصیف و تعریف زیاد
از یاران اسدآباد نموده که الحمد لله کلّ مؤمن
و موفّق و مخلص و ممتحن و ثابت و راسخ و
متّحد و متفق هستند از این خبر ابواب روح و
ریحان گشوده و قلوب احبابی این سامان مسرور
و آسوده گردید در روضه مبارکه روحی لثراب
عنبته الفداء بیاد و دعای شما مشغول گردیدیم
و از لطف الهی عون معنوی درخواست نمودیم
پس مطمئن بصون و عون رحمانی باشید و طلب
تأیید از او کنید و در جمیع امور جزئی و کلی
خویش شور نمائید حتّی بجهت زراعت و صناعت
و تجارت و کسب هریک [به] کرات و مرّات
مشاوره و معاونت نمائید چه که شور از اوامر
الهیّه و سبب فتوح کلّی در امور است و جاذب
عون و عنایت حقّ و البهّاء علیکم یا احبّاء الله

2 ع ع

3 قضیه مشورت در امور بسیار مهم و از اعظم
وسائط راحت و سعادت نفوس مثلاً نفسی چون
در امر خویش حیران باشد یا آنکه کاری و
کسبی خواهد باید احبابی الهی محفل بیاریند و
تدبیری در امر او بنمایند او نیز باید مجری بدارد
و همچنین در امور عمومیه چون مشکلی حاصل
گردد و عسرتی روی دهد باید عقلاً مجتمع گشته
مشورت نمایند و تدبیری کنند بعد توکل بحقّ
کنند و تسلیم تقدیر شوند تا هر نوع جلوّه حقّ
دستگیری کند مشورت از اوامر قطعیه ربّ
بریه است و البهّاء علیکم

4 ع ع

5 سواد این مکتوب را جناب آقا سید اسدالله
به‌مراهی داشته در هر بلد که وارد شوند برای
احبا بخوانند

BRL_CONSULT#13x, COC#0179x

INBA21:197 (247a), BRL_DAK#1243,
AVK3.411.08x, AVK3.413.10x, GHA.228

AB05464

Date: 1898 or <

- 1 O you who have spoken in praise in remembrance of your Most Exalted Lord! The Most Glorious Pen has heard its scratching throughout all regions and quarters. Among the people are those who heard the call and responded, turning their faces toward Him Who created earth and heaven, saying "Our Lord, we have heard a caller calling to faith, saying 'Believe in your Lord,' so we believed." And among them are those who persisted and said "This is nothing but tales of the ancients." And you, O one attracted by the fragrances of your Most Exalted Lord, what an excellent morning, in that your Lord confirmed you in turning toward Him and you refused to be proud, and followed the righteous ones and emulated the good ones, and thanked Him in the evening and at dawn. And praise be to God, the Mighty, the Compelling.

- 2 'Abdu'l-Baha 'Abbas

- 3 Convey to his honor Abu'i the Most Glorious Abha greeting on behalf of this servant and say: "How excellent is the father who believed in God and how excellent is the son who was attracted by the fragrances of God." Thus did father and son become guides under the shadow of the Ancient Beauty's grace for the seekers and leaders for the bewildered ones. And glory be upon you.

1 يا من نطق بالثناء في ذكر ربّه الاعلى قد سمع
صريّر القلم الابهى في كافة الانحاء و الارحاء
و من الناس من سمع النداء و لّبي و توجه بوجهه
للذى فطر الارض و السماء و قال ربنا انا سمعنا
منادياً ينادى للايمان ان آمنوا بربكم فامناً و منهم
من استقمم و قال انّ هذا الا اساطير الاولى
و انتك انت ايها المنجذب بنفحات ربك الاعلى
عم صباحاً بما ايدك ربك على الاقبال و ايت
الاستكبار و اتبعت الابرار و اقتفيت الاخيار و
اشكره في العشي و الاستحار و الحمد لله العزيز الجبار

2 ع ع

3 جناب ابوى را از قبل اينعبد تكبير ابدع ابهى
ابلاغ فرمائيد و بگوئيد نعم الابّ ابّ آمن بالله و
نعم الابن ابن انجذب بنفحات الله پس پدر و پسر
در ظلّ عنايت جمال قدم رهبر طالبان گرديد و
دليل متحيران و البهاء عليكم

INBA21:135b

AB05953

Date: 1898 or <

- 1 O you who have purified your face for God, and have awakened and awakened every sleeper, and have become aware and made every heedless one aware, and have heard and made every possessor of ears hear and understand, and have seen and removed the veil from every possessor of lofty vision.

- 2 By God the True One! The Dove of Holiness has warbled in these gardens, and the Lions of Truth have roared in these thickets, and the Whales of Knowledge have swum in these

1 يا من اخلص وجهه لله و استيقظ و ايقظ كل
نائم و انتبه و نبه كل غافل و اسمع و استمع كل
ذى اذن و اعيه و ابصر و اكشف الغطاء عن
كل ذى بصيرة عالية

2 تالله الحق ان حمامة القدس قد صدحت في هذه
الرياض و ان ليوث الحق قد زئرت في هذه
الغياض و ان حيتان العرفان قد سبحت في هذه

pools. And you - give thanks to God your Lord for having enabled you to plunge into this vast and boundless space and to be enkindled by this divine fire ignited in this pure and radiant glass. And I beseech God that through you He may guide holy spiritual souls, divine subtle essences, and delicate celestial realities. Verily, He has power over all things.

الحياض و أنك انت اشكر الله ربك بما ايدك على
التوغل في هذا الفضاء الواسع الشاسع والتوقد من
هذه النار الموقدة الالهيه في هذا الزجاج الصافي
اللامع و اسئل الله ان يهدي بك نفوسا قدسية
روحانيه و كينوناتاً لطيفة ربانيه و حقائق رقائق
ملكوتيه انه على كل شئ قدير

INBA21:139b

AB06362

To: Kuchak Alizadih Qadimi, in Khurasan

Date: 1898 or <

- 1 O fruit of that tree of the love of God! Truly both nobility of lineage and excellence of character are combined in you, and you are descended from the spiritual essence of that one ascended unto God, and emerged from his earthly nature. For you have taken up his path and found his way, and “the son is the secret of his father” has become manifest.
- 2 That pure soul calls out from the realm of the Kingdom: “O blessed and beloved son! A hundred praises that you have made me content and honored and exalted. You have made my face radiant in the Abha Kingdom and fulfilled my desire. In every gathering I take pride in you and glory in you. O honored son, may you be the light of the eye of the world and an illumined heart.”
- 3 And upon you be glory.

1 ای میوه آن شجره محبت الله حقاً که شرف
اعراق و حسن اخلاق هردو در تو جمع شده و
از عنصر جان و دل آن متصاعد الى الله منشعبی
و از طبایع آب و گل منبعث چه که مسلک
او گرفتی و مشرب او یافتی و الولد سرّ ابيه را
آشکار نمودی

2 آن جان پاک از جهان ملکوت ندا میفرماید ای
فرخنده فرزند دلپسند صد آفرین که مرا خورسند
نمودی و سرفراز و ارجمند کردی رویم را در
ملکوت ابدی روشن نمودی و آرزوی مرا میسر در
هر انجمن بتو بنازم و افتخار نمایم ای فرزند ارجمند
گردی ای نور دیده چشم عالم و قلب روشن
شوی

3 و الهاء علیک 3

INBA21:153c

AB06050*To: Mirza Baba Khan (Mashhad), in Khurasan**Date: 1898 or <*

O Baba Khan! Be a kind father to these weak creatures, nay rather to this suckling babe. Nurture them in the embrace of love and feed them from the breast of grace. But when thou meetest the loved ones of God, become an obedient son and a nursing child, for these souls are the dawning-places of the grace of the Blessed Beauty - may my spirit, my very being, my essence be sacrificed for them. The more thou showest humility before these brilliant stars and shining orbs, the more will thy power of fatherhood increase and thy paternal authority grow. His Holiness the Spirit (Christ) - may my spirit be sacrificed for Him - hath said: "Whosoever would be chief among you, let him be your servant, and whosoever would be first, let him be last." And the Glory be upon thee and upon every steadfast, firm and upright one.

ای بابا خان این خلق ضعیف بلکه طفل رضیع را پدر مهربان باش در آغوش محبت پرورش ده و از ندى عنایت شیر ده و چون باحبای الهی رسی پسر مطیع شو و ولد رضیع چه که این نفوس مطلع عنایت جمال مبارکنند روحی لهم الفداء کینونتی لهم الفداء ذاتی لهم الفداء آنچه در نزد این نجوم بازغه و بدور لامعه خاضع تر گردی قوت ابوت بیشتر یابی و حکم پدری زیاد تر جوئی حضرت روح میفرماید روحی له الفداء من یرید ان یکون لکم سیداً ینبغی له ان یکون لکم خادماً و من احب ان یکون اولاً ینبغی له ان یکون آخراً و البهاء علیک و علی کل ثابت ثابت مستقیم

INBA21:153a

AB06729*To: Mustawfi, Mirza Buzurg (Khurasan)**Date: 1898 or <*

- 1 O servant of the friends of the Most Glorious Beauty, may my spirit be sacrificed for them! Kings are in truth enslaved servants, needy and destitute. The true sovereigns of the kingdom of real dominion are the servants of the loved ones of God and the bondsmen of the divine Threshold.
- 2 For that sovereignty's foundation rests upon wind, and its world conquest is like a design drawn on water. When you look at reality, the mirage has an illusory permanence and an imagined life that seems visible, but physical sovereignty lacks even an illusory life.
- 3 However, the servant at the Threshold of the Divine Unity - though thousands of years have passed - his star still rises, his lamp still shines, his rays still beam forth, his banner still waves

- 1 ای خادم دوستان جمال ابدی روحی لهم الفداء ملوک فی الحقیقه عبد مملوکند و محتاج و صعلوک شهیاران کشور سلطنت حقیقی خادمان احبای الهی و بندگان آستان یزدانی
- 2 چه که آن سلطنت بنیادش بر باد است و جهان گیریش چون نقش بر آب چون بحقیقت نگری سراب را بقاء وهمی موجود و حیوة ظنی مشهود ولی سلطنت جسمانی را حیوة وهمی نیز مفقود
- 3 اما بنده آستان حضرت احدیت هزاران سال مرور نموده هنوز نجمش بازغ و سراجش لامع و شعاعش ساطع علش بلند و طالعش ارجمند این

high, and his destiny remains glorious. This is the manifestation of his sovereignty in this dusty world - now consider what must be happening in the luminous realms and divine world!

ظهور سلطنتش در عالم خاکدان دیگر ملاحظه
فرما که در عوالم نورانی و جهان الهی چه خبر

INBA21:154b

AB06653

To: Attar, Yusif brother of Muhammad Attar, in Qazvin

Date: 1898 or <

- 1 O Servant of the one true God! O thou Attar, who offers the perfume of divine mysteries to the world and a myriad fragrances to each moment. Gracious God! For some the smell of hell is well preferred and the fragrance of paradise is reprehensible. What kind of human nature is it that resembles a dung beetle? What manner of creature is this? The nightingale of the garden of divine mystery is loathed by such as these but the croaking and the cawing of every crow is found acceptable. For as it is stated in the Qur'an: "Pure things are for the pure and men of impurity seek impure things."⁶
- 2 Every calamity can be treated and every ailment can be remedied except that which deserves the wrath of God. This is a pain that has no remedy, the gnawing wound that will never let one rest in peace.

