



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 119:

Writings and Utterances of Abdu'l-Baha, 1899



Version: 1.0 • Revision date 23-May-2026

Content reproduced from bahai.org. A portion of this series (English texts in blue font and their opposing original text) draws from authorized texts and translations made available at bahai.org and is Copyright © Bahá'í International Community. Such content has been used in accordance with the bahai.org/legal Terms of Use.

Manuscript images. Manuscript images are reproduced with acknowledgment to their sources (see bibliography for source abbreviations). Use in this non-commercial, academic setting is believed to constitute fair use under copyright law. Readers seeking to reproduce these images elsewhere should contact the respective holding institutions.

Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

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)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

- 193. Partial inventory and subject index
- 194. Index by source codes

Introduction to volume 119

This volume is best read as a document of consolidation and outward expansion at once. On the one hand, it is saturated with the vocabulary of servitude, steadfastness, unity, and loyalty to the Covenant, reflecting the acute pressures of the post-Ascension crisis and the need to hold the community together under attack. On the other hand, it repeatedly sounds a note of confidence that the Cause is moving beyond its earlier confines into a wider, even global, arena. That double movement is especially clear when one places more routine exhortations beside major texts such as AB00195, where ‘Abdu’l-Baha answers covenant-breaking claims at length and insists that, far from declining after Baha’u’llah’s ascension, the Cause has spread ever more widely; AB01548, which combines concern over wavering and “papers of doubt” with practical directives about the Shrine and the Mashriqu’l-Adhkar; AB02314, which calls the friends to strenuous service and steadfastness because “all peoples and nations” are attacking the Cause; and AB01365, whose vivid warnings against dissension show how central communal unity had become in this period. Even AB00325, though addressed in a different register, joins servitude to an expansive social vision, urging teaching, education, industry, agriculture, the advancement of women, and loyal service to the state, while already imagining assistance coming from “Europe and America.”

What gives this volume particular distinction, however, is the cluster of pilgrimage notes associated with the Maxwell party, the first group of Western pilgrims, whose presence marks a new stage in ‘Abdu’l-Baha’s ministry. These recorded words cast the first Western believers as the vanguard of a world-embracing future. In ABU1324, the pilgrims are told that they have come “among the first,” are sent forth to labor in God’s vineyard, and are given a covenant of unwavering faith, summed up in the refrain, “This is the balance, this is the balance, this is the balance.” In ABU1702, that summons is deepened into an ethic of mutual love, harmony, self-forgetfulness, and sacrificial radiance: the Western believers are “lights” and “waves” destined to spread abroad, but only on condition of perfect kindness and unity. The same pilgrimage materials amplify this tone from other angles: ABU1529 singles out May Maxwell for future service in America and France; ABU0140 and ABU0982 stress that spiritual power, not station or occupation, is decisive; ABU1283 offers the story of the hermit to exalt poverty suffused with divine love; and ABU0893 frames the believers’ present trials as the ploughing of the field before a vast future harvest. Taken together, these texts preserve the first moment at which Western pilgrimage is explicitly interpreted as a historical instrument for the diffusion of the Cause.

A further notable feature of the volume is the way this same historical turning point generates short but memorable doctrinal conversations. ABU1576 on the three baptisms, ABU2957 on the grades of dreams and visions, ABU1645 on individuality and recognition in the next world, and ABU2647 on spiritual affinities all show ‘Abdu’l-Baha translating metaphysical themes into a language accessible to new Western hearers, often making use of characteristically Christian imagery. The result is a volume that not only defends and stabilizes the Baha’i community in a moment of tension, but also

begins to shape the spiritual vocabulary through which the Cause would be carried into the West. Around the fixed axis of servitude and the Covenant, one can already see the emergence of a global community, and the first Western pilgrims are made to feel that they are entering not merely a holy presence, but a sacred historical vocation.

Contents

AB04229 to Mirza Ali Ashraf Lahijani Andalib, in Shiraz	1
AB02182	2
AB09011 to Anton Haddad	3
AB04593 to Hasan Khurasani, in Egypt	3
AB10745 to Ibrahim Effendi Khayrullah, in Port Said	4
AB07168 to Iqbal, in Kirmanshah	4
ABU1529 Words to May Maxwell, spoken on 1898-Feb-17	5
AB10079 to Dai Yaqub	6
AB06525 to Mulla Yusuf Ali Rashti, in Ishqabad	6
AB07177 to Aqa Siyyid Muhammad et al.	7
AB09089 to Arthur P Dodge	8
AB09775	8
AB09620 to Brittingham, Isabella D et al.	9
ABU0140 Words to May Maxwell et al, spoken on 1898-Feb-22	9
ABU0982 Words to May Maxwell et al, spoken on 1898-Feb-22	10
ABU1283 Words to May Maxwell et al, spoken on 1898-Feb-22	10
ABU0893 Words to May Maxwell et al, spoken around 1898-Feb-23	11
ABU1324 Words to May Maxwell et al, spoken around 1898-Feb-25	13
ABU1702 Words to May Maxwell et al, spoken around 1898-Feb-25	14
ABU1351 Words to Miss Pearson in Akka, 1899-Feb-26	14
ABU1576 Words spoken in Akka, 1899-Feb-26	15
ABU2957 Words spoken in Akka, 1899-Feb-26	16
ABU1645 Words to Miss E. Goodall, Kheirallah et al in March 1899	17
AB08791 to Mashhadi Ali Jan	17
ABU2647 Words to Miss E. Goodall, Kheirallah et al in March 1899	18

AB10023 to Mir Abdu'llah	19
AB10570 to Aqa Muhammad Taqi	19
AB11324 to Ella G Cooper, in Akka	19
AB09075 to Mulla Husayn son of Zaynel the martyr (Nayriz)	20
AB08434 to Ahmad Ali from Lavasan, in Tihran	20
AB08989 to Lua Getsinger	21
AB10210 to Edward C Getsinger, in Port Said	22
AB07768	22
AB09772 to Muhammad Ibrahim, in Rafsanjan	23
AB02314 to Siyyid Muhammad Rida Shahmirzadi, in Mazandaran	23
AB04171 to Hasan Khurasani, in Egypt	24
AB12860 to Hasan Khurasani, in Egypt	25
AB12366 to Zavarihi, Mulla Muhammad Rida et al.	26
AB01548 to Mirza Muhammad Taqi Afnan, in Yazd	26
AB11875 to Ustad Ali Askar et al., in Ishqabad	28
AB07853 to Aqa Ahmad et al.	28
AB10231 to Ruhullah son of Faydullah (Qazvin)	29
AB10997 to May Maxwell	29
AB06426 to Margaret B Peeke	30
AB01365 to Baha'is of the world	30
AB02171 to Ibrahim Effendi Khayrullah, in United States	32
AB05462 to Aqa Siyyid Yahya	33
AB05504	34
AB00325 to Baha'is of Khurasan	34
AB10181 to H Emogene Hoagg, in Port Said	37
AB12081 to Majidi, Farajullah son of Muhammad Mihdi et al., in Tihran	37
AB00195 to Aqa Mihdi Aqa Dadash (Mazndaran), in Mazandaran	38
AB07113 to Macnutt, Mary J et al.	41
AB08355 to Mrs Wolcott	42
AB09058 to Paul Kingston Dealy, in Fairhope, AB	42
AB09007 to Dr Baiz	43
AB09718 to Mr Lane	44

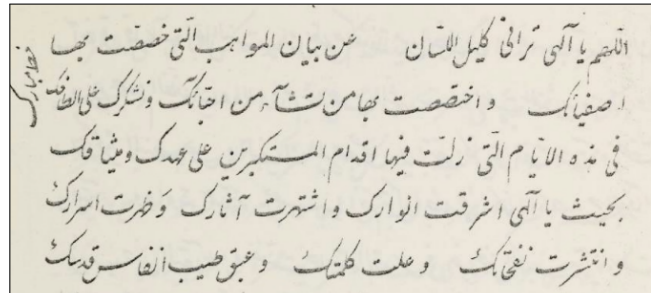
AB09653 to William James	44
AB10272 to Mr Greenleaf	45
AB10174 to Mrs Fortson	45
AB10756 to James B Thornton Chase	46
AB10670 to Maude Lamson	46
AB04951 to Mimarbashi, in Shiraz	47
AB12639 to Al-Khalili Al-Jalil	48
AB04842 to Mirza Muhammad Baqir Khan Shirazi	48
AB08739 to Rustam Suhayli	49
AB00886 to Baha'is of Astanih et al., in Qazvin	50
AB01531 to Karbala'i Mirza Nasrullah Khan, in Shahmirzad	51
AB07217 to Aqa Muhammad Ali Abyar Masjidi	52
AB10855 to Ghulam-Rida, in Tihran	53
AB00383 to Karbala'i Yusuf et al., in Rafsanjan	53
AB05034 to Baha'is of Kashan	56
AB01836 to Baha'is of Rangoon	56
AB03446 to Muhammad Unis Khalifah (Rangun), in Mandalay	58
AB01062 to Darvishes et al., in Bahar	59
AB10924 to Shahriyar Ardishir	60
AB06023 to Isfandiyar Gushtasb Qasimabadi	60
AB01112 to Mulla Bahram Akhtar Khavari, in Yazd	61
AB09341 to Mulla Khusraw	62
AB09554 to Mulla Nushiravan Husaynabadi	63
AB09938 to Khudabakhsh	63
AB10562 to Gudarz	64
AB10969 to Mihraban son of Gudarz	64
AB05449 to Mirza Abu'l-Qasim Gulistanah, in Port Said	65
AB00410 to Baha'is of Khalajabad et al.	65
AB11049 to Aqa Mirza Yahya Kalimi Amidul-Atibba, in Rasht	67
AB11403 to Wife of Haji Muhammad Tahir	68
AB00988 to Abu'l-Hasan-i-Ardikani (Haji Amin), in Iran	68
AB08370 to James B Thornton Chase	70

AB11189	70
AB09224 to Lotfullah Mowhibat, in Tihran	71
Study guide to this volume	73

AB04229

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

Date: 1899-Jan-07



INBA87

- 1 O Lord my God! Thou seest my tongue faltering at extolling the bounties which Thou hast bestowed upon Thy chosen ones, and bequeathed upon whomsoever Thou ordained amongst Thy loved ones. We yield Thee praise and thanksgiving for Thy favors in these days in which the feet of them who persist in proud disdain have slipped in Thy Covenant and Testament. O my God, Thy light hath shone, Thy signs are recognized, Thy mysteries are manifested, Thy sweet savors are diffused, Thy words are proclaimed, the sweetness of the fragrance of Thy holy breath hath wafted, and the East and the West are perfumed by the scent of Thy sanctified Garment and all nations are resuscitated by Thy Teachings. Lauded and magnified art Thou, O Lord My God, and thanks be to Thee for all this.
- 2 O God! Assist Thou the well-favored to associate in harmonious assemblages held in Thy remembrance and Thy praise, and aid the steadfast to celebrate in holy gatherings convened for the love of Thee and for allegiance to Thee.
- 3 O God! Assemble them together, unite them and raise up their words and make them distinguished amongst the nations of the world through Thy protection and Thy knowledge and the potency of Thy Word. Make Thou their congregations reflections of the gatherings of the Kingdom and their assemblages signs of the celestial sanctuaries so that they may glorify Thee, sanctify Thee, praise Thee and render thanks unto Thee. Thou art the All-Bountiful, the All-Loving.
- اللَّهُمَّ يَا إِلَهِي تَرَانِي كَلِيلَ اللِّسَانِ عَنْ بَيَانِ الْمَوَاهِبِ الَّتِي خَصَّصْتَ بِهَا أَصْفِيَائَكَ وَاخْتَصَّصْتَ بِهَا مِنْ تَشَاءُ مِنْ أَحِبَّائِكَ وَنَشْكُرُكَ عَلَى الطَّافِكِ فِي هَذِهِ الْأَيَّامِ الَّتِي زَلَّتْ فِيهَا أَقْدَامُ الْمُسْتَكْبِرِينَ عَلَى عَهْدِكَ وَمِيثَاقِكَ بِحَيْثُ يَا إِلَهِي اشْرَقَتْ أَنْوَارُكَ وَاشْتَهَرَتْ أَثَارُكَ وَظَهَرَتْ أَسْرَارُكَ وَانْتَشَرَتْ نَفَحَاتُكَ وَعَلَتْ كَلِمَتُكَ وَعَبَقَ طِيبُ أَنْفَاسٍ قَدْسِكَ وَتَعَطَّرَ الشَّرْقُ وَالْغَرْبُ مِنْ رَائِحَةِ قَيْصِ تَقْدِيرِكَ وَاهْتَزَّتْ الْأَقَالِيمُ لِتَعْلِيمِكَ أَيُّ رَبِّ لَكَ الْحَمْدُ عَلَى ذَلِكَ وَلَكَ الشُّكْرُ عَلَى كُلِّ ذَلِكَ
- 2 أَيُّ رَبِّ أَيْدِ الْمُقَرَّبِينَ عَلَى الْجَمْعِ فِي مَحَافِلِ الْأَنْسِ لَذِكْرِكَ وَثَنًا وَوَقْفُ الثَّابِتِينَ عَلَى الْإِحْتِفَالِ فِي مَجَامِعِ الْقُدُسِ لِحُبِّكَ وَوَلَائِكَ
- 3 أَيُّ رَبِّ اجْمَعْ شَمْلَهُمْ وَلَمْ شَعْنَهُمْ وَارْفَعْ كَلِمَتَهُمْ وَاعْظِهِمْ عَلَى أَمَمِ الْآفَاقِ بِعَوْنِكَ وَمَعْرِفَتِكَ وَنَفُوزِ كَلِمَتِكَ وَاجْعَلْ مَجَامِعَهُمْ أَنْعَكَاسَاتِ جَوَامِعِ الْمَلَكُوتِ وَمَحَافِلَهُمْ آيَاتِ صَوَامِعِ الْأَلْهَوَاتِ لِيَسْبَحُوكَ وَيَقْدُسُوكَ وَيَجِدُّوكَ وَيَشْكُرُوكَ أَنْتَ الْكَرِيمُ الْوَدُودُ

INBA87:618, INBA52:660, BRL_DAK#0332,

MKT5.211, MNMK#000 p.003

AB02182

To: Unknown, in Tihiran

Date: 1899-Jan-09

- 1 My God and my Beloved! Thou witnesseth and seeth that the hands of oppression from the sinful people are stretched forth to harm Thy sincere servants, and that the swords of tyranny from the rebellious ones are drawn against the necks of the believers, and that the oppressive group has aimed its arrows at breasts which were expanded by Thy holy fragrances, and that the tyrannical band has directed its spears toward hearts that were filled with the signs of Thy love.
- 2 And among those holy souls and human countenances was Thy servant Kamal, who was attracted by the gentle breeze wafting from the gardens of Thy oneness and was set ablaze by the fire kindled in the Tree of Thy Lordship. He spoke Thy praise and arose to spread Thy traces, which enraged those who denied Thee and Thy signs and who coveted what Thou hadst given him through Thy generosity and grace from the worthless things of this world. They called him to the place of hatred and rose against him with cruelty and killed him with the swords of tyranny and humiliated him and cut him into pieces.
- 3 O my Lord! When they scattered him about and abandoned him and wounded his throat with the dagger of oppression and enmity, he was calling to Thee in the privacy of his inner being, saying: "O my Beloved Lord! Art Thou pleased, art Thou pleased with Thy servant who is slain in Thy path?" And "O my Forgiving Master! Forgive the sins of Thy servants through the blood that is shed in Thy love."
- 4 And he was saying with his whole being and openly: "O how blessed am I for this gift which the holy ones among Thy creation would envy and the chosen ones among Thy servants would desire! And glad tidings to me for this martyrdom which is the greatest bestowal for Thy elect and the greatest hope of Thy loved ones! O Lord! Thanks be to Thee for this mighty favor and praise be to Thee for this glorious kindness, in that Thou hast distinguished me with the most great martyrdom and singled me out with that which Thou didst single out the gems of existence in the field of sacrifice. Verily Thou art the All-Bountiful, verily Thou art the All-Merciful, and verily Thou art the Generous, the Loving."
- 1 الهى و محبوبى تشهد و ترى أنّ ايدى الظلم من الامة المذنبه مستطيلة لضرّ عبادك المخلصين و أنّ سيوف الاعتساف من اولى الطغيان مسلوله على رقاب الموحدين و انّ اللّه المعسفه فوقت سيّاهما الى صدور انشرفت بنفحات قدسك و انّ العصبة الطاغيه اشترعت استنّها للقلوب التى امتلئت بآيات حبك
- 2 و من تلك النفوس القدسيه و الوجوه الانسيه عبدك الكمال الذى انجذب بنسيم رخيّم هاب من رياض احديتك و اشتعل بالنار الموقدة فى سدره ربّانيتك و نطق بثنائك و قام بنشر اثارك و غاظ بذلك الذين كفروا بك و آياتك و طمعوا فيما اعطيته بجودك و فضلك من حطام الدنيا و دعوه الى محلّ البغضاء و قاموا عليه بالجفاء و قتلوه بسيوف الطغيان و اهانوه و قطعوه ارباً ارباً
- 3 اى ربّ عندما شرّدوا به و فرطوا فيه و جرحوا حنجره بخنجر الظلم و العدوان كان يناديك فى خفى سرّه و يقول يا ربّى المحبوب ا رضيت ا رضيت من عبدك المقتول فى سبيلك و يا مولاي الغفور اغفر ذنوب عبادك بالدم المسفوك فى محبتك
- 4 و يقول بلسان كينونته و جهازه يا طوبى لى من هذه الموهبة التى كان يغتبطها الاولياء من خلقك و يتمنّاها الاوصياء من عبادك و يا بشرى لى من هذه الشهادة التى هى اعظم منحة لصفوتك و اكبر مناء لاحيتك اى ربّ لك الشكر على هذا الفضل العظيم و لك الحمد على هذا اللطف الجليل بما خصصتنى بالشهادة الكبرى و اختصاصتنى بما اختصاصت به جواهر الوجود فى مشهد الفداء انك انت الفضل انك انت الرحمن و انك انت الكريم الودود

TSHA3.575, TZH8.0661x

AB09011

To: Anton Haddad

Date: 1899-Jan-26

1 O respected Khwajah Anton! O thou servant who hast turned thy heart toward God! Rejoice in that God hath confirmed thee and quickened thee through the fragrances from the gardens of His most glorious Kingdom, and hath crowned thee with the crown of recognition. This is indeed a great bounty. I have read thy letter which thou didst send, and have inhaled the fragrance of thy sincerity from the gardens of its contents and meanings. I rendered thanks unto God for having confirmed thee in gaining insight and illumination, and for having caused thy breast to be dilated through meeting with the loved ones and companionship with the friends. I beseech God for excellent confirmation and assistance in all affairs. We have written several letters to those for whom thou didst request letters, and We have sent them. And upon thee be glory.

2 'Abdu'l-Baha 'Abbas

3 14 Ramadan 1316

1 هو الخواجة انطون المحترم هو المقصود ايها العبد المتوجه بقلبه الى الله استبشر بما ايدك الله و احياك بنفحات رياض ملكوته الأبهى و توجك بتاج العرفان و ان هذا لفضل عظيم و لقد تلوت مرسلتك الذى ارسلته و شتمت رائحة خلوصك من رياض مضامينه و معانيه و شكرت الله بما ايدك على التبصر و التور و شرح صدرك بملاقات الأجباء و مؤانسة الأوداء و اسئل الله حسن التأييد و التوفيق فى جميع الشئون و قد كتبنا عدة مكاتيب للذين طلبت لهم مكاتيب و ارسلناها

2 و البهاء عليك ع

3 ١٤ رمضان ١٣١٦

INBA59:202a, MJZ.042

AB04593

To: Hasan Khurasani, in Egypt

Date: 1899-Feb-02

...The treatises which the friends of God have thus far written in response to the Covenant-breakers were solely in hopes that the violators might become aware and mindful, that perchance they might remember, or fear God and return unto Him, and supplicate before Him, and weep and cry out and lament, saying in the wilderness, "Alas for that which we neglected in regard to God!" With this consideration those responses were recorded but not published. Now it is observed that this has become cause for their audacity. We are perplexed as to what course to take. In any case, the Glad Tidings treatise has now been published and thou hast sent it abroad. The person in question has written a rebuttal. Publish also the response to his rebuttal, that they might become mindful, though this is

...رسائلى كه در جواب نفوس ناقضهء ميثاق تا بحال احبائى الهى مرقوم نمودند محض اينكه شايد ناقضين متنبه ميشوند و متذكر ميگردند و لعل يتذكرون او يخشون و يرجعون الى الله و يبتهلون اليه و يبيكون و يصرخون و ينوحون و يقولون فى العراء يا اسفا على ما فرطنا فى جنب الله باين ملاحظه اجوبهء مذكوره ضبط شد و نشر نگشت حال ملاحظهء ميشود كه سبب جسارت شده است متحيريم كه چه كنيم بارى على العجالة رسالهء بشرى نشر شد و باطراف ارسال فرموديد شخص معهود رد نوشته است جواب رد او را

difficult, for understanding, recognition and feeling have vanished from this group, and they have become the manifestation of "What aileth these people that they fail to understand a single word?" That which they have made their motto is obstinacy, envy, denial, rejection and calumny. These souls "recognize the bounty of God, then deny it." It would have been good if someone had examined the letters this person previously wrote to Qazvin, and likewise his poems. Whatever they do, they do to themselves....

نیز نشر نمائید بلکه متذکر شوند اگرچه مشکل است زیرا ادراک و اذعان و احساس از این فئه مفقود شده است و مظهر فئا لؤلأ القوم لایکادون یفقهون حدیثا گشته اند چیزی را که شعار خویش نمودند عناد و حسد و بحد و انکار و اقترا این نفوس یعرفون نعمة الله ثم ینکرونها هستند مکاتبی این شخص پیش به قزوین نوشته بود خوب بود کسی ملاحظه مینمود و همچنین اشعار باری آنچه میکنند بخود میکنند ...

MMK6#238x

AB10745

To: Ibrahim Effendi Khayrullah, in Port Said
Date: 1899-Feb-06

O my beloved! I have read the verses of thy thanksgiving to God for having guided thee to the Straight Path and the Right Way, and I have recited the poems which flowed from thy pen like pure and crystalline water, like a sweet-flowing fountain, in terms of their fluidity, delicacy and eloquence in both word and meaning. And upon thee be glory in all conditions.

یا حبیبی قد تلوت آیات شکرک لله بما هداک الی الصراط المستقیم و المنهج القویم و رتلت الأشعار الّتی سالت من قریحتک مثل الماء الزّلال و السلسیل السّلسال من حیث السّلاسة و الرّقة و البلاغة فی اللفظ و المأل و البهاء علیک فی کلّ الأحوال

INBA59:190b

AB07168

To: Iqbal, in Kirmanshah
Date: 1899-Feb-09

- 1 O my God, my God! Assist Your servant who is supplicating at the gate of Your oneness to hold fast to the hem of the robe of Your grandeur and to cling to the sure handle that shall never break through Your might and power.
- 2 O Lord! Expand his breast through the lights of Your unity, illuminate his inner being with the mysteries of Your sanctification, realize his reality through the signs of Your uniqueness,

1 الهی الهی اید عبدک المتضرّع بباب احدیتک علی التمسک بذیل رداء کبریائک و التّشبّث بالعروة الوثقی الّتی لا انفصام لها بجولک و قوتک

2 ای ربّ اشرح صدره بانوار توحیدک و نور سریره باسرار تقدیسک و حقّق حقیقتّه بآیات

and facilitate his hopes through Your grace, bounty and ordainment.

- 3 O Lord! He is a humble and submissive servant at the gate of Your oneness, meek and imploring, chanting the scriptures of Your lordship, set ablaze with the fire of the Tree of servitude. Make for him a way out in all affairs, assist him in all matters, remove from him sorrows and deliver him from grief.

- 4 Verily You are the Ever-Living, the Self-Subsisting, and verily You are the All-Merciful, the All-Compassionate.

تفریدک و یسر آماله بفضلک و جودک و تقدیرک

3 ای ربّ آنه عبد خاضع خاشع بیاب احدیتک
متذلّل مبتهل مرتلّ صحف ربوبیتک مشتعل بنار
سدره عبودیتک اجعل له مخرجاً فی جمیع الامور
و ایدّه فی کلّ الشئون و اکشف عنه الغموم و
نجه من الموم

4 انک انت الحیّ القيوم و انک انت الرحمن الرحیم

MJMJ3.016b, MMG2#189 p.215

ABU1529

Words to May Maxwell, spoken on 1898-Feb-17 in Haifa

You are like the rain which is poured upon the earth making it bud and blossom and become fruitful; so shall the Spirit of God descent upon you, filling you with fruitfulness and you shall go forth and water His vineyard...

The Spirit of God is shining in your face. You shall have every blessing. Be not anxious for with a little time and patience your mother and brother and all of your family will believe. Every blessing is coming to you for yourself and all whom you love. Your breast shall be widened [in answer to my dream] and your heart filled with the fire of the love of God.

You shall attain great spiritual gifts and be confirmed by the Holy Spirit.

You will become a great teacher both in America and France. You will translate the teachings into French and become a great light to the French people, and do a great work, and lead them. You are the child of God and of the Kingdom, and the ties of the flesh are nothing, but the ties of the Spirit are all. We are your brothers and your sisters, and you must be glad and rejoice for I love you exceedingly.

It has rejoiced us to see you and made our hearts glad, and the blessedness of having come here among the first, you cannot yet know.

Now your troubles are ended and you must wipe away your tears, for you know the parable that Christ spoke of the sower and the seed; and so as in nature the good ground is made ready by rain and storm and ploughing and sunshine for the good seed to be sown, so is it in life, and the heart is made ready by all experience for the seed of life.

AEP.012-013, MAX.076-077, BLO_PN#031

AB10079

To: Dai Yaqub

Date: 1899-Feb-09

1 O thou who art yearning for the Kingdom!

1 ای مشتاق ملکوت

2 The Ancient Beauty of Canaan, in separation from Joseph of Egypt, shed tears of blood from his eyes and wept so much that "his eyes became white with sorrow, and he was suppressed with grief." Thou too must be like Jacob in thy yearning, and in separation from the Abha Beauty, weep and lament like 'Abdu'l-Baha until thy sighing and moaning reach the Abha Kingdom and all thy powers are dissolved.

2 جمال پیر کنعان در فرقت یوسف مصری خون از دیده ببارید و چندان گریست که ابيضت عیناه من الحزن و هو کظیم گردید تو نیز یعقوب مشتاق باش و در فرقت جمال ابهی چون عبدالبهاء چندان گریه و مویه کن که نحب و حنینت بملکوت ابهی رسد و جمیع قوایت بتخلیل رود

MMK6#215

AB06525

To: Mulla Yusuf Ali Rashti, in Ishqabad

Date: 1899-Feb-19

1 O Joseph the Truthful! The story of Joseph has returned in the person of 'Abdu'l-Baha, whom the people of cruelty have cast into the dark well. But soon the messenger of eternity shall come and lower the bucket of faithfulness and cry out: "O glad tidings! This is the youth of Baha!" And he shall present him in the Egypt of the most high, and he shall shine forth with the light of the Covenant from the dawning-places of the horizons. And he shall be delivered from the prison of the vain imaginings of the people of doubts, and God shall

1 یا یوسف الصّدیق قد رجع حدیث یوسف فی نفس عبدالبهاء والقوه فی البئر الظلماء اهل الجفاء و سیرد رائد البقاء و یدلی دلو الوفاء و یقول یا بشری هذا غلام البهاء و یعرضه فی معرض مصر العلی و یتجلی بنور الميثاق عن مطالع الآفاق و ینجو من سجن اوهام اهل الشبهات و یجعلہ الله عزیزاً بعدما امسى ذليلاً بین متبعی المتشابهات و مہملی المحکات و یقول المتکبرون تالله الحق

make him mighty after he was abased among the followers of the allegorical verses and those who neglected the clear texts. And the proud ones shall say: "By God, the Truth! The Cause is indeed radiant and manifest! Glory be to Him Who chose you and made you the manifestation of divine confirmation and the center of the new Covenant."

آن الأمر مشرق لأخ سبحان من اختارك و
جعلك مظهر التأييد و مركز العهد الجديد ع

- 2 Your honor should constantly be occupied with spreading the fragrances of the Covenant in those regions, lest the armies of doubts make a breach and cast forth hatred. Verily your Lord will assist you with the truth, and He is the protector of those who are firm.

2 آنجناب در آن صفحات دائماً بنشر نفعات الميثاق
مشغول باشید تا مبادا جنود شبهات رخنه نمایند
و القاي یغضا کنند آن ربک یؤیدک بالحق و
انه ولی الثابتین

AHB_133BE #01-02 p.95, MAS9.118

AB07177

To: Aqa Siyyid Muhammad et al.