1 ای بنده حق کردی ای عطار بر عالم نثار نافه
اسرار هردم صد هزار سبحان الله در بعضی
مشامها رائحه حجیم معطر و نفحه جنت النعم
مذموم و غیرمقبول این چه طبیعت جعلی است
و این چه فطرت پستی نغمه بلبل گلشن اسرار
منفور و نهیق و نعیق هر ناعقی مقبول و مطبوع
الطیبات للطیبین و الطیبون للطیبات

2 هر بلائی چاره شود و هر دردی درمان یابد جز
غضب الهی این درد بی درمان است و این زخم
بی امان و البهائ علیک و علی کلّ ثابت علی الميثاق
ع ع جمیع منتسبین را از قبل این عبد تکبیر ابداع
ابهی ابلاغ فرمائید و البهائ علی الکّلّ

INBA21:195c (245c), MMK2#210 p.149,
KNJ.023c

⁶Qur'an 24:26.

AB06863

To: Mustafa Rumi, in Rangoon

Date: 1898 or <

- 1 O thou who art holding fast to the sure handle! I have read thy words of thanksgiving and the expressions of thy yearning toward God and thy supplication to Him. I have inhaled the fragrances of intense love wafting from the breeze of thy tender and gentle heart, and detected the sweet scent of the flowers of steadfastness and constancy from the gardens of thy words and meadows of thy utterances, which speak of thy overwhelming devotion and mighty attraction. I beseech God to keep thee ever immersed in the seas of divine knowledge, drinking from the fountains of certitude...
- 2 Regarding what you wrote about the opposition of that heinous party and their pronouncements of heresy and slander against the friends of God - surely in the path of love for the Blessed Beauty (may my spirit be a sacrifice for His loved ones' tribulations) we must all become the target of the reproach, cursing, abuse and revilement of all peoples and nations, and be exposed to afflictions and trials. In the feast of guidance, only the cup of tribulation gives exhilaration, and in the gathering of purity, only the wine of persecution from the people of hatred bestows intoxication.
- 3 If the arrow of affliction comes, behold its target is our hearts. Were it not for the reproach, cursing, abuse and hatred of the people of hypocrisy in God's path against us, this struggle for the love of God would have no sweetness or savor. Live in solitude, for love's comfort is toil; its beginning is illness and its end is death. Would that we had a hundred thousand lives to sacrifice at every moment in the path of the Blessed Beauty!...
- 1 ای متمسک بعروه و ثقی قد تلوت بیان شکرک و بینات شوقک الی الله و توسلک الیه و استنشقت نسائم الحب الشدید من مهب قلبک الریق اللطیف و شممت رائحة ازهار الثبوت و الرسوخ من حدائق کلماتک و ریاض عباراتک الناطقه بفرط ولهک و عظیم انجذابک و اسئل الله ان یدیمک خائضاً فی بحور العرفان شارباً من عیون الايقان...
- 2 ...در خصوص تعرض حزب شنیعه و تکفیر و تشنیع باجباى الهی مرقوم فرموده بودید البتہ در سبیل محبت جمال مبارک روحی لبلاء احبائه الفداء باید کل ما مورد طعن و لعن و شتم و سب جمیع ملل و امم گردیم و معرض آفات و محن در جشن هدی جز کأس بلاء نشئه نخشد و در انجمن صفاء جز باده جفاء از اهل بغضاء مستی ندهد گر تیر بلا آید اینک هدفش دلها
- 3 اگر طعن و لعن و سب و بغضاء اهل نفاق در سبیل الهی بر ما نبود نقل و حلاوتی و لذت و مزه ئی این کشمکش محبت الله نداشت عش خالیا فالحب راحتته عنا فاوله سقم و آخره قتل ای کاش صد هزار جان داشتیم و در هر آنی در سبیل جمال مبارک فداء مینمودیم...

INBA21:150bx, MSHR1.098x, MSHR4.305x

AB07114

To: Nasir Farahani, in Tihiran

Date: 1898 or <

- 1 O thou who hast clung to the hem of Glory! 1 يا من تشبّث بذيل الكبرياء
- 2 The winds have intensified and the tempests of trials have surged forth, and the ships of passion have been shattered in the sea of temptation, and the trees of existence have been uprooted from their foundations and branches. Yet the sincere ones are in great joy and firm steadfastness and powerful constancy, gladdened by the mercy of their Generous Lord and attracted to the holy breathings in this witnessed Day. 2 قد اشتدّت الارياح و هاجت عواصف البلاء و تكسّرت سفن الهوى فى بحر الافتتان و انقعرت اشجار الوجود من الاصول و الاعراق ولكنّ المخلصين لفى فرح عظيم و ثبوت شديد و رسوخ قوى مستبشرين برحمة ربهم الكريم و منجذبين بنفحات القدس فى هذا اليوم المشهود
- 3 And verily thou, O thou who art assured in God and holding fast to the hem of the robe of Glory, spread the wings of knowledge in this vast expanse and thank God, thy Merciful Lord, for what He hath bestowed upon thee of the greatest gift and mightiest bounty, which are the divine outpourings and lordly effulgences in this mighty Cycle and new Age. 3 و انتك انت يا ايها الموقن بالله و المتمسك بذيل رداء الكبرياء انشر اجنحة العرفان فى هذا الفضاء العظيم و اشكر الله ربك الرحمن بما انعم عليك بالموهبة الكبرى و المنحة العظمي الا و هى الفيوضات الرحمانية و التجليات الربانية فى الكور العظيم و العصر الجديد
- 4 And upon thee be Glory. 4 و الهاء عليك

INBA21:136a

AB07066

To: Mahmud Furughi, in Egypt

Date: 1898 or <

- 1 O Furughi! Furuq necessitates shining upon all regions and directions. Since you have arrived in the territory of Joseph, you should eagerly seek to meet some of the Jacobs of Canaan, so that through the fragrances of the Most Glorious Beauty (may my spirit and being be sacrificed for His loved ones), some faithful Iranian souls, like sanctified beings in that land, may inhale from the spiritual herald the life-giving fragrance of the garment of the dear one of the Egypt of immortality and become purchasers of the Joseph of the Most Glorious Beauty. 1 حضرت فروغى فروغ مقتضيش تابش بر ارجاء و انحاست چون باقليم يوسفى رسيديد بايد ديدنى از يعقوبان كنعان اشتياق فرمائيد تا بنفحات جمال ابيه روحى و ذاتى لأحبائه القداء بعضى اهل وفا از ايرانيان چون نفوس مقدسه در آن ديار بوى جان بخش قيص عزيز مصر بقا را از بشير معنى استشمام نمايند و خريدار يوسف جمال ابيه گردند
- 2 For it is understood that there are some seeking souls in those parts who should be taught, but with perfect wisdom, since 2 چه كه از قرار معلوم بعضى از اشخاص طالب در آن صفحات هستند و بايد تبليغ شوند ولى بكمال

open teaching is not currently permitted in Egypt. With complete wisdom and the approval of the friends, teach whoever Jinab-i-Abu'l-Fadl deems advisable.

حکمت چه که حال در مصر واضحاً تبلیغ جائز
نه بحکمت تامّه و تجویز احباً هر کس را جناب
ابوالفضائل مصلحت بدانند تبلیغ فرمائید

- 3 Convey greetings to all the divine friends.

3 دیگر جمیع یاران الهی را تکبیر برسانید

INBA21:177a (218a), INBA21:191

AB06961

To: Nurullah

Date: 1898 or <

- 1 O Light of God!

1 ای نورالله

- 2 Observe the grace and favor, that you were in the concealment of nothingness, and when you stepped from that dark and narrow realm into the world of existence, you found a loving mother and a father dearer than life. The mother nourished you from the breast of kindness, the father laid your head upon a soft and downy pillow in the cradle of mercy.

2 فضل و عنایت ملاحظه نما که تو در کتم عدم
بودی و در عرصهء تاریک و تنگ چون قدم
بساحت عالم نهادی مادری مهربان یافتی و پدری
عزیزتر از جان مادر از پستان عنایت شیرپرور
نمود پدر در آغوش رأفت ترا سر ببالین پرند و پر
گذاشت

- 3 And when you had grown somewhat, he carried you to the divine homeland, the blessed spot near the sacred valley of the right side of Mount Sinai, where for a time you lived beneath the shadow of God's loving-kindness and became a pupil in the school of divine favors. You received instruction in penmanship and studied your lessons.

3 و چون قدری نشو و نما نمودی ترا برداشته بموطن
الهی بقعهء مبارکه جوار وادی ایمن طور سینا
آورد و مدتی در ظلّ عنایت الهیه زیست نمودی
و در دبستان الطاف طفل سبق خوان شدی تعلیم
خطّ گرفتگی و درس و سبق خواندی

- 4 Now you are bound for another land and journeying to a distant clime. Do not forget the days you spent in this Holy Land, and occupy yourself with the remembrance of God, that you may be confirmed.

4 حال بدیار دیگر عازمی و باقلیم دور ساعی ایام
زیست را در این ارض مقدّس فراموش منما و
بذکر حق مشغول گرد تا موفق شوی

INBA21:143a

AB07811*To: Mahmud Furughi**Date: 1898 or <*

- 1 O Herald of the Covenant! My utter servitude in all things to His Ancient Beauty is the cry, the cry of servitude, and the call, the call of thralldom. Stripped of all titles and fleeing from all descriptions, servitude to the Abha Beauty is nobility. I am averse to every praise and aloof from every description. My joyful cry is the call "O servant of Baha" and my resurrection is beneath the banner of "O Thou Glory of the Most Glorious!"
- 2 The ancient sovereignty is servitude at His threshold; the mighty grandeur is bondage at His court. This sacred robe befits every stature, and this honored garment suits and adorns every form.
- 3 The world of Command is the realm of the Kingdom, and the Covenant is the unique pearl of that mighty sea, and the Star of the Covenant is the dawning star from that manifest horizon.
- 4 And the Glory be upon thee.

1 یا منادی میثاق عبودیتی المحضه فی جمیع الشئون
بجمله القدیم بانگ بانگ بندگی است و صلا
صلای عبودیت از جمیع القاب عاری و از
کلّ اوصاف فراری عبودیت جمال ابهی است
بزرگواری از هر ثنائی بیزارم و از هر وصفی در
کنار بانگ سرورم ندای یا عبد بهاست و حشر
و نشورم در ظلّ لوای یا بهاء الأبهی

2 سلطنت قدیمه عبودیت درگاهش حشمت
عظیمه بندگی آستانش این خلعت مقدّس بر هر
قامتی برازنده و این تشریف مکرم بر هر اندامی
بلند و آماده

3 عالم امر عالم ملکوت است و میثاق در یتیم آن
بحر عظیم و کوکب عهد نجم بازغ از آن افق
مبین

4 و البهاء علیک

INBA21:192a

AB07172*Date: 1898 or <*

- 1 O my God, my God! This is a servant who has awakened from the sleep of heedlessness and roused himself from the slumber of neglect and recovered from the intoxication of vain desires. Nothing awakened him except the fragrance of flowers from the gardens of Thy oneness, and nothing revived him except the sweet-scented breeze at dawn from the gardens of Thy singleness. O Lord! Illuminate his heart with the lights of Thy wise remembrance and light his lamp with the light of Thy manifest bounty. Verily Thou art the Generous One.
- 2 You have been and are in our thoughts at all times. In the Holy Garden of the Sacred Threshold we have been and are

1 الهی الهی هذا عبد تیقظ من رقد الغفلة و انتبه
من نوم الذّھول و افاق من سکر الهوی و ما یقظله
الا نسمة الازهار من ریاض توحیدك و ما احیاه
الا نفحة الاسحار من حدائق تفریدك ای رب انر
قلبه بانوار ذکرک الحکیم و نور مصباحه بنور فیضك
المبین انک انت الکریم

2 در جمیع احوال در خاطر بوده و هستید در
روضه مبارکه آستان مقدّس پیاد و دعای شما

engaged in remembrance and prayer for you. You have not been and will not be forgotten. A jug of water was carried on behalf of you and used to water the garden of the Holy Shrine.

مشغول بوده و هستیم فراموش نشده و نخواهید
شد يك سبو آب بالنبابه از شما بدوش كشيده
بياغچه روضه مقدسه سقايه شد

INBA21:136c

AB07566

Date: 1898 or <

- 1 O herald of the Covenant! Your letter was received and its contents were understood. Joy was added to joy. Therefore, since it was the time of departure for pilgrimage to the Holy Shrine, upon arriving at the Sacred Threshold I carried a water jug on your behalf and, with your intention, offered it as a vessel for the heavenly fountain. May God accept it with gracious acceptance.
- 2 Until complete health and wellbeing are attained, departure from Beirut is not permitted. One should proceed from the Caucasus to Rasht, Qazvin and Tehran, and to Kashan, Yazd, Fars, Nayriz, Abadih and Ardistan - in short, all those regions, even Mazandaran and Khurasan. And the Glory be upon you.
- 3 The letters you requested will be sent when feasible, God willing. God is great.

1 ای منادی میثاق تحریر مرسول تلاوت گردید
مضمون مفهوم شد بهجت بر بهجت افزود بنا بر
این چون حین عزیمت زیارت روضه مقدسه
بود بوصول عتبه مقدسه بنیابت شما سبو بدوش
گرفته بنیت شما سبوی سقایه خلد برین نمود تقبل
اللهم قبولاً حسناً

2 و تا صحت و عافیت تامه حاصل نگردد عزیمت از
بیروت جائزیه باید از قفقاسیه به رشت و قزوین
و طهران توجه نمود و کاشان و یزد و فارس و
نیریز و آباد و اردستان خلاصه کافه آن جهات
حتی مازندران و خراسان و البهاء علیک ع

3 مکاتیب که خواستید عند المیسره ارسال میگردد
انشاءالله خدا بزرگ است

INBA21:178 (219)

AB08279

To: Muhammad Naqqash Hamadani, in Khurasan

Date: 1898 or <

- 1 O painter! Beseech the favors of the Most Great Name - may my spirit be a sacrifice for His loved ones - that you may paint upon the canvas of contingent existence a design that matches the pattern of the realm beyond, and that you may depict upon the simple surface of the earth the exalted forms of the

1 ای نقاش از الطاف اسم اعظم روحی لأحبائه
الفداء استدعا نما که در صفحه امکان نقشی
مطابق تصویر لامکان اندازی و در خریطه بسیطه
غیرا صور عالیة ملکوت ابدی و نقوش مقدسه
موافق ملاً اعلی تصویر کنی

Abha Kingdom and holy designs conforming to the Concourse on High.

- 2 For whatsoever exists below has its counterpart above. Then will the expanse of earth and the realm of contingent being become the Abha Paradise.
- 3 And if this proves difficult - for "all things are bound to their appointed time" - then strive to impress upon the tablet of the heart such forms and designs as will reflect the Beauty of Abha.

2 صورتی در زیر دارد آنچه در بالاسی آن وقت
فسحت غبرا و عرصه کوه امکان جنت ابری
گردد

3 و اگر این مشکلست و الامور مرهونه باوقاتها
مبوتست پس بکوش تا در صفحه قلب نقوش و
صوری انطباق یابد که انعکاس جمال ابری گردد

INBA21:155a

AB07957

To: Muhammad Ali Almuti, in Qazvin

Date: 1898 or <

- 1 O servant of the Truth! From the holy fragrances wafting from the gardens of the Abha Kingdom, the nostrils of the spiritually-minded are perfumed, and from the radiant lights shining from the supreme horizon, the eyes of the divinely-attracted are illumined. The temples of unity are brightened by the dawning rays of grace, and the hearts of the detached are enkindled by the blazing fire burning in the Tree of Oneness.
- 2 Yet despite these mighty outpourings, souls remain veiled and hearts turn away. Some soar on the wings of vain imaginings, while others make their dwelling in the lowest depths - these are as the cattle. Some are deprived of a drop from the Most Great Ocean, and some remain bereft of a particle from the Most Luminous Sun. How wretched is the abode of the wavering ones!

1 ای بنده حق از نفحات قدس که از حدائق
ملکوت ابری منتشر مشام روحانیان معطر و از
انوار ساطعه افق اعلی ابصار ربانیان منور هیا کل
توحید از پرتو صبح عنایت مستضی و قلوب اهل
تجريد از نار موقده در سدره احدیت مقتبس

2 با این فیوضات عظیمه نفوس محتجب و قلوب
مجتنب جمعی به بال و پرواها پرواز کنند و قومی
در اسفل درکات اولک کالانعام مقرر گرینند
گروهی بقطره از بحر اعظم محروم گشتند و جمعی
بذرّه از آفتاب انور مهجور ماندند فبئس مثنوی
المتزلزلین

INBA21:182 (233), YQAZ.054

AB07988*Date: 1898 or <*

- 1 O Kind Lord! These oppressed ones are Thy scattered flock, and this assemblage of distracted souls are lovers of Thy countenance, disheveled by Thy tresses, devoted to Thy path, and enamored of Thy nature. Bestow Thy grace and grant Thy bounty. Show Thy mercy, that we may arise to do that which pleaseth Thee and be drawn to that which is the magnet of Thy favors.
- 2 O God, grant forgiveness! O Merciful Lord, bestow Thy beneficence! Thou didst freely give existence; through Thine endless bounties make us worthy. Thou didst grant us strength; preserve us from passion. Thou didst bestow the pillars of grace; make us successful in goodly deeds. Thou didst grant us hearts; deliver us from the world of clay and make us intimate with Thy love.
- 3 And upon you be the Glory!

1 ای پروردگار مهربان این حزب مظلومان پریشان تواند و این جمع آشفتهگان تو عاشق روی تواند و پریشان موی تو و عاکف کوی تو و دلدادۀ خوی تو عنایتی کن و موهبتی بخش مرحمتی فرما تا بانچه رضای تست قیام نمائیم و بانچه مغناطیس عنایت است منجذب گردیم

2 ای یزدان غفران فرما ای ربّ مهربان احسان مبذول کن هستی رایگان بخشیدی بخشش بی پایان شایان نما قوی مرحمت نمودی از هوی محفوظ دار ارکان عنایت کردی باعمال نیکان موفق کن دل عنایت نمودی از عالم گل برهان و بحبّت دمساز کن

3 و البهاء علیکم

INBA21:160a, MMK5#314 p.226

AB08358*Date: 1898 or <*

- 1 O my Lord! This loop of Baha fell into that collar of tribulation which was Thy hair. Every fragrance of musk that reaches the senses arises from Thy sweet nature. If the Euphrates bestowed life, its fountainhead was Thy stream.
- 2 The soul is parched, hearts are feverish, all seek after Thy face. Behold, O Idol, how our heart, like a compass needle, points toward Thee. The means of madness now prepared, the heart awaits Thy passion's call.
- 3 This one slain by Thee, thirsting for Thee, with heart distraught, sought after Thy face. All were lifeless, all were frozen, yet to all life-giving was Thy fragrance. To all claimants it became clear that Abbas was but a dog at Thy threshold.

1 این حلق بها در حلقه فتاد آن طوق بلا موی تو بود هر نفحهء مشک کاید بمشام از خلق خوش خوی تو بود گر آب فرات بخشید حیات سرچشمهء آن جوی تو بود

2 جان تشنه لب است دلها بتب است کل در طلب روی تو بود بنگر صنایع روی دل ما چون قبله نما سوی تو بود اسباب جنون آماده کنون دل منتظر هوی تو بود

3 این کشتهء توبل تشنهء تو آشفته دل روی تو بود دل مرده همه افسرده همه جان بخش همه بوی تو بود بر مدعیان گردید عیان عباس سگ کوی تو بود

INBA21:183 (234), BRL_DAK#0304, MJH.019

AB08424

Date: 1898 or <

- 1 O thou whom God hath reserved for the promotion of His Covenant! From the realm of longing no utterance is possible, therefore it is better to leave it to the conscience and inner feelings. By now the work in Beirut hath surely been completed and firm resolve hath been made to journey to the Holy Land.
- 2 In this journey, through the aid and favor of God, thou must bring the dead to life, make the withered fresh and verdant, render the wavering firm and steadfast, raise up those in the graves of heedlessness, become a sweet flowing stream to the thirsty, become a path of salvation to the lost, make the blind seeing, make the deaf hearing, make the ignorant knowing, and make the weak powerful. And upon thee be glory.

1 یا من ادّخره الله لترویج میثاقه از عالم اشتیاق بیان
توان لهذا حواله یضمیر و وجدان خوشتر تا بحال
کار در بیروت البته بانجام رسیده عزیمت به دیار
الله جزم گشته

2 باید در این سفر بعون و عنایت حقّ مردگان را
زنده نمائی و پژمرده گان را تر و تازه متزلزلان را
ثابت و راسخ کنی و اهل فتور را از قبور مبعوث
نمائی تشنگان را عذب فرات گردی و گمگشتگان
را سبیل نجات کوران را بینا فرمائی کران را
شنوا نمائی جاهلان را دانا کنی و کاهلان را
توانا و البهاء علیک

INBA21:192b, INBA88:180a

AB08435

Date: 1898 or <

- 1 O thou whose breast hath been dilated by the breeze that hath wafted from the gardens of the bounty of thy Lord, the All-Loving!
- 2 I beseech my Ancient Lord, by the honor of His Promised Manifestation of Light, to raise up the spirit of that beloved and praiseworthy one from among the slumbering ones, from his resting place, through fragrances that perfume and sweeten all regions of existence and that cause the spirits of those who bow down in worship to quiver.
- 3 By thy life! This is a bounty whereby the people of the invisible and visible realms are confirmed, and through it the hosts of God and a mighty army from the Supreme Kingdom will assist thee.
- 4 At that time thou shalt hear the call from the Most Glorious Horizon: "Welcome, welcome to a servant who hath become a lamp of guidance and a niche for the light of piety among the people of understanding!"