Date: 1899-Feb-19

- 1 My God, my God! These are servants who have turned to the Kingdom of Thy mercy, supplicated to the Realm of Thy oneness, and beseeched Thy presence of unity to make them firm in Thy Cause and assist them to be steadfast in Thy remembrance. O Lord! Be pleased with them and make them pleased with Thee. Grant them a sincere entrance and a sincere exit, make their feet firm upon Thy covenant and testament, provide them a way out, sustain them from Thy holy gardens, and bestow upon them through Thy bounty and grace. Verily Thou art the Generous, the Bestower.
- 2 O Lord! The storms have intensified, the springs have dried up, the tree trunks have been uprooted, the fruits have scattered, and the leaves have turned yellow. Send the breeze of Thy providence and pour down the clouds of Thy mercy until the trees perspire, the fruits strengthen, and the leaves turn green. Verily Thou art the Generous, the Merciful.

1 الهی الهی هؤلاء عباد توجّهوا الى ملکوت
رحمانیتک و تضرّعوا الى جبروت فردانیتک و
ابتهلوا الى حضرة احدیتک ان تثبتهم على امرک
و توقّهم على الاستقامة على ذکرک ای ربّ
ارض عنهم و ارضهم عنک و ادخلهم مدخل
صدق و اخرجهم مخرج صدق و ثبت اقدامهم
على عهدک و ميثاقک و اجعل لهم مخرجاً
و ارزقهم من حدائق قدسک و انعم عليهم
بجودک و فضلک انک انت الکریم الوهاب

2 ای ربّ قد اشتدّت الزّواج و غارت المنابع
و انقهرت اعجاز الأشجار و تناثرت الأثمار و
اصفرت الأوراق ارسل نسیم غنايتک و امطر
سحاب رحمتک حتّى تتعرق الأشجار و تشتدّ
الأثمار و تخضرّ الأوراق انک انت الکریم الرحمن

MJMJ3.037, MMG2#096 p.108

AB09089*To: Arthur P Dodge**Date: 1899-Feb-19*¹ He is the Beloved

² O thou who hast served the Kingdom of God! Blessed art thou for having been attracted by the breaths of God. Glad tidings be unto thee for having been enkindled with the fire of the love of God. Make firm thy footsteps in the Cause of God, place thy trust in God, rely upon the Lord, the Jealous One, and be at rest through the bounty of thy Lord. Verily He will assist thee and make thee successful in all affairs and grant thee from His bounty till thou art well-pleased. Turn unto Him and grasp the hem of the robe of His grandeur and remain firm in His Covenant and Testament and be in the utmost joy. Convey my greetings and salutations to thy respected wife and likewise to thy beloved children.

¹ هوالمحبوب

² يا من خدم ملكوت الله طوبى لك بما انجذبت
بنفحات الله بشرى لك بما اشتعلت بنار محبة
الله ثبتت الأقدام على امر الله وتوكل على الله و
اتكل على الرب الغيور واطمئن بفضل مولاك
انه يؤيدك ويوفقك في كل الأمور ويعطيك
من فضله فترضى توجه اليه وتثبت بذيل رداء
كبريائه واثبت على عهده وميثاقه وكن في
فرح عظيم وبلغ قرينتك المحترمة تحية وسلامى
وكذلك اولادك المحبوبين

INBA59:201a, MJZ.031

AB09775*Date: 1899-Feb-19*

¹ O my God, my God! These are servants who have been set aflame with the fire of the Covenant and have drawn light from the lights of the Testament which shineth with most brilliant radiance upon all regions.

² O Lord! Purify their realities with the water pouring forth from the clouds of Thy bounties, and illumine their faces with the lights shining from the dawning-places of Thy favors, and confirm them in service to Thy Covenant throughout all contingent beings, and aid them to serve Thy Cause, O my Lord, the All-Merciful.

³ Protect them in the shelter of Thy favors from all that Thou dost not desire. Verily, Thou art the Generous, the Merciful, the All-Bestowing.

¹ الهى الهى هؤلاء عباد اشتعلوا بنار الميثاق واقتبسوا
من انوار العهد المشرق على الآفاق اشد اشراق

² اى رب طهر حقائقهم بالماء المنهمر من سحاب
المواهب و نور وجوههم بالانوار المشرقة من
مطالع الرغائب و ايدهم على خدمة الميثاق فى
كل الامكان و وفقهم على خدمة امرك يا ربى
الرحمن

³ و احفظهم فى كهف الطافك عن كل ما
لا ترضى انك انت الكريم الرحيم الوهاب

INBA13:150

AB09620*To: Brittingham, Isabella D et al.**Date: 1899-Feb-21*

- 1 O bright pearl! Arise with utmost striving and hasten to the Kingdom of thy Lord, thy Lord of manifest, clear and evident signs.
- 2 By God the True One, every seed that is sown in this glorious age will be made to grow by God through the bounty of His clouds of mercy which preceded all contingent things, and from which and through which all existing things were awakened and issued forth, and unto which they shall return.
- 3 Therefore strive to sow the pure seed of divine teachings in hearts that are stirred by the breaths of God. The glory be upon thee.
- 4 Convey my greetings and salutations to thy noble and respected husband, for I love him with all my being, and the glory be upon him.
- 1 هوالمحبوب آيتها الخريدة الغراء شمري عن ساق
الاجتهاد واسرعى الى مطلع الآيات ملكوت
ربك ربّ البيئات الواضحات اللآئحات
- 2 تالله الحق كل بزيرزع في هذا القرن الجليل ينبت
الله بفيض سخاب رحمته التي سبقت الممكنات و
انبعث لها ومنها الموجودات
- 3 اذا فاجتهدى في تبذير البذر الطاهر التعاليم الالهيه
في القلوب التي تهتز بنفحات الله والبهاء عليك
ع ع
- 4 وبلغى تحيتى و سلامى الى قرينك الكريم المحترم
فانى احبه بكلىتى والبهاء عليه

INBA59:184b, MJZ.030

TAB.171-172

ABU0140*Words to May Maxwell et al, spoken on 1898-Feb-22 in Akka**Question/topic: How must we cut our hearts from the world?*

If your hearts are turned always towards God, and filled with the love of God, that love will separate them from all other things, that love will be the wall that will come between them and every other desire. You must all be joined one to another in heart and soul, then you will be prospered in your work and gain ever greater gifts, and the Cause of God will be spread through all the countries by your means.

Remember what Christ said; you have taken the gifts of God without money and without price; so also you must freely give. This command shows too that all these gifts are sent to you by the free generosity of your God and not on account of any merit on your part, and you must rejoice greatly in the loving mercy of your God upon you and all.

For all will taste of these free gifts before long. They will come from the East and from the West to the Kingdom of God; and even as Christ has foretold this also has come to pass, that some of those who are nearest are cut off, whilst those from a far distance receive these great gifts.

PN_1899 p004, AEP.021-022, NRMM.163, BLO_PN#031

ABU0982

Words to May Maxwell et al, spoken on 1898-Feb-22 in Akka

We can all serve in the Cause of God no matter what our occupation is. No occupation can prevent the soul coming to God. Peter was a fisherman, yet he accomplished most wonderful things; but the heart must be turned always towards God, no matter what the work is; this is the important things: and then the power of God will work in us.

We are like a piece of iron in the midst of the fire which becomes heated to such a degree that it partakes of the nature of the fire and gives out the same effect to all it touches – so is the soul that is always turned towards God, and filled with the spirit.

PN_1899 p010, AEP.020-021, NRMM.162, BLO_PN#031

ABU1283

Words to May Maxwell et al, spoken on 1898-Feb-22 in Akka

...once when the Blessed Perfection was travelling from one place to another with His followers He passed through a lonely country where, at some little distance from the highway, a hermit lived alone in a cave. He was a holy man, and having heard that Our Lord, Baha'u'llah, would pass that way, he watched eagerly for His approach. When the Manifestation arrived at that spot the hermit knelt down and kissed the dust before His feet, and said to Him: 'Oh, my Lord, I am a poor man living alone in a cave nearby; but henceforth I shall account myself

the happiest of mortals if Thou wilt but come for a moment to my cave and bless it Thy Presence.' Then Baha'u'llah told the man that he would come, not for a moment but for three days, and He bade His followers cast their tents, and await His return.

The poor man was so overcome with joy and gratitude that he was speechless, and led the way in humble silence to his lowly dwelling in a rock. There the Glorious one sat with him, talking to him, and teaching him, and toward evening the man bethought himself that he had nothing to offer his great Guest but some dry meat and some dark bread, and water from a spring nearby. Not knowing what to do he threw himself at the feet of his Lord and confessed his dilemma. Baha'u'llah comforted him and by a word bade him fetch the meat and bread and water; then the Lord of the universe partook of this frugal repast with joy and fragrance as though it had been a banquet, and during the three days of His visit they ate only of this food which seemed to the poor hermit the most delicious he had ever eaten. Baha'u'llah declared that He had never been more nobly entertained or received greater hospitality and love.

'This,' exclaimed the Master, when He had finished the story, 'shows us how little man requires when he is nourished by the sweetest of all foods – the love of God.'

AEP.023-025, VLAB.023, BLO_PN#031

ABU0893

Words to May Maxwell et al, spoken around 1898-Feb-23 in Akka

All the sufferings you pass through in gaining the Kingdom of God will be obliterated when you attain its perfect happiness. It is as a man who has been ill and helpless for two or three years and afterwards becomes well and strong, then all remembrance of his pain vanishes. The happiness of the Kingdom is a perfect one unlike the imperfection of our best earthly conditions and is never again to be clouded by any vestige of sorrow.

Whatever troubles we have on our way to the Kingdom are a test to the soul. When man enters this world it is in troubles and hardships, but he comes from the invisible to the

visible to gain great things for himself. As the material birth is a time of trouble, so also is the spiritual. The way to God is strewn with troubles and difficulties, but remember always what Christ said: "Though the body is weak the spirit is powerful."

Many great men and women have desired, century after century, to live in this wonderful Age of God, and you ought to thank God with all your heart that you have been chosen to be here at this time. Christ said that the stone the builders rejected became the headstone of the corner. This means that the spiritually great men and women of the world have been rejected and despised in all times by the builders of the world; but that now in this, the time of the Kingdom, these spiritual ones will become the chief stones in the building.

The wise man does not work for the present moment but for the good results of the future. See in the winter how bare and lifeless the trees and plants seem, without leaves and without fruit. Suppose one should pass by at this time who knew nothing of the condition of the earth and saw a man ploughing it up and casting grain in the furrow. Would he not say, "How foolish this man is. He is troubling himself for no result, working for no purpose and wasting that which would give him food"? But in due time the showers descend upon the earth, the sun shines, the breezes blow and we see the result in great beauty and production.

So is the work of the Holy Spirit in your hearts. The earthly sun is like the Sun of Truth; the rain is the shower of the mercy of God; the seed is the word of God; the air is the fragrant waves of His Holy Spirit and the soil is the hearts of the people. Now the spiritual seeds are being scattered throughout the world and the showers of the mercy of God are falling on the hearts of the people. The result will be a great and wonderful harvest and every tree and branch and scrub will bear fruit, and you will see it.

AEP.026-029, NRMM.166, BLO_PN#031

ABU1324

Words to May Maxwell et al, spoken around 1898-Feb-25 in Akka

Pray that your hearts may be cut from yourselves and from the world, that you may be confirmed by the Holy Spirit and filled with the fire of the love of God. The nearer you are to the light, the further you are from the darkness; the nearer you are to heaven, the further you are from the earth; the nearer you are to God, the further you are from the world.

You have come here among the first and your reward is great. There are two visits; the first is for a blessing; the ye come and are blessed and are sent forth to work in God's vineyard; the second ye come with music and the banners flying, like soldiers, in gladness and triumph to receive your reward. If in times past those who have risen up and gone forth in the Cause of God have been helped and confirmed by His spirit, even to suffering death for Him, how much greater is the flood of life with which ye shall be flooded now!

For this is the end and the full revelation, and I say unto you that anyone who will rise up in the Cause of God at this time shall be filled with the spirit of God, and that He will send His hosts from heaven to help you and that nothing shall be impossible to you if you have faith. And now I give you a commandment which shall be for a covenant between you and Me – that ye have faith be steadfast as a rock that no storms can move, that nothing can disturb, and that it endure through all things even to the end; even should ye hear that your Lord has been crucified, be not shaken in your faith; for I am with you always, wether living or dead, I am with you to the end. As ye have faith so shall your powers and blessings be. This is the balance – this is the balance.

BSC.503 #970x, SW_v08#05 p.057-058x, SW_v12#16 p.250x, AEP.039-040, NRMM.164-165x, MAX.080x, BLO_PN#031

ABU1702

Words to May Maxwell et al, spoken around 1898-Feb-25 in Akka

Now the time has come when we must part, but the separation is only of our bodies, in spirit we are united. Ye are the lights which shall be diffused; ye are the waves of that sea which shall spread and overflow the world. Each wave is precious to Me and My nostrils shall be gladdened by our fragrance.

Another commandment I give unto you, that ye love one another even as I love you. Great mercy and blessings are promised to the peoples of your land, but on one condition: that their hearts are filled with the fire of love, that they live in perfect kindness and harmony like one soul in different bodies. If they fail in this condition the great blessings will be deferred. Never forget this; look at one another with the eyes of perfection; look at Me, follow Me, be as I am; take no thought for yourselves or your lives, whether ye eat or whether we sleep, whether we are comfortable, whether we are well or ill, whether ye are with friends or foes, whether ye receive praise or blame; for all of these things we must care not at all.

Look at Me and be as I am; ye must die to yourselves and to the world, so shall ye be born again and enter the Kingdom of Heaven. Behold a candle and how it gives its light. It weeps its life away drop by drop in order to give forth its flame of light.

BSC.503 #969x, SW_v08#06 p.065x, SW_v08#12 p.144x, SW_v12#16 p.251+254x, PN_1899 p014x, AEP.041-042, VLAB.012, BLO_PN#031

ABU1351

Words to Miss Pearson in Akka, 1899-Feb-26

One thing I ask of you for your own good, and that you must do if you wish to gain the blessing. It is this: To stand firm in the faith, without any wavering. Whatever troubles and may come to you or to any of the believers, do not let your faith be affected by them in the lightest degree, but stand as firm as a rock.

Be like Mary Magdalene, whose faith was so strong that it was never shaken, even for a moment, when Christ was put to death; but with steadfast faith in him she went to his discouraged disciples and renewed and rekindled in their hearts the waving light of their faith by reminding them of the promise their Lord had made to them of his constant presence, and showing them that it was really of little consequence whether he was with them in the body or not. She so encouraged and strengthened them by her words that their faith was confirmed; they became strong as lions and went out teaching in all directions, and by the power of God working through them, the knowledge of God spread all over the earth. Now in the eternal Kingdom their names shine as the most brilliant stars. Even here on this earth their names are remembered with love and reverence by millions.

So the best thing I can desire of you is to stand firm in the faith, even if you hear of the most great troubles and sorrows—even if you were to hear that I had been killed or crucified, as Christ was 1900 years ago, let not your faith be in any wise troubled or shaken. Arise for the work of God and His Cause, and you shall see His mighty power working in you, and you will conquer all things; and remember, whether I am on earth or not, my presence will be with you always. But work as if you were all but one soul and one spirit living in different bodies.

SW_v12#14 p.236, PN_1899 p004

ABU1576

Words spoken in Akka, 1899-Feb-26

There are three baptisms spoken of by the prophets: the baptism of water, of spirit and of fire. The first signifies the condition when the soul receives the teachings of the knowledge of God. The second, when the soul receives the spirit; when the soul receives this baptism the spirit speaks through him, he has no need to be taught of men or to ask questions, because the holy spirit will enlighten and teach him. The third baptism is that of fire, when the soul becomes aflame with the love of God and insensible to any other attraction. This baptism Moses received when, as it is written, he saw God in the flame of fire, and the same experience is recorded of many other prophets.

In order to convey this spiritual condition to us, they used the illustration of fire for this reason: While the soul is on the earth it receives sensual and intellectual perceptions. The first are those that come through the avenues of the five senses; the second are the abstract emotions, such as love, happiness, etc., and these cannot be perceived with or through any of the five senses. Now the things of the kingdom cannot be perceived by the senses and for this reason Christ taught the people always by means of parables and illustrations, because it is only through these outward signs and by comparison that the soul here receives understanding. For this reason Moses and all the prophets gave their teachings by material objects, that through the outward forms the soul might receive the inward knowledge.

The Song of Solomon is a sacred poem, representing Christ the bridegroom and the word of God, the bride.

PN_1899 p009, NRMM.169

ABU2957

Words spoken in Akka, 1899-Feb-26

There are three kinds of visions or dreams. First, those that arise from over-excited nerves, or disordered stomach, and are of no use whatever.

Second, when God sends a revelation to a soul that is not entirely pure from the world: to such an one He sends visions in symbols and signs, and these experiences need an interpreter.

The third kind is when a soul who is severed from the world receives a revelation from God. In this station everything is clear and pure and needs no explanation.

SW_v14#07 p.211, PN_1899 p009, NRMM.170

ABU1645

Words to Miss E. Goodall, Kheirallah et al in March 1899 in Akka

Question/topic: Will we know each other in the Kingdom: i.e., will we have our individuality or will we be one spirit?

Then came the question whether we would know each other separately in the Kingdom, that is, would we all have our individuality or would we be as one spirit. He said it was very difficult to speak of the Spiritual Kingdom in any way to make our finite minds understand, or even grasp a faint conception of its mysteries and glories; that when we speak of love, - a thing we all know well - we are obliged to make a comparison and say it is like fire, in order to convey the idea to the intellectual mind. So in order to give any shadow of meaning to us of this Infinite, everlasting Kingdom, He compared it to this world as it would seem to a baby still in its mother's womb, etc.

This much is true and we can grasp it - that the spiritual is the real life, and when we get there this earthly existence will be to us as a dream; and, best of all, the ties and relationships of true love and affection, that is, the relationships of the soul, - not of the flesh - will be intensified a thousand times. Just so much as we are capable of loving here, that much more can we love there; for this is the sleeping-time, the time of preparation. We are only dreaming now, and even the real things we only dimly realize - but those are, that which will shine brilliantly when we get to the Kingdom, and the rest will all fade away. We will have our individuality and will not be swallowed up in one vast spirit.

PN_unsorted p041, LTWS.136

AB08791

To: Mashhadi Ali Jan

Date: 1899-Mar

- ¹ O servant of God! It is dawn, and the breeze of the All-Merciful is wafting from the Valley of the blessed heart. The rosy-cheeked Cup-bearer of rapture and attraction is the witness of the gathering of the loved ones. Amatu'l-Baha requested

¹ ای عبد الهی بامداد است و نسیم رحمن از وادی
ایمن فؤاد در مرور است و ساقی گلچهره^۱ وله
و انجذاب شاهد انجمن احباب امة البهاء طلب
نگارش این ورق نمود که ذکر ت در این محفل

that this letter be written, that mention of you may be made in this assembly and your name inscribed in the book of the people of the Covenant. Turn your attention to the unseen Kingdom and, like 'Abdu'l-Baha, occupy yourself with servitude to the Ancient Beauty, that you may place the crown of glory upon your head.

گردد و نامت در دفتر اهل میثاق رقم شود توجّه
بغیب ملکوت کن و چون عبد بهاء بعبودیت
جمال قدم پرداز تا تاج مباحات بر سر نهی

2 'Abdu'l-Baha 'Abbas

ع ع 2

3 Convey the Most Wondrous, Most Glorious greetings to the assured handmaiden, Daji'.

3 امة الله ورقهء موقنه ضجیع را تکبیر ابدع ابی
برسانید

MKT8.126b

ABU2647

Words to Miss E. Goodall, Kheirallah et al in March 1899 in Akka

Question/topic: Were the souls created in pairs, and did they belong to each other even if they did not meet on earth?

First: Were there affinities? That is, were the souls created in pairs and did they belong to each other forever and ever, even if they did not meet on this earth?

He said: "Yes" - that everything was created in pairs, but that this earth was the flaming sword and sometimes, even if affinities met, they could not be happy for various reasons connected with the imperfect conditions here; but in spirit they were related forever. Sometimes of course they meet here and have the happiness of living together here, but in that case nearly always they suffered in some other way, because the conditions for perfect happiness do not exist on this earth. The nearest we can come to that is to know the Truth and work in the Cause of God; then nothing matters to us, and material conditions lose their power to affect our happiness.

PN_unsorted p041

AB10023*To: Mir Abdu'llah**Date: 1899-Mar*

O 'Abdu'llah! I hope that in servitude to the Ancient Beauty thou wilt be as firm as 'Abdu'l-Baha, that thou wilt sacrifice thy life, that from head to foot thou wilt become the embodiment of humility and lowliness, that thou wilt engrave the Greatest Name as the seal upon thy ring, and that in the realm of glory thou wilt become as a Solomon in all his majesty, that thou wilt arise to serve the friends and wait upon the loved ones, and gird up thy loins firmly in service.

ای عبدالله امیدوارم که در عبودیت جمال قدم
چون عبدالهآء ثابت قدم گردی و جانفشانی نمائی
و سر تا قدم خضوع و خشوع گردی و اسم اعظم
نقش خاتم کنی و در اقلیم عزت پایدار چون
سلیمان پر حشمت گردی و بخدمت دوستان و
چاکری یاران پردازی و کمر خدمت محکم بر بندی

MKT8.126a

AB10570*To: Aqa Muhammad Taqi**Date: 1899-Mar*

O thou who art turned unto God! The Hand of Divine Power hath lit a candle within the glass of hearts whose radiance reacheth to the heights of the Kingdom and whose rays illumine both East and West. That candle is the love of the Abha Beauty and servitude at His Holy Threshold. Place, then, this crown upon thy head and glory in it above all rulers.

ای متوجه الی الله شمع یی قدرت در زجاجهء
قلوب بر افروخت که پرتوش باوج ملکوت
میرسد و شعاعش شرق و غرب روشن نماید آن
شمع محبت جمال اهی و عبودیت آستان مقدس
پس این تاج را بر سر نه و بر سروران افتخار نما

MKT8.133a, AKHA_131BE #12 p.a

AB11324*To: Ella G Cooper, in Akka**Date: 1899-Mar-04*

O my God! Thou seest Thy maidservant who is believing in Thee and in Thy signs, and who is supplicating at the gate of

Thy oneness. Ordain for her every good through Thy grace and generosity. Verily, Thou art the Bestower, the All-Bountiful.

BW_v12p682, MAB.008a

الهي ترى امتك الموقنة بك و بآياتك المتضرعة
باب احديتك قدر لها كل خير بفضلك و
جودك انك انت الوهاب

INBA59:180a

AB09075

To: Mulla Husayn son of Zaynel the martyr (Nayriz)

Date: 1899-Mar-08

- 1 O thou who art enkindled with the fire of the love of God! The most resplendent and brilliant jewel in the glorious crown is none other than servitude at the Sacred Threshold and humility and submissiveness at the gate of divine Oneness. If thou desirest to place this radiant crown upon thy head, arise to serve the Holy Court, even as 'Abdu'l-Baha, with all enthusiasm, determination, attraction and joy. The glory be upon thee.

1 يا من اشتعل بنار محبة الله قد تشعشع وتلأأ ابيه
جوهرة في اكليل جليل الا و هو عبودية العتبة
السامية والخضوع والخشوع في باب الاحدية و
ان كنت تحب ان تضع على هامتك هذا التاج
الوهاب قم على عبودية الحضرة المقدسة كعبد البهاء
بكل شوق وعزم والمجداب و ابتهاج و البهاء
عليك

- 2 Convey my Most Glorious greetings to the assured leaf, the handmaiden of God Fatimah.
- 3 25 Shawwal 1316

2 ورقهء موقته امه الله فاطمه را تكبير ابدع ابيه
ابلاغ نمائيد

3 ٢٥ شوال ١٣١٦

LMA2.424

AB08434

To: Ahmad Ali from Lavasan, in Tihran

Date: 1899-Mar-14

- 1 O thou who art attracted by the fragrances of God! I have recited thy verses expressing thy longing for the Most Glorious Kingdom and have inhaled the fragrance of the gardens of inner meanings from the orchards of thy words, whose sealed wine and sweet perfumes have intoxicated the hearts of the loved ones. Therefore have I taken up the pen to inscribe these words which give praise to the Most Great Name, inasmuch as He hath confirmed thee in receiving illumination from the

1 يا من انجذب من نفحات الله قد رتل آيات
شوقك الى الملكوت الابهى و شممت رائحة
رياض المعاني من حدائق الكلمات فأسكرت
قلوب الأحباء رحيقها المختوم وطيبها المشموم لذا
اخذت القلم و رقت هذه الكلمات الناطقة بالثناء
على الاسم الأعظم بما أيذك على الاستشراق
من انوار فيوضات الله قم على خدمة امر الله و

lights of God's outpourings. Arise to serve the Cause of God and follow 'Abdu'l-Baha in servitude at the Threshold of Baha, that thou mayest glory among the Concourse on High. And the Glory be upon thee, O thou who art attracted to Baha.

اتَّبِعْ عبدالبهاء في عبودية عتبة البهاء حتى تتباهى
بين ملائكة الأعلى والبهاء عليك يا رفيق البهاء

2 'Abdu'l-Baha 'Abbas

ع 2

3 2 Dhi'l-Qa'dih 1316

3 2 ذى قعدة ١٣١٦

INBA84:388

AB08989

To: *Lua Getsinger*

Date: 1899-Mar-16

1 O thou who art turning in prayer to the spiritual realm and supplicating to the Kingdom of the All-Merciful!

1 أيتها المبتله الروحانيه و المتضرعة الى ملكوت
الرحمانيه

2 Don the garments of holiness and adorn thy head with the crown of humility and lowliness before the dominion of the Lord of Hosts. Be submissive and humble before the handmaidens of the All-Merciful, and be an example to those women who are attracted to the spirit of sanctification and detachment, and a goodly pattern in heavenly attributes through the spirit of divine confirmation.

2 فالبسى ثياب التقديس و زينى هامتك باكليل
التدلل و الانكسار الى جبروت رب الجنود و
اخضعى و اخضعى لاماء الرحمن و كونى قدوة
للنساء المنجذبة الى روح التقديس و التنزيه و اسوة
حسنه فى الاخلاق المملوكية بروح التأيد

3 Make thy daily practice the remembrance of Baha, thy occupation the thought of Baha, and fix thine eyes upon the lights of Baha. Spread abroad the sweet savors of the holiness of thy Most Exalted Lord, and convey greetings and praise to all my spiritual daughters in those regions.

3 حتى تجعلى وردك ذكر البهاء و شغلك فكر البهاء
و نصب عينيك انوار البهاء و تنشرى نفحات
قدس ربك الاعلى و بلغى التحية و الثناء جميع
بناتى المملوكية فى تلك الجهات

INBA59:182b

AB10210*To: Edward C Getsinger, in Port Said**Date: 1899-Mar-16*

O spiritual son! May God assist thee! We always mention thee spiritually with joy and fragrance, and hearts are affected by thy separation and remoteness. With the utmost humility I supplicate before the Lord of the Kingdom to fill thy heart with joy through divine gifts - so that thy cup may become overflowing with the wine of heaven by Guidance, the Cloud of the Lordly Bounty pour upon thee the vernal shower, the glances of the eye of mercifulness encircle thee from all directions and that thou mayst become ignited like unto the glowing lamp amidst the congregations of the believers of God.

١٦ أيها الولد الروحاني أيديك الله أنا لا زال
نذكر قلباً بالروح والريحان و أثر في القلوب
فراقك والميجران و أني بكل إبتال اتضرع الى
رب الملكوت ان يملأ قلبك سروراً بمواهب الله
حتى تطفح كأسك بصفاء هداية الله و يترشح
عليك سخائب فيض الله و يشملك لحاظ عين
الغاية من كل الجهات و تتقد كالسراج الوهاج
في مجامع احباء الله

INBA59:194a

AB07768*Date: 1899-Mar-17*

¹ All regions have been illumined by the Day-Star of the World, blessed are those who have attained. The call hath been raised from the sacred lote-tree on Mount Sinai, blessed are those who harken. All regions have been perfumed by the fragrances of holiness diffused from the hallowed and snow-white Spot, blessed are those who inhale. The effulgent glory of the light of Divine Unity hath manifest itself in the Tabernacle of Oneness, blessed are those who turn thereunto. The veil on the countenance of Baha hath been rent asunder, blessed are those who are attracted. The cup of bounty, overflowing with the wine of faithfulness is passing around, blessed are those who drink. The Abha Kingdom hath been majestically arrayed, and the Concourse on high have rejoiced with exceeding gladness, blessed are those who attain.

¹ قد اشرق الآفاق من انوار نير الاشراق طوبى
للفائزين قد ارتفع النداء من الشجرة المباركة
في طور سيناء طوبى للسامعين قد تعطرت
الأرجاء من نفحات القدس في البقعة البيضاء
طوبى للمستشقين قد تجلّى نور التوحيد في هيكل
التفريد طوبى للمستشرقين قد كشف الغطاء عن
وجه البهاء طوبى للمنجدبين قد دارت كأس
العطاء الطافحة بصفاء الوفاء طوبى للشاربين قد
تجلّى ملكوت الأبهى و هلّل الملاء الأعلى طوبى
للفائزين

² The clouds of generosity are overflowing with the Most Great Grace, this verily is the great bounty. The hearts have been illumined by the light shining from the countenance of the Beloved, this indeed is the manifest light. 'Abdu'l-Baha is

² قد فاض سخاب الكرم بالفيض الأعظم ان هذا
لفيض عظيم قد تمورت القلوب من انوار وجه
المحبيب ان هذا نور مبين قد تردى عبدالبهاء

clothed with the garment of servitude to the loved ones of Baha, this, verily, is the glorious triumph.

BSC.432 #785

برداء العبودية لأحباء البهاء وإنّ هذا لفوز عظيم

INBA55:459, INBA59:135, UMich962.151-152, UMich991.101, MKT2.218, DWNP_v3#03-4 p.023a, BCH.023, DUR1.189, MJH.070

AB09772

To: Muhammad Ibrahim, in Rafsanjan

Date: 1899-Apr-03

- 1 O my God, my God! Thou seest Thy servant who hath sought refuge at the door of Thy mercy, who hath taken shelter at the threshold of Thy holy favor, who hath sought protection with Thee from Thy wrath, who calleth upon Thee in the depths of night and at dawn, saying: "O my Lord, the All-Forgiving! Forgive my sins and remove my troubles, look upon me with the glance of Thy loving-kindness, and cause me to enter among the company of the sincere ones from among the people of guidance.

1 الهى الهى ترى عبدك الملتجئ بباب رحمتك
اللائذ بعتبة قدس عنايتك المستجير بك من
غضبك يدعوك فى جنح الليالى و الأستحار و
يقول يا ربى الغفار اغفر ذنوبى واكشف كربى
و انظر الى بلحاض العناية و ادخلنى فى زمرة
المخلصين من اهل الهداية

- 2 Illumine my sight with beholding the signs of Thy oneness, and honor my hearing with hearkening to the songs of the birds of the gardens of Thy singleness. Verily, Thou art the Generous, the Bestower."

2 و نور بصرى بمشاهدة آيات توحيدك و شرف
سمعى باستماع نعمات طيور رياض تفريدك انك
انت الكريم الوهاب

INBA59:213

AB02314

To: Siyyid Muhammad Rida Shahmirzadi, in Mazandaran

Date: 1899-Apr-05

- 1 O thou who hast turned toward the Kingdom of Abha and hast given glad tidings of God's Covenant! Arise to serve the Cause, roll up thy sleeves in earnest endeavor, and spare no effort in exalting the Word of God and diffusing the sweet-scented musk in the gatherings of the loved ones of God. Strengthen thy

1 يا من توجه الى ملكوت الابهى وبشر بميثاق الله
قم على الامر و شمر عن ساعد الجد و لاتأل جهداً
فى اعلاء كلمة الله و نشر رائحة مسكية الشميم فى
محافل احباء الله و اشدد ازرك و قوّ ظهرک و

loins, fortify thy back, and straighten thy posture through the power of the Covenant. Polish thy sight by witnessing the light of splendor from the horizon of the unseen as it shines upon all regions. By God, the Truth! The manifestations of thy Lord's verses have seized all directions, necks have been humbled, heads have bowed down, and the arrogant have fallen upon their chins. O concourse of the East and the West! Which, then, of the favors of your Lord will ye deny?

- 2 O spiritual friend! This is the time for service and the moment for steadfastness. Strive, surge forth, and raise thy voice until, like 'Abdu'l-Baha, thou mayest sacrifice thyself in servitude at the Sacred Threshold, raise the banner of servitude, and accomplish a world's work. Servitude at the threshold of Baha is my crown.

3 'Abdu'l-Baha

- 4 You had written about the firmness and steadfastness of the loved ones of God - this brought joy and gladness, for today all peoples and nations from all directions are attacking the Cause of God. Only through steadfastness can resistance be shown. The least wavering will result in the domination of the arrogant ones. Therefore you must be vigilant day and night lest anyone cause wavering and become the cause of weakness and laxity of hearts in the Cause of God. These thoughtless souls do not realize that weakness in the Covenant causes strength to the nations of the world and weakening of the light. In any case, do not rest for a moment and promote the religion of God and encourage and urge steadfastness in the Covenant of God. Soon the banner of the Ancient Beauty will be raised throughout all regions and the holy fragrances will perfume the East and the West.

عدّل قامتك بقوة الميثاق وأجل بصرک بمشاهدة نور الاشراف من افق الغيب حيث يتلألأ على الآفاق تالله الحق سطوات آيات ربك اخذت كل الجهات وذلت الرقاب وخضعت الاعناق وخر المستكبرون على الاذقان ويا معشر الشرق والغرب فباي آلاء ربكما تكذبان

2 ای حبيب روحانی وقت خدمت است و هنگام استقامت بکوش و بجوش و بخروش تا چون عبدالبهاء در عبودیت آستان مقدس جانفشانی نمائی و علم بندگی برافرازی و کار عالمی بسازی عبودیت درگاه بها تاج من است

ع ع 3

4 از ثبوت و رسوخ احبای الهی مرقوم نموده بودید سبب بهجت و سرور گردید زیرا الیوم جمیع ملل و امم از جمیع جهات مهاجم بر امر الله جز باستقامت مقاومت نتوان نمود اندک فتور سبب تسلط اهل غرور گردد لهذا آنجناب باید شب و روز مواظب بوده که مبدا نفسی القای تزلزل نماید و سبب ضعف و سستی قلوب در اصل امر الله گردد این نفوس بی فکر ملاحظه نمیکنند که سستی در ميثاق سبب قوت ملل آفاق و ضعف اشراق گردد باری دقیقهائی فراغت ننماید و ترویج دین الله و تسویق و تحریص بر ثبوت بر ميثاق الله ننماید عنقریب لواء جمال ابهی در جمیع آفاق بلند گردد و نفحات قدس مشام شرق و غرب را معطر نماید

INBA13:042, INBA59:170

AB04171

To: Hasan Khurasani, in Egypt

Date: 1899-Apr-06

- 1 O my Lord, my Hope, my Protector, my Refuge! By Thy glory, I am weary of beholding traces...

1 ربی و رجائی و حرزی و ملاذی بعزتک قد مللت من مشاهدة الآثار...

- 2 Through God's aid and grace, you must become shooting stars against the satans of doubts, and arrows against the hosts of vain imaginings. You must be a brightly-shining lamp in the gathering of the Covenant, and a fragrant bouquet of endless beauty in the assembly of the friends. Your accommodation of that Seyyed Mirza led him to false hopes - "The Sufi fell into vain desire from the laughter of the wine-cup." This person did not consider that if someone turns away from the light of the Covenant and deviates from the Dawning-place of servitude to the Sacred Threshold, they should not pursue coal, but rather become useless and idle, and be disappointed and deprived in both worlds....

2 ...باید به عون و عنایت حقّ شیاطین شبّهات را
تیر شهاب گردید و جنود اوهام را سهام پرتاب
مخفل میثاق را چراغ پراشراق شوید و مجمع
دوستان را گلدسته‌ئی در نهایت عطر و رونق
بی‌پایان مدارای آنجناب سید میرزا را بطمع خام
انداخت صوفی از خنده ساغر بطمع خام افتاد
اینقدر این شخص فکر نکرد که اگر کسی از نور
میثاق روی گرداند و از مطلع اشراق عبودیت
آستان مقدّس منحرف شود دیگر عقب ذغال
نیفتد بلکه مهمل و معطل گردد و در دارین
مأیوس و محروم شود....

MSHR3.365x, MSHR4.165x

AB12860

To: Hasan Khurasani, in Egypt

Date: 1899-Apr-06

- 1 ...O dear Haji! This lamp of servitude unto the Abha Beauty hath been encompassed by the violent winds of envy. If thou canst, become the glass protecting the lamp of the Covenant for the power of faith. And the sun of the Testament hath been veiled by the clouds of deficiency; if thou canst, become a mighty wind and scatter this dense cloud.
- 2 My heart is wearied of these men of feeble element; I yearn for the Lion of God and for Rustam, son of Dastan.
- 3 Thou hadst complained of the delay in replying. Be fair: this pen, single-handed, must correspond with all regions of the earth and bear every burden. Consider—if in the course of a year it address but one word unto a soul, it hath shown the utmost loving-kindness. Yet notwithstanding this, thou alone surely possessest an entire book of the writings of this servant. Can any affection be greater than this?

1 ...ای حاجی عزیز این سراج عبودیت جمال ابهی
را تندباد حسد احاطه نموده قوه ایمان را اگر
توانی زجاج سراج پیمان نما و آفتاب عهد را غمام
نقص پرده گشته اگر توانی باد شدید شو و این
ابر کثیف را پراکنده کن

2 زین مردمان سست عناصر دلم گرفت شیر خدا و
رستم دستانم آرزوست

3 از تأخیر جواب شکایت فرموده بودید انصاف
بده این قلم وحده باید بجمیع آفاق مخاّره نماید و
جمیع ائقال را حمل نماید ملاحظه کن اگر در
سالی یک کلمه‌ئی بنفسی مرقوم نماید نهایت محبتی
را نموده است باوجود این آنجناب تنها البتّه یک
کتاب از خطوط این عبد دارد آیا محبتی اعظم
از این میشود

MSHR3.365x

AB12366*To: Zavarihi, Mulla Muhammad Rida et al.**Date: 1899-Apr-16*

- 1 My God, my God! Thou seest me and hearest my intimate communion with Thee and art aware of my secrets and my manifest thoughts, my hidden and my visible self. I beseech the Kingdom of Thy holiness and the Dominion of Thy sovereignty to send down all Thy mercy and bounty, and to bestow all Thy grace and favor upon these servants who have turned their faces to Thy divine countenance and remained firm in Thy religion and steadfast in Thy Word and have withstood Thine enemies and endured every hardship in Thy path. O Lord! Quicken their hearts with the breathings of Thy holiness, and expand their breasts with the signs of Thy oneness, and perfume their nostrils with the sweet fragrance of Thy favors. Verily, Thou art the Generous, the Merciful, the Loving.

- 2 O my companions! How much must we give thanks that we have found the way to His sacred Threshold, that we have played the game of love, raised high the banner of divine passion, and built our nest and dwelling place at the Court of His Oneness. Though we are captives, abased and lowly, praise be to God, through the grace of the Most Glorious Beauty we are established upon a throne, we are helpers and supporters, nay rather, we are princes of the ethereal realm. Blessed are we! Joy be unto us!

1 الهی الهی انت ترانی و تسمع نجوائی و تطالع
باسراری و اجهاری و غیبی و شهودی اتی
متضرع الی ملکوت قدسک و جبروت
سلطانتک ان تنزل کل رحمتک و موهبتک و
تبذل کل عنایتک و نعمتک علی هؤلاء العباد
الذین توجهوا الی وجهه رحمانیتک و ثبتوا علی
دینک و استقاموا علی کلمتک و قاوموا اعدائک
و تحملوا کل مشقة فی سبیلک ای رب انعش
قلوبهم بنفحات قدسک و اشرح صدورهم
بآیات توحیدک و عطر مشامهم بطیب الطافک
انک انت الکریم الرحیم الودود

2 ای خواجه تاشان من چه قدر باید شکر نمائیم که
راه باستان مقدس یافتیم و نزد محبت باختم و
علم عشق برافراختم و در درگاه احدیت لانه و
آشیانه ساختیم هرچند اسیریم ذلیم حقیریم الحمد
لله از فضل جمال اهی مستقر بر سریریم و مجیر و
دستگیریم بلکه امیر فلک اثیریم طوبی لنا بشری
لنا

BRL_DAK#0924

AB01548*To: Mirza Muhammad Taqi Afnan, in Yazd**Date: 1899-Apr-17*

- 1 O Afnan of God's blessed Tree! Now that at the foot of Mount Carmel I am engaged with utmost joy in service at the Holy Threshold and absorbed and occupied in raising the edifice of the circumambulation place of holy ones, night and day delighting and rejoicing in this new servitude, your spiritual letter arrived and brought ultimate joy through news of the steadfastness of all the Afnans of the blessed Tree in that region.

1 ای افنان سدره مبارکه الهیه الآن که در
ذیل جبل کرمیل در کمال بشارت بخدمت
آستان مشغول و در رفع بنیان مطاف قدسیان
منهمک و مألوف شب و روز باین عبودیت
جدیده مسرور و مشغوف که نامه روحانی
آن حضرت رسید و از اخبار استقامت جمیع
افنان سدره مبارکه آن سامان نهایت انبساط

While others have forgotten the promotion of God's Cause, set aside service to the Holy Threshold, neglected the exaltation of the Word of God, deemed the acquisition of divine qualities futile, imagined the eternal ancient glory of firmness in the Covenant to be vain fancies, and become occupied day and night with spreading false rumors and disseminating papers of doubt - since the Ascension until now none of the negligent ones has taught even a single soul.

حاصل گشت و حضرات دیگر ترویج امر الله فراموش نموده خدمات آستان مقدس را کنار گذاشته اعلاء کلمه الله را نسیان نموده و تحلیق باخلاق را عبث پنداشته عزت قدیمه سرمدیه ثبوت بر میثاق را اوهام انگاشته شب و روز بنشر اراجیف مشغول گشته و در نشر اوراق شبهات کوشیده از بعد از صعود الی الان جمیع اهل فتور یک نفس را تبلیغ ننموده

- 2 Glory be to God! What a path is this, what heedlessness is this, what ignorance is this, and what misfortune and calamity is this! I swear by the Ancient Beauty that my heart is so grieved for these people that it cannot be described. They see the pit yet still throw themselves in; they observe the poison yet still drink it without hesitation; they witness the disgrace and humiliation and loss in this world and the next, yet still cast themselves into it. In any case, praise be to God that through your honor's efforts all the friends in Yazd are firm and steadfast. God willing the other wavering Afnans will also become firm. Regarding the Mashriqu'l-Adhkar of Ishqabad, whatever you deem advisable, instruct them to carry out.

2 سبحان الله چه مسلکی و این چه غفلتی و این چه نادانی و این چه بدبختی و فلاکتی قسم بجمال قدیم که قلب چنان بجبهت این قوم متأسف که وصف نتوان نمود چاه را بینند باز خود را دراندازند و سم را مشاهده کنند باوجود این بی جرعه نوشند رسوائی و ذلت و خسران دنیا و آخرت را مشاهده کنند باوجود این خود را دراندازند باری الحمد لله که احباب یزد بهمت آن حضرت جمیع ثابت و راسخ انشاءالله سائر افنان متزلزل نیز ثابت گردند در خصوص مشرق الأذکار عشق آباد هر نوع مصلحت بدانید امر فرمائید تا مجری دارند

- 3 'Abdu'l-Baha 'Abbas

3 ع ع

- 4 Please review the enclosed paper and then give it to his honor the Afnan. As we are engaged in building the holy, purified shrine, if two of the honored Afnans of the Sacred Tree who are firm in the Covenant could come and join this servant in moving earth and stones at the Holy Place, it would bring great joy to the heart. And regarding the assembly in Yazd, whatever your honor deems advisable should be implemented and all must obey.

4 ورقه جوف را ملاحظه نمائید بعد بحضرت افنان بدهید چون مشغول بینیان مرقد مقدس مطهریم اگر چنانچه دو نفر از حضرات افنان سدره مقدسه که ثابت بر پیمانند حاضر گردند و با این عید بخاک کشتی و سنگ کشتی در مقام مبارک مشغول شوند بسیار سبب سرور قلب است و در خصوص مجلس در یزد هر نوع آنحضرت مصلحت دانند مجری فرمایند و کل باید اطاعت کنند

INBA87:456, INBA52:473

AB11875*To: Ustad Ali Askar et al., in Ishqabad**Date: 1899-May-08*

- 1 My God, my God! You know what lies hidden in my heart and the depths of my being, and how its fire can be extinguished, its flames quenched, its passion and yearning calmed, and its sighing and moaning cut short, while it is immersed in the sea of deprivation and consumed by the fire of separation. Can the parched and thirsty be revived except by sweet flowing waters? Or can the hungry be refreshed except by coming to the table spread wide with blessings and bounties?
- 2 Therefore, O my God, have mercy upon me through Your grace and generosity, draw me near to You, attract me to Your Kingdom, admit me into the sacred fold near Your greatest mercy, and cause me to dwell in a true station beside the threshold of Your holiness in the Most Glorious Kingdom. Grant me the blessing of witnessing and attaining Your presence and entering beneath the shade of Your uttermost Tree. Verily You are the Merciful Lord.
- 3 Then I beseech You to assist these servants, handmaidens and days in service at Your exalted threshold and in bondage at the gate of Your oneness, whose heights the essences of existence in the highest horizon have failed to reach. Verily You are the Merciful One to the people of the first and last.

1 الهی الهی انت تعلم کون قلبی و صمیم فؤادی و
کیف تخمد ناره و یطفئ نیرانه و یسکن وجده
و حنینه و ینقطع جوائه و ایننه و هو مستغرق
فی بحر الحرمان و محترق بنار الهجران هل یحیی
الظماء العطاش الا بالعذب الفرات او ینتعش
الجیاع الا بالورود علی المائدة المنبسطة الممدودة
بالآلاء و النعماء

2 اذاً یا الهی ارحمنی بفضلک و جودک و قربنئ
الیک و اجذبنی الی ملکوتک و ادخلنی فی
حظيرة القدس جوار رحمتک الکبری و انزلنی
منزل صدق فی جنب عتبة قدسک فی الملکوت
الایهی و ارزقنی المشاهدة و اللقاء و الدخول فی
ظل سدرتک المنتهی انک انت الربّ الرحمن

3 ثم ادعوک ان توفّق هؤلاء العبيد و الاماء و ایامی
علی عبودیّة عتبتک السّامیة البناء و رقیّة باب
احدیّک الّتی عجزت عن بلوغها جواهر الوجود
فی افق العلی انک انت الرّاحم باهل الآخرة و
الاولی

TISH.158-159

AB07853*To: Aqa Ahmad et al.**Date: 1899-May-09*

O ye servants of the Sacred Threshold! The triumphant hosts of the Celestial Concourse, arrayed and marshalled in the Realms above, stand ready and expectant to assist and assure victory to that valiant horseman who with confidence spurs on his charger into the arena of service. Well is it with that fearless warrior, who armed with the power of true Knowledge, hastens unto the field, disperses the armies of ignorance, and

ای بندگان آستان مقدّس جنود ملاً اعلی در
اوج علی صفّ بسته و مهیا و منتظر و مترصد
مرد میدان و فارس عرفان که بحض جولان
نصرت نمایند و تأیید کنند و قوّت الظّهر گردند
پس خوشا بحال فارسی که اسب جولان دهد و
طوبی از برای دلیری که بقوّه عرفان در میدان

scatters the hosts of error, who holds aloft the Standard of Divine Guidance, and sounds the Clarion of Victory. By the righteousness of the Lord! He hath achieved a glorious triumph and obtained the true victory.

SWAB#208x, BSW#17.09x, BADM.042-043x, SW_v14#03 p.086x

برهان بتازد و صفّ جهل بدرد و سپاه ضلال
شکست دهد و علم هدی بلند کند و کوس غلبه
بنوازد تالله الحقّ انه لقی فوز عظیم و ظفر مبین و
انّ هذا هو الفضل البديع

MMK1#208 p.254x, RRT.019x

AB10231

To: Ruhullah son of Faydullah (Qazvin)

Date: 1899-May-09

O my Lord, my King, my Ruler, and my Sovereign! I call upon Thee with my tongue, my heart, and my soul, saying: Clothe this servant of Thine with the robe of Thy care, the raiment of Thine unfailing help, and the armour of Thy protection. Assist him to make mention of Thee and to extol Thy virtues amidst Thy people, and unloose his tongue to utter Thy glorification and praise in every assemblage held to celebrate Thy unity and sanctity. Thou art, in truth, the Mighty, the Powerful, the All-Glorious, the Self-Subsisting.

BRL_POAB#20

رئی و سلطانی و ملیکی و مالکی انّی ادعوک
بلسانی و جنانی و وجدانی ان تلبس عبدک هذا
قیص صونک و رداء عونک و درع حمایتک
و آیده علی ذکرک و ثنائک بین بریتک و انطقه
بنعوتک و محامدک فی محافل توحیدک و مجامع
تقدیسک انک انت القویّ المقتدر العزیز القيوم

BRL_DAK#0097, BRL_MON#020,
MJMJ3.098a, MMG2#144 p.162

AB10997

To: May Maxwell

Date: 1899-May-16

- 1 O thou beloved gem, who hast fixed thy gaze upon the Horizon of the Shining Light!
- 2 Take heed, and turn thine eyes from all save God! Let thine heart be enkindled with the fire of the love of God. Rejoice at the sweet savours of God, and baptize thyself with the Divine Spirit, overflowing abundantly from the Kingdom of God!
- 3 Then shalt thou have whatsoever thou dost wish and desire from the gifts of God, O thou the maidservant of God.

MAX.080-081

1 ایّها الجوهرة الحبیّة النّاضرة الی مطلع الاشراق

2 غَضّی النّظر و کفّی البصر عن غیر الله و اشتعلی
بنار محبة الله و استبشری بنفحات الله و تعمّدی
بروح الهی فائض من ملکوت الله

3 و لک ما تحبّی و ترضی من مواهب الله یا امة الله

INBA59:182a

AB06426*To: Margaret B Peeke**Date: 1899-May-17*

- 1 O thou who art preparing to receive knowledge from the Herald of the Kingdom!
- 2 I have read thy letter in which thou showed thy desire toward the divine teachings and the texts of the knowledge of Truth. Blessed thou art and more blessed thou shalt be if thy feet be firm, thy heart tranquil through the fragrance of His Holy Spirit and thy secret and hidden thoughts pure before the Lord of Hosts! Then, by God the True One! the hosts of the angels of the Kingdom shall surround thee and convey to all thy limbs and veins the Spirit of Life; thy tongue shall utter fluently and distinctly the most eloquent and clear words and thoughts; thy bosom shall be cheered with joy through the appearance of the evident texts; thy face shall be illumined, among the daughters of the Kingdom, with the light of firmness; the door of glad-tidings shall be opened before thy face and thou shalt receive knowledge through the symbolic signs descending from the heavenly Kingdom in the Books and Tablets!

TAB.704

1 أَيُّهَا الْمُنِيَّةُ لِلتَّعَلُّمِ مِنْ مَنَادِي الْمَلَكُوتِ

2 قَدْ تَلَوْتُ رَقِيعَتَكَ الَّتِي أَظْهَرْتَ بِهَا رَغْبَتَكَ فِي الْعَالَمِ الْإِلَهِيِّ وَتَرْتِيلَكَ آيَاتِ مَعْرِفَةِ الْحَقِّ طَوْبِي لَكَ ثُمَّ طَوْبِي إِذَا ثَبَتَ قَدَمَاكَ وَأَطْمَئِنَّ قَلْبُكَ بِنَفْحَاتِ رُوحِ الْقُدُسِ وَصَفَتْ سِرِيرَتَكَ مَعَ رَبِّ الْجُنُودِ تَالَهُهُ الْحَقُّ تَحِيطُ بِكَ جُنُودُ مِنْ مَلَائِكَةِ الْمَلَكُوتِ وَتَنْفُخُ فِي كُلِّ أَعْضَائِكَ رُوحَ الْحَيَاةِ وَيَنْطِقُ لِسَانُكَ بِإِفْصَاحِ الْمَعَانِي وَالْكَلِمَاتِ وَيُنْشِرُ صَدْرُكَ بِظُهُورِ الْآيَاتِ الْبَيِّنَاتِ وَيَتَنَوَّرُ وَجْهُكَ بَيْنَ بَنَاتِ الْمَلَكُوتِ بِنُورِ الثِّبَاتِ وَيُفْتَحُ عَلَى وَجْهِكَ أَبْوَابُ الْبَشَارَاتِ وَتُظَلِّعُنِ بِرُمُوزِ الْإِشَارَاتِ النَّازِلَةِ فِي الصُّحُفِ وَالْأَلْوَابِ مِنْ مَلَكُوتِ السَّمَاوَاتِ وَعَلَيْكَ التَّحِيَّةُ وَالْثَنَاءُ عَ بَلَّغْنِي تَحِيَّتِي وَاحْتِرَامِي إِلَى السَّيِّدِ الْمُحْتَرَمِ قَرِينَةِ سَفَرِكَ وَأَنْبَسْتِكَ الْجَلِيلِ

INBA59:182c

AB01365*To: Baha'is of the world**Date: 1899-May-26*

- 1 O ye yearning ones who are quickened by the breeze of the love of God, flowing from the meadows of the Abha Kingdom. By the One True God, they who are the denizens of holiness, the gems of detachment, the temples of oneness, are longing for you, especially this grieving, fugitive, submissive, despondent and weak Servant. I beseech God to endow me with wisdom, to bless me by enabling me to gaze upon the countenance of His loved ones, and to attain the companionship of the radiant souls in the assemblage of faithfulness. O My Lord, enable me to attain this blessing, intoxicate me with this wine, illumine my vision by the sight of the brilliant lights radiating from

1 يَا أَيُّهَا الْمَشْتَاقُونَ الْمَهْتَزُّونَ مِنْ سَرِيَانِ نَسِيمِ مَحَبَّةِ اللَّهِ مِنْ رِيَاضِ مَلَكُوتِ الْأَهْيَى تَالَهُهُ الْحَقُّ إِنَّ مَلَأَ الْقُدُسَ وَجَوهَ التَّوْحِيدِ مِنْ هِيَاطِ الْتَفْرِيدِ يَشْتَاقُونَ إِلَيْكُمْ وَبِالْأَخْصِ هَذَا الْعَبْدُ الْبَائِسُ الْآبِقُ الْخَاضِعُ الْمُنْكَسِرُ الْمُسْكِنُ وَادْعُو اللَّهَ أَنْ يَهَيِّأَ لِي مِنْ أَمْرِي رَشْدًا وَيَرْزُقَنِي مَشَاهِدَةَ وَجْهِ الْأَحْيَاءِ وَمُؤَانَسَةَ الْمَطَالَعِ النَّوْرَانِيَّةِ فِي مَحْفَلِ الْوَفَاءِ رَبِّ يَسِّرْ لِي هَذَا الْعَطَاءَ وَاسْكُرْنِي بِهَذِهِ الصَّبَاءِ وَنُورَ بَصَرِي بِمَشَاهِدَةِ الْأَنْوَارِ السَّاطِعَةِ مِنْ وَجْهِهِ

the faces of the beloved and God-fearing ones. Thou art the Generous, the Giver, the All-Merciful.

- 2 Praise be to God, the Bestower of blessings, the Provider of grace, the Revealer of the point from which the letter "Ha" came forth, the Shaper of the sun shimmering in the apex of names, the Scatterer of the stars of dissension abiding in the temples of desire, the Kindler of the effulgent rays shedding from the lamp of faithfulness, He Who transforms them into the stars of His Abha Kingdom. May blessings glory and praise be upon the holy souls who bowed down, submissive and sacrificing, prostrating themselves upon every spot ennobled by the footsteps of the loved ones of God.

- 3 Thereupon, O pure ones of God, My commandments are that ye cleave unto unity and concord, guard against discord, and distance yourselves from the people of hypocrisy; that ye be as one tightly united heavenly body, and become as fully armed hosts of the Divine, constituting one unified social grouping; that ye may be elevated by God to a station of distinction amongst all peoples and nations, and that He may raise your word amongst the nations, tribes and denominations of the world and aid ye by the hosts rushing forth from the Kingdom of Glory, and reinforce ye with multitudes and battalions charging forth from the Concourse on high.

- 4 But if ye are best by differences and dissension, your abundance shall vanish, your limpid streams shall dry up, your Beloved One shall be angered, your fortunes shall decline, your remedies shall elude you, your enemies shall prevail against you, those who despise you shall rule upon you, your gathering shall be dispersed, your assemblage shall be scattered, the brightness of your lights shall be darkened, your flame shall be extinguished, your star shall set, your procession shall be fragmented, your honour shall be abased, the fire of your torment shall rage, and ye shall become bodies without souls, chalices without wine, lamps without light, and ye shall stray rudderless from the path of truth.

- 5 I beseech God to unlock before ye the doors of unity in all matters, purified from all limitations and bondage, clinging to the robe of oneness and detachment. By the grace of God, nothing brings joy to the heart of Abdu'l-Baha save the unity of the loved ones of God, and the loved ones of the pure ones of God. I ardently ask of God to graciously grant me this great blessing.