1 یا من انشرح صدره بنسیم هبّ من ریاض موهبة
ربه الودود

2 و اسئل ربّی القدیم بکرامه مظهر انواره الموعود
ان یبعث روح ذلك الحبيب المحمود من بین اهل
الرقود من مرقدہ الموجود بنفحات تعبق و تعطر
آفاق الوجود و تهتز بها ارواح اهل السجود

3 لعمرک هذه موهبة یثبت فیها اهل الغیب والشهود
و بها یؤیدک جنود الله و عمرم من الملکوت
الاعلی

4 عند ذلك تسمع النداء من الافق الابهی یا مرجبا
یا مرجبا بعد اصبح مصباح الهدی و مشکاة نور
التقی بین ملأ النبی

5 How excellent is this supreme bounty and mighty gift!

5 يا حَبَّذا من هذه المنحة الكبرى والعطية العظمى

INBA21:193b (243b)

AB08867

To: Ali Akbar Yazdi, in Bombay

Date: 1898 or <

1 O thou who art enkindled with the fire of guidance! Thou hast traversed the wilderness of deprivation and reached the destination of certitude and the Ka'bah of divine knowledge. From the garden of guidance thou hast plucked the fruit of grace, and from the wafting breeze of recognition thou hast inhaled the life-giving breath of existence.

1 ای مشتعل بنار هدی بادیه حرمان پیودی و
بسرمنزل ایقان و کعبه عرفان رسیدی از باغ
هدایت میوه عنایت چیدی و از مهب معرفت
نسیم جانبخش حیات استنشاق فرمودی

2 The hand of mercy took hold of thy hand and delivered thee from the abyss of eternal loss, and the light of grace shone upon thy countenance and made thee luminous and radiant. The melody of the divine messenger reached thine ear, and the voice of Ahriman was cut off. The cup of bestowal made its round, and the gathering of the All-Merciful became intoxicated.

2 دست رحمت دست گرفت و از ورطه خذلان
ابدی نجات داد و پرتو عنایت بر رخت زد روشن
و منور نمود نغمه سروش بگوش رسید صدای
اهریمن منقطع گردید جام عطا بدور آمد انجن
رحمن سرمست شد

3 Blessed art thou for this supreme bounty!

3 طوبی لک من هذا الفضل العظيم

INBA21:147d

AB09080

To: Muhammad Husayn, in Qaf

Date: 1898 or <

1 O thou who hast detached thyself from all faces save the Face of God! Abandon creation and hold fast to the Sure Handle which cannot be broken. By God, the Truth! Nothing can make thee independent of the Truth, while the Truth maketh thee independent of all things in this world and the next.

1 یا من انقطع عن الوجوه الا وجه الله دع الوری
و تمسک بالعروة الوثقی التي لا انفصام لها تالله
الحق لا یغنیك شیء عن الحق و الحق یغنیك
عن كل شیء فی الآخرة و الأولى

2 Glorified be my Lord, the Most High! Look at the generations of old - did the ambiguous matters, the allegorical verses,

2 فسبحان ربی الأعلى فانظر الى القرون الأولى
هل نفعتهم الشبهات و المتشابهات و الکلمات

and the words they clung to without clear explanation benefit them? As He hath said - and His Word is the Truth - "Ask of the followers of the Remembrance if ye know not."

الَّتِي تَشَبَّثُوا بِهَا مِنْ دُونِ بَيَانِ الْمُبَيَّنِّ كَمَا قَالَ وَقَوْلُهُ
الْحَقِّ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

INBA21:195b (245b), MMK6#237

AB08477

Date: 1898 or <

- 1 Praise be to God Who caused the deaf to hear, guided the blind, made the dumb to speak, and quickened the dead; Who sent down the verses and clear proofs, lifted the veil from the face that shineth with lights in all directions, rent asunder the coverings and veils, and took a covenant from all who dwell in earth and heaven; Who ascended unto the kingdom of His holiness and the heaven of His might.

1 الحمد لله الذي اسمع الصم وهدى العمى وانطق
البكم واحيي الاموات وانزل الايات والبينات و
كشف النقاب عن وجه تلتلأ بالانوار على كل
الجهات وهتك السجحات وشق الحجاب واخذ
العهد عن كل من في الارضين والسموات و
صعد الى ملكوت قدسه وجبروت عثره
- 2 As for him who remained firm in His Covenant, he was safe from perdition, but as for him whose feet slipped, he fell and perished.

2 فاما من ثبت على عهده امن من الردى واما من
زلت قدماه فقد هوى
- 3 And I send blessings upon His Most Exalted Word, His Most Great Sign, His Luminous Spot, and His Crimson Scroll, and I offer great salutations.

3 واصلي على كلمته العليا وآيته العظمى وبقعته
النوراء وصحيفته الحمراء واسلم تسليما كبيرا
- 4 And glory be upon thee.

4 والبهاء عليك

INBA21:193a (243a)

AB08598

Date: 1898 or <

O servant of God! For some time now you have been here and attained the blessing of visiting the Threshold that is the point of circumambulation of the Concourse on High, and met with the friends, and tarried in this Most Great Prison. Now place your trust in God and return to the regions of Iran, and engage in some occupation and become familiar with some work. God willing, we will pray for you in the Holy Shrine and supplicate

ای بنده خدا مدتی بود که در اینجا بودی و
زیارت آستان مطاف ملا اعلیٰ فائز شدی و با
دوستان ملاقات نمودی و در این سخن اعظم
مکث کرد حال توکل بحق نما و مراجعت
بصفحات ایران کن و بشغلی مشغول شو و بعملی
مألوف انشا الله در حق تو در روضه مقدسه
دعا مینمائیم و طلب فیض و برکت مینمائیم اگر

for bounty and blessing. If you act according to these counsels, this prayer will be accepted and this entreaty answered. And glory be upon you.

بموجب وصایا عمل نمائی این دعا مقبول گردد و این التماس مستجاب و البهاء علیک

INBA21:142a

AB08974

Date: 1898 or <

¹ O divine friends! This yearning one so deeply desires to write a detailed letter to each one of those friends, but I swear by the life of the friends that there is absolutely no time. Therefore, the pen has become occupied with mentioning you all collectively.

¹ ای یاران الهی این مشتاق روی دوستانرا آرزو چنانست که بهر يك از آن یاران نوشته مفصل مرقوم دارد ولی بجان دوستان قسم که ابدًا فرصت نیست لهذا قلم بذکر شما جمعا مشغول گردید

² O ye who are attracted to the beauty of the True Friend! Make a mighty effort so that the waves of doubts may be cut off from that land and the lights of the supreme steadfastness may shine forth. I swear by the Most Great Name - may my spirit be sacrificed for His loved ones - that the hosts of the Abha Kingdom will assist you and the angels of the Supreme Concourse will aid you, and you will be so successful that your faces will shine in the Supreme Concourse like brilliant stars.

² ای منجذبان جمال دوست حقیقی همتی نمائید تا امواج شبهات از آن دیار منقطع گردد و انوار استقامت کبری بتابد قسم باسم اعظم روحی لاحبائیه الفداء که جنود ملکوت ابهی تأیید نمایند و ملائکه ملاً اعلی معاونت فرماید و چنان موفق گردید که رویتان در ملاً اعلی چون نجوم ساطعه بدرخشد

INBA21:149a

AB09071

Date: 1898 or <

¹ O 'Ali! God has ordained stations for His loved ones in all ranks and conditions, and has called them to striving and seeking that He might bestow upon them that which they desire. He has commanded them to manifest qualities, conduct and deeds that attract the hearts of the believers. He has made wide their paths and smoothed their ways and lit for them the lamp of guidance - yet how few are they who give thanks!

¹ یا علی انّ الله قدّر لاحبائیه مقامات فی جمیع المراتب و الشئون و دعاه الی المجاهدة و الطلب حتی یرزقهم ممّا یشتهون و امرهم باخلاق و اطوار و اعماء ل ینجذ بها قلوب الموحدون و وسّع لهم الطرق و مهّد لهم السبل و اوقد لهم سراج الهدی و قلیلاً ما هم یشکرون

- 2 And verily you have grasped the Most Great Handle and the Strongest Cord and the hem of the Robe of Grandeur and the fringes of the Most Great Garment of Glory that you might be delivered from trials and enter the Abode of Peace in this Most Great Tribulation. Peace be upon those who follow guidance.

2 و آنک انت توّسل بالعروة الوثقى و السّبب الاقوى
و ذیل رداً الکبریاً و اهداب ازار العظمة الکبرى
لتسّلم على تسّلم البلوى و تدخل دار السّلام فى هذه
الفتنه العظمى و السّلام على من اتّبع الهدى

INBA21:139c

AB09179

To: Baji Khanum wife of Muhammad Javad (Qazvin), in Qaf

Date: 1898 or <

O handmaiden of God, assured leaf who art stirred by the life-giving breeze of the favors of the Most Glorious Beauty, made verdant by the drops from the cloud of His grace, and rendered fresh by the outpouring of His bounty! Thou dost glory and boast over the maidens of Paradise, and in the chambers of holiness, beneath the tree of companionship, thou dost arise with wondrous melodies to praise and glorify the Ever-Living, Self-Subsisting Lord. Therefore, strive thou to remain steadfast as a sign, for feet are prone to stumble and waver.

ای امه الله ورقهء مطمئنّه که بنسیم جانبخش
الطاف جمال ابهى مهتز و برشحات سحاب عنایتش
مخضر و بفیض احسانش برطراوت است نخر
و مباحات بر حوریات فردوس مینماید و در
غرفات قدس در ظل شجرهء انبسا بیدایع الحان
به محامد و نعت حضرت حی قیوم قیام کند
پس تو بکوش تا در ثبوت آیت مستقر باشی چه
اقدام در تزلزل و اضطراب است

INBA16:145, INBA21:196a (246a)

AB09242

To: Muhammad Halabisaz Zanjani, in Qazvin

Date: 1898 or <

O servant of God! In your craft, be as diligent as you can, so that it may reach the utmost perfection and excellence, for perfection in all degrees is beloved. Assuredly, if someone perfects their craft, they will be rewarded at the Threshold of Oneness, and that merchandise will be acceptable in the market of the Most Glorious Kingdom. This is why from the Pure Mouth

ای بندهء حق در صنعت تا توانی دقت نما تا
در نهایت لطافت و اتقان رسد چه که کمال در
جمع مراتب محبوب البتّه اگر کسی صنعت را
کامل نماید در درگاه احدیت مأجور و آن متاع
در بازار ملکوت ابی مقبول اینست که از فم
مطهر در اتقان صنایع صد هزار تبشیر صادر و
البهاء علیک و علی کلّ ذی صنعة کامله

INBA21:196b (246b)

there issued a hundred thousand glad tidings concerning excellence in crafts. And upon you and upon all who possess a perfect craft be the Glory!