الأوداء الأتقياء أنك انت الكريم المعطى الرحمن

2 الحمد لله معطى الآلاء رازق النعماء مفصل النقطة البارزة عنها الهاء مكور الشمس البازغة في اوج الأسماء و ناثر النجوم الخنس في كائس الهوى و موقد السرج الساطعة في زجاج الوفاء و جعلهم كواكب ملكوته الأبهى والصلوة والبهاء والثناء على النفوس القدسية التي خضعت و خشعت و بنجت و سجدت لكل تراب موطأ لأقدام احباء الله

3 ثم يا اصفياء الله عليكم بالاتحاد و الاتفاق و الاحتراز عن الشقاق و الابتعاد من اهل التفاق كونوا ازمة واحدة ملكوتية و جنوداً مجندة لاهوتية و هيئة متحدة اجتماعية يظهركم الله على كل الأمم و الملل و يعلى كلمتكم بين الشعوب و القبائل و طوائف العالم و ينصركم بجنود وفود من جبروت الأبهى و بحافل و كائب هاجمة من الملأ الأعلى

4 و اذا اختلفتم يذهب فيضكم و ينقطع سيلكم و يغضب حبيكم و يقل نصيبكم و يفر طبيكم و يغلب اعدائكم و يستولى عليكم شائكم و يتشتت شملكم و يفرق جمعكم و يظلم انواركم و يغرب شهابكم و يأفل كوكبكم و يفرق موكبكم و يغور مائكم و يفور نيران عذابكم و تصبحون اجساماً لا روح لها و كؤوساً لا صهباء فيها و زجاجاً لا سراج و لا منهاج و لا معراج

5 و اتى ابتهل الى الله ان يفتح عليكم ابواب التوحيد في جميع الشئون منزهاً عن التحديد و التقيد و متوسلاً بذيل التفريد و التجريد لعمر الله ان قلب عبدالبهاء لا يفرح الا بوحدة احباء الله و احباء اصفياء الله و اسئل الله ان يمن على بهذا الفضل العظيم

AB02171

To: Ibrahim Effendi Khayrullah, in United States

Date: 1899-Jun ca.

O thou who hast spread the Fragrances of God!—may God confirm thee!

Since thou hast reached America, we have not received any message announcing to us thy safe and sound arrival there, but Mr..., in a letter to us, hath endeavored to explain in detail that thy return was like showers of rain to that country and like the attack of a lion upon those valleys and mountains. He also informed us that thou hadst been received there with honors by the best men; by those whose breasts were dilated by the gentle breeze coming from the gardens of the Kingdom of God.

O thou who warmest thyself by the fire of the love of God, spreading from the Tree of the Covenant! Let thy soul be at ease and thy heart in peace concerning the perfect success and progress which the pen is not able to express, for in a short time thou shalt see the flag of the Kingdom waving in those far and wide regions, and the lights of the Truth shining brilliantly in its dawn above those horizons, and thou shalt know that thou art the center of the circle of the love of God, the axis around which souls revolve in their way and supplication to God. Therefore, thou must widen thy heart, dilate thy breast, have patience in plenty, calmness of soul and cut thyself from everything but God!

By God, the truth is, if thou goest according to the teachings of El-Abd [‘Abduil-Bahá] and followest the steps of Him who is annihilated in God, thou shalt see that the cohorts of the kingdom of God will come to thy help, one after another, and that the hosts of the Might of God will be in thy presence in steady succession, the gates of the great victory opened and the rays of the brilliant morning diffused! By thy life, O my beloved! if thou didst know what God had ordained for thee, thou wouldst fly with delight and thy happiness, gladness and joy would increase every hour! El-Baha be upon thee!

Present to the beloved people of God there my longings for them. Preach to them the glad-tidings of God. Give my greetings to Sitt [sister] Nabitha and Sitt Labitba, and also to the honorable maidens of the Merciful God. El Beha is upon them all.

Present my best greetings to the honorable and spiritual women, to those who are very much attracted toward God,

and particularly to that one who has proved that it possible for a camel to pass through a needle's eye. May God keep them in joy and happiness and burning with His love.

TAB.259-261, BWF.363-363x, LTWS.198-199

AB05462

To: Aqa Siyyid Yahya

Date: 1899-Jun

- 1 O thou who art alive through the Spirit of Life through the breaths of the verses! Indeed the magnetic radiance dazzles the eyes and fixes the gaze when the lights shine forth. However, those possessed of sight perceive this abundant bounty and their breasts are expanded thereby. As for the people of the graves, they lie sleeping in the darkness of the tombs. But thou, praise be to God, hast acquired a fire and gained a light and art filled with joy and gladness.
- 2 Awaken those sleeping in the beds of ignorance and say: Be vigilant, O people of fancy, and behold the signs of God which have spread and diffused throughout all regions. How long will this heedlessness continue? How long?
- 3 Abandon the footsteps of the manifestations of self and passion, and follow the trace of Him Who is strengthened by intense power, Who speaks with most wondrous melodies in the gardens of servitude and evanescence, saying: "Lord, Lord! Make firm my steps upon this path and strengthen my loins in servitude at Thy sacred threshold, O my Lord, the Most Merciful." And the Glory be upon thee.

1 يا من حي بروح الحيات بنفثات من الآيات انّ الضياء المغناطيسى يهر الابصار و تشخص به الانظار عند تشعشع الانوار ولكن اهل الابصار يدركون هذا العطاء الموفور و ينشرح به منهم الصدور و اما اهل القبور لفي ظلمات الاجداث لراقدون و انتك انت لله الحمد اقتبست ناراً و اكتسبت نوراً و امتلئت فرحاً و سرورا

2 تبّه الرّاقدين في مضاجع الجهل و قل تيقظوا يا اصحاب الوهم و انظروا الى اثار الله الّتي شاعت و ذاعت في الآفاق و هذه الغفلة الى متى الى متى

3 دعوا خطوات مظاهر النفس و الهوى و اتبعوا اثر من ايد بشديد القوى و ينطق بابدع الالخان في رياض العبوديّة و الفناء و يقول ربّ ربّ ثبت قدمي على هذا الصراط و اشدّد ازرى على عبوديّة عتبتك المقدسه يا ربّي الرّحمن و البهاء عليك

MSBH5.085-086

AB05504*Date: 1899-Jun-11*

¹ O my God, O my God! These are servants who have entered beneath the shade of the Tree of Thy mercy, who have sought refuge in the sanctuary of the holiness of Thy compassion, who have been nursed at the breast of Thy lordship, and who have found abiding shelter in the precincts of Thy fostering care. O Lord! Aid them from every direction, open before their faces the portals of success and salvation, bestow upon them the fruit of triumph and true life, adorn their outward being with the bounties of Thy sovereignty, and illumine their inmost hearts with the lights of Thy mercy. Make them to advance in all things and to ascend, step by step, unto the loftiest degrees of felicity, O Thou the Ever-Living, the Self-Subsisting.

² Cause their hearts to become the dawning-places of divine inspirations and the source of the clear evidences of Thy compassion; gladden their spirits with the glad tidings of Thy oneness; array their bodies in the vesture of true humanity; endow their minds with penetrating power to discover the realities of created things and the hidden properties of all beings. Make them the signs of Thy bounty, the evidences of Thy loving-kindness, the manifestations of Thy traces, and the daysprings of Thy lights. Verily, Thou art the Generous, the Merciful, the Compassionate.

³ And upon the loved ones of God be the glory.

¹ الهی الهی هولاء عبید دخلوا فی ظل شجره رحمانیتک و التجاوا الی کھف قدس رحمانیتک و رضعوا من ثدی ربوریتک و حلوا فی جوار تبریتک ای رب ایدهم من جمیع الجهات و آفتح علیهم ابواب النجاح و النجات و ارزقهم ثمرۃ الفلاح و الحیات و زین ظواهرهم بمواهب الربوبیۃ و نور سرائرهم بانوار الرحمانیۃ و اجعلهم یترقوا فی جمیع الشئون و یتدرجوا فی اعلی درجات السعادة یا حیّ و یا قیوم

² حتی تصبح قلوبهم مرکزا للسوحات الربانیۃ و مصدرا للبینات الرحمانیۃ و ارواحهم متبشرة ببشارات الفردانیۃ و اجسامهم مزینة بالحلل الانسانیۃ و عقولهم نافذة فی اکتشافات حقائق الکائنات و سرائر خصائص الموجودات و اجعلهم ایات مواهبک و بینات الطافک و ظهور اثارک و سطوع انوارک انک انت الکریم الرحیم الروف

³ و البهاء علی احباء الله

INBA59:169

AB00325*To: Baha'is of Khurasan**Date: 1899-Jun-17*

¹ O my friends and companions! The call is the call of servitude, and the manifestation is the manifestation of thralldom to the Sacred Threshold. We are utter nothingness and absolute non-existence. Let each of us strive in the obligations of servitude and exert mighty efforts in the requirements of bondage, and let us make the garment of servitude adorn the shoulder of thralldom. Thus may we become the manifestation

¹ ای یاران من و یاوران من بانگ بانگ عبودیت است و جلوه جلوه رقیّت آستان مقدّس کلّ فناء محضیم و معدوم بحت هر یک در فرائض بندگی بکوشیم و در لوازم چاکری جهد بلیغ نمائیم و خلعت عبودیت را زیبایش دوش

of the confirmations of the Most Great Unity. The attributes of Lordship and the titles of Divinity are reserved for the Sacred Being. The utmost praise and glorification for us is effacement and nothingness, weakness and lowliness at the Threshold of Grandeur. This is the supreme gift, this is the greatest mercy, this is the heaven of refuge, this is the most exalted paradise, this is the sovereignty of earth and heaven, this is transcendent glory, this is the sublime station, this is the great bounty, this is the manifest triumph. Blessed are they who attain! May they who arise be satisfied! May they who seek be nourished!

رَقِيتْ نَمَائِمِ مَظْهَرِ تَأْيِيدِ حَضَرَتِ اَحَدِيَّتِ گَرْدِيمِ
عَنْوَانِ رِیَوِیَّتِ وِ الْقَابِ الْوَهِّیَّتِ مَخْصُوصِ
ذَاتِ مَقْدَسِستِ نَهَائِتِ سِتَائِشِ وِ نِیَایِشِ مَا
مَحْوِیَّتِ وِ فَنَاءِ وِ عَجْزِ وِ نِیَازِ دَرِ دَرگَاهِ کِبَرِیَاسِ
ایْنِستِ مَوْهَبِ کِبَرِیِ ایْنِستِ رَحْمَتِ عَظْمِیِ
ایْنِستِ جَنَّتِ مَأْوِیِ ایْنِستِ فَرْدُوسِ اَعْلٰی
ایْنِستِ سُلْطَنَتِ اَرْضِ وِ سَمَاءِ ایْنِستِ شَرَفِ
بَازِخِ ایْنِستِ مَقَامِ شَاخِ ایْنِستِ فَضْلِ عَظِیمِ
ایْنِستِ فَوْزِ مَبِینِ هَنِیْئاً لِّلْفَائِزِینِ سَقِیاً لِّلْقَائِمِینِ
رَعِیاً لِّلطَّالِبِینِ

- 2 His Holiness the Martyr, son of the Martyr, upon him be the Most Glorious Glory of God, mentioned those friends in his writings and offered the highest praise, that the beloved in that region are like a mighty edifice and an impregnable fortress, firm in the Covenant and attracted to the Dawning-Place. And thus it is befitting, for the Ancient Beauty, the Manifest Dawn, and the Sun of the Great Kingdom (may my spirit be sacrificed for His loved ones) had a special kindness for the people of the land of Khurasan, and would always mention the beloved of Khurasan with the utmost joy and smiling countenance. And the effects of this bounty are that all are firm and steadfast in the Divine Covenant. The oppressive and ignorant people of the Violation gained no influence in those regions, and the people of doubts were left without hope.

2 حَضَرَتِ شَهِیدِ ابْنِ الشَّهِیدِ عَلَیْهِ بَیْءُ اللَّهِ الْاَبَیِّ
ذَکَرِ اَنْ یَارَانِزَا دَرِ مَحَرَّراتِ خَوِیشِ فَرمودِه وِ
نَهَائِتِ سِتَائِشِ نَمُودِه کِه اَحْبَایِ اَنْ اَقْلِیمِ چُون
بَنِیَانِ رَصِینِ وِ حَصْنِ حَصِینِ ثَابِتِ بَرِ مِثَاقِ وِ
مَنْجَذِ اَشْرَاقِدِ وِ چَنِینِ سَزَاوَارِ اسْتِ زِیرَا
جَمَالِ قَدِیمِ وِ صَبَحِ مَبِینِ وِ اَفْتَابِ مَلْکُوتِ عَظِیمِ
رُوحِ لَاحِجَاتِه الْفَدَاءِ عَنَائِتِ خَاصِیِ بَاهَالِیِ
کُشُورِ خِرَاسَانِ دَاشْتَنْدِ وِ دَائِماً دَرِ کَمَالِ بَشَاشْتِ
مُتَبَسِّمَانِه ذَکَرِ اَحْبَایِ خِرَاسَانِ مِیْفَرمودَنْدِ وِ اِینِ
عَنَائِتِ اَثَارِشِ ایْنِستِ کِه دَرِ مِثَاقِ الهِیِ کُلِ
ثَابِتِ وِ رَاسِخَنْدِ قَوْمِ ظُلُومِ جَهِولِ نَقْضِ رَا نَفُوذِیِ
دَرِ اَنْصَافِحاتِ نَشْدِ وِ اَهْلِ شَبَہَاتِ رَا اَمِیدِیِ
نَمَانْدِ

- 3 Now, in thanksgiving for this confirmation and success, protection and bounty of the Glorious Lord, the beloved of God must strive with perfect wisdom to strengthen the foundations of the Cause of God, establish and promote the Law of God, diffuse the fragrances of God, exalt the Word of God, advance souls in all degrees of existence, educate children, teach beneficial arts to youth, progress in the stages of civilization, multiply national industries, promote commerce, improve agriculture, spread knowledge, educate women, honor the leaves, care for the handmaidens of the Merciful, create love and unity among the friends, serve the government, show loyalty to the throne of sovereignty, wish well for all, and wholeheartedly obey the zealous king.

3 حَالِ بَشْکَرَانِه اِینِ تَأْيِیدِ وِ تَوْفِیقِ وِ صِیَانَتِ وِ
عَنَائِتِ رَبِّ مَحْجِیدِ بَایْدِ اَحْبَایِ الهِیِ بِکَمَالِ حَکْمَتِ
دَرِ تَحْکِیمِ دَعَائِمِ اَمْرِ اللَّهِ وِ تَأْسِیسِ وِ تَرْوِیجِ
شَرِیعَتِ اللَّهِ وِ نَشْرِ نَفْحاتِ اللَّهِ وِ اَعْلَایِ کَلِمَةِ اللَّهِ
وِ تَرْقِیِ نَفُوسِ دَرِ جَمِیعِ مَرَاتِبِ وِجُودِ وِ تَرْبِیَّتِ
اَطْفَالِ وِ تَعْلِیمِ فَنُونِ نَافِعِه بَنُورِسِیدِگَانِ وِ تَدْرِیجِ
دَرِ مَدَارِجِ مَدَنِیَّتِ وِ تَکْثِیرِ صَنَائِعِ وَطَنِیَّه وِ تَرْوِیجِ
تِجَارَتِ وِ تَحْسِینِ زَرَاعَتِ وِ تَعْمِیمِ مَعَارِفِ وِ
تَعْلِیمِ نِسَاءِ وِ تَکْرِیمِ وِرَقَاتِ وِ رَعَايَتِ اِمَاءِ الرَّحْمَنِ
وِ الْفَتِ وِ اتِّحَادِ اَحْبَاءِ وِ خَدْمَتِ حُکُومَتِ وِ
صَدَاقَتِ بَسْرِیرِ سُلْطَنَتِ وِ خَیرِخواهِیِ عُمُومِ وِ
اِطَاعَتِ پادِشاهِ غَیُورِ بِه جَانِ وِ دَلِ بَکُوشَنْدِ

- 4 His Imperial Majesty (may God assist him in reviving the country) has, in truth, from early youth and the beginning of his prosperity, exercised the utmost protection and maintained the greatest defense of this community, until he ascended the throne of sovereignty, and during his time adorning the seat of government, praise be to God, he has kept justice in view.

4 اَعْلِیْحَضَرَتِ شَهِرِیاریِ اَیْدِه اللَّهِ عَلِیِ اَحْیَاءِ الْبِلَادِ
فِی الْحَقِیقَه اَزِ بَدُو جَوَانِیِ وِ بَدَائِتِ کَامَرَانِیِ دَرِ
حَقِّ اِینِ طَائِفَه نَهَائِتِ صِیَانَتِ رَا مَحْجُورِیِ وِ غَايَتِ
حَمَایَتِ رَا مَنظُورِ دَاشْتَه اَنْدِ تا اَنکِه بَسْرِیرِ تَاجِداریِ
جَلُوسِ فَرمودَنْدِ وِ دَرِ مَدَّتِ تَرْزِیْنِ سَرِیرِ حُکُومَتِ
الْحَمْدُ لِلَّهِ عَدَالَتِ رَا مَنظُورِ دَاشْتَه اَنْدِ لِهَذَا اَحْبَاءِ بَایْدِ

Therefore, the friends must serve and sacrifice themselves in all ranks with perfect determination and sincerity.

- 5 O friends of Truth! Listen to these counsels with heart and soul. If you witness oppression and cruelty from some officials, this is due to the compulsion of the clergy and the insistence of the foolish. They transgress of their own accord, but the eternal government has never been and is not pleased with this, and provides protection to the extent possible. Therefore, be not grieved by occurring events, and with complete truthfulness and uprightness, obey and serve the government and those in authority, and think of the progress and civilization of all and the elevation of the country, until you become like unto brilliant lamps in the civilized world.

- 6 Observe how other countries have advanced in modern progress. The Ancient Beauty has guided you through all counsels and covenants to that which causes life and progress in stations. You must be the party of progress so that you may become the army of life and the hosts of salvation. Likewise, divine confirmations have prepared for you the means of progress from every direction. Soon your brothers from Europe and America will come to Iran and will establish novel industries, build works of civilization, various factories, promote commerce, multiply agriculture, and spread knowledge. As soon as security and safety reach perfection through the government's efforts, they will come and make the territory of Iran the envy of the world and the object of admiration for other regions. Then the government will be infinitely pleased, and this servant's intentions in well-wishing for the government and sincerity toward the throne of sovereignty will become manifest.

- 7 O divine friends! This transient world deserves no attachment and has not had nor will have worthiness of connection. Nothing in this world should be considered important except the manifestation of human virtues, characteristics, and praiseworthy qualities, which are the greatest divine trust, and that divine radiance is expressed through the appearance of these counsels and exhortations. And upon you be glory.

BRL_SOCIAL#017x, BADM.173ax, SW_v01#08 p.016x

بکمال همت و صداقت در جمیع مراتب خدمت و جانفشانی نمائید

- 5 ای یاران حقّ این نصائح را به جان و دل گوش نمائید اگر چنانچه از بعضی مأمورین جور و جفائی بینید این از اجبار علماء و اصرار سفهاست خودسرانه تعدی مینمایند اما دولت ابدمدّت ابداً راضی نبوده و نیست و بقدر امکان صیانت میفرماید لهذا از وقوعات حادثه محزون مباشید و در کمال راستی و درستی اطاعت و خدمت به دولت و اولیاء امور نمائید و در فکر ترقی و مدنیت عموم و علویت مملکت باشید تا آنکه چون شمع در عالم مدنی روشن گردید

- 6 ملاحظه کنید که ممالک سائر در ترقیات عصریّه چه قدر پیش آمده‌اند جمال قدم بجمع وصایا و عهود شما را بر آنچه سبب حیات و ترقی درجات است دلالت فرموده‌اند شما باید حزب ترقی باشید تا لشکر حیات گردید و جنود نجات شوید و همچنین از برای شما تأییدات الهیه از هر جهت اسباب ترقی مهیا فرموده عنقریب برادرانتان از اروپا و امریکا به ایران خواهند آمد و تأسیس صنایع بدیعه و بناء آثار مدنیت و انواع کارخانه‌ها و ترویج تجارت و تکثیر فلاح و تعمیم معارف خواهند نمود همین قدر امن و امان بهمت حکومت بحدّ کمال برسد خواهند آمد و خطّه ایران را رشک جهان و غبطه اقالیم سائر خواهند نمود آن وقت حکومت بی‌نهایت خوشنود خواهد شد و نوایای این عبد در خیرخواهی دولت و خلوص بسریر شهریاری ظاهر خواهد گشت

- 7 ای یاران الهی این دنیای فانی لیاقت دلپستگی ندارد و شایستگی تعلّق نداشته و نخواهد داشت امری در این عالم مهمّ شمرده نشود مگر ظهور فضائل و خصائل و مناقب انسانی که اعظم ودیعه الهیست و آن جلوه رحمانی عبارت از ظهور این نصائح و وصایاست و الباء علیکم

INBA13:092, INBA72:026, INBA88:227,
BRL_DAK#0527, AVK4.452.05x,
NJB_v01#19a p.007x

AB10181*To: H Emogene Hoagg, in Port Said**Date: 1899-Jun-17*

O thou who art beseeching God and supplicating before the Kingdom of God!

Blessed art thou; again blessed art thou! For thou art attracted by the Magnet of the Love of God unto the Centre of the Holy Spirit, (i.e.) the Messenger-Angel of a perfect purification and sanctification (which is) holy above the conditions of the earthly world.

When thou hast become firm in this Cause, the Spirit of Truth shall help thee, and the Hosts of Heaven shall assist thee.

Amen! I say unto thee! Be rejoiced at this Glad-tidings which is the greatest means for thy entrance into the Kingdom of God.

BSTW#008

AB12081*To: Majidi, Farajullah son of Muhammad Mihdi et al., in Tihiran**Date: 1899-Jun-21*

- 1 O my Lord! This is Thy servant who has severed the cord of his attachment from the earthly realm and cut off the bond of his connection to the dusty earth, and has attached himself wholly to the highest zenith, the center of the radiance of the lights of the divine realm. O Lord! Make easy for him every hope and accept from him every righteous deed performed in pursuit of Thy generous countenance. Forgive his misdeeds and transform them into good deeds, and let not the end result be regrets. Verily Thou art the Pardoning, the Forgiving. Verily Thou art the Appreciative Lord. Have mercy upon us through Thy grace and deal with us according to Thy forgiveness. Verily Thou art the Generous, the Loving.

- 2 'Abdu'l-Baha

- 3 O wife of him who has ascended unto God! Be not grieved, for this is an ascension to the highest horizon, not a descent into

1 ای ربّ هذا عبدک قد انفصم حبل تعلّقه عن
النّاسوت و انقطعت عروة ارتباطه عن البسیطة
الغبراء و تعلّق بکلیّته الی الاوج الاعلی مرکز
سطوع انوار الالهوت ای ربّ یسرّ له کلّ امل
واقبل منه کلّ عمل صالح ابتغاء وجهک الکریم
و اغفر السيئات و بدله بالحسنات و لاتجعل
العاقبة الحسرات انک انت العفو الغفور انک
انت الربّ الشکور ارحمنا بفضلک و عاملنا
بعفوک انک انت الکریم الودود

ع 2

3 ای ضلع آن متصاعد الی الله محزون مباشر زیر
صعود است در افق اعلی نه هبوط در طبقات

the layers of dust. It is a rising in the Most Exalted Heaven, not a setting in the dark pit. And the Glory be upon thee.

تراب طلوع است از فلک اسمی نه غروب در
حفرهء ظلّاء و البهاء علیک

4 'Abdu'l-Baha

ع ع 4

5 O Faraju'llah! Although this passing of your father brought you grief and sorrow, for him it was the greatest relief and firmest victory. He became joyful while you became sorrowful; he became grateful while you became grief-stricken. Therefore you too should be glad that he ascended firm and steadfast.

5 ای فرج الله این وفات پدر هرچند شما را غم و
کدر بود ولی او را فرج اعظم و فتوح محکم او
مسرور شد و شما محزون او ممنون شد شما مغموم
پس شما نیز شادی نمائید که ثابت و راسخ عروج
نمود

MSBH10.141-142

AB00195

To: Aqa Mihdi Aqa Dadash (Mazndaran), in Mazandaran

Date: 1899-Jun-26

1 O God, my God! Thou hearest my sighs and bitter wailing, my cry and the voice of my lamentation in the depths of these darksome nights. Thou seest my abasement and lowliness, my patience and resignation, my poverty and urgent need, my anguish, my distress, my grief, and my sorrows throughout my days.

1 الهی الهی تسمع ضجیجی و صریخی و اینی و حنینی
فی جنح الیالی و تری ذلی و انکساری و صبری
و اصطباری و فقری و اضطراری و توجعی و
تفجعی و بتی و حزنی فی آیامی المتوالی

2 I render Thee thanks, O Lord, for this tribulation, which I deem amongst the greatest of Thy bounties and gifts, for it is endured in the path of Thy love—a love whose flames blaze within my very heart and soul. This is my wish and my hope, O my God. This is a soothing balm for my anguish, O my Best-Beloved; a cooling draught to these parched lips, O my Healer; the remover of my sorrows, O Thou Who art my Friend.

2 ای ربّ لک الحمد علی هذا البلاء الذی اعدّه
من اعظم النعماء و الآلاء لآنه فی سبیل محبتک
المتلبه لفی نیرانها بین الضلوع و الأحشاء هذا
منائی و رجائی یا الهی و هذا برد لوعتی یا محبوبی
و هذا رواء غلّتی یا طیبی و هذا کاشف غمّتی یا
حبیبی

3 I raise my suppliant hands in prayer to Thee, beseeching Thee at every morn and eventide, seeking shelter at Thy sublime and most exalted Threshold, pleading for the intercession of the Primal Point, Him Who is the Word of Thy oneness, Him Whose breast was riddled in Thy path by the myriad bullets fired by the enemies; and I adjure Thee by that hallowed Beauty Whom Thou didst make a companion of Thy divine countenance when the Dayspring of Thy resplendent Sun shone forth upon the Supreme Horizon, to ordain for this servant of Thine the chalice of selflessness from the hands of bounty, to lift the veil so he may ascend towards Thy sublime Threshold within

3 و اتی ابسط الیک اکفّ الدعاء و اتضرّع الیک
فی کلّ بکور و مساء مستجیراً بعثبتک السّامیه
العلیه مستشفعاً بکلمه وحدانیّتک النّقطة الأولى
الّتی تشبک صدرها فی سبیلک بألف رصاص
مرشوق من ید الأعداء و بجمال القدس الذی
آتسته بطلعتک الرّحمانیه عند طلوع شمس ساطعه
الفجر علی الأفق الأعلى ان تقدّر لعبدک هذا
کأس الفناء من ید العطاء و اکشف الغطاء
بالصّعود الی عتبتک السّامیه البناء فی ملکوتک
الأبى و خلّصنی من هجوم اهل الجفاء و رشق
سهام الطّعن و البغضاء و تتابع نبال الشّحناء و

Thine all-glorious Kingdom. Deliver me, then, from the onslaught of the people of malice, from the darts of slander and rancour raining down upon me, from the successive assaults of the arrows of animosity, and from the spears of calumny hurled in continuous succession by the leaders of men. Thou art the God of bounty, the Compassionate, the All-Merciful.

تکسر نصال الافتراء بعضها علی بعضها من الزعماء
انتک انت العطوف الرؤف الرحمن ع ع

- 4 O thou friend of 'Abdu'l-Baha! Although the Sun of Truth hath set on the horizon of this nether world, yet grace and bounty are His, for He shineth forth with extraordinary brilliance from the hidden realm of souls, above the horizon of the unseen Kingdom.

4 یا حبیب عبدالبهاء شمس حقیقت هر چند از افق
ناسوت افول فرمود و له الفضل و الجود که
از افق غیب ملکوت جهان جان عالم پنهان در
نهایت سطوع و اشراقست

- 5 After His ascension, all the governments and peoples of the world expected that His luminous Orb would set and His sheltering shade would be withdrawn. They waited for His upraised standard to be hauled down and the light shining from His brow to fade away and be no more. All grace and bounty are His; for instead, the lamp of His Cause glowed luminous, and the morning light of His loving providence shone resplendent. The Sinai of His oneness was exalted, and the Summit of His singleness was raised to even loftier heights. The standards of His sovereignty were unfurled, and the signs of His might were made clear and evident to every discerning soul. The drumbeat of His Divinity reverberated, moreover, throughout the world, and the bell of His Lordship pealed out the triumphal summons of "Ya Baha'u'l-Abha!" from East and West. At one time, it kindled its flame in America; at another it shed its radiance upon Africa, and upon the Turk and the Tajik. At one time, it raised its call among the Slav; at another it set Cumania ablaze. Its fame hath now been noised abroad throughout the world, and all the peoples and kindreds of the earth are in search of it.

5 بعد از صعود جمیع دول و ملل منتظر آن بودند که
کوکبش غارب گردد و ظلش زائل علم مبینش
سرنگون شود و نور جبینش محو و نابود شود
له الفضل و الاحسان که سراج امرش لامع
شد و صبح عنایتش ساطع طور احدیتش شاخ
شد و طود وحدانیتش باذخ رایت سلطنتش بلند
شد و آیت قدرتش ثابت و واضح نزد هر هوشمند
کوس الوهیتش و لوله در آفاق انداخت و ناقوس
ربوبیتش ندای یابهای ابلهی از شرق و غرب
برافراخت گاه شعله به امریک زد گاه پرتو به
افریک و ترک و تاجیک گه نعره در سقلاب
انداخت گه آتش به قیچاق زد الیوم در آفاق
عالم این صیت ذائع و شایع و جمیع طوائف و
امم در جستجو

- 6 And yet, some thoughtless individuals loudly clamour that the darkest of nights hath arrived and the deepest gloom hath enveloped all, that the Cause of God hath been abolished and His Law annulled, that another hath laid claim to a new revelation, raised the cry of "Verily, I am God", and exalted himself above the Ancient Beauty. Their purpose is to use these false and foolish statements to conceal their own violation and to shroud the tabernacle of the Covenant of the ever-living Lord under the frail webs they have woven. Though immersed in the depths of idle fancies, yet with their lips they profess the one true faith of God. Though violating the Covenant, yet they utter the name of the Day-Star of the world. Though they linger in the darksome night of doubt, yet they cry out: "Where is the light that shineth on every side from the unseen realm of the All-Glorious?"

6 ولی بیفکرانی چند فریاد برآرند که لیلہ یلدا
شده است و ظلمت دهماء امر الله از میان
رفته و شریعت الله منسوخ گشته مدعی ظهور
جدیدی پیدا شده ندای انی انا الله بلند شده
و تفوق بجمال قدم نموده مقصود باین اراجیف
نقض خویش مستور دارند و بلعاب عنکبوت
برده بر سر اداق میثاق حی لایموت کشند در
غمرات اوهام مستغرقند و کلمه توحید بر زبان
رانند نقض میثاق کنند اسم نیر آفاق بر زبان
رانند در لیل دیجور شباهت متوقفند و این النور
من ملکوت الغیب الابهی الساطع علی الجهات
گویند

7 Certain pure souls, such as Mirza Abu'l-Fadl—upon him rest the glory of God, the All-Glorious—are engaged day and night in demonstrating the truth of this blessed Cause through conclusive proofs and clear testimonies, recounting the facts and removing the veils, propagating the Faith of God and diffusing the divine fragrances. Meanwhile, other individuals, like unto birds of night, strive to sow the seeds of doubt and are detested and estranged. Behold how great is the difference in their ways! Our purpose is to fill the whole world with the fragrance of musk, while others seek to torment the senses of all peoples and nations with the foul odour of dissension.

8 At times, they even accuse this servant of claiming Divinity and assert this allegation to be the basis of their hostility, whereas 'Abdu'l-Baha would never barter servitude at the Sacred Threshold for the sovereignty of both worlds; indeed, the dust of that Sacred Threshold is his refulgent diadem. But the Slanderer, in a document that is still extant, written in his own hand and bearing his own seal, hath proclaimed himself to be the Sun of Truth and laid claim to a revelation greater than that of the Blessed Beauty. The following are his very words: "By the righteousness of the Lord! The Greater Day-Star of God hath appeared, before whom every other sun is punier than the puniest of things." And he goeth further still to say, "These verses were revealed to me while I was still a child." The Blessed Beauty rejected this claim of his, and it was at that time that He revealed a Tablet stating: "Should he for a moment pass out from under the shadow of the Cause...", and so forth.

9 Indeed, in my own writings there doth exist a passage stating that the Sun of Truth rose from the zodiac sign of Aries and is now shining resplendent in the sign of Leo. This servant is still present! As thou hast said, they must address their questions to me rather than give interpretations according to their own vain imaginings and personal motives. In making such a statement, I had in mind no one else except the Bab and Baha'u'llah, the character of whose Revelations it had been my purpose to elucidate. The Revelation of the Bab may be likened to the sun, its station corresponding to the first sign of the Zodiac—the sign Aries—which the sun entereth at the Vernal Equinox. The station of Baha'u'llah's Revelation, on the other hand, is represented by the sign Leo, the sun's mid-summer and highest station. By this is meant that this holy Dispensation is illumined with the light of the Sun of Truth shining from its most exalted station, and in the plenitude of its resplendency, its heat and glory.

7 باری نفوس پاک چون جناب میرزا ابوالفضل علیه بهاء الله الأبهی شب و روز در اثبات امر مبارک بدلائل قاطعه و حجج ساطعه و بیان واقع و کشف قناع و ترویج دین الله و نشر نفعات مشغول و نفوسی چون طیور لیل در نشر شبهات جاهل و منفور بین تفاوت ره از کجاست تا بکجا ما را مقصود چنان که آفاق مشکبار گردد و بعضی را مراد چنین که رائحهء کریمهء اختلاف مشام عالم و دماغ امم را معذب نماید

8 باری گاهی نسبت باین عبد ادعای ربوبیت دهند و این را اساس مخالفت بیان کنند و حال آنکه عبدالیهاء سلطنت دو جهان را بعبودیت آستان مقدس تبدیل ننماید و تاج و هاجش خاک عتبهء مقدسه است ولی مفتی بخط خویش و مهر خویش مرقوم نموده است و الآن حاضر است که ادعای شمسیت و ظهوری اعظم از جمال مبارک نموده و این نص عبارتی از عبارات اوست که میگوید "تالله الحق قد ظهر شمس الله الأكبر و کل شمس عنده من کل صغیر اصغر" الی قوله و نزلت علی هذه الآیات و انا صغیراً و جمال مبارک این قول او را رد فرمودند و از همان وقت آن توقیع صادر که اگر آنی از ظل امر اعلی

9 بلی در نوشتهجات این عبد عبارتی موجود که شمس حقیقت از برج حمل طلوع نمود و اینک از برج اسد مشرق این عبد حاضر باید بفرمایش شما از من سؤال نمایند نه باوهامات خویش و اغراض نفسانیه تأویلاتی نمایند و حال آنکه مقصد این عبد کور حضرت اعلی و کور جمال مبارک روحی لهما الفداست ظهور نقطهء اولی سطوع آفتاب از برج حمل بود و اینک شمس حقیقت جمال مبارک از برج اسد طالع و لائح یعنی این کور مبارک بانوار شمس حقیقت از برج اسد که در اشد شعاع و حرارت و ظهور است مزین است

- 10 As to the words “may all eyes be illumined”, these are from the revered martyr Varqa—may my life be offered up for him. What thou hast written is correct.
- 11 And furthermore, regarding the statement “He who summon-eth mankind in My Name, he verily is of Me”, these are the blessed words of the Abha Beauty—may my life be offered up for His loved ones; the statement is not mine. How grievously hath he erred who reported such a thing, who spread it abroad, and who repeated it. “Feeble indeed are the seeker and the sought!”
- 12 God grant that through the celestial might of the Kingdom and the power of the Covenant, and through heavenly inspiration, thou mayest withstand the insinuations of the sowers of doubt, for their whisperings utterly quench the flame of the Lord’s burning Fire in the hearts. Kindle thou a flame, and set ablaze the fire of the love of God! The glory of God rest upon thee.

BRL_SCHOLAR#30x, GPB.099-100x, WOB.127x, WOB.167-168x, COC#2219x, LOTW#40

BRL_DAK#0950, NURA#40, MMK4#080
p.087

AB07113

To: Macnutt, Mary J et al.

Date: 1899-Jun-29

- 1 He is the All-Desired One!
- 2 O you who have believed in God and His Kingdom! I praise God and thank Him for having blessed you and your respected wife with entry into the Kingdom of God, illumination with the light of the knowledge of God, being set ablaze with the fire of the love of God, and attraction to the fragrances of God. And if you desire success and prosperity, turn your face sincerely to God, direct yourself to God, seek nothing but the good-pleasure of God, strive in what pleases God, seek support from God, and hold fast to the firm handle that shall never break. He will soon assist you in what you love and desire. Therefore remain firm in God’s Covenant. And may the Glory be upon you.
- 3 ‘Abdu’l-Baha

- 4 Convey my spiritual, heavenly greetings to your respected wife, and I ask God to heal her broken heart.

بَلِّغْ تَحِيَّاتِي الْمَلَكُوتِيَّةَ الرَّوْحِيَّةَ عَلَى حَضْرَةِ قَرِينَتِكُمُ
الْمُحْتَرَمَةِ وَاسْأَلِ اللَّهَ أَنْ يُجْبِرَ كَسْرَ خَاطِرِهَا

INBA59:200b, MJZ.028

AB08355

To: Mrs Wolcott

Date: 1899-Jun-29

- 1 He is the Most Holy
- 2 O you who voice the praise of your Lord! The Divine Word has been embodied in a luminous form and has shone forth upon the horizons with brilliant, radiant lights. The universe has been illumined by that resplendent light which gleams and sparkles at the center of contingent being. The effects of the penetrating power of the Word of God will become manifest in the heart of creation, and centuries and ages shall be stirred by this glorious century and this new age. For this is the age of the Peerless Lord. Through God's bounty, you have an abundant portion of your Lord's forgiveness. And upon you be glory.
- 3 Abdu'l-Baha
- 4 Convey my praise to your children who have taken refuge in the cave under God's protection and have sought shelter in the Kingdom's sanctuary through God's help and care.

هُوَ الْأَقْدَسُ 1

أَيُّهَا النَّاطِقَةُ بِنَاءَ رَبِّهَا إِنَّ الْكَلِمَةَ الْإِلَهِيَّةَ قَدْ
تَجَسَّمتْ عَلَى هَيْكَلٍ نُورَانِيٍّ وَاشْرَقَتْ عَلَى الْآفَاقِ
بِأَنْوَارٍ سَاطِعَةٍ الْإِشْرَاقِ فَاسْتَضَاءَ الْكَوْنُ مِنْ
ذَلِكَ النُّورِ الْمَتَأَلِّقِ الْمَتَأَلِّقِ فِي قُطْبِ الْإِمْكَانِ وَ
سَيُظْهِرُ آثَارَ قُدْرَةِ نَفُوذِ كَلِمَةِ اللَّهِ فِي قَلْبِ الْأَكْوَانِ
فَتَهْتَزُّ الْقُرُونُ وَالْأَعْصَارُ لِهَذَا الْقَرْنِ الْمَجِيدِ وَالْعَصْرُ
الْجَدِيدُ فَانَّهُ عَصْرُ الرَّبِّ الْفَرِيدِ وَأَنْ بِنَفْضِ مَنْ
اللَّهُ نَصِيبُ مُوفُورٍ مِنْ جُودِ رَبِّكَ الْغَفُورِ وَالْبَهَاءُ
عَلَيْكَ

ع ع 3

وَبَلِّغْ ثَنَائِي إِلَى أَبْنَائِكَ الَّذِينَ آوَوْا إِلَى الْكَهْفِ
فِي حِمَايَةِ اللَّهِ وَالتَّجَاوُّوا إِلَى مَلَاذِ الْمَلَكُوتِ بِعَوْنِ وَ
عَنَايَةِ اللَّهِ

INBA59:184a, UMich962.113-114,
UMich991.051-052, MJZ.021

AB09058

To: Paul Kingston Dealy, in Fairhope, AB

Date: 1899-Jun-29

- 1 He is the All-Desired
- 2 O son of the Kingdom! The divine table, which consists of heavenly knowledge, hath been sent down from the Kingdom

هُوَ الْمَقْصُودُ 1

يَا ابْنَ الْمَلَكُوتِ إِنَّ الْمَائِدَةَ الْإِلَهِيَّةَ الَّتِي عِبَارَةٌ
عَنِ الْمَعْرِفَةِ الرَّبَّانِيَّةِ قَدْ نَزَلَتْ عَنْ مَلَكُوتِ اللَّهِ

of God and spread throughout all regions. Yet those who were invited did not respond to the call, due to their ignorance, heedlessness, pride and vainglory. Praise be to God that we have answered the call and attended the table, partaking of those delectable spiritual foods and enjoying this bounty through which souls are quickened. We shall host nations and tribes at this table, which is the life of the world.

و امتدت في كل الأقطار فالمدعوون لم يجيبوا
الدعوة لجهلهم وغفلتهم واستجارهم وعظمتهم
فله الحمد نحن اجبنا الدعوة وحضرنا المائدة
وتناولنا من تلك الأطعمة الشهية الروحية و
تنعمنا بهذه النعمة التي حيات الأرواح بها و
سنضيف امماً و قبائل على هذه المائدة التي هي
حيات العالم

3 'Abdu'l-Baha 'Abbas

ع ع 3

4 Convey my greetings and praise to thy honored wife and thy children who are very dear to me.

4 بلغ تحيتي و ثنائى على قرينتك المحترمة و اولادك
المحبوبين جداً عندى

INBA59:199a, UMich962.114a, UMich991.052,
MJZ.022

AB09007

To: Dr Baiz

Date: 1899-Jun-29

1 He is the Desired One

1 هو المقصود

2 O luminous lamp! The greatest of lamps, the electric light, nevertheless illumines only a limited distance nearby for several hours and miles. But the celestial lamp shines like the brilliant morning light unto the horizons, its light spreading from the earthly kingdom to the heavenly kingdom, and its radiance extending from the Supreme Concourse to the human realm.

2 ايها السراج التوراني اعظم السراج السراج
الكهربائي مع ذلك لا يضيء الا مسافة قليلة
قريبة عدة ساعات و اميال و اما المصباح
الملوكوتي انه يشرق كنور الصباح الوضاح الى
الآفاق فينتشر نوره من الملك الى الملوكوت و
يمتد سطوعه من الملاء الأعلى الى الناسوت

3 Therefore, strive until you acquire a celestial light, a divine radiance, and a merciful effulgence, so that you may illumine all those regions with the light of the teachings. And glory be upon you and upon every sound servant.

3 اذا فاجتهد حتى تقتبس نوراً ملكوتياً و ضياءً
لاهوياً و اشراقاً رحمانياً حتى تنور تلك الأقاليم
كلها بضياء التعاليم و البهاء عليك و على كل عبد
سليم

4 'Abdu'l-Baha.

ع ع 4

5 Convey my greetings to your wife and your children who are beloved to me, O my dear friend.

5 و بلغ تحيتي الى قرينتك و اولادك المحبوبين
عندى يا حبيبي

INBA59:198b, UMich962.116b, UMich991.055-
056, MJZ.018

AB09718*To: Mr Lane**Date: 1899-Jun-29*

1 He is the Beloved

1 هو المحبوب

2 O thou who hast diffused the fragrances of truth! Stand thou firm in the Cause of God like unto a tree firmly rooted, with massive trunk, spreading branches and abundant fruits, that thou mayest become the manifestation of that which the glorious Lord hath said in the Gospel: "By their fruits ye shall know them." The fruit today is the knowledge of God and the effulgences of His ancient Kingdom. Give thanks unto God for having caused thee to yield such fruits and for having illumined thy face with these effulgences, and for having made thee a teacher of His Cause in those regions.

2 يا من نشر نفحات الحق استقم على امر الله كشجرة ثابتة الأصل غليظة الدوحة منشعبة الفروع كثيرة الأثمار حتى تكون مظهراً لما قاله الربّ الجليل في الانجيل من اثمارهم تعرفون فالثمر اليوم معرفة الله و اشراقات ملكوته القديم فاشكر الله بما اثمرت هذه الثمرات ونور وجهك بهذه الاشراقات وجعلك مبلغ امره في تلك الأقاليم

3 And upon thee be glory, and upon every eloquent teacher. Convey my greetings to thy respected wife and beloved son.

3 و البهاء عليك وعلى كلّ مبلغ فصيح بلغ تحيتي الى قرينتك المحترمة وابنك المحبوب

INBA59:199b, UMich962.114b, UMich991.052-053, MJZ.024

AB09653*To: William James**Date: 1899-Jun-29*

1 He is the Desired One

1 هو المقصود

2 O thou who speakest the Kingdom's discourse! Rejoice in thy Lord's bounty and be glad in what He hath bestowed upon thee. Let thy breast be dilated through the light of divine knowledge. He hath made thee taste the honey of certitude and caused thee to speak His praise in the gatherings of remembrance. He will assist thee with the breaths of holiness in those regions and districts. Verily, thy Lord's bounty upon thee is great, great indeed. Be thou assured by His all-embracing kindness and His ancient grace.

2 أيها الناطق بخطاب الملكوت ابشر بفضل مولاك وافرح بما اعطاك و شرح صدرك بنور العرفان و اذاقك شهد الايقان و انطقك بثنائه في مجامع الذكر و سيؤيدك بنفحات القدس في تلك الأرجاء و الأنحاء ان فضل ربك عليك عظيم عظيم اطمئن بلطفه العميم و فيضه القديم

3 'Abdu'l-Baha

3 ع ع

- 4 Greetings and praise be upon thy wife who hath been attracted by the holy fragrances, and upon thy children who have taken shelter beneath the Tree of Life.

4 و التَّحِيَّةُ و الثَّنَاءُ عَلَى قَرِينَتِكَ الَّتِي انْجَذَبَتْ
بِنَفْحَاتِ الْقُدْسِ وَ عَلَى أَوْلَادِكَ الَّذِينَ اسْتَظَلُّوا
فِي ظِلِّ شَجَرَةِ الْحَيَاةِ

INBA59:199c, MJZ.025

AB10272

To: Mr Greenleaf

Date: 1899-Jun-29

- 1 He is the Beloved
- 2 O thou who callest unto the Word of God! Give thou the glad tidings unto the people that the gates of the Kingdom have been opened before the faces of all who dwell on earth.
- 3 Therefore, seize ye the opportunity and hasten to enter and attain the presence of the Lord of Hosts. The spiritual and celestial power causeth the limbs of the people of the world of fancy to quake.
- 4 And thou, deliver the message of thy Lord and be thou assured through the grace of thy ancient Lord. Verily, He will assist thee through the divine command.
- 5 And upon thee be glory, and upon every divine teacher.

1 هُوَ الْمَحْبُوبُ

2 يَا مَنْ يَنَادِي إِلَى كَلِمَةِ اللَّهِ بِشَرِّ النَّاسِ أَنَّ أَبْوَابَ
الْمَمْلُوكَاتِ قَدْ فَتَحَتْ عَلَى وَجْهِهِ كُلِّ مَنْ فِي الْوُجُودِ

3 فَاعْتَنِمُوا الْفُرْصَةَ وَاسْرِعُوا إِلَى الدَّخُولِ وَ الْوُفُودِ
عَلَى رَبِّ الْجُنُودِ الرُّوحَانِي وَ الْقُوَّةِ الْمَلَكُوتِيَّةِ الَّتِي
يَرْتَعِدُ مِنْهَا الْفَرَاثِصُ مِنْ أَهْلِ الْعَالَمِ الْأَوْهَامِي

4 وَ أَنْتَ أَنْتَ بَلَغَ أَمْرَ رَبِّكَ وَ أَطْمَئِنَّ بِفَضْلِ
مَوْلَاكَ الْقَدِيمِ أَنَّهُ يُؤَيِّدُكَ بِالْأَمْرِ الرَّحْمَانِي

5 وَ الْهَيْاءُ عَلَيْكَ وَ عَلَى كُلِّ مَبْلَغٍ رَبَّانِي

INBA59:200a, MJZ.027

AB10174

To: Mrs Fortson

Date: 1899-Jun-29

- 1 He is the Existent
- 2 O spiritual essence! Women are divided into two categories: one category consists of those who are physical - these have no share of thy Lord's bestowals; and the other category consists of those who are spiritual - these are like the pulsating arteries in the body of contingent being.

1 هُوَ الْمَوْجُودُ

2 أَيُّهَا الْجَوْهَرَةُ الرُّوحِيَّةُ النِّسَاءُ مَنقَسِمَةٌ إِلَى قَسْمَيْنِ
قَسْمٍ مِنْهُنَّ جَسْمَانِيَّةٌ هَؤُلَاءِ لَيْسَ لَهُنَّ نَصِيبٌ
مِنْ مَوَاهِبِ رَبِّكَ وَ قَسْمٍ مِنْهُنَّ رُوحَانِيَّةٌ هَؤُلَاءِ
كَالنَّبْضِ الشَّرِيانِ نَبَاضَاتٍ فِي جِسْمِ الْإِمْكَانِ

3 Be thou a pulsating vein in the temple of existence so that thou mayest call all to prostration before the worshipped Lord, whose bounty is universal, whose traces are widespread, and whose word hath been proclaimed in the unseen and the seen.

3 كوني عرقاً نباضاً في هيكل الوجود حتى تدعين الكل الى السجود للرب المعبود الذي عم نواله و شاع آثاره و ذاعت كلمته في الغيب و الشهود

4 And greetings be upon thee.

4 و التحيّة عليك

INBA59:183b, MAS5.159, MJZ.020

AB10756

To: James B Thornton Chase

Date: 1899-Jun-29

1 He is the Beloved

1 هو المحبوب

2 O thou who hast been attracted by the Magnet of the Kingdom! Note that thy Lord hath manifested the Magnet of souls and hearts in the Pole of the existing world, to which all the sacred hearts are attracted from the far distant lands and countries. The iron body is attractable although at long distances away; but the earthen one is not although in contact and very close.

2 يا من انجذب من مغناطيس الملكوت انّ ربك اظهر مغناطيس الأرواح و القلوب في قطب عالم الوجود و ينجذب اليه القلوب المقدسة من الجهات الشاسعة و البلاد القاصية فالجسم الحديدي منجذب ولو كانت المسافة بعيدة و الجسم الترابي غير منجذب ولو كان ملاصقاً و مقارناً

3 Therefore, thank thou God for being an attractable body, to be drawn to the Magnet of the Kingdom of God. And upon thee be glory.

3 اذا فاشكر الله بما كنت جسماً قابل الانجذاب الى مغناطيس ملكوت الله و البهاء عليك

TAB.328-329, BWF.366-366x, PN_unsorted p074

INBA59:198a, UMich962.116a, UMich991.055,

MJZ.017

AB10670

To: Maude Lamson

Date: 1899-Jun-29

1 He is the Beloved

1 هو المحبوب

2 O spiritual reality! By God the True One, verily the dwellers of the Kingdom pray for thee, inasmuch as thou hast cast away vain imaginings and God hath opened thy spiritual sight with the light of recognition and illumined thy countenance with

2 ايها الحقيقة الروحية تالله الحق ان سكان الملكوت يصلون عليك بما نبذت الأوهام و فتح الله بصيرتك بنور العرفان و نور وجهك بضياء

a radiance that shineth in the heart of creation. Therefore, loose thy tongue in praise of thy Lord, the All-Merciful, and awaken those who slumber on the couches of heedlessness and forgetfulness. Verily, We make mention of thee at all times and seek for thee continuous confirmations from the Kingdom of the All-Merciful.

يلوح في قلب الأكوان فاطلقتي اللسان بذكر ربك
الرحمن وايقظي الرافدين في مضاجع الغفلة و
النسيان وانا نذكرك في كل آن ونطلب لك
التأييدات المتتابعة من ملكوت الرحمن

INBA59:183a, MJZ.016

AB04951

To: *Mimarbashi, in Shiraz*

Date: 1899-Jun-30

- 1 My Lord and my Hope! This is Your meek servant whose neck is bound by the chain of servitude to Your exalted threshold and bondage to Your lofty presence, and who has come to You in humility and submissiveness, with a broken heart, turning toward Your merciful Kingdom, deriving the fire of guidance from Your unique Tree whose root is firm and whose branch extends into heaven. O Lord! Establish in his heart Your greatest signs and illuminate his sight with witnessing the manifestations of the outpourings of Your Kingdom which has gathered and preserved, and make easy for him every difficult and rough path of conduct, and establish for him a lofty edifice before which kings and subjects are powerless, and make him a cornerstone and an elevated, towering, lofty, and exalted portico in the realm of existence. Verily, You are the Builder, the Founder, the Powerful One.

1 رب ورجائي هذا عبدك الرقيق الذي ارتبط
عنقه بسلسلة عبودية عتبتك السامية و رقية
حضرتك العالية و وفد عليك خاضعاً خاشعاً
متصدعاً مقبلاً الى ملكوتك الرحمانية مقتبساً نار
الهدى من شجرة فردائيتك التي ثابت و فرعها في
السماء اي رب ثبت في قلبه آياتك الكبرى و
نور بصره بمشاهدة تجليات فيوضات ملكوتك
الذي جمع فأوعى و سهل له كل وعر عسر
السلوك و أسس له بنياناً شاهقاً عجز عنه الملوك
و المملوك و اجعله حجر الزاوية و رواقاً مرتفعاً
شاهقاً باذخاً شامخاً في حيز الوجود انك انت
الباني المؤسس القدير

- 2 20 Safar 1317

2 ٢٠ صفر ١٣١٧

- 3 O you who are guided by the light of guidance! Be smiling like a flower and effervescent like wine, for you have entered such a garden with the soul-refreshing atmosphere of guidance, and have found repose in the shadow of a mighty palace, and have laid in the realm of existence such a foundation and basis that is eternal and everlasting. And the Glory be upon you, O servant of God.

3 اي مهتدي بنور هدى چون گل خندان شو و
چون مل بجوش آزيرا در چنين گلستان بافضاي
جانفزاي هدايت داخل شدي و در سايه قصر
مشيد آرميدي و در حيز وجود چنين پايه و
اساسي نهادي كه ابدى و سرمديست و البهاء
عليك يا عبد الله

INBA13:017

AB12639*To: Al-Khalili Al-Jalil**Date: 1899-Jul-09+*

- 1 O thou who art attracted by the magnet of God's mysteries! 1 أيها المنجذب بمغناطيس اسرار الله
- 2 By thy life! Hearts have overflowed with supreme joy at what was announced in the inscribed Book concerning the shining forth of the light in the glass of thy heart on this witnessed Day. "God is the Light of the heavens and the earth. The similitude of His Light is as a niche wherein is a lamp." 2 لعمرک قد طفحت القلوب بملاً السّرور بما انبأ الكتاب المسطور باسراق النور في زجاجة فؤادک في هذا اليوم المشهود الله نور السموات و الارض مثل نوره کمشکوة فيها مصباح
- 3 We spread forth the hands of supplication unto God, that He may cause its oil to shine bright though no fire touch it, that it may be light upon light on the Day of Resurrection, and that He may give you to drink of the cup whose mixture is of camphor. 3 و نبسط اکف الضّراعة الى الله ان يجعل زيتہ بضیء ولو لم تمسسه النار حتّى يكون نوراً على نور في يوم النّشور ويسقيکم من الکأس الّتی مزاجها کافور
- 4 Greetings and praise be upon you. 4 والتّحيّة و الثّناء علیکم

UMich962.125, UMich991.072

AB04842*To: Mirza Muhammad Baqir Khan Shirazi**Date: 1899-Jul-11*

- 1 O thou who art near to the Supreme Threshold! Without reading thy letter, I am writing a reply. The confirmations of the Abha Kingdom encompass us and divine success is our companion. Be confident! The poet of Rum has said: 1 ای مقرب درگاه کبریا مکتوب نخوانده جواب مرقوم میشود تأیید ملکوت ابهی شامل و توفیق رفیق ماست مطمئن باش شاعر رومی گفته
- 2 When the seed is hidden in the earth, 2 دانه چون اندر زمین پنهان شود
- 3 The secret of the garden's verdure it becomes. 3 سرّ آن سرسبزی بستان شود
- 4 The first of numbers and origin of numbers is one, and is not included in numbers. The Throne is one (vahid) and He Who sits upon the Throne is One (ahad). 4 اوّل اعداد و مبدء اعداد احد است و داخل در عدد نیست عرش واحد است و ذی العرش احد
- 5 Thou hadst mentioned the construction of the sacred edifice and the raising of the mighty temple, and hadst expressed thy utmost desire to help carry earth for that lofty structure. God willing, I shall carry some loads of earth on thy behalf, and 5 ذکر بناء مقدّس و بنیان هیکل عظیم را نموده بودید و نهایت آرزو در خاک کشی آن صرح مشید نموده بودید انشاءالله من بالوکاله از شما

this indeed is glad tidings that shall illuminate thy face among the concourse of those drawn nigh. The Glory be upon thee.

چند کش خاک کشی مینمایم و آن هذا لبشارة
یضیء بها وجهک بین ملأ المقربين البهاء علیک

6 'Abdu'l-Baha 'Abbas

ع ع 6

7 Convey affectionate greetings on my behalf to the esteemed spiritual friend Haji Abuy, upon him be the Glory of God, and to the esteemed brother Aqa Mirza Muhammad-'Ali, upon him be the Glory of God. We shall carry earth on behalf of each of them as well. The Glory be upon them both.

7 جناب حبيب روحانی حاجی ابوی علیہ بہاء اللہ
و جناب اخوی آقا میرزا محمد علی علیہ بہاء اللہ
را از قبل این عبد تحية مشتاقانه ابلاغ نمائید از
عوض هریک از ایشان نیز خاک کشی خواهیم
نمود البهاء علیهما

INBA84:295, MSHR3.194

AB08739

To: *Rustam Suhayli*

Date: 1899-Jul-11

1 O merciful Rustam! Though Tahmtan was mighty-limbed and the champion of every gathering, yet he was wounded by Sohrab's mighty mace and fell into a perilous pit through his brother's treachery.

1 ای رستم مهربان تهمتن پیلتن بود و پهلوان هرا نجن
ولی خسته از گرز سهراب با برز شد و از فریب
برادر در چهی پراسیب افتاد

2 Thou who art the divine Rustam of Sistan and the lion of God's hosts - scatter the armies of the ignorant and open the fortress and ramparts of hearts. Put to flight the tyrannical Afrasiyab and with a single arrow bring down Ashkabus of the demons.

2 تو که رستم سیستان الهی هستی و شیر نیستان
یزدان سپاه نادانان را پریشان کن و دز و
باروی دلها را بگشا افراسیاب بیداد را بگریزان
و اشکبوس دیوان را بتیری از پا برانداز

3 With thy life-giving sword of the tongue, conquer the eastern realm and bring the western territories under the lofty banner of the Judge. May thy soul be glad!