AB09310

To: Inayatullah Isfahani, in Egypt

Date: 1898 or <

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| <p>1 O thou who art firm in the Covenant and steadfast in the Testament! Though outwardly thou art distant and remote, yet in reality thou art present in the gathering and intoxicated with the cup of fellowship.</p> | <p>1 ای ثابت بر عهد و راسخ بر میثاق اگرچه بظاهر دوری و مهجوری ولی بحقیقت در محفل حضوری و از کأس الفت مخمور</p> |
| <p>2 Since thou art assured in God, attracted to the Kingdom of Abha, and firm in the Covenant, thou art present at the Threshold of the Blessed Beauty—may my spirit be a sacrifice for His loved ones—and immersed in the ocean of favors.</p> | <p>2 چون موقن بالله و منجذب بملکوت ابهی و ثابت بر میثاق باشی در آستان جمال مبارک روحی لاحبائه الفداء حاضری و در بحر الطاف مستغرق</p> |
| <p>3 Therefore, ever seek this station and pursue this bounty, that thou mayest find repose in the highest heaven.</p> | <p>3 پس همیشه این مقامرا بطلب و این موهبت را بجو تا در رفرف بقا استقرار یابی</p> |

INBA21:146c, DUR4.409

AB09261

To: Mirza Abdu'l-Ali Tabrizi (Egypt)

Date: 1898 or <

- | | |
|--|---|
| <p>1 O thou servant of the Court! Give thanks unto the Lord God that on this mighty Day thou hast turned thy face to the Manifest Beauty and attained thy most glorious hope.</p> | <p>1 ای بنده درگاه شکر کن حضرت یزدانرا که در یوم عظیم بجمال مبین اقبال نمودی و باعظم آمال فائز گشتی</p> |
| <p>2 Thou hast entered the circle of them that are bewildered by the countenance of the Friend, and joined the company of those entranced by the tresses of the Beloved. Thou hast become intoxicated with the wine of divine knowledge and overcome by the Sovereign upon the throne of love.</p> | <p>2 در حلقه شیدائیان روی دوست درآمدی و در زمره سودائیان موی یار داخل گشتی مخمور باده عرفان شدی و مقهور سلطان سریر عشق گشتی</p> |

- 3 Know thou then the worth of this bounty and grace, and hold so fast to the hem of the Covenant that all who dwell on earth shall be amazed.

3 پس قدر این فضل و موهبت را بدان و بذیل
میثاق چنان تمسک جو که اهل امکان حیران
مانند

INBA21:147c, MKT8.032

AB09206

Date: 1898 or <

- 1 O servant of God! Offer a hundred thanks that in this gathering of the All-Merciful thou hast heard the mention of God, hast clung to the hem of forgiveness and pardon, hast drunk from the fountain of life, hast tasted of the pure honey, hast entered beneath the blessed Lote-Tree, and hast witnessed the light of guidance from the horizon of eternity.
- 2 In this mighty Dispensation and manifest Cycle, strive thou to obtain the most exalted cup and become foremost in the assemblage of divine knowledge.
- 3 And the Glory be upon thee.

1 ای بنده الهی صد شکر ثنا که در این انجمن
رحمن ذکر یزدان شنیدی و بدامن عفو و غفران
دراویختی از چشمهء حیات نوشیدی و از
عسل مصفی چشیدی و در ظلّ سدرهء مبارکه
درآمدی و از افق بقا نور هدی مشاهده نمودی

2 در این دور عظیم و کور مبین جهدی ثنا تا
قدح معلى بدست آری و صدر نشین محفل عرفان
گردی

3 و البهاء علیک

INBA21:149b

AB09250

Date: 1898 or <

- 1 O servant of Truth! Although numerous letters from this servant are in your possession, yet again the heart desires to make mention of the friends, and love yearns to remember the loved ones. At this hour, when endless occupations press upon me and thoughts are scattered and hearts are anxious, despite all this I am occupied with remembering the friends and engaged in writing as is my wont.

1 ای بنده حق هر چند مکاتیب متعدده این عبد
نزد شما موجود ولی باز قلب میل ذکر دوستان
دارد و محبت بیاد یاران در این ساعت که
مشاغل بی پایان و حواس پریشان و قلوب در
خفقان با وجود این من بیاد یاران مشغول و
بتحریر مألوف

- 2 Know then how much love for the friends has found a place in this shattered heart. To his honor Haji, peace be upon him, recommendations are made to the extent possible.

2 پس بدان که محبت دوستان در این دل صد پاره
چه قدر جا کرده بجانب حاجی علیه 99 بقدر
امکان سفارش میشود

INBA21:147b

AB09713

Date: 1898 or <

- 1 O Thou Who knowest the realities of mysteries and art aware of the hidden thoughts, Who beholdest the secrets of consciences and seest the symbols concealed in the essence of contemplations, and Who knowest that I love Thy servant who hath prostrated himself before Thy Word and glorified Thy Name and turned toward the Kingdom of Thy Oneness!
- 2 O Lord! Illumine his face with the rays that have shown forth and gleamed from the morn of Thy Oneness, occupy his heart with the remembrance of the beauty of Thy Singleness, gladden his spirit with the breezes that have wafted from the gardens of Thy Mercifulness, and cause him to speak Thy praise and glorification amidst Thy creatures.
- 3 Verily, Thou art the One Who hath power over whatsoever Thou wilt, and Thou art, verily, powerful over all things.

1 یا من تعلم حقایق الاسرار و تطّلع بخفیات الافکار
و تشاهد سرائر الضمائر و ترى رموز المستجنة في
هوية الخواطر و تعلم اننى احب عبدك الذى سجد
لكلمتك و سبح باسمك و توجه الى ملكوت و
حدائيتك

2 اى رب انز وجهه بشعاع سطع و لاح من صبح
احديتك و اشغل قلبه بذكر جمال فردائيتك و ارح
روحه بنفحات انتشرت من حدائق رحمانيتك و
انطقه بذكرك و ثنائك بين بريتك

3 انك انت المقتدر على ما تشاء و انك لعل كل شئ
قدير

INBA21:146a

AB10269

To: Ali Muhammad Khayyat, in Tihran

Date: 1898 or <

- 1 O thou who hast breathed the fragrances in the dawn of mysteries! Be thou of good cheer, let thine eyes be consoled, let thy spirit rejoice, and let thy heart be drawn in ecstasy, inasmuch as thy name hath been mentioned in the court of the Most High Threshold, the Manifestation of grandeur, the circling-point of the Concourse on High. By thy life! This is indeed the great bounty, the manifest generosity, and the glorious light.

1 يا من شام الأنوار في فجر الأسرار طب نفساً و قرّ
عيناً و استبشر روحاً و انجذب فؤاداً بما ذكر اسمك
في ساحة العتبة العليا مشهد الكبرياء مطاف الملائ
الأعلى لعمرك ان هذا هو الفضل العظيم و الجود
المبين و النور الكريم

- 2 And glory be upon all who are mentioned in that Divine Presence and in those Lordly traces. 2 والبهاء على كلّ المذكور في تلك الحضرة الرّحمانية والآثار الربّانية

INBA17:018, INBA21:136b

AB10263

To: Mulla Rida (Ivughli)

Date: 1898 or <

- 1 O thou who speakest of the bounty of thy Lord! To speak of divine bounty means that one should expend one's life for that which one was created. Thus if a person sacrificeth his life in the path of the love of the Ancient Beauty—may my spirit be offered up for His Most Holy Threshold—he hath indeed spoken of bounty. Therefore, be thou exceedingly glad of this title and designation, and arise according to its requirements. 1 يا من تحدّث بنعمة ربّه تحدّث بنعمت الهية اينست كه انسان حيات خویش را بجهت آنچه خلق شده صرف نماید پس اگر نفسي در سبيل محبت جمال قدم روى لعتبة المقدسة الفداء جان فدا نماید تحدّث بنعمت نموده است پس از اين عنوان و خطاب بسيار مسرور باش و بمقتضى آن قيام نما

- 2 And the Glory be upon thee and upon every steadfast and firm one. 2 والبهاء عليك وعلى كلّ ثابت مستقيم

INBA21:152b, MMK6#606, SFI17.016-017

AB09767

Date: 1898 or <

- 1 O God, my God! I implore Thy Most Exalted Horizon, O Thou Who ordainest whatsoever Thou willest and confirmest whomsoever Thou pleasest, to protect this Thy servant beneath the shadow of the wing of Thy mercy, to provide him sustenance from the heavenly tables descending from the heaven of Thy oneness, to immerse him in the oceans of Thy mercy, and to give him to drink a brimming cup from the wine of Thy love. 1 الهى الهى اتضرّع الى افقك الاعلى يا من تحكم ما تشاء و تؤي من تشاء ان تحفظ عبدك هذا فى ظل جناح رحمتك و ترزقه من الموائد النازلة من سماء فردائتك و تغرقه فى بحار رحمتك و تسقيه كأساً دهاقاً من صهباء محبتك
- 2 Verily, Thou art the All-Bountiful, the All-Bestowing. 2 أنّك انت الكريم الوهاب

INBA21:135a

AB09777*Date: 1898 or <*

- 1 My God! This is a servant who has been attracted by the holy fragrances and has been ignited by the blazing fire in the Paran of Truth, the Mount of Radiant Light, and has turned to Thee in humility and submission, with a heart rent asunder. 1 الهى هذا عبد انجذب بنفحات القدس و توقد بالنار الملتبته فى فاران الحق سيناء السناء و توجه اليك خاضعاً خاشعاً متصدعاً
- 2 O Lord! Give him the cup of bounty, forgive his sins, remove from him all veils, admit him into the garden of providence, dispel from him all perplexities, strengthen him in both beginning and end, make him a guide to the path of guidance, and send down upon him the sign of Thy mercy. 2 اى رب انله كأس العطاء و اغفر له الخطاء و اكشف عنه الغطاء و ادخله فى حديقة العناية و ازل به كل غوايد و ايده فى البداية و النهايه و اجعله دالاً على منهج الهداية و انزل عليه آية رحمتك
- 3 O my Great Lord! Verily, Thou art powerful over all things. 3 يا ربى العظيم انك على كل شئ قدير

INBA21:133a

AB10320*To: Abdu'l-Hasan son of Mahmud, in Egypt**Date: 1898 or <*

- 1 This is Thy young servant; nourish him from the breast of Thy loving-kindness, rear him in the cradle of Thy bounty and the embrace of Thy training, and guard him in the cave of Thy protection and the shelter of Thy preservation. 1 الله ابهى اللهم هذا عبدك الصغير ارضعه من ثدى العناية و ربه فى حجر الموهبة و حضن التربية و احفظه فى كهف الحماية و ملاذ كلائتك
- 2 O Thou the Most Merciful! O Thou the Most Compassionate! O Thou the Lord of great bounty! Thou dost protect whomsoever Thou wilt and preserve whomsoever Thou wilt. Verily, Thou art the Mighty, the Powerful. 2 يا رحمن يا رحيم يا ذا الفضل العظيم تحفظ من تشاء و تصون من تشاء انك انت القوى القدير

INBA21:137c

AB10694*To: Habibullah Afnan Alai, in Egypt**Date: 1898 or <*

O gentle branch of the Blessed Tree! Rejoice in the fragrances that have been diffused from the garden of holiness, and drink from the rain that pours forth from the clouds of thy Lord's bounty, and walk among the people with such conduct as will attract the hearts of the people of divine unity, and associate with every friend who calls thee to thy Glorious Lord.