3 کشور خاور را بتیغ زبان جان پرور بگشا و مرز
و بوم باختر را در زیر درفش بلند داور درآور
جانت خوش باد

YARP2.148 p.161

AB00886

To: *Baha'is of Astanih et al., in Qazvin*

Date: 1899-Jul-23

1 O my God, my God! You see me in complete humility and contrition, communing with You in the hidden recesses of my heart and the innermost mysteries of my spirit, saying: O Lord, Lord! Shield Your loved ones within Your impregnable fortress and Your mighty stronghold. Look upon them with the eye of Your care and protection, preserve them through the glances of Your shelter and guardianship, make them signs of unity descended from the heaven of Your sanctification, and protect them from the promptings of passion and from following the self that commands to evil. O Lord! Guard them from pride and from following the footsteps of the source of evil. Draw them through the fragrances of Your holiness, make them steadfast in Your Cause, helpers of Your Remembrance, and diffusers of Your sweet savors, lest they falter or fail when this servant tastes the bitterness of tribulation, or plunges into an ocean of trials in Your path, or is led to the place of sacrifice in Your love, or is cast into a dark pit, or is driven by the winds of hatred to the furthest corner of the earth. O Lord! Strengthen their loins, fortify their backs, and dilate their breasts through Your greatest mercy. Verily, You are the Mighty, the Powerful, the Generous.

2 O friends of God! The sea of tribulations is surging and the waves of calamities are assailing. Not a moment passes for the servant of Baha without severe arrows striking from multiple directions, and ravenous wolves and fierce beasts attacking from numerous quarters. The cup of sorrows is full to overflowing and the clouds of anguish pour down their rain. Despite this, praise be to God, night and day I am gladdened by the remembrance of the divine friends and mindful of the spiritual loved ones. The purpose is that whatever may befall and whatever affliction may occur to 'Abdu'l-Baha, the friends must not falter nor the loved ones flag. Rather, they should become more enkindled than before in their enthusiasm and attraction, and strive to promote the Cause of God. That is the day of firmness - when the lights of supreme steadfastness shine forth from the faces of the loved ones.

3 Likewise, all the friends of God must arise to serve one another with the utmost humility, submissiveness, lowliness and contrition. They must strive for perfect unity, harmony, fellowship and oneness. Today, whoever is humble and submissive,

1 الهی الهی ترانی بکلی ذل و انکسار اناجیک فی خفیات قلبی و سرائر روحی و اقول رب رب احرس احبائک فی حصنک الحصین و معقلک المتین و انظر الیهم بعین عنایتک و رعایتک و احفظهم بلحظات حمایتک و کلائتک و اجعلهم آیات التوحید النازلة من سماء تقدیسک و صنهم عن شئون الهوی و متابعة النفس الامارة بالسوء ای رب احفظهم من الغرور و اتباع خطوات مصدر الشرور و اجذبهم بنفحات قدسک و اجعلهم ثابتین علی امرک و ناصرین لذكرک و مثيرین لنفحاتک لثلاثینوا و لا یفتروا عندما یدوق عبدک هذا مرّ البلاء و یخوض فی غمار البلیا فی سبیلک او سیق الی مشهد الفداء فی محبتک او القی فی بئر ظلماء او طوحته طوائع البغضاء الی اقصى بریة من الغبراء ای رب اشدد ازورهم و قو ظهورهم و اشرح صدورهم برحمتک الکبری انک انت العزیز المقتدر الکرم

2 ای احبای الهی دریای بلایا در تلاطمست و امواج رزایا در تهاجم دقیقهئی بر عبد بها نمیگذرد مگر آنکه سهام شدیده از جهات متعدده وارد و ذئاب کاسره و سیاح مفترسه از جهات عدیده در هجوم کاس احزان سرشار است و سحاب آلام مدرار باوجود این الحمد لله شب و روز بذکر یاران الهی مستبشر و بیاد دوستان معنوی متذکر مقصود اینست که آنچه وارد گردد و هر مصیبتی که رخ نماید به عبدالهء مبدا دوستان را فتوری و یارانرا قصوری حاصل گردد بلکه باید بیشتر از پیشتر در وله و انجذاب آیند و در نشر امر الله کوشند یوم ثبوت آن یومست که انوار استقامت کبری از وجوه احبای معان نماید

3 و همچنین باید که جمیع یاران الهی در نهایت خضوع و خشوع و تذلل و انکسار بعبودیت یکدیگر قیام نمایند و در متبای اتحاد و اتفاق و الفت و یگانگی بکوشند الیوم هر خاضع و

with no trace of ego remaining, and who arises to serve all the friends - their face will shine like the moon, radiant and illuminating in the Abha Kingdom. The Hands of the Cause of God are like brilliant lamps. Whatever decision they make, or agreement they reach, or majority vote they achieve, all must obey and submit. Similarly, it is obligatory upon all the friends of God, by the decisive sacred text of the All-Merciful, to pray wholeheartedly for His Majesty the just King and to make great efforts in obedience and submission. And upon you be glory.

خاشعی که بهیچوجه رائحه وجود در او نیست و به بندگی جمیع دوستان قائم در ملکوت ابدی رویش چون مه تابان تابنده و درخشنده و هدایت بخشنده ایادی امر الله چون سرج نورانیّه اند در هر امری قراری دهند و اتفاق نمایند و یا اکثریت آراء حاصل گردد کلّ باید اطاعت و انقیاد کنند و همچنین بر جمیع دوستان الهی بنص قاطع رحمانی فرض است که به جان و دل حضرت شهریار عادل را دعا کنند و در اطاعت و انقیاد سعی بلیغ مجری دارند و البهاء علیکم

INBA16:054, INBA59:289, INBA88:155,
MKT4.008, MILAN.189, AVK3.096.11x,
YHA1.100-101x

AB01531

To: Karbala'i Mirza Nasrullah Khan, in Shahmirzad

Date: 1899-Jul-26

- 1 O you who would test 'Abdu'l-Baha! Does it befit one like you to test a servant who is humble and submissive before God? No, by God! Rather, it is for the Center of the Covenant to test the people of the world, and not for them to make their minds the standard of truth and weigh therewith the lights of dawn. Have you not heard that 'Ali (peace be upon him) was standing at the edge of a high cliff when a man of vain imaginings addressed him saying: "O Abu'l-Hasan, do you believe in God's protection, help, preservation and guardianship?" He replied: "Yes, this is true, just as you say." Then that heedless one, forgetting God's remembrance, said: "O 'Ali, then throw yourself from this high place down to the depths below so I may believe that you are confident in God's protection and preservation." 'Ali (peace be upon him) replied: "It is not for me to test God, but for God to test me. This would be an unforgivable sin on my part." Therefore take heed, O you who would plunge into the depths of testing, from his words (peace be upon him), while you test another whom you cannot comprehend.

1 یا من امتحن عبدالبهاء هل یلیق لمثلک ان یمتحن عبداً خاضعاً خاشعاً لله لا والله بل لمركز الميثاق ان یمتحن اهل الافاق و لیس لهم ان یجعلوا عقولهم موازن الحق و یزنوا بها انوار الاشرار اما سمعت بأن علیاً علیه السلام کان واقفاً علی شفا جرف هار مرتفع نخاطبه رجل من اهل الأوهام و قال یا ابالحسن هل تؤمن بصون الله و عونه و حفظه و کلامه فقال نعم هذا حق بمثل ما انتم تنطقون فقال الغافل عن ذکر الله یا علی اذا فارم بنفسک من الموقع الرفیع الی اسفل الحضيض حتی او من انک مطمئن النفس بحفظ الله و حراسته و قال علی علیه السلام فی الجواب لیس لی ان امتحن الله بل لله ان یمتحنی و هذا ذنب لا یغفر منی اذا فاتبه یا ایها الخائض فی غمار الامتحان من قوله علیه السلام و انت تمتحن غیرک من لا تحیط به علماً

- 2 Then know that the trinity is identical to the quaternity, and the quaternity identical to the trinity. This is known to one

2 ثم اعلم بأن التثلیث عین التریع و التریع عین التثلیث و هذا یعرف من یعلم لحن القول و یطلع

who understands the subtle meaning of words and discovers the mysteries encoded in the lines of creation and the messages sent down from on high. Soon what you asked about will be revealed to you as clear as the sun in the midst of heaven. Affairs will be transformed and you will say: "Glory be to Him Who makes souls laugh after they have wept, Who gives life to decayed bones after their dissolution, Who makes the difficult easy, Who expands breasts when souls are choking and breath rattling, Who illumines the darkness with the brilliant light from the horizon of the mercy of the Jealous Lord, Who raises up the lowly and brings down the lofty, Who dims the stars and makes them missiles against the wicked!"

- 3 Therefore understand these clear allusions and be at peace in the remembrance of your Lord in all conditions. Test no one after this, for testing is God's prerogative. Man has only to submit to what was revealed in the Qur'an: "We shall surely try you with something of fear and hunger, and decrease of goods and lives and fruits." And the Glory be upon you.

ABCC.051x, BTO#14

بالأسرار المرموزة في سطور الكائنات و الرسائل
المنزلة من الملاء الأعلى و تنكشف عن قريب لك
ما سألت عنه انكشافاً كسطوع الشمس في كبد
السماء و تنقلب الأمور و تقول سبحان مضحك
النفوس من بعد مبكها و محيي العظم الرميم بعد
بليها سبحان ميسر المعسور و الشارح للصدور عند
تغرغر النفوس و حشجة الصدور سبحان من
اضاء الديجور بالنور الساطع من افق رحمة الرب
الغيور سبحان من رفع الوضع و وضع الرفيع و
اطمس النجوم و جعلها رجوماً لأهل الفجور

- 3 اذا فافهم هذه الاشارات المصرحة للعبارة و
اطمئن بذكر ربك في كل الأحوال و لا تمتحن
احداً من بعد هذا فان الامتحان شأن الرحمن
فليس للانسان الا الاذعان بما نزل في القرآن و
لنبلونكم بشيء من الخوف و الجوع و نقص من
الأموال و الأنفس و الثمرات و البهائم عليك

INBA59:212, BRL_DAK#1033,
MKT2.192, MILAN.193, YHA2.931

AB07217

To: Aqa Muhammad Ali Abyar Masjidi

Date: 1899-Jul-28

- 1 O waterer, water every peerless sapling in the stream of divine unity, and cause the waters of divine knowledge to flow in the channels of hearts. The Ancient Beauty scattered the seed of truth in the field of hearts and entrusted its watering to souls confirmed by the Holy Spirit. The rain of bounty pours forth from the cloud of His favor and the sweet springs flow forth through His confirmation and bestowal. With heavenly confirmation, celestial bounty, and divine aid and grace, cause this water to flow and spread through the tillage of souls. Then you will become the true cup-bearer and the gardener of the rose garden. Convey the Most Glorious and Most Wondrous greetings to the two blessed sons and their chaste companion. And the Glory be upon you.

- 1 ای آبیاری در جویبار توحید هر نهال بیهمالیرا
آبیاری کن و میاه عرفانرا در مجاری قلوب
جاری نما تخم حقیقت را در مزرعه دلها جمال
قدم افشاند و آبیاری آترا بنفوس مؤید بروج
القدس تسلیم فرمود فیض باران از ابر عنایتش
فائض و ینابع عذب فرات بتأیید و موهبتش
نابع تواین آب را بتأیید ملکوتی و فیض جبروتی
و عون و عنایت لاهوتی در کشتزار جانها
جاری و ساری کن آنوقت ساقی حقیقی گردی
و آبیاری گلزار شوی دو نخل سعید را با ضحیح
عفیف تکبیر ابداع ابی ابلاغ نما و البهائم عليك

2 19 Rabi'u'l-Avval 1317

2 ١٩ ربيع الأول ١٣١٧

INBA84:267

AB10855*To: Ghulam-Rida, in Tihiran**Date: 1899-Jul-28*

...O Lord! Though I am a sinner, I place my hopes in Thy forgiveness. I am destitute and poor; Thou art the Generous, the Succourer. I am afflicted and lowly; Thou art the Healer of every sick and captive soul. O Lord! Grant me Thy confirmation and bestow upon me Thy grace, that I may arise to serve, don the robe of bounty, and drink from the spring of Thy favors. And the Glory be upon thee!

...ای پروردگار هرچند گنهگارم ولی بخششت
امیدوار مستمندم و فقیر توئی ارجمند و مجیر
دردمندم و حقیر توئی درمان هر علیل و اسیر
خداوندا تأییدی بخش و توفیقی احسان فرما تا
بخدمت کوشم و رداء موهبت پوشم و سلسبیل
عنایت نوشم و البهاء علیک

MJMJ3.070bx, MMG2#206 p.234x

AB00383*To: Karbala'i Yusuf et al., in Rafsanjan**Date: 1899-Jul-31*

1 Praise be to Him Who hath illumined the horizons with the light of His Covenant and revealed the mysteries of the Testament in the realm of being without veil or concealment, through the influence of the Supreme Pen. By it were the hearts of the people of understanding stirred, and the breasts of the people of guidance were dilated, and the hearts of the faithful soared with joy, and tongues were loosed in praise of the All-Glorious Beauty, inasmuch as He rent asunder the veil and the covering, strengthened all with mighty power, and illumined all regions with the resplendent light from on high through His clear Book of the Covenant and His mighty Charter of the Testament. He made it the Balance of certitude, the Path of faith, the Gift of the All-Merciful, and the Bounty of the All-Glorious.

1 الحمد لله الذى اشرق بنور الميثاق على الآفاق و
اظهر اسرار العهد فى حيز الشهود من دون حجاب
و غطاء بأثر من القلم الأعلى فاهتزت به قلوب
اهل التهى و انشجرت به صدور اهل الهدى
و طارت به فرحاً افئدة اهل الوفاء و اطلقوا
الألسنة بالثناء على جمال الأبهى بما كشف
الحجاب و هتك الستار و آيد الكل بشديد القوى
و نور الأرجاء بالنور الساطع من الملاء الأعلى
كتاب عهده المبين و منشور ميثاقه العظيم و جعله
ميزان الايقان و صراط الايمان و موهبة الرحمن
و عطية السبحان

- 2 And salutations and praise be upon the luminous Reality, the divine Word, the merciful Tree, and the eternal Truth, which hath shed upon existence in the realm of being the praiseworthy Light—salutations that perfume the horizons and cause the Spirit to appear with penetrating power, illumining all regions with brilliant, radiant beams.
- 3 O God! O Thou Who removeth the veil, bestoweth bounty, rendeth asunder the covering, and manifesteth the lights! Aid these servants of Thine to achieve that which Thou lovest and art pleased with, illumine their faces in Thy mighty Kingdom through Thy ancient bounty and all-embracing favor, and make them signs of Thy oneness radiating light, and standards of Thy glorification waving over the horizons, and waves of the ocean of Thy knowledge surging over the hearts of the people of unity. Verily, Thou art the Lord of the Covenant, and verily, Thou art the Most Generous, the Most Exalted.
- 4 O ye servants of God! The Morn of guidance is resplendent, and the hearts of the faithful are as gardens in full bloom. The divine breeze is wafting, and the Spirit of God is passing by. Withered hearts are fresh and verdant, and lifeless frames are filled with boundless grace and freshness. Turn your nostrils to the divine garden; the breathings of the Holy Spirit are blowing. Fix your gaze upon the Abha Kingdom; the ancient bounty is descending. Turn toward the Most Exalted Horizon; the dawn of hope is breaking. This grace is among the characteristics of this most great century, which from beginning to end is illumined by the mighty light of the Ancient Beauty. Therefore, seize this opportunity and let not this chance escape you, for the morning breeze of oneness doth not blow at every moment, nor do the rays of the Sun of Truth shine forth with such complete power from the daysprings of all horizons in every century.
- 5 This age is the first age, and this century the greatest of centuries. Though in future centuries the standards of guidance shall wave over all regions, yet the power of divine confirmation in this century is greater than in all centuries, and the light of oneness shineth with mighty rays upon all hearts. One step in this day is equal to a hundred thousand steps, and one breath in this time is equal to a hundred thousand breaths, for this is the beginning of bounty and the time of the intense outpouring of grace. Its season is the spring season, and its beauty is most delicate and wondrous. Its freshness is of utmost delicacy, and its charm is of the highest perfection.
- 6 Through the bounty of the Ancient Beauty, it is hoped that these divine friends will show such steadfastness and firmness
- والتَّحِيَّةُ وَالثَّنَاءُ عَلَى الْحَقِيقَةِ النَّوْرَانِيَّةِ وَالكَلِمَةِ
الوَحْدَانِيَّةِ وَالشَّجَرَةِ الرَّحْمَانِيَّةِ وَالْحَقِيقَةِ الصَّمْدَانِيَّةِ
الْفَائِضَةِ عَلَى الْوُجُودِ فِي حَيْزِ الشُّهُودِ بِالنُّورِ الْمَحْمُودِ
نَحِيَّةً تَتَعَطَّرُ مِنْهَا الْأَفَاقُ وَيُظْهِرُ بِهَا الرُّوحُ بَقْوَةَ
الْإِنْبِثَاقِ وَيُضِيءُ بِهَا الْأَرْجَاءُ بِشُعَاعِ سَاطِعِ
الْإِشْرَاقِ
- اللَّهُمَّ يَا كَاشِفَ الْغُطَاءِ وَمُعْطِيَ الْعَطَاءِ وَهَاتِكِ
الْأَسْتَارِ وَمُظْهِرِ الْأَنْوَارِ أَيْدِ عِبَادِكَ هَؤُلَاءِ عَلَى مَا
تُحِبُّ وَتَرْضَى وَنُورِ وُجُوهِهِمْ فِي مَلَكُوتِكَ الْعَظِيمِ
بِفَيْضِكَ الْقَدِيمِ وَلُطْفِكَ الْعَمِيمِ وَاجْعَلْهُمْ آيَاتِ
تَوْحِيدِكَ السَّاطِعَةِ الْإِشْرَاقِ وَرَايَاتِ تَجِيدِكَ
الْخَافِقَةِ عَلَى الْأَفَاقِ وَأَمْوَاجِ بَحْرِ عِرْفَانِكَ الْمَتَدَفِّقَةِ
عَلَى قُلُوبِ أَهْلِ الْوَفَاقِ إِنَّكَ أَنْتَ رَبُّ الْمِيثَاقِ وَ
إِنَّكَ أَنْتَ الْكَرِيمُ الْمُتَعَالِ
- ای بندگان الهی صبح هدی روشن است و قلوب
اهل وفا گلزار و گلشن نسمة الله در هیوب
است و روح الله در مرور دلهای پژمرده تر و
تازه است و هیاکل افسرده در نهایت لطافت
و طراوت بی اندازه مشامرا بگلشن ایهی متوجه
نمائید نفحات روح القدس میوزد نظر بملکوت
ایهی کنید فیض قدیم میرسد توجه بافق اعلی
کنید صبح امید میدمد این فضل از خصائص
قرن اعظم است که از بدایت تا نهایت مطلع
نور شدید جمال قدمست پس غنیمت شمارید و
فرصت از دست مدهید زیرا نسیم صبح احدیت
هر دم نوزد و انوار شمس حقیقت در هر قرن
بقوه کلبه از مطلع آفاقیه ندمد
- این عصر عصر اول است و این قرن قرن معظم
در قرون آتیه هرچند اعلام هدایت بر جمیع اقالیم
موج زند ولی قوت تأیید در این قرن اکمل از
جمیع قرون و نور توحید بشعاعی شدید ساطع بر
قلوب یک قدم در این دم حکم صد هزار قدم
دارد و یک نفس در این نفس حکم صد هزار
انفاس زیرا بدایت فیض است و وقت شدت
نزول غیث موسمش فصل ربیعست و زهشت
بسی لطیف و بدیع طراوتش در نهایت لطافت و
صباحتش در غایت ملاحات
- از فضل جمال قدم امید است که آن دوستان
الهی چنان ثبوت و استقامتی نمایند که بنیان

that the foundations of opposition will be utterly destroyed, and will manifest such radiance that the darkness of night will be completely dispelled. May they raise such waves upon the shores of hearts that the sea of certitude will surge forth, and diffuse such fragrance that all nostrils will be perfumed.

- 7 O loved ones of God! This is the time for firmness and constancy. O ye who are attracted to the Beauty of Baha! This is the time for steadfastness and resistance, for detachment and orientation, for supplication and devotion, and for joy. Today, should a weak ant arise to uphold the ancient Covenant, it would become a mighty Solomon, and should an insignificant atom soar in the atmosphere of the Testament, it would become a radiant star. A drop shall find the waves of the sea, and an atom shall attain to the zenith of the supreme luminary. This is decreed and destined, and its effect is like that of the sealed wine.

- 8 The foundation of the Covenant is firm and mighty, and the light of the Testament is clear and evident. The pride and heedlessness of the vainglorious shall vanish and pass away like the darkness of night. This Charter is the effect of the Pen of the Lord of Resurrection, and this Preserved Tablet is the result of the Supreme Pen of the King of Manifestation. In the Qur'an He saith: "We have sent down the Reminder, and We verily are its Guardian." It is preserved and protected, established and clearly set forth. Its foundation is firmly laid. The hosts of vain imaginings have no power against it, and the legions of hatred have no influence over it. Ere long ye shall witness the standard of the Covenant waving over all horizons, and the light of the Testament shining like the moon over all the world. On that day shall the hearts of them that are steadfast rejoice, and the skins of them that break the Covenant shall quiver. Lo! they are indeed in manifest loss. And glory be upon you!

مقاومت زیر و زبر گردد و چنان تجلی نور کنند که ظلام دیجور مضمحل شود بر سواحل دلها چنان موجی زنند که بحر یقین طوفان نماید و چنان عطری منتشر کنند که مشامها معطر گردد

7 ای احبای الهی وقت ثبوت و رسوخست ای منجذبان بهائی وقت استقامت و مقاومت و انقطاع و توجه و توسل و تبذل و حبور الیوم مور ضعیفی چون بر عهد قدیم قیام نماید سلیمان پر حشمت گردد و ذره حقیری چون در هوای میثاق بر پرد کوكب اشراق گردد قطره موج دریا یابد و ذره اوج نیر اعلی این امر مسلم است و محتوم و تأثیرش نشئه ریحی محتوم

8 بنیان پیمان محکمست و متین و اشراق میثاق نوری است مبین قصور و فتور اهل غرور چون ظلام دیجور زائل و آفل و متلاشی گردد آن منشور اثر خامه رب النور است و آن لوح محفوظ اثر کلک سلطان ظهور در قرآن میفرماید انا نحن نزلنا الذکر و انا له لحافظون محفوظ است و مصون ماثبوت است و منصوص بنیانش مرصوص صفوف اوها مرا مجالی نه و الوف بغضا را نفوذی نه عنقریب ملاحظه مینمائید که علم میثاق موج بر آفاق زند و نور پیمان چون مه تابان بر اکوان درخشد یومئذ یفرح قلوب الثابتین و یقشعر جلود الناقضین الا انهم فی خسران مبین و البهء علیکم

MMK6#232

AB05034*To: Baha'is of Kashan**Date: 1899-Aug-01*

- 1 O lovers of God! From the Supreme Kingdom comes the glad tidings of divine favor, and from the Abha Realm wafts the breeze of heavenly gift. The call of the All-Merciful is raised from the horizon of the unseen, and through the power of the Most Great Name the hosts of doubt are broken and routed.
- 2 The might of the Covenant has set the heart of the horizons in motion, and the power of the Testament has quickened the spirit of the universe. The divine Israfil has bestowed eternal life upon those intoxicated with the wine of the Covenant, and the merciful Gabriel has revealed to sanctified hearts the verse of the Testament.
- 3 One group is in rapture and joy from this melody of the Abha Kingdom, while another group is immersed in the depths of lassitude, inadequacy and gloom. From the song of the nightingale of the rose garden, those alive with love are filled with eagerness and joy - not the crows of hatred and envy; and from the sweet fragrance of the garden of truth, the nightingales of the rose garden are brought to ecstasy and delight - not the dung beetles of ignorance and hellfire.
- 4 Therefore give thanks to His Holiness the One that you are the nightingales of this garden and the doves of this meadow and grove. And the glory be upon you.

1 ای احبای الهی از ملکوت اعلیٰ مردهء عنایت
میرسد و از جبروت ابهی نسیم موهبت میوزد
ندای حضرت رحمانیت از افق غیب بلند است
و بقوهء اسم اعظم جنود ریب منکسر و منهزم

2 سطوات میثاق قلب آفاقرا بحرکت آورده و
قوهء پیمان روح کیهانرا زنده نموده اسرافیل
الهی حیات ابدی بسرستان بادهء عهد مبذول
داشته و جبریل رحمانی بقلوب ربانی آیت عهد
وحی فرموده

3 قومی از این آهنگ ملکوت ابهی در وجد و
سرور و قومی در نهایت فتور و قصور و غموم
و مستغرق و مخمود از گلبانگ بلبل گلستان
سرستان زندهدل به شوق و شغف آیند نه
زاغان حقد و حسد و از رائحهء معطرهء گلشن
حقیقت عندلیبان گلزار به وجد و سرور آیند نه
جعل جهل و سقر

4 پس شکر نمائید حضرت احدیت را که ببلان
این گلشن اید و قُریان این مرغ و چمن و البهاء
علیکم

INBA13:068, MKT9.018, ALPA.059,
YARP2.068 p.108, RMT.048-049

AB01836*To: Baha'is of Rangoon**Date: 1899-Aug-02*

- 1 O ye who are attracted by the Holy Spirit! His honor Aqa Siyyid Mahdi and his honor Aqa Siyyid Isma'il and his honor Aqa Ghulam-Husayn have arrived and given great praise of

1 ای منجذبان روح القدس جناب آقا سید مهدی
و جناب آقا سید اسمعیل و جناب آقا غلامحسین
وارد گشتند و ستایش عظیم از آن احبای الهی
نمودند که الحمد لله از ظلمات وهم و هوی نجات

those divine friends who, praise be to God, have been delivered from the darkness of fancy and desire and have been illumined by the light of guidance. Through the outpourings of the Kingdom of holiness they are in the utmost growth and development and in complete attraction to the breaths of God.

- 2 O ye divine friends! This Day is a mighty Day and its duration is the ultimate bounty of the Lord, the All-Bountiful. The dawning is the dawning of the manifest light. The morn of certitude has risen and the supreme horizon is shining. The atoms of all created things are in vibration and motion, and the reality of existence is advancing toward maturity and receiving grace from a praiseworthy station. The lights of the virtues of the Most Great Cycle have shone upon the world and the bounties of this honored Cycle have reached the universe. The pavilion is so lofty that it has transcended the highest heaven, and the divine springtime downpour is such that it has made all the regions of contingent being verdant and flourishing.

- 3 The souls who today are benefiting from these outpourings and profiting from these gifts are verses of the unity of the Glorious Lord and lights of the sanctification of the Peerless, Unique Luminary. Therefore, strive and exert mighty efforts that each of you may become a sign among the greatest signs and a flame from the fire kindled in the Sinaic Tree. Show no laxity in the Cause of God and accept no shortcoming. 'Abdu'l-Baha is in great peril from the hands of the enemies. Let it not be that you become faint or disturbed when tribulation descends. The Ancient Beauty's sovereignty in the Most Great Kingdom is eternal and everlasting. The hosts of His confirmation descend successively and the lights of His sanctification shine continuously. The friends must fix their gaze upon the Supreme Horizon, not upon the weak frame of 'Abdu'l-Baha. This frame must assuredly be effaced and vanish in the path of the Glorious Lord. You who are signs of the favors of the Luminary of the horizons must illumine the world and show obedience to the Hands of the Cause of God, and in every breath be alive and refreshed through the sweet-scented breaths of the Abha Kingdom. And the glory be upon you.

یافته و بنور هدی روشن گشته از فیوضات ملکوت تقدیس در نهایت نشو و نما و غایت اهتزاز بنفحات الله هستند

- 2 ای احبابی الهی یوم یوم عظیمست و مدتش نهایت فیض رب کریم و اشراق اشراق نور مبین صبح یقین طالعست و افق علّیین ساطع ذرات کائنات در اهتزاز و حرکتست و حقیقت وجود رو ببلوغ و مستفیض از مقام محمود انوار فضائل کوی اعظمست که بر جهان تابیده و فیض دور مکرّمست که بکیهان رسیده ایوان بلند است که از کیوان گذشته و فیضان نیسان یزدانست که اقالیم امکانرا سبز و خرم نموده

- 3 نفوسی که الیوم از این فیوضات مستفیض و از این مواهب مستفید آیات توحید رب مجیدند و انوار تقدیس نیر فرید وحید پس بکوشید و جهد بلیغ مبذول دارید که هر یک آیتی از آیات کبری گردید و شعله‌ئی از نار موقده در سدره سیناء در امر الله فتور نیارید و قصور نپسندید عبداله‌ء از دست اعداء در خطری عظیم است مبدا عند نزول البلا سستی حاصل نمائید و مضطرب گردید جمال قدم در ملکوت اعظم سلطنتش ابدی و سرمدست جنود تأییدش متتابعاً نازل و انوار تقدیسش متمادیاً ساطع احباً باید نظرشان بافق اعلی باشد نه بهیکل ناتوان عبداله‌ء این هیکل البتّه باید در سبیل رب جلیل محو و ناپدید گردد شما که آیات الطاف نیر آفاق هستید باید جهان را روشن نمائید و اطاعت مجمع ایادی امر الله و در هر نفسی بانفاس طیب طیب ملکوت ابری زنده و تر و تازه باشید و اله‌ء علیکم

INBA88:154

AB03446

To: Muhammad Unis Khalifah (Rangun), in Mandalay

Date: 1899-Aug-02

- ¹ O true spiritual heavenly descendant of Jamal Effendi! When his holiness Jonah became the companion of the whale in its belly and in infinite confinement, he cried out and sighed. He was patient, showed forbearance, repented and turned to God, saying "There is no god but Thee." Therefore from these depths he reached the dawning-place of verses, and from drowning he hastened to the shore of the Lord of Lords. He found shelter in the shade of the gourd tree of certitude and was supported by hosts numbering "a hundred thousand or more." He filled Nineveh with melodies and made the dusty earth the envy of verdant paradise. Therefore you, who are the Jonah of the love of God, become the companion of God's gift. Find deliverance from the darkness within the whale of contingent existence and rest in the shade of the blessed tree, so that you may become the guide of every melody in that land and make the Nineveh of the horizons the dawning-place of radiance. Do not marvel at divine grace and confirmation, for the power of the gifts of the Blessed Beauty (may my spirit be sacrificed for His loved ones) can transform dust into celestial spheres and weeds into roses and sweet basil, can make thorns into flowers and dry branches into roses and hyacinths.

- ² O God! Assist this servant to promote Thy mighty Cause and to spread the sweet fragrance of Thy wondrous remembrance and to raise high Thy lofty standard and to reveal Thy ancient mystery. Verily Thou art the Generous, verily Thou art the Great, verily Thou art the Most Merciful of the merciful.

¹ ای سلاله حقیقی روحانی ملکوتی جمال افندی حضرت یونس چون مونس حوت شد در درون ماهی و تنگای نامتناهی ناله و آهی بکشید صبر نمود تحمل کرد توبه و انابه نمود لا اله الا انت گفت لهذا از این ظلمات بمشرق آیات واصل شد و از غرقاب بساحل رب الأرباب شتافت و در ظل شجره یقین یقین مستظل گشت و بجنود مائتة الف او یزیدون مؤید شد نینوا را بانوا کرد و غیرا را رشک خضرا نمود پس تو که یونس محبت الهی مونس موهبت الله شو و از ظلمات درون حوت امکان نجات یاب و در ظل شجره مبارکه پیاسا تا آن کشور را رهبر هر نوا گردی و نینوای آفاق را مشرق اشراق گردی تعجب از فضل و تأیید الهی مکن زیرا قوت مواهب جمال مبارک روحی لأحبائه الفداء خاک را افلاک و خاشاک را گل و ریحان نماید خار را گل کند و شاخ خشک را گل و سنبل فرماید

² اللهم آید هذا العبد بترویج امرک العظیم و نشر طیب ذکرک البدیع و اعلاء علمک الرفیع و اظهار سرک القدیم انک انت الکریم انک انت العظیم انک انت ارحم الراحمین ع

DWNP_v6#04 p.008b

AB01062

To: Darvishes et al., in Bahar

Date: 1899-Aug-06

1 O Generous Lord! The star of Thy bounty has shone upon the world of creation and the ocean of Thy favors has surged over all beings. The cloud of Thy mercy is overflowing and the fire of Thy love is ablaze. The Divine Gardener has arranged the flowers of knowledge in the avenues of hearts, bestowing infinite freshness and grace. The breeze from the garden of Thy oneness has revived the world, and the rays of the sun of Thy generosity have illumined the hearts of friends. The cup of the wine of Thy love has intoxicated the lovers, and the wondrous melody of Thy Kingdom has set all atoms of creation in motion. From every direction rises the cry of praise and glorification, and from every region ascends the anthem of sanctification and celebration. In every corner there is tumult and clamor, and in every thicket the cry of deep contemplation. In every garden Thy celestial birds are singing and warbling, and in every rose garden the nightingale of Thy unity harmonizes with spiritual melodies. The horizons are stirred and the regions resound with Thy fame and call, while the atoms of existence soar in the heights of Thy bounty.

2 Gather these scattered ones in the assembly of Thy grace, and grant these homeless ones shelter and refuge in the protection of Thy bounty. Quench this thirsty land and transform this mirage of separation into the wine of reunion. Make the barren trees full of blossoms and flowers, and grant provision and sustenance to the helpless poor. Bestow wings upon the broken-winged, assist the fallen, and be a helper and protector to the helpless. Nurse the suckling infants at the breast of Thy grace, and nurture the speechless children in the cradle of Thy bounty. Sanctify souls from self and desire, and enlighten hearts with the light of guidance. Purify hearts from every defilement and transform souls into a mystic rose garden through Thy great kindness.

3 O Lord! We are sinners - have mercy. O Gracious One! We are oppressors - grant pardon and forgiveness. We are caught in every snare - grant freedom. We are in prison and chains - set us free. Transform this darkness of hearts into the light of guidance, and change these carnal desires into the spirit of piety, that we may soar in the life-giving atmosphere of

1 ای خداوند بخشنده کوکب بخشایش بر جهان آفرینش درخشیده و دریای احسانت موج بر کائنات گشته ابر رحمت در فیضانست و نار محبت در فوران باغبان احدیت در خیابان دلها بطراحی گلهای معارف پرداخته و طراوت و لطافت بی نهایت یافته نسیم حدیقه وحدانیت جهانرا زنده نموده و پرتو آفتاب موهبت قلوب دوستان را منور فرموده جام صهای محبت عاشقان را سرمست کرده و آهنگ بدیع ملکوت ذرات کائنات را به جنبش و حرکت آورده از هر سمتی صوت تهلیل و تکبیر بلند است و از هر کرانه ای آهنگ تسبیح و تقدیس مرتفع در هر گوشه ای شور و ولوله ای و در هر پیشه ای نعره پراندیشه ای در هر حدیقه ای طیور ملکوت در نغمه و آواز و در هر گلشنی بلبل توحیدت به گلبانگ معنوی دمساز آفاق در اهتزاز است و اقطار به صیت و آوازت دمساز و ذرات وجود در اوج موهبت در پرواز

2 این جمع پریشان را در انجمن عنایت مجتمع فرما و این گروه بی سرو سامان را در پناه موهبت ملجأ و مأوی بخش این خطه تشنه را سیراب فرما و این سراب فرقت را بشراب وصلت تبدیل نما درختان بی برگ را پر گل و شکوفه نما و بینوایان ناتوان را زاد و توشه ای ده بال و پر شکستگان را بال و پری عطا کن افتادگان را دستگیر شو و بیچارگان را مجیر و ظهیر طفلان شیرخوار را از ندی عنایت شیرده و کودکان بی زبان را درمهد موهبت بیور نفوس را از نفس و هوی مقدس کن و صدور را بنور هدی منشرح نما دلها را از هر آلاشی پاک و مطهر کن جانها را بخشایش خلق عظیم گلشن اسرار فرما

3 ای پروردگار گنهکاریم ترحم فرما ای بزرگوار ستمکاریم عفو و مغفرت کن در هر دایمی گرفتاریم آزادی بخش در حبس و زندانیم مطلق العنان کن این ظلمات قلوب را بنور هدی تبدیل فرما و این شهوات نفوس را بروح تقی مبدل کن تا در هوای جانفزای انقطاع پرواز

detachment and become intimate with the remembrance of Thy face and attributes. Thou art the Mighty, the Powerful, and Thou art the All-Hearing, the All-Seeing.

نمائیم پیاد روی و خویت دمساز گردیم توئی
مقتدر و توانا و توئی شنوا و بینا

INBA75:002, MILAN.211, TAH.261x,
DUR2.002, ADH2_1#40 p.057,
MJMJ1.031, MMG2#196 p.222, MJH.001

AB10924

To: Shahriyar Ardishir

Date: 1899-Aug-10

O Prince! May the King of Heaven assist thee! Place thy trust in God and turn away from the world, for He giveth life while it taketh it away; He is the Cherisher of justice while it is the oppressor; He nurtureth while it censureth. The tyrannical ones of the ages are themselves tyrannical, not time itself. May thy soul be happy!

ای شهریار شاه کشور آسمان یارت باد پروردگار
امیدوار باش و از روزگار بیزار گرد زیرا آن
جان بخشد و این جان گیرد آن دادپرور است و
این ستمگر آن پرورش دهد و این نکوهش کند
روزگار ستمکاران روزگاراند نه خود روزگار
جانت خوش باد

YARP2.146 p.160

AB06023

To: Isfandiyar Gushtasb Qasimabadi

Date: 1899-Aug-11

- 1 O Isfandiyar, though Pur-i-Gushtasb was bronze-bodied and iron-natured, he found no escape from the arrow of Tahamtan's bow and received the sharp dart in his eye, hastening from this world to the next.
- 2 Praise be to God that He made you bronze-souled and iron-hearted - a hundred thousand arrows and darts of the ignorance of the ignorant passed you by, and the steel sword of the blind oppressors had no effect.
- 3 You possess a foundation of the essence of the world of the spirit, and a nature from the radiance of the divine cosmos. What more do you want, what more do you seek, what more do you desire?

- 1 ای اسفندیار پورگشتاسب روئین تن بود و
آهنین گوهر باز از تیر خدنگ تهمتن رها نیافت
و ناوک تیز را درون دیده یافت و از اینجهان
بجهان دیگر شتافت
- 2 ستایش خداوند را که تو را روئین جان نمود و
آهنین نهاد صد هزار تیر و خدنگ نادانی نادانان
در تو گذر نکرد و تیغ پولاد کوران ستمکاران
کارگر نشد
- 3 بنیادی از گوهر جهان جان داری و نهادی از
پرتو کیهان یزدان دیگر چه خواهی و چه طلبی و
چه جوئی

- 4 You have the treasure of spirit in your sleeve and a face like the sublime paradise, for you bear in your countenance a ray from the sun of the supreme heaven and in your character a fragrance from the rose garden of God. May your spirit be joyful!

4 گنج روان در آستین داری و رخی چون بهشت
برین زیر پرتوی از مهر سپهر بالا در روی داری
و بوئی از گلشن یزدان در خوی داری روانت
شادمان باد

YARP2.142 p.159

AB01112

To: Mulla Bahram Akhtar Khavari, in Yazd

Date: 1899-Aug-22

- 1 O guardian of the Divine Threshold! Thy eloquent letter - a melodious song of the nightingale of the rose-garden - was received and brought joy to the friends in the gathering. In truth, I say, it was a wave from the ocean of the love of God, and a casket of the pearls of divine knowledge. Its pearls of meaning and brilliant gems were a radiant light dispelling the darkness of sorrows, and the rains of countless bounties washing away the dust of grief. Its reading brought the utmost gladness, and its recitation yielded boundless joy.
- 2 Praise be to God that that divine gathering is occupied with the holy fragrances of the Lord and stands firm, day and night, in servitude at the Sacred Threshold. Today the world-illuminating flame is steadfastness and firmness in the Covenant of the Ever-Living, the Self-Subsisting. Praise be to God that those friends are fixed and firm like an impregnable fortress, trembling not from any earthquake, stumbling not at any time. Rather, they are like a wall of steel against the mighty flood of tests, and like soaring eagles against the ill-omened owl of doubts.
- 3 That censured people's foundation is as a spider's web, their edifice built upon loose soil like the frailest of houses. Their drink is a mirage, their food from the tree of Zaqqum on the Day of Reckoning. Their life is death, their refuge the source of afflictions. They are inexperienced children and those whose breath is cut off in sleep. Like foolish ones, they are proud of pottery, not pearl-filled shells; like dung beetles intoxicated with the stench of ash-heaps, not the fragrance of the perfumed rose-garden. They are earth-worms dwelling in the lowest depths,

1 ای پاسبان آستان یزدان نامهء بلیغ یعنی گلبانگ
بلبل گلشن واصل گشت و سبب شادمانی
یاران انجمن شد برآستی میگویم که موجی از بحر
محبت الله بود و درجی از گوهر معرفت الله
لآلی معانی بود و دراری دری ظلمات هموم
را روشنی پرستود بود و غبار اکدار را امطار
مواهب بیشمار از قرائتش کمال سرور حاصل
گشت و از تلاوتش نهایت جبر حاصل شد

2 حمد خدا را که آن انجمن رحمانی مشغول
بنفحات مقدسه ربّانی است و شب و روز
در عبودیت آستان مقدس قائم امروز شعلهء
جهان افروز ثبوت و رسوخ بر پیمان حیّ قیوم
است حمد خدا را که آن یاران چون بنیان
سخت بنیاد ثابت و برقرارند از هیچ زلای نلرزدند
و در هیچ موقعی نلغزند بلکه سیل شدید امتحانرا
سدّی از زیر حدیدند و بوم شوم شباهترا عقاب
اوج رفیع

3 آن قوم پرلوم را بنیان نسج عنکبوت است
و بنیاد بر خاک سست چون اوهن بیوت
شرابشان سراب است و غذائشان از شجرهء زقوم
یوم الحساب حیاتشان ممت است و ملجأشان
مصدر آفات کودکانند نوهوس و خفتگانند
منقطع النفس چون ابلهان مغرور خزفند نه
صدف پرگهر و چون جعل سرمست بوی
گلخنند نه رایحهء گلشن معطر کرم مینند و در

not birds of the highest heaven; bats of darkness, not light-diffusers of the manifest horizon.

- 4 At every moment they bring forth some pretext, and like ravens of cruelty make their nests in the ash-heap of autumn. With blind eyes they cry out "Where is the light?" and with deaf ears they raise objecting cries against these melodies of the birds. They are in the lowest earthly plane yet wish to observe the shining moon; they are upside down in the pit of doubts yet seek to hear the evident verses. They are lost in the desert of uncertainty yet count themselves on the highway of certitude; they are wandering in the wilderness of ignorance yet consider themselves on the shore of the sea of assurance. They are violators of the Covenant yet call themselves the pole of all horizons; they are destroyers of the Testament yet deem themselves builders of its edifice.

- 5 Alas and a thousand times alas that through envy they have become captives of the rope of palm fiber, and through wrath have become carriers of firewood. Therefore, O true friend and spiritual companion, gird up thy loins firmly and stand steadfast. Like a fierce lion, make an attack upon these crafty foxes, and like an eagle soaring in the Covenant, put to flight these hostile ravens from the field.

- 6 And upon thee be Glory.

اسفل زمین مکین نه طیور علین خفّاش ظلمتند
نه نورپاش افق مبین

4 هر دم بهانه‌ئی آرند و چون زاغان جفا در گلخن
خزان لانه و آشیانه نمایند با چشم کور فریاد
این النور بلند کنند و با گوش کر نعره منکر
این نغمات الطیور زند در طبقه پسین زمینند و
مشاهده مه تابان خواهند و در حفره شبّهات
سرنگوند استماع آیات بینات جویند گمگشته
بادیه ارتیابند خود را در شاهراه یقین شمرند و
سرگشته مفازی جهلند و خویش را در شاطی
بحریقین دانند ناقض میثاقد خود را قطب آفاق
خوانند هادم پیمانند خویش را بانی ایوان دانند

5 زهی حسرت و افسوس که از حسد اسیر جبل
مسد شدند و نار غضب را حمال حطّبت گشتند
پس توای دوست حقیقی و یار روحانی کرم محکم
کن و قدم ثابت دار و چون شیر دژم روبهان
پرستم را حمله‌ئی نما و چون عقاب اوج پیمان این
زاغان پرعنوانرا از میدان بگریزان

6 و الهاء علیک

BRL_DAK#1011, MKT1.441, ALPA.033,
YARP2.040 p.089, RMT.198-199a

AB09341

To: Mulla Khusraw

Date: 1899-Aug-22

- 1 O sovereign of the realm of wisdom, put on the crown of divine bestowal and take your seat upon the ever-fortunate throne of divine sovereignty. Be blessed with success. Seek a ray of divine favor and soar from the depths of the well to the height of the moon. Kindle your face and burn away the veil of the world's ignorance.
- 2 Loose your tongue in praise of God and engage in prayer to the merciful Lord, for His fame has spread throughout East

1 ای خسرو خسروی کشور دانائی جو و افسر
بخشش یزدانی بر سر نه و بر تخت جوان بخت
یزدانی کامرانی کن پرتوی از بخشایش الهی بخواه
و از قعر چاه باوج ماه بر پر رخی بر افروز و پرده
نادانی جهانیان بسوز

2 زبان بستایش یزدان بگشا و به نیایش خداوند
مهربان پرداز که آوازه اش خاور و باختر گرفته

and West and His bounty has reached every land and country. و بخششش بهر بوم و کشور رسیده بستایش پرداز
Offer praise and prayer - may your soul be gladdened! و نیایش کن جانت خوش باد

YARP2.239 p.214

AB09554

To: Mulla Nushiravan Husaynabadi

Date: 1899-Aug-22

- 1 O Nushirvan! May thy spirit be sweet and thy melody delightful! 1 ای نوشیروان روانت نوشین باد و نایت شیرین
- 2 Nushirvan the Just spread the fame of his justice to every land and left his name immortal. Thou hast a sweet spirit and art a Nushirvan. Take up the cup of sweetness from the ancient world, prepare the feast of the Covenant, and raise the call of "drink ye!" in the gathering of those intoxicated with the wine of God's love, that every mind may be awakened and every awakened one become intoxicated with the chalice of the Covenant of the Lord. May thy soul be well! 2 نوشیروان دادرس آوازه دادپروری را بهر کشور رساند و نام خویش را زنده گذاشت تو روانی نوشین داری و نوشیروانی جهان دیرین پیمانه‌ئی از نوش بدست گیر و جشن پیمان پیارا و در انجمن سرمستان نوشانوش بینداز تا هر هوشی بیدار گردد و هر بیداری سرمست پیمانه پیمان پروردگار جانت خوش باد

YARP2.206 p.195

AB09938

To: Khudabakhsh

Date: 1899-Aug-22

- 1 O Khudabakhsh! Be a divine gift and be wise and noble. Be a needy one at the threshold of God and be longing for the countenance of the merciful Lord. Today the bounty of God is the Covenant, and this world-illuminating ray has kindled and enlightened every heart. But any heart that received no portion became dark and constricted like a furnace. 1 ای خدا بخشش بخشش خداوند باش و هوشمند و ارجمند مستمند درگاه یزدان باش و آرزومند روی خداوند مهربان بخشش خداوند امروز پیمانت و اختر این پرتو جهان افروز در هر دلی افروخت روشن گشت و هر دلی که بهره‌ئی نبرد تاریک و تنگ چون گلخن گردید
- 2 Be thou happy that thou hast found such a heart-attracting bounty, recognized the merciful Lord, and remained firm in His Covenant. May thy soul be happy. 2 تو خوش باش که چنین بخشش دلکشی یافتی و یزدان مهربان را شناختی و بر پیمانت استوار گشتی جانت خوش باد

YARP2.120 p.142

AB10562*To: Gudarz**Date: 1899-Aug-22*

- 1 O Gudarz the kind, Gudarz was brave and a lion-tamer, but his sword and blade were wooden, for they were effective against earthly bodies but not against bodies of brass and mountains of iron. 1 ای گودرز مهرورز گودرز دلیر شیرگیر بود ولی تیغ و شمشیرش چوبین زیرا در تن خاکی کارگر بود نه در تن روئین و کوه آهنین
- 2 He was the Gudarz of Iran - be thou the Gudarz of God and the Faramarz of the All-Merciful Lord. 2 او گودرز ایران بود تو گودرز یزدان شو و فرامرز خداوند مهربان
- 3 Array the battle of eleven men and demolish the foundation of the covenant-breakers, for that foundation is of straw and chaff, not of radiant jewels. 3 جنگ یازده تن بیارا و بنیان پیمان شکنان را برانداز زیرا آن بنیان از خس و خاشاک است نه از گوهر تابناک
- 4 May thy soul be happy. 4 جانت خوش باد

PYB#268 p.04, YARP2.242 p.215

AB10969*To: Mihraban son of Gudarz**Date: 1899-Aug-22*

- 1 O kind son of Guderz! 1 ای مهربان پور گودرز
- 2 Guderz of the Kayanids had a son like Giv the chief who searched for the lost Kay Khusraw in Turkistan. You too are a Guderz of the people of God - seek in the wilderness of divine grace for the hidden heavenly Kay Khusraw, deliver him from the hands of the oppressive demons, and bring him as a gift to the land of God. May your soul be happy. 2 گودرز یکانیان را پسری چون گیو خدیو بود جویای کیخسرو گمگشته ترکستان تو نیز گودرز یزدانیانی در بیابان بخشایش یزدان کیخسرو نهفته آسمانی را بجو و از دست اهرمن ستمکاران رها کن و بکشور یزدان ارمغان آر جانت خوش باد

YARP2.251 p.220

AB05449

To: Mirza Abu'l-Qasim Gulistanih, in Port Said

Date: 1899-Oct-29

- 1 O thou who art enkindled with the fire of the love of God! 1 یا من اشتعل بنار محبة الله
- 2 His Holiness 'Andalib has opened his tongue in praise of your honor and has given eloquent testimony that that enraptured lover of the Beauty of the Ever-Living, the Self-Subsisting, with a heart burning with the fire of the love of God and a tongue speaking in remembrance of the All-Merciful, is occupied in the gatherings of the friends with praise of the Lord. This news has had an effect on the hearts of the loving friends. All have engaged in praise of that kind friend and raised their hands in prayer, saying: 2 حضرت عندلیب لسان بستایش آنجناب گشود و داد سخن بداد که آن مفتون جمال حی قیوم با دلی بنار محبت الله سوزان و لسانی بذکر رحمن گویان در محافل یاران بثنای یزدان مشغولند اینخبر اثری در قلوب یاران مهرور نمود کل بستایش آن یار مهربان پرداختند و دست بدعا برآوردند که
- 3 O Kind Lord! Make that blessed servant steadfast in this lofty station, that this sufferer may find release from every pain, seek healing for the soul, and soar to the exalted pavilion. O Merciful One! Nourish this fresh and verdant sapling with the drops of the cloud of bounty, and through the dewdrops of favors keep it ever green and flourishing. Thou art the Bestower, the Illuminator, and the Creator. Praise be unto Thee, and glory be unto Thee. 3 ای یزدان مهربان آن بندهٔ فرخنده را در این مقام بلند پاینده فرما تا آن دردمند از هر دردی رهائی یابد و درمان جان جوید و بایوان بلند برپرد ای رحمن این نهال تر و تازه را برشحات ابر عنایت پرورش ده و بشبم الطاف همواره سبز و خرم دار توئی بخشنده و درخشنده و آفریننده ستایش تراست و نیایش تراست
- 4 And upon thee be Glory. 4 والہاء علیک

INBA13:020a

AB00410

To: Baha'is of Khalajabad et al.

Date: 1899-Oct-31

- 1 O ye who are as glass chimneys of the resplendent Lamp of the Covenant! Divine realities that are firm in the Covenant and derive light from its effulgence are like luminous vessels wherein shines the candle of the Covenant. The lights of the Testament shine upon that glass and from the glass unto all horizons. This is why He saith: "And in your own selves; will ye not then see?" When thou gazest upon the horizons, thou beholdest the radiant effulgence, yet the center of these lights is in the hearts of the righteous. "We will show them Our 1 ای زجاجات سراج وھاج پیمان حقائق مقدسہ کہ ثابت میثاق و مقتبس از اشراقند چون زجاجات نورانیہ محل سطوع شمع پیمانند انوار عہد اشراق بر آن زجاج زند و از زجاج بر آفاق این است کہ میفرماید و فی انفسکم افلا تبصرون چون نظر بر آفاق کنی پرتو اشراق بینی لکن مرکز این انوار قلوب ابرار سنجیم ایاتنا فی الآفاق و فی انفسهم حتی یتبین لهم انه الحق

signs in the horizons and in themselves until it becomes clear to them that this is the truth.”

- 2 His honor Qabil, upon him be the Most Glorious Glory of God, hath in his epistles made mention of the steadfast friends, that each is a fragrant flower in the rose-garden of the love of God and an illuminating candle in the gathering of the knowledge of God. Their tongues are ever engaged in chanting the verses of unity, and their hearts are in communion with the Concourse of the Abha Kingdom. Night and day they burn with the soul-consuming fire that melteth all veils, and in the gathering of intimacy they are as night-illuminating candles. They are ever occupied with the remembrance of the Ancient Beauty and beneath the shadow of the Educator of all peoples they are anemones in the garden of divine realities and faithful companions to the wanderers in the path of the Friend. They take pride in serving the friends and are renowned for their servitude at the Sacred Threshold.

- 3 At times they recite verses and at other times they chant prayers. Now they smile at the bounties of the All-Merciful, and again they weep at the state of this Wronged One. By day they shine forth like unto candles, and by night, like moths, they burn their wings around the Lamp of the Covenant. This is from the infinite bounty of the Lord that they have been singled out for such a gift and blessed with such a favor. “Thou givest to whom Thou willest, and Thou exaltest whom Thou willest, and Thou chooseth for Thy mercy whomsoever Thou willest.”

- 4 O friends! The grace and bounty of the Adored One flow like a treasure stream with endless outpouring. Seize this opportunity and drink from the spring of favors the pure water of divine bestowals. Turn ye to the Kingdom of the Unseen and seek your portion from the reality of certitude. This world is the nest of earthly birds, not the realm of celestial doves. It is the world of dust, not the luminous realm. Therefore, become ye alive through the pure spirit and wing your flight to the Kingdom of heaven. Be ye humble and submissive, and seek utter lowliness and supplication. Arise to serve at the Sacred Threshold like ‘Abdu'l-Baha in complete effacement and evanescence, that ye may bow your faces to the dust of lowliness and need, saying “We have not worshipped Thee as Thou deservest to be worshipped” and “We have not known Thee as Thou deservest to be known.”

- 5 The temple of this servant is adorned with the raiment of lowliness, not the garment of pride, and the head of this lowly one is honored by the crown of humility and need, not of privilege

2 جناب قابل علیه بهاء الله الاهی در رسائل خویش ذکر یاران ثابتان نموده که هر یک گلشن محبت الله را گلی معطرند و انجمن معرفت الله را شمع منور زبانشان بترتیل آیات توحید دمساز و قلبشان بملاً ملکوت الاهی همراز شب و روز بآتش جانسوز پرده سوزند و در محفل انس شمع شب افروز دمبدم همدم ذکر جمال قدمند و در ظل تربیت مربی امم بوستان حقائق شقائقند و آوارگان کوی دوست را یار موافق بخدمت یاران مفتخرند و بعبودیت آستان مقدس مشتهر

3 گاهی تلاوت آیات کنند و گاهی ترتیل مناجات دمی از موهبت رحمن بخندند و گاهی بر حال این مظلوم بگریند روزی چون شمع برافروزند و شی چون پروانه بال و پر حول سراج میثاق بسوزند این از فضل بی منتهای حضرت یزدانست که بچنین موهبتی مختص گشته اند و بچنین عنایتی موفق توئی من تشاء و تعز من تشاء و تختص برحمتک من تشاء

4 ای یاران فضل و جود حضرت معبود چون گنج روان است و فیض بی پایان فرصت را غنیمت شمیرید و از معین الطاف سلسبیل عنایت نوشید توجه بملکوت غیب کنید و از حقیقت لاریب بهره و نصیب جوئید اینجهان لانه مرغان ترابست نه اشیان طیور الهی عالم خاک است نه جهان تابناک پس بجان پاک زنده گردید و آهنگ ملکوت افلاک کنید و بتل نمائید و تذلل و ابتهال جوئید و به بندگی عتبه مقدسه چون عبدالبهاء در کمال محویت و فنا قیام کنید تا روی را بر خاک عجز و نیاز نهاده ماعبدناک حق عبادتک گوئید و ماعرفناک حق معرفتک بر زبان رانید

5 هیکل این عبد برداء تذلل مزین است نه بقمیص تذلل و هامه این حقیر بتاج عجز و نیاز مفتخر است نه ناز و امتیاز کل بندگان آستانیم و

and distinction. We are all servants at the Threshold and self-sacrificing attendants. Glory, greatness, grandeur and majesty befit the Lord's court, while that which befits the servant and brings honor to the Center of the Covenant is servitude at the Threshold of Oneness and bondage at the Court of the Lord. This is the glorious crown and this is the light of the devoted servant.

چاکران جانفشان عزّت و بزرگواری و عظمت
و کبریائی سزاوار درگاه پروردگار است و آنچه
منقبت عبد است و مفخرت مرکز عهد عبودیت
درگاه احدیت است و بندگی آستان ربوبیت این
تاج اکیل جلیل است و این سراج روشنی عبد
منیب

- 6 Today the world is illumined by the light of servitude and adorned with the flowers of lowliness. As much as ye are able, become partners with 'Abdu'l-Baha and companions of this one who is immersed in the sea of effacement and nothingness. And the Glory be upon you.