أيها الفرع اللطيف من السّدة المباركة استبشر
بنفحات انتشرت من حديقة التقديس واستسق
من الغيث الهاطل من سحاب فيض ربك وامش
بين الخلق باطوار انجذب بها قلوب اهل التوحيد
وعاشر كلّ حبيب يدعوك الى ربك الجليل

INBA21:137b, INBA87:362b, INBA52:371b

AB10733*To: Husayn Ruhi, in Egypt**Date: 1898 or <*

- ¹ O my God, my Lord and my Master! Thou knowest well the state of Thy loved ones who have tasted the sweetness of Thy love and have been immersed in the oceans of Thy mercy, and who have drunk the choice sealed wine from the graceful cup in the gathering of divine manifestation, the assembly of the Ancient Covenant.

¹ يا الهى و سيدى و مولائى انك لعليم بحال
احبّتك الذين ذاقوا حلاوة محبتك و استغرقوا
فى بحار رحمتك و شربوا الرّحيق من الكأس
الانىق فى محفل التّجلى منتدى العهد القديم

- ² O Lord! Be Thou their helper in this world and the world to come.

² اى ربّ كن عضداً لهم فى الآخرة و الاولى

INBA21:138e

AB10692*To: Mirza Buzurg Afnan Alai, in Egypt**Date: 1898 or <*

O thou wondrous branch of the Blessed Tree! Place thy trust in thy Lord, cling to the hem of grandeur, attach thyself to the fringes of the robe of detachment from all save God, be firm in all matters, be devoted unto the All-Glorious, the All-Forgiving, and chant the Preserved Tablet and the Outstretched Parchment. And upon thee be glory.

أيها الفرع البديع من الشجرة المباركة عليك
بالتوكل على ربك و التوسل بذيل الكبرياء و
التعلق باهداب رداء الانقطاع عما سوى الله
و التثبت في الأمور و التبتل الى العزيز الغفور
و ترتيل اللوح المحفوظ و الرق المنشور و البهاء
عليك

INBA21:137a, INBA87:325b, INBA52:331

AB10326*Date: 1898 or <*

My God! Thou knowest my hidden hopes and my manifest desires. I beseech Thee with the supplication of the guilty and suffering one, and I take refuge in Thee as one who is fearful, expectant and distressed. I ask of Thee protection, assistance and safeguarding from every nocturnal visitor, injury and penetrating harm. Grant me the cup of pardon, forgiveness and remission.

الهي انت تعلم خفي آمالي و جلي منائي ابتهل اليك
ابتهل الجاني العاني و افزع اليك فزع الخائف
المتروك المعاني استلك الصون و العون و الحماية
من كل طارق و جارج و واقب و انلني كأس
العفو و الصفح و الغفران

INBA21:137e

AB10622*Date: 1898 or <*

O thou who gazest unto God! Turn thou toward the Court of Grandeur and say: O my Lord! Grant this sinner a dwelling beneath the shade of the Blessed Tree, and preserve him safe and protected from all calamities. The cloud of mercy hath showered the drops of bounty and the outpourings of grace

ای ناظر الى الله توجه بساحت كبريا نما و بگو ای
پروردگار این گنه کار را در سایه شجره مبارکه
منزل بخش و از جميع آفات محفوظ و مصون
دار ابر رحمت بر شرق و غرب امطار عنایت و

upon both East and West - deprive us not therefrom. Verily, رِشْحَاتِ مُوْهَبِتِ مُبْذُولِ دَاشْتِه مَارَا مُحْرُومِ مَفْرَمَا
 Thou art the All-Bountiful, the All-Merciful. اَنْكَ اَنْتَ الْكَرِيْمُ الرَّحِيْمُ

INBA21:147a

AB10722

Date: 1898 or <

- 1 O my Lord, my Goal, the Ultimate End of my hopes, and my 1 رَبِّي وَ مَقْصُودِي وَ مُنْتَهَى اُمْلِي وَ مُوْتَلِي لَا اَفْزَعُ
 Refuge! I take flight to none save Thee, I place my trust in اَلَا اِلَيْكَ وَ لَا اَتَوَكَّلُ اِلَّا عَلَيْكَ وَ لَا اَجْزَعُ اِلَّا بِكَ
 none save Thee, and I lament before none save Thee. يَدِيكَ
- 2 I beseech Thee, by the sovereignty of Thy oneness, to ordain 2 اَسْأَلُكَ بِسُلْطَانِ اِحْدِيَّتِكَ اَنْ تَقْدَرَ كُلَّ خَيْرٍ لِعَبْدِكَ
 every good thing for this servant of Thine who hath clung to هَذَا الَّذِي تَشَبَّثَ بِذِيْلِ الْعِطَاءِ وَ اَقْرَبَ بِالْخَطَا
 the hem of bounty and hath acknowledged his transgressions.
- 3 O Lord of the world to come and of this present life! Verily, 3 يَا وِلِيَّ الْاٰخِرَةِ وَ الْاَوَّلَى اَنْكَ اَنْتَ الْكَرِيْمُ التَّوَّابُ
 Thou art the All-Bountiful, the Ever-Forgiving.

INBA21:137f

AB10724

Date: 1898 or <

- 1 The hearts of all who dwell on earth have been stirred by 1 قَدْ اهْتَزَّ قُلُوبُ مَنْ فِي الْعَالَمِ مِنْ نَفْحَاتِ عِبَقَتْ فِي
 the sweet-scented breezes wafting from the garden of nations حَدِيقَةِ الْاُمَمِ مِنْ مَلَكُوتِ الْاَسْمِ الْاَعْظَمِ
 through the most great Name.
- 2 If you wish that all existence should come under your pro- 2 وَ اَنْكَ اَنْتَ اِنْ تَشَاءُ اِنْ تَكُونِ بِسِيْطَةِ الْوُجُودِ فِي
 tection, dedicate your life to the path of your Lord and the ظِلِّكَ وَ قَفَّ حَيَاتُكَ فِي سَبِيلِ مُوَلَاكَ وَ نَشَرَ الْاَثَارِ
 spreading of His verses. By the life of God, this is truly the فَوْعَمَرُ اللّٰهُ اَنَّهُ لَشَيْمَةُ الْاَبْرَارِ وَ سَمَةُ الْاَخْيَارِ
 characteristic of the righteous and the mark of the chosen ones.
- 3 And upon you be glory. 3 وَ الْبَهَاءُ عَلَيْكَ

INBA21:138a

AB10805*To: Aqa Ali Rida son of Haji Muhammad Baqir, in Egypt**Date: 1898 or <*

My God, my God! Thou art the All-Merciful, Thou art the Ever-Merciful. Have mercy upon Thy servant who hath taken refuge at the gate of Thy oneness, who hath sought shelter at the threshold of Thy grace, who hath clung to the cord of Thy favors, who hath held fast to the hem of Thy bounty. O Lord! Shield him from torment and give him to drink from the sweet, cooling cup. Verily, Thou art the Bestower.

الهي الهي انت الرحمن انت الرحيم ارحم عبدك
الملتجئ الى باب احديتك اللائذ بعتبة رحمتك
المتشبث بحبل الطافك المتمسك بذيل عطائك
اي رب اجره من العذاب واسقه من الكأس
العذب البارد الشراب انك انت الوهاب

INBA21:138c

AB10809*Date: 1898 or <*

My God, my God! This is a servant who hath been attracted by Thy call, hath responded to Thy summons, hath believed in Thee and in Thy signs, hath testified to Thy words, and hath acknowledged and recognized Thy beauty. O Lord! Make him steadfast in Thy Covenant, cause him to speak Thy praise, and enable him to hold fast to Thy Testament. Verily, Thou art the Helper, the Mighty.

الهي الهي هذا عبد انجذب بخطابك و اجاب
ندائك و آمن بك و باياتك و صدق بكلماتك و اقر
و اعترف بجمالك اي رب اجعله ثابتاً على ميثاقك
و ناطقاً بثناءك و متشبثاً بعهدك انك انت المؤيد
القدير

INBA21:139a

AB10817*Date: 1898 or <*

With utter dread and dismay, with a heart burning and agitated, I supplicate to the Kingdom of God that Thou protect me from the whisperings of the people of doubt and from the misgivings of those who waver in the Covenant. By the life of God! Verily the breaths of the people of lethargy, like the frigid

اني بكل فزع و جزع و التهاب و اضطراب الفؤاد
ابتهل الى ملكوت الله ان تحفظني من هواجس
اهل الارتياب و شبهات المتزلزلين في الميثاق

cold of death, strip away life as do the venomous exhalations
of serpents.

لعمري انّ انفس اهل الفتور من زمهرير الممات
تسلب الحياة كنفتات الحيات

INBA21:138b

AB10873

Date: 1898 or <

O great Lord! This sinful servant has taken refuge at the
threshold of Thy oneness and found repose beneath the shade
of the Tree of Thy mercy, and hath tasted the honey of Thy
love, and hath fled from strangers and clung to the hem of the
garment of the forgiving Friend. Graciously bestow that which
befitteth Thy generosity. Verily, Thou art the All-Bountiful.

ای پروردگار بزرگوار این بندهء گنه کار بدرگاه
احدیّت پناه آورده و در ظلّ سدرهء رحمانیت
آرمیده و از شهد محبت چشیده و از اغیار
گریخته و بدامن عفو یار درآویخته آنچه سزاوار
بزرگواریت رایگان فرما انک انت الکریم

INBA21:146b

AB11071

Date: 1898 or <

O thou who hast turned to God! Know thou that the hosts of
thy Lord's mercy have encompassed all regions, and that the
lights of guidance are shining with utmost brilliance, and that
the Sun of Grace is at its zenith of burning brightness. Yet
the heedless remain in blindness and doubt, in trembling and
perturbation.

یا من توجه الى الله فاعلم بانّ جنود رحمة ربّک
احاط الافاق و انّ انوار الهدی فی اشدّ اشراق
و انّ شمس الفضل فی نقطة الاحتراق و لكنّ
الغافلین فی عمه و ارتباب و تزلزل و اضطراب

INBA21:138d

AB11238*Date: 1898 or <*

O Lord! Thou art my hope and the ultimate goal of my aspirations. I beseech Thee by the glory of Thy Self-Subsistence which hath encompassed all created things, and by the sovereignty of Thy Lordship which hath transcended all beings, to assist this servant of Thine in his servitude at Thy merciful threshold and his bondage at the court of Thy divine holiness. Verily, Thou art the All-Bountiful, the All-Loving.

رَبِّ اَنْتَ رَجَائِي وَ غَايَةُ اَمَالِي اسْئَلُكَ بِعِزَّةِ
قِيَوْمِيَّتِكَ الَّتِي احَاطَتْ بِالْمَوْجُودَاتِ وَ سُلْطَانِ
رَبُوبِيَّتِكَ الَّتِي اَعْتَلَتْ عَلَى الْكَائِنَاتِ اِنْ تَوْيَّدَ
عَبْدُكَ هَذَا عَلَى عِبَادِيَّةِ عَتَبَتِكَ الرَّحْمَانِيَّةِ وَ رَقِيَّةِ
سَاحَةِ قَدْسِكَ الرَّبَّانِيَّةِ اَنَّكَ اَنْتَ الْكَرِيمُ الْوَدُودُ

INBA21:137d

AB11493*Date: 1898 or <*

...may my spirit be a sacrifice for His loved ones. None can object to this servant; all objections are directed to the Ancient Beauty, Who appointed a soul devoid of infallibility as the Center of His Covenant.