6 جهان الیوم بنور عبودیت روشن است و بگلّهای
رقت گلشن تا توانید شریک عبدالهّاء شوید و
ندیم این مستغرق بحر محو و فنا و الهاء علیکم

MKT3.366b

AB11049

To: Aqa Mirza Yahya Kalimi Amidul-Atibba, in Rasht

Date: 1899-Nov-04+

- 1 My Lord, the Ultimate Goal of my hopes and the End of my aspirations! I beseech Thee, supplicating before Thy exalted threshold, Thy holy and most high court, and Thy vast and spacious sanctuary, to assist this servant to arise to call out in Thy Name amongst the people and to cry out to Thy most exalted Kingdom.
- 2 Verily Thou art the Helper of whomsoever Thou willest, and verily Thou art the Bestower, the Merciful.

1 ربّی و منتهی املی و غایة رجائی اتّی ارجو
متضرّعا الی عتبتک السّامیة و ساحتک المقدّسة
العالية و رحبتک الواسعة الفضاء ان تؤیّد هذا
العبد علی القیام علی النداء باسمک بین الملائ و
الاستغاثة الی ملکوتک الأعلى

2 انک انت المؤیّد لمن تشاء و انک انت المعطى
الرحیم

MJMJ2.076, MMG2#080 p.087

AB11403*To: Wife of Haji Muhammad Tahir**Date: 1899-Nov-04+*

O my Lord! I beseech the Kingdom of Thy oneness and the Dominion of Thy singleness to guard this servant beneath the shadow of Thy protection and safekeeping, and to preserve him within the cave of Thy care and shelter. Verily, Thou art the All-Protecting, the All-Bountiful.

رَبِّی اِنِّی اَبْتَهِلُ اِلٰی مَلٰکُوتِ وَحْدَانِیَّتِکَ وَ جَبَرُوتِ
فِرْدَاوِیَّتِکَ اِنْ تَصَوْنْ هٰذَا الْعَبْدَ فِی ظِلِّ حَفَظْکَ وَ
حِمَایَکَ وَ تَحْفَظْهُ فِی کَهْفِ عِنَایَکَ وَ کَلَامِکَ
اَنْکَ اَنْتَ الْحَافِظُ الْکَرِیْمُ

MJMJ2.107b, MMG2#138 p.154

AB00988*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Iran**Date: 1899-Nov-10*

- 1 O trusted one of God! The Ancient Beauty trained you for many years for this Day, so that today you might shine forth like a darkness-consuming candle and make all souls firm and steadfast in God's Covenant and Testament. Even if like pure gold you must be melted in the fire of tribulations - burn and endure. Now is the time for the field of action and testing of men, for the mighty edifice of God's Cause rests upon the pillar of the Covenant and Testament, and the heaven of God's religion is illumined and radiant through the star of the Covenant.
- 2 God forbid that if some ungrateful person should assault this pillar, not a single nail would remain to uphold the divine pavilion and the merciful tabernacle, not a single lamp would remain lit in the divine gathering. The House of God would be buried from its very foundation, the Cycle would become futile and the laws nullified. The sea of bounty would cease to surge, the river of grace would be cut off, the breeze of life would stop blowing and the sail of the Ark of Salvation would be furled. The luminous morn would turn to darkest night, the Dayspring of hopes would become shrouded by clouds of grief.
- 3 All these efforts would be wasted and all this pure blood shed would be fruitless. The sacred blood of the martyrs would be scattered to the winds, and the memory and influence of the blessed breast of His Holiness the Exalted One being pierced

1 ای امین الهی حضرت احدیّت شما را سالها بجبهت
الیوم تربیت فرمود تا امروز چون شمع ظلمت سوز
برافروزی و جمیع نفوس را بر عهد و میثاق الهی
ثابت و مستقیم سازی و اگر چون ذهب خالص
در آتش مصائب بگدازی بسوزی و بسازی حال
وقت میدانست و آزمایش مردان چه که بنیان
عظیم امر الهی بستون عهد و میثاق قائمست و
آسمان دین الله بکوکب پیمان روشن و تابان

2 معاذالله اگر این عمود را شخص کنودی تعرض
نماید سرادق الهی و سرپرده رحمانی را مینخی
برقرار نماند و انجن رحمانی را شمع روشن برقرار
نگردد بیت معمور از بنیاد و اساس مطمور
گردد کور مهمل شود و احکام معطل گردد
بحر عنایت از موج بازماند نهر موهبت منقطع
شود نسیم حیات از هبوب بیفتد و سفینه
نجات را شرع منظوی گردد صبح نورانی شام
ظلمانی شود مشرق آمال بسحاب غموم مغموم و
مستور گردد

3 جمیع این زحمات بهدر و این خونهای ریخته
پاک نی‌شود دم مطهر شهدا هبأً منبثا شود
و هدفی سینه مبارک حضرت اعلی بصد هزار

by a hundred thousand arrows of hatred would vanish. The fifty years of afflictions endured by the Blessed Beauty - the plunder and pillage, imprisonment and beating, insult and torture, wandering and exile, threats of sword and dagger, and the weight of chains and fetters - all would be wasted and forgotten, becoming a source of mockery for enemies and pleasure for the hateful ones.

- 4 Therefore in every street and plain that you pass through, cry out: "This Covenant is the Covenant of Alast, and this Testament is the Ancient Testament! The armies of the Kingdom of God assist this Covenant, and the hosts of the Concourse on High protect this foundation. It is the continuous and enduring ray of the Sun of Truth and the brilliant lamp of the gathering of the Divine Unity. It is the strong rope and the manifest light. It is the firm handle and the fruit of the blessed tree. It is the Preserved Tablet and the Written Book and the Outstretched Parchment. It is the Covenant - the Covenant! It is the Testament - the Testament! It is mentioned in all the scriptures and books, and recorded in all the scrolls of the ancients and tablets of the latter ones. It is the ruler of the most great crisis and the balance of the Day of Reckoning. It is the Ark of Salvation and the refuge on the Day of Return. It is the holy fragrances of the Lord God and the life-giving breezes from the gardens of the Creator. It is the mighty fortress and the strong shelter. It is the firm pillar and the essence of all books and scriptures of the Old and New Testament. Blessed is he who holds fast to it, clings to it, stands firm in it, whose heart is strengthened by its verses, and who is gathered beneath its banners."

- 5 And upon you be glory.

SW_v08#16 p.213-214x

تیر بغضا ذکرش از میان رود و تأثیرش مفقود شود و بلاهای پنجاه ساله جمال مبارک از تالان و تاراج و سجن و ضرب و توهین و زجر و دربدری و سرگونی و تهدید تیغ و شمشیر و گرانی غل و زنجیر کل بهدر رود و فراموش گردد و سبب تسخر و استهزاء اعدا و ممنونیت و خوشنودی اهل بغضا شود

4 پس در هر کوی و دشت که مرور نمائی فریاد برآر این عهد عهد الست است و این میثاق میثاق قدیم نیر آفاق جنود ملکوت ناصر این پیمائست و افواج ملاً اعلی حافظ این بنیان شعاع ثابت مستمر شمس حقیقت است و سراج باهر انجمن حضرت احدیت جبل متین است و نور مبین عروه و وثقی است و ثمره و شجره طوبی لوح محفوظ است و کتاب مسطور و رق منشور عهد است عهد میثاق است میثاق در جمیع الواح و زیر مذکور است و در جمیع صحائف اولین و الواح آخرین مسطور حاکم سنه شداد است و میزان یوم حساب سفینه نجاتست و ملجأ یوم الایاب نفحات قدس حضرت پروردگار است و نسومات حیات ریاض کردگار حصن حصین است و ملاذ متین رکن شدید است و خلاصه کتب و صحف عهد قدیم و جدید هنیئاً لمن تمسک به و تشبث به و ثبت علیه و ریح قلبه بآیاته و حشر تحت رآیاته

- 5 و الهباء علیک

INBA88:107, MMK6#051, AKHA_103BE
#02 p.04, AKHA_105BE #12 p.07,
AKHA_121BE #02-03 p.121

AB08370*To: James B Thornton Chase**Date: 1899-Dec*

O thou who hast set thy face towards the Kingdom:

Verily, I say unto thee: Should a spark from the fire of the love of God alight upon a heart, and the flame thus generated be fanned, then gradually its ardour will intensify until a conflagration is produced whose blaze shall mount up to the highest heaven. Prepare then, for the blazing in thine heart of this enkindled fire, for the raining from thine eyes of copious tears, and for the sundering of thy patience in attraction to the Abha Kingdom.

Verily, I say unto thee: When thou hearest this call, slacken not in thy commemoration of the Lord, nor falter in thy diffusion of His fragrances, but rejoice thou at the bestowals which shall ere long shine forth like unto the sun in the zenith of America.

TAB.330

AB11189*Date: 1899*

O Helper of the oppressed! The protection and safeguarding by the eternal government has gladdened and delighted the distressed hearts of those who have been wronged... Make this just sovereignty everlasting... May it endure forever and ever for the authorities.

ای معین مظلومان حمایت و صیانت دولت ابد
مدت خاطر آزرده ستمدیدگان را شاد و خرم نمود
... این سلطنت با عدالت را جاوید مدت کن
... تا ابد الآباد از برای سرکار برقرار دارد

ASAT2.183, MSHR3.349

AB09224*To: Lotfullah Mowhibat, in Tihiran**Date: 1899 ca.*

- 1 O thou servant of Baha! When thy letter was opened, the fragrance of sincerity was diffused therefrom. The breeze of the love of God wafted. Hearts found joy and delight.
- 1 ای بنده بهانهامات چون گشوده گشت نفحه خلوص منتشر شد نسیم محبت الله وزید قلوب روح وریحان یافت
- 2 From the ancient bounty and new bestowals which successively arrive from the invisible Kingdom of the Most Glorious, mayest thou receive an abundant portion, find an unlimited share, and obtain an unbounded measure.
- 2 از فضل قدیم و مواهب جدید که متتابعاً از ملکوت غیب ابهی میرسد انشاءالله حفظ موفور بری و نصیب غیرمحدود یابی و بهره غیرمحصور گیری
- 3 The glance of favor is all-encompassing and the bounty of bestowal is perfect. Strive thou to become a sign of guidance and a mirror of the Concourse on High. And upon thee be Glory!
- 3 نظر عنایت شاملست و فیض موهبت کامل بکوش تا آیت هدی گردی و آئینه ملاء اعلی و البهاء علیک

KNJ.057b

Study guide to this volume

Volume 119 gathers writings and recorded utterances from 1899, the year that brought to ‘Akká the first group of Western pilgrims — the party led by May Bolles (later Maxwell), including her friend Laura Clifford Barney and several other North Americans — an event that ‘Abdu’l-Bahá himself described as marking a new stage in the unfoldment of the Faith. The volume moves between two sharply contrasting modes: on one hand, letters in Persian to communities in Iran and the Caucasus, saturated with the vocabulary of Covenant defense, steadfastness under attack, and urgent warnings against wavering; on the other hand, the intimate oral utterances recorded by the Western pilgrims, addressed in English through interpreters and preserved in pilgrim notes, in which ‘Abdu’l-Bahá turns to greet a new world that the Faith is entering. The tension between these two modes is itself historically eloquent: the Centre of the Covenant is simultaneously warding off betrayal from within the oldest layers of the community and welcoming the vanguard of a global expansion. The thematic arc of the volume moves from suffering willingly embraced as a divine gift, through the conditions of true spiritual presence, to the ethics of unity and love as the sole basis on which the new community in the West can fulfill its mission, and finally to the institutional and symbolic dimensions of religious continuity.

Tribulation as Divine Bounty: The Prayer of Gratitude

Key Passages

O God, my God! Thou hearest my sighs and bitter wailing, my cry and the voice of my lamentation in the depths of these darksome nights. Thou seest my abasement and lowliness, my patience and resignation, my poverty and urgent need, my anguish, my distress, my grief, and my sorrows throughout my days.

I render Thee thanks, O Lord, for this tribulation, which I deem amongst the greatest of Thy bounties and gifts, for it is endured in the path of Thy love — a love whose flames blaze within my very heart and soul. This is my wish and my hope, O my God. This is a soothing balm for my anguish, O my Best-Beloved; a cooling draught to these parched lips, O my Healer; the remover of my sorrows, O Thou Who art my Friend. — AB00195

After His ascension, all the governments and peoples of the world expected that His luminous Orb would set and His sheltering shade would be withdrawn. They waited for His upraised standard to be hauled down and the light shining from His brow to fade away and be no more. All grace and bounty are His; for instead, the lamp of His Cause

glowed luminous, and the morning light of His loving providence shone resplendent. The Sinai of His oneness was exalted, and the Summit of His singleness was raised to even loftier heights. The standards of His sovereignty were unfurled, and the signs of His might were made clear and evident to every discerning soul. The drumbeat of His Divinity reverberated, moreover, throughout the world. — AB00195

Context for Study

The prayer that opens AB00195 is among the most intimate documents in ‘Abdu’l-Bahá’s corpus: he addresses God directly, cataloguing his own abasement and the full weight of his suffering — the slanders of the Covenant-breakers, the attacks of enemies, the anguish of a community he must hold together from a prison cell — and then, in a single pivotal turn, thanks God for every element of this suffering because it is endured “in the path of Thy love.” The logic is close to Paul’s language in Romans 5 (“we also glory in our sufferings, because we know that suffering produces perseverance”) but differs in that ‘Abdu’l-Bahá does not look to a future resolution; the suffering is the gift in itself. This is closer to the Sufi understanding of *balá’* (affliction) as a sign of divine attention, or to Job’s final acknowledgment of God’s sovereign otherness, than to either Christian theodicy or Stoic endurance. The second passage shifts from prayer to historical argument: the world’s expectation that the Cause would collapse after Bahá’u’lláh’s ascension proved entirely wrong. This argument from unexpected persistence — the Cause spread rather than contracted — is ‘Abdu’l-Bahá’s empirical rejoinder to the Covenant-breakers’ claim that without a living Prophet the Faith was finished. The expansion to America, Africa, and beyond was the evidence. Mystics from ‘Alí ibn Abi Talib to Rabi’a al-‘Adawiyya to John of the Cross have articulated the paradox that the beloved’s wound is simultaneously the most acute pain and the most desired condition; ‘Abdu’l-Bahá gives that paradox its institutional and historical dimension.

Questions for Reflection

1. How does ‘Abdu’l-Bahá transform tribulation from an obstacle to a proof? What assumptions about divine providence underlie this transformation?
2. Compare his prayer of gratitude for suffering with the Sufi doctrine of *balá’* (affliction as divine attention), with Paul’s “thorn in the flesh” (2 Corinthians 12), and with Job’s experience of God’s answering whirlwind. What is shared and what is distinctive in each case?
3. The second passage offers an empirical argument: the unexpected expansion of the Faith after the Ascension proves that God’s hand guides it. How does this evidential approach to providence compare with Hegel’s “cunning of reason” or with providential histories in the Jewish prophetic tradition?
4. What spiritual disciplines would enable a person to genuinely experience tribulation as a “cooling draught” rather than as a cruel irony? How have different traditions taught such a transformation?
5. ‘Abdu’l-Bahá frames his personal suffering as inseparable from the suffering of the Cause itself. What does this fusion of personal and institutional grief reveal about the nature of his role as Centre of the Covenant?

The First Western Believers: Faith as a Rock

Key Passages

Pray that your hearts may be cut from yourselves and from the world, that you may be confirmed by the Holy Spirit and filled with the fire of the love of God. The nearer you are to the light, the further you are from the darkness; the nearer you are to heaven, the further you are from the earth; the nearer you are to God, the further you are from the world.

You have come here among the first and your reward is great. There are two visits; the first is for a blessing; then ye come and are blessed and are sent forth to work in God's vineyard; the second ye come with music and the banners flying, like soldiers, in gladness and triumph to receive your reward. — ABU1324

I give you a commandment which shall be for a covenant between you and Me — that ye have faith, be steadfast as a rock that no storms can move, that nothing can disturb, and that it endure through all things even to the end; even should ye hear that your Lord has been crucified, be not shaken in your faith; for I am with you always, whether living or dead, I am with you to the end. As ye have faith so shall your powers and blessings be. This is the balance — this is the balance. — ABU1324

Context for Study

The words addressed to the first Western pilgrims are among the most charged in the entire volume. 'Abdu'l-Bahá is speaking to people who do not share his language, his culture, or his inherited religious vocabulary; the interpreters between them make the encounter already an act of translation in more than a linguistic sense. Yet the counsel he gives is universal and uncompromising: cut the heart from the world, be filled with the Holy Spirit, stand firm as a rock. The image of the two visits — the first for blessing and commissioning, the second in triumph — echoes the structure of Christian spiritual pilgrimage, from the initial *via purgativa* to the final *via unitiva*, or from the disciples' first gathering around Jesus to the final reunion at the *parousia*. The commandment sealed with the refrain "This is the balance, this is the balance" alludes to the Qur'anic image of the scale (*mīzán*) of divine judgment while translating it into a psychological and spiritual measure: the degree of one's steadfastness is exactly proportional to the degree of one's powers and blessings. The comparison to crucifixion is deliberately startling: 'Abdu'l-Bahá warns the Western believers — whose cultural imagination was formed partly by the Passion narrative — that they may hear reports of his suffering or apparent defeat and must hold fast regardless. The echo of Christ's own words to the disciples on the night before the Crucifixion is unmistakable: "I will not leave you as orphans; I will come to you" (John 14:18). The spiritual logic belongs to every tradition that has had to survive the apparent absence or defeat of its founder.

Questions for Reflection

1. 'Abdu'l-Bahá tells the Western pilgrims that "even should ye hear that your Lord has been crucified, be not shaken." What does this deliberately chosen image communicate to a Christian audience, and how does it reframe the meaning of faith under persecution?

2. The parallel structure “the nearer you are to the light, the further you are from the darkness” is a formal expression of the principle that spiritual proximity to God entails distance from worldly attachment. How does this compare with the principle of *tawakkul* (trust in God) in Islamic spirituality and with Christian *detachment* in the apophatic tradition?
3. The counsel to “have your hearts cut from yourselves” recalls Jesus’s saying “whoever loses their life for my sake will find it” (Matthew 16:25). Where does the Bahá’í formulation converge with this gospel logic, and where does it open a distinct perspective?
4. ‘Abdu’l-Bahá frames the pilgrimage as having two stages: commissioning and triumph. How does this structure relate to the broader Bahá’í understanding of service, sacrifice, and eventual spiritual reward?
5. The Western believers are explicitly told they are “among the first.” What obligations and what spiritual perils attach to being early, when the community is small and the cause is exposed to ridicule and attack?

Love as Social Covenant: The Candle and the Community

Key Passages

Another commandment I give unto you, that ye love one another even as I love you. Great mercy and blessings are promised to the peoples of your land, but on one condition: that their hearts are filled with the fire of love, that they live in perfect kindness and harmony like one soul in different bodies. If they fail in this condition the great blessings will be deferred. Never forget this; look at one another with the eyes of perfection; look at Me, follow Me, be as I am; take no thought for yourselves or your lives, whether ye eat or whether we sleep, whether we are comfortable, whether we are well or ill, whether ye are with friends or foes, whether ye receive praise or blame; for all of these things we must care not at all. — ABU1702

Look at Me and be as I am; ye must die to yourselves and to the world, so shall ye be born again and enter the Kingdom of Heaven. Behold a candle and how it gives its light. It weeps its life away drop by drop in order to give forth its flame of light. — ABU1702

Context for Study

The farewell address recorded in ABU1702 crystallizes the ethical program of ‘Abdu’l-Bahá’s ministry to the West. The commandment to mutual love explicitly echoes Jesus’s farewell discourse in John 13–17 (“As I have loved you, so you must love one another”), but the social program it lays out is more concrete and more demanding than the Johannine original: it requires not only love but unity as a precondition for the entire mission of the Western community. The conditional structure is striking — “if they fail in this condition the great blessings will be deferred” — because it links the spiritual fate of an entire region not to individual virtue but to communal harmony. This is characteristic of ‘Abdu’l-Bahá’s social theology: the individual’s spiritual life is inseparable from the quality of the community she inhabits. The image of the candle is perhaps the volume’s single

most arresting metaphor: the candle gives light by consuming itself, “weeping its life away drop by drop.” Service, in this vision, is constitutive: the very act of self-expenditure is the light itself, and seeking an external goal beyond that act of giving misses the point entirely. In Islamic moral theology the concept of *ithar* (altruistic preference for others over oneself) approaches this ideal; in Christian mysticism the kenotic emptying of Christ for the sake of creation is the nearest analogy; in Buddhist ethics *dána* (giving) is the first of the perfections precisely because it disciplines and opens the self. The instruction “look at one another with the eyes of perfection” is also structurally important: the Western community is being trained to perceive the latent divine potential in each member rather than the surface imperfections.

Questions for Reflection

1. ‘Abdu’l-Bahá states that the great blessings promised to the West will be deferred if the community fails to achieve unity. What theory of spiritual causality underlies this conditional claim? How does it compare with the biblical theology of covenant blessing and curse?
2. The candle image — weeping its life away drop by drop in order to give light — is a powerful model of sacrificial service. How does this differ from the Protestant work ethic, the Kantian categorical imperative to duty, or utilitarian calculations of collective benefit?
3. “Look at one another with the eyes of perfection” implies seeing others through a divine lens rather than a merely human one. What spiritual practices in different traditions cultivate this kind of perception? How does it relate to the Christian idea of seeing Christ in the neighbor?
4. ‘Abdu’l-Bahá says “be as I am” as the model for communal life. How should this instruction be understood theologically, given that he has elsewhere insisted on his station of absolute servitude? What is being imitated — his conduct, his spirit, or something else?
5. The separation of the pilgrims from ‘Abdu’l-Bahá after this farewell is described as “only of our bodies, in spirit we are united.” How does this teaching about spiritual presence and physical absence relate to Christian doctrines of the Real Presence, the continuing presence of the Spirit, and the resurrection of the body?

Steadfastness Under Assault: The Logic of Firmness

Key Passages

Glory be to God! What a path is this, what heedlessness is this, what ignorance is this, and what misfortune and calamity is this! I swear by the Ancient Beauty that my heart is so grieved for these people that it cannot be described. They see the pit yet still throw themselves in; they observe the poison yet still drink it without hesitation; they witness the disgrace and humiliation and loss in this world and the next, yet still cast themselves into it. In any case, praise be to God that through your honor’s efforts all the friends in Yazd are firm and steadfast. — AB01548

You had written about the firmness and steadfastness of the loved ones of God — this brought joy and gladness, for today all peoples and nations from all directions are

attacking the Cause of God. Only through steadfastness can resistance be shown. The least wavering will result in the domination of the arrogant ones. Therefore you must be vigilant day and night lest anyone cause wavering and become the cause of weakness and laxity of hearts in the Cause of God. These thoughtless souls do not realize that weakness in the Covenant causes strength to the nations of the world and weakening of the light.

— AB02314

Context for Study

The letters to the Persian communities in 1899 carry a tone of urgent intensity that the Western pilgrim notes largely lack. The Covenant-breaking crisis was at its height: Mírzá Muḥammad-‘Alí and his allies were actively circulating letters and “papers of doubt” across the Iranian Bahá’í world, attempting to draw communities away from ‘Abdu’l-Bahá. The language of AB01548 and AB02314 is bracingly direct — these are communities under sustained attack, and ‘Abdu’l-Bahá writes with the pastoral intensity of a commander rallying forces who are beginning to waver. His grief for those who “see the pit yet still throw themselves in” is a grief that mirrors the grief that mirrors the grief of every prophetic figure watching the community he has nurtured approach self-destruction. The image is repeated across the Hebrew prophets (Hosea’s “my people are destroyed from lack of knowledge,” Jeremiah’s “they have forsaken me, the spring of living water, and have dug their own cisterns”). The structural argument is important: ‘Abdu’l-Bahá insists that wavering in the Covenant strengthens “the nations of the world,” meaning that the spiritual fragmentation of the Bahá’í community has political consequences. Weakness in the center of divine authority ripples outward into the social fabric. This is an early articulation of what will later become the Bahá’í teaching that the health of the world’s institutions depends in part on the spiritual coherence of communities dedicated to God’s Covenant. Aristotle’s argument in the *Politics* that the health of the *polis* depends on the virtue of its citizens offers a structural parallel, though the Bahá’í claim is vertical (from spiritual reality to social reality) rather than horizontal.

Questions for Reflection

1. ‘Abdu’l-Bahá describes his grief for those who knowingly choose spiritual ruin as overwhelming. How does this pastoral grief differ from judgment or condemnation? Where does this quality of grief appear in other religious figures?
2. The claim that “weakness in the Covenant causes strength to the nations of the world” implies a causal relationship between spiritual integrity and social power. Is this claim verifiable, and what kind of evidence would bear on it?
3. How does the emphasis on firmness and vigilance in these letters square with the compassionate counsel to “look at one another with the eyes of perfection” in the pilgrim notes? Are these two registers in tension?
4. The Hebrew prophets used the image of the people who dig broken cisterns while abandoning the spring of living water (Jeremiah 2). Compare this with ‘Abdu’l-Bahá’s image of those who “see the pit yet still throw themselves in.” What does the shared structure of these images reveal about the phenomenology of apostasy?

5. Both the Persian Bahá'í communities under siege and the American communities newly formed are being called to “steadfastness.” In what ways is the steadfastness required of each group similar, and in what ways does the historical context make the demands qualitatively different?

Sacred Symbols and the Grammar of Religious Continuity

Key Passages

Now, in thanksgiving for this confirmation and success, protection and bounty of the Glorious Lord, the beloved of God must strive with perfect wisdom to strengthen the foundations of the Cause of God, establish and promote the Law of God, diffuse the fragrances of God, exalt the Word of God, advance souls in all degrees of existence, educate children, teach beneficial arts to youth, progress in the stages of civilization, multiply national industries, promote commerce, improve agriculture, spread knowledge, educate women, honor the leaves, care for the handmaidens of the Merciful, create love and unity among the friends, serve the government, show loyalty to the throne of sovereignty, wish well for all. — AB00325

Thereupon, O pure ones of God, My commandments are that ye cleave unto unity and concord, guard against discord, and distance yourselves from the people of hypocrisy; that ye be as one tightly united heavenly body, and become as fully armed hosts of the Divine, constituting one unified social grouping; that ye may be elevated by God to a station of distinction amongst all peoples and nations, and that He may raise your word amongst the nations, tribes and denominations of the world. — AB01365

Context for Study

The comprehensive program in AB00325 is one of the most socially ambitious passages in the volume: education of children, women's advancement, agricultural and commercial development, civic loyalty — all of these are presented as religious obligations arising directly from gratitude for divine bounty. The Bahá'í vision of social transformation thus presents itself as simultaneously spiritual and practical, a fusion that distinguishes it from both other-worldly mysticism (for which material progress is irrelevant) and from secular progressivism (for which spiritual transformation is optional). The passage places women's education and honoring the “leaves” (female believers) alongside national economic development and civic loyalty, a conjunction that was remarkable in its 1899 Persian context. The following passage from AB01365 grounds this social program in a mystical sociology: the community is called to become “one tightly united heavenly body,” a phrase that echoes the Pauline image of the Church as the Body of Christ (1 Corinthians 12) while grounding it in Bahá'í covenant theology rather than sacramental Christology. The notion of the unified community as itself a proof and sign — “elevated to a station of distinction among all peoples” — transforms communal life from a means to an end (building infrastructure, teaching the Faith) into an expression of the divine reality that it proclaims. This is a theology of witness by being rather than by doing alone.

Questions for Reflection

1. The 1899 list of social imperatives in AB00325 — education, agriculture, women's advancement, civic loyalty — was prescient for its Iranian context. How does this comprehensive social program compare with contemporaneous reform movements in the Islamic world, such as the constitutionalist movements in Iran and the Ottoman Empire?
2. Women's education and the honoring of female believers are listed alongside national industries and commerce as religious obligations. What theological reasoning connects these apparently disparate items?
3. Paul's image of the Church as "one body with many members" (1 Corinthians 12) is a powerful model of unity in diversity. How does the Bahá'í concept of a "tightly united heavenly body" resemble and differ from this Pauline ecclesiology?
4. 'Abdu'l-Bahá tells his Persian communities to "serve the government" and "show loyalty to the throne of sovereignty." How should this counsel be read alongside his simultaneous defense of the Covenant against the pressures of the Ottoman government? Is there a tension, and if so, how is it resolved?
5. The promise that a unified community will be "elevated to a station of distinction among all peoples" suggests that communal harmony is itself a form of witness. How does this model of witness compare with the Quaker concept of "speaking truth to power" by the quality of community life, or with the early Christian apologetics based on "see how they love one another"?

A Guiding Question for the Whole Volume

Volume 119 holds in a single year's embrace two worlds: the ancient Shi'í communities of Iran, clinging to a Covenant under assault, and the first Western believers, opening a new chapter in the history of humanity's encounter with revelation. 'Abdu'l-Bahá addresses both with the same urgent love, but the vocabulary, the tone, and the historical stakes are different for each. He prays for tribulation, insists on steadfastness, commands love, describes the candle that weeps its life away, and lays out a social program that encompasses schools, farms, governments, and the education of women.

A guiding question for the whole volume might therefore be: **How does 'Abdu'l-Bahá hold together the twin imperatives of inner spiritual transformation and outward social engagement — insisting that both the Persian believer's firmness under persecution and the Western believer's communal unity are preconditions for the same global mission — and what does this twofold demand reveal about the nature of a universal religion in its earliest encounter with the diversity of the world?**