...روحي لأجائه الفداء نفسي بر اين عبد
اعتراض تتواند جميع اعتراضها بر جمال قدم است
كه نفس بي عصمتي را مركز ميثاق قرار داد

INBA21:151.03ax

ABU3700

One day in Baghdad, very early in the morning, Mulla Baqir, one of the Letters of the Living, attained the presence of Baha'u'llah. He asked him, "What were you doing last evening?" "I was reading the Ahsanu'l-Qisas," he replied. Baha'u'llah queried further, "How much did you read?" and he replied, "I read several chapters of the Ahsanu'l-Qisas." Then He asked, "What did you understand [of it]?"

In a state of extreme joy and ecstasy, Mulla Baqir whirled as mystics are wont to do, snapped his fingers in rapture and replied, "Every word announces, 'I long for My Beloved!'"

AFNAN.130

ABU3705

[During the following week, 'Abdu'l-Baha informed us,]

The good news that I had promised is this: the sacred remains of the Exalted Bab have safely left the soil of Iran and just arrived in the Ottoman land. They are now completely out of danger. After fifty years, what the Blessed Beauty promised has come to pass. In gratitude for this most great divine blessing, lives must be sacrificed! Soon will the effulgence of the Shrine of the Bab attract the attention of the denizens of the world and the blessed prophecies of Baha'u'llah will be clearly fulfilled.

[On that occasion, 'Abdul-Baha's blessed countenance beamed with joy and excitement. Truly, all the friends were deeply affected by this radiance and were in a state of utmost ecstasy and rapture. 'Abdu'l-Baha spontaneously and repeatedly kept reciting this verse:]

Nayriz burneth with fever, and my sorrow-filled heart sheddeth blood,

How consumed my soul is, of what Adharbayjan hath wrought.

AFNAN.135-136

Study guide to this volume

The writings gathered in Volume 118 date to approximately 1898, some six years after the passing of Bahá'u'lláh in May 1892. ‘Abdu’l-Bahá remains confined in the prison-city of ‘Akká under Ottoman restriction, bearing simultaneously the weight of his father’s bequest and the full assault of the Covenant-breaking faction led by his half-brother Mírzá Muḥammad-‘Alí. The volume is predominantly a corpus of letters in Persian and Arabic addressed to individual believers and communities in Persia, the Caucasus, and Egypt, with an important cluster of oral utterances recorded by the first Western pilgrims who made their way to ‘Akká in 1898. Its governing concern is the preservation of the Covenant, approached from multiple angles: theological, defining the unique station of ‘Abdu’l-Bahá as one of absolute servitude; institutional, outlining the future House of Justice; prophetic, interpreting the ingathering of Israel and the momentous transfer of the Báb’s remains; and mystical, treating the radical transcendence of the divine Essence. What gives the volume its characteristic tone is the combination of acute outer pressure and extraordinary inward serenity: letters written amid sorrows that ‘Abdu’l-Bahá describes as obliterating even the memory of the self nevertheless radiate with a quality of joyful certainty that the Covenant of God is indestructible.

Servitude as the Supreme Station

Key Passages

The station of the previous Manifestations was that of the Greater Prophethood, and the station of the Primal Point was that of witnessed Divinity, and the station of the Most Holy Ancient Beauty was that of the Essential Oneness of Existential Identity, while the rank of this servant is that of pure, absolute, genuine, true servitude which admits of no interpretation or explanation. I am but a truthful servant at His exalted threshold and a faithful bondsman in the court of His glory. By this do I glory in the kingdom of existence and this is my religion, my path, my way, and my belief. —
AB01152

O thou who art attracted to God! If thou wishest to bring joy and spiritual delight to this servant of Bahá, compose a treatise proving the servitude and bondage of this servant at the threshold of the Most Glorious Beauty, that I may recite it with sweet melody and my soul may rejoice and my spirit be stirred. Glory be upon all who speak of my servitude at the threshold of Bahá and confirm my bondage in the court of Bahá. —
AB01152

By God the True One, through it my face becomes radiant, my breast is dilated, and my spirit is refreshed. For pure and sincere servitude to it, free from all interpretation and allusion, is the crown of my head, the diadem of my brow, the light of my countenance, the joy of my heart, the tranquility of my soul, and the assurance of my mind. This is my flowing robe and my wondrous ornament which nothing can equal. — AB11748

Context for Study

‘Abdu’l-Bahá’s insistence on servitude is a precisely calibrated theological act, not a conventional gesture of piety. In the Bahá’í doctrinal hierarchy, the station of the Manifestation of God is unique and unrepeatable; the follower of any Manifestation who claims an equivalent station opens the door to the fragmentation that destroyed every previous religious community. ‘Abdu’l-Bahá’s strategy is to articulate a new category altogether: the Centre of the Covenant, whose authority derives entirely from explicit divine appointment and whose personal claim is one of annihilation before the Manifestation. The vocabulary is recognizably Sufi — servitude (*‘ubudiyyat*), effacement (*faná’*), nothingness — yet the function is juridical as well as mystical: this absolute self-renunciation is the very ground of his interpretive authority. No one can manipulate what he says in his own interest, because he claims no interest of his own. The parallel in Islamic theology is the Prophet’s insistence “I am but a warner” (*aná illá nadhir*) — a disavowal that, paradoxically, authorizes the message. In Christian mystical theology a comparable movement appears in Meister Eckhart’s *Abgeschiedenheit* (detachment), in which the soul’s becoming nothing opens it to receive the fullness of God. In Buddhist teaching the Bodhisattva’s vow of non-self makes possible compassionate action for all beings. What distinguishes ‘Abdu’l-Bahá’s formulation is its precision: servitude constitutes a station with a specific doctrinal content, going far beyond a mere attitude, demarcated from prophethood above and from ordinary discipleship below, and inscribed in the text of Bahá’u’lláh’s own writings.

Questions for Reflection

1. How does ‘Abdu’l-Bahá’s insistence on servitude function as a protection for the unity of the Bahá’í community? What specific dangers does it foreclose?
2. Compare this theology of servitude with the Sufi doctrine of *faná’* (annihilation in God) and with the Christian mystical tradition of *kenosis*. Where are the resemblances deepest, and where does the Bahá’í formulation diverge?
3. In what sense can a claim of absolute nothingness itself constitute a form of authority? Where do we see this paradox in the biographies of other religious figures?
4. How does the doctrine that servitude is ‘the crown of my head’ and ‘the light of my countenance’ transform the conventional understanding of power and glory in religious leadership?
5. What does it mean for a believer to ‘compose a treatise proving the servitude’ of ‘Abdu’l-Bahá? How might such an intellectual exercise function as a spiritual discipline?

The Covenant: Authority, Interpretation, and Unity

Key Passages

In this day the doors of contention must be barred and the causes of strife prevented, and this is not possible unless all follow the Interpreter and obey the appointed Centre of the Covenant. That is, they must cleave unto his explicit utterance and hold fast unto his clear testimony in such wise that their tongues may relate only the words spoken by his tongue and their pens recount only that which he hath uttered. They must not speak a single letter more or less than he hath, nor add a word of interpretation, exegesis, or explanation, that all may be gathered beneath the shadow of the word of Divine unity and assembled under the banner of the oneness of God. This matter is the most important of matters and this foundation the greatest of all foundations. — AB00165

This servant beholds himself as utterly effaced and evanescent in all things. His days are numbered and ere long he shall return to the holy threshold of the Lord of all existence. He has had and has no purpose save to preserve the unity of God's Cause and the oneness of God's loved ones. — AB00180

In every age and dispensation, the Holy Manifestations of God made no covenant, no testament, no faith and no pledge. In the time of Abraham, there was but a blessed prayer regarding Isaac; in the Mosaic dispensation, but brief words of praise from His tongue regarding Joshua son of Nun; in the Christian Revelation, regarding Simon, only the concise statement "Thou art the rock, and upon this rock I will build my church"; at the dawning of the Muhammadan Sun, only the brief utterance at Ghadir Khum "Whomsoever I am the master of, 'Alí is his master." But in this Most Great Cycle and Most Mighty Dispensation, in the Most Holy Book, He has explicitly stated, without interpretation or allusion, and has emphasized, clarified and expounded in the Book of the Covenant by the Most Exalted Pen, so that the seat of authority in this Most Great Cycle might become clear and evident, leaving no room for any soul to hesitate, dispute or differ. — AB00180

Context for Study

These passages illuminate the Bahá'í Covenant's claim to a new level of historical explicitness. 'Abdu'l-Bahá reads sacred history as a sequence of successorship arrangements of escalating clarity: from Abraham's prayer over Isaac, through Moses's commissioning of Joshua, through Christ's enigmatic words to Peter, through Muhammad's appointment at Ghadir Khum, to the written and sealed Book of the Covenant left by Bahá'u'lláh. Each Dispensation addressed the problem of succession, but each left enough ambiguity to permit fragmentation. The Bahá'í solution is to close that interpretive gap: there is a designated Centre, a written text, and a clear rule that all commentary must return to the Centre's explicit words. The concern here is not merely institutional. 'Abdu'l-Bahá frames contention itself as a spiritual failure, a sign that the individual will has not yet submitted to the divine will that flows through the Covenant. In Islamic jurisprudence the debate over the succession (*khiláfat*) became the deepest wound in the Muslim community; 'Abdu'l-Bahá's

account of Ghadir Khum implies that even that divine appointment, though genuine, remained vulnerable to human ambition because it was oral rather than written and explicit. The Catholic doctrine of papal succession and the Protestant principle of *sola scriptura* represent two distinct resolutions of the same Christian problem. The Bahá'í Covenant attempts a third way: a written appointment buttressed by the interpretive authority of a living Centre.

Questions for Reflection

1. How does 'Abdu'l-Bahá's survey of past successorships reframe the long histories of sectarian division in Judaism, Christianity, and Islam? Is his account persuasive as a reading of religious history?
2. The passage insists that even a single letter of unauthorized interpretation can fracture a community. What does this tell us about the relationship between language, authority, and communal identity?
3. Compare the Bahá'í Covenant with the Catholic doctrine of papal infallibility. What do these two institutions share, and where do their theological foundations diverge most sharply?
4. How does the image of 'Abdu'l-Bahá as entirely "effaced and evanescent," with no purpose but unity, function as a rhetorical strategy in the context of contested authority?
5. What might be lost as well as gained when a religious community commits itself to a single authoritative Interpreter? How does this tension appear in the history of Islamic *tafsír* or Christian biblical interpretation?

The House of Justice: Elected Governance and Sacred Wisdom

Key Passages

The trustees of the House of Justice are men who must be elected by the people according to the complete and organized system of election. They must then elect from among themselves someone to serve as the head of the House of Justice. There is no doubt that these souls must be believing, assured, steadfast, firm and adorned with perfections, so that their reputation among the general public may be like the fragrance of musk, and the people will elect them. At present, wisdom and prudence do not permit the implementation of election rules, as this would cause commotion and sedition. But when the time comes and circumstances permit, the rules and laws of election must certainly be implemented with complete freedom, so that the House of Justice may arise to render outstanding services.

— AB02837

Context for Study

This early letter on the House of Justice is remarkable for what it combines: democratic elective procedure, stringent moral qualifications, deferred implementation, and a clearly envisioned institutional form. The insistence that trustees "must be elected by the people" distinguishes this

institution sharply from hereditary monarchy, from appointed oligarchy, and from clerical hierarchy. Yet the emphasis on moral character — that these souls must be “adorned with perfections” and that their reputation in the general public must be “like the fragrance of musk” — suggests that election is understood as a process of recognition rather than mere preference aggregation. The elected must first be spiritually fit; the election then identifies who has achieved that fitness. This conception has notable affinities with Platonic ideas of governance by those who have attained knowledge of the Good, with the Confucian model of governance by the virtuous, and with the Shi'i doctrine of governance by the learned (*wiláyat al-faqíh*), though it departs from all three by insisting on popular election rather than philosophical selection or scholarly qualification. Most striking is 'Abdu'l-Bahá's acknowledgment that current conditions — the acute crisis of the Covenant-breaking and Ottoman political constraints — preclude implementation. He legislates for a future that he can envision but in which he will likely not live to participate. This temporal distance between legislation and implementation is itself a teaching about the nature of divine law: its principles are eternal even when its timing is historically conditioned.

Questions for Reflection

1. How does 'Abdu'l-Bahá combine the principles of popular election and moral qualification? Are these principles in tension, and how does he resolve that tension?
2. Compare this vision of elected governance with the Shi'i doctrine of *wiláyat al-faqíh* and with the Sunni principle of *shurá* (consultation). What does the Bahá'í model borrow from these traditions and where does it depart from them?
3. The letter acknowledges that implementation must wait for appropriate historical conditions. How does this “deferred legislation” differ from political pragmatism or mere expediency?
4. Plato argued in the *Republic* that only those who have glimpsed the Form of the Good are fit to govern. How does 'Abdu'l-Bahá's moral standard for elected trustees compare with this Platonic requirement?
5. What does it mean for an institution's legitimacy to rest simultaneously on popular election and on divine sanction? How have other religious communities — Catholic, Quaker, Jewish — negotiated this double claim?

Jerusalem, Israel, and the Transfer of Sacred Remains

Key Passages

You had asked about the gathering of the children of Israel in Jerusalem according to the texts of the Prophets. Jerusalem and the Holy of Holies is the honored Temple and the Greatest Name, for that divine city is the stronghold of God, as it encompasses all divine bounties and favors, possesses all true wealth and riches and spiritual gifts and ornaments, includes all vital conditions and characteristics, and is the place of manifestation of the wondrous divine signs. And the gathering of Israel therein means and gives glad tidings that all Israel will enter beneath the divine banner and arrive at the sea of ancient days. For this divine Jerusalem, at whose center lies the Holy of

Holies, is the heavenly city and celestial metropolis. East and West lie in but one of its corners. Nevertheless, in the outward sense too, Israel shall gather in the Holy Land, and this is a promise that shall not prove false. The meaning is that the abasement which Israel endured for two thousand five hundred years shall now be transformed into eternal glory, and outwardly too they shall become honored, to such a degree that they shall be envied by their enemies and coveted by their friends. — AB03845

The good news that I had promised is this: the sacred remains of the Exalted Báb have safely left the soil of Iran and just arrived in the Ottoman land. They are now completely out of danger. After fifty years, what the Blessed Beauty promised has come to pass. In gratitude for this most great divine blessing, lives must be sacrificed! Soon will the effulgence of the Shrine of the Báb attract the attention of the denizens of the world and the blessed prophecies of Bahá'u'lláh will be clearly fulfilled. — ABU3705

Context for Study

These two passages illustrate ‘Abdu’l-Bahá’s characteristic hermeneutical method: the literal and the spiritual senses of prophecy operate simultaneously at different registers, neither cancelling the other. His interpretation of the ingathering of Israel moves between the identification of Jerusalem with the spiritual reality of the Manifestation of God — the “Greatest Name” whose appearance is the true restoration — and an explicit affirmation that literal national restoration to the Holy Land will also take place. This letter was written in 1898, the year after the First Zionist Congress in Basel (1897), though the Bahá’í prophecy predates that movement. ‘Abdu’l-Bahá’s formulation resists both pure spiritualism (“Jerusalem is only a metaphor for the Kingdom of God”) and pure literalism (“Jerusalem means only the geographical city”). The announcement of the Báb’s remains leaving Iranian soil is equally charged with historical meaning: the remains had been kept hidden and in danger since the Báb’s execution in 1850, passed from hand to hand among faithful believers, and had now finally reached safety in Ottoman territory. ‘Abdu’l-Bahá’s spontaneous recitation of a Persian couplet mourning those who suffered and died — an allusion to the massacres of Náyriz and Adharbayján — transforms the announcement from a logistical report into a moment of sacred memory. The eventual construction of the Shrine of the Báb on Mount Carmel would indeed, as prophesied, become a center of world attention.

Questions for Reflection

1. How does ‘Abdu’l-Bahá hold together literal and spiritual senses of prophetic fulfillment without collapsing one into the other? How does this differ from allegorical reading in the Pauline or Philonic traditions?
2. The interpretation of Jerusalem as both a spiritual and a physical reality was written a year after the First Zionist Congress. How should scholars read this temporal proximity? Does the Bahá’í teaching on Israel anticipate, reinforce, or complicate later Zionist claims?
3. What theological significance attaches to the burial and reburial of sacred remains in multiple religious traditions? Compare the transfer of the Báb’s remains with the veneration of relics in Christianity and the preservation of the Prophet’s tomb in Islam.

4. How does 'Abdu'l-Bahá's reading of prophetic texts as simultaneously spiritual and literal compare with the fourfold medieval Christian hermeneutic (literal, allegorical, moral, anagogical)?
5. What does it mean for a community to wait fifty years for the fulfillment of a prophecy — in this case, the safe transfer of the Báb's remains? What does this long patience teach about the relationship between divine promise and human time?

The Unknowable Essence and the Knowledge of Signs

Key Passages

The Divine Reality and the Eternal Being is hidden in His Essence and is a Treasure concealed in the depths of His attributes. How then can the realities which were brought into being by His Word and created by His Power encompass the greatness of His Glory or comprehend the truth of His Essence? For that which encompasses is greater than that which is encompassed, and that which comprehends has power over that which is comprehended. His Essence is sanctified from being encompassed, and His Being is hallowed from being comprehended. No vision can grasp Him, but He grasps all vision; He is the All-Subtle, the All-Informed. — AB00247

Behold then with true sight and spiritual vision how the realities of created things exist in different ranks and diverse stations. That which exists in a lower rank cannot comprehend, much less inquire about, that which exists in a rank above it. Consider the ranks of mineral, plant, animal and man. However much the mineral might progress to the zenith of its perfection, it can never comprehend the reality of the plant. And however much the animal might progress and ascend to the heights of perfection, it can never grasp human reality and its perfections. When every contingent reality is thus unable to comprehend the reality of that which stands above it, how then can the contingent comprehend the Necessary Being? — AB00247

Knowledge comes only through the effects of the Names and Attributes, which are manifest signs of the Essence, and through witnessing the conditions of Truth in the realities of created things. For human reality, in its essence, is a known sign that speaks in praise of its Creator, reveals the mysteries of its Originator, and expounds the profound wisdom deposited therein. "And in your own selves, will ye not then see?" — AB00247

Context for Study

This extended letter on divine transcendence belongs to a tradition of apophatic theology running from the Greek Neoplatonists through Pseudo-Dionysius the Areopagite, through Maimonides' insistence in the *Guide for the Perplexed* that all positive attributes of God are inadequate, through Ibn 'Arabi's radical assertion of the absolute *tanzih* (incomparability) of the divine Essence, through Meister Eckhart's "desert of the Godhead beyond all names." 'Abdu'l-Bahá's contribution to this tradition is distinctive in its epistemological grounding: he constructs a hierarchy of being in which

each lower level is constitutively incapable of comprehending the level above it. The argument moves by analogy — mineral to plant, plant to animal, animal to human, human to divine — and the implication is rigorous: since humans cannot even fully comprehend the next level above themselves, the claim of comprehending the Necessary Being is categorically absurd. Yet this is not agnosticism. ‘Abdu’l-Bahá insists that knowledge of God is available through the signs deposited in the Names and Attributes, and preeminently through the sign within the human self. The tradition quoted — “We have not known Thee as Thou should be known” and “Were the veil to be lifted, my certainty would not increase” (attributed to ‘Alí) — are held up as models of sanctified unknowing that, paradoxically, constitute the highest form of knowing. Bahá’u’lláh will echo this in the *Súrá-yi-Haykal*: the heart of man is the throne of the All-Merciful, yet the Essence of the All-Merciful remains beyond all thrones.

Questions for Reflection

1. How does ‘Abdu’l-Bahá’s hierarchical argument for divine transcendence differ from simple agnosticism? What is the positive content of knowing God “through the signs of the Names and Attributes”?
2. Compare his statement “No vision can grasp Him, but He grasps all vision” with the Jewish *Ein Sof*, the Christian *via negativa*, and the Sufi doctrine of *tanzih*. In what respects is the Bahá’í formulation indebted to each?
3. The analogy of mineral, plant, animal, and human is used to demonstrate the incapacity of each lower level to comprehend the higher. Does this analogy hold? Where might it break down, and what does that reveal about the limits of analogical reasoning about God?
4. The tradition “Were the veil to be lifted, my certainty would not increase” is quoted as the highest spiritual attainment. How does this “sanctified unknowing” compare with the concept of *musúma* (forbearance in theology) in Islamic *kalám*, or with negative capability in Romantic epistemology?
5. How does the affirmation that “human reality is a known sign that speaks in praise of its Creator” connect to the teaching of the Bab that knowledge of the self is the path to knowledge of God? In what sense is apophatic theology and the theology of self-knowledge complementary?

A Guiding Question for the Whole Volume

The writings of Volume 118 are composed under conditions of acute persecution and betrayal, yet they articulate a theology of servitude, a jurisprudence of the Covenant, a vision of elected governance, and a metaphysics of divine transcendence with a precision that seems to draw force from the very pressure it sustains. The prisoner in ‘Akká legislates for a global institution; the man who calls himself “dust of the threshold” lays out the architecture of authority for centuries to come; the mystic who insists on God’s unknowability simultaneously insists that the human heart is the place where God is known.

A guiding question for the whole volume might therefore be: **How does the claim of absolute servitude — the deliberate emptying of personal station — become, in ‘Abdu’l-Bahá’s hands, the most powerful instrument of spiritual authority and institutional unity**

in the entire history of this Faith, and what does this inversion teach us about the relationship between self-renunciation and genuine power in religious life